

॥ AUM ॥

**RIGVEDA**

**ऋग्वेदः**

**Vol. I**

**(With Original Sanskrit Text, Transliteration &  
Lucid English Translation in the Aarsh Tradition  
of Maharshi Yaska and Swami Dayananda)**

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AUM  
RGVEDA

ऋग्वदः

MANDALA-1

Mandala 1/Sukta 1

*Agni Devata, Madhucchanda Rshi*

अग्निमीळ पुर हितं यज्ञस्य द्रवमृत्विजम ।  
ह तारं रत्नधातमम ॥ १ ॥

1. *Agnimīḷe purohitam yajñasya devamṛtvijam.  
Hotāraṁ ratnadhātamam.*

I invoke and worship Agni light of life, self-refulgent lord of the universe, foremost leader and inspirer, blazing light of yajnic creation, high-priest of cosmic dynamics, controller of natural evolution, and most generous giver of the treasures of life.

अग्निः पूर्वाभिः ऋषिभिः रीड्य नूतनरुत ।  
स द्रवाँ एह वं तिति ॥ २ ॥

2. *Agniḥ pūrvebhirṛṣibhirīḍyo nūtanairuta.  
Sa devāñ eha vakṣati.*

Agni, lord of light and power, is ever adorable by the saints and scholars of old and modern times. May

He bless us with divine vision, knowledge and power in this world.

अग्निना रयिमश्नवत् प षमव दिवदिव ।

यशसं वीरवत्तमम ॥ ३ ॥

3. *Agninā rayimaśnavat poṣameva divedive.  
Yaśasaṁ vīravattamam.*

By virtue of Agni, light and energy of the universe, one advances in health and wealth day by day, blest with honour and fame of the highest order of heroes.

अग्नयं यज्ञमध्वरं विश्वतः परिभूरसि ।

स इद्वेषु गच्छति ॥ ४ ॥

4. *Agne yaṁ yajñamadhvaram viśvataḥ paribhūrasi. Sa iddeveṣu gacchati.*

Agni, lord pervasive of yajna, you are all round protector and promoter of all yajnic acts of love, compassion and creation. May the yajna advance and expand among the noblest powers of nature and humanity.

अग्निह तां कविकृतुः सत्यश्चित्रश्रवस्तमः ।

द्व द्वभिरा गमत ॥ ५ ॥

5. *Agnirhotā kavikratuḥ satyaścitraśravastamaḥ.  
Devo devebhirā gamat.*

Agni, self-refulgent lord of the universe, high-priest of nature, poetic creator of cosmic yajna, wondrous and most resounding, come and bless us with the noblest gifts of life.

यदङ्ग दाशुष त्वमग्र भदं करिष्यसि ।

तवत्तत सत्यमङ्गिरः ॥ ६ ॥

6. *Yadaṅga dāśuṣe tvamagne bhadraṁ kariṣyasi.*  
*Tavet tat satyamāṅgiraḥ.*

Agni, life of life, surely you would do good to the person who is generous and giving. Dear as the breath of life, this is ever true of your divine nature.

उप त्वाग्र दिवदिव द षावस्तधिया वयम ।

नम भरन्त एमसि ॥ ७ ॥

7. *Upa tvāgne divedive doṣāvastardhiyā vayam.*  
*Namo bharanta emasi.*

Agni, lord omniscient, day by day, night and day, with all our heart and soul we come to you bearing gifts of homage in faith and humility.

राजन्तमध्वराणां ग पामृतस्य दीदिविम ।

वधमानं स्व दम ॥ ८ ॥

8. *Rājantamadhvarāṅām gopāmṛtasya dīdivim.*  
*Vardhamānaṁ sve dame.*

Bearing gifts of homage with faith and humility, we come to Agni, self-refulgent ruling lord of yajnic acts of love and compassion, protector of the earth and the environment and illuminator of the Divine Word and the universal law, immanently growing with the expansive universe of His own creation.

स नः पितव सूनव ग्र सूपायन भव ।

सचस्वा नः स्वस्तय ॥ ९ ॥



9. *Sa naḥ piteva sūnave'gne sūpāyano bhava.  
Sacasvā naḥ svastaye.*

As a father is ever one with his child in love, so may Agni, lord of life and light and father guardian of His creation, be ever close to us in love and benediction. Father of us all, give us the grace of life divine.

### Mandala 1/Sukta 2

*Devata: Vayu (1), Indra-Vayu (4-6), Mitra-Varunau (7-9), Madhucchanda Rshi*

वाय॒वा या॒हि द॒शत॒म स मा॒ अरं॑कृ॒ताः ।  
त॒षां पा॒हि श्रु॒धी ह॒वम॑ ॥ १ ॥

1. *Vāyavā yāhi darśateme somā aramkṛtāḥ.  
Teṣāṁ pāhi śrudhī havam.*

Vayu, lord of grace and majesty, come, listen to our prayer, and protect and promote these somas vitalized as nectar and adorned in beauty.

वाय॑ उ॒क्थ॒भिज॑रन्त॒ त्वाम॑च्छा॒ जरि॑तारः ।  
सु॒तस॑मा अ॒हृवि॑दः ॥ २ ॥

2. *Vāya ukthebhirjarante tvāmacchā jaritārah.  
Sutasomā aharvidah.*

Vayu, lord of life and majesty, the celebrants who know the time and season of yajnic ecstasy, having distilled the soma nectar of life, sing songs of joy in praise of your glory.

वाय॑ त॒व प॑पृञ्च॒ती ध॒ना जि॑गाति द॒ाशु॑र्ष ।  
उ॒रू॒ची स॑ म॒पीत॑य ॥ ३ ॥

3. *Vāyo tava prapṛñcatī dhenā jigāti dāsūṣe.  
Urūcī somapītaye.*

Vayu, breath of life and love, your voice of omniscience resounding across heaven and earth overflows like the mother cow for the generous yajnic soul and gives him a surfeit of soma, drink of immortality.

इन्द्रवायू इम सुता उप पय भिरा गतम ।  
इन्द्रव वामुशन्ति हि ॥ ४ ॥

4. *Indravāyū ime sutā upa prayobhirā gatam.  
Indavo vāmuśanti hi.*

Indra, lord of light, and Vayu, breath of life and energy, distilled are these vital essences with joyous experiments of yajna. They manifest and glorify your divine light and power. Come and bless us.

वायुविन्द्रश्च चतथः सुतानां वाजिनीवसू ।  
तावा यातमुप द्रवत ॥ ५ ॥

5. *Vāyavindraśca cetathaḥ sutānāṃ vājinīvasū.  
Tāvā yātamupa dravat.*

Vayu and Indra, Lord's powers of breath and light, you vitalise and illuminate the objects of creation with strength, energy and intelligence. Divinities of creation, come and inspire life and nature farther at the fastest.

वायुविन्द्रश्च सुन्वत आ यातमुप निष्कृतम ।  
म विवृत्था धिया नरा ॥ ६ ॥

6. *Vāyavindraśca sunvata ā yātamupa niṣkṛtam.  
Makṣvitthā dhiyā narā.*

Vayu and Indra, divine breath of life and divine light of intelligence, both divinities of nature, inspire the objects of creation with the sap of life. So do they invest the human being with spirit and intelligence and thus accomplish their creative yajna of evolution.

मि॒त्रं हु॒व पू॒तद॑ ऽं वरु॒णं च रि॒शाद॑सम ।  
धि॒यं घृ॒ताचीं॑ सा॒धन्ता॑ ॥ ७ ॥

7. *Mitraṁ huve pūதாகṣaṁ varuṇaṁ ca riśādasam.*  
*Dhiyaṁ ghṛtācīm sādhanā.*

I invoke, with dedication, Mitra the sun, pure, generous and sanctifying, and Varuna, pranic energy of nature, nourishing and immunizing, both divine agents of cosmic intelligence and natural powers of human evolution (in science and art).

ऋ॒त॒नं मि॒त्रावरु॑णावृ॒तावृ॒धावृ॒तस्पृ॑शा ।  
क॒तुं बृ॒हन्त॑माशाथ ॥ ८ ॥

8. *Ṛtena mitrāvaruṇāvṛtāvṛdhāvṛtasprśā.*  
*Kratuṁ bṛhantamāśāthe.*

By virtue of the divine law, Mitra and Varuna, sun and pranic energy, both extend the operation of the natural law of cosmic evolution and inspire the human intelligence to reach unto divine realisation. They both pervade and energize the mighty yajna of the expanding universe.

क॒वी न॑ मि॒त्रावरु॑णा तु॒विजा॒ता उ॒रु॒ तया॑ ।  
द॑ ऽं दधा॒त अ॒पस॑म ॥ ९ ॥

9. *Kavī no mitrāvaruṇā tuvijātā uruṣayā.*  
*Dakṣaṁ dadhāte apasam.*

Creative, illuminative and inspiring, Mitra and Varuna, sun and pranic energy, like the breath of life, are universally pervasive and mighty potent, and both wield the divine power of versatile action.

### Mandala 1/Sukta 3

*Devata: Ashvinau (1-3), Indra (4-6), Vishvedevah (7-9), Sarasvati (10-12), Madhucchanda Rshi*

अश्विना यज्वरीरिषु दवत्पाणी शुभस्पती ।

पुरुभुजा चनस्यतम ॥ १ ॥

1. *Aśvinā yajvarīriṣo dravatpāṇī śubhaspatī.  
Purubhujā canasyatam.*

Ashvins, fire and water, are powers of the Divine for quick motion through yajnic science. They are sources of splendour, food and energy, comfort and joy. Men of learning and science, let the two be developed in a spirit of delight and dedication.

अश्विना पुरुदंससा नरा शवीरया धिया ।

धिष्या वनतं गिरः ॥ २ ॥

2. *Aśvinā purudaṁsasā narā śavīrayā dhiyā.  
Dhiṣṇyā vanataṁ girah.*

Ashvins, divine powers of creative energy working through fire and water, are wondrous heroic achievers of mighty deeds with relentless acts of scientific study and research. Rich and generous, may they respond to our invocations and grant our voice of hope and prayer.

दस्त्रा युवाकवः सुता नासत्या वृक्तबहिषः ।

आ यातं रुदवतनी ॥ ३ ॥

3. *Dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ.  
Ā yātaṁ rudravartanī.*

Scholars of distinction dedicated to divine science, experts of natural metabolism, seated on the sacred vedi of scientific yajna, working on the marvellous powers of the Ashvins, fire and water, eternal media of divine power, for the elimination of suffering, let the gifts of divinity come (for the benefit of humanity).

इन्दा याहि चित्रभान सुता इम त्वायवः ।  
अण्वीभिस्तना पूतासः ॥ ४ ॥

4. *Indrā yāhi citrabhāno sutā ime tvāyavaḥ.  
Aṅvībhistanā pūtāsaḥ.*

Indra, Lord Supreme of wondrous light and power, come and bless us. All these sacred objects in existence, created, energised and extended over spaces from the subtlest causes by you are sustained in your divine power.

इन्दा याहि धियषित विषजूतः सुतावतः ।  
उप बर्हाणि वाघतः ॥ ५ ॥

5. *Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.  
Upa brahmāṇi vāghataḥ.*

Indra, Lord Supreme of light and life, meditated by the pure at heart, realised by the enlightened, distilled from the Veda and the world of existence by the visionaries, come and inspire the chant of the dedicated yajakas.

इन्दा याहि तूतुजान् उप बर्हाणि हरिवः ।  
सुत दधिष्व नश्चनः ॥ ६ ॥

6. *Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.  
Sute dadhiṣva naścanaḥ.*

Indra, lord and breath of life, energy and speech, come fast at the speed of light, vitalise our songs of praise in yajna and bless us with food for the body, mind and soul.

अ मासश्चषणीधृत् विश्वं दवासु आ गत ।  
दाश्वांस' दाशुषः सुतम ॥ ७ ॥

7. *Omāsaścarṣaṇīdhṛto viśve devāsa ā gata.  
Dāśvāṁso dāśuṣaḥ sutam.*

Come ye, lovers of Om, lord creator and protector of the universe, masters of light and lovers of humanity, noblest visionaries of the world, generous givers and benefactors of all, come and give us the essence and wisdom distilled from life and literature.

विश्वं दवास' अमुरः सुतमा गन्त तूणयः ।  
उस्राइव स्वसराणि ॥ ८ ॥

8. *Viśve devāso apturaḥ sutamā ganta tūrṇayaḥ.  
Usrā iva svasarāṇi.*

Visionaries of the world, generous givers, wise scholars of life and literature, fast as winds and eager as dawn for the day and mother-cow for the calf in the stall, come to your own and bring us the essences of knowledge and wisdom.

विश्वं दवास' अस्त्रिध एहिमायास अदुहः ।  
मधं जुषन्त वह्नयः ॥ ९ ॥

9. *Viśve devāso asridha ehimāyāso adruhaḥ.  
Medham juṣanta vahnayaḥ.*

Divinities of the world, unerring and unfouling lovers of Omniscience, free from hate and fear, come at the fastest and join the ecstasies of the brilliant fires of the yajna of love, compassion and knowledge.

पावका नः सरस्वती वाजभिवाजिनीवती ।

यज्ञं वष्टु धियावसुः ॥ १० ॥

10. *Pāvakā naḥ sarasvatī vājebhirvājinīvatī.*  
*Yajñam vaṣṭu dhivyāvasuḥ.*

May Sarasvati, goddess of divine speech, mother knowledge of arts, science and divinity, come with gifts of food for the mind and intellect and purify us with the light of knowledge. May the mother grace our yajna of arts and sciences and bless us with the light divine.

च द्यित्री सूनृतानां चतन्ती सुमतीनाम ।

यज्ञं दधु सरस्वती ॥ ११ ॥

11. *Codayitrī sūnṛtānām cetantī sumatīnām.*  
*Yajñam dadhe sarasvatī.*

Sarasvati, mother stream of eternal knowledge and divine speech, inspires the seekers of universal truth and cosmic law and enlightens the admirers of noble wisdom and understanding. The divine flow of light and knowledge carries on the universal yajna of nature and humanity.

मह अणः सरस्वती प चतयति क्तुना ।

धियु विश्वा वि रजति ॥ १२ ॥

12. *Maho aṇaḥ sarasvatī pra cetayati ketunā.*  
*Dhiyo viśvā vi rājati.*

Sarasvati, mighty ocean flow of mother knowledge and divine speech, shines with her radiance of omniscience and illuminates the universal mind and the minds of humanity across the worlds of existence.

### Mandala 1/Sukta 4

*Indra Devata, Madhucchanda Rshi*

सु॒रूप॑कृ॒तुमू॒तय॑ सु॒दुघा॑मिव ग॒दुह॑ ।

जु॒हूम॑सि॒ द्यवि॑द्यवि ॥ १ ॥

1. *Surūpakṛtumuṭaye sudughāmiva godhuhe.  
Juhūmasi dyavidyavi.*

Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of beautiful forms of existence and giver of protection and progress.

उप॑ नः॒ सव॑ना ग॒हि स म॑स्य स मपाः पिब ।

ग॒दा इ॒द्वत॑ म॒दः ॥ २ ॥

2. *Upa naḥ savanā gahi somasya somapāḥ piba.  
Godā id revato madaḥ.*

Indra, lord of light, protector of yajnic joy, promoter of sense and mind, come to our yajna, accept our homage of soma and give us the light and ecstasy of the soul.

अथा॑ त् अन्त॑मानां वि॒द्याम॑ सु॒मती॑नाम ।

मा न् अति॑ ख्य॒ आ ग॑हि ॥ ३ ॥

3. *Athā te antamānām vidyāma sumatīnam.  
Mā no ati khyā ā gahi.*



Indra, lord of light and knowledge, come, so that we know you at the closest of those who are established in you and hold you in their heart and vision. Come, lord of life, come close, forsake us not.

पर॒हि वि॒ग॒म॒स्तृ॒त॒मि॒न्दं पृ॒च्छा वि॒प॒श्चित॑म ।

यस्तु॑ सखि॒भ्य आ वर॑म ॥ ४ ॥

4. *Parehi vigramastṛtamindram pṛcchā vipāścitam.*  
*Yaste sakhibhya ā varam.*

Keep off the malicious malignant. Go even far, farthest to Indra, lord of divine knowledge, love and kindness, light and vision, experience and wisdom, who is good and the best choice for you and me and your friends. Go, ask, and pray.

उ॒त बु॒वन्तु॑ न॒ नि॒द॒ निर॒न्यत॑श्चि॒दारत॑ ।

दधा॑ना॒ इ॒न्द॒ इ॒द दु॒वः ॥ ५ ॥

5. *Uta bruvantu no nido niranyataścidārata.*  
*Dadhānā indra id duvaḥ.*

Indra, lord of light and bliss, may the wise and visionaries who cherish the divine in their heart speak to us. Let the others, ignorant, malicious and maligners be off from here.

उ॒त नः॑ सु॒भगो॑ अ॒रिवा॒चयु॑दस्म कृ॒ष्टयः॑ ।

स्या॑मदि॒न्द॒स्य॒ शम॑णि ॥ ६ ॥

6. *Uta naḥ subhagāṁ arirvoceyurdasma kṛṣṭayaḥ.*  
*Syāmedindrasya śarmaṇi.*

Let us pray and seek the protection of Indra, lord of might unchallengeable, so that men of knowledge and wisdom bring us the voice of divinity and even those

who oppose appreciate and speak well of us.

एमाशुमाशव' भर यज्ञश्रियं नृमादनम ।

पतयन्मन्दयत संखम ॥ ७ ॥

7. *Emāśumāśave bhara yajñāśriyaṃ nṛmādanam.*  
*Patayanmandayatsakham.*

Indra, lord of knowledge and power, give us the secret of the speed of motion for the giant leap forward in progress. Bless us with the wealth of the nation's yajna exciting for the people and joyous for our friends.

अस्य पीत्वा शतकता घना वृत्राणामभवः ।

पावा वाजेषु वाजिनम ॥ ८ ॥

8. *Asya pītvā śatakrato ghano vṛtrāṇāmabhavaḥ.*  
*Prāvo vājeṣu vājinam.*

Hero of a hundred yajnic projects, having accomplished the programme and having drunk the soma of success, concentrate and consolidate as the light of the sun and be the breaker of the clouds of rain, and then advance and promote the wealth and defence of the nation through the battles of progress.

तं त्वा वाजेषु वाजिनं वाजयामः शतकता ।

धनानामिन्द्र सातय ॥ ९ ॥

9. *Taṃ tvā vājeṣu vājinam vājayāmaḥ śatakrato.*  
*Dhanānāmindra sātaye.*

Indra, lord of light and power, hero of a hundred yajnic creations, we celebrate your glory of speed and success in the battles of humanity for the achievement of the wealth of life and prosperity of the people.

या रा॒या॒इ॒वनि॒म॒हान्त॒सु॒पा॒रः सु॒न्व॒तः स॒खा ।

तस्मा॒ इन्द्रा॒य गाय॑त ॥ १० ॥

10. *Yo rāyo' vanirmahāntsupāraḥ sunvataḥ sakhā.  
Tasmā indrāya gāyata.*

People of the land and children of Indra, sing and celebrate the glories of Indra, lord supreme of life and light, great and glorious, creator and protector of wealth, saviour pilot across the seas, and friend of the makers of soma.

### Mandala 1/Sukta 5

#### *Indra Devata, Madhucchanda Rshi*

आ त्व॒ता॒ नि षी॒द॒त॒न्द॒म॒भि प॒ गाय॑त ।

स॒खा॒यः स्ता॒म॒वा॒ह॒सः ॥ १ ॥

1. *Ā tvetā ni ṣīdatendramabhi pra gāyata.  
Sakhāyaḥ stomavāhasaḥ.*

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy.

पु॒रू॒त॒मं पु॒रू॒णामि॒शानं॑ वा॒र्या॒णाम ।

इन्द्रं॑ सा॒म स॒चा सु॒त ॥ २ ॥

2. *Purūtamaṁ purūṇāmīśānaṁ vāryāṇām.  
Indraṁ some sacā sute.*

Friends and comrades in study and meditation, when you have distilled the essence of soma, life and spirit present at the heart of things, then sing in praise of Indra, closest at hand of things in heaven and earth,

and ruler dispenser of the fruits of love and desire.

स घा॑ ना॒ याग॑ आ भु॒वत्स॑ रा॒य स॒ पुर॑न्ध्याम ।

गम॑द वा॒र्ज॑भिरा स नः ॥ ३ ॥

3. *Sa ghā no yoga ā bhuvatsa rāye sa urandhyām.  
Gamad vājebhirā sa naḥ.*

Indra, life and energy of the universe, is at the heart of our meditation. That is the spirit and secret of the wealth of the world. That is the inspiration at the centre of our thought and intelligence. May that lord of life and energy come and bless us with gifts of knowledge and power in our joint endeavours.

यस्य॑ सं॒स्थ न॒ वृ॒ण्वत् ह॑रीं स॒मत्सु॑ शत्र॒वः ।

तस्मा॑ इन्द्रा॒य गा॑यत ॥ ४ ॥

4. *Yasya saṁsthe na vṛṇvate harī samatsu śatravaḥ.  
Tasmā indrāya gāyata.*

Sing in honour of that Indra in the field of whose power and force no enemies can have the courage to stand in opposition and sustain themselves.

सु॒तपा॑व्रं सु॒ता इ॒म शु॒चया॑ यन्ति वी॒तय॑ ।

सामा॑सा॒ दध्या॑शिरः ॥ ५ ॥

5. *Sutapāvne sutā ime śucayo yanti vītaye.  
Somāso dadhyāśiraḥ.*

All these bright and pure creations of the soma-yajna of science and meditation, sweet and vitalising as nectar-sweet delicacies of milk and curds (are created by Indra through His light and wind energy) and flow for the beneficiary, humanity, for their pleasure,

protection and promotion.

त्वं सुतस्य पीतय सद्या वृद्धा अजायथाः ।

इन्दु ज्येष्ठाय सुकता ॥ ६ ॥

6. *Tvaṁ sutasya pītaye sadyo vṛddho ajāyathāḥ.  
Indra jyaiṣṭhyāya sukrato.*

Indra, noble soul of purity and yajnic meditation, hero of a hundred acts of goodness, for a drink of the soma of Lord Indra's creation, rising to new honour and grandeur every day, take a new birth into higher knowledge every moment.

आ त्वा विशन्त्वाशवः सामास इन्दु गिवणः ।

शं तं सन्तु पचतस ॥ ७ ॥

7. *Ā tvā viśantvāśavaḥ somāsa indra girvaṇaḥ.  
Śaṁ te santu pracetase.*

Indra, noble soul, high-priest of yajna and the divine voice, may all these brilliant creations of lightning speed be good and beneficial to you and humanity. May they bring bliss and peace to you, prince of knowledge and grandeur.

त्वां स्तामा अवीवृध्न त्वामुक्था शतकता ।

त्वां वधन्तु ना गिरः ॥ ८ ॥

8. *Tvāṁ stomā avīvṛdhan tvāmukthā śatakrato.  
Tvāṁ vardhantu no giraḥ.*

Indra, supreme lord of omnipotence and majesty, the Stoma hymns of the Veda celebrate your glory. Lord infinite of countless acts of creation, the Uktha hymns sing of your power and action. So may all our songs of

devotion and homage light up your presence and grandeur all round.

अ॒र्षि॒ता॒तिः॒ स॒न॒दि॒मं॒ वा॒ज॒मि॒न्द्रः॒ स॒ह॒स्रि॒ण॒म ।

य॒स्मि॒न् वि॒श्वानि॒ पा॒ंस्य॒ ॥ ९ ॥

9. *Akṣitotiḥ sanedimam vājamindraḥ sahasriṇam.*  
*Yasmin viśvāni paumsyā.*

Indra, whose omnipotence and protection is infinite and imperishable, may, we pray, bless us with this thousand-fold knowledge and power of science in which are contained all the secrets of nature's vitality.

मा॒ ना॒ म॒र्ता॒ अ॒भि॒ दु॒हन॒ त॒नू॒ना॒मि॒न्द्र॒ गि॒वणः॑ ।

इ॒शा॒ना॒ य॒वया॒ व॒ध॒म ॥ १० ॥

10. *Mā no martā abhi druhan tanūnāmindra girvaṇah.*  
*Īśāno yavayā vadham.*

Indra, lord adorable in sacred song, let no mortal hate or injure our body and mind from anywhere. Keep off hate, violence and murder far away from us. You are the ruler, ordainer and dispenser of justice and punishment.

### Mandala 1/Sukta 6

*Devata: Indra (1-3, 10), Maruts (4, 6, 8, 9), Indra and Maruts (5, 7), Madhucchanda Rshi*

यु॒ञ्ज॒न्ति॒ ब॒ध्न॒म॒रु॒षं॒ च॒र॒न्तं॒ परि॑ त॒स्थु॒षः॑ ।

रा॒च॒न्त॒ रा॒च॒ना॒ दि॒वि ॥ १ ॥

1. *Yuñjanti bradhnamaruṣam carantam pari tasthuṣah.*  
*Rocante rocanā divi.*

Pious souls in meditation commune with the

great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss.

युञ्जन्त्यस्य काम्या हरी विप त्सा रथ ।  
शाणा धृष्णू नृवाहसा ॥ २ ॥

2. *Yuñjantyasya kāmīyā harī vipakṣasā rathe.  
Śōṇā dhr̥ṣṇū nṛvāhasā.*

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people.

कतुं कृण्व क्तव पशा मया अपशस ।  
समुषद्विरजायथाः ॥ ३ ॥

3. *Ketuṁ kṛṇvannaketave peśo maryā apeśase.  
Samuṣadbhirajāyathāḥ.*

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action.

आदह स्वधामनु पुनर्गभत्वमरि ।  
दधाना नाम यज्ञियम ॥ ४ ॥

4. *Ādaha svadhāmanu punargarbhatavamere.  
Dadhānā nāma yajñiyam.*

Bearing the sacred vapours of yajna as is their

wont and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire.

वीळु चिदारुजलुभिगुहा चिदिन्द वह्निभिः ।  
अविन्द उस्त्रिया अनु ॥ ५ ॥

5. *Vīḷu cidārujatnubhirguhā cidindra vahnibhiḥ.*  
*Avinda usriyā anu.*

The mighty sun with its piercing rays breaks down things in the sky, and the wind with its currents after the sunbeams reconstructs and replaces new forms of things in the sky.

द्वयन्ता यथा मतिमच्छ विदद्वसुं गिरः ।  
महामनूषत श्रुतम ॥ ६ ॥

6. *Devayanto yathā matimacchā vidadvasuṁ girah.*  
*Mahāmanūṣata śrutam.*

Just as noble scholars develop and brighten up their generous mind and intelligence after the principles of Vedic revelation, so do the Maruts, currents of energy, intensify, magnify and adorn the sound that is produced and heard.

इन्दण सं हि दृ ऽस सञ्जग्माना अबिभ्युषा ।  
मन्दू समानवचसा ॥ ७ ॥

7. *Indreṇa saṁ hi dṛkṣase saṁjagamāno abibhyuṣā.*  
*Mandū samānavarcasā.*

Marut, wind energy, is seen while moving alongwith the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by



virtue of omnipresent Indra, Lord Supreme.

अ॒न॒व॒द्य॒र्भि॒द्यु॒भि॒म॒खः॒ सह॒स्व॒द॒च॒ति ।

ग॒ण॒रि॒न्द॒स्य॒ का॒म्यः॑ ॥ ८ ॥

8. *Anavadyairabhidyubhirmakhaḥ sahasvadarcati.  
Gaṇairindrasya kāmyaḥ.*

The yajnic dynamics of nature's currents of energy, Maruts, so potent and effective, illuminates the world and does homage to the Lord of creation with the immaculate blazing radiations of glorious sun light.

अ॒तः॑ प॒रि॒ज्म॒ ऩ ग॒हि॒ दि॒वा वा॑ रा॒च॒ना॒द॒धि ।

स॒म॒स्मि॒ ढृ॒ज्ज॒त॒ गि॒रः॑ ॥ ९ ॥

9. *Ataḥ parijsannā gahi divo vā rocanādadhi.  
Samasminnṛjate girah.*

The currents of energy, Maruts, travel up from here, the earth, to the region of the sun, and from up there down to the earth. And in this space they sustain all the objects of the world and all the voices divine and human.

इ॒ता वा॑ सा॒ति॒मी॒म॒ह दि॒वा वा॑ पा॒र॒थि॒वा॒द॒धि ।

इ॒न्दं म॒हा वा॑ र॒ज॒सः॑ ॥ १० ॥

10. *Ito vā sātīmīmahe divo vā pārvhivādadhi.  
Indraṁ maho vā rajasah.*

From here we rise to the sun, and to Indra, lord omnipotent blazing in the sun, with prayers, with homage and oblations, Indra who is greater and higher than the earth, the skies and the heavens and rules over all these.

## Mandala 1/Sukta 7

*Indra Devata, Madhucchanda Rshi*

इन्द्रमिद गाथिना बृहदिन्द्रमकभिरकिणः ।

इन्द्रं वाणीरनूषत ॥ १ ॥

1. *Indramidgāthino bṛhadindramarkebhirakiṇaḥ.*  
*Indraṁ vāṇīranūṣata.*

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research.

इन्द्र इद्धयाः सचा सम्मिश्र आ वचायुजा ।

इन्द्रा वजी हिरण्ययः ॥ २ ॥

2. *Indra iddharyoḥ sacā saṁmiśra ā vacoyujā.*  
*Indro vajrī hiraṇyayaḥ.*

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year.

इन्द्रा दीघाय च ऽसु आ सूर्यं राहयद दिवि ।

वि गाभिरदिमरयत ॥ ३ ॥

3. *Indro dīrghāya cakṣasa ā sūryaṁ rohayad divi.*  
*Vi gobhiradrimairayat.*

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the

rays of the sun, He forms and moves the cloud for rain.

इन्द्रं वाजेषु ना व सहस्रपथनषु च ।

उग उगाभिरूतिभिः ॥ ४ ॥

4. *Indra vājeṣu no'va sahasrapradhaneṣu ca.*  
*Ugra ugrābhirūtibhiḥ.*

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, protect us with bright blazing ways of protection and advancement.

इन्द्रं वयं महाधन इन्द्रमभ' हवामह ।

युजं वृत्रेषु वज्रिणम ॥ ५ ॥

5. *Indraṁ vayan̄ mahādhanā indramarbhe havā-*  
*mahe. Yujan̄ vṛtreṣu vajriṇam̄.*

In battles great and small, we invoke Indra, lord omnipotent, we call upon sun and wind, mighty breaker of the clouds, friend in darkness, wielder of the thunderbolt.

स ना वृषा मुं चरुं सत्रादाव् ऽपा वृधि ।

अस्मभ्यमपतिष्कृतः ॥ ६ ॥

6. *Sa no vṛṣannamūṁ caruṁ satrādāvannapā vṛdhi.*  
*Asmabhyam apratiṣkutaḥ.*

Indra, lord of the universe, light of the world, generous lord of wealth, irresistible wielder of power, generous giver of showers, grant us the yajnic prosperity of life and open the doors of freedom and salvation at the end.

तुञ्जतुञ्ज य उक्तर स्तामा इन्द्रस्य वज्रिणः ।

न विन्ध अस्य सुष्टुतिम ॥ ७ ॥

7. *Tuñjetuñje ya uttare stomā indrasya vajriṇaḥ.  
Na vindhe asya suṣṭutim.*

On success in battle after battle, follow songs of celebration in honour of Indra, lord wielder of the thunderbolt, and I love to go on and on with the song without end.

वृषा यूथव वंसगः कृष्टीरियत्याजसा ।  
इशाना अपतिष्कृतः ॥ ८ ॥

8. *Vṛṣā yūtheva vaṁsagaḥ kṛṣṭīriyartyojasā.  
Īśāno apratiṣkutaḥ.*

As the virile bull leads the herd it rules, so does Indra, generous lord indomitable and ruler of the world, inspire and lead His children to joy and freedom.

य एकश्चषणीनां वसूनामिरज्यति ।  
इन्द्रः पञ्च ितीनाम ॥ ९ ॥

9. *Ya ekaścarsaṇīnām vasūnāmirajyati.  
Indraḥ pañca kṣitīnām.*

One and only one without a second is Indra, lord supreme of the universe, the lord who rules and guides humanity, showers treasures of wealth, and sustains and ultimately disposes the five orders of the universe.

इन्द्रं वा विश्वतस्पारि हवामह जनभ्यः ।  
अस्माकमस्तु कर्वलः ॥ १० ॥

10. *Indraṁ vo viśvataspari havāmahe janebhyaḥ.  
Asmākamastu kevalaḥ.*

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe,

and we pray He may be with us in vision in a state of absolute bliss.

## Mandala 1/Sukta 8

*Indra Devata, Madhucchanda, Rshi*

ए॒न्द॑ सान॒सिं र॒यिं स॒जित्वा॑नं सदा॒सह॑म ।

व॒षि॑ष्ठ॒मू॒तय॑ भर ॥ १ ॥

1. *Endra sānasim rayim sajivānaṁ sadāsaham.  
Varṣiṣṭhamūtaye bhara.*

Indra, lord supreme of power and glory, bless us with the wealth of life and well-being that gives us the superiority of action over sufferance, delight and victory, courage and endurance, excellence and generosity, and leads us on way to progress under divine protection.

नि य॑न॒ मु॒ष्टि॒हृ॒त्यया॑ नि वृ॒त्रा रु॒णधा॑मह ।

त्वा॒ता॒सा॒ न्य॒वता॑ ॥ २ ॥

2. *Ni yena muṣṭihatyayā ni vṛtrā ruṇadhāmahai.  
Tvatāso nyarvatā.*

Indra, lord of power and glory, give us that strength of life and character whereby, under your blessed protection, we may hold back the enemy, evil and darkness with less than a blow of the fist and less than a dart of the lance.

इ॒न्द॒ त्वा॒ता॒स॒ आ व॒यं व॒जं घ॒ना द॑दीमहि ।

ज॒य॒म॒ सं यु॒धि स्पृ॑धः ॥ ३ ॥

3. *Indra tvatāsa ā vayanṁ vajraṁ ghanā dadīmahī.  
Jayema saṁ yudhi sprdhaḥ.*

Indra, lord of might and splendour, under your divine protection, may we develop, we pray, strong and sophisticated weapons of defence so that fighting battles of mutual contest we may win the prize of victory.

वृयं शूरभिरस्तृभिरिन्दु त्वया युजा वयम ।

सासह्याम पृतन्यतः ॥ ४ ॥

4. *Vayaṁ śūrebhirastr̥bhirindra tvayā yujā vayam. Sāsahyāma pṛtanyataḥ.*

Indra, lord of might, protection and progress, joined as we are with you in spirit, may we, with our heroes, shotsmen and missiles, challenge, fight out and win over our contestants in battle.

मह्यं इन्दुः पश्च नु महित्वमस्तु वज्रिण ।

द्यान पथिना शवः ॥ ५ ॥

5. *Mahāṁ indraḥ paraśca nu mahitvamastu vajriṇe. Dyaurṇa prathinā śavaḥ.*

Indra is great, supreme and transcendent, self-refulgent like the sun, extensive like space and more. May all the power and grandeur be for the lord of justice and the thunderbolt. May all be dedicated to Him.

समाह वा य आशत नरस्ताकस्य सनिता ।

विपासा वा धियायवः ॥ ६ ॥

6. *Samohē vā ya āśata narastokasya sanitau. Vipāsa vā dhīyāvavaḥ.*

Men of valour and heroism engage in battles, men of knowledge and piety in learned gatherings and in the training of youth.

यः कु॒ऱिः सा॒म॒पा॒त॒मः स॒मु॒द्र॒इ॒व॒ पि॒न्व॒त ।

उ॒वी॒रा॒पा॒ न॒ का॒कु॒दः ॥ ७ ॥

7. *Yaḥ kuṣiḥ somapātamaḥ samudra iva pinvate.  
Urvīrāpo na kākudaḥ.*

Indra, the sun, is the womb of life, it feeds and promotes the life-giving vegetation. Just as the sea and the space-ocean of vapours augment the waters, the wide earth generates and promotes life, the throat cavity sustains prana, and prana promotes speech, so does the sun nourish and promote life, soma and joy.

ए॒वा ह्य॑स्य॒ सू॒नृ॒ता॑ वि॒र॒ष्णी॑ गा॒म॒ती॒ म॒ही ।

प॒क्वा॒ शा॒खा॒ न॒ दा॒शु॒ष ॥ ८ ॥

8. *Evā hyasya sūṅṛtā virapśī gomatī mahī.  
Pakvā śākhā na dāśuṣe.*

Verily the divine voice of Indra, Supreme Lord of Omniscience, is the richest treasure of eternal truth, generous mother of the language of existence and great. It is an abundant branch of the divine tree laden with ripe fruit for the faithful devotee and yajnic giver.

ए॒वा हि॑ त॒ वि॒भू॒त॒य॒ ऊ॒त॒य॒ इ॒न्द्र॒ मा॒व॒त ।

स॒द्य॒श्चि॒त्त॒ स॒न्ति॑ दा॒शु॒ष ॥ ९ ॥

9. *Evā hi te vibhūtaya ūtaya indra māvate.  
Sadyāściti santi dāśuṣe.*

Indra, lord omnipresent, omniscient and omnipotent, such are your wondrous works and attributes, such are your powers, protections and promotions, of life, knowledge and happiness for a person like me. They are ever abundant for the faithful

and generous devotee dedicated to love and service.

एवा ह्यस्य काम्या स्ताम उक्थं च शंस्या ।  
इन्दाय सामपीतय ॥ १० ॥

10. *Evā hyasya kāmyā stoma uktham ca śaṁsyā.*  
*Indrāya somapītaye.*

Such are the songs of praise, adoration and celebration of this lord of life, light and power, sweet, enchanting and elevating, offered in honour of Indra, creator, protector and promoter of life and its joy.

### Mandala 1/Sukta 9

*Indra Devata, Madhucchanda Rshi*

इन्दहि मत्स्यन्धसा विश्वभिः सामपर्वभिः ।  
मुहाँ अभिष्टिराजसा ॥ १ ॥

1. *Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ.*  
*Mahaṁ abhiṣṭirojasā.*

Indra, lord of light and life, come with all the soma-celebrations of food, energy and joy, great as you are with majesty, power and splendour omnipresent, and give us the ecstasy of living with enlightenment.

एमनं सृजता सुत मन्दिमिन्दाय मन्दिन ।  
चक्रिं विश्वानि चक्रय ॥ २ ॥

2. *Emenam sṛjatā sute mandimindrāya mandine.*  
*Cakriṁ viśvāni cakraye.*

Scholars of eminence, in this world of Indra's yajnic creation, come up for the sake of joyous humanity and accomplish all those works of creation and construction which are needed for its prosperity and



well-being.

मत्स्वा सुशिप मन्दिभिः स्तामभिविश्वचषण ।  
सचषु सर्वनष्वा ॥ ३ ॥

3. *Matsvā suśipra mandibhiḥ stomebhirviśvacar-  
ṣaṇe. Sacaiṣu savaneṣvā.*

Indra, Lord omniscient of universal presence, light and vision, with joyous songs of praise and celebration we invoke you and dedicate ourselves to you as our constant friend and guide. Come lord, and give us the bliss of existence in our yajnic acts of creation.

असृगमिन्द त गिरः पति त्वामुदहासत ।  
अजाषा वृषभं पतिम ॥ ४ ॥

4. *Aśṛgramindra te girah prati tvāmudahāsata.  
Ajoṣā vṛṣabhaṁ patim.*

Indra, lord of light and splendour, the songs of divinity reveal and manifest you in your glory, protector of the universe and generous rain-giver of favours and kindness. And I too, in response, celebrate your magnificence and magnanimity without satiety.

सं चादय चित्रमवागार्ध इन्दु वरण्यम ।  
असदित्त विभु पभु ॥ ५ ॥

5. *Sam codaya citramarvāgrādha indra vareṇyam.  
Asaditte vibhu prabhu.*

Indra, lord of light and glory, creator giver of wondrous beauty, wealth and joy, infinite, mighty and supreme, whatever is worthy of choice in the world of your creation, grant us here and now.

अस्मान्त्सु तत्र चादयन्द राय रभस्वतः ।

तुविद्युम्न यशस्वतः ॥ ६ ॥

6. *Asmāntsu tatra codayendra rāye rabhasvataḥ.  
Tuvidyumna yaśasvataḥ.*

Indra, lord of light and infinite power, guide and inspire us on way to the wealth of life and divinity, zealous seekers of love, honour and excellence as we are.

सं गामदिन्द वाजवदस्म पृथु श्रवा बृहत ।

विश्वायुधृह्या तिम ॥ ७ ॥

7. *Sam gomadindra vājavadasme pṛthu śravo bṛhat.  
Viśvāyurdhehyakṣitam.*

Indra, infinite lord of life and light, wealth and honour, grant us a full life of knowledge and divine speech, wealth of food and energy, great reputation, high and inexhaustible honour, and the vision of infinity.

अस्म धेहि श्रवा बृहद द्युम्नं सहस्रसातमम ।

इन्द ता रथिनीरिषः ॥ ८ ॥

8. *Asme dhehi śravo bṛhad dyumnam sahasrasāta-  
mam. Indra tā rathinīriṣaḥ.*

Indra, lord of honour, wealth and power, grant us great honour and knowledge, wealth and happiness of a thousand sort, a strong economy and a mighty force of chariots (moving on land and sea and in the air).

वसारिन्दं वसुपतिं गीभिर्गृणन्त ऋग्मियम ।

हाम् गन्तारमृतये ॥ ९ ॥

9. *Vasorindram vasupatiṁ gībhirgrṇanta ṛgmiyam.  
Homa gantāramūtaye.*

For our defence, protection and advancement, we invoke and celebrate in song with homage, Indra, lord protector of wealth, ruler of the earth, fire, breath and other sustainers of life, self-revealed and honoured in the Rks and immanent ruler and mover of everything.

सुतसुत न्याकस बृहद बृहत एदरिः ।

इन्द्राय शूषमचति ॥ १० ॥

10. *Sutesute nyokase bṛhad bṛhata edariḥ.*  
*Indrāya śūṣamarcati.*

Even if a person is opposed to faith in Indra and is an enemy of the pious, but (on repentance) offers sincere homage to Him, Great Lord and universal home and haven of everything of the world, worshipped in every act of piety, he is saved.

(ii) The pious, and even the impious, if he offers homage to Him, Great Lord who is the haven and home of everything in the world, worshipped in every act of piety, he is saved.

### Mandala 1/Sukta 10

*Indra Devata, Madhucchanda Rshi*

गायन्ति त्वा गायत्रिणा चन्त्यकमकिणः ।

ब्रह्माणस्त्वा शतकत् उद्वंशमिव यमिर ॥ १ ॥

1. *Gāyanti tvā gāyatriṇo'rcantyarkamarkīṇaḥ.*  
*Brahmāṇastvā śatakrata udvaṁśamiva yemire.*

The singers of Gayatri celebrate you, Indra, lord of song and joy, with the hymns of Sama-Veda. The devotees of Rgveda worship Indra, lord of light, with Rks. And the sage scholars of all the Vedas, O lord of a

hundred noble acts of cosmic yajna, maintain the line of divine worship as the centre-string of the human family.

यत्सानाः सानुमारुहद् भूयस्पष्टं कत्वम ।  
तदिन्द्रा अर्थं चतति यूथनं वृष्णिरजति ॥ २ ॥

2. *Yatsānoḥ sānumāruhad bhūryaspaṣṭa kartvam.  
Tadindro arthaṁ cetati yūthena vṛṣṇirejati.*

As the sun-beams radiate with waves of energy from one peak to another of a mountain illuminating each in succession, similarly when a person rises from one peak of action to another, accomplishing one after another as holy duty, then Indra, lord of light, illuminates one meaning of life and mystery after another for him.

यु वा हि कश्चिना हरी वृषणा क यपा ।  
अथा न इन्द्र सामपा गिरामुपश्रुतिं चर ॥ ३ ॥

3. *Yukṣvā hi keśinā harī vṛṣaṇā kakṣyaprā.  
Athā na indra somapā girāmupaśrutim cara.*

Indra, lord of light blazing in the sun, protector and promoter of the soma of life and joy, yoke your team of sunbeams like chariot-horses, equal, opposite and complementary as the positive-negative currents of energy-circuit, beautiful in their operative field, generous, pervasive in the skies all round, listen to our prayer and advance the yajna of knowledge and action on earth.

एहि स्तामँ अभि स्वरा भि गृणीह्या रुव ।  
ब्रह्म च ना वसा सचन्द्रं यज्ञं च वधय ॥ ४ ॥

*Ehi stomāṁ abhi svarā'bhi gṛṇīhyāruva.  
Brahma ca no vaso sacendra yajñam ca vardhaya.*

Indra, omnipresent omniscient lord sustainer of the universe and support of all, come in response to our prayer, reveal the secrets of knowledge, let the light shine in our heart, inspire us to proclaim, let the sacred science of life and nature prevail, and promote the yajna of creation at the human level for the earth and her children.

उक्थमिन्दाय शंस्यं वधनं पुरुनिष्विध ।  
शुका यथा सुतषु णा रारणत सख्यषु च ॥ ५ ॥

5. *Ukthamindrāya śamsyaṃ vardhanam puruniṣṣidhe. Śakro yathā suteṣu ṇa rāraṇat sakhyeṣu ca.*

Just as a man rejoices with his children and friends and bestows lots of knowledge and wealth on them, so does Shakra, omnipotent Indra, lord of wealth and knowledge, rejoice to bestow admirable mantras of elevating light of Vedic lore on the generous soul for its advancement.

तमित सखित्व इमह तं राय तं सुवीर्य ।  
स शक उत नः शकदिन्दा वसु दर्यमानः ॥ ६ ॥

6. *Tamit sakhitva īmahe taṃ rāye taṃ suvīrye. Sa śakra uta naḥ śakadindro vasu dayamānaḥ.*

We invoke Indra and pray to Him for friendship, wealth and wisdom, courage and heroism, that Lord Omnipotent, Indra, lord of power and honour, strength and support of all, who has the power to give, to protect, and to destroy sin and evil, He alone.

सुविवृतं सुनिरज्मिन्द त्वादात्तमिद यशः ।  
गवामप व्रजं वृधि कृणुष्व राधा अदिवः ॥ ७ ॥

7. *Suvivṛtaṁ sunirajamindra tvādātamidyaśaḥ.  
Gavāmapa vrajaṁ vṛdhi kṛṇuṣva rādho adrivaḥ.*

Indra, lord of light and honour blazing as the sun, lord of magnanimity as the clouds of rain, the honour and fame given by you is open and brilliant, transparent and free, even from a speck of dust. Lord of generosity, open the doors of knowledge, augment the wealth of the world, and illuminate the honour of humanity.

न॒हि त्वा॒ राद॑सी॒ उ॒भ ऋ॒घा॒यमा॑ण॒मिन्व॑तः ।

ज॒षः स्व॑वती॒र॒पः सं गा॒ अ॒स्मभ्यं॑ धू॒नुहि ॥ ८ ॥

8. *Nahi tvā rodasī ubhe ṛghāyamāṇaminvataḥ.  
Jeṣaḥ svarvatīrapaḥ saṁ gā asmabhyaṁ dhūnuhi.*

Lord omnipotent and infinite, transcending the expanse of space, the heaven and earth contain you not. Dominant over the holy waters of the universe, ruling over the noblest actions of humanity, liberate our mind, thought and speech, electrify our sense and will, and give us a shower of knowledge and wealth of life divine.

आश्रु॑त्क॒ण श्रु॒धी ह॒वं नू॒ चि॒द्दधि॑ष्व॒ म॒ गिरः॑ ।

इ॒न्द॒ स्ता॒ममि॑मं॒ मम॑ कृ॒ष्वा यु॒जश्चि॒दन्त॑र॒म ॥ ९ ॥

9. *Āśrutkaṇa śrudhī havaṁ nū ciddadhiṣva me girāḥ. Indra stomamimaṁ mama kṛṣvā yujaściantaram.*

Lord of instant and universal ear, listen to my voice. Hold my prayer in your heart. Indra, it is the song of a dear friend. Take me in along with it, cleanse and sanctify my heart and soul.

विद्वा हि त्वा वृषन्तमं वाजषु हवनश्रुतम ।  
 वृषन्तमस्य हूमह ऊतिं सहस्रसातमाम ॥ १० ॥

10. *Vidmā hi tvā vṛṣantamaṁ vājeṣu havanaśrutam.*  
*Vṛṣantamasya hūmaha ūtiṁ sahasrasātāmām.*

Indra, lord of love and power, we know you as the most generous giver of the showers of blessings, instant listener to our call in the battles of life. We pray for the divine protection of the most generous guardian and giver of victory, best and highest of a thousand other modes of protection and redemption.

आ तू न इन्द काशिक मन्दसानः सुतं पिब ।  
 नव्यमायुः प सू तिर कृधी सहस्रसामृषिम ॥ ११ ॥

11. *Ā tū na indra kauśika mandasānaḥ sutam piba.*  
*Navyamāyuh pra sū tira kṛdhī sahasrasāmṛṣim.*

Indra, lord giver of infinite joy, universal teacher of humanity, come and taste the sweets of our divine celebrations. Create a new and higher life for us, and let a new seer and prophet of a thousand visions and sciences arise among us.

परि त्वा गिवणा गिर इमा भवन्तु विश्वतः ।  
 वृद्धायुमनु वृद्ध्या जुष्टा भवन्तु जुष्टयः ॥ १२ ॥

12. *Pari tvā girvaṇo gira imā bhavantu viśvataḥ.*  
*Vṛddhāyumanu vṛddhaya juṣṭā bhavantu juṣṭa-*  
*yah.*

May all these holy songs of the divine singers from all sides celebrate you, sole object of the sacred voice of eternity. May all the songs of love and worship glorify the lord of eternal existence. May all these songs

be acceptable to the Lord and delightful and elevating for us.

## Mandala 1/Sukta 11

*Indra Devata, Jeta Madhucchanda Rshi*

इ॒न्दं॒ वि॒श्वा॑ अ॒वीवृ॑ध॒न्त्समु॒दव्य॑च॒सं गि॒रः ।

र॒थी॒तमं॑ र॒थीनां॑ वा॒जानां॑ स॒त्पतिं॑ प॒तिम ॥ १ ॥

1. *Indraṁ viśvā avīvṛdhantsamudravycasaṁ girah.*  
*Rathītamaṁ rathināṁ vājānāṁ satpatiṁ patim.*

May all the songs of divine love and worship celebrate and glorify Indra, lord infinite and glorious like the expansive oceans of space, highest redeemer, higher than all other saviours, sole true lord victorious of the battles of life between good and evil, ultimate protector and promoter of humanity and ruler of existence.

स॒ख्य तं॑ इ॒न्द वा॒जिना॒ मा भ॑म श॒वस॑स्पत ।

त्वाम॑भि॒ प णा॑नु॒मा ज॑तार॒मप॑राजितम ॥ २ ॥

2. *Sakhye ta indra vājino mā bhema śavasaspate.*  
*Tvāmabhi pra ṇonumo jetāramaparājitam.*

We are the friends of Indra, we are the fighters of life and humanity. Indra, lord of might, never shall we succumb to fear while we are under the cover of your protective friendship. We offer homage and worship to you, supreme victor, unbeaten since eternity.

पृ॒वीरि॑न्द॒स्य रा॒तया॑ न वि द॑स्यन्त्यू॒तयः॑ ।

यदी॑ वा॒जस्य॑ गा॒मतः॑ स्ता॒तृभ्या॑ म॒ंहत॑ म॒घम ॥ ३ ॥

*Pūrvīrindrasya rātayo na vi dasyantyūtayah.*  
*Yadī vājasya gomataḥ stotṛbhyo maṁhate magham.*



The eternal gifts of Indra, lord magnificent, never fail, His favours and protections never fade, nor exhaust, because the munificence of the lord of earth and His bounties of wealth and honour always flow in abundance more and ever more for the devotees.

पुरां भिन्दुयुवा क्विरमिताजा अजायत ।  
इन्द्रा विश्वस्य कमणा धृता वृजी पुरुष्टुतः ॥ ४ ॥

4. *Purām bhinduryuvā kaviramitaujā ajāyata.*  
*Indro viśvasya karmaṇo dhartā vajrī puruṣṭutaḥ.*

Breaker of the enemy forts, youthful, creative and imaginative, hero of boundless strength, sustainer of the acts of the world and disposer, wielder of the thunderbolt, universally acclaimed and celebrated is risen into prominence.

त्वं वलस्य गाम्ता पावरदिवा बिलम ।  
त्वां द्वा अबिभ्युषस्तुज्यमानास आविषुः ॥ ५ ॥

5. *Tvaṁ valasya gomato'pāvaradrivo bilam.*  
*Tvām devā abibhyuṣastujyamānāsa āviṣuḥ.*

Indra, blazing as the sun, wielder of the clouds, you break open the water-hold of the clouds. The devas, planets, seekers of the lord of light and centre-home, moved round in orbit, hold on to their place in the solar family.

तवाहं शूर रतिभिः पत्यायं सिन्धुमावदन ।  
उपातिष्ठन्त गिवणा विदुष्ट तस्य कारवः ॥ ६ ॥

6. *Tavāhaṁ śūra rātibhiḥ pratyāyam sindhumāva-*  
*dan. Upātiṣṭhanta girvaṇo viduṣṭe tasya kāravaḥ.*

Hero of generosity, drawn by your gifts of light

and grace, I come to you as to the sea, singing songs of praise. Lord and lover of the voice of celebration, they, all your servants, know you and they abide by you in adoration.

मायाभिरिन्द मायिनं त्वं शुष्णमवातिरः ।

विदुष्ट तस्य मधिरास्तषां श्रवांस्युत्तिर ॥ ७ ॥

7. *Māyābhirindra māyinaṁ tvaṁ śuṣṇamavātiraḥ.  
Viduṣṭe tasya medhirāsteṣāṁ śravāṁsuyuttira.*

Indra, lord of supernal powers, with your vision and extraordinary intelligence ward off the artful opponent and exploiter. Your friends and admirers know you. Listen to their voice and overthrow the enemies.

इन्दमीशान्माजसाभि स्तामा अनूषत ।

सहस्रं यस्य रातय उत वा सन्ति भूयसीः ॥ ८ ॥

8. *Indramīśānamojasābhi stomā anūṣata.  
Sahasraṁ yasya rātaya uta vā santi bhūyasīḥ.*

All the hymns of praise celebrate Indra, lord ruler over the universe with His power and splendour. Thousands, uncountable, are His gifts and benedictions, infinitely more indeed.

## Mandala 1/Sukta 12

*Agni Devata, Kanva Medhatithi Rshi*

अग्निं दूतं वृणीमह हातारं विश्ववदसम ।

अस्य यज्ञस्य सुकतुम ॥ १ ॥

1. *Agniṁ dūtaṁ vṛṇīmahe hotāraṁ viśvavedasam.  
Asya yajñasya sukratum.*

We choose Agni, the fire, as prime power of

social yajna, which carries the fragrance of yajna universally across the earth, the sky and even to the heavens, and which is the chief creator of prosperity and maker of beautiful forms.

अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम् ।

हव्यवाहं पुरुपियम् ॥ २ ॥

2. *Agnimagnim havīmabhiḥ sadā havanta viśpatim.  
Havyavāham purupriyam.*

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise.

अग्रं द्वाँ इहा वह जज्ञाना वृक्तबहिष ।

असि हाता न इड्यः ॥ ३ ॥

3. *Agne devāṃ ihā vaha jajñāno vṛktabarhiṣe.  
Asi hotā na īḍyah.*

Agni, omniscient and omnipresent power, bring us here the brilliant divine gifts of yajna for the pure at heart. You alone are the chief priest and performer of the yajna of creation. You alone are adorable.

ताँ उशता वि बाधय यदग्र यासि दूत्यम् ।

द्वरा सत्सि ब्रहिषि ॥ ४ ॥

4. *Tāṃ uśato vi bodhaya yadagne yāsi dūtyam.  
Devairā satsi barhiṣi.*

Agni, purify and activate the libations lighted by the fire which you have carried to the skies, and bring them back home to the seat of yajna with gifts divine.

घृताहवन् दीदिवः पति ष्म रिषता दह ।

अग्र त्वं रं ऽस्विनः ॥ ५ ॥

5. *Ghṛtāhavana dīdivaḥ prati śma riṣato daha.*  
*Agne tvam rakṣasvinaḥ.*

Agni, brilliant and resplendent, fed on ghee and blazing, burn up the jealous, the negative and the wicked who destroy.

अग्निनाग्निः समिध्यत क्विगृहपतियुवा ।

हव्यवाड जुह्वस्यः ॥ ६ ॥

6. *Agnināgniḥ samidhyate kaviḡṛhapatiryuvā.*  
*Havyavād juhvasyaḥ.*

Agni is lighted, generated and raised by agni, universal energy. It is the creator of new things, protector and promoter of the home, and ever young—powerful catalytic agent carrying holy materials to the sky and to the heavens across space, and a voracious consumer (and creator) with its mouth ever open to devour (and convert) holy offerings (to divine gifts of joy and prosperity).

क्विमग्निमुपं स्तुहि सत्यधर्माणमध्वर ।

द्वममीव्चातनम ॥ ७ ॥

7. *Kavimagnimupa stuhi satyadharmāṇamadhvare.*  
*Devamamīvacātanam.*

In the holy acts of yajna, light, serve and adore Agni, brilliant creator of new things of beauty, prosperity and joy, illuminator and observer of the eternal laws, generous giver, and destroyer of evil and disease.

यस्त्वामग्र हविष्पतिदूतं देव सपयति ।

तस्य स्म पाविता भव ॥ ८ ॥

8. *Yastvāmagne haviṣpatirdūtam deva saparyati.*  
*Tasya sma prāvitā bhava.*

Lord omniscient and resplendent, protector and harbinger of the holy gifts and blessings of life, whosoever be the yajnapati of service with holy offering unto you, save, protect and promote.

या अग्निं देववीतय हविष्माँ आविवांसति ।

तस्म पावक मृळय ॥ ९ ॥

9. *Yo agniṁ devavītaye havismāṁ āvivāsati.*  
*Tasmai pāvaka mṛḷaya.*

Whosoever offers yajna with holy materials in honour and service to Agni for the gifts of the divine, to him, brilliant power, be kind and gracious with blessings.

स नः पावक दीदिवा ग्र द्वाँ इहा वह ।

उप यज्ञं हविश्च नः ॥ १० ॥

10. *Sa naḥ pāvaka dīdivo'gne devāṁ ihā vaha.*  
*Upa yajñam haviśca naḥ.*

That holy purifying brilliant power and presence may, we pray, bring us the finest gifts of divinity and humanity, and endow our yajna with holy riches and offerings for the fire.

स नः स्तवान् आ भर गायत्रण नवीयसा ।

रयिं वीरवतीमिषम ॥ ११ ॥

11. *Sa naḥ stavāna ā bhara gāyatreṇa navīyasā.*  
*Rayim vīravatīmiṣam.*

May Agni, omnipresent and self-refulgent Lord, adored again and ever again with Gayatri hymns and new versions of prayer, bless us with wealth, food and energy and heroic progeny.

अग्रं शुक्रं शाचिषा विश्वाभिद्वहृतिभिः ।

इमं स्तामं जुषस्व नः ॥ १२ ॥

12. *Agne śukreṇa śociṣā viśvābhirdevahūtibhiḥ.  
Imaṁ stamaṁ juṣasva naḥ.*

Agni, self-refulgent Lord, be gracious to accept this adoration of ours with the pure and purifying radiance of yours, this prayer and service offered with all our sincere invocations to the generous powers of divinity.

### Mandala 1/Sukta 13

*Agni and others Devata, Kanva Medhatithi Rshi*

सुसमिद्धा न आ वह द्वाँ अग्र हविष्मते ।

हातः पावक्य यि च ॥ १ ॥

1. *Susamiddho na ā vaha devāṁ agne haviṣmate.  
Hotaḥ pāvaka yakṣi ca.*

Agni, invoked, lighted and blazing refulgent, creator and chief agent of cosmic yajna, universal purifier, bring the divine gifts for us and for the yajamana offering holy materials to the fire, and carry on the yajna for ever.

मधुमन्तं तनूनपाद यज्ञं द्ववर्षु नः कव ।

अद्या कृणुहि वीतये ॥ २ ॥

2. *Madhumantaṁ tanūnapād yajñam deveṣu naḥ  
kave. Adyā kṛṇuhi vītaye.*

Agni, self-refulgent omniscience, lord self-existent and preserver of the body, poetic power of creation and illumination, let the yajna rise to the heights of joy among the divinities of nature and bring the honey-sweets of bliss to the dedicated people of brilliance among us.

नरा॒शंस॑मि॒ह पि॒यम॒स्मिन् य॒ज्ञ उ॒प ह्व॑य ।  
मधु॑जिह्वं ह॒विष्कृ॑तम ॥ ३ ॥

3. *Narāśamsamiha priyamasmin yajña upa hvaye.  
Madhujihvaṁ haviṣkṛtam.*

I invoke Agni, universally adorable lord of light and life, in my heart, and kindle the fire in this dear auspicious yajna with offerings of holy materials to be tasted and consumed by the honey flames of fire for the good of the people.

अग्रं॑ सु॒खत॑म॒ रथं॑ दु॒वाँ इ॒ळित॑ आ व॒ह ।  
असि॑ हा॒ता म॒नु॒हितः॑ ॥ ४ ॥

4. *Agne sukhatame rathe devāñ ṛṣita ā vaha.  
Asi hotā manurhitaḥ.*

Agni, invoked, lighted and honoured by all, you are the lord and agent of yajna for the benefit of humanity. Come and bring the best powers and divinities of nature in the most comfortable chariot.

स्तृ॒णीत॑ ब॒हिरा॑नु॒षग॑ घृ॒तपृ॑ष्ठं म॒नीषि॑णः ।  
यत्रा॑मृ॒तस्य॑ च णम ॥ ५ ॥

5. *Strṇīta barhirānuṣag ghṛtapṛṣṭhaṁ manīṣiṇaḥ.  
Yatrāmṛtasya cakṣaṇam.*

Men of science and wisdom, cover the sacred

grass of yajna sprinkled with holy water, reach the skies pregnant with the waters of space, and there you will have a vision of nectar.

वि श्रयन्तामृतावृधा द्वारा द्वीरसृचतः ।

अद्या नूनं च यष्टव ॥ ६ ॥

6. *Vi śrayantāmṛtāvṛdho dvāro devīrasaścataḥ.  
Adyā nūnaṁ ca yaṣṭave.*

Scholars of science, servants of eternal truth who extend the bounds of knowledge, open the holy doors of inexhaustible light, the yajna must be performed today.

नक्ताषासा सुपशासा स्मिन् यज्ञ उप ह्वय ।

इदं ना बहिरासद ॥ ७ ॥

7. *Naktoṣāsā supeśasā'smin yajña upa hvaye.  
Idaṁ no barhirāsade.*

I invoke the glorious dawn and the deep-soothing night, both beautiful and elevating, and invite them to come and grace this holy seat of yajna.

ता सुजिह्वा उप ह्वय हातारा दव्या कवी ।

यज्ञं ना य तामिमम ॥ ८ ॥

8. *Tā sujihvā upa hvaye hotārā daivyaṁ kavī.  
Yajñam no yakṣatāmimam.*

I invoke and kindle two divine and visionary priestly powers of yajna, fire visible and invisible, energy physical and grace divine, both of beautiful flames of light, so that they accomplish this socio-scientific yajna of ours.



इळा सरस्वती मही तिस्रा द्द्वीमयाभुवः ।

ब्रह्मिः सीदन्त्वस्त्रिधः ॥ ९ ॥

9. *Ilā sarasvatī mahī tisro devīrmayobhuvah.  
Barhiḥ sīdantvasridhaḥ.*

I invoke three divine graces, brilliant and blissful, Ila, eternal speech of divine omniscience, Sarasvati, universal speech of divine revelation, and Mahi, realised speech of earthly communication. May the three come and sanctify the holy seats of our yajna here and now without delay, without fail.

इह त्वष्टारमगियं विश्वरूपमुप ह्वय ।

अस्माकमस्तु कवलः ॥ १० ॥

10. *Iha tvaṣṭāramagriyam viśvarūpamupa hvaye.  
Asmākamastu kevalaḥ.*

Here to this house of yajna, from the core of my heart, I invoke and invite Tvashta, first pioneer of all, omnipresent lord of cosmic dynamics and maker of beautiful forms of existence. May He be the sole object of our worship.

अव सृजा वनस्पत दव द्द्वभ्या ह्विः ।

प दातुरस्तु चतनम ॥ ११ ॥

11. *Ava sṛjā vanaspate deva devebhyo haviḥ.  
Pra dāturastu cetanam.*

Vanaspati, generous lord of love, light and beauty, nature and the forests, create, produce and provide the food for the divinities of yajna. And may that creation, production and provision initiate extension of the study, knowledge and awareness of the generous

yajnic who offer the libations.

स्वाहा यज्ञं कृणातनन्दाय यज्वना गृह ।

तत्र द्वाँ उप ह्वय ॥ १२ ॥

12. *Svāhā yajñam kṛṇotanendrāya yajvano gr̥he.*  
*Tatra devāñ upa hvaye.*

In the house of the devotee of yajna where the scholars and artists perform yajna and offer libations of creation in truth of word and deed with the divine voice, I invoke and invite brilliant and dedicated scholars for the performance and the extension of power and glory for Indra on earth.

### Mandala 1/Sukta 14

*Vishvedeva Devata, Kanva Medhatithi Rshi*

एभिरग्नू दुवा गिरा विश्वभिः सामपीतय ।

द्वभियाहि यि च ॥ १ ॥

1. *Aibhiragne duvo giro viśvebhiḥ somapītaye.*  
*Devebhiryāhi yakṣi ca.*

Agni, lord of light and life, listen to our words of reverence and prayer, come with all these generous powers and gifts of nature for the protection and promotion of the soma-joy of our yajna, and inspire us to carry on with the performance.

आ त्वा कण्वा अहूषत गृणन्ति विप त् धियः ।

द्वभिरग्नू आ गहि ॥ २ ॥

2. *Ā tvā kaṇvā ahūṣata gṛṇanti vipra te dhiyaḥ.*  
*Devebhiragna ā gahi.*

Agni, lord of light and knowledge, the wise and

intelligent invoke you. Power of vision and inspiration, they sing and celebrate your will and omniscience. Come lord, we pray, with the gifts of the universal powers of generosity.

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम ।

आदित्यान मारुतं गणम ॥ ३ ॥

3. *Indravāyū brhaspatiṁ mitrāgniṁ pūṣaṇaṁ bhagam. Ādityān mārutaṁ gaṇam.*

Scholars of science and men of wisdom, study and celebrate the nature and powers of Indra, universal energy, Vayu, air, Brhaspati, nourishing and protective light of the sun, Mitra, pranic energy, Agni, heat and light, Pushan, moonlight, Bhaga, socio-economic power and prosperity, Adityas, zodiacs of the sun vis-a-vis the earth and other planets, and Maruts, the currents of wind.

प वा भियन्तु इन्द्रवा मत्सरा मादयिष्णवः ।

दुप्सा मध्वश्चमूषदः ॥ ४ ॥

4. *Pra vo bhriyanta indavo matsarā mādayiṣṇavaḥ. Drapsā madhvaścamūṣadaḥ.*

All of you maintain these assets, soothing, inspiring, exhilarating, energising, honey-sweet and highly strengthening of growth and protection.

इळत् त्वामवस्यवः कण्वासा वृक्तबहिषः ।

हविष्मन्ता अर्ङ्कृतः ॥ ५ ॥

5. *Īlate tvāmavasyavaḥ kaṅvāso vṛktabarhiṣaḥ. Haviṣmanto araṅkṛtaḥ.*

The intelligent and the wise, pure at heart and ready for yajna, endowed with holy-materials, cultural

and graceful, keen to have divine protection, adore and glorify you, Lord Supreme.

घृतपृष्ठा मनायुजा य त्वा वहन्ति वह्नयः ।  
आ दुवान्त्सामपीतय ॥ ६ ॥

6. *Ghṛtapṛṣṭhā manoyujo ye tvā vahanti vahnayah.  
Ā devāntsomapītaye.*

Holy yajna, the flames of fire laden with waters and currents of energy rise from the vedi and carry your purpose to the skies and space. They are friends of the wind to be raised and used by the intelligent and the wise. They invoke the divine powers of nature and bring their blessings to the desire of humanity for protection and progress of joy and prosperity.

तान यजत्राँ ऋतावृधा गृ पत्नीवतस्कृधि ।  
मध्वः सुजिह्व पायय ॥ ७ ॥

7. *Tān yajatrāñ ṛtāvṛdho'gne patnīvataskṛdhi.  
Madhvaḥ sujihva pāyaya.*

Agni, lord of yajna with the flaming fire and power, advance the scholars of yajna who extend the bounds of truth and knowledge, give them a protective home of comfort, and give us all a honey taste of life.

य यजत्रा य इड्यास्त तं पिबन्तु जिह्वया ।  
मधारगृ वषट्कृति ॥ ८ ॥

8. *Ye yajatrā ya īḍyāste taṁ pibantu jihvayā.  
Madhoragne vaṣaṭkṛti.*

Those who conduct the yajna, those who are worthy of reverence and adoration, they taste the honey-sweets of yajna with flames of fire.

आकीं॑ सू॒र्यस्य॑ रा॒च॒नाद॑ वि॒श्वान॑ द॒वाँ उ॒ष॒बुधः॑ ।

वि॒पा हा॒त॒ह व॑ ति ॥ ९ ॥

9. *Ākīm sūryasya rocanād viśvān devāñ uṣarbudhaḥ. Vipra hotēha vakṣati.*

When the sun is on the rise and nature wakes up with the dawn, the holy man of yajna who offers libations into the fire receives all the blessings of divinities from the light of the sun there and then (and communes with nature).

वि॒श्व॑भिः सा॒म्यं मध्व॑ गृ॒ इन्द्र॑ण वा॒युना॑ ।

पि॒बा मि॒त्रस्य॑ धाम॑भिः ॥ १० ॥

10. *Viśvebhiḥ somyam madhva'gna indreṇa vāyunā. Pibā mitrasya dhāmabhiḥ.*

The Holy fire of yajna alongwith the wind and currents of energy collects the soothing sweets of vitality from all the quarters of universal prana and the light of the sun for the benefit of humanity.

त्वं हा॒ता म॑नु॒हिता॑ गृ॒ यज्ञ॑षु सी॒दसि॑ ।

स॒मं ना॑ अध्व॒रं य॑ज ॥ ११ ॥

11. *Tvaṁ hotā manurhito'gne yajñeṣu sīdasi. Samaṁ no adhvaram yaja.*

Universal fire, lover and sustainer of humanity, you are the prime agent of the cosmic dynamics of life, and you preside over all the yajnas of nature and mankind. Pray grace this yajna of ours and help it rise to success.

यु॒ वा ह्य॑रु॒षी रथ॑ ह॒रिता॑ द॒व र॒हितः॑ ।

ताभि॑द॒वाँ इ॒हा व॑ह ॥ १२ ॥

12. *Yukṣvā hyaruṣī rathe harito deva rohitah.  
Tābhirdevāñ ihā vaha.*

General power of brilliance, fire of yajna, brilliant scholar of the science and power of heat and energy, yoke the blazing red flames of fire like horses to the chariot, and with the currents of energy bring the noble divinities of power here.

### Mandala 1/Sukta 15

*Rtavah, Indra, Marutah, Tvashta, Agni, Indra, Mitra-  
Varuna, Dravinoda, Ashvinau, Agni, Devatah,  
Kanva Medhatithi Rshi*

इन्द्र सामं पिबं ऋतुना त्वा विशन्त्विन्दवः ।

मत्सरासस्तदाकसः ॥ १ ॥

1. *Indra somam piba ṛtunā'' tvā viśantvindavaḥ.  
Matsarāsastadokasaḥ.*

Indra, power divine blazing in the sun, drink up the soma juices of nature according to the seasons, and let these essences, inspiring and exhilarating, abide there, their home, according to the seasons.

मरुतः पिबंत ऋतुना पात्राद यज्ञं पुनीतन ।

यूयं हि ष्ठा सुदानवः ॥ २ ॥

2. *Marutah pibata ṛtunā potrād yajñam punītana.  
Yūyam hi ṣṭhā sudānavaḥ.*

Maruts, pure and purifying powers of the winds, drink the sap of nature according to the seasons, purify the yajna of nature according to the seasons by your powers of purity. Stay you all in your element, noble generous givers.

अभि यज्ञं गृणीहि ना ग्रावा नष्टः पिब ऋतुना ।  
त्वं हि रत्नधा असि ॥ ३ ॥

3. *Abhi yajñam grṇīhi no gnāvo neṣṭaḥ piba ṛtunā.*  
*Tvaṃ hi ratnadhā asi.*

Electricity, purifier of everything, generous giver of things, receive and appraise the fragrance of our yajna, drink the sweets of it according to the seasons and give us the jewels, treasure of jewels as you are.

अग्र द्वाँ इहा वह सादया यानिषु त्रिषु ।  
परि भूष पिब ऋतुना ॥ ४ ॥

4. *Agne devāṃ ihā vaha sādāyā yoniṣu triṣu.*  
*Pari bhūṣa piba ṛtunā.*

Agni, universal energy of fire, bring here the divine powers of nature, convert and fix them in three orders at three levels, physical, mental and spiritual. Beautify, beatify and sanctify, and drink the fragrance according to the seasons.

बाह्याणादिन्द्र रधसः पिबा स ममृतूरनु ।  
तवद्धि सख्यमस्तृतम ॥ ५ ॥

5. *Brāhmaṇādindra rādhasaḥ pibā somamṛtūrānu.*  
*Taveddhi sakhyamastṛtam.*

Indra, pranic energy of air, according to the seasons drink the soma juices of nature from the earthly treasures created by the Supreme Lord of the universe. The vital relation of life with you is universal and inviolable.

युवं द ि धृतवत् मित्रावरुण दूळभम ।  
ऋतुना यज्ञमाशाथ ॥ ६ ॥

6. *Yuvaṁ dakṣaṁ dhṛtavrata mitrāvaruṇa  
dūlabham. Ṛtunā yajñamāsāthe.*

Mitra and Varuna, vital energies of prana and udana, both versatile, formidable and committed to life, pervade and endow yajna with power and vitality according to the seasons.

द्विणादा द्विणसा गावहस्तासा अध्वर ।  
यज्ञषु द्वमीळत ॥ ७ ॥

7. *Draviṇodā draviṇaso grāvahastāso adhware.  
Yajñeṣu devamīlate.*

Priests of yajna, keen to have the wealth of life and spirit and soma, and holding the stone-press in hand for the purpose in the yajna of love and non-violence, worship the generous lord giver of wealth with hymns of praise in yajnas of piety, science and technology.

द्विणादा ददातु ना वसूनि यानि शृण्विर ।  
दवषु ता वनामह ॥ ८ ॥

8. *Draviṇodā dadātu no vasūni yāni śṛṇvire.  
Deveṣu tā vanāmahe.*

May the lord creator and giver of wealth bless us with treasures of wealth which we have heard of, which we love, and which abound in the generous stores of nature, in yajna, and in the products of science and technology.

द्विणादाः पिपीषति जुहात् प च तिष्ठत ।  
नष्टादृतुभिरिष्यत ॥ ९ ॥

9. *Draviṇodāḥ pipīṣati juhota pra ca tiṣṭhata.  
Neṣṭrādṛtubhirīṣyata.*



The generous devotee of yajna thirsts for a drink of soma, the wealth and joy of life. Listen ye all, perform the yajna and be steadfast therein. Know the art and secrets of yajna and create wealth from yajnic studies of natural energy such as electricity, in accordance with the seasons.

यत्त्वां तुरीयमृतुभिद्विणादा यजामह ।  
अध स्मा ना द्दिभव ॥ १० ॥

10. *Yattvā turīyamṛtubhirdraṇodo yajāmahe.  
Adha smā no dadirbhava.*

Lord creator and giver of the wealth of the universe, we worship you, lord transcendent of the fourth estate of spirit and existence, in yajna in tune with the seasons of nature. Your devotees as we are, bless us with the gift of wealth and joy which is on top of heaven beyond paradise.

अश्विना पिबतं मधु दीद्यग्नी शुचिवता ।  
ऋतुना यज्ञवाहसा ॥ ११ ॥

11. *Aśvinā pibataṁ madhu dīdyagnī śucivratā.  
Ṛtunā yajñavāhasā.*

Ashvins, twin powers of sun and moon, earth and heaven, night and day, vested with light and fire, committed to purification, carriers of the fragrance of yajna, create and receive the honey-sweets of yajna according to the seasons.

गाहपत्यन सन्त्य ऋतुना यज्ञनीरसि ।  
द्वान देवयुत यज ॥ १२ ॥

12. *Gārhapatyena santya ṛtunā yajñanīrasi.  
Devān devayate yaja.*

Agni, as bountiful master-power of home life, you are the leader of yajna according to the seasons. Carry on the yajna of the divine powers for the yajamana dedicated to holy development of power and energy in honour of the Divine.

### Mandala 1/Sukta 16

#### *Indra Devata, Kanva Medhatithi Rshi*

आ त्वा वहन्तु हरया वृषणं सामपीतय ।

इन्द त्वा सूरच तसः ॥ १ ॥

1. *Ā tvā vahantu harayo vṛṣaṇam somapītaye.  
Indra tvā sūracakṣasaḥ.*

Indra, light and power blazing as the sun, may the rays of light, brightest and fastest waves of energy, transmit your power, generous harbinger of light and rain, to the earth for a drink of soma as well as the protection of the joyous gifts of life. May the specialist scholars of light and solar energy develop the light and energy for the protection and prosperity of humanity and the environment.

इमा धाना घृतस्नुवा हरी इहाप व ततः ।

इन्दं सुखतम् रथं ॥ २ ॥

2. *Imā dhānā ghr̥tasnuvo harī ihopa vakṣataḥ.  
Indram sukhatame rathe.*

These rays of light, laden with waters and fertility, day and night, in the dark and bright fortnight of the moon, and in the equinoctial and solstitial courses of the sun, bring Indra, solar energy, in the most comfortable chariot to the earth and her environment.

इन्दं पातहवामह इन्दं पयत्यध्वर । इन्दं सामस्य पीतय ॥ ३ ॥

3. *Indraṁ prātarhavāmaha indraṁ prayatyadhvare.  
Indraṁ somasya pītaye.*

Every morning, in every yajnic programme of body, mind and soul, we invoke, awake and develop Indra, lord omnipotent of light and honour, Indra, solar and electric energy, and Indra, energy of wind and prana for the protection, promotion and enjoyment of soma, spiritual bliss, pleasure and joy, and power and prosperity.

उप नः सुतमा गहि हरिभिरिन्द कृशिभिः ।

सुत हि त्वा हवामह ॥ ४ ॥

4. *Upa naḥ sutamā gahi haribhirindra keśibhiḥ.  
Sute hi tvā havāmahe.*

Indra, lord of light and honour, universal energy, come to our yajna with the sun, wind and electricity, with the rays of light and currents of energy. In all our yajnic programmes we feel the joy of your presence and offer worship, pray awake and promote your power and purpose on earth.

समं नः स्ताममा गह्युपदं सर्वनं सुतम ।

गारा न तृषितः पिब ॥ ५ ॥

5. *Semaṁ naḥ stomamā gahyupedaṁ savanam  
sutam. Gauro na tṛṣitaḥ piba.*

May Indra, rays of the sun and currents of energy, come to this celebration and yajna of ours and drink of the sweets of this creative programme of ours as a thirsty golden stag drinks of the water of a stream.

इम सामासु इन्दवः सुतासा अधि बहिषि ।

ताँ इन्दु सहस पिब ॥ ६ ॥

3. *Ime somāsa indavaḥ sutāso adhi barhiṣi.  
Tāñ indra sahase piba.*

Indra, lord of sun and wind, these streams of soma are distilled on the holy seats of grass around the vedi, and their sweets and fragrance rise into the skies. These, O Lord, protect, promote and accept for the sake of strength and courage of constancy for the devotees.

अयं त स्तामा अगिया हृदिस्पृगस्तु शन्तमः ।

अथा सामं सुतं पिब ॥ ७ ॥

7. *Ayam te stoma agriyo hṛdispṛgastu śantamaḥ.  
Athā somaṁ sutam piba.*

Indra, this song of celebration and yajna in your honour, first and foremost programme of creativity, may be, we pray, a pleasure to the heart and a source of peace and solace. And now, therefore, protect and promote the soma distilled, and drink of it freely with the gift of grace.

विश्वमित्सवनं सुतमिन्दा मदाय गच्छति ।

वृत्रहा सामपीतय ॥ ८ ॥

8. *Viśvamitsavanaṁ sutamindro madāya gacchati.  
Vṛtrahā somapītaye.*

Indra, lord of creative energy that breaks up the clouds of darkness and releases the locked up rain for growth, moves to the universal yajna of evolution for the pleasure of created humanity, and for the protection, promotion and enjoyment of the beauties of His own

creation.

समं नः काममा पृण गाभिरश्वः शतकता ।  
स्तवाम त्वा स्वाध्यः ॥ ९ ॥

9. *Semaṁ naḥ kāmamā pṛṇa gobhiraśvaiḥ śata-  
krato. Stavāma tvā svādhyah.*

Indra, Lord of infinite acts of creative yajna and joyous fulfilment, fulfil our noble desires and ambitions with cows and horses, health of mind and senses and the fastest modes of motion and attainment. Pious, thoughtful and meditative, we worship you alone.

### Mandala 1/Sukta 17

*Indra, Varuna Devata, Kanva Medhatithi Rshi*

इन्द्रावरुणयारहं समाजारव आ वृण ।  
ता ना मृळात इदृश ॥ १ ॥

1. *Indrāvaruṇayorahaṁ samrājorava ā vṛṇe.  
Tā no mṛḷāta idṛśe.*

I pray for the gifts and protection of the glorious and brilliant Indra and Varuna, sun and moon. May they be good and gracious to bless us with a similar state of brilliance in our life.

गन्तारा हि स्था वस हवं विपस्य मावतः ।  
धृतारा चषणीनाम ॥ २ ॥

2. *Gantārā hi stho'vase havam vipasya māvataḥ.  
Dhartārā carṣaṇīnām.*

I pray to Indra and Varuna, lords of fire and water, both sustainers of mankind, to listen to the prayer of devotees like me, come to our yajnic projects of life

and abide by us for our protection and progress.

अनुकामं तपयथामिन्दावरुण राय आ ।  
ता वां नदिष्ठमीमह ॥ ३ ॥

3. *Anukāmaṁ tarpayethāmindrāvaruṇa rāya ā.*  
*Tā vāṁ nediṣṭhamīmahe.*

Both Indra and Varuna, we pray, stay closest with us and bless us with the wealth of life according to our desire, intention and performance.

युवाकु हि शचीनां युवाकु सुमतीनाम ।  
भूयाम वाज्रदानाम ॥ ४ ॥

4. *Yuvāku hi śacīnāṁ yuvāku sumatīnām.*  
*Bhūyāma vājradānām.*

And it is our prayer and earnest desire that we be ever close and abide by the words of the sages, advice of the wise and gifts of the generous.

इन्दः सहस्रदात्रां वरुणः शंस्यानाम ।  
कतुभवत्युक्थ्यः ॥ ५ ॥

5. *Indraḥ sahasradāvnām varuṇaḥ śaṁsyānām.*  
*Kraturbhavatyukthyah.*

Indra (fire, sun and electric energy) is one of the givers of a thousand gifts. Varuna (water, air and moon) is one of the adorable celebrities. May our yajnic projects of science and technology be successful and worthy of praise.

तयारिदवसा वयं सनम नि च धीमहि ।  
स्यादुत प्रर्चनम ॥ ६ ॥

6. *Tayoridavasā vyaṁ sanema ni ca dhīmahi.  
Syāduta prarecanam.*

By the gifts and protection of these two, Indra and Varuna, may we succeed and prosper with treasures of wealth and fulfilment, and may we ever enjoy an economy of abundance and excellence.

इन्द्रावरुण वामहं हुव चित्राय राधस ।  
अस्मान्त्सु जिग्युषस्कृतम ॥ ७ ॥

7. *Indrāvaruṇa vāmahaṁ huve citrāya rādhasē.  
Asmāntsu jigyuṣaskṛtam.*

We invoke and adore Indra and Varuna, and we enact yajnic projects to develop solar, fire, air and water energy for the realisation of various and wondrous attainments of progress. May the two divinities grant us success in our desire and ambition for victory.

इन्द्रावरुण नू नु वां सिषासन्तीषु धीष्वा ।  
अस्मभ्यं शम यच्छतम ॥ ८ ॥

8. *Indrāvaruṇa nū nu vāṁ siṣāsantīṣu dhīṣvā.  
Asmabhyaṁ śarma yacchatam.*

May Indra and Varuna, we pray, establish us in the state of noble mind and action and bless us with peace, comfort and security.

प वामश्नातु सुष्टुतिरिन्द्रावरुण यां हुव ।  
यामृधार्थ सधस्तुतिम ॥ ९ ॥

9. *Pra vāmaśnotu suṣṭutirindrāvaruṇa yāṁ huve.  
Yāmṛdhāthe sadhastutim.*

Indra and Varuna, self-refulgent in the sun and

moon, and lords of nature and energy, may the holy song of praise which I sing, and the joint yajna of science and technology you both advance and bless, may that song and yajna come out successful and reach you as a mark of thanks and hope for grace.

### Mandala 1/Sukta 18

*Brahmanaspati, Brahmanaspati-Indra-Soma, Brhaspati-Dakshina, Sadasaspati, Sadasaspati-Narashansa Devatah, Kanva Medhatithi Rshi*

सामानं स्वरणं कृणुहि ब्रह्मणस्पत ।

कृ गीवन्तं य आशिजः ॥ १ ॥

1. *Somānaṁ svarāṇaṁ kṛṇuhi brahmaṇaspate. Kakṣīvantam ya auśijah.*

Brahmanaspati, brilliant lord of Vedic knowledge, zealous for learning I am, born of learned parents, kindly take me up as a disciple, train me as an expert of soma-yajna, a scholar of language and communication with a vision of the Word and meaning, and as an artist and craftsman of eminence.

या र्वान या अमीवहा वसुवित पुष्टिवधनः ।

स नः सिषक्तु यस्तुरः ॥ २ ॥

2. *Yo revān yo amīvahā vasuvit puṣṭivardhanah. Sa nah siṣaktu yasturah.*

The Lord Supreme that is lord of universal wealth and knowledge, destroyer of evil and disease, absolute master of the Vasus, prime cause of creation and evolution, power of instant action and beneficence, may He, we pray, bless us with the knowledge and



wealth of the world.

मा नः शंसा अरुरुषा धृतिः पण्डः मत्यस्य ।  
र तां णा ब्रह्मणस्पत ॥ ३ ॥

3. *Mā naḥ śaṁso araruṣa dhūrtiḥ paṇḍaḥ matyasya.  
Rakṣā ṇo brahmaṇaspate.*

Lord omniscient of the universe, may our honour and fame never die. Save us from the miser and the graceless man. Let there be no wickedness in or around us, no violence anywhere.

स घां वीरा न रिष्यति यमिन्द्रा ब्रह्मणस्पतिः ।  
सामां हिनाति मत्यम ॥ ४ ॥

4. *Sa ghā vīro na riṣyati yamindra brahmaṇaspatiḥ.  
Soma hinoti martyam.*

Surely that brave man never suffers any hurt or injury whom Indra, lord giver of honour, Brahmanaspati, lord omniscient of the universe, and Soma, lord of peace, beauty and joy initiate and call on the way to action and honour.

त्वं तं ब्रह्मणस्पत साम इन्द्रश्च मत्यम ।  
दां णा पात्वंहसः ॥ ५ ॥

5. *Tvaṁ taṁ brahmaṇaspate soma indraśca  
martyam. Dakṣiṇā pātvamhasaḥ.*

Brahmanaspati, lord omniscient of the universe, you, Soma, lord of herbs and health, Indra, lord of wind and energy, and Dakshina, yajnic generosity, save and protect that heroic man from sin who is on way to action and piety on call of the divine.

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।

सुनिं मधामयासिषम् ॥ ६ ॥

6. *Sadasaspatimadbhutaṁ priyamindrasya kāmyam.  
Saniṁ medhāmayāsiṣam.*

May I realise, I pray, and attain to the direct presence of the Lord of the Universe, wondrous darling love of the soul, with gifts of the divine and discriminative vision of meditative intelligence.

यस्माद्भूत न सिध्यति यज्ञा विपश्चितश्चन ।

स धीनां यागमिन्वति ॥ ७ ॥

7. *Yasmādr̥te na sidhyati yajña vipāścitaścana.  
Sa dhīnāṁ yogaminvati.*

The Lord omniscient and omnipresent is the One without whom no yajna, not even the yajna of creation, can be accomplished, and He manifests His presence directly in the meditative intelligence of the dedicated soul.

आर्द्धनाति हविष्कृतिं पाञ्चं कृणात्यध्वरम् ।

हात्रा द्वेषु गच्छति ॥ ८ ॥

8. *Ārdhnoti haviṣkṛtiṁ prāñcam̐ kṛṇotyadhvaram.  
Hotrā deveṣu gacchati.*

Sadasaspati, lord of the universe, then, accelerates the offer of holy materials of nature into the creative process and expands the holy yajna further with self-generative libations till it reaches the noble humanity and the divine presence emerges in the meditative intelligence.

नरा॒शंसं॑ सु॒धृष्ट॑म॒मप॑श्यं स॒पथ॑स्तमम ।

दि॒वा न स॑द्ममखसम ॥ ९ ॥

9. *Narāśaṁsaṁ sudhṛṣṭamamapaśyaṁ saprathastamam. Divo na sadmamakhasam.*

I see like the light of the sun the holy presence of Divinity, adored of humanity, most resolute wielder of the universe, of infinite expanse and prime yajamana as well as the home of the yajna of creation.

### Mandala 1/Sukta 19

*Agni Marutah Devatah, Kanva Medhatithi Rshi*

पति॒ त्यं चारु॑मध्व॒रं गा॑पी॒थाय॒ प हू॑यस ।

म॒रुद्भि॑रग्न॒ आ ग॑हि ॥ १ ॥

1. *Prati tyam cārumadhvaram gopīthāya pra hūyase. Marudbhiragna ā gahi.*

Agni, fire energy of nature, come with the winds, you are invoked and kindled for the preservation and promotion of the beautiful holy yajna (of the earth for her children).

न॒हि द॒वा न म॑त्या' म॒हस्त॑व॒ कतुं॑ प॒रः ।

म॒रुद्भि॑रग्न॒ आ ग॑हि ॥ २ ॥

2. *Nahi devo na martyo mahastava kratuṁ paraḥ. Marudbhiragna ā gahi.*

Lord self-refulgent and omniscient, come with pranic energy and manifest into the meditative intelligence. Neither human nor divine can comprehend your refulgence and glory or your action which is supreme.

य म॒हा रज॑सा वि॒दुवि॑श्व॒ द्वासा॑ अ॒दुहः॑ ।

म॒रुद्धि॑र॒गृ आ ग॑हि ॥ ३ ॥

3. *Ye maho rajaso vidurviśve devāso adruhaḥ.  
Marudbhiragna ā gahi.*

Those who are visionaries of the world inspired by Agni and free from jealousy and malignity, only they know the great worlds of the Lord's creation. Agni, light of Divinity, come with the vibrations of pranic energy in meditation.

य उ॒गा अ॒कमा॑नृ॒चुरना॑धृ॒ष्टासु॑ आ॒जसा॑ ।

म॒रुद्धि॑र॒गृ आ ग॑हि ॥ ४ ॥

4. *Ya ugrā arkamānṛcuranādhrṣṭāsa ojasā.  
Marudbhiragna ā gahi.*

Light and fire, Agni, come with the winds and waves of energy, Maruts which are awful and undaunted, and which blaze and light up the sun with splendour.

य शु॒भा घा॑र॒वप॑सः सु॒त्रासा॑ रि॒शाद॑सः ।

म॒रुद्धि॑र॒गृ आ ग॑हि ॥ ५ ॥

5. *Ye śubhrā ghoravarpaśaḥ sukṣatrāso riśādasah.  
Marudbhiragna ā gahi.*

Those are the winds blessed and beautiful, awful and catalytic, dominating rulers of nature's metabolism, destroyers of evil and disease. Agni, come with the winds.

य नाक॑स्याधि॒ राच॑न दि॒वि द्वा॑सु आ॒सत॑ ।

म॒रुद्धि॑र॒गृ आ ग॑हि ॥ ६ ॥

6. *Ye nākasyādhi rocane divi devāsa āsate.  
Marudbhiragna ā gahi.*

The brilliant powers are Maruts which abide and preside over the regions of bliss in the light of the solar region, and which hold, sustain and light the earth, moon and others. Agni, come with those divine Maruts of light and power. Agni, come and bless.

य इङ्खयन्ति पवतान तिरः समुदमर्णवम ।  
मरुद्भिरग्न आ गहि ॥ ७ ॥

7. *Ye ĩṅkhayanti parvatān tirah samudramarṇavam.  
Marudbhiragna ā gahi.*

The winds which scatter the clouds and shatter the mountains, agitate the seas and shake the oceans of space, with those winds, Agni, come to us and bless.

आ य तन्वन्ति रश्मिभिस्तिरः समुदमार्जसा ।  
मरुद्भिरग्न आ गहि ॥ ८ ॥

8. *Ā ye tanvanti raśmibhistirah samudramojasā.  
Marudbhiragna ā gahi.*

The winds which, with their power, churn the seas, and with their waves of splendour light the sun and expand the space, with those winds, Agni, come and bless.

अभि त्वा पूवपीतय सृजामि साम्यं मधु ।  
मरुद्भिरग्न आ गहि ॥ ९ ॥

9. *Abhi tvā pūrvapītaye sṛjāmi somyam madhu.  
Marudbhiragna ā gahi.*

I create and concentrate from all sides the honey sweets of life with yajna for you as your first and only drink of ecstasy. Come, Agni, with all the power and splendour of the winds and bless us one and all.

**Mandala 1/Sukta 20***Rbhavah Devatah, Kanva Medhatithi Rshi*

अयं दवाय जन्मन् स्तामा विपभिरासया ।

अकारि रत्नधातमः ॥ १ ॥

1. *Ayam devāya janmane stoma viprebhirāsayā.  
Akāri ratnadhātamaḥ.*

This song of celebrity full of divine treasure of joy sung by sagely poets in their own voice leads to a new birth full of divine happiness.

य इन्द्राय वचायुजा तत् पुमनसा हरी ।

शमीभियज्ञमाशत ॥ २ ॥

2. *Ya indrāya vacoyujā tataksurmanasā harī.  
Śamībhiryajñamāśata.*

Those sagely scholars who study and analyse the subtleties of motion and gravitation with their mind and speech, and with scientific apparatuses actualise the power for use, in fact, extend the creative yajna for God and humanity toward its fulfilment.

त ऽ तासत्याभ्यां परिज्मानं सुखं रथम ।

त ऽन्धुनुं सबुदुघाम ॥ ३ ॥

3. *Takṣannāsatyābhyām parijmānam sukham  
ratham. Takṣandhenum sabardughām.*

Those scholars and scientists who create a comfortable chariot of universal motion with fire and water power create a language of immense possibilities of knowledge, indeed a mother cow for universal prosperity.

युवाना पितरा पुनः सत्यमन्त्रा ऋजूयवः ।  
 ऋभवा विष्ट्यकत ॥ ४ ॥

4. *Yuvānā pitarā punaḥ satyamantrā ṛjūyavaḥ.*  
*Ṛbhavo viṣṭyakraṭa.*

Sagely scholars, simple men of rectitude dedicated to the secrets of nature and service of humanity, searching, researching, joining, disjoining again and again in experiments ultimately achieve speed and success.

सं वा मदासा अगमतन्द्रेण च मरुत्वता ।  
 आदित्यभिश्च राजभिः ॥ ५ ॥

5. *Sam vo madāso agmatendreṇa ca marutvatā.*  
*Ādityebhiśca rājabhiḥ.*

Ye sagely scholars of science and divinity, dedicated and rejoicing together, march on with the winds, with the speed of lightning, and with the power and splendour of sun-beams.

उत त्यं चमसं नवं त्वष्टुद्वस्य निष्कृतम ।  
 अकत चतुरः पुनः ॥ ६ ॥

6. *Uta tyam camasam navam tvaṣṭurdevasya niṣkṛtam.*  
*Akarta caturah punaḥ.*

When the scholars see a new work of discovery or invention created by Tvashta, a brilliant sophisticated creator of new forms, they advance the work further to fourfold dimensions with the energy of earth, water, fire and wind.

त ना रत्नानि धत्तन् त्रिरा साप्तानि सुन्वत ।  
 एकमकं सुशस्तिभिः ॥ ७ ॥

8. *Te no ratnāni dhattana trirā sāptāni sunvate.  
Ekamekaṃ suśastibhiḥ.*

May the sagely scholars create and provide gems of wealth for us. Indeed they create the means of seven kinds of joyful service for us, each with care and laudable work, three ways in thought, word and deed, that is, three kinds of yajnic activity of reverence to the seniors, social cooperation and charity to be performed by all the four classes of society at each one of the four stages of life.

अधारयन्तु वह्नया भजन्त सुकृत्या ।  
भागं देवेषु यज्ञियम् ॥ ८ ॥

8. *Adhārayanta vahnayo'bhajanta sukṛtyayā.  
Bhāgaṃ deveṣu yajñiyam.*

Brilliant and generous people, who bear the burdens of humanity, who undertake and carry out their part of yajnic duty with honesty and expertise enjoy their share of happiness and rejoice among the divinities.

### Mandala 1/Sukta 21

*Indragṇi Devate, Kanva Medhatithi Rshi*

इहन्द्राग्नी उप ह्वय तयारित्स्ताममुशमसि ।  
ता सामं सामपातमा ॥ १ ॥

1. *Ihendrāgnī upa hvaye tayoritstomamuśmasi.  
Tā somaṃ somapātamā.*

I invoke Indra and Agni, air and fire. We love to study and appraise their properties. They are the most joyous protectors and promoters of soma, peace, pleasure and prosperity of life.



ता यज्ञेषु प शंसतन्द्राग्नी शुम्भता नरः ।

ता गायत्रेषु गायत ॥ २ ॥

2. *Tā yajñeṣu pra śamsatendrāgnī śumbhatā naraḥ.  
Tā gāyatreṣu gāyata.*

All ye men and women, sing and celebrate the qualities of fire and air in yajna, develop and illuminate them in use, and glorify them in Gayatri music of the Veda.

ता मित्रस्य पशस्तय इन्द्राग्नी ता हवामह ।

सामपा सामपीतय ॥ ३ ॥

3. *Tā mitrasya praśastaya indrāgnī tā havāmahe.  
Somapā somapītaye.*

We invoke and honour Indra and Agni, air and fire energy, in the yajnic projects of humanity for the delight and comfort of noble friends and for the protection and promotion of the wealth and joy of the world. Indeed, they are the protectors and promoters of soma, pleasure, peace and prosperity for all.

उगा सन्ता हवामह उपदं सर्वनं सुतम ।

इन्द्राग्नी एह गच्छताम ॥ ४ ॥

4. *Ugrā santā havāmahe upedaṁ savanaṁ sutam.  
Indrāgnī eha gacchatām.*

We invoke and honour Indra and Agni, powers of air and fire, both powerful and brilliant, to come and join this yajnic project of ours for the creation of wealth and joy. May they come here, promote the yajna and bless us.

ता महान्ता सदस्पती इन्द्राग्नी र ऽ उब्जतम ।

अपजाः सन्त्वत्रिणः ॥ ५ ॥

5. *Tā mahāntā sadaspatī indrāgnī rakṣa ubjatam.  
Aprajāḥ santvatrīṇaḥ.*

Indra and Agni, air and fire, both are great, both protect and illuminate halls and assemblies and destroy sin and evil and the wicked people. Enemies do not last till the next generation if they be friends.

तन सत्यन जागृतमधि पचतुन पद ।

इन्द्राग्नी शम यच्छतम ॥ ६ ॥

6. *Tena satyena jāgṛtamadhi pracetune pade.  
Indrāgnī śarma yacchatam.*

Indra and Agni, pranic energy and vital heat energy, are ever awake in their state of real and constant qualities with their blissful and beatific virtues. May these two provide us with peace and comfort in a safe and happy home.

### Mandala 1/Sukta 22

*Ashvinau (1-4), Savita (5-8), Agni (9-10), Devyah (11),  
Indrani-Varunani-Agnayya (12), Dyava Prthivi (13-14),  
Prthivi (15), Vishnu or Devah (16), Vishnu (17-21),  
Devatah, Kanva Medhatithi Rshi*

पातयुजा वि बोधयाश्विनावह गच्छताम ।

अस्य सामस्य पीतय ॥ १ ॥

7. *Prātaryujā vi bodhayāśvināveha gacchatām.  
Asya somasya pītaye.*

Ashvins, twin masters of the science of motion,

come early morning to this yajna of ours and enlighten us (on knowledge and application, fire and earth, power and gravitation, and acceleration and retardation). Come for the enjoyment, protection and promotion of our yajnic creations.

या सुरथा रथीतमाभा द्वा दिविस्पृशा ।  
अश्विना ता हवामह ॥ २ ॥

2. *Yā surathā rathītamabhā devā diviṣṭṛṣā.*  
*Aśvinā tā havāmahe.*

We invoke the Ashvins, divine master makers of the chariot, most powerful energies of motion, water and fire, fire and earth, who can touch the skies.

या वां कशा मधुमत्यश्विना सूनृतावती ।  
तया यज्ञं मिमि तम ॥ ३ ॥

3. *Yā vāṁ kaśā madhumatyāśvinā sūnṛtāvātī.*  
*Tayā yajñam mimikṣatam.*

Ashvins, masters of the science of motion, with your words of knowledge, power, energy and velocity in nature, so sweet and so true, come and accomplish our yajna of creation and technology.

नहि वामस्ति दूरक यत्रा रथेन गच्छथः ।  
अश्विना सामिना गृहम ॥ ४ ॥

4. *Nahi vāmasti dūrake yatrā rathena gacchathah.*  
*Aśvinā somino gṛham.*

Ashvins, masters of the celestial chariot, wherever you reach by the chariot, even farthest to the house of the lord of soma wealth, nothing is too far for you.

हिरण्यपाणिमूतय सवितारमुप ह्वय ।

स चत्ता द्वता पदम ॥ ५ ॥

5. *Hiranyapāṇimūtaye savitāramupa hvaye.*  
*Sa cettā devatā padam.*

For protection, love and progress, we invoke the golden-handed Savita, creator, energiser, omniscient giver of knowledge and awareness, light of the universe and the supreme destination.

अपां नपातमवस सवितारमुप स्तुहि ।

तस्य व्रतान्युश्मसि ॥ ६ ॥

6. *Apāṅ napatamavase savitāramupa stuhi.*  
*Tasya vratānyuśmasi.*

For the sake of protection, knowledge and progress, invoke and worship Savita, creator of the universe, imperishable lord pervasive of spaces and the waters of life, since we all abide by the laws ordained by Him.

विभक्तारं हवामह वस शिचित्रस्य राधसः ।

सवितारं नृच ऽसम ॥ ७ ॥

7. *Vibhaktāraṁ havāmahe vasościtrasya rādhasaḥ.*  
*Savitāraṁ nṛcakṣasam.*

We invoke and worship Savita, creator and sustainer of the universe, giver of the wonderful wealth of the world, and dispenser of the fruits of human action and endeavour and to all. He watches from within and without. All, everything, He watches.

सखाय आ नि षीदत सविता स्ताम्या नु नः ।

दाता राधांसि शुम्भति ॥ ८ ॥

8. *Sakhāya ā ni śīdata savitā stomyo nu nah.*  
*Dātā rādhāmsi śumbhati.*

Friends, come and sit together, Savita alone is our lord for worship and adoration. Universal giver, He beautifies and beatifies His gifts of wealth and light.

अग्र पत्नीरिहा वह द्वानामुशतीरुप ।  
त्वष्टारं सामपीतय ॥ ९ ॥

9. *Agne patnīrihā vaha devānāmuśatīrupa.*  
*Tvaṣṭāraṁ somapītaye.*

Agni, lord of light and life and evolution, bring home to us here those generous energies of heat and light which warmly and profusely feed and promote the life and joy of the earth and other sustaining powers of nature, and bring Tvashta, that divine artificer, who creates beautiful new forms of existence and promotes life.

आ ग्रा अग्र इहावस ह्रात्रां यविष्ठ भारतीम ।  
वरूत्रीं धिषणां वह ॥ १० ॥

10. *Ā gnā agna ihāvase hotrām yaviṣṭha bhāratīm.*  
*Varūtrīm dhiṣaṇām vaha.*

Agni, lord of light, life and learning, youngest and most brilliant creative power, bring home to us here the beauties of the earth, fragrance of oblations, life-giving sunlight and language of learning, soothing nights and days, and the fiery speech of heaven and earth for our protection and progress.

अभि ना द्वीरवसा महः शमणा नृपतीः ।  
अच्छिपत्राः सचन्ताम ॥ ११ ॥

12. *Abhi no devīravasā mahah śarmaṇā nṛpatnīh.  
Acchinnapatrāḥ sacantām.*

May noble and generous women of brilliance, supporters and sustainers of their men, bless us with great and comfortable happy homes and the wealth of security, peace and progress.

इहन्दाणीमुप ह्वय वरुणानीं स्वस्तय ।  
अग्रायीं सामपीतय ॥ १२ ॥

12. *Ihendrāṇīmupa hvaye varuṇānīm svastaye.  
Agnāyīm somapītaye.*

I invoke Indrani, light of the sun, Varunani, coolness of water and soothing softness of air, and Agnaya, heat of fire and warmth to bless our homes and women with peace and progress, protection and prosperity for the sake of happiness and well-being.

मही द्याः पृथिवी च न इमं यज्ञं मिमि तातम ।  
पिपृतां ना भरीमभिः ॥ १३ ॥

13. *Mahī dyauḥ pṛthivī ca na imaṁ yajñam mimikṣa-  
tām. Pipṛtām no bharīmabhiḥ.*

May the high heavens with their light and energy, and the dark green earths with their sustenance and gravitation feed and accomplish this holy scientific yajna of ours and, with their support and nourishment, bless us with fulfilment.

तयारिद घृतवत्पया विपा रिहन्ति धीतिभिः ।  
गन्ध्रवस्य ध्रुव पद ॥ १४ ॥

14. *Tayoridghrtavatpayo viprā rihanti dhītibhiḥ.  
Gandharvasya dhruve pade.*

By the force of attraction and repulsion of those two, sun and earth, do eminent men of knowledge receive liquid life on earth and move around in the steady space of the universal hold of the sustainer of the stars.

स्याना पृथिवि भवान् ारा निवशनी ।

यच्छा नः शम' सपथः ॥ १५ ॥

15. *Syonā pṛthivi bhavānṛkṣarā niveśanī.  
Yacchā naḥ śarma saprathah.*

Dear green earth, beautiful, free from thorns of sufferance, wide expansive happy haven for all, give us a happy home of pleasure and delight.

अता द्वा अवन्तु ना यता विष्णुविचक्रम ।

पृथिव्याः सप्त धामभिः ॥ १६ ॥

16. *Ato devā avantu no yato viṣṇurvīcakrame.  
Pṛthivyāḥ sapta dhamabhiḥ.*

May the scholars of light and vision favour and protect us with knowledge of the seven stages of creation from earth to Prakṛti through which Vishnu, lord omnipresent, created the universe (of five elements, Virat and Prakṛiti).

इदं विष्णुवि चक्रम त्रधा नि दध पदम ।

समू' हमस्य पांसुर ॥ १७ ॥

17. *Idaṁ viṣṇurvi cakrame tredhā ni dadhe padam.  
Samūlhamasya pānsure.*

Vishnu created this threefold universe of matter, motion and mind in three steps of evolution through Prakṛiti, subtle elements and gross elements, shaped the

atoms into form and fixed the form in eternal space and time.

त्रीणि प॒दा वि च॑क॒म् विष्णु॑गा॒पा अदा॑भ्यः ।

अ॒ता ध॑र्माणि धा॒रय॑न् ॥ १८ ॥

18. *Trīṇi padā vi cakrame viṣṇurgopā adābhyah.  
Ato dharmāṇi dhārayan.*

Vishnu, universal sustainer and unchallengeable protector, fixed the order of the threefold universe of forms, comprehensible, apprehensible and spiritually attainable, and hence the forms abide in and observe the laws of their existence and function.

विष्णाः॒ कर्मा॑णि प॒श्यत् यता॑ व॒तानि॑ प॒स्पश॑ ।

इ॒न्दस्य॑ यु॒ज्यः सखा॑ ॥ १९ ॥

19. *Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.  
Indrasya yujyah sakhā.*

Watch the creation and actions of Vishnu. Thence the souls know and observe the law and discipline of their existence. Vishnu is the friend and constant companion of the soul.

तद्विष्णाः॑ पर॒मं प॒दं सदा॑ प॒श्यन्ति॑ सू॒र्यः॑ ।

दि॒वीव॑ च पु॒रात॑तम ॥ २० ॥

20. *Tadviṣṇoḥ paramam padam sadā paśyanti sūrayah.  
Divīva cakṣurātataṁ.*

Heroic souls of vision realise the supreme presence of Vishnu in their soul as they see the light of the sun in heaven.



तद्विप्रासा विपुन्यवा जागृवांसः समिन्धत ।

विष्णायत्परमं पदम ॥ २१ ॥

21. *Tadviprāso vipanyavo jāgrvāṁsaḥ samindhate.*  
*Viṣṇoryat paramaṁ padam.*

Visionary souls, celebrants of Vishnu, ever awake, invoke, kindle and light up the spirit within and realise that supreme light of Divinity in the soul.

### Mandala 1/Sukta 23

*Vayu, Indra-Vayu, Mitra-Varunau, Indra-Marutvan*  
*Vishvedeva, Pusha, Apah, Agni Devatah,*  
*Kanva Medhatithi Rshi*

तीवाः सामांसु आ गह्याशीवन्तः सुता इम ।

वाया तान्पस्थितान्पिब ॥ १ ॥

1. *Tivrāḥ somāsa ā gahyāśīvantaḥ sutā ime.*  
*Vāyo tān prasthitān piba.*

Sharp and lovely tonics are these somas, distilled essences of herbs. Vayu, vitality of the winds, take them on as they flow and energise them as food for the mind and soul.

उभा द्वा दिविस्पृशन्दवायू हवामह ।

अस्य सामस्य पीतय ॥ २ ॥

2. *Ubhā devā divispr̥śendravāyū havāmahe.*  
*Asya somasya pītaye.*

We invoke Indra and Vayu, divine powers of fire and wind which touch the skies, for the protection and promotion of soma, the beauty and joy of life in the world, which we have been able to create.

इन्द्रवायू मनाजुवा विपा हवन्त ऊतय ।

सहस्रा ा धियस्पती ॥ ३ ॥

3. *Indravāyū manojuvā viprā havanta ūtaye.*  
*Sahasrākṣā dhiyaspatī.*

For the protection and progress of the world in a state of peace and happiness, scholars of vision and piety invoke Indra and Vayu, divine energies of wind and electricity, which move at the speed of the mind, and which are givers of a thousand powers of sensitivity and promoters of human intelligence and its creations.

मित्रं वयं हवामह वरुणं सामपीतय ।

जज्ञाना पूतदं सा ॥ ४ ॥

4. *Mitraṁ vayan̄ havāmahe varuṇaṁ somapītaye.*  
*Jajñānā pūtadaḥ sā.*

For the creation, preservation and promotion of soma, peace and joy of life, we invoke Mitra and Varuna, life energies of prana and udana in systemic circulation, which are purifying, vitalising and enlightening for the body, mind and soul.

ऋतन् यावृतावृधावृतस्य ज्यातिषस्पती ।

ता मित्रावरुणा हुव ॥ ५ ॥

5. *Ṛtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.*  
*Tā mitrāvaruṇā huve.*

For our enlightenment and spiritual advancement, we invoke Mitra and Varuna, light of the sun and motive energy of the wind, both guardians of the light of truth and natural laws of Divinity, which, by that very light of truth, extend the operation of that law in the Lord's creation upto the mind and soul of humanity.

वरुणः पाविता भुवन्मित्रा विश्वाभिरूतिभिः ।

करतां नः सुराधसः ॥ ६ ॥

6. *Varuṇaḥ prāvitā bhuvan mitro viśvābhirūtibhiḥ.  
Karatām naḥ surādhasaḥ.*

Varuna is breath of air, and Mitra, light of the sun, with energies and all the vitalities and immunities of human life and prosperity. May they both help us rise to the noblest wealth of body, mind and soul.

मरुत्वन्तं हवामह इन्द्रमा सामपीतय ।

सजृगणनं तृम्पतु ॥ ७ ॥

7. *Marutvantam havāmaha indramā somapītaye.  
Sajūrgaṇena tṛmpatu.*

We invoke Indra, electric energy of nature which carries the energy of the Maruts, tempestuous winds of higher skies. May the electric energy, omnipresent in nature and co-operative with the winds, bless us with comfort and happiness in life.

इन्द्रज्येष्ठा मरुद्गणा दवासः पूषरातयः ।

विश्वं मम श्रुता हवम ॥ ८ ॥

8. *Indrajyeṣṭhā marudgaṇā devāsaḥ pūṣarātayaḥ.  
Viśve mama śrutā havam.*

May all the divine powers of nature, of which the sun is the chief, especially the winds blissfully working in unison with sun-rays, listen to our invocation and bless us with power and prosperity.

हत वृत्रं सुदानव इन्द्रेण सहसा युजा ।

मा ना दुःशंसं इशत ॥ ९ ॥

9. *Hata vṛtram̐ sudānava indreṇa sahasā yujā.  
Mā no duḥśamsa īśata.*

Working with tremendous force in unison with the sun, the winds break up the clouds and bless us with rain.

Indra, Lord of universal power and honour, we pray, let no man of evil mind and dishonour exploit their power and rule over us.

विश्वान्द्वान्हवामह मरुतः सामपीतय ।  
उगा हि पृश्निमातरः ॥ १० ॥

10. *Viśvān devān havāmahe marutaḥ somapītaye.  
Ugrā hi pṛṣnimātarah.*

We invoke all the divinities of nature and humanity, and we invoke the Maruts, fierce children of mother skies, all for a drink of soma — to celebrate our creation of power by yajna and join our prayer for protection by Grace.

जयतामिव तन्यतुमरुतामति धृष्णुया ।  
यच्छुभं याथना नरः ॥ ११ ॥

11. *Jayatāmiva tanyaturmarutāmeti dhṛṣṇuyā.  
Yacchubham̐ yāthanā narah.*

Whatever good a person achieves in life is achieved by courage and daring such as the force of winds, or the thunder of lightning or the power of a king's victorious army.

हस्काराद्विद्युतस्पय ता जाता अवन्तु नः ।  
मरुता मृळयन्तु नः ॥ १२ ॥

12. *Haskārād vidyutasparya'to jātā avantu naḥ.  
Maruto mṛḷayantu naḥ.*

May the lights born of flashes of lightning spare and protect and help us advance. May the Maruts give us peace and comfort.

आ पूषञ्चित्रबहिषमाघृण धरुणं दिवः ।  
आजां नष्टं यथा पशुम् ॥ १३ ॥

13. *Ā pūṣaṅ citrabarhiṣamāghṛṇe dharuṇam divaḥ.  
Ājā naṣṭam yathā paśum.*

Just as a shepherd shows a once lost but later found animal, so the sun, lord of brilliant rays and supporter of life with nourishment, lights up and reveals the wondrous skies and spaces and lights up and moves around the stars and planets such as the earth.

पूषा राजानमाघृणिरपगू हं गुहां हितम् ।  
अविन्दच्चित्रबहिषम् ॥ १४ ॥

14. *Pūṣā rājānamāghṛṇirapagūḥam guhā hitam.  
Avindaccitrabarhiṣam.*

Pusha, lord creator and supporter of life, and lord of light of the universe creates, manifests and illuminates the wondrous universe of light and beauty which was hidden deep but safe and secure in the cave of the night of annihilation.

(The mantra also applies to the creation of the earth and other planets of the solar system, in continuation of mantra 13 above. It also applies to the revelation of the light of the soul hidden in the cave of the heart.)

उता स मह्यमिन्दुभिः षड्युक्ताँ अनुसषिधत ।  
गाभियवं न चकृषत ॥ १५ ॥

15. *Uto sa mahyamindubhiḥ ṣaḍyuktāñ anuseṣi-dhat.*  
*Gobhiryavaṁ na cakṛṣat.*

And then, just as a farmer tills the land and produces food, so does He, Lord Creator, again create for me — humanity — the earth with sweets of green and the cycle of six seasons, cows and barley food.

अम्बया यन्त्यध्वभिजामया अध्वरीयताम ।  
पृञ्चतीमधुना पर्यः ॥ १६ ॥

16. *Ambayo yantyardhvabhijāmāyo adhvārīyatām.*  
*Pr̥ñcatīrmadhunā payaḥ.*

May the motherly waters, protectors of humanity, flow by the same paths, the flow mixing with honey-sweets of the earth, performing part of the creative yajna for us.

अमूया उप सूय याभिवा सूयः सह ।  
ता ना हिन्वन्त्वध्वरम ॥ १७ ॥

17. *Amūryā upa sūrye yābhirvā sūryaḥ saha.*  
*Tā no hinavantvadhvaram.*

And those distant waters which are close to the sun, or which are in the sun itself, or with which the sun nourishes life, may all those come, accomplish and advance our yajna.

अपा द्वीरुप ह्य यत्र गावः पिबन्ति नः ।  
सिन्धुभ्यः कर्त्वी हविः ॥ १८ ॥

18. *Apo devīrupa hvaye yatra gāvaḥ pibanti naḥ.  
Sindhubhyaḥ kartvaṁ haviḥ.*

I invoke the celestial waters whereby the rays of the sun suck up the vapours in order to create holy materials for our yajna.

अ॒प्स्व॑न्त॒र्मृ॒त॒म॒प्सु॒ भ॒ष॒ज॒म॒पा॒मु॒त॒ प॒श॒स्त॒य॒ ।  
द॒वा॒ भ॒व॒त॒ वा॒जि॒नः॑ ॥ १९ ॥

19. *Apsvantaramṛtamapsu bheṣajamapāmuta praśa-  
staye. Devā bhavata vājinaḥ.*

There is nectar in the waters. There is health and medicinal efficacy in the waters. General scholars of eminence, rise and act fast for special studies and appraisal of waters.

अ॒प्सु॒ म॒ सा॒मा॒ अब॒वी॒द॒न्त॒वि॒श्वानि॑ भ॒ष॒जा॒ ।  
अ॒ग्निं॑ च॒ वि॒श्व॒शं॑ भु॒व॒मा॒प॒श्च॒ वि॒श्व॒भ॒ष॒जीः॑ ॥ २० ॥

20. *Apsu me somo abravīdantarviśvāni bheṣajā.  
Agnim ca viśvaśambhuvamāpaśca viśvabhe-ṣajīḥ.*

Soma, the moon and the herbs, creates and shows there is universal medicine in the waters for me. And the waters, universal medicine, create the vital heat of life which is the universal sustainer of us all.

आ॒पः॑ पृ॒णी॒त॒ भ॒ष॒जं॑ व॒रू॒थं॑ त॒न्व॒इ॒ म॒म॑ ।  
ज्या॒क॒ च॒ सूर्य॑ दृ॒श ॥ २१ ॥

21. *Āpaḥ prṇīta bheṣajam varūtham tanve mama.  
Jyok ca sūryam dṛśe.*

Waters create the best medicine for my body for a long life time for me to have a sight of the sun,

universal light, everyday.

इदमापः प वहत यत्किं च दुरितं मयि ।

यद्वाहमभिदुदाह यद्वा शप उतानृतम ॥ २२ ॥

22. *Idamāpaḥ pra vahata yatkiṃ ca duritaṃ mayi.  
Yadvāhamabhidudroha yadvā śepa utānṛtam.*

May these holy waters wash off and carry away whatever evil there be in me, whatever I hate, or whatever I curse, or whatever false there be in me.

आपा अद्यान्वचारिषं रसनं समगस्महि ।

पर्यस्वानग्र आ गहि तं मा सं सृज वचसा ॥ २३ ॥

23. *Āpo adyānvacāriṣaṃ rasena samagasmahi.  
Payasvāngana ā gahi taṃ mā saṃ sṛja varcasā.*

Let us to-day taste of the holy waters mixed with vital juices. And whatever I have drunk, whatever I have performed in action as my Karma, Agni, come to me and recreate me with the power and splendour I deserve accordingly.

सं माग्र वचसा सृज सं पजया समायुषा ।

विद्युम अस्य द्वा इन्द्रा विद्यात्सह ऋषिभिः ॥ २४ ॥

24. *Saṃ māgne varcasā sṛja saṃ prajayā samāyuṣā.  
Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.*

Agni, Lord omniscient and omnipotent, recreate me with power and splendour, with family, with good health and age. May the divinities know me as I am. May Indra, lord of splendour and honour, know me, along with all the seers of the universal eye. They know.



## Mandala 1/Sukta 24

*Prajapati, Agni, Savita or Bhaga, Varuna Devatah,  
Ajigarti Shunahshepa Krtrima Vaishvamitra  
Devarata Rshi*

कस्य नूनं कतमस्यामृतानां मनामह चारुं द्वस्य नाम ।  
का ना मह्या अदितय पुनदात्पितरं च दृशयं मातरं च ॥ १ ॥

1. *Kasya nūnaṁ katamasyāmṛtānāṁ manāmahe cāru devasya nāma. Ko no mahyā aditaye punar-dāt pitaraṁ ca dṛśeyaṁ mātaraṁ ca.*

Who, which one, is that supreme lord of the many immortals whose auspicious name we adore and worship? Who is that for sure who sends us back to the great earth so that we may again behold and be with our father and mother?

अग्रव्यं पथमस्यामृतानां मनामह चारुं द्वस्य नाम ।  
स ना मह्या अदितय पुनदात्पितरं च दृशयं मातरं च ॥ २ ॥

2. *Agnervayaṁ prathamasyāmṛtānāṁ manāmahe cāru devasya nāma. Sa no mahyā aditaye punar-dāt pitaraṁ ca dṛśeyaṁ mātaraṁ ca.*

We adore and worship the auspicious name of Agni, lord of light and life, first of the immortals and the highest. He it is who sends us back to this great world of Prakṛti so that we may behold and be with our father and mother again.

अभि त्वा देव सवितरीशानं वायाणाम ।  
सदावन्भागमीमह ॥ ३ ॥

3. *Abhi tvā deva savitarīśānaṁ vāryāṇām. Sadāvanbhāgamīmahe.*

Of all the immortals, we worship you alone, Savita, glorious lord of light and life, ruler of the regions and favourite things of our choice, eternal protector and adorable dispenser of universal justice.

यश्चिद्धि त इत्था भगः शशमानः पुरा निदः ।

अद्वेषा हस्तयादध ॥ ४ ॥

4. *Yaściddhi ta itthā bhagaḥ śaśamānaḥ purā nidaḥ.*  
*Adveṣo hastayordadhe.*

Whatever your gifts of dispensation thus, whether admirable wealth as a result of former adoration and worship, or otherwise as a result of blame and censure, I deliver into your hands without hate or anger.

भगभक्तस्य त वयमुदशम तवावसा ।

मृधानं राय आरभ ॥ ५ ॥

5. *Bhagabhaktasya te vayamudaśema tavāvasā.*  
*Mūrdhānaṁ rāya ārabhe.*

Lord of glory, we pray, let us receive our share of divine dispensation with your protection and grace in order to rise to the top in wealth and reach the glory of your presence.

नहितं इत्रं न सहा न मन्युं वयश्चनामी पतयन्त आपुः ।

नमा आपा अनिमिषं चरन्तीन य वातस्य

पमिनन्त्यभ्वम ॥ ६ ॥

6. *Nahi te kṣatram na saho na manyuṁ vayaścānāmī*  
*patayanta āpuḥ. Nemā āpo animiṣaṁ carantīrna*  
*ye vātasya praminantyaabhvam.*

All those that move in space comprehend not

your order and dominion, nor violate your power or force or constancy. Nor do these waters and currents of universal energy ever on the move surpass your presence. Nor even the velocities of the wind can ever violate the immensity of your power which is eternal and immortal.

अबुध्न राजा वरुणा वनस्याध्वं स्तूपं ददत पूतद १ ।  
नीचीनाः स्थरुपरि बुध्न एषामस्म अन्तनिहिताः कृतवः  
स्युः ॥ ७ ॥

7. *Abudhne rājā varuṇo vanasyordhvaṁ stūpaṁ dadate pūதாகাṣaḥ. Nīcīnāḥ sthurupari budhna eṣāmasme antarnihitāḥ ketavaḥ syuḥ.*

The ruling lord Varuna, the brilliant sun, pure and generous, radiates a flood of light in the bottomless astral sphere over the atmosphere, flowing down, the rays of light stop over the atmosphere and filter down to the clouds and impregnate them over the earth. May the rays of the sun, the clouds and the vapours absorbed in the clouds be for our good.

उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वतवा उ ।  
अपद् पादा पतिधातव करुतापवक्ता हृदयाविधिश्चित ॥ ८ ॥

8. *Uruṁ hi rājā varuṇaścakāra sūryāya panthāman-vetavā u. Apade pādā pratidhātave'karutāpavaktā hṛdayāvidhaścit.*

Varuna, ruling lord of the universe, carved out a wide path for the sun to move and thus created an orbit-path in the pathless space for His deputy wielder and sustainer of the sub-system, meticulously averting, as if, a pinhole in the heart of the cosmic system, like a

surgeon.

श॒तं तं॑ रा॒जन्भि॒षजः॑ स॒हस्र॑मु॒वी ग॒भी॒रा सु॑म॒तिष्ट॑ अस्तु ।  
बा॒धस्व॑ दू॒र नि॒र्र॒तिं प॒रा॒चः कृ॑तं चि॒द॒नः प॑ मु॒मु॒ग्ध्य॑स्मत ॥ ९ ॥

9. *Śataṁ te rājan bhiṣajaḥ sahasramurvī gabhīrā sumatiṣṭe astu. Bādhasva dūre nirṛtiṁ parācaḥ kṛtaṁ cidenaḥ pra mumugdhyasmat.*

Glorious ruler, hundred are your healing balms and medicaments, thousands your wide earths, and deep is your noble intelligence. Drive off adversity far away. And whatever sin is committed by the wicked, keep away, and liberate us.

अ॒मी य॑ ऋ॒ ण॒ नि॒हि॒तास॑ उ॒च्चा॑ न॒क्तं॑ ददृ॒श्रु॒ कु॒हं चि॒द्वि॒व॒युः ।  
अ॒द॒ब्धा॒नि व॑रु॒णस्य॑ व॒तानि॑ वि॒चाक॑श॒च्च॒न्द॒मा॒ न॒क्त॑-  
म॒ति ॥ १० ॥

10. *Amī yā ṛkṣā nihitāsa uccā naktam dadṛśre kuha ciddiveyuh. Adabdhāni varuṇasya vratāni vicākaśaccandramā naktameti.*

Those constellations of stars such as the Great Bear set in motion high and far, which are seen at night — where do they go in the day?

Fixed, inviolable are the laws and rules of Varuna, rules of the stars. So the moon shines at night and moves on in its orbit.

तत्त्वा॑ या॒मि॒ ब॒ह्वा॑णा॒ व॒न्द॑मा॒न॒स्तदा॑ शा॒स्त॒ यज॑मा॒ना  
ह॒वि॒र्भिः॑ । अ॒ह॒ळ॑मा॒ना व॑रु॒णह॒ बा॒ध्यु॑रु॒शंस॑ मा॒ न॒ आयुः॑ प॒  
मा॒षीः ॥ ११ ॥

11. *Tattvāyāmi brahmaṇā vandamānastadāsāste yajamāno havirbhiḥ. Ahelṃāno varuṇeha bodh-yuruśaṃsa mā na āyuh pra moṣīh.*

Varuna, lord ruler of the stars, praised and celebrated by many, I come to you singing in worship the hymns of divinity, offering holy fragrances in yajna with faith and reverence. Lord kind and gracious, give us the light of life here itself. Let not our life waste away.

तदि॒क्तं॑ तद्वि॒वा॒ मह्य॑माहुस्तद॒यं क॒ता॑ हृ॒द आ वि च॑ष्ट ।  
शु॒नः॒शपा॑ यमहृ॒द गृ॒भी॒तः सा अ॒स्मान॑ राजा वरु॒णा  
मुमा॑क्तु ॥ १२ ॥

12. *Tadinnaktam taddivā mahyamāhustadayam keto hrda ā vi caṣṭe. Śunaḥśepo yamahvadgrbhī-taḥ so asmān rājā varuṇo mumoktu.*

Of that the wise men nightly speak to me. Day in and day out they sing of that for me. And the same presence this voice of the heart reveals to me. The sagely scholar, inspired and possessed, proclaims His honour and dominion. May the same ruling lord of glory, Varuna, deliver us from sin and slavery unto light and freedom.

शु॒नः॒शपा॑ ह्यहृ॒द गृ॒भी॒तस्त्रि॒ष्वदि॒त्यं दु॒प॒द॒षु ब॒द्धः । अ॒व॒नं  
राजा॑ वरु॒णः स॒सृ॒ज्याद्वि॒द्वँ अ॒द॒ब्धा॑ वि मु॒मा॑क्तु पाशा॒न ॥ १३ ॥

13. *Śunaḥśepo hyahvadgrbhītastrīṣvādityam drupadeṣu baddhaḥ. Avainam rājā varuṇaḥ sasṛjyā-dvidvāñ adabdho vi mumoktu pāsān.*

Shunah-shepa, man of knowledge dedicated to light and happiness, inspired and possessed by ambition,

bound within the yajnic pillars of knowledge, action and meditation, should invoke and develop Aditya, power of sun and wind. May Varuna, lord omniscient ruler of the world, shape him (as a maker and saviour of humanity). May He, inviolable lord omnipotent, deliver us from bonds of sin, ignorance and poverty.

अव॑ त॒ हळा॑ वरुण॒ नमा॑भिरव॒ यज्ञ॑भिरीमह॒ ह॒विर्भिः॑ । तय॑ ॒-  
स्मभ्य॑मसुर॒ पचता॑ राज॒ त्नांसि॑ शिश्रथः॒ कृ॒तानि॑ ॥ १४ ॥

14. *Ava te heḷo varuṇa namobhirava yajñebhi-rīmahe havirbhiḥ. Kṣayannasmabhyamasura pracetā rājannēmsi śīsrathaḥ kṛtāni.*

Varuna, self-refulgent lord of omniscience, giver of knowledge, life of our breath, we pray for the gift of your light and favour with acts of homage, yajnas and holy offerings. Reducing and destroying our sins as you are, we pray, be kind and gracious to loosen the bonds of our actions performed.

उदु॑त्तमं वरुण॒ पाश॑म॒स्मदवा॑धु॒मं वि म॑ध्य॒मं श्र॑थाय ।  
अथा॑ व्र॒यमा॑दित्य॒ व्रत॑ तव॒ाना॑गसा॒ अदि॑तय॒ स्याम॑ ॥ १५ ॥

*Uduttamaṁ varuṇa pāśamasmadavādhamam vi madhyamaṁ śrathāya. Athā vayamāditya vrate tavānāgaso aditaye syāma.*

Varuna, dearest lord of our choice, we pray, loosen the highest, middling and the lowest bonds of our sin and slavery so that, O Lord Supreme of light, free from sin and slavery and living within the rules of your law, we may be fit for the attainment of the ultimate freedom of Moksha.

## Mandala 1/Sukta 25

*Varuna Devata, Ajigarti Shunahshepa Krtrima  
Vaishvamitra Devarata Rshi*

यच्चिद्धि त विशा यथा प देव वरुण व्रतम ।

मिनीमसि द्यविद्यवि ॥ १ ॥

1. *Yacciddhi te viśo yathā pra deva varuṇa vratam.  
Minīmasi dyavidyavi.*

Varuna, brilliant and generous lord of creation, since after all we are your children, and we do (out of ignorance) violate your rules of discipline and conduct day by day, we pray for your compassion as our father.

मा ना व्रधाय ह्रव जिहीळानस्य रीरधः ।

मा ह्रणानस्य मन्यव ॥ २ ॥

2. *Mā no vadhāya hatnave jihīḷānasya rīradhaḥ.  
Mā hrṇānasya manyave.*

Lord of compassion, let us not feel excited to take up a deadly weapon against the person who offends us and excites our passion for revenge, and save us from the wrath against the person who feels ashamed of his action against us.

वि मृळीकाय त मना रथीरश्वं न सन्दिताम ।

गीभिवरुण सीमहि ॥ ३ ॥

3. *Vi mṛḷikāya te mano rathīraśvam na saṁditam.  
Gīrbhirvaruṇa sīmahī.*

Like a driver who has yoked the horse to his chariot, we control and concentrate our mind on you with thought and prayers for the gift of your compassion

and grace.

परा हि म् विमन्यवः पतन्ति वस्य-इष्टय ।  
वया न वसतीरुप ॥ ४ ॥

4. *Parā hi me vimanyavaḥ patanti vasya-iṣṭaye.*  
*Vayo na vasatīrupa.*

For the sake of my domestic good and well-being, I pray, may those who are ill-disposed and impassioned against me go off far away just as birds leave their nests and fly away.

कदा त्रिश्रियं नरमा वरुणं करामह ।  
मृळीकार्यारुच त्सम ॥ ५ ॥

*Kadā kṣatraśriyaṁ naramā varuṇaṁ karāmahe.*  
*Mṛḷikāyarucaśasam.*

How shall we adore and pray to Varuna, lord of universal eye and guide of humanity, for His favour and grace, and when shall we realise the beauty and prosperity of the social order.

तदित्समानमाशात् वनन्ता न प युच्छतः ।  
धृतवताय दाशुष ॥ ६ ॥

6. *Taditsamānamāśāte venantā na pra yucchataḥ.*  
*Dhṛtavratāya dāśuṣe.*

Both Mitra and Varuna yearning with love for the man of the vows of Dharma and yajnic generosity forsake him not, they abide by him constantly and bless him with fulfilment.

वदा या वीनां पदमन्तरि ण पतताम ।  
वद नावः समुदियः ॥ ७ ॥



7. *Vedā yo vīnāṁ padamantarikṣeṇa patatām.  
Veda nāvaḥ samudriyaḥ.*

The specialist of the sea and the sky is the man who knows the science and paths of the birds and planes flying across the skies, and he knows the science and routes of the ships sailing across the seas.

वद मासा धृतवता द्वादश पजावतः ।  
वदा य उपजायत ॥ ८ ॥

8. *Veda māso dhṛtavrato dvādaśa prajāvataḥ.  
Vedā ya upajāyate.*

The man of the discipline of science and Dharma who knows the twelve months of the year and the thirteenth which is supplementary every third year, and also knows how they raise the produce of the earth like a father, is the specialist of time, seasons, fertility and production.

वद वातस्य वतनिमुराऋष्वस्य बृहतः ।  
वदा य अध्यासत ॥ ९ ॥

9. *Veda vātasya vartanimurorṛṣvasya bṛhataḥ.  
Vedā ye adhyāsate.*

One who knows the course of the winds, vast, abundant and stormy, and knows those that are sustained by it, and also knows those that control it, is a specialist of the earth and the skies.

नि षसाद धृतवता वरुणः पस्त्याऽस्वा ।  
सामाज्याय सुकतुः ॥ १० ॥

10. *Ni ṣasāda dhṛtavrato varuṇaḥ pastyā3 svā.  
Sāmrajyāya sukratuḥ.*

Varuna, man of brilliance and leadership, dedicated to holy vows, yajna and Dharma, hero of noble watchful action, would sit among the people with power and grace and rise to the heights of governance and world order.

अत्ता विश्वान्यद्भुता चिकित्वाँ अभि पश्यति ।  
कृतानि या च कत्वा ॥ ११ ॥

11. *Ato viśvānyadbhutā cikitvāñ abhi paśyati.*  
*Kṛtāni yā ca kartvā.*

And hence wide awake and all aware, he watches and oversees all the wonderful things which have been done and which have yet to be done.

स ना विश्वाहा सुकतुरादित्यः सुपथा करत ।  
प ण आयूंषि तारिषत ॥ १२ ॥

12. *Sa na viśvāhā sukraturādityaḥ supathā karat.*  
*Pra ṇa āyūṃṣi tāriṣat.*

And may He, Aditya, imperishable lord of light and omniscience, sun and life's energy, lord of noble and watchful action, keep us on the right path all days and nights and thus bless us across a full life of total fulfilment.

बिभ्रद द्रापिं हिरण्ययं वरुणा वस्त निणिजम ।  
परि स्पशा नि षदिर ॥ १३ ॥

13. *Bibhrad drāpiṃ hiranyayaṃ varuṇo vasta nirṇi-*  
*jam. Pari spaśo ni ṣedire.*

Varuna, self-refulgent lord of the universe, wearing a golden mantle (as the sun) shines pure and

shines all (covering them with the golden light of His purity). All the tangible objects of the world abide in Him.

न यं दिप्सन्ति दिप्सवा न दुह्वाणा जनानाम ।

न द्वमभिमातयः ॥ १४ ॥

14. *Na yaṁ dipsanti dipsavo na druhvāṇo janānām.  
Na devamabhimātayaḥ.*

The enemies of humanity dare challenge Him not, the jealous affect Him not, the proud can touch Him not, Lord of light and universe since He is.

उत या मानुष्ष्वा यशश्चक असाभ्या ।

अस्माकमुदरष्वा ॥ १५ ॥

15. *Uta yo mānuṣeṣvā yaśaścakre asāmyā.  
Asmākamudareṣvā.*

It is He who bestows perfect honour on humanity and creates food and water for us. It is He who shines in glory over humanity and others in and out everywhere.

परा म यन्ति धीतया गावा न गव्यूतीरनु ।

इच्छन्तीरुरुच त्सम ॥ १६ ॥

16. *Parā me yanti dhītayo gāvo na vacyūtiranu.  
Icchantīrurucakṣasam.*

As cows run to their stall yearning for home, so do my thoughts rise and travel far and high yearning for Varuna, Lord Supreme of universal vision, watching over all, and my haven and home.

सं नु वाचावह पुनयता म मध्वाभृतम ।

हातव त्स पियम ॥ १७ ॥

17. *Saṁ nu vocāvahai punaryato me madhvābhṛ-tam.  
Hoteva kṣadase priyam.*

Let us speak together again and again since you give me dear sweet food for knowledge collected from versatile sources just as a priest gives honey-sweets to the yajamana for dispelling his ignorance with knowledge.

दर्शं नु विश्वदशतं दर्शं रथमधि ममि ।  
एता जुषत म गिरः ॥ १८ ॥

18. *Darśaṁ nu viśvadarśataṁ darśaṁ rathamadhi  
kṣami. Etā juṣata me giraḥ.*

For a vision of the Lord omniscient of the universal eye who is also an object of world vision, and for a model of the chariot over earth, air and sea, listen carefully to these words of mine in a mood of patience and forbearance.

इमं म वरुण श्रुधी हवमद्या च मृळय ।  
त्वामवस्युरा चक ॥ १९ ॥

19. *Imaṁ me varuṇa śrudhī havamadyā ca mṛḷaya.  
Tvāmavasyurā cake.*

Varuna, Lord Supreme of our highest choice, listen to my prayer to-day, be kind and gracious. In search of love and protection, I come and praise and pray.

त्वं विश्वस्य मधिर दिवश्च गमश्च राजसि ।  
स यामन्ति पति श्रुधि ॥ २० ॥

20. *Tvaṁ viśvasya medhira divaśca gmaśca rājasi.  
Sa yāmani prati śrudhi.*

Varuna, Lord of cosmic intelligence, light of the universe who illuminate the heaven and earth over time, we pray, listen to our prayer and respond.

उदुत्तमं मुमुग्धि न॒ वि पाशं मध्यमं चृत ।  
अवाध॒मानि जीव॑स ॥ २१ ॥

21. *Uduttamaṁ mumugdhi no vi pāśaṁ madhya-maṁ cṛta. Avādhamāni jīvase.*

Varuna, Lord of Law and Light, snap our highest bonds of the mind and loosen the middle bond of the senses and the lowest bond of the body for real life of spiritual fulfilment.

### Mandala 1/Sukta 26

*Agni Devata, Ajigarati Shunahshepa Krtrima  
Vaishvamitra Devarata Rshi*

वसि॑ष्वा हि मि॒य॒ध्य॒ वस्त्रा॑ण्यूर्जा पत ।  
समं ना॑ अध्व॒रं य॑ज ॥ १ ॥

1. *Vasiṣvā hi miyedhya vastrāṅyūrjāṁ pate.  
Semaṁ no adhvaraṁ yaja.*

High-priest of yajna, yajamana, disseminator of yajna fragrances into the skies, preserver of energy, put on the holy clothes and perform this sacred non-violent yajna for us.

नि न॒ हाता॑ वर॒ण्यः सदा॑ यविष्ठ॒ मन॑मभिः ।  
अग्रं दि॒वित्म॑ता॒ वचः॑ ॥ २ ॥

2. *Ni no hotā vareṅyaḥ sadā yaviṣṭha manmabhiḥ.  
Agne divitmatā vacaḥ.*

Agni, ever most youthful power of yajna, may

the chosen high-priest with noble thoughts and hymns always help us realise the words of our prayer with your gifts of heavenly light and joy.

आ हि ष्मा॑ सू॒नव॑ पि॒तापि॑यज॒त्याप॑य ।

सखा॑ सख्य॒ वर॑ण्यः ॥ ३ ॥

3. *Ā hi ṣmā sūnave pitāpiryajatyāpaye.*  
*Sakhā sakhye vareṇyaḥ.*

Agni, self-refulgent lord of light, dearest yajnic power of our choice, just as a father for the son, a benefactor for the beneficiary, a friend for a friend performs the yajna, so may you, we pray, bless us. (So may we too perform yajna for one another.)

आ ना॑ ब॒ही रि॒शाद॑सा॒ वरु॑णा मि॒त्रा अ॑य॒मा ।

सीद॑न्तु॒ मनु॑षा यथा ॥ ४ ॥

4. *Ā no barhī riśādaso varuṇo mitro aryamā.*  
*Sīdantu manuṣo yatha.*

May Varuna, lord of knowledge, Mitra, universal friend, and Aryama, lord of justice, all destroyers of sin, enemies and disease, grace the seats of our yajna with their blissful divine presence, as may the sagely scholar, our friends, and our dispensers of justice, all fighters against sin, enmity and negativity, come and take their seats on the vedi, sanctify and accomplish our yajna.

पू॒र्व्य॑ हा॒तर॑स्य ना॒ मन्द॑स्व स॒ख्यस्य॑ च ।

इ॒मा उ॒ षु श्रु॑धी॒ गिरः॑ ॥ ५ ॥

5. *Pūrvya hotarasya no mandasva sakhyasya ca.*  
*Imā u ṣu śrudhī girah.*

Agni, self-refulgent eternal power of yajna, friend of our forefathers and high-priest of our noble creative acts of yajna, exhilarate, enjoy and brighten up this friendly yajna of ours and listen to these holy chants and prayers.

यच्चिद्धि शश्वता तना द्द्वंद्वं यजामह ।  
त्व इद्धूयत हविः ॥ ६ ॥

6. *Yacciddhi śaśvatā tanā devaṁdevaṁ yajāmahe.*  
*Tve iddhūyate haviḥ.*

By whichever eternal and extended holy powers of cosmic yajna were the brilliant and generous powers of nature created, to the same divine powers we offer yajna, to one and all. And to the same powers is the holy material of yajna offered for all time.

पिया ना अस्तु विश्वतिहाता मन्दा वरण्यः ।  
पियाः स्वग्रया वयम ॥ ७ ॥

7. *Priyo no astu viśpatirhotā mandro vareṇyaḥ.*  
*Priyāḥ svagnayo vayam.*

May the happy, charming and venerable ruler of the people, worthy of choice, be dear to us. May the venerable people who offer yajna in honour of Agni, eternal lord of cosmic yajna, and the leader of the people, be dear to us.

स्वग्रया हि वार्यं द्दवासा दधिर च नः । स्वग्रया मनामह ॥ ८ ॥

8. *Svagnayo hi vāryaṁ devāso dadhire ca naḥ.*  
*Svagnayo manāmahe.*

Noble people dedicated to the fire and performance of yajna, brilliant and generous, as also

the motherly powers of nature such as the earth and showers of rain, bear and bring for us the blessings of our choice. We know them, and we honour and meditate on these yajnic powers.

अथा न उभयेषाममृत मर्त्यानाम ।

मिथः सन्तु पशस्तयः ॥ ९ ॥

9. *Athā na ubhayeṣāmamṛta martyānām.  
Mithaḥ santu praśastayaḥ.*

Lord eternal and immortal, by your kindness and grace, may the mutual praise and appreciation of both kinds of people—all subject to mortality, both average and exceptional of knowledge and achievement—be for our good.

विश्वभिरग्न अग्निभिरिमं यज्ञमिदं वचः ।

चना धाः सहसा यहा ॥ १० ॥

10. *Viśvebhiragne agnibhirimam yajñamidam vacaḥ.  
Cano dhāḥ sahaso yaho.*

Agni, lord of knowledge, mighty of strength and power, kind and gracious, with all these forms of heat and energy, take on this yajnic programme of ours, fructify our words of prayer, and bless us with the delight of well-being.

### Mandala 1/Sukta 27

*Agni & Vishvedevah Devatah, Ajigarti Shunahshepa  
Krtrima Vaishvamitra Devarata Rshi*

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमाभिः ।

सुमार्जन्तमध्वराणाम ॥ १ ॥



1. *Aśvaṁ na tvā vāravantaṁ vandadhyā agniṁ namobhiḥ. Samrājantamadhvarāṇām.*

Agni, brilliant and illuminating power and presence of yajnas from the homely agnihotra to the highest programmes of humanity, like a tempestuous horse of flying hair, we praise you and celebrate you with homage and offerings of food and oblations.

स घा नः सूनुः शवसा पृथुपंगामा सुशर्वः ।  
मीढवाँ अस्माकं बभूयात् ॥ २ ॥

2. *Sa ghā naḥ sūnuḥ śavasā pṛthupragāmā suśevaḥ. Mīḍhvāñ asmākaṁ babhūyāt.*

May our children and successors, travelling far and wide with power and knowledge, be good and kind to us and give us showers of wealth and prosperity.

स ना दूराच्चासाच्च नि मत्यादघायाः ।  
पाहि सदमिद्विश्वायुः ॥ ३ ॥

3. *Sa no dūrāccāsācca ni martyādaghāyoh. Pāhi sadamidviśvāyuh.*

May he, lord of light and knowledge, giver of all joys of life, protect our life, home and industry from far and near against any and every sinful person.

इमम् षु त्वमस्माकं सनिं गायत्रं नव्यांसम ।  
अग्रं द्वेषु प वाचः ॥ ४ ॥

4. *Imamū ṣu tvamasmākaṁ saniṁ gāyatraṁ navyāṁsam. Agne deveṣu pra vocaḥ.*

Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and

other musical metres, ever new and giver of new ideas, pray reveal it to the sages and whisper it into our soul.

आ ना॑ भज॑ पर॒म॒ष्वा वाज॑षु मध्य॒म॒षु ।

शि॒ ऽ व॒स्वा अ॒न्त॒म॒स्य ॥ ५ ॥

5. *Ā no bhaja parameṣvā vājeṣu madhyameṣu.*  
*Śikṣā vasvo antamasya.*

Lord of knowledge and power, in the highest, medium and closest battles and businesses of life, enlighten us and give us the joy and wealth of life both material and spiritual.

वि॒भ॒क्ता॒सि॑ चि॒त्र॒भा॒ना॒ सि॒न्धा॒रू॒मा उ॒पा॒क आ ।

स॒द्या दा॒शु॒ष र॒सि ॥ ६ ॥

6. *Vibhaktāsi citrabhāno sindhorūrmā upāka ā.*  
*Sadyo dāśuṣe kṣarasi.*

Versatile lord of wide and various knowledge such as analysis of sea waves and water particles, come soon, you always give a shower of knowledge to the man of faith, reverence and generosity.

यम॑ग्र॒ पृ॒त्सु म॒त्य॒म॒वा वाज॑षु यं जु॒नाः ।

स य॒न्ता श॒श्व॒ती॒रि॒षः ॥ ७ ॥

7. *Yamagne pṛtsu martyamavā vājeṣu yaṁ junāḥ.*  
*Sa yantā śaśvatīriṣaḥ.*

Lord of light and power, let the man you protect in fighting armies, whom you inspire to join battles for knowledge and development, who protects these people who have lived free since time immemorial, let him be the leader, ruler and protector of the people and their

wealth and power.

नकिरस्य सहन्त्य पयता कयस्य चित ।

वाजा अस्ति श्रुवाय्यः ॥ ८ ॥

8. *Nakirasya sahanhya paryetā kayasya cit.*  
*Vājo asti śravāyyaḥ.*

No one is his challenger, no vanquisher of the hero whose battle for life and humanity is worthy of praise.

स वाजं विश्वचषणिरवद्भिरस्तु तरुता ।

विपभिरस्तु सनिता ॥ ९ ॥

9. *Sa vājaṃ viśvacarṣaṇirarvadbhirastu tarutā.*  
*Viprebhirastu sanitā.*

May he, protector of humanity, be the winner of battle for progress with the horses that run fast and reach the goal. With the scholars and sages, may he be the generous benefactor and saviour of the people.

जराबाध तद्विविद्धि विशविश यज्ञियाय ।

स्तामं रुदाय दृशीकम ॥ १० ॥

10. *Jarābodha tadvividdhi viśeviśe yajñiyāya.*  
*Stomaṃ rudāya dṛśīkam.*

Hero of high knowledge and wide fame, create and provide for every people and offer to adorable yajnic Rudra, brilliant lord of justice and power, that wealth, honour and celebration which is magnificent and worthy of praise.

स ना म्हाँ अनिमाना धूमकतुः पुरुश्चन्दः ।

धिय वाजाय हिन्वतु ॥ ११ ॥

11. *Sa no mahāñ animāno dhūmaketuḥ puruścandraḥ.  
Dhiye vājāya hinvalu.*

May the yajnic science of fire, great, immeasurable, universal delight with banners of smoke and flame, call up and inspire us for the achievement of intellectual technology and creative power and progress.

स र्वाँइव विश्पतिदव्यः क्तुः शृणातु नः ।

उक्थरग्निबृहद्भानुः ॥ १२ ॥

12. *Sa revāñ iva viśpatirdaivyaḥ ketuḥ śṛṇotu naḥ.  
Ukthairagnirbṛhadbhānuḥ.*

That Agni, divine protector and sustainer of humanity, destroyer of disease with rays of light, mighty brilliant, may listen to our prayers and hymns of praise like a generous man of wealth and prosperity.

नमा महदभ्य नमा अभकभ्या नमा युवभ्या नम आशि-  
नभ्यः । यजाम द्वान्यदि शक्रवाम मा ज्यायसः शंसमा  
वृत् । दवाः ॥ १३ ॥

13. *Namo mahadbhyo namo arbhakebhyo namo  
yuvabhyo nama āśinebhyaḥ. Yajāma devān yadi  
śaknavāma mā jyāyasaḥ śamsamā vrkṣi devāḥ.*

Brilliant scholars of eminence, saints and sages, we offer homage and hospitality to great scholars, love and hospitality to beginners, reverence and hospitality to youthful scholars, homage and hospitality to veterans of knowledge and wisdom. We do homage, reverence and service to the noble and brilliant people and to the divinities of nature as far as we can make it possible. You must not, no one should, malign or uproot the honour and reputation of the great and generous power

and people.

### Mandala 1/Sukta 28

*Indra-Yajna-Soma Devatah, Ajigarti Shunahshepa  
Krtrima Vaishvamitra Devarata Rshi*

यत्र गावां पृथुबुध्न ऊर्ध्वा भवति सातव ।

उलूखलसुतानामवद्विन्द जल्गुलः ॥ १ ॥

1. *Yatra grāvā pṛthubudhna ūrdhvo bhavati sotave.  
Ulūkhalasutānāmavedvindra jalgulah.*

Indra, organiser of the yajna for development, where the broad-based stone is upraised for extraction and straining of the refined soma essences, there, for specific treatment, take the materials ground in the mortar, test them and proclaim your judgement.

यत्र द्वाविंश जघनाधिषवण्या कृता ।

उलूखलसुतानामवद्विन्द जल्गुलः ॥ २ ॥

2. *Yatra dvāviva jaghanādhiṣavanyā kṛtā.  
Ulūkhalasutānāmavedvindra jalgulah.*

Indra, where the two stones of the soma press are intensely juxtaposed like the two gear meshes, there take the materials fine ground in the mortar for straining and refinement for the special purpose, take out for testing and say whether it is of the right quality.

यत्र नायपच्यवमुपच्यवं च शि त्त ।

उलूखलसुतानामवद्विन्द जल्गुलः ॥ ३ ॥

3. *Yatra nāryapacyavamupacyavaṁ ca śikṣate.  
Ulūkhalasutānāmavedvindra jalgulah.*

Where the house-wife teaches the methods of

sifting and mixing of the soma materials, there take the materials ground in the mortar for the special purpose, test and judge the quality and control.

यत्र मन्थां विबध्नत रश्मीन्यमितवाइव ।

उलूखलसुतानामवद्विन्द जल्गुलः ॥ ४ ॥

4. *Yatra manthām vibadhnate raśmīn yamitavā iva.  
Ulūkhalasutānāmavedvindra jalguh.*

Where they fix the churner and the cords for working control as does a driver, there, Indra, take the materials ground in the mortar for the specific purpose, try and test and judge the product.

यच्चिद्धि त्वं गृहगृह उलूखलक युज्यस ।

इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥ ५ ॥

5. *Yacciddhi tvam gr̥hegr̥ha ulūkhalaka yujyase.  
Iha dyumattamaṁ vada jayatāmiva dundubhiḥ.*

Pharmacist of the soma refinery, whatever the knowledge, technique and process that you use in operation in every home, announce here itself the brilliant results of that loudly as if with the drum of a victor.

उत स्म त वनस्पत् वाता वि वात्यग्रमित ।

अथा इन्द्राय पातव सुनु साममुलूखल ॥ ६ ॥

6. *Uta sma te vanaspate vāto vi vātyagramit.  
Atha indrāya pātave sunu somamulūkhala.*

Lord of herbs and trees, the wind of your achievement blows ahead far and wide, so then, for the health and joy of humanity, refine and prepare tonics and medications in the refinery for Indra.

आ॒य॒जी वा॒ज॒सा॒त॒मा॒ ता ह्यु॒॑च्या वि॒ज॒भृ॒तः ।  
हरी॒॑इ॒वा॒न्धांसि॒ ब॒प्स॒ता ॥ ७ ॥

7. *Āyajī vājasātamā tā hyuccā vijarbhrtaḥ.*  
*Harī ivāndhāmsi bapsatā.*

Worshipful men and women, heroes of the creative battles of life, holding up their own yajnic achievements high, enjoy the delicacies of life and good health as the sun rays drink up the juices of herbs.

ता ना॑ अ॒द्य व॒न॒स्प॒ती ऋ॒ष्वा॒वृ॒ष्व॒भिः सा॒तृ॒भिः ।  
इ॒न्दा॒य॒ म॒धु॒म॒त्सु॒त॒म ॥ ८ ॥

8. *Tā no adya vanaspatī ṛṣvāvṛṣvebhiḥ sotṛbhiḥ.*  
*Indrāya madhumatsutam.*

Men and women who are dynamic with yajnic ambition, and experts of herbs and forests may provide for us to-day refined essences of soma replete with honey-sweets distilled by brilliant specialists of the science.

उ॒च्छि॒ष्टं च॒म्व॑ा॒भर् सा॒मं प॒वि॒त्र आ सृ॑ज ।  
नि ध॑हि॒ गार॑धि॒ त्व॒चि ॥ ९ ॥

*Ucchiṣṭam camvorbhara somam pavitra ā sṛja.*  
*Ni dhehi goradhi tvaci.*

High-priest of soma-yajna, come and create the purest soma as prescribed by experts, hold it on in special containers for vitalisation and place it on the floor of the earth for Indra.

**Mandala 1/Sukta 29**

*Indra Devatah, Ajigarti Shunahshepa Krtrima  
Vaishvamitra Devarata Rshi*

यच्चिद्धि सत्य सामपा अनाशस्ताइव स्मसि । आ तू न  
इन्द शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ १ ॥

1. *Yacciddhi satya somapā anāśastā iva smasi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, eternal and imperishable, protector and promoter of soma, beauty and prosperity of life, if ever we are found wanting (for our acts of omission or commission), graciously help us repair, rehabilitate and re-establish in a splendid world of a thousand cows and horses (in a state of good health and a sound economy of plenty and progress).

शिपिन्वाजानां पत् शचीवस्तव दंसना । आ तू न इन्द  
शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ २ ॥

2. *Śiprinvājānām pate śacīvastava daṁsanā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, giver of secular and sacred wealth and well-being, protector and supporter of our struggle for progress and prosperity, master of manpower and great action, by virtue of the divine voice and under your presence and protection, bless us to rise to a splendid state of thousand-fold good health of sound sense and knowledge and speedy progress in prosperity, transport and communication.



निष्वापया मिथूदृशा सस्तामबुध्यमान । आ तू न इन्द्र  
शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ ३ ॥

3. *Ni ṣvāpayā mithūdrśā sastāmabudhyamāne.  
Ā tū na indra śamsaya goṣvaśveṣu śubhriṣu saha-  
sreṣu tuvīmagha.*

Indra, glorious lord of vitality, vision and will to live, eliminate the phantom of illusion and sloth of body and mind which mislead and depress, and let us awake and rise to a splendid state of a thousand-fold brilliance of knowledge, generous prosperity and fast advancement.

ससन्तु त्या अरातया बाधन्तु शूर रातयः । आ तू न इन्द्र  
शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ ४ ॥

4. *Sasantu tyā arātayo bodhantu śūra rātayaḥ.  
Ā tū na indra śamsaya goṣvaśveṣu śubhriṣu saha-  
sreṣu tuvīmagha.*

Indra, lord of glory, heroic strength and courage, let adversities go to sleep and breathe out, let good fortunes awake and prosper, and let us advance and establish in an admirable state of thousand-fold wealth and generosity, cows and horses.

समिन्द्र गदभं मृण नुवन्तं पापयामुया । आ तू न इन्द्र  
शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ ५ ॥

5. *Samindra gardabhaṁ mṛṇa nuvantam pāpayā-  
muyā. Ā tū na indra śamsaya goṣvaśveṣu śubhriṣu  
sahasreṣu tuvīmagha.*

Indra, glorious lord of justice and power, upholder of truth and Dharma, discriminate and throw

out that brayer shouting his praises with that vile intention of his and help us establish ourselves in a splendid state of thousand-fold purity and truth with wealth of cows and horses.

पताति कुण्डृणाच्या दूरं वाता वनादधि । आ तू न इन्द्र  
शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ ६ ॥

6. *Patāti kuṇḍṛṇācyā dūraṁ vāto vanādadhi.  
Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu  
sahasreṣu tuvīmagha.*

The wind blows over the forest and clusters of lotus, over and across the world and soars high with the rays of light in waves up and down. Indra, lord of light and winds, commanding the wealth of the worlds, inspire and establish us in a splendid state of thousand beauties, generousities of the cow and mother earth and the speed of winds.

सर्वं परिक्राशं जहि जम्भया कृकदाश्वम । आ तू न इन्द्र  
शंसय गाव्वश्वेषु शुभिषु सहस्रेषु तुवीमघ ॥ ७ ॥

7. *Sarvaṁ parikrośaṁ jahi jambhayā kṛkadāśvam.  
Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu  
sahasreṣu tuvīmagha.*

Indra, lord of the world's wealth and glory, silence the wail of lamentations, crush the spirit of evil, and inspire and establish us in a splendid state of thousand-fold purity of conduct, free dominion over the earth and meteoric speed of progress and attainment.

## Mandala 1/Sukta 30

*Indra-Ashvinau-Usha Devatah, Ajigarti Shunahshepah  
Krtrima Vaishvamitra Devarata Rshi*

आ व॒ इन्द्रं॑ किविं॒ यथा॑ वाज॒यन्तः॑ श॒तक्र॑तुम ।  
मं॒हि॒ष्ठं॑ सिञ्च॒ इन्दु॑भिः ॥ १ ॥

1. *Ā va indram kriviṁ yathā vājayantaḥ śata-kratum.  
Maṁhiṣṭhaṁ siñca indubhiḥ.*

Just as strong winds carry the cloud for rain on the earth, just as men dig the well for irrigating the field, so you serve Indra, most generous and powerful hero of a hundred acts of creation and growth, with each drop of your powers and energies.

श॒तं वा॒ यः शु॒ची॑नां स॒हस्रं॑ वा॒ समा॑शिराम ।  
एदु॑ नि॒म्नं॑ न री॒यत॑ ॥ २ ॥

2. *Śataṁ vā yaḥ śucīnāṁ sahasraṁ vā samāśirām.  
Edu nimnaṁ na rīyate.*

Indra, controller of fire, water and electric energy, raises the pure ones to power hundred, and the mixed and synthesised ones to power thousand. Never does He or His power or the efficacy of His creations go down.

सं यन्मदा॑य शु॒ष्मि॑णं ए॒ना ह्य॑स्या॒दरं॑ ।  
स॒मु॒दा न॑ व्य॒चा द॒ध ॥ ३ ॥

3. *Sam yanmadāya śuṣmiṇa enā hyasyodare.  
Samudro na vyaco dadhe.*

For the creation of life's joy and for the development of food and energy for life, I take on these

hundreds of powers of Indra implicit in the potentials of fire, water and electricity just like the jewels hidden in the depths of the wide wide sea.

अ॒य॒मु॒ त॒ सम॑त॒सि क॒पा॒त॒इ॒व ग॒भ॒धि॒म ।  
व॒च॒स्त॒च्चि॑ ॥ आ॒ह॒स ॥ ४ ॥

4. *Ayamu te samatasi kapota iva garbhadhim.  
Vacastaccinna ohase.*

Indra, light and power of existence, this creation is yours for sure. Just as a pigeon flies into the nest to meet its mate so do you pervade and impregnate nature to create the world of forms, and listen to our words of praise and prayer.

स्ता॒त्रं रा॑धा॒नां प॒त॒ गि॒वा॒हा वी॒र॒ य॒स्य॑ त ।  
वि॒भू॒ति॒र॒स्तु॑ सू॒नृ॒ता॑ ॥ ५ ॥

5. *Stotram rādhānām pate girvāho vīra yasya te.  
Vibhūtirastu sūnṛtā.*

Indra, celebrated in the divine voice of revelation, creator and guardian of the world and its wealth, mighty lord of omnipotence, great and true is your glory, and may our praise and prayer to you be truly realised for our strength and joy of life.

ऊ॒र्ध्व॒स्ति॒ष्ठ॒ न ऊ॒त॒य॒ स्मि॒न्वा॒जं श॒त॒क॒ता ।  
स॒म॒न्य॑षु॒ ब॒वा॒व॒ह ॥ ६ ॥

6. *Ūrdhvastiṣṭhā na ūtaye'sminvāje śatakrato.  
Samanyeṣu bravāvahai.*

Indra, hero of a hundred great acts of yajnic creation, rise and stay high for our defence and

protection in this battle of life. And we would sing your praises in prayer with joy in other battles too together with you.

यागयाग त्वस्त्रं वाजवाज हवामह ।

सखाय इन्द्रमूतय ॥ ७ ॥

7. *Yogeyoge tavastaram vājevāje havāmahe.*  
*Sakhāya indramūtaye.*

Friends together and friends of Indra ever stronger and mightier, in every act of production and progress and in every battle for protection and preservation, we call upon Indra for defence and victory for well-being.

आ घा गमद्यदि श्रवत्सहस्त्रिणीभिरूतिभिः ।

वाजभिरुप ना हवम ॥ ८ ॥

8. *Ā ghā gamadyadi śravatsahasriṇībhirūtibhiḥ.*  
*Vājebhirupa no havam.*

If Indra hears our call, let Him come, we pray, with a thousand ways of protection and progress of prosperity and well-being.

अनु प्रत्नस्याकसा हुव तुविप्रतिं नरम ।

यं त पूर्व पिता हुव ॥ ९ ॥

9. *Anu pratnasyaukaso huve tuvipratim naram.*  
*Yam te pūrvam pitā huve.*

I invoke and call upon the Primeval Man, eternal father, who creates this multitudinous existence from the eternal womb of nature, the same whom our original forefathers invoked and worshipped.

तं त्वा वयं विश्ववारा शास्मह पुरुहूत ।  
सखं वसा जरितृभ्यः ॥ १० ॥

10. *Tam tvā vyaṁ viśvārā' śāsmah puruhūta.*  
*Sakhe vasa jaritr̥bhyah.*

Lord of universal love and choice, all benefactor, invoked and worshipped by all, friend, immanent and universal home, we invoke and worship you and pray for light from the celebrants of Divinity.

अस्माकं शिपिणीनां सामपाः साम्पान्नाम ।  
सखं वजिन्त्सखीनाम ॥ ११ ॥

11. *Asmākaṁ śipriṇīnāṁ somapāḥ somapāvnām.*  
*Sakhe vajrintsakhīnām.*

Friend of friends, benign protector of the protectors of soma, life's joy, lord of the thunderbolt of light and lightning, supreme deity of us all and of all noble women, we love and pray for light and life divine.

तथा तदस्तु सामपाः सखं वजिन्तथा कृणु ।  
यथा त उश्मसीष्टय ॥ १२ ॥

12. *Tathā tadastu somapāḥ sakhe vajrintathā kṛṇu.*  
*Yathā ta uśmasīṣṭaye.*

Protector of soma, peace and happiness, friend, lord of light and destroyer of suffering, as we love and pray to you for our good, so may you be and so may you do for us.

रवतीनः सध्रमाद् इन्द्रं सन्तु तुविवाजाः ।  
गुमन्ता याभिमदम ॥ १३ ॥

13. *Revatīnaḥ sadhamāda indre santu tuvivājāḥ.*  
*Kṣumanto yābhirmadema.*

May our people, wives and children be rich in wealth, knowledge and grace of culture, so that we, abundant and prosperous, may rejoice with them and live with them in happy homes in a state of honour and glory.

आ घ त्वावान्त्मानसः स्तातृभ्या धृष्णावियानः ।

ऋणार ङं न चक्र्याः ॥ १४ ॥

14. *Ā gha tvāvāntmanāptaḥ stotr̥bhyo dhṛṣṇaviyānaḥ.  
Ṛṇorkaṣaṁ na cakryaḥ.*

Lord of inviolable might, yourself your own definition, omniscient, instantly comprehending all that moves, you manifest your presence to the vision of your celebrants just as the one axle of two chariot wheels (moving, caring yet unmoved).

आ यद्दुवः शतकतवा कामं जरितृणाम ।

ऋणार ङं न शचीभिः ॥ १५ ॥

15. *Ā yadduvaḥ śatakratavā kāmam jaritṛṇām.  
Ṛṇorakṣaṁ na śacībhiḥ.*

Lord of a hundred blissful acts of the yajna of creation, who by the prayers and pious actions of the celebrants come into their vision and experience like the axis of a wheel, you fulfill their love and desire wholly and entirely.

शश्वदिन्द्रः पापुथद्भिजिगाय नानदद्भिः शाश्वसद्भिधनानि ।  
स ना हिरण्यरथं दंसनावान्त्स नः सनिता सनय स  
ना दात ॥ १६ ॥

16. *Śaśvadindraḥ popruthadbhirjigāya nānadadbhiḥ  
śāśvasadbhirdhanāni. Sa no hiraṇyaratham  
daṁsanāvāntsa naḥ sanitā sanaye sa no'dāt.*

Indra, the eternal creator, with roaring, moving, non-moving and animate things and materials, creates the wealth of existence such as earth, gold and knowledge and rises in glory. May He, lord of generosity and dispensation of justice, give us golden chariots and bless us with wealth of the world for happiness and well-being.

आश्विनावश्वावत्युषा यातुं शवीरया ।

गामद्स्त्रा हिरण्यवत ॥ १७ ॥

17. *Āśvināvaśvāvatyeṣā yātaṃ śavīrayā.*  
*Gomaddsrā hiranyavat.*

Ashvins, scientist and technologist of eminence, president and commander, moving like the earth and light, create the chariot with golden materials and earthly comfortable provisions and take us to distant places at the wanted speed with chosen acceleration and reach distant places for our goals.

समानयाजना हि वाँ रथा दस्त्रावर्मत्यः ।

समुद्र अश्विनर्यत ॥ १८ ॥

18. *Samānayojano hi vāñ ratho dasrāvamartyaḥ.*  
*Samudre aśvineyate.*

Ashvins, generous and imaginative experts, indestructible is your chariot of balanced technology of velocity. It goes over the sea and soars into the sky, at the wanted speed and acceleration, for the wanted destination.

न्य॑घ्न्यस्य मू॒धनि॑ च॒क्रं रथ॑स्य यमथुः ।

परि॑ द्याम॒न्यदी॑यत ॥ १९ ॥



19. *Nyaghnyasya mūrdhani cakram rathasya yemathuḥ. Paridyāmanyadīyate.*

Ashvins, on top of your indestructible chariot fix a rotating machine, chakra, which will take it over the sea and the sky. Fix another below, and this other will take it over the sky into space, the region of light.

कस्त उषः कधपिय भुज मता' अमत्य ।  
कं न तस विभावरि ॥ २० ॥

20. *Kasta uṣaḥ kadhapriye bhuje marto amartye. Kam nakṣase vibhāvāri.*

O Dawn, immortal light of the divine sun, lover of divine songs and stories, darling of the singers and celebrants, which mortal man is able to comprehend your beauty and bliss? Lady of Light, who do you see as such?

वयं हि त् अमन्मह्या न्तादा पराकात ।  
अश्व न चित्र अरुषि ॥ २१ ॥

21. *Vayaṁ hi te amanmahyā''ntādā parākāt. Aśve na citre aruṣi.*

Golden lady of Light Divine, refulgent, riding as if on a wondrous flying horse, we pray we may know and attain to you wholly from within and from far off above.

त्वं त्यभिरा गहि वाजभिदुहितदिवः ।  
अस्म रयिं नि धारय ॥ २२ ॥

22. *Tvaṁ tyebhirā gahi vājebhirduhitardivaḥ. Asme rayiṁ ni dhāraya.*

Come, daughter of the light of Heaven, with all the light and speed and message of time and space. Bear all the wealth and knowledge and bring us the blessings of the Divine.

### Mandala 1/Sukta 31

*Agni Devata, Angirasa Hiranyastupa Rshi*

त्वमग्र पथमा अङ्गिरा ऋषिद्वा द्वानामभवः शिवः  
सखा । तव व्रत कवया विद्वानापसा जायन्त मरुता भाज-  
दृष्टयः ॥ १ ॥

1. *Tvamagne prathamo aṅgirā ṛṣirdevo devānā-abhavaḥ śivaḥ sakhā. Tava vrate kavayo vidmānāpaso 'jāyanta maruto bhrājadṛṣṭayah.*

Agni, Lord Supreme of the universe, you are the first of existence and pre-existence, life and spirit of the worlds, seer and teacher, light and light-giver of nature for scholars of humanity. Friend and lord of bliss, the scholars, saints and poets, and the fastest geniuses of the world abiding in your laws of Dharma and Karma, with full consciousness and responsibility rise to a state of glorious light and vision.

त्वमग्र पथमा अङ्गिरस्तमः क्विद्वानां परि भूषसि व्रतम् ।  
विभुविश्वस्म भुवनाय मधिरो द्विमाता श्युः कतिधा  
चिदायव ॥ २ ॥

2. *Tvamagne prathamo aṅgirastamaḥ kavirdevānām pari bhūṣasi vratam. Vibhurviśvasmai bhuvanāya medhiro dvimātā śayuh katidhā cidāyave.*

Agni, lord of light, eternal and ever first existence and prime cause of creation, life of life,

omniscient, you create the laws of the lights of nature and humanity and invest them with beauty and grace. Immanent, omnipresent and infinite, for all the worlds of the universe you are the mother maker and mover of the world of light and dark, subtle and gross, all. You send them to sleep in pralaya (annihilation) and wake them up into the light of existence for a life-time in so many ways.

त्वमग्र पथमा मातरिश्वन अविभव सुकृत्या विवस्वत ।  
अरजतां रादसी हातृवूय सध्नाभारमयजा महा वसा ॥ ३ ॥

3. *Tvamagne prathamo mātariśvana āvirbhava sukratūyā vivasvate. Arejetām rodasī hotṛvūrye'-saghnorbhāramayajo maho vaso.*

Agni, lord of light and knowledge, you are the first of existence and eternal wakeful presence. By your yajnic vibration of divine intention you manifest for the creation of Matarishva, universal energy of nature, and Vivasvan, the refulgent sun. By the same cause, the all-containing heaven and the generous earth, all productive, come into existence, move and shine. Haven and home of all, immanent power, bear the burden and create the mighty and subtle knowledge of the super-power for us.

त्वमग्र मनव द्यामवाशयः पुरुरवस सुकृतं सुकृत्तरः ।  
श्वात्रण यत्पित्रामुच्यस पया त्वा पूर्वमनय तापरं  
पुनः ॥ ४ ॥

4. *Tvamagne manave dyāmavāśayah purūravase sukṛte sukṛttarah. Śvātreṇa yatpitormucyase paryā'' tvā pūrvamanayannāparam punah.*

Agni, lord of light and knowledge, greater creator of beneficence than anyone else, you create the light and heaven for the man of knowledge, divine speech and noble action. O soul, jiva, who are freed of the obligation and causal link of father and mother by virtue of knowledge and action, the same lord who led you to the previous birth takes you to the next, after this and even after moksha.

त्वमग्र वृषभः पुष्टिवधन उद्यतस्रुच भवसि श्रवाय्यः । य आहुतिं  
परि वदा वषट्कृतिमकायुरगं विशं अविवाससि ॥ ५ ॥

5. *Tvamagne vṛṣabhaḥ puṣṭivardhana udyatasruce bhavasi śravāyyaḥ. Ya āhutim pari vedā vaṣaṭkṛti-mekāyuragre viśa āvivāsasi.*

Agni, lord giver of the showers of blessings, promoter of growth and progress, you listen to the praise and prayer of the yajakas holding up the ladle of offering for the fire, now as before and after. Lord eternal, constant and imperishable existence, you wholly know the offers of libations and accept all yajnic actions of the performers, and all the people of the world abide in you and serve you.

त्वमग्र वृजिनवतनिं नरं सक्मन्पिपषि विदथं विचषण ।  
यः शूरसाता परितक्म्य धनं द्भभिश्चित्समृता हंसि  
भूर्यसः ॥ ६ ॥

6. *Tvamagne vṛjinavartaniṁ naraṁ sakmanpi-parṣi vidathe vicarṣaṇe. Yaḥ śūrasātā paritakm-ye dhane dabhrebbhiścitsamṛtā haṁsi bhūryasaḥ.*

Agni, friend and associate lord of comprehensive vision, you support the man who goes with the man

of strength in yajna, and resist and defeat the man who supports a man of crooked ways of power. And in battle of the brave for the creation of wealth and joy, you destroy many evils with limited men and means dedicated to righteousness.

त्वं तमग्ने अमृतत्व उत्तम मर्तं दधासि श्रवस दिवदिव ।  
यस्तातृषाण उभयाय जन्मन् मयः कृणाषि पय आ च  
सूरय ॥ ७ ॥

7. *Tvaṁ tamagne amṛtatva uttame martam dadhāsi śravase dive dive. Yastāṭṛṣāṇa ubhayāya janmane mayah kṛṇoṣi praya ā ca sūraye.*

Agni, into the best state of moksha you place that intelligent person who is keen to hear the divine voice day in and day out and longs for freedom. And then for the man of wisdom who loves both the previous state and the next human birth, you do good and create the best of desired happiness and comfort in life.

त्वं ना अग्ने सनय धनानां यशसं कारुंकृणुहि स्तवानः ।  
ऋध्याम कामापसा नवन द्वद्यावापृथिवी पावतं नः ॥ ८ ॥

8. *Tvaṁ no agne sanaye dhanānām yaśasaṁ kārūṁ kṛṇuhi stavānaḥ. Ṛdhyāma karmāpasā navena devairdyāvāpṛthivī prāvataṁ naḥ.*

Agni, lord giver of honour, sung and celebrated in hymns, for the management and growth of our wealth, give us a reputed expert of economy so that we may advance and prosper with new enterprises, and both heaven and earth may promote us with the blessings of nature and the environment.

त्वं ना अग्र पित्रारुपस्थ आ द्वा द्बर्ध्वनवद्य जागृविः ।  
तनूकृद बाधि पमतिश्च कारव त्वं कल्याण वसु विश्व-  
मापिष ॥ ९ ॥

9. *Tvaṃ no agne pitrorupastha ā devo deveṣva-  
navadya jāgrviḥ. Tanūkr̥dbodhi pramatiśca  
kārave tvaṃ kalyāṇa vasu viśvamopiṣe.*

Agni, light of the world and giver of knowledge and progress, keep us close in the presence of father and mother under the care and protection of heaven and earth. Brilliant and generous, lord immaculate beyond words of evil and calumny, you are ever awake and active in the lights of nature and hearts of pious humanity. Lord creator and maker of the finest forms of existence, give us the knowledge, give us the protection and expertise for the worker specialist entrepreneur. You are the peace, you are the bliss. You are the wealth, you are the Home. Let the world awake, arise and reach where they belong.

त्वमग्न पमतिस्त्वं पितासि नस्त्वं वयस्कृत्तव जामया वयम ।  
सं त्वा रायः शतिनः सं सहस्त्रिणः सुवीरं यन्ति वतपाम-  
दाभ्य ॥ १० ॥

10. *Tvamagne pramatistvaṃ pitāsi nastvaṃvaya-  
skṛttava jāmayo vayam. Saṃ tvā rāyaḥ śatinah  
saṃ sahasriṇaḥ suvīraṃ yanti vratapāmadābhya.*

Agni, light of the world, you are the power of exalted knowledge. You are our father and protector. You are the giver of life for us, life ever new. We are your children of enlightenment. The wealths of the world in hundred forms in a thousand streams flow unto you, lord inviolable, bravest of the brave, observer and

protector of the laws of life and nature.

त्वामग्र पथममायुमायव द्वा अकृण्व हृषस्य विश्पतिम ।  
 इळामकृण्वन्मनुषस्य शासनीं पितुयत्पुत्रा ममकस्य  
 जायत ॥ ११ ॥

11. *Tvāmagne prathamamāyumāyave devā akṛṇva-  
 nnahuṣasya viśpatim. Iḷāmakṛṇvan manuṣasya  
 śāsanīm pituryatputro mamakasya jāyate.*

Agni, lord of light and life, ruler, sustainer and protector of the people, brilliant powers of nature manifest you, brilliant men of knowledge and generosity elect and kindle you, first power, leading light and protector of the people for their life, enlightenment and advancement. They envision, proclaim and disseminate the divine voice, eternal truth and ruling law of the world and humanity. And, as in my case, the son is born of the father, so is light and knowledge born of parental light and knowledge.

त्वं ना अग्र तव देव पायुभिमघान' र । तन्वश्च वन्द्य ।  
 त्राता ताकस्य तनय गवामस्यनिमषं र ।माणस्तव  
 वत ॥ १२ ॥

12. *Tvaṁ no agne tava deva pāyubhirmaghono rakṣa  
 tanvaśca vandya. Trātā tokasya tanaye gavāma-  
 syanimesaṁ rakṣamāṇastava vrata.*

Agni, universal protector and sustainer of life, generous and brilliant lord, adorable power, blest are we with wealth and prosperity. Protect and promote us and our health and age with all your powers of protection and sustenance. You are the saviour and vigilant guardian of our children, our land and cows, and our sense and mind for the sake of our posterity. And we

are steady and dedicated to the rules and discipline of your law.

त्वमग्र यज्यव पायुरन्तरा निषङ्गाय चतुर । इध्यस । या  
रातहव्या वृकाय धायस कीरश्चिन्मन्त्रं मनसा वनाषि  
तम ॥ १३ ॥

13. *Tvamagne yajyave pāyurantaro'niṣaṅgāya catu-  
rakṣa idhyase. Yo rātahavyo'vrkāya dhāyase  
kīreścinmantram manasā vanoṣi tam.*

Agni, ruling lord, you are the protector and promoter of the man of yajna who creates wealth and contributes to prosperity. Lord of all round vision and power, you shine within for the man of objective wisdom and judgement. You are the creator and giver of wealth and prosperity for the non-violent man of action and generosity, and you listen with love and accept that prayer and mantra of the celebrant which springs from the heart.

त्वमग्र उरुशंसाय वाघत स्यार्ह यदक्णाः परमं वनाषि तत ।  
आधस्य चित्पमतिरुच्यस पिता प पाकं शास्सि पदिशा  
विदुष्टरः ॥ १४ ॥

14. *Tvamagna uruśaṁsāya vāghate spārham yadre-  
kṇaḥ paramaṁ vanoṣi tat. Adhrasya citpramatiru-  
cyase pitā pra pākam śāssi pra diśo viduṣṭarah.*

Agni, lord of light and knowledge, ruler of the world, for the man of celebrated eminence and for the man of yajna and divine speech, you create and give that wealth of life which is the best and most wanted of all. Lord of vision and wisdom, you are called the father of the world you hold in sway, and you superintend the



rule of law, and you rise as redeemer of the world in all quarters of space.

त्वमग्र पर्यतदि णं नरं वमव स्यूतं परि पासि विश्वतः ।  
स्वादु त्वा या वसता स्यान्कृज्जीवयाजं यजत सापमा  
दिवः ॥ १५ ॥

15. *Tvamagne prayatadakṣiṇaṁ naraṁ varmeva syūtaṁ pari pāsi viśvataḥ. Svādukṣadmā yo vasatau syonakṛjīvayājaṁ yajate sopamā divaḥ.*

Agni, lord of light and law, guardian of all, like a strongly fabricated armour you protect from all sides the man initiated and consecrated who abides in the home with delicious foods, doing noble deeds with yajna and dharma and serves life as an example of the saving light of heaven.

इमामग्र शरणिं मीमृषा न इममध्वानं यमगाम दूरात । अपिः  
पिता परमतिः साम्यानां भूमिरस्यृषिकृन्मत्यानाम ॥ १६ ॥

16. *Imāmagne śaraṇiṁ mīmṛṣo na imamadhvānaṁ yamaḡāma dūrat. Āpiḥ pitā pramatiḥ somyā-nāṁ bhṛmirasyrṣikṛnmartyānām.*

Agni, lord of light and knowledge, remove this destructive ignorance of ours so that we come back to the right path from afar. Lord of vision and wisdom, giver of the light divine, omnipresent, ever on the move, immanent and accessible to the people of peace and piety, father, save us, redeem us, bless us.

मनुष्वदग्र अङ्गिर्स्वदङ्गिरा ययातिवत्सदनं पूवच्छुच ।  
अच्छ याह्या वहा दव्यं जनमा सादय बहिषि यि च  
पियम ॥ १७ ॥

17. *Manuṣvadagne aṅgirasvadaṅgiro yayātivat sadane pūrvavacchuce. Accha yāhyā vahā daivyaṃ janamā sādaya barhiṣi yakṣi ca priyam.*

Agni, lord of the world, Angira, life-breath of existence, the very light of purity, come well beautifully, come like a human presence, come like the breath of freshness, come like the effort and achievement of life, come as ever before. Come to the dear holy man of divinity, bear him on to knowledge and Dharma, seat him on the sacred grass of the vedi in the house of yajna, and conduct the yajna for us unto the light of heaven.

एतनाग्रु ब्रह्मणा वावृधस्व शक्तीं वा यत्तं चकृमा विदा  
वा । उत प णष्यभि वस्या अस्मान्त्सं नः सृज सुमत्या  
वाजवत्या ॥ १८ ॥

18. *Etanāgne brahmaṇā vāvṛdhasva śaktī vā yatte cakṛmā vidā vā. Uta pra ṇeṣyabhi vasyo asmāntsam naḥ sṛja sumatyā vājavatyā.*

Agni, lord of light and fire of yajna, grow and let us grow by this divine voice of Veda, and by whatever we may do and achieve with our spiritual and physical strength or with our knowledge and action for the Divine. And bring us all-round wealth, and in-vest and exalt us with holy, creative and dynamic intelligence of a positive and victorious order.

### Mandala 1/Sukta 32

*Indra Devata, Angirasa Hiranyastupa Rshi*

इन्द्रस्य नु वीयाणि प वाचं यानि चकार पथमानि वृजी ।  
अह हिमन्वपस्ततद् प वृ णा अभिनृत्यवतानाम ॥ १ ॥

1. *Indrasya nu vīryāṇi pra vocaṁ yāni cakāra prathamāni vajrī. Ahannahimanvapastatarda pra vakṣaṇā abhinat parvatānām.*

I recite and celebrate the first and highest exploits of Indra, lord of the thunderbolt, refulgent ruler, which he, like the sun, performs with the shooting rays of His light. He breaks down the cloud like an enemy, releases the waters and opens the paths of mountain streams. (The ruler too, similarly, breaks down the enemies holding up the powers of the nation for movement, releases the energies and resources of the nation, and carves out the paths of progress.)

अहृहिं पवत शिश्रियाणं त्वष्टास्म वजं स्वर्यं तत ।।  
वाश्राइव धनवः स्यन्दमाना अज्जः समुद्रमव जग्मुरापः ॥ २ ॥

2. *Ahannahim parvate śisriyāṇam tavaṣṭāsmāi vajraṁ svaryaṁ tataḥ. Vāśrā iva dhenavaḥ syandamānā añjaḥ samudramava jagmurāpaḥ.*

Indra, lord of shooting rays of light, breaks the cloud resting on the mountain. Tvashta, creative power of the Divine, making fine forms and subtle energies, creates the catalytic power for Him and His shooting rays against the cloud. And, like cows eager for the calves, rushing to the stalls, the waters instantly rush down to the sea.

वृषायमाणा वृणीत सामं त्रिकदुकष्वपिबत्सुतस्य ।  
आ सायकं मघवादत्त वज्रमहं तं पथमजामहीनाम ॥ ३ ॥

3. *Vṛṣāyamāṇo vṛṇīta somaṁ trikadrūkeśvapibat-sutasya. Ā sāyakaṁ maghavādatta vajramahannenaṁ prathamajāmahīnām.*

Indra, generous lord of showers of light and rain, receives and drinks up the vital essences present in heaven, earth and sky, three regions of the created world. The sun, glorious possessor of heat and water, takes up the thunderbolt of electric energy and strikes and breaks up the first born of the dense clouds of vapours.

(So does the ruler hold and rule and enjoy the rule over his dominion. He takes up his forces and deploys them to destroy the worst of the nation's enemies. And just as the sun is mighty and generous for the earth, so should the ruler be for his subjects and dominions.)

यदिन्द्राहन्पथमजामहीनामान्मायिनाममिनाः पात मायाः ।  
आत्सूर्यं जनयन्द्यामुषासं तादीत्वा शत्रुं न किला विवित्स ॥ ४ ॥

4. *Yadindrāhan prathamajām ahināmānm āyinām amināḥ prota māyāḥ. At sūryam janayan dyāmu-śāsam tāditnā śatruṁ na kilā vivitse.*

Indra, since you break up the first born of the clouds of dark vapours and also disperse the powerful forces of these wonder demons, creating and revealing thereby the sun and the dawn and the heavens, you will not, for sure, encounter any enemy.

(So should the ruler too eliminate the enemies of the land and ensure peace and security for his people.)

अहन्वृत्रं वृत्रतरं व्यंसमिन्द्रा वज्रण महता वधन ।  
स्कन्धांसीव कुलिशना विवृक्णा हिः शयत उपपृक्पृ-  
थिव्याः ॥ ५ ॥

5. *Ahanvṛtram vṛtrataram vyamsamindro vajreṇa mahatā vadhena. Skandhāmsīva kuliśenā vivṛkṇā'hiḥ śayata upaprḥpṛthivyāḥ.*

Indra, sun and vayu energy, breaks up Vrtra, the dark thick cloud, denser than demonic, with the fatal blow of the thunderbolt of lightning. Its shoulders chopped off by the shooting sharpness of the sword-like waves of sun-rays, the cloud lies flat on the floor of the earth (its body turned to rain water).

अ॒या॒द्ध॒व॒ दु॒म॒द॒ आ॒ हि॒ जु॒ह्व॒ म॒हा॒वी॒रं॒ तु॒वि॒बा॒ध॒मृ॒जी॒-  
ष॒म॒ । ना॒ता॒री॒द॒स्य॒ स॒मृ॒तिं॒ व॒धा॒नां॒ सं॒ रु॒जा॒नाः॒ पि॒पि॒ष॒  
इ॒न्द्र॒श॒त्रुः॒ ॥ ६ ॥

6. *Ayoddheva durmada ā hi juhve mahāvīraṁ tuvi-  
bādham ṛjīṣam. Nātārīdasya samṛtiṁ vadhā-nāṁ  
saṁ rujānāḥ pipiṣa indraśatruḥ.*

Like a naive warrior gone mad, Vrtra, the cloud dared and challenged the sun, great and valiant Indra, vanquisher of many, reducing them to juice. But he could not take the force of the blows of Indra, failed and lay crushed. The streams flow over hills breaking down mounds of earth.

अ॒पा॒द॒ह॒स्ता॒ अ॒पृ॒त॒न्य॒दि॒न्द्र॒मा॒स्य॒ व॒ज्र॒म॒धि॒ सा॒ना॒ ज॒घान॒ ।  
वृ॒ष्णा॒ व॒धिः॒ प॒ति॒मा॒नं॒ बु॒भू॒ष॒न्पु॒रु॒त्रा॒ वृ॒त्रा॒ अ॒श॒य॒द्व्य॒-  
स्तः॒ ॥ ७ ॥

7. *Āpādahasto apṛtanyadindramāsyā vajramadhi  
sānau jaghāna. Vṛṣṇo vadhriḥ pratimānaṁ bu-  
bhūṣan purutrā vṛtro aśayad vyastah.*

Legs now lost, arms lost, Vrtra had challenged Indra. Impotent fool he was, desiring equal rivalry with the mighty hero. Indra struck the lightning thunderbolt on his shoulder. Beaten and broken all over, Vrtra lies flat on the earth.

नदं न भि र्ममुया शयानं मना रुहाणा अति यन्त्यापः ।  
याश्चिद वृत्रा महिना पयतिष्ठत्तासामहिः पत्सुतःशीब-  
भूव ॥ ८ ॥

8. *Nadam na bhinnamamuyā śayānaṁ mano ruhāṇā  
ati yantyāpaḥ. Yāścid vṛtro mahinā paryatiṣṭha-  
ttāsāmahiḥ patsutaḥ śīrbabhūva.*

Like a flood let loose, the showers of rain, so soothing and beautiful to the mind, defy Vrtra, the cloud, which is now lying shattered on the ground — waters which, earlier, the cloud had held up with its own might. Their master now lies trampled under feet on the ground. (This is the fate of a presumptuous man who proudly and foolishly challenges the Almighty.)

नीचावया अभवद वृत्रपुत्रन्दा अस्या अव वधजभार ।

उत्तरा सूरधरः पुत्र आसीद्धानुः शय सहवत्सा न धनुः ॥ ९ ॥

9. *Nīcāvayā abhavad vṛtraputrendro asyā avā  
vadhajabhāra. Uttarā sūradharaḥ putra āsīd  
dānuḥ śaye sahavatsā na dhenuḥ.*

The earth is the mother of the cloud, below. The other is the sky up on high. Indra, the sun, strikes Vrtra, the cloud, with its thunderbolt in the sky and the cloud comes down with the showers. The earth lies with the cloud like a cow sleeping with its calf.

(The presumptuous ruler who, thrown up by his forces, challenges the world ruler meets a fate like the cloud's with his forces.)

अतिष्ठन्तीनामनिवशानानां काष्ठानां मध्य निहितं शरीरम् ।  
वृत्रस्य निष्णयं वि चरन्त्यापा दीर्घं तम् आशयदिन्द-  
शत्रुः ॥ १० ॥

10. *Atiṣṭhanṭīnām aniveśanānām kāṣṭhānām madhye nihitam śarīram. Vṛtrasya niṇyaṁ vi carantyāpo dīrgham tama āśayad indraśatruḥ.*

In the non-stop ever flowing streams of the tracks of the sky is diffused the mysterious body of Vrtra, the cloud, in the deepest dark. The same rival of Indra which covered the sun now lies flat on earth and the water-streams flow (open and beautiful).

(Indra, the ruler, should strike the hidden forces which cover the light of the order, condense them and make them flow out openly for the good of the nation.)

दासपत्नीरहिगापा अतिष्ठिरुद्धा आपः पणिनव गावः ।  
अपां बिलमपिहितं यदासीद वृत्रं जघन्वाँ अप तद्ववार ॥ ११ ॥

11. *Dāsapatnīrahigopā atiṣṭhanniruddhā āpaḥ paṇineva gāvaḥ. Āpām bilamapihitam yadāsīd-vṛtram jaghanvāñ apa tadvavāra.*

Like women supported by their husbands, the waters stay supported by the cloud, hidden in its darkness like cows in the stall guarded by the cowherd or the trader. The water-hold that was hidden and closed was opened and released through the door by the slayer of Vrtra, Indra, the sun.

अश्व्या वारा अभवस्तदिन्द सृक यत्त्वा पत्यहन्द्व एकः ।  
अजया गा अजयः शूर साममवासृजः सतव सप्त  
सिन्धून ॥ १२ ॥

12. *Aśvyo vāro abhavastadindra sṛke yattvā pratyahandeva ekaḥ. Ajayo gā ajayaḥ śūra somamavāsṛjaḥ sartave sapta sindhūn.*

Tempestuous of speed and power of defence and offence and as the choice lord and hero do you arise, Indra, then when the one unique rival, Vrtra, throws its darkness over your rays of light and catalysis. Arising then you conquer the earth, you win and collect the vital soma of life, and you release the seven streams of nectar to enrich the seven seas of existence as they flow.

नास्म विद्यु १ तन्यतुः सिषधु न यां मिहमकिरदधादुनिं  
च । इन्द्रश्च यद्युयुधात् अहिश्चातापरीभ्या मघवा वि  
जिग्य ॥ १३ ॥

13. *Nāsmāi vidyunna tanyatuḥ siṣedha na yāṁ mihamakiraddhrāduniṁ ca. Indraśca yadyuyudhāte ahiścotāparībhyo maghavā vi jigye.*

Neither lightning nor thunder, nor storm and shower, nor the roar and rumble which Vrtra produces does resist and stop Indra. When Indra and Vrtra both battle—Vrtra with inadequate forces—then Indra, powerful and glorious, comes out victorious.

अहयातारं कमपश्य इन्द्र हृदि यत्त जघ्नुषा भीरगच्छत ।  
नव च य वृत्तिं च स्रवन्तीः श्युना न भीता अतरा  
रजांसि ॥ १४ ॥

14. *Aheryātāraṁ kamapaśya indra hr̥di yatte jaghnuṣo bhīragacchat. Nava ca yannavatiṁ ca sravantīḥ śyeno na bhīto ataro rajāṁsi.*

Indra, who ever sees anyone else other than you as the killer of Vrtra, since in every heart it is your fear, the victor's fear, that prevails? And like a victorious hawk not-afraid you shine and rule over regions of the world and feed nine and ninety streams of water that



flow and sustain life.

इन्द्रा॑ या॒ता वसि॑तस्य॒ राजा॑ श॒मस्य॑ च शृ॒ङ्गिणा॑ व॒र्जबाहुः॑ ।  
सदु॑ राजा॑ । यति॑ चषणी॒नाम॒रा । न॒मिः परि॑ ता ब॒भूव॑ ॥ १५ ॥

15. *Indro yāto'vasitasya rājā śamasya ca śṛṅgiṇo vajrabāhuḥ. Sedu rājā kṣayati carṣaṇīnāmarāna nemiḥ pari tā babhūva.*

Indra, lord of thunder force of arms, is the ruler and illuminator of the moving world, settled and peaceful humanity and the animals. The same ruler holds and sustains the order of humanity and the world together and keeps it going.

### Mandala 1/Sukta 33

*Indra Devata, Angirasa Hiranyastupa Rshi*

ए॒ताया॑मा॒पं ग॒व्यन्त॑ इन्द्र॒मस्माकं॑ सु॒ प॒मतिं॑ वावृ॒धाति॑ ।  
अ॒ना॒मृ॒णः कु॒विदा॑दस्य॒ रा॒या गवां॑ क॒तं पर॑मा॒वज॑त नः ॥ १ ॥

1. *Etāyāmopa gavyanta indramasmākaṁ su pramatiṁ vāvṛdhāti. Anāmṛṇaḥ kuvidādasya rāyo gavāṁ ketam paramāvarjate naḥ.*

Come ye, come all, seekers of health and brilliance of mind and sense, let us approach Indra, lord supreme of light and knowledge, who feeds, increases and refines our intelligence along the right lines. Undying, unborn and eternal, great is He. He increases the beauty and grandeur of the wealth and grace of this earth in many ways and then He bestows on us supreme knowledge and the possession of it.

उप॒द्र॒हं ध॒न॒दा॒मप॑ती॒तं जुष्टां॑ न श्य॒ना व॑स॒तिं प॑तामि । इन्द्रं॑  
न॒मस्य॑ तु॒प॒मभि॑र॒कयः॑ स्ता॒तृभ्या॑ ह॒व्या अ॑स्ति॒ याम॑न ॥ २ ॥

2. *Upedaham dhanadāmapratītaṁ juṣṭāṁ na śyeno vasatiṁ patāmi. Indraṁ namasyannupamebhirarkairyah stotr̥bhyo havyo asti yāman.*

Just as a falcon flies to its favourite haunt and home, so bowing and praying with exemplary songs and offerings I yearn to reach Indra, lord of honour and splendour, giver of wealth, but invisible and incomprehensible, who alone is adorable for the worshippers in the world of time.

नि सवस॑न इषु॒धी॑रसक्त॒ सम॒या गा अ॒जति॑ यस्य॒ वष्टि॑ ।  
चा॒ष्कूय॑माण इन्द्र॒ भूरि॑ वामं॒ मा प॒णिभूर॑स्मदधि॒ पवृ॑द्ध ॥ ३ ॥

3. *Ni sarvasena iṣudhīñrasakta samaryo gā ajati yasya vaṣṭi. Coṣkūyamāṇa indra bhūri vāmam mā pañirbhūrasmadadhi pravṛddha.*

Indra, lord of hosts and battle, take up the bow and quiver, shine as you will and win. The victor carries the prize. Generous and profusely rewarding to the noble and the splendid, be not ungenerous to us, lofty and great overlord as you are over us.

वधी॒हि दस्युं॑ ध॒निनं॑ घ॒ननं॑ ए॒कश्चर॑ । उपशा॒कभि॑रिन्द्र ।  
धना॒रधि॑ विषु॒णक्त॑ व्याय॒ तय॑ज्वानः स॒नकाः॑ पति॒मीयुः॑ ॥ ४ ॥

4. *Vadhiṛhi dasyuṁ dhaninaṁ dhanenaṁ ekaścara-nnupaśākebhiraṅdra. Dhanoradhi viṣuṅakte vyāyannayajvānaḥ sanakāḥ pretimīyuh.*

Indra, lord of power and justice, marching ahead by yourself, strike down the wicked affluent hoarder alongwith his supporters with a single blow of the thunderbolt. Eliminator of smugglers and infiltrators, fix the selfish fun-lovers on the point of your arrow and

let them meet their end.

परा॑ चिच्छी॒षा व॑वृजुस्त इन्द्रा य॒ज्वाना॑ यज्व॒भिः  
स्प॒र्ध॑मानाः । प यद्दि॒वा ह॑रिवः स्थातरु॒ग॒ निर॑व॒ताँ अ॒धमा॑  
राद॑स्याः ॥ ५ ॥

5. *Parā cicchīṣā vavr̥justa indrā'yajvāno yajva-  
bhiḥ spardhamānāḥ. Pra yaddivo harivaḥ  
sthātarugra niravratāñ adhamo rodasyoḥ.*

Indra, lord of light and justice, firm and steadfast, mighty strong, commander of horse power and armoured force, just as the sun, blazing lord of light and sustainer of earth, heaven and the middle skies, breaks up and scatters the cloud, so do you blow off and scatter the top-notch selfish, uncreative and lawless elements who rival and stall the yajnic creative, constructive and productive powers of your dominion.

अयु॑युत्स॒ नव॑द्यस्य॒ सना॑मया॒तयन्त॑ ि॒तया॑ नव॑ग्वाः ।  
वृ॒षा॒यु॒धा न॑ व॒र्धया॑ निर॑ष्टाः प॒व॒द्भिरिन्द्रा॑च्चि॒तयन्त॑  
आय॑न ॥ ६ ॥

6. *Ayuyutsannanavadyasya senāmayātayanta  
kṣitayo navagvāḥ. Vṛṣāyudho na vadhrayo nira-  
ṣṭāḥ pravadbhirindrāccitayanta āyan.*

Settled heroes of the nation, brave fighters, trained in the latest arms and tactics, experts of offence and defence, strengthening and elevating the striking power of the admirable commander of the ruler and supreme commander, try to fight and fight on so that the enemies, defeated and demoralised, flee away from Indra down hill by the swiftest course, like emasculated cowards.

त्वम॒तान॑ रु॒दता॑ ज॒ त॒श्चा॒या॒ध्या॒ रज॑स॒ इन्द्र॑ पा॒र । अवा॑दहा  
दिव॑ आ दस्यु॒मुच्चा॑ प सु॒न्वतः॑ स्तु॒वतः॑ शंस॑मावः ॥ ७ ॥

7. *Tvametān rudato jakṣataścāyodhayo rajasa indra pāre. Avādaho diva ā dasyumuccā pra sunvataḥ stuvataḥ śamsamāvah.*

Indra, ruler and commander, fight out these ogres and those, weeping and wailing, away from the middle regions of the dominion. Throw off the wicked from the higher regions, and from higher positions. Raise those who are creators of soma, peace and joy. Protect those who appreciate and raise the honour of the world and humanity.

च॒क्रा॒णासः॑ प॒री॒णहं॑ पृथि॒व्या॒ हिर॑ण्यन॒ म॒णिना॑ शु॒म्भ॒मानाः॑ ।  
न हि॒न्वा॒नास॑स्ति॒तिरु॒स्त इन्द्रं॑ प॒रि॒ स्पशा॑ अदधा॒त्सू॒य॒ण ॥ ८ ॥

8. *Cakrāṅāsaḥ parīṇahaṁ pṛthivyā hiranyena maṇinā śumbhamānāḥ. Na hinvānāsastitirusta indraṁ pari spaśo adadhāt sūryeṇa.*

The fighting forces of the sun, beautified by golden jewels of light by the sun, messengers of peace and joy of the earth, do not break the protective cover of the earth, nor do they violate the purpose of the sun, and by virtue of the same sun they serve and glorify Indra, lord ruler of the earth and her children.

(Similarly, the dynamic forces of the earth's dominion, invested with the golden jewels of royal robes, dedicated to service and well-being, do not violate the bounds of the earth's protective laws and, as messengers and agents of the universal lord of light, they uphold the ruler and the rule of law.)

परि यदिन्द्र रार्दसी उभ अबुभाजीमहिना विश्वतः सीम ।

अमन्यमानाँ अभि मन्यमाननिब्रह्मभिरधमा दस्युमिन्द्र ॥ ९ ॥

9. *Pari yadindra rodasī ubhe abubhojīrmahinā viśvataḥ sīm. Amanyamānāñ abhi manyamānair nirbrahmabhiradhamo dasyumindra.*

Just as Indra, the sun, with its own power and glory, holds both earth and heaven in orbit all round in a state of equilibrium by the force of its gravitation and throws off the unwanted forces by its own laudable forces of heat and light, so you, Indra, lord ruler of the earth, with your power and glory, hold and sustain the earth and the people and, with the assistance of responsible and respectable people of knowledge and divine wisdom, control and correct the unruly elements, and throw off the selfish and the wicked.

न य दिवः पृथिव्या अन्तमापुन मायाभिधनदां पयभूवन ।  
युजं वजं वृषभश्चक्र इन्द्रा निज्यातिषा तमसा गा  
अदु तत ॥ १० ॥

10. *Na ye divaḥ pṛthivyā antamāpurna māyābhir-dhanadāñ paryabhūvan. Yujam vajram vṛṣabha-ścakra indro nirjyotiṣā tamaso gā adukṣat.*

There are those who do not understand the end and purpose of the earth and heaven, nor can they, with all their magic and power, conquer or insult the mother giver earth. Indra, virile and generous lord ruler of earth and heaven, uses his ready weapon of the thunderbolt of light and force, kindles the sense and mind of the people and delivers the earth from the darkness of ignorance and evil.

अनु स्वधाम् र्त्तापा अस्या वधत् मध्य आ नाव्यानाम ।  
सुधीचीनन मनसा तमिन्द आजिष्ठन हन्मनाह ऽभि  
द्यून ॥ ११ ॥

11. *Anu svadhāmakṣarannāpo asyā'vardhata  
madhya ā nāvyanām. Sadhrīcīnena manasā  
tamindra ojiṣṭhena hanmanāhannabhi dyūn.*

The waters of this cloud flow according to their nature, in response to this Indra's power after the yajnic offers of holy havi, and they collect in the navigable lakes, rivers and seas. Indra, lord of lightning power, strike that cloud of darkness pregnant with waters with your own essential and most lustrous fatal weapon fast as mind, break the darkness, and release the light and waters to flow to the earth.

न्याविध्यदिलीबिशास्य दृ हा वि शृङ्गिणमभिनच्छुष्ण-  
मिन्दः । यावत्तरा मघवन्यावदाजा वज्रण शत्रुमवधीः  
पृतन्युम ॥ १२ ॥

12. *Nyavidhyadilībiśasya ḍṛḍhā vi śṛṅgiṇamabhin-  
acchuṣṇamindraḥ. Yāvattaro maghavan yāva-  
dojo vajreṇa śatrum avadhīḥ prtanyum.*

Just as Indra, the sun, lord of light and power, breaks and scatters the dense cloud into rain water lying in the depressions of the earth such as lakes and oceans, and scatters and condenses the mountainous cloud in the sky which has sucked up the waters from the earth, similarly, O lord ruler of the earth's wealth and glory, strike the underground enemy forces with thunder and destroy them. Don't give up while your strength lasts and your lustre and morale sustains.

अभि सिध्मा अजिगादस्य शत्रून्वि तिग्मन वृषभणा  
पुरा भत । सं वज्रणासृजद वृत्रमिन्द्रः प स्वां मतिमतिरच्छ-  
शदानः ॥ १३ ॥

13. *Abhi sidhmo ajigādasya śatrūnvi tigmena vṛṣa-  
bhenā puro'bheta. Saṁ vajreṅāsṛjadvṛtramīn-draḥ  
pra svāṁ matimatiracchāśadānaḥ.*

Just as the never-failing triumphant light of this sun goes straight and takes on the cloud like an enemy and, with penetrating but generous force, breaks up the cloud like enemy fort, just as Indra, solar energy, with its lightning force, scatters the clouds proclaiming its distinguished power to the world, so should the ruler take on and destroy the enemies of the dominion and proclaim the generous power of his sovereignty.

आवः कुत्समिन्द्र यस्मिञ्चाकन्पावा युध्यन्तं वृषभं  
दशद्युम् । शफच्युता रणुन' त द्यामुच्छ्रत्रया नृषाहाय  
तस्था ॥ १४ ॥

14. *Āvaḥ kutsamindra yasmiñcākanprāvo yudhyan-  
taṁ vṛṣabhaṁ daśadyum. Śaphacyuto reṅurna-  
kṣata dyāmucchvaitreyo nṛṣāhyāya tasthau.*

Indra, as the sun desirous of protecting the earth takes to the thunderbolt in the battle and engages the roaring fighting cloud full of showers of rain filling all the directions, and as the dust raised by the hoofs of the cows and horses rises to the sky, so may the ruler, son and protector of the earth, stand firm for the protection and promotion of humanity.

आवः शमं वृषभं तुग्रासु त्रजृष मघवञ्छ्रियं गाम । ज्याक  
चिदत्र तस्थिवांसा अकञ्छ्रयतामधरा वदनाकः ॥ १५ ॥

15. *Āvaḥ śamaṁ vṛṣabhaṁ tugryāsu kṣetrajeṣu maghavañcvitryaṁ gām. Jyok cidatra tasthivāṁso akrañcchatrūyatām adharā vedanākaḥ.*

Indra, Maghavan, lord of power and glory, just as in matters of the prosperity of the various fields of the earth the sun directs its catalytic rays of energy to engage the cloud in battles of precipitation to rain down the soothing life sustaining showers, so may you, like the sun and showers, help the people settled here in peace so that they may for long carry on their earthly chores. Like the sun, bring the hostile elements of the dominion to book and keep them down to suffer as they deserve.

### Mandala 1/Sukta 34

#### *Ashvins Devata, Angirasa Hiranyastupa Rshi*

त्रिंशच्च ॥ अद्या भवतं नवदसा विभुर्वा याम उत राति-  
रश्विना । युवाहि यन्त्रं हिम्यव वाससा भ्यायंसन्या भवतं  
मनीषिभिः ॥ १ ॥

1. *Triścinno adyā bhavataṁ navedasā vibhurvām yāma uta rātiraśvinā. Yuvorhi yantraṁ himyeva vāsaso'bhyāyaṁ senyā bhavataṁ manīṣibhiḥ.*

Ashvins, brilliant experts of eminence like the sun and moon, working together complementarily, be three ways good to us today: May your chariot be universal in movement. May your gifts of wealth, too, be of universal value. May your machine too be of universal purpose in design, structure and performance. Carry on together with the scholars and thinkers as a team like the night and day of winter or like the cold



and warm cover.

त्रयः प॒वया॑ मधु॒वाहन॑ रथ॒ साम॑स्य व॒नामनु॑ विश्व॒ इद्वि॑दुः ।  
त्रयः॑ स्क॒म्भासः॑ स्क॒भितास॑ आ॒रभ॒ त्रिनक्तं॑ या॒थस्त्रि॑वा॒श्विना॒  
दिवा॑ ॥ २ ॥

2. *Trayaḥ pavayo madhuvāhane rathe somasya venāmanu viśva idviduḥ. Trayaḥ skambhāsaḥ skabhitāsa ārabhe trirnaktam yāthastrirvaśvinā divā.*

Ashvins, scientists and engineers of eminence, three are the thunderous wheels and dynamos in the chariot which brings you honey-sweets of wealth and comfort. The scholars of eminence know the pleasure of soma and beauty of the moon. Three are the sustaining beams and pillars fixed in its motive system. By this you can reach your destination thrice in the day and thrice in the night.

स॒मान॑ अ॒ह॒न्त्रि॑र॒वद्य॑गा॒हना॒ त्रि॒रद्य॑ य॒ज्ञं मधु॑ना मि॒मि॒ तम॑ ।  
त्रि॒वा॒ज॒वती॑रि॒षा अ॒श्वि॒ना यु॒वं द॒ाषा॑ अ॒स्मभ्य॑मु॒षस॑श्च  
पि॒न्वत॑म ॥ ३ ॥

3. *Samāne ahan triravadyagohanā triradya yajñam madhunā mimikṣatam. Trirvājavatīriṣo aśvinā yuvaṁ doṣā asmabhyamuṣasaśca pinvatam.*

Ashvins, scholars of science and locomotion, covering your gaps and weaknesses, in one day complete the threefold yajna of science (in food, energy and speed of locomotion with fire and water). Both of you develop for us thrice powerful food and energy, and let the days and nights abound in food, energy, speed and progress.

त्रिवृत्तियातं त्रिरनुवत् जन त्रिः सुपाव्यं त्रध्वं शि तम ।  
त्रिनान्द्यं वहतमश्विना युवं त्रिः पृ ता अस्म अ रव  
पिन्वतम ॥ ४ ॥

4. *Trirvartiryātām triranuvrate jane triḥ suprāvye tredheve śikṣatam. Trirnāndyaṁ vahatamaśvinā yuvaṁ triḥ prkṣo asme akṣareva pinvatam.*

Asvins, scholars of knowledge and practice, come our way thrice to guide us. Follow thrice in the way of an easily accessible man of noble discipline and dedication and lead us too, teaching us three ways the art of defence, industry and automation. Conduct the programmes of joy and celebration three ways for body, mind and soul. And like the flowing waters augmented by showers of rain, develop the knowledge of mixing, compounds and mutual contact threefold.

त्रिना' र्यिं वहतमश्विना युवं त्रिद्वताता त्रिरुतावतं धियः ।  
त्रिः सा'भगत्वं त्रिरुत श्रवांसि नस्त्रिष्ठं वां सूर' दुहिता  
रुहदथम ॥ ५ ॥

5. *Trirno rayim vahatamaśvinā yuvaṁ trirdevatātā trirutāvataṁ dhiyaḥ. Triḥ saubhagatvaṁ trituta śravāṁsi nāstriṣṭham vām sūre duhitā ruhadratham.*

Ashvins, generous as earth and heaven, bring us, develop and sustain threefold wealth of knowledge, power and protection. Brilliant and godly scholars of science, technology and yajna, three-way benefactors by inspiration, action and achievement, give us threefold enlightenment, protection and sustenance of body, mind and soul. Give us threefold beauty, honour, and grace

of prosperity, well-being and noble family. Give us the threefold capacity of listening, reflecting and meditating on Vedas, Shastras and the economics and polity of practical living. And lo! by virtue of your inspiration, action and achievement, the dawn, daughter of the sun, would ride your chariot of glory and infuse strength and peace and joy into our body, mind and soul.

त्रिना' अश्विना दिव्यानि भषजा त्रिः पार्थिवानि त्रिरु  
दत्तमद्भ्यः । आमानं शंयाममकाय सूनव त्रिधातु शम' वहतं  
शुभस्पती ॥ ६ ॥

6. *Trirno aśvinā divyāni bheṣajā triḥ pārthivāni trirū dattamadbhyaḥ. Omānaṁ śamyamamakāya sūnave tridhātu śarma vahataṁ śubhaspatī.*

Ashvins, scholars of knowledge, light and progressive expansion, protectors of all that is good and blissful, create for us and give us threefold heavenly essences such as soma, three earthly ones and three from waters. For my child create something soothing and all-round protective, a three-metal tonic panacea for a healthy and comfortable state of health in which the three humors of vitality are balanced in peace, without agitation, anywhere.

त्रिना' अश्विना यजता दिवदिव परि त्रिधातु पृथिवी-  
मशायतम । तिस्रा नासत्या रथ्या परावत आत्मव वातः  
स्वसराणि गच्छतम ॥ ७ ॥

7. *Trirno aśvinā yajatā divedive pari tridhātu pṛthivīmaśāyatam. Tisro nāsatyā rathyā parāvata ātmeva vātaḥ svasarāṇi gacchatam.*

Ashvins, expert powers of science and

technology, truthful, devoted to yajna and working together like fire and water, and masters of the three-metal chariot, day by day go round the earth and sky thrice for us and then come to sleep on the earth. Just as the soul goes from one body to another, as winds blow from one place to another, so by the threefold, three way, three speed chariot, move from one chariot to another and go to the destinations of your choice.

त्रिरंश्विना सिन्धुभिः सप्तमातृभिस्त्रय आहावास्त्रधा  
हविष्कृतम । तिस्रः पृथिवीरुपरि पवा दिवा नाकं र अथ  
द्युभिर्क्वुभिहितम ॥ ८ ॥

8. *Triraśvinā sindhubhiḥ saptamāṭṛbhistraya āhāvāstredhā haviṣkṛtam. Tisraḥ pṛthivīrupari pravā divo nākaṁ rakṣethe dyubhiraktubhirhitam.*

Ashvins, scientists of yajna, brilliant and fast as sun and wind, with the materials collected, refined and sanctified thrice with the rivers and seas which are distilled by mother nature from seven sources (earth, waters, fire, wind, space, sun and electric energy) by days and nights, sent up by three paths of solid, subtle and atomised forms, to three (the earth, the region of joy and the region of light), you serve and replenish three, earth, sky and heaven.

क्व॑ त्री चक्रा त्रिवृता रथस्य क्व॑ त्रया बन्धुरा य सनीलाः ।  
कदा यागा वाजिना रासभस्य यनं यज्ञं नासत्यापयाथः ॥ ९ ॥

9. *Kva trī cakrā trivṛta rathasya kva trayo bandhuro ye sanīlāḥ. Kadā yogo vājino rāsabhasya yena yajñam nāsatyapayāthaḥ.*

Ashvins, truthful and dedicated scientists, where

are the threefold three wheels of the chariot's design, structure and speed? Where are the three bonds of the structure strong and fixed? When and where the ignition and start of the roaring hawk by which you fly to your destination?

आ नासत्या गच्छतं हूयत हविमध्वः पिबतं मधुपभिरासभिः ।  
युवाहि पूर्व<sup>१</sup> सविताषसा रथमृताय चित्रं घृतवन्त-  
मिष्यति ॥ १० ॥

10. *Ā nāsatyā gacchataṁ hūyate havirmadhvaḥ  
pibataṁ madhupebhirāsabhiḥ. Yuvorhi pūrvam  
savitośaso rathamṛtāya citraṁ ghṛtavanta-  
miṣyati.*

Ashvins, high-priests of truth and nature, come, the input oblations are offered. Taste the honey sweets of your achievement with your honeyed lips. The sun itself before the dawn energises your wondrous paradisaal chariot for the pursuit of truth and right.

आ नासत्या त्रिभिरकादशरिह द्वभियातं मधुपयमश्विना ।  
पायुस्तारिष्टं नी रपांसि मृ तं सधतं द्वषा भवतं  
सचाभुवा ॥ ११ ॥

11. *Ā nāsatyā tribhirkādaśairiha devebhiryātaṁ  
madhupeyamaśvinā. Prāyustāriṣṭaṁ nī rapānsi  
mṛkṣataṁ sedhataṁ dveṣo bhavataṁ sacābhuvā.*

Ashvins, high-priests of nature, truth and yajna, come with three-eleven divinities of nature and the universe, having crossed the seas in three days and the globe in eleven, come for a drink of honey-sweets. Sail across life, triumphant. Destroy evils. Drive off jealous hostiles. Be friends, unifiers.

आ ना अश्विना त्रिवृता रथेना वाञ्छं रयिं वहतं सुवीरम ।  
शृण्वन्ता वामवस जाह्वीमि वृध च ना भवतं वाज-  
साता ॥ १२ ॥

12. *Ā no aśvinā trivṛtā rathenā'rvāñcam rayim  
vahataṁ suvīram. Śṛṇvantā vālavase johavīmi  
vṛdhe ca no bhavataṁ vājasātau.*

Ashvins, high-priests of nature, science and technology, come by the multipurpose chariot across the land, over the sea and through the skies, and bring us wealth and honour worthy of the brave this side of the horizon. Listeners as you are, I call upon you for protection and promotion. Be favourable to us for advancement and victory in the battles of life.

### Mandala 1/Sukta 35

*Agni-Mitra-Varuna-Night-Savita, Savita Devata,  
Angirasa Hiranyastupa Rshi*

ह्याम्यग्निं पथमं स्वस्तय ह्यामि मित्रावरुणाविहावस ।  
ह्यामि रात्रिं जगता निवशनीं ह्यामि द्वं सवितार-  
मृतय ॥ १ ॥

1. *Hvāyamyagniṁ prathamam svastaye hvayāmi  
mitrāvaruṇāvihāvase. Hvāyāmi rātrīm jagato  
niveśanīm hvayāmi devaṁ savitāramūtaye.*

I invoke Agni, vital heat, first basic sustainer of life, for physical well-being. I invoke Mitra-and-Varuna, pranic energies of the breath of life, for protection and immunity. I invoke the night which envelops the world in restful sleep. And I invoke Savita, the sun, lord of light, refreshment and inspiration for the sake of protection, promotion and advancement here upon the

earth.

आ कृष्णान् रजसा वतमाना निवशयामृतं मर्त्यं च ।  
हिरण्ययन सविता रथना द्वा याति भुवनानि  
पश्यन् ॥ २ ॥

2. *Ā kṛṣṇena rajasā vartamāno niveśayannamṛtam  
martyam ca. Hiraṇyayena savitā rathenā'' devo  
yāti bhuvanāni paśyan.*

Savita, lord of life and light, existing and abiding with the regions of the universe, sustaining them with his centripetal force of gravitation, enveloping the mortals and the immortals, goes on and on in self-reflective glory in his golden chariot, watching and illuminating the worlds of existence.

(The mantra is applicable to both Ishvara, Lord creator, and the sun, sustainer and illuminator of the solar world.)

याति द्वः प्रवता यात्युद्वता याति शुभाभ्यां यजता  
हरिभ्याम् । आ द्वा याति सविता परवता पृ विश्वा दुरिता  
बाधमानः ॥ ३ ॥

3. *Yāti devaḥ pravatā yātyudvatā yāti śubhrā-bhyām  
yajato haribhyām. Ā devo yāti savitā parāvato'pa  
viśvā duritā bādhamānaḥ.*

The lord of light, adorable and in company, goes on by lower and higher paths, descending and ascending, by beautiful horses, white and glossy (i.e., day and night, bright and dark fortnights). Savita, lord effulgent, goes on travelling hitherward and far off away dispelling the darkness and evil of the world.

अभीवृतं कृशानविश्वरूपं हिरण्यशम्यं यजता बृहन्तम ।  
आस्थादथं सविता चित्रभानुः कृष्णा रजांसि तविषीं  
दधानः ॥ ४ ॥

4. *Abhīvṛtaṁ kṛśanairviśvarūpaṁ hiraṇyaśamyam  
yajato bṛhantaṁ. Āsthādrathaṁ savitā citrabhā-  
nuḥ kṛṣṇā rajāṁsi taviṣīm dadhānaḥ.*

Savita, adorable and companionable lord of wondrous light, commanding enormous power, holding the world regions by his subtle waves of gravitation, rides the vast, beautiful and autonomous world of infinite forms brighter than gold.

वि जनाञ्छ्यावाः शितिपादा अख्यनथं हिरण्यपउगं वहन्तः ।  
शश्वद्विशः सवितुदव्यस्यापस्थ विश्वा भुवनानि तस्थुः ॥ ५ ॥

5. *Vi janāñcchyāvāḥ śitipādo akhyan ratham  
hiraṇyapra ugaṁ vahantaḥ. Śāśvad viśaḥ  
saviturdaivyasyopasthe viśvā bhuvanāni tasthuh.*

In the lap of Divine Savita, eternal Lord of the universe, reside all the worlds of existence and the children of the divine. So in the gravitational field of the sun, heavenly light, are held all the regions of the solar system alongwith the living beings ever abiding therein. And the rays of the sun, white and brilliant, bearing the world-chariot of the golden yoke, shine and proclaim the glory of the lord to the people.

तिस्त्रा द्यावः सवितुद्वा उपस्थाँ एका यमस्य भुवन विराषाट ।  
आणिं न रथ्यममृताधि तस्थुरिह बवीतु य उ तच्चिकेतत ॥ ६ ॥

6. *Tisro dyāvāḥ saviturdvā upasthāṁ ekā yamasya  
bhuvane virāṣāt. Āṇim na rathyamamṛtādhi  
tasthuriha bravītu ya u tacciketata.*



Three are the lights: sunlight, fire and universal electric energy. Two of these, sun-light and fire (which is of the earthly sphere) are in the sun's field of power and gravitation. The third, universal energy which holds the spirit and soul of the brave resides in antariksha, the middle region of yama, the vital wind (which overtakes and carries the soul after death of the body). Like the pin of a chariot wheel axle in battle, all these, fixed in their place with their role, abide by the Immortal Supreme Savita. Whoever here really knows the secret, may speak.

वि सुपणा अन्तरि ण्यख्यद गभीरवपा असुरः सुनीथः ।  
क्व इदानीं सूयः कश्चिकत कतमां द्यां रश्मिरस्या  
ततान ॥ ७ ॥

7. *Vi suparṇo antarikṣāṇyakhyad gabhīravepā asuraḥ sunīthaḥ. Kve dānīm sūryaḥ kaściketa katamām dyām raśmirasyā tatāna.*

The sun is mighty brilliant, illuminates the middle regions, awfully vibrating with fusion, gives pranic life to nature and humanity, holding and guiding things in orbit. And then, where is the sun now, (when it is no more there)? In what heaven does its light shine now? Who knows?

Kah knows. The Lord Supreme only knows.

अष्ट व्यख्यत्कुकुभः पृथिव्यास्त्री धन्व याजना सप्त सिन्धून ।  
हिरण्या ः सविता द्व आगाहधदत्ता दाशुष वायाणि ॥ ८ ॥

8. *Aṣṭau vyakhyat kakubhaḥ pṛthivyās trī dhanva yojanā sapta sindhūn. Hiraṇyākṣaḥ savitā deva āgāddadhadratnā dāśuṣe vāryāṇi.*

Savita, generous lord of golden light, comes illuminating the eight directions and sub-directions of the earth, the three sustaining regions of earth, heaven and the middle skies, and the seven seas of space, holding and bringing choicest gifts for the man of charity and yajna.

हिरण्यपाणिः सविता विचषणिरुभ द्यावापृथिवी अन्त-  
रीयत । अपामीवां बाधत् वत्ति सूयमभि कृष्णान् रजसा  
द्यामृणाति ॥ ९ ॥

9. *Hiraṇyapāṇiḥ savitā vicarṣaṇirubhe dyāvā-  
pṛthivī antarīyate. Apāmīvāṁ bādhatē veti  
sūryamabhi kṛṣṇena rajasā dyāmṛṇoti.*

Savita, the sun, lord of the golden hand of generosity, creator of the sap of life, shines across the regions of heaven and earth. It destroys and eliminates disease and dirt, spreads its light all over, blazes in the heavens and over-reaches the regions of darkness.

हिरण्यहस्ता असुरः सुनीथः समृळीकः स्ववाँ यात्ववाड ।  
अपसधन् त्सा यातुधानानस्था ह्वः पतिदाषं गृणानः ॥ १० ॥

10. *Hiraṇyahasto asuraḥ sunīthaḥ samṛṭīkaḥ svavāñ  
yātvarvān. Apasedhan rakṣaso yātudhānānasthād  
devaḥ pratidoṣaṁ gṛṇānaḥ.*

Savita, generous and self-refulgent lord, giving and blessing, with a golden hand, breath and inspiration of life, universal guide, creator giver of peace and well-being, lord of universal wealth, may come to us in direct experience and bless us all ways and every way, warding off the wicked, the evil and the violent destroyers, and stay with us in the heart day and night, praised and

celebrated as we ought to praise and celebrate the Divine Lord.

य त् पन्थाः सवितः पूव्यासा र्णवः सुकृता अन्तरि ।।  
तभिना अद्य पथिभिः सुगभी र ता च ना अधि च ब्रूहि  
दव ॥ ११ ॥

11. *Ye te panthāḥ savitaḥ pūrvyāso'reṇavaḥ sukṛtā antarikṣe. Tebhirno adya pathibhiḥ sugebhī rakṣā ca no adhi ca brūhi deva.*

Savita, self-refulgent lord creator and giver of light, by those paths of divinity set out by you which are ancient and eternal, free from dust and smoke, well laid out on high in heaven, by those very paths simple, straight and pleasant, come to-day, guide and protect us, and reveal into our soul the Voice Divine.

### Mandala 1/Sukta 36

#### *Agni Devata, Ghaura Kanva Rshi*

प वा य्हं पुरूणां विशां देवयतीनाम ।  
अग्निं सूक्तभिवचाभिरीमह यं सीमिदन्य इळत ॥ १ ॥

1. *Pra vo yahvaṃ purūṇāṃ viśāṃ devayatinām. Agniṃ sūktebhivacobhirīmahe yaṃ sīmidanya īlate.*

With songs of praise and words of worship we adore Agni, Lord and light of the universe, whom other devotees too adore in many ways, and we pray to the lord of light and power and instant action, worthy of the love and devotion of many people far and wide who are seekers of divine knowledge and bliss for themselves.

जनासा अग्निं दधिर सहवृधं हविष्मन्ता विधम त ।

स त्वं ना अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥ २ ॥

2. *Janāso agniṁ dadhire sahovṛdham haviṣmanto vidhema te. Sa tvam no adya sumanā ihāvitā bhavā vājeṣu santya.*

The ancient people of vision and wisdom hold on to Agni, Lord of light and knowledge. We have the will and devotion, and we have the offerings, with these we worship you, lord giver of strength and courage more and ever more. Lord of wealth and generosity, we pray, be good and kind to us here and now, be our saviour and protector in the battles of life.

प त्वा दूतं वृणीमह हातारं विश्वदसम ।

महस्त सता वि चरन्त्यचया दिवि स्पृशन्ति भानवः ॥ ३ ॥

3. *Pra tvā dūtam vṛṇīmahe hotāraṁ viśvavedasaṁ. Mahaste sato vi carantyarcayo divi sprśanti bhānavah.*

Agni, light and fire of yajna, harbinger of blessings Divine and carrier of the fragrance of yajna, we opt for you, we kindle you. You are the yajaka, you reach the world over and over. Great and true you are, the flames and lights of your power reach the heavens and, like the rays of the sun, bless everything with a touch of new life and inspiration.

द्वसास्त्वा वरुणा मित्रा अयमा सं दूतं पत्रमिन्धत ।

विश्वं सा अग्र जयति त्वया धनं यस्त ददाश मत्यः ॥ ४ ॥

4. *Devāsastvā varuṇo mitro aryamā saṁ dūtam pratnamindhate. Viśvaṁ so agne jayati tvayā dhanam yaste dadāśa martyah.*

Agni, brilliant power of heat and light of yajna, harbinger of joy and inspiration, the noblest of the wise and generous people of the world and powers of nature, Varuna the high, Mitra the friendly, and Aryama the fair and just, all kindle and raise you high for the world's yajna of growth and progress. The man who offers you the holy materials of yajna wins wealth of the world by virtue of your yajnic action.

मन्दा हाता गृहपतिरग्र दूता विशामसि ।

त्व विश्वा संगतानि व्रता ध्रुवा यानि द्वा अकृण्वत ॥ ५ ॥

5. *Mandro hotā gṛhapatiragne dūto viśāmasi. Tve viśvā saṅgatāni vratā dhruvā yāni devā akṛṇvata.*

Agni, deep and grave and joyous, giver of peace and prosperity, protector and promoter of home and family, you are the fighter and ambassador of the people. In you abide all those steady laws and discipline which go with the observance of Dharma and good conduct and which the noblest in nature and humanity observe and have observed.

त्व इदग्र सुभगं यविष्ठ्य विश्वमा हूयत हविः ।

स त्वं ना अद्य सुमना उतापरं यि द्वान्तसुवीर्या ॥ ६ ॥

6. *Tve idagne subhage yaviṣṭhya viśvamā hūyate haviḥ. Sa tvam no adya sumanā utāparaṁ yakṣi devāntasuvīryā.*

Agni, fire and power of yajna, strongest catalyser and noblest creative and constructive agent, to you alone are offered all the inputs of yajna (for the sustenance and advancement of life). Right to-day and to-morrow and all through future, be good and kind to

us, act with the generous powers of yajna and help us grow as brave and noble people.

तं घमि॒त्था न॑म॒स्विन् उप॑ स्व॒राज॑मासत ।

हा॒त्राभि॑र॒ग्निं म॑नु॒षः समि॑न्धत तिति॒र्वासा॑ अति॒ स्त्रिधः॑ ॥ ७ ॥

7. *Taṁ ghemitthā namasvina upa svarājamāsate. Hotrābhiragnim manuṣaḥ samindhate titirvāṁso ati sridhaḥ.*

Surely men of faith and reverence wielding power and weapons sit and abide by the brilliant sovereign ruler. They kindle the fire and do homage to Agni with sacrificial offers and, wishing to get over the violent and destructive forces, win the battles of life.

घ॒न्ता॑ वृ॒त्रम॑त॒रना॑द॒सी अ॒प उ॒रु॒ तया॑य चकिर ।

भु॒वत्क॑ण्व॒ वृषा॑ द्यु॒म्याहु॑तः क॒न्द॒द॒श्वा ग॑वि॒ष्टिषु॑ ॥ ८ ॥

8. *Ghnanto vṛtramataranrodaṣī apa urukṣayāya cakrire. Bhuvat kaṇve vṛṣā dyumnyāhutaḥ kran-dadaśvo gaviṣṭiṣu.*

Just as Indra, the sun, with its rays, strikes the cloud and fills the earth and heaven with light and waters, so does Agni, brilliant ruler and commander, with his forces, break through evil and darkness, filling heaven and earth with the light and fame of his actions. He works for the settlement of his people in spacious homes and, invited and celebrated among the intelligent, he shines as generous and prosperous, while his fame resounds like the roar of the victor in battle.

सं सी॒दस्व॑ म॒हाँ अ॒सि॒ शाच॑स्व द॒व्वी॒तमः॑ ।

वि धू॒मम॑ग्र अ॒रु॒षं मि॑य॒ध्य सृ॒ज प॑शस्त द॒शत॑म ॥ ९ ॥

9. *Saṁ sīdasva mahāñ asi śocasvadevavītamah. Vi dhūmamagne aruṣaṁ miyedhya sṛja praśasta darśatam.*

Agni, Lord of light and power, brilliant, admirable, adorable, divinely superb, you are great. Come be seated, wipe out evil, shine and create the light without smoke, and beauty most sublime.

यं त्वा द्वासा मनव दधुरिह यजिष्ठं हव्यवाहन ।

यं कण्वा मध्यातिथिधनस्पृतं यं वृषा यमुपस्तुतः ॥ १० ॥

10. *Yaṁ tvā devāso manave dadhuriha yajisṭham havyaavāhana. Yaṁ kaṇvo medhyātithirdhanaspr-tam yaṁ vṛṣā yamupastutah.*

Agni, lord of light and fire, most dedicated to yajna, loved and honoured, creator and harbinger of the noblest wealth of life, you — whom the brilliant, intelligent and generous people accepted for enlightened rule, whom the scholars and teachers with their disciples and yajnic friends accepted as the man of wealth and knowledge, whom the generous pious people accepted, whom the popular and respected people accepted — such as you are, we accept, elect, appoint and consecrate you as the ruler and commander of the nation.

यमग्निं मध्यातिथिः कण्व इध ऋतादधि ।

तस्य पषा दीदियुस्तमिमा ऋचस्तमग्निं वधयामसि ॥ ११ ॥

11. *Yamagniṁ medhyātithiḥ kaṇva īdha ṛtādadhi. Tasya preṣo dīdiyustamimā ṛcastamagniṁ var-dhayāmasi.*

The fire and energy which kanva, expert scholar of science and practical work, karma kanda, in company

with his disciples of technical yajna, captured and lighted from the waves and waters over the sky, and whose flames reach beyond the sky over the clouds, these hymns of celebration illumine and the same we develop and augment.

रा॒यस्पू॒धि स्वधा॒वा स्ति॒ हि त॒ ग्रं द॒वष्वा॒प्यम॒ ।

त्वं वा॒जस्य॒ श्रुत्य॑स्य॒ राजसि॒ स ना॑ मृ॒ळ म॒ह्यँ अ॑सि ॥ १२ ॥

12. *Rāyaspūrdhi svadhāvo 'sti hi te 'gne deveṣvāpyam. Tvaṁ vājasya śrutyasya rājasi sa no mṛḷa mahāñ asi.*

Agni, lord of power and wealth in your own right, fulfil our life with honour and prosperity, so friendly and accessible you are among the noble and the generous. You shine in battles and your fame resounds. Be good to us for our well-being. Great and glorious you are indeed.

ऊ॒ध्व ऊ॒ षु ण॑ ऊ॒तय॒ तिष्ठा॑ द॒वा न॒ सवि॒ता । ऊ॒ध्वा वा॒जस्य॒  
सनि॑ता॒ यद॒ञ्जिभि॒वाघ॒द्वि॒विह्या॑मह ॥ १३ ॥

13. *Ūrdhva ū ṣu ṇa ūtaye tiṣṭhā devo na savitā. Urdhvo vājasya sanitā yadañjibhirvāghadbhirvihvayāmahe.*

Agni, lord of light and life, brilliant as the sun, stay high with grace in glory for our protection and progress. Rise high as the hero of life's battles of honour and prosperity. It is for the reason of your glory and generosity that we invoke and pray to you along with the scholars with holy offers of yajna and celebration.

ऊ॒ध्वा नः॑ पा॒ह्यं॒हसा॒ नि क॒तुना॒ विश्वं॑ स॒मत्रि॑णं॒ दह॒ ।

कृ॒धी न॑ ऊ॒ध्वाञ्च॒रथा॑य जी॒वस॑ वि॒दा द॒वषु॑ ना॒ दुवः॑ ॥ १४ ॥



14. *Ūrdhvo naḥ pāhyamḥaso ni ketunā viśvaṁ samatriṇaṁ dāha. Kṛdhī na ūrdhvañcarathāya jīvase vidā deveṣu no duvaḥ.*

Agni, high and great, save us from sin and evil with the gift of intelligence and knowledge. Burn up all grabbing and robbing of other's food and freedom. Help us rise to the heights of knowledge, comfort and happiness for a full life. Accept our prayer that we may rise to our place among the noble and the brilliant.

पा॒हि ना॑ अ॒ग्र र॒ तसः॑ पा॒हि धू॒तररा॑व्यः । पा॒हि री॒षत॑ उ॒त वा॒  
जिघांस॑ता बृ॒हद्भ्रा॑ना॒ यवि॑ष्ठ्य ॥ १५ ॥

15. *Pāhi no agne rakṣasaḥ pāhi dhūrterarāvṇaḥ. Pāhi rīṣata uta vā जिघांसतो बृहद्भ्रानो यविष्ठ्या.*

Agni, lord of light and fire, youthful and blazing with mighty glory, save us from the destroyers. Protect us from the wicked and the ungenerous. Protect us from the cruel and the violent. Protect us from the killers. (Let these negative and destructive elements be eliminated.)

घ्न॒व॒ वि॒ष्व॒ग्वि॒ ज॒ह्य॒रा॒व्या॒स्तपु॑ज॒म्भ॒ या अ॑स्म॒धुक॑ ।  
या म॒त्यः॒ शि॒शी॒त॒ अत्य॑क्तु॒भिमा॒ नः॒ स रि॑पुरी॒शत॑ ॥ १६ ॥

16. *Ghaneva viṣvagvi jahyarāvṇa stapurjambha yo asmadhruk. Yo martyaḥ śīṣite atyaktubhirmā naḥ sa ripurīśata.*

Agni, lord of fire and justice, whosoever is jealous and destructive toward us, whosoever is ungenerous and an exploiter, destroy wholly with the blow of the thunderbolt. Whosoever bleeds humanity

with instruments of torture and death, such an enemy must not rule over us.

अग्निवद्भ सुवीर्यमग्निः कण्वाय साभगम । अग्निः पावन्मित्रात  
मध्यातिथिमग्निः साता उपस्तुतम ॥ १७ ॥

17. *Agnirvavne suvīryamagniḥ kaṇvāya saubha-gam. Agniḥ prāvanmitrota medhyātithimagniḥ sātā upastutam.*

Agni is mighty power for one who cares and prays for it. It is great good fortune for the man of knowledge. It is a great friend and protector in battle, and provides all help and encouragement to the man who is loved and admired by his colleagues and disciples.

अग्निना तुवशं यदुं परावत उगादवं हवामह ।  
अग्निनय इववास्त्वं बृहदथं तुवीतिं दस्यव सहः ॥ १८ ॥

18. *Agninā turvaśaṁ yaduṁ parāvata ugrādevaṁ havāmahe. Agnirnayannavavāstvaṁ bṛhadra-thaṁ turvītiṁ dasyave sahaḥ.*

By the might and splendour of Agni, we challenge from afar the fast invader, robber, ferocious warrior who hides in new hideouts and suddenly emerges in a big chariot with the intention of instant kill. May Agni, great and blazing, destroyer of the wicked, take on such demons and throw them off.

नि त्वामग्नु मनुदध ज्यातिजनाय शश्वत । दीदथ कण्व  
ऋतजात उता यं नमस्यन्ति कृष्टयः ॥ १९ ॥

19. *Ni tvāmagne manurdadhe jyotirjanāya śaśvate. Dīdetha kaṇva ṛtajāta ukṣito yaṁ namasyanti kṛṣṭayah.*

Agni, lord of universal light and power, I, Manu, man of thought and intelligence, enlightened in truth and divine Law, consecrated in the joy of piety, hold on to you in the heart. Shine, eternal light, in the heart of Kanva, man of knowledge, for the sake of humanity. The devotees bow to you in obedience and obeisance.

त्वषासा अग्रमवन्ता अचर्या भीमासा न पतीतय ।

र ऽस्विनः सदमिद्यातुमावता विश्वं समत्रिणं दह ॥ २० ॥

20. *Tveṣāso agneramavanto arcayo bhīmāso na praṭītaye. Rakṣasvinaḥ sadmid yātumāvato viśvaṁ samatrinam daha.*

Agni, lord of light and power, like blazing and fearful flames of fire, burn all the ailments and destroy all the thieves and demons of the world and, for the knowledge and enlightenment of people like us, protect us and the world.

### Mandala 1/Sukta 37

*Maruts Devata, Ghaura Kanva Rshi*

कीळं वः शधा मारुतमनवाणं रथशुभम ।

कण्वा अभि प गायत ॥ १ ॥

1. *Krīḷaṁ vaḥ śardho mārutamanarvāṇaṁ rathe-śubham. Kaṅvā abhi pra gāyata.*

Men of science and knowledge, sing and celebrate the playful, superior and irresistible power of the wind harnessed in the chariot without the horse.

य पृषतीभिर्ऋष्टिभिः साकं वाशीभिर्ऋजिभिः ।

अजायन्त स्वभानवः ॥ २ ॥

2. *Ye pṛṣatībhirṛṣṭibhiḥ sākam vāśībhirañjibhiḥ.  
Ajāyanta svabhānavaḥ.*

Those men who, like the winds, with liquid thrusts of motion in smooth, refined, chiselled and lubricated language and style, express themselves and their ideas, rise with their own brilliance like the rays of the sun.

इहव॑ शृण्व॒ एषां॑ कशा॒ हस्त॑षु॒ यद्वदान॑ ।  
नि॒ यामाञ्चि॒त्रमृ॑ञ्जत ॥ ३ ॥

3. *Iheva śṛṇva eṣāṁ kaśā hasteṣu yad vadān.  
Ni yāmañcitramṛñjate.*

Whatever I hear here wherever I am, whatever the stimulation of the nerves and motions of the muscles in the hands, whatever people speak, whatever varied and wonderful they straighten, realise or obtain in the business of life, all that is by the motion of these winds.

(Research into the energy, power and uses of the winds.)

प॒ वः॑ श॒धाय॑ घृ॒ष्वय॑ त्व॒षट्पु॑म्नाय॒ शुष्मि॑ण ।  
द्व॒त्तं ब॒ह्वं॑ गायत ॥ ४ ॥

4. *Pra vaḥ śardhāya ghr̥ṣvaye tveṣadyumnāya  
śuṣmiṇe. Devattaṁ brahma gāyata.*

For your strength, for your refinements, for light and prosperity, for health, food and plenty, study the divine gift of the winds and sing in thanks and praise of the sacred hymns of the Veda.

प॒ शंसा॑ गा॒ष्वघ्न्यं॑ क्री॒ळं य॑च्छ॒धा॒ मारु॑तम ।  
ज॒म्भ॒ रस॑स्य॒ वावृ॑ध ॥ ५ ॥

5. *Pra śamsā goṣvaghnyam krīlam yacchardho mārutam. Jambhe rasasya vāvṛdhe.*

Study and celebrate that refreshing and inviolable strength and power of the winds which operates in the earths and cows and in the wind and senses and which issues forth in the juices pressed out by the jaws in the mouth and soma press and which increases the strength and vitality of the body.

का वा वषिष्ठ आ नरा दिवश्च ग्मश्च धृतयः ।  
यत्सीमन्तं न धूनुथ ॥ ६ ॥

6. *Ko vo varṣiṣṭha ā naro divasca gmaśca dhūtayaḥ. Yatsīmantam na dhūnutha.*

Ye men, energetic as the winds, movers and shakers of earth and heavens, who is the mightiest so great of you that you shake the world around you to the very end like the leaves of a tree or the hem of a gown?

नि वा यामाय मानुषा दध उगाय मन्यव ।  
जिहीत पवता गिरिः ॥ ७ ॥

7. *Ni vo yāmāya mānuṣo dadhra ugrāya manyave. Jihīta parvato giriḥ.*

The mightiest great man among you sustains your passionate morale and directs your might and main for the onward march of life. Shake the clouds. Cross the mountains.

यषामज्मषु पृथिवी जुजुवाँइव विश्पतिः ।  
भिया यामषु रजत ॥ ८ ॥

*Yeṣāmajmeṣu pṛthivī jujurvāñ iva viśpatiḥ. Bhiyā yāmeṣu rejate.*

Just as on the stormy movements of a heroic leader's armies the decrepit ruler of a broken nation shakes with fear and flees, so under the force of the motions of the winds, electric energy of the lord of the universe, the earth moves and goes whirling round and round in orbit.

स्थिरं हि जानमषां वयां मातुनिरतव ।

यत्सीमनुं द्विता शवः ॥ ९ ॥

9. *Sthiram hi jānameṣāṃ vayo māturniretave.*  
*Yat sīmanu dvitā śavaḥ.*

Still is the cause of these winds, i.e., space (akasha) whence they have their birth. By virtue of their mother source, their power is two-fold: Sound, which is the property of space which the winds carry, and motion which is their specific property, so that things such as birds may move in space by the force of the winds.

उदु त्य सूनवा गिरः काष्ठा अज्मष्वत्नत ।

वाश्रा अभिज्ञु यातव ॥ १० ॥

10. *Udu tye sūnavo girah kāṣṭhā ajmeṣvatnata.*  
*Vāsrā abhijñu yātave.*

Those children of space, the winds, in their motions, carry and expand the waves of sound and the currents of waters and other energies across the spaces so that they reach their destinations like the mother cows hastening on their legs to their stalls.

त्यं चिद घा दीर्घं पृथुं मिहा नपातममृधम ।

प च्यावयन्ति यामभिः ॥ ११ ॥

11. *Tyaṃ cid ghā dīrghaṃ pṛthuṃ miho napātama-  
mṛdhram. Pra cyāvayanti yāmabhiḥ.*

The winds, by their motions of mighty currents, drive the dark and deep and heavy clouds holding the waters and make them rain down in incessant showers.

मरुता यद्ध वा बलं जनीं अचुच्यवीतन ।  
गिरींरचुच्यवीतन ॥ १२ ॥

12. *Maruto yaddha vo balaṃ janāñ acucyavītana.  
Girīñracucyavītana.*

Maruts, warriors of the nation, just as the powers of the winds shake up the clouds, so may your power and force inspire the people to do great deeds in the world.

यद्ध यान्ति मरुतः सं हं ब्रुवत ध्व ॥ ।  
शृणाति कश्चिदेषाम ॥ १३ ॥

13. *Yaddha yānti marutaḥ saṃ ha bruvate'dhvannā.  
Śṛṇoti kaścideṣām.*

The Maruts, wind powers of nature, like the dynamic heroes of humanity, go together, and as they go by the paths of their movement, they speak together and proclaim their presence and their work. But only some exceptionally perceptive people listen to their voice.

प यात शीभमाशुभिः सन्ति कण्वेषु वा दुवः ।  
तत्रा षु मादयाध्व ॥ १४ ॥

14. *Pra yāta śībhamāśubhiḥ santi kaṇveṣu vo duvaḥ.  
Tatro ṣu mādayādhvai.*

Maruts, dynamic heroes of the nation, go fast by the straightest paths set out for you. Your honour and achievement lies in the heart of the learned and the wise. And there, with the learned and the wise, we'll celebrate.

अस्ति हि ष्मा मदाय वः स्मसि ष्मा वयमेषाम ।

विश्वं चिदायुर्जीवस ॥ १५ ॥

15. *Asti hi śmā madāya vaḥ smasi śmā vayameṣām. Viśvaṁ cidāyurjīvase.*

Surely life is for the joy of living for all of you. May we too enjoy and be happy. Indeed life is for the joy of living for all living beings of the world.

### Mandala 1/Sukta 38

*Maruts Devata, Ghaura Kanva Rshi*

कद्धं नूनं कधपियः पिता पुत्रं न हस्तयाः ।

दधिध्व वृक्तबहिषः ॥ १ ॥

1. *Kaddha nūnaṁ kadhapriyaḥ pitā putraṁ na hastayoḥ. Dadhidhve vṛktabarhiṣaḥ.*

Heroes of yajna, lovers of the stories of life and nature, you have collected the sacred grass for the yajna vedi. When for sure are you going to take the work of the nation in hand like a father taking up the child in arms for its nurture and nourishment?

क्व नूनं कद्धा अर्थं गन्ता दिवा न पृथिव्याः ।

क्व वा गावा न रण्यन्ति ॥ २ ॥

2. *Kva nūnaṁ kad vo arthaṁ gantā divo na pṛthivyāḥ. Kva vo gāvo na raṇyanti.*



Heroes on the move, Maruts incarnate, where for sure is the end and purpose of your march, when are you going to reach it like the end and purpose of heaven and earth? Where is the place of destination whence the purpose calls you like cows lowing for their calves? Where do your mind and senses and spirits direct you?

क्व वः सुम्ना नव्यांसि मरुतः क्व सुविता ।

क्व ३ विश्वानि साभगा ॥ ३ ॥

3. *Kva vaḥ sumnā navyāmsi marutaḥ kva suvitā.  
Kvo viśvāni saubhagā.*

Maruts, heroes of the nation of humanity, where are your latest dream loves? Where your ideals? Where all your good fortunes to which you all move?

यद्यूयं पृश्निमातरा मर्तासुः स्यातन ।

स्ताता वा अमृतः स्यात् ॥ ४ ॥

4. *Yadyūyaṁ pṛśnimātaro martāsah syātana.  
Stotā vo amṛtaḥ syāt.*

Maruts, children of mother-space, heroes of the nation and children of the colourful mother earth doing good work, though you are mortal, the Immortal is your protector.

मा वा मृगा न यवस जरिता भूदजाष्यः ।

पथा यमस्य गादुप ॥ ५ ॥

5. *Mā vo mṛgo na yavase jaritā bhūdajasyaḥ.  
Pathā yamasya gādupa.*

As the deer takes delight in the grass, so should you take delight in learning. May your teacher never be

unwelcome to you. May he have full life before he goes by the divine path. May he never go close to the path of the wind prematurely, early in life.

मा षु णः परापरा निर्रतिदुहणा वधीत ।

पदीष्ट तृष्ण्या सह ॥ ६ ॥

6. *Mo ṣu ṇaḥ parāparā nr̥tirdurhaṇā vadhīt.*  
*Paḍiṣṭa tṛṣṇayā saha.*

May the fatal adversity of life far or near never strike us. Instead, O Winds, powers of the Immortals, let it fly away from us alongwith the thirst and deprivation of life.

सत्यं त्वषा अमवन्ता धन्वञ्चिदा रुदियासः ।

मिहं कृण्वन्त्यवाताम ॥ ७ ॥

7. *Satyam tveṣā amavanto dhanvañcidā rudriyāsaḥ.*  
*Mihaṁ kṛṇvantlyavātām.*

The bright and blazing lightning winds, strong and impetuous in the sky, sustained benefactors of living life, cause ceaseless showers of rain on the thirsty earth. And that is truly the divine work of nature (which the human beings should emulate).

वाश्रव विद्युन्मिमाति वत्सं न माता सिषक्ति ।

यदषां वृष्टिरसजि ॥ ८ ॥

8. *Vāśreva vidyunmimāti vatsam na mātā siṣakti.*  
*Yadeṣām vṛṣṭirasarji.*

Just as the mother cow hastens to the calf, overflowing with milk, just as the mother suckles her baby, so does the bright blazing lightning, roaring and raining powers of the winds, bless the living beings

when the showers released by them fall upon the thirsty earth.

दिवा चित्तमः कृण्वन्ति पृजन्त्यनादवाहनं ।  
यत्पृथिवीं व्युन्दन्ति ॥ ९ ॥

9. *Divā cittamaḥ kṛṇvanti pṛjanyaenodavāhena.  
Yat pṛthivīm vyundanti.*

When the winds overflow the earth with showers of rain from the dense clouds overladen with vapours of water, they overcast even the bright day with darkness deep as that of the night.

अध स्वानामरुतां विश्वमा सद्म पार्थिवम ।  
अरजन्त प मानुषाः ॥ १० ॥

10. *Adha svanānmarutām viśvamā sadma pārthivam.  
Arejanta pra mānuṣāḥ.*

And then by the roar of lightning winds the whole earth and the entire human world shake and tremble like a house built of clay.

मरुता वीळुपाणिभिश्चित्रा राधस्वतीरनु ।  
यातमखिंदयामभिः ॥ ११ ॥

11. *Maruto vīḷupaṇibhiś citrā rodhasvatīranu.  
Yātema khidrayāmabhiḥ.*

Maruts, lightning powers of the winds, wondrous forces of the nation, resistant and inviolable, march on with invincible arms by the irresistible paths (to your goal in sight).

स्थिरा वः सन्तु नमया रथा अश्वास एषाम ।  
सुसंस्कृता अभीशवः ॥ १२ ॥

12. *Sthirā vaḥ santu nemayo rathā aśvāsa eṣām.  
Susaṁskṛtā abhīśavaḥ.*

Let the wheels of your chariots be strong and steady. May your chariots of horse and fire be strong by wind and electric energy. Let the reins and steering be very sensitive and sophisticated.

अच्छा वदा तना गिरा जरायु ब्रह्मणस्पतिम् ।  
अग्निं मित्रं न दशतम् ॥ १३ ॥

13. *Acchā vadā tanā girā jarāyai brahmaṇaspatim.  
Agniṁ mitraṁ na darśatam.*

Speak well with expansive words in detail for full understanding of power and energy to the brilliant scholar of the Vedas like a very very dear friend worth visiting again and again.

मिमीहि श्लोकमास्य पजन्यइव ततनः ।  
गायं गायत्रमुक्थ्यम् ॥ १४ ॥

14. *Mimīhi ślokaṁāsyē parjanya iva tatanah.  
Gāya gāyatramukthyam.*

Receive the sacred words, fix them in your speech and mind, specify the sense, expand the knowledge, language and communication further as the cloud holds and expands the vapours of water. Sing and speak of the sacred knowledge extensively.

वन्दस्व मारुतं गणं त्वषं पनस्युमकिणम् ।  
अस्म वृद्धा असनिह ॥ १५ ॥

15. *Vandasva mārutaṁ gaṇaṁ tveṣaṁ panasyu-  
markiṇam. Asme vṛddhā asanniha.*

Honour the powers of the winds and Marut-group of nature and prana, brilliant, admirable and awful source of light and energy. Reverence the brilliant, dynamic scholars of light and energy rich in possibilities of growth and nourishment. Honour and respect power and these people so that great men may arise among us here.

### Mandala 1/Sukta 39

#### *Maruts Devata, Ghaura Kanva Rshi*

प यदित्था परावतः शाचिन मानमस्यथ ।

कस्य कत्वा मरुतः कस्य वपसां कं याथ कं ह धृतयः ॥ १ ॥

1. *Pra yaditthā parāvataḥ śocirna mānamasyatha. Kasya kratvā marutaḥ kasya varpasā kaṁ yātha kaṁ ha dhūtayaḥ.*

Maruts, heroes of light and power, movers and shakers, just as the sun radiates its rays of light from afar, so by whose idea and purpose is it that you thus strike your light and weapons far off? By whose thought and action? By whose energy, strength and power? Who do you wish to reach? Who do you want to shake?

स्थिरा वः सन्त्वायुधा पराणुद वीळू उत पतिष्कभ ।

युष्माकमस्तु तविषी पनीयसी मा मत्यस्य मायिनः ॥ २ ॥

2. *Sthirā vaḥ santvāyudhā parāṇude vīlū uta pratiṣkabhe. Yuṣmakamastu taviṣī paṇīyasī mā martyasya māyinaḥ.*

May your weapons be strong and steady to drive off the enemy, and strong and firm to stem the onslaught. May your forces be admirably intelligent and

resourceful. Let the cunning and wicked people have nothing such.

परा ह यत्स्थिरं ह्यथ नरा वृतयथा गुरु । वि याथन वनिनः  
पृथिव्या व्याशाः पर्वतानाम ॥ ३ ॥

3. *Parā ha yatsthiraṃ hatha nara vartayathā guru.  
Vi yāthana vaninaḥ pṛthivyā vyāśāḥ parvatānām.*

Men of heroic character as the winds, whatever stands unmoved and inflexible against you, move and throw off. Whatever is dense and impenetrable, break through and scatter. Like rays of light and currents of winds, go round the earth in all directions, reach the clouds and cross over the mountains unto the skies.

नहि वः शत्रुविविद अधि द्यवि न भूम्यां रिशादसः ।  
युष्माकमस्तु तविषी तना युजा रुदासा नू चिदाधृष ॥ ४ ॥

4. *Nahi vaḥ śatrurvivide adhi dyavi na bhūmyāṃ  
riśādasah. Yuṣmākamastu taviṣī tanā yujā  
rudrāso nū cidādhṛṣe.*

Scourge of wrong and enemies of injustice, no enemy will stand against you on earth or on high in the light of your justice and rectitude. May your forces be blazing brilliant, wide and expansive, expert and well-provided with weapons and equipment for your struggle and battles for life and humanity.

प वपयन्ति पर्वतान्वि विञ्चन्ति वनस्पतीन ।  
पा आरत मरुता दुमदाइव दवासः सवया विशा ॥ ५ ॥

5. *Pra vepayanti parvatānvi viñcanti vanaspatīn.  
Pro ārata maruto durmadā iva devāsaḥ sarvayā  
viśā.*

Just as Maruts, the winds, shake up the mountains, scatter the clouds and uproot the trees, so you, brave heroes, intelligent, brilliant and creative, together with all the people, throw off the evil and the wicked like drunkards lost in intoxication.

उपा॒ रथ॑षु पृ॒षती॑रयुग्ध्वं॒ प॒ष्टि॑वहति॒ रा॒हितः॑ । आ॒ वा॒ यामा॑य  
पृ॒थि॒वी चि॑दश्रा॒दबी॑भयन्त॒ मानु॑षाः ॥ ६ ॥

6. *Upo ratheṣu pṛṣatīrayugdhvam praṣṭirvahati rohitaḥ. Ā vo yāmāya pṛthivī cidaśrodabībhayanta mānuṣāḥ.*

For your travel on earth and in the sky, yoke to your chariot horses fast as winds. Let the red fire with the mist be the leader in front as motive power of the carrier. Let the earth hear the boom and people feel fear and awe.

आ॒ वा॒ म॒ ॥ त॒ना॑य॒ कं रु॒द्रा॒ अवा॑ वृणीमह । गन्ता॑ नूनं॒ ना  
व॑सा॒ यथा॑ पु॒र॒स्था क॑ण्वा॒य बि॒भ्यु॑ष ॥ ७ ॥

7. *Ā vo makṣū tanāya kaṁ rudrā avo vṛṇīmahe. Gantā nūnaṁ no'vasā yathā purethā kaṇvāya bibhyuṣe.*

O Rudras, heroes of might and rectitude, we choose comfort and well-being for you and for posterity. We choose freedom and security for ourselves and for the man of knowledge and wisdom. And we call upon you for safety, security and well-being. Come soon with protection and freedom for us all as you came ever before post-haste for the protection and progress of the wise suppressed in fear.

युष्म॑षिता॒ मरु॑ता॒ म॒त्या॑षित॒ आ॒ या॒ ना॒ अ॒भ्व॒ इ॒षत॑ ।  
वि॒ तं यु॑यात् शर्व॑सा॒ व्या॒र्जसा॒ वि॒ युष्मा॑का॒भि॒रू॒तिभिः॑ ॥ ८ ॥

8. *Yuṣmeṣito maruto martyeṣita ā yo no abhva īṣate.  
Vi taṁ yuyota śavasā vyojasā vi yuṣmākābhi-  
rūtibhiḥ.*

Maruts, veterans of knowledge and heroes of might and right, if the monstrous enemy whom you would wish to subdue and whom the people wish to suppress attacks us, then with your valour and splendour and with your means of protection and promotion for us, ward him off.

असामि हि पयज्यवः कण्वं दद पंचतसः ।

असामिभिमरुत आ न ऊतिभिगन्ता वृष्टिं न विद्युतः ॥ ९ ॥

9. *Asāmi hi prayajyavaḥ kaṇvaṁ dada pracetasah.  
Asāmibhirmaruta ā na ūtibhigantā vṛṣṭim na  
vidyutaḥ.*

Heroic yajakas, brilliant men of knowledge and wisdom, mighty heroes of the speed of winds, just as flashes of lightning bring showers of rain for us, so with spontaneous, unqualified and unreserved powers and protections give us peace, freedom and comfort, whole, complete and undisturbed. And to suppress the evil and the wicked, go to the man of wisdom and vision for light and guidance.

असाम्याजा बिभृथा सुदानवा सामि धूतयः शवः ।

ऋषिद्विष मरुतः परिमन्यव इषुं न सृजत द्विषम ॥ १० ॥

10. *Asāmyojo bibhṛthā sudānavo 'sāmi dhūtayaḥ  
śavaḥ. Ṛṣidviṣe marutaḥ parimanyava iṣuṁ na  
srjata dviṣam.*

Heroes of the world powerful as the winds, movers and shakers of evil, overflowing with love and



charity, wield power and splendour whole and complete, undisturbed strength and valour, and just as men of righteous passion shoot the arrows at the enemy, so shoot at the enemy of the seer and his vision of knowledge and reality.

### Mandala 1/Sukta 40

#### *Brhaspati Devata, Ghaura Kanva Rshi*

उत्तिष्ठ ब्रह्मणस्पत दव्यन्तस्त्वमह ।

उप प यन्तु मरुतः सुदानव इन्द्र पाशूभवा सचा ॥ १ ॥

1. *Uttiṣṭha brahmaṇaspate devayantastvemahe. Upa pra yantu marutaḥ sudānava indra prāśūrbhavā sacā.*

Arise Brahmanaspati, Master of Divinity, seer blest and lord of universal knowledge. Lovers of Divinity, we approach you and pray. Let the Maruts, heroes of valour and splendour fast as winds and liberal men of yajnic charity come and march ahead. May Indra, lord of knowledge and power bless them with light and success.

त्वामिद्धि सहसस्पुत्र मत्य' उपबूत धन हित ।

सुवीर्यं मरुत आ स्वश्व्यं दधीत या व आचक ॥ २ ॥

2. *Tvāmidhdi sahasasputra martya upabruite dhane hite. Suvīryaṃ maruta ā svaśvyāṃ dadhīta yo va ācake.*

Child of valour and victory, courage incarnate, tolerance and endurance, in the interest of wealth and well-being, people invoke and call upon you. Maruts, heroes of knowledge and divinity, whoever may sincerely invoke and call upon you to your satisfaction,

for him you bear the gift of heroic manliness and effective battle power and achievement.

पतु ब्रह्मणस्पतिः प द्व्यतु सूनुता । अच्छा वीरं नर्यं पङ्क्ति  
राधसं द्वा यज्ञं नयन्तु नः ॥ ३ ॥

3. *Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ naryam paṅktirādhasam devā yajñam nayantu naḥ.*

May the lord of divine knowledge move forward. May the lady scholar of divine truth and law move forward. May the generous and brilliant men of yajna carry and conduct our yajnas of the achievement of manly heroes for five-fold gifts of wealth and well-being.

या वाघत ददाति सूनरं वसु स धत्त अति श्रवः ।  
तस्मा इळां सुवीरामा यजामह सुपतूतिमनहसम ॥ ४ ॥

4. *Yo vāghate dadāti sūnaram vasu sa dhatte akṣiti śravaḥ. Tasmā iḷām suvīrāmā yajāmahe supratūrtimanehasam.*

The man who gives to the scholar of divinity and the high-priest of yajna wealth by which noble people arise commands imperishable honour and fame. For him we pray and work for the gift of divine speech and sacred earth, inviolable, holy and instantly productive, which creates and raises noble heroes.

प नूनं ब्रह्मणस्पतिमन्त्रं वदत्युक्थ्यम । यस्मिन्दि वरुणा  
मित्रा अयमा द्वा आकांसि चक्रि ॥ ५ ॥

5. *Pra nūnam brahmaṇaspatirmantram vadatyukthyam. Yasminnindro varuṇo mitro aryamā devā okāṁsi cakrire.*

Surely the master of divinity and high-priest of yajna and Vedic speech chants the celebrated hymns of the Lord of the Universe in whose infinite presence Indra (electric energy), Varuna (sun, moon and oceans, etc.), Mitra (prana energy), Aryama (winds) and other divine powers of nature such as earth find their abode and sustenance.

तमिद्वाचमा विदथेषु शम्भुवं मन्त्रं दवा अनहसम ।

इमां च वाचं पतिहयथा नरा विश्वद्वामा वा अश्नवत ॥ ६ ॥

6. *Tamidvocemā vidatheṣu śambhuvaṁ mantraṁ devā anehasam. Imāṁ ca vācaṁ pratiharyathā naro viśvedvāmā vo aśnavat.*

Noble and generous people, in yajnas and holy congregations, if we chant that sacred blissful and imperishable mantra of science and divine mystery of Veda, and you, O men and women, if you receive, realise and follow this holy speech in action, it would bring you all the splendid wealth of the world.

का दवयन्तमश्नवज्जनं का वृक्तबहिषम ।

पप द्वाश्वान्पस्त्याभिरस्थिता न्त्वावत् इयं दध ॥ ७ ॥

7. *Ko devayantamaśnavajjanaṁ ko vṛktabarhiṣam. Pra pra dāśvān pastyābhirasthitā'ntarvāvat kṣayaṁ dadhe.*

Who would reach the man of divine love? Who would go to the man of yajna who has collected the holy grass for the vedi? Who is the generous giver that finds a settled home with noble presences on open airy land and holds the fort? (Answer: Brahmanaspati).

उप॑ इ॒त्रं पृ॒ञ्ची॒त ह॒न्ति रा॒ज॒भि॒भ॒य चि॒त्सु॒तिं द॑ध ।  
नास्य॑ व॒ता न तरु॑ता म॒हाध॒न नाभ॑ अस्ति व॒जिणः॑ ॥ ८ ॥

8. *Upa kṣatram pṛñcīta hanti rājabhirbhaye citsukṣitim dadhe. Nāsyā vartā na tarutā mahādhanē nārbhe asti vajriṇaḥ.*

Brahmanaspati consolidates the ruling power. With warriors and statesmen he eliminates the enemies. In a state of fear and challenge he maintains his cool constancy. Wielder of the thunderbolt as he is, none can turn him, none can defeat even in the greatest battle. In little skirmishes? No question.

### Mandala 1/Sukta 41

*Varuna, Mitra, Aryama, Adityah, Devata,  
Ghaura Kanva Rshi*

यं र॑ णि॒न्ति प॑च॒तसा॒ वरु॑णा मि॒त्रा अ॑र्य॒मा ।  
नू॑ चि॒त्स द॑भ्यत॒ जनः॑ ॥ १ ॥

1. *Yam rakṣanti pracetaso varuṇo mitro aryamā. Nū citsa dabhyate janāḥ.*

The man whom Prachetas, men of knowledge and wisdom, Varuna, distinguished and meritorious man, Mitra, friend of all, Aryama, man of justice, all these protect and advance (is really strong). Can he ever be hurt, bullied or suppressed? No!

यं बा॒हुत॑व॒ पि॒प॒ति पा॑न्ति॒ म॒र्त्यं रि॑षः ।  
अ॒रि॑ष्टः स॒र्व ए॑धत ॥ २ ॥

2. *Yam bāhuteva piprati pānti martyam riṣaḥ. Ariṣṭaḥ sarva edhate.*

Those men whom Varuna and others support and protect against the violent as if with the force of their own arms advance and grow in life safe and secure.

वि दुगा वि द्विषः पुरा घ्नन्ति राजान एषाम ।  
नयन्ति दुरिता तिरः ॥ ३ ॥

3. *Vi durgā vi dviṣaḥ puro ghnanti rājāna eṣām.*  
*Nayanti durityā tiraḥ.*

Brilliant rulers and others who shine, rout the forts and cities of these enemies and cast off all evil and suffering far away.

सुगः पन्था अनृ र आदित्यास ऋतं यत ।  
नात्रावखादा अस्ति वः ॥ ४ ॥

4. *Sugaḥ panthā anṛṣara ādityāsa ṛtaṁ yate.*  
*Nātrāvakhādo asti vaḥ.*

Adityas, men of divine brilliance, the path of those who go by truth and divine law is straight and simple. For you too (who are dedicated to Divinity and universal truth) there is no fear or danger.

यं यज्ञं नयथा नर आदित्या ऋजुना पथा ।  
प वः स धीतयं नशत ॥ ५ ॥

5. *Yaṁ yajñam nayathā nara ādityā ṛjunā pathā.*  
*Pra vaḥ sa dhītaye naśat.*

Adityas, heroes of light and the law, people of the land, the yajna of creation and development which you carry forward by the path of truth and piety for knowledge, science and art must not disappear from the scene.

स रत्नं मत्या॒ वसु॒ विश्वं॒ ता॒कमु॒त त्मना॑ ।

अच्छा॑ गच्छत्यस्तृतः ॥ ६ ॥

6. *Sa ratnaṁ martya vasu viśvaṁ tokamuta tmanā.  
Acchā gacchatyastṛtaḥ.*

The man of invincible love and non-violence by his very mind and soul gets the wealth and jewels of the world and very dear lovely children.

कथा॑ राधाम॒ सखायः॒ स्तामं॒ मि॒त्रस्या॒युग्मः॑ ।

महि॑ प्सरा॒ वरु॑णस्य ॥ ७ ॥

7. *Kathā rādhāma sakhāyaḥ stomaṁ mitrasya-yuḡmaḥ ।  
Mahi psaro varuṇasya.*

Friends, how shall we realise in truth of fact the great celebration we offered for the power and glory of Mitra, friend of the people, Aryama, lord of justice, and Varuna, highest leader of our choice, and how shall we achieve the high standard of our comfort and well-being?

मा वा॒ घ्नन्तं॒ मा श॑पन्तं॒ पति॑ वाच॒ दव॒यन्तम॑ ।

सु॒म्नरि॒द्व आ॑ वि॒वास ॥ ८ ॥

8. *Mā vo ghnantaṁ mā śapantaṁ prati voce deva-  
yantam. Sumnairidva ā vivāse.*

Friends, I must not even speak to the man who hurts or curses you. In stead, I must love and serve the man who feels divine love for you and wishes you well all comfort and joy.

च॒तुर॑श्चि॒ह्नद॑माना॒द्विभी॒यादा॑ निधा॒ताः ।

न दु॒रु॒क्ताय॑ स्पृहयत ॥ ९ ॥

9. *Caturaścid dadamānād bibhīyādā nidhātoḥ.  
Na duruktāya sprhayet.*

Trust not, fear the man who gives you four: hurt, curse, pain and depression. Off with the thief, the encroacher and misappropriator. Love not one who speaks evil.

Feel reverence and awe, without fear, for the man who gives you four: Dharma, Artha (wealth), Kama (fulfilment), Moksha (ultimate freedom). Respect the parent. Love not the man of evil tongue.

### Mandala 1/Sukta 42

#### *Pusha Devata, Ghaura Kanva Rshi*

सं पूषा ऽध्वनस्तिर व्यंहा विमुचा नपात ।  
स वा दव प णस्पुरः ॥ १ ॥

1. *Saṁ pūṣānadhvanastira vyam̐ha vimuco napāt.  
Sakṣvā deva pra ṇasपुराḥ.*

Pusha, lord giver of nourishment and growth, lord imperishable, brilliant and generous, cross over through the paths of life and help us cross. Free us from sin and evil, join us and guide us to move forward.

या नः पूषा ऽघा वृका दुःशव आदिदशति ।  
अप स्म तं पथा जहि ॥ २ ॥

2. *Yo naḥ pūṣānagho vṛko duḥśeva ādideśati.  
Apa sma tam patho jahi.*

Pusha, lord of physical, moral, spiritual and intellectual nourishment, whoever be the sinner, the thief, the malignant enemy that orders us to be off from

the right path, remove him from the path.

अप॒ त्वं परिप॒न्थिनं॑ मु॒षी॒वाणं॑ हु॒र॒श्चित॑म ।  
दू॒रम॑धि॒ स्त्रु॒तर॑ज ॥ ३ ॥

3. *Apa tyaṁ paripanthinaṁ muṣīvāṇaṁ huraścitam.*  
*Dūramadhi sruteraja.*

Pusha, saviour and protector lord, remove and throw off far from our path that highway man, that robber, who lies in ambush waiting to rob us.

त्वं तस्य॑ द्वा॒या॒विना॑ घ॒शंस॑स्य॒ कस्य॑ चित ।  
प॒दा॒भि ति॑ष्ठ॒ तपु॑षिम ॥ ४ ॥

4. *Tvaṁ tasya dvayāvino'ghaśamsasya kasya cit.*  
*Padābhi tiṣṭha tapuṣim.*

Pusha, whosoever the sinner, thief or robber, overt or covert, suppress, and keep his oppressive force under foot.

आ तत्त॑ दस्र॒ मन्तु॑मः पू॒ष त्वा॑ वृ॒णीम॑ह ।  
यन॑ पितृ॒नचा॑दयः ॥ ५ ॥

5. *Ā tat te dasra mantumaḥ pūṣannavo vṛṇīmahe.*  
*Yena pitṛnacodayaḥ.*

Pusha, wondrous destroyer of evil, generous saviour and protector, lord of knowledge, we pray for your love, grace and protection by which you inspire and enlighten our parents and seniors (to follow the right path).

अधा॑ ना वि॒श्वसा॑भग॒ हिर॑ण्यवाशीमत्तम ।  
धना॑नि सु॒षणा॑ कृ॒धि ॥ ६ ॥



6. *Adhā no viśvasaubhaga hiraṇyavāśīmattama.  
Dhanāni suṣaṇā kṛdhi.*

Pusha, lord of universal good fortune, generous giver of the light of knowledge and golden lustre of honour, create for us and bless us with liberal gifts of wealth of knowledge, prosperity and well-being.

अति नः सु॒श्चता॑ नय सु॒गा नः सु॒पथा॑ कृणु ।  
पू॒षा॒हि क॒तुं वि॒दः ॥ ७ ॥

7. *Ati naḥ saścato naya sugā naḥ supathā kṛṇu.  
Pūṣanniha kratum̐ vidaḥ.*

Pusha, lord of light and enlightenment, save us from the enemy, take us far on way to knowledge by the simplest noble path. Let us have the light and vision of good yajnic action.

अ॒भि सू॒यव॑सं नय॒ न न॑वज्वा॒रा अध्व॑न ।  
पू॒षा॒हि क॒तुं वि॒दः ॥ ८ ॥

8. *Abhi sūyavasam̐ naya na navajvāro adhvanē.  
Pūṣanniha kratum̐ vidaḥ.*

Pusha, lord of growth and advancement, take us to the land of manna, beauty and joy. No new obstacles, no sufferance on the way. And then know the noble acts (we do in the new land).

श॒ग्धि पू॒धि प॒ यंसि॑ च शि॒शीहि॑ पा॒स्युद॑रम ।  
पू॒षा॒हि क॒तुं वि॒दः ॥ ९ ॥

9. *Śagdhi pūrdhi pra yaṁsi ca śīśīhi prāsyudaram.  
Pūṣanniha kratum̐ vidaḥ.*

Pusha, you are the power and the glory. Give us

strength and power. Give us fulfilment. Give us the wealth of life. You are the light and peace. Give us peace and lustre. Give us plenty of food to our satisfaction and delight. Know our battles of action.

न पृषणं मथामसि सूक्तरुभि गृणीमसि ।  
वसूनि दस्ममीमह ॥ १० ॥

10. *Na pūṣaṇam methāmasi sūktairabhi gṛṇīmasi.*  
*Vasūni dasmamīmahe.*

We don't fight Pusha, generous lord giver, sustainer and ruler of the world. We celebrate him in sacred songs. We pray to the generous lord for the wealths of life.

### Mandala 1/Sukta 43

*Rudra, Mitra, Varuna, Soma, Devatah,  
Ghaura Kanva Rshi*

कद रुदाय पचतस मी हुष्टमाय तव्यस ।  
वाचम शन्तमं हृद ॥ १ ॥

1. *Kad rudrāya pracetase mīḥ huṣṭamāya tavyase.*  
*Vocema śantamaṁ hr̥de.*

When shall we sing hymns of peace and bliss most soothing in celebration of the glory of Rudra, lord of justice and mercy, omniscient, most generous, omnipotent and dearest ever present in the heart?

(With a little modification of meaning, the mantra applies to the soul and to Vayu, universal energy as well as prana energy of life. Rudra stands for Isvara, jiva and vayu/prana.)

यथा॑ ना॒ अदि॑तिः॒ कर॑त्प॒श्व॒ नृ॒भ्या॒ यथा॑ ग॒व ।

यथा॑ ता॒काय॑ रु॒दिय॑म ॥ २ ॥

2. *Yathā no aditiḥ karat paśve nṛbhyo yathā gave.  
Yathā tokāya rudriyam.*

Just as Aditi, mother, does good to the child, the shepherd to his animals, the ruler to his people, the master to the cows, so, we pray, may Rudra, lord of life and energy, grant us kindness and grace.

यथा॑ ना मि॒त्रा वरु॑णा॒ यथा॑ रु॒दशि॑चक॒तति॑ ।

यथा॑ वि॒श्व॑ स॒जाष॑सः ॥ ३ ॥

3. *Yathā no mitro varuṇo yathā rudraściketati.  
Yathā viśve sajośasaḥ.*

Just as Mitra, universal friend and breath of life, Varuna, lord omniscient and the teacher, Rudra, lord of love and justice, and all friends of life and common humanity energise and enlighten us, so may all the teachers of the earth give us the light and energy of life.

गा॒थ॒पतिं॑ म॒ध॒पतिं॑ रु॒दं ज॒ला॑षभ॒षज॑म ।

तच्छ्र॑याः सु॒म्नमी॑मह ॥ ४ ॥

4. *Gāthapatiṁ medhapatiṁ rudraṁ jalāṣabhe-  
ṣajam. Tacchamyoh sumnamīmahe.*

We pray to gathapati, lord protector of hymns and celebrants, medhapati, lord protector and promoter of yajnas, jalashabheshajam, universal balm of life, and Rudra, lord of life, love and justice for the bliss of peace and ultimate freedom.

यः शुक्रइव सूया हिरण्यमिव राचत ।

श्रद्धां दवानां वसुः ॥ ५ ॥

5. *Yaḥ śukra iva sūryo hiranyamiva rocate.*  
*Śreṣṭho devānām vasuḥ.*

Rudra, lord of love and justice and the ruling power of humanity, who shines like the refulgence of pure light, who blazes like the sun and pleases like the beauty of gold, is the highest of the generous and brilliant, and he is the haven and abode of the living beings on earth.

शं नः कर्त्यवत सुगं मषाय मष्य ।

नृभ्या नारिभ्या गव ॥ ६ ॥

6. *Śaṁ naḥ karatyarvate sugaṁ meṣāya meṣye.*  
*Nṛbhyo nāribhyo gave.*

Rudra, lord of the world, ruler, healer and teacher may, we pray, bring good health, peace and well-being to our horses, sheep and goats, men and women, cows and our mind and sense and to the earth and the environment.

अस्म साम श्रियमधि नि धेहि शतस्य नृणाम ।

महि श्रवस्तुविनृम्णाम ॥ ७ ॥

7. *Asme soma śriyamadhi ni dhehi śatasya nṛṇām.*  
*Mahi śravastuvinṛmṇam.*

Rudra, lord ruler of the world, Soma, joyous, kind and beatific, bring us and establish over the earth wealth and beauty, honour and fame, dignity and grandeur of a high exciting kind and quality for all the hundred orders of humanity.

मा नः सामपरिबाधा मारातया जुहुरन्त ।

आ न इन्द्रा वाजं भज ॥ ८ ॥

8. *Mā naḥ somaparibādho mārātayo juhuranta.  
Ā na indo vāje bhaja.*

Lord of beauty and dignity, may the enemies of peace and prosperity and the agents of poverty and adversity never be able to challenge us. Help us and strengthen us in the struggle for peace, prosperity and dignity.

यास्तं पृजा अमृतस्य परस्मिन्धामं तृतस्य ।

मूधा नाभास म वन अभूषन्तीः साम वदः ॥ ९ ॥

9. *Yāste prajā amṛtasya parasmin dhāmannṛtasya.  
Mūrdhā nābhā soma vena ābhūṣantīḥ soma  
vedah.*

Soma, lord of peace and prosperity, Vena, blessed presence of beauty and grace, these are your people trying to reach the prime centre of immortal truth and law. Know these, love these, and help them reach and abide in the highest heaven of joy.

## Mandala 1/Sukta 44

*Agni Devata, Praskanva Kanva Rshi*

अग्नू विवस्वदुषसाश्चित्रं राधा अमत्य ।

आ दाशुषं जातवदा वह्ना त्वमद्या देवाँ उषबुधः ॥ १ ॥

1. *Agne vivasvaduṣasaścitraṁ rādho amartya. Ā dā-  
śuṣe jātavedo vahā tvamadyā devāṅ uṣarbudhaḥ.*

Agni, lord of life, blazing as the sun, immortal, omniscient of things born, for the man of charity who

has surrendered himself to you, you bring today wonderful wealth of the dawn, and let the yogis and blessings of nature awake at the dawn.

जुष्टा हि दूता असि हव्यवाहना ग्रं रथीरध्वराणाम् ।

सजूरश्विभ्यामुषसा सुवीयमस्म धहि श्रवा बृहत ॥ २ ॥

2. *Juṣṭo hi dūto asi havyavāhano' gne rathīradhva-rāṇām. Sajūraśvibhyāmuṣasā suvīryamasme dhehi śravo brhat.*

Agni, ruling lord of light and the world, invoked and lighted, you are the blazing catalyst and carrier of yajnic materials offered and fragrances received. You are the leading chariot hero of the world's yajnic acts of love and creation. Friend of the Ashvins, sun and moon, water and air, working with the complementary powers of nature, friend and companion of ours too, bring us noble strength and valour, bless us with universal honour and fame.

अद्या दूतं वृणीमह वसुमग्निं पुरुपियम् ।

धूमकतुं भारुजीकं व्युष्टिषु यज्ञानामध्वरश्रियम् ॥ ३ ॥

3. *Adyā dūtaṁ vṛṇīmahe vasumagniṁ purupriyam. Dhūmaketuṁ bhārūjīkaṁ vyuṣṭiṣu yajñānām adhvaraśriyam.*

Today we choose to invoke, invite and light up Agni, lord of light and life and knowledge, leader of the dynamics of existence, homely sustainer of all and giver of wealth, darling of everybody, moving with the flag of smoke in dazzling flames of light, and giving us brilliant success and glory in the holy yajnas of our heart's desire.

श्रद्धं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुष ।  
 द्वाँ अच्छ्ण यातव जातवदसमग्निमीळ व्युष्टिषु ॥ ४ ॥

4. *Śreṣṭham yaviṣṭhamatithim svāhutam juṣṭam janāya dāśuṣe. Devāñ acchā yātave jātaveda-sam agnimīle vyuṣṭiṣu.*

In the lights of the dawn of desire and to reach the holy splendours of Divinity, I invoke, worship and serve Agni, lord of light and life and universal knowledge, best and youngest holy light, loving, burning and ever on the move as a blessing for the man of faith and charity with surrender to the Lord.

स्तविष्यामि त्वामहं विश्वस्यामृत भाजन ।  
 अग्र त्रतारमृतं मियध्य यजिष्ठं हव्यवाहन ॥ ५ ॥

5. *Staviṣyāmi tvāmahaṁ viśvasyāmṛta bhojana. Agne trātāram amṛtaṁ miyedhya yajiṣṭham havyavāhan.*

Agni, self-refulgent lord of creation, eternal and imperishable, sustainer of the universe, holiest of the holy and giver of highest gifts of yajna, I shall ever sing in celebration of your glory as the eternal saviour and protector of the world and the worthiest object of worship in yajna.

सुशंसा बाधि गृणत यविष्ठ्य मधुजिह्वः स्वाहुतः ।  
 पस्कण्वस्य पतिर आयुजीवस नमस्या दव्यं जनम ॥ ६ ॥

6. *Suśaṁso bodhi gṛṇate yaviṣṭhya madhujihvaḥ svāhutaḥ. Praskaṇvasya pratirannāyurjīvase namasyā daivyaṁ janam.*

Agni, lord of light and universal knowledge,

youngest ever young, universally celebrated you are, honey tongued, invoked and deeply honoured, protecting the life of the wise for the joy of living, worthy of obedience and obeisance, save the man of divinity and bless the celebrant with enlightenment.

हातारं विश्वदसं सं हि त्वा विश इन्धत ।

स आ वह पुरुहूत पचतसा ग्र द्वाँ इह द्रवत ॥ ७ ॥

7. *Hotāram viśvavedasaṁ saṁ hi tvā viśa indhate.*  
*Sa ā vaha puruhūta pracetaso 'gne devāñ iha dravat.*

Agni, lord of light and life, ruler of the world, the people invoke, kindle and honour you, lord omniscient and high-priest of cosmic yajna. Lord universally celebrated, let the brilliancies of nature and humanity come and bless us here straight at the earliest and fastest. Let the wise scholars come and bless us.

सवितारमुषसमश्विना भगमग्निं व्युष्टिषु तपः ।

कण्वासस्त्वा सुतसामास इन्धत हव्यवाहं स्वध्वर ॥ ८ ॥

8. *Savitāram uṣasam aśvinā bhagamagniṁ vyuṣṭiṣu kṣapaḥ.* *Kaṇvāsastvā sutasomāsa indhate hav-yavāham svadhvara.*

Agni, lord of light, high-priest of great yajnas, wise scholars, and those who have distilled the soma essence of life in their visions of light and life's joy, invoke, study and develop the powers and blessings of Savita, inspiring light of the sun, the dawn, the Ashvins, water and air, Bhaga, universal vitality and majesty of divine nature, Agni, energy of heat, light and electricity, the nights and showers of peace, and yajna which is the harbinger of all the blessings of life and its wealth.



पति॒ह्य'ध्व॒राणा॒मग्र॑ दू॒ता वि॒शाम॑सि ।

उ॒षु॒बुध॑ आ व॒ह साम॑पी॒तय॑ द॒वाँ अ॒द्य स्व॒दृशः॑ ॥ ९ ॥

9. *Patirhyadhvarāṅāmagne dūto viśamasi.*

*Uṣarbudha ā vaha somapītaye devāñ svardṛśaḥ.*

Agni, lord of light and knowledge, protector and promoter of the noblest yajnic acts of humanity, you are the conscience of the people and harbinger of joy for them. Bring here the brilliancies of nature and humanity who wake up with the dawn. They have the vision of light and heaven. Let them come for participation in the celebration of soma-success of the yajna.

अग्र॑ पू॒वा अ॒नू॒षसा॑ वि॒भावसा॑ दी॒दथ॑ वि॒श्वद॑शतः ।

असि॑ गाम॑ष्ववि॒ता पु॒राहि॑ता सि॒ य॒ज्ञषु॑ मानु॒षः ॥ १० ॥

10. *Agne pūrvā anūṣaso vibhāvaso dīdetha viśva-darśataḥ. Asi grāmeṣvavitā purohito'si yajñeṣu mānuṣaḥ.*

Agni, blazing lord of light and knowledge, you are the leading light of the world. You shine before, with, and after the dawns. You are the protector of life in human habitations. You are the image and life of the people and the leader and high-priest in their yajnas from the family yajna upto the world programmes of creation, so human, sacred and divine.

नि॒ त्वा य॒ज्ञस्य॑ सा॒धन्म॑ग्र॒ हाता॑र॒मृत्वि॑जम ।

म॒नु॒ष्वद्दे॒व धी॑महि॒ पच॑तसं जी॒रं दू॒तम॑म॒त्यम॑ ॥ ११ ॥

*Ni tvā yajñasya sādhanamagne hotāramṛtvijam. Manuṣvad deva dhīmahi pracetasam jīraṁ dūtamamartyam.*

Agni, lord of light and life, you are the ultimate cause, means and end of universal yajna, the high-priest and the yajaka. Lord of brilliance, we constantly perceive, reflect, and meditate on you, worship and internalise you as a very human presence, inspiring, dynamic, illuminating and imperishable.

यद्भवानां मित्रमहः पुराहिता न्तरा यासि दूत्यम ।

सिन्धारिव पस्वनितास ऊमया ग्रभाजन्त अचयः ॥ १२ ॥

12. *Yad devānām mitramahaḥ purohito'ntaro yāsi dūtyam. Sindhoriva prasvanitāsa ūrmayo'gnēr-bhrājante arcayaḥ.*

Lord of light, you are the greatest friend of the brilliant men of knowledge and vision, morning call of the high-priest in the mind, leading light of the voice divine, and the invitation to live by the yajna fire. And the flames of fire blaze like the rolling waves of the sea (at the dawn).

श्रुधि श्रुत्कण वह्निभिद्वरग्र स्यावभिः । आ सीदन्तु बहिषि  
मित्रा अयमा पात्यावाणा अध्वरम ॥ १३ ॥

13. *Śrudhi śrutkarṇa vahnibhirdevairagne sayāvabhiḥ. Ā sīdantu barhiṣi mitro aryamā prātaryāvāṇo adhvaram.*

Listen lord, you have the ear, listen to the constant crackle of the blazing flames of fire within. Come Mitra, friends of humanity, come Aryama, powers of justice, come moving travellers to the house of yajna, join the sacred cause of love and non-violence and sit on the holy grass around the vedi-fire.

शृण्वन्तु स्तामं मरुतः सुदानवा गिजिह्वा ऋतावृधः ।  
पिबतु सामं वरुणा धृतवता श्विभ्यामुषसा सजूः ॥ १४ ॥

14. *Śraṇvantu stomaṁ marutaḥ sudānavo 'gnijihvā  
ṛtāvṛdhaḥ. Pibatu somaṁ varuṇo dhṛtavrata'-  
śvibhyāmuṣasā sajuh.*

Listen to the songs of celebration, Maruts, heroes of the human nation moving at the speed of winds, generous, brilliant as flames of fire and rising in the realms of universal yajna of the divine laws of life and truth. Let Varuna, highest powers of nature and humanity, committed to universal laws, come with the lovely dawn and the Ashvins, complementary currents of life's energy, and participate in the joys of yajna.

### Mandala 1/Sukta 45

*Agni, Devah Devatah, Praskanva Kanva Rshi*

त्वमग्ने वसूँरिह रुदाँ आदित्याँ उत ।  
यजाँ स्वध्वरं जनं मनुजातं घृतपुषम ॥ १ ॥

1. *Tvamagne vasūñriha rudrāñ ādityāñ uta.  
Yajā svadhvaraṁ janam manujātam ghr̥tapruṣam.*

Agni, lord of light and knowledge, sagely scholar of wisdom and piety, bring together into this yajna of love and non-violence the people, children of reflective humanity, who sprinkle the vedi with holy water and offer ghee into the fire. Bring together the celibate scholars of twenty four, thirty six and forty eight years discipline and perform yajna in honour of the Vasus, eight abodes of life in nature, Rudras, eleven vitalities of life, and Adityas, twelve phases of the yearly round of the sun.

श्रुष्टीवाना हि दाशुष द्वा अग्न विचतसः ।

तान र'हिदश्व गिवणस्त्रयस्त्रिंशतमा वह ॥ २ ॥

2. *Śruṣṭīvāno hi dāśuṣe devā agne vicetasah.*  
*Tān rohidaśva girvaṇastrayastrimśatamā vaha.*

Agni, lord of light, knowledge and power of the world, moving at lightning speed of the red flames of fire, bring here for the generous man of charity and brilliant piety the thirty-three divinities of the universe such as earth and vital airs which are givers of light and intelligence and which instantly bring up the blessings of life.

पियमध्वदत्रिवज्जातवदा विरूपवत ।

अङ्गिरस्वन्महिवत पस्कण्वस्य श्रुधी हवम ॥ ३ ॥

3. *Priyamedhavad atrivaj jātavedo virūpavat.*  
*Aṅgirasvanmahivrata praskaṇvasya śrudhī havam.*

Agni, lord of existential knowledge, committed to the great laws of eternity, listen to the invocation and prayer of the man of intelligence and reason like a lord of beautiful wisdom, above ignorance, injustice and poverty, and free from physical, mental and spiritual want, a power of versatile form and present within as the breath of life.

महिकरव ऊतय पियमधा अहूषत ।

राजन्तमध्वराणामग्निं शुकर्ण शाचिषा ॥ ४ ॥

4. *Mahikerava ūtaye priyamedhā ahūṣata.*  
*Rājantam adhvarāṇām agniṃ śukreṇa śociṣā.*

Great artists and men, who love intelligence,

industry and research for the sake of progress and protection, invoke, study and explain agni, fire and electricity, brilliant power of creative and constructive yajnic programmes blazing with instant energy.

घृताहवन सन्त्यमा उ षु श्रुधी गिरः ।

याभिः कण्वस्य सूनवा हवन्त वस त्वा ॥ ५ ॥

5. *Ghṛtāhavana santyemā u ṣu śrudhī girah.*  
*Yābhiḥ kaṇvasya sūnavo havante'vase tvā.*

Agni, lord of light and knowledge, generous, receiving libations of ghee and waters, listen well to these voices of prayer with which the disciples of the distinguished genius of science invoke and serve you for the sake of protection.

त्वां चित्रश्रवस्तम हवन्त वि ऽ जन्तवः ।

शाचिष्कशं पुरुपिया ग्र हव्याय वा हव ॥ ६ ॥

6. *Tvām citrasravastama havante vikṣu jantavaḥ.*  
*Śociṣkeśaṁ purupriyā'gne havyāya volhave.*

Agni, lordly power of light and knowledge, most wondrous in fame and prosperity, flaming with flashes of lightning, widely loved and pursued, earnest men among people invoke, study and serve you for generous gifts of knowledge and power.

नि त्वा हातारमृत्विजं दधिर वसुवित्तमम ।

श्रुत्कर्ण सपथस्तमं विपा अग्र दिविष्टिषु ॥ ७ ॥

7. *Ni tvā hotāram ṛtvijaṁ dadhire vasuvittamam.*  
*Śrutkarṇaṁ saprathastamaṁ viprā agne diviṣṭiṣu.*

Agni, power of light and knowledge, men of

genius invoke, install and kindle you in the holiest acts of yajna as the yajaka and high-priest, richest in gifts of prosperity, easy listener ever in readiness and widest in fame and possibility.

आ त्वा विपा अचुच्यवुः सुतसामा अभि पर्यः ।

बृहद्भा बिभ्रता हविरग्र मताय दाशुष ॥ ८ ॥

8. *Ā tvā viprā acucyavuh sutasomā abhi prayah.  
Brhad bhā bibhrato haviragne martāya dāśuṣe.*

Agni, lord of blazing brilliance and treasure of wealth and knowledge, men of genius who have distilled soma, spirit of joy and meaning of life, from nature, bearing offers of yajna come to you for the sake of food and delight of living for the man of yajnic generosity.

पातयाव्णः सहस्कृत सामपयाय सन्त्य ।

इहाद्य दव्यं जनं बहिरा सादया वसा ॥ ९ ॥

9. *Prātaryāvṇaḥ sahaskrta somapeyāya santya.  
Ihādyā daivyaṁ janam barhirā sādāyā vaso.*

Noble genius of light and knowledge, Agni, generous creator of strength, courage and endurance, holy shelter for the seekers, here and now institute the yajna and seat the lovers of divinity and morning pilgrims of yajna on the sacred grass to join the yajna for a drink of soma.

अवाञ्चं दव्यं जनमग्र य व सहूतिभिः ।

अयं सामः सुदानवस्तं पात तिराअह्यम ॥ १० ॥

10. *Arvāñcam daivyaṁ janamagne yakṣva sahūti-  
bhīḥ. Ayaṁ somaḥ sudānavastam pāta tiroahn-  
yam.*

Agni, fiery genius of yajna, welcome the lovers of divinity come up for the yajaka and conduct the yajna with joint invocations and libations into the holy fire. Generous creators of wealth and honour, this is the soma of delight and beauty earlier distilled in the day. Protect it, promote it and enjoy it.

### Mandala 1/Sukta 46

*Ashvinau Devate, Praskanva Kanva Rshi*

एषा उषा अपूर्व्या व्युच्छति प्रिया दिवः ।

स्तुष वामश्विना बृहत ॥ १ ॥

1. *Eṣo uṣā apūrvyā vyucchati priyā divaḥ.  
Stuṣe vāmaśvinā bṛhat.*

This glorious dawn, darling of the sun, shines forth from heaven and proclaims the day. Ashvins, harbingers of this glory, I admire you immensely — infinitely.

या दस्रा सिन्धुमातरा मनातरा रयीणाम ।

धिया द्वा वसुविदा ॥ २ ॥

2. *Yā dasrā sindhumātarā manotarā rayiṇām.  
Dhiyā devā vasuvidā.*

Ashvins, harbingers of the dawn, wonder-workers are they. Born of the oceans of space, they create the seas of morning mist. Faster than the mind, they bring wealths of the world. With intelligence and inspiration, they reveal the treasures of the Vasus, they are brilliant, generous, divine.

वच्यन्त वां ककुहासा जूणायामधि विष्टपि ।

यद्वां रथा विभिष्यतात ॥ ३ ॥

4. *Vacyante vām kakuhāso jūrṇāyāmadhi viṣṭapi.  
Yad vām ratho vibhiṣpatāt.*

Ashvins, harbingers of light, knowledge and wealth across the Vasus, scientists and technologists, veterans of vision and wisdom celebrate your achievement when your chariot flies like a bird into the ancient sky over the heavens.

हविषा ज़ारा अपां पिपति पपुरिनरा ।

पिता कुटस्य चषणिः ॥ ४ ॥

4. *Haviṣā jāro apām piparti papurirnarā.  
Pitā kuṭasya carṣaṇiḥ.*

Ye men and women of the world, the sun, lover of the dawn, father, protector and illuminator of the tortuous paths and human habitations nourishes and promotes life with the consumption and creation of waters across the heavens over the earth.

आदारा वां मतीनां नास्त्या मतवचसा ।

पातं सामस्य धृष्णुया ॥ ५ ॥

5. *Ādāro vām maṭinām nāstyā matavacasā.  
Pātam somasya dhṛṣṇuyā.*

Ashvins, harbingers of light and destroyers of enemy forces, dedicated to truth and holy speech, defend your people and protect their peace and prosperity with confidence and daring courage.

या नः पीपरदश्विना ज्यातिष्मती तमस्तिरः ।

तामस्म रासाथामिषम ॥ ६ ॥

6. *Yā naḥ pīparadaśvinā jyotiṣmatī tamastiraḥ .  
Tāmasme rāsāthāmiṣam.*



Ashvins, harbingers of light and inspiration, like the dawn give us that light of heaven which may help us cross over beyond the night and darkness of life and bring us total fulfilment.

आ ना॑ ना॒वा म॒तीनां॑ या॒तं पा॒राय॑ गन्त॒व ।

यु॒ञ्जाथा॑म॒श्विना॒ रथ॑म ॥ ७ ॥

7. *Ā no nāvā maṭīnām yātaṁ pārāya gantave.*  
*Yuñjāthāmaśvinā ratham.*

Ashvins, harbingers of light, knowledge and power, design and prepare and bring us the chariot for the people to cross over land and sea and sky and reach their destination.

अ॒रि॒त्रं वां॑ दि॒वस्पृ॑थु ती॒थ सि॒न्धूनां॑ रथः॒ ।

धि॒या यु॒युज॑ इ॒न्द॒वः ॥ ८ ॥

8. *Aritraṁ vāṁ divaspr̥thu tīrthe sindhūnām rathaḥ.*  
*Dhiyā yuyujra indavaḥ.*

Ashvins, scientists and engineers, for crossing of the seas and skies to your destination, let your chariot and propulsion be elaborate and powerful by design and structure using water and fire power and electric and solar energy.

दि॒वस्क॑ण्वा॒स इ॒न्द॒वा व॒सु सि॒न्धूनां॑ प॒द ।

स्व॑ व॒विं कु॑ह॒ धित्स॑थः ॥ ९ ॥

9. *Divaskaṇvāsa indavo vasu sindhūnām pade.*  
*Svaṁ vaviṁ kuha dhitsathaḥ.*

Ashvins, eminent scholars, in the depths of the seas and over the rolling waves, in the rays of light and in the mists of waters, there is wealth and energy. And

where do you place the value of your own intelligence (in the design and structure of the chariot of your own choice)?

अभूदु भा उ अंशव हिरण्यं पति सूर्यः ।  
व्यख्यजिह्वयासितः ॥ १० ॥

10. *Abhūdu bhā u aṁśave hiraṇyaṁ prati sūryaḥ.*  
*Vyakhyajjihvayāsitaḥ.*

The light is for collection in focus. Sunlight so collected is an image of gold. And so collected and focussed, the light, otherwise free, uncontrolled and undirected, burns like a tongue of fire (as power).

अभूदु पारमतव पन्था ऋतस्य साधुया ।  
अदशि वि स्रुतिदिवः ॥ ११ ॥

11. *Abhūdu pārametave panthā ṛtasya sādhyā.*  
*Adarśi vi srutirdivaḥ.*

The path of the laws of science and nature, as the path of Truth, is for simple and sure travel across the seas of existence to the cherished goal. See the flow of light divine from the doors of heaven.

तत्तदिदश्विनारवा जरिता पति भूषति ।  
मद सामस्य पिपताः ॥ १२ ॥

12. *Tattadidaśvinoravo jaritā prati bhūṣati.*  
*Made somasya piprataḥ.*

Every worshipful seeker of knowledge, wisdom and power explores and supplements the paths of protection and progress in the business of life's joy created by the Ashvins (divinities of nature and humanity who are harbingers of light and inspiration).

वावसाना विवस्वति सामस्य पीत्या गिरा ।

मनुष्वच्छंभू आ गतम ॥ १३ ॥

13. *Vāvasānā vivasvati somasya pītyā girā.  
Manuṣvacchambhū ā gatam.*

Ashvins, blissful powers of nature and humanity, living and working in the light of the sun, come to us like our own men, bringing with you the love and protection of Soma, lord of happiness and glory, alongwith the voice of the Divine.

युवारूषा अनु श्रियं परिज्मनारूपाचरत ।

ऋता वनथा अक्तुभिः ॥ १४ ॥

14. *Yuvoruṣā anu śriyaṁ pariḥmanorupācarat.  
Ṛtā vanatho aktubhiḥ.*

Ashvins, inspiring and protective powers of nature and humanity, ever on the move like the sun and moon, let the dawn of light and joy follow upon your beauty and glory. High-priests of truth and universal law, shine, illuminate and create the joy of life by nights and days.

उभा पिबतमश्विनाभा नः शम' यच्छतम ।

अविदियाभिरूतिभिः ॥ १५ ॥

15. *Ubhā pibatamaśvinobhā naḥ śarma yacchatam.  
Avidriyābhirūtibhiḥ.*

Ashvins, powers of protection and inspiration, both of you drink the delight of life and protect its sanctity, and, with relentless actions and modes of defence, give us the peace and well-being of happy settlement.

**Mandala 1/Sukta 47***Ashvinau Devate, Praskanva Kanva Rshi*

अ॒यं वां॑ म॒धु॒मत्त॑मः सु॒तः सा॒मं ऋ॒तावृ॑धा ।  
 त॒म॒श्वि॒ना पि॒बतं॑ ति॒राअ॒ह्न्यं ध॒त्तं रत्नानि॑ द्वा॒शुष॑ ॥ १ ॥

1. *Ayam vāṁ madhumattamaḥ sutaḥ soma ṛtāvṛdhā.  
 Tamaśvinā pibataṁ tiroahnyam dhattaṁ ratnāni  
 dāśuṣe.*

Ashvins, brilliant powers like the sun and moon, promoters of light and truth, science and industry, this is the sweetest soma distilled for you so far till yesterday. Taste it and enjoy it and bring the jewels for the generous man of yajnic charity.

त्रि॒व॒न्धुर॑णं त्रि॒वृ॒ता सु॒प॒शासा॑ रथ॒ना या॑तमश्विना ।  
 क॒ण॒वासा॑ वां ब॒र्ह्य कृ॑ण्वन्त्यध्व॒र तषां॑ सु शृ॒णु॒तं ह॒वम॑ ॥ २ ॥

2. *Tribandhureṇa trivṛtā supeśasā rathenā yātamaśvinā.  
 Kaṇvāso vāṁ brahma kṛṇvantya-dhvare  
 teṣāṁ su śṛṇutaṁ havam.*

Ashvins, brilliant scholars of science and technology, come by three-stage, three armoured, beautifully structured chariot. The geniuses study and advance universal knowledge for you in scientific yajna. Listen to their prayers, accept their holy call.

अश्वि॒ना म॒धु॒मत्त॑मं पा॒तं सा॒ममृ॑तावृधा ।  
 अथा॒द्य द॑स्त्रा॒ वसु॑ बि॒भ॒ता रथ॑ द्वा॒श्वान्स॑मुप॒ गच्छ॑तम ॥ ३ ॥

3. *Aśvinā madhumattamaṁ pātaṁ somamṛtāv-ṛdhā.  
 Athādyā dasrā vasu bibhratā rathe dāśvāṁsa-  
 mupa gacchatam.*

Ashvins, powerful like the sun and wind,

extenders of the bounds of natural knowledge, taste and protect the sweetest soma of yajnic joy and prosperity of humanity. And, O destroyers of enemies, come to the generous man of charity, to-day, bearing in your charity the wealth of the world.

त्रिषधस्थ ब्रह्मिषि विश्ववदसा मध्वा यज्ञं मिमि तम ।

कण्वासा वां सुतसामा अभिद्यवा युवां हवन्त अश्विना ॥ ४ ॥

4. *Triṣadhasthe barhiṣi viśvavedasā madhvā yajñam mimikṣatam. Kaṇvāso vām sutasomā abhidyavo yuvām havante aśvinā.*

Ashvins, masters of universal knowledge and creators of the world's wealth, in the three-stage yajnic house of space—on the earth, across the skies and over the heavens—try to conduct and enrich the yajna with honeyed fragrances. Brilliant sages who have distilled the soma for you call you up to the heavens.

याभिः कण्वमभिष्टिभिः पारवतं युवमश्विना ।

ताभिः ष्वस्माँ अवतं शुभस्पती पातं साममृतावृधा ॥ ५ ॥

5. *Yābhiḥ kaṇvam abhiṣṭibhiḥ prāvataṁ yuvamaśvinā. Tābhiḥ śvasmāñ avataṁ śubhaspatī pātaṁ somam ṛtāvṛdhā.*

Ashvins, universal harbingers of light and knowledge, defenders of good and promoters of Truth and Law, by the cherished plans and noble desires by which you protect and promote the sagely scholar, protect us too and promote the beauty and glory of the world.

सुदासं दस्त्रा वसु बिभता रथ पृ ताँ वहतमश्विना ।

रथिं समुदादुत वाँ दिवस्पयस्म धत्तं पुरुस्पृहम् ॥ ६ ॥

6. *Sudāse dasrā vasu bibhratā rathe pṛkṣo vahata-maśvinā. Rayiṁ samudrāduta vā divasparyasme dhattaṁ purusprham.*

Ashvins, harbingers of light and prosperity, destroyers of enemies, who ride the well-piloted chariot and bring wealth and abundance for the man of generosity, come bearing universally desired honour and excellence of wealth from the sea and sky and also from the heavens.

य ासत्या परावति यद्वा स्था अधि तुवश ।  
अता रथेन सुवृता न आ गतं साकं सूर्यस्य रश्मिभिः ॥ ७ ॥

7. *Yannāsatyā parāvati yadvā stho adhi turvaśe. Ato rathena suvr̥tā na ā gataṁ sākāṁ sūryasya raśmibhiḥ.*

Ashvins, friends of truth and humanity, whether you live and operate far off in a distant place or you rule close by over noble people of dedication, all the same come by the beautiful flying chariot alongwith the rays of the sun.

अवाञ्चा वां सप्तया ध्वरश्रिया वहन्तु सवनदुप ।  
इषं पृञ्चन्ता सुकृत सुदानव आ ब्रहिः सीदतं नरा ॥ ८ ॥

8. *Arvāñcā vāṁ saptayo dhvaraśriyo vahantu savanadupa. Iṣaṁ pṛñcantā sukr̥te sudānava ā barhiḥ sīdataṁ narā.*

Ashvins, brilliant creative powers of humanity and nature, may your horses of the speed of the dawn bring you hither close to the beauties and glories of yajna in the sessions. Bearing food, energy and excellence for the generous people of noble yajnic action, come by

the chariot and grace the yajna on earth and in space.

तन॑ नास॒त्या ग॑तं॒ रथ॑न॒ सू॒र्या॑त्व॒चा । य॒न् श॒श्व॑द्दृ॒हृथु॑दा॒शुष॑  
वसु॑ म॒ध्वः॒ साम॑स्य पी॒तय॑ ॥ ९ ॥

9. *Tena nāsatyā gataṁ rathena sūryatvacā. Yena śaśvadūhathurdāśuṣe vasu madhvaḥ somasya pītaye.*

Ashvins, ever true and dedicated to the light of truth, come by that very chariot of sunbeams by which you always bear and bring the wealth of life for the man of charity, for the taste and protection of the honeyed soma of yajnic glory.

उ॒क्थ॑भि॒र्वाग॑व॒स पु॒रू॒वसू॑ अ॒कश्च॑ नि ह॒याम॑ह ।  
श॒श्व॑त्क॒र्णवा॑नां॒ स॒दसि॑ पि॒य हि॒ कं॒ सामं॑ प॒पथु॑र॒श्विना॑ ॥ १० ॥

10. *Ukthebhirarvāgavase purūvasū arkaiśca ni hvayāmahe. Śaśvat kaṇvānām sadasi priye hi kaṁ somaṁ papathuraśvinā.*

Ashvins, harbingers of light and power like the sun and wind, lords of abundant wealth among the wise, with songs of praise and sacred words of prayer we invoke and invite you to the distinguished house of eminent scholars and leaders, in faith and love, for our protection and advancement here. Come, and then enjoy the comfort and have a taste of somaic ecstasy for ever without satiety.

## Mandala 1/Sukta 48

*Usha Devata, Praskanva Kanva Rshi*

स॒ह वा॒मन॑ न उ॒षा॒ व्यु॑च्छा दु॒हित॑दिवः ।

स॒ह द्यु॑म॒न्नं बृ॒हता॑ वि॒भावरि॑ रा॒या द॑वि॒ दास्व॑ती ॥ १ ॥

1. *Saha vāmena na uṣo vyucchā duhitardivaḥ.  
Saha dyumnena bṛhatā vibhāvāri rāyā devi  
dāsvatī.*

Glorious dawn, daughter of heaven, come with splendour, come with majesty. Lady of light, generous giver, come with infinite wealth, shine forth and inspire us with fresh lease of life and joy.

अश्वावतीगामतीविश्वसुविदा भूरि च्यवन्त वस्तव ।

उदीरय पति मा सूनृता उषश्चाद् राधा मघानाम ॥ २ ॥

2. *Aśvāvatīrgomatīrviśvasuvido bhūri cyavanta  
vastave. Udīraya prati mā sūnṛtā uṣāscoda rādho  
maghonām.*

The abundant lights of the dawn, blest with sun-rays and the speed of divine energy, move to the earth to usher in the morning and stir their cows and horses to start their day, as the sunrays illuminate the world. O dawn, bring me the blessed voice of truth. Inspire the munificence of the rich to charity and social creativity.

उवासाषा उच्छाच्च नु दवी जीरा रथानाम ।

य अस्या आचरणेषु दधिर समुद न श्रवस्यवः ॥ ३ ॥

3. *Uvāsoṣā ucchācca nu devī jīrā rathānām. Ye asyā  
ācaraṇeṣu dadhrire samudre na śravasyavaḥ.*

As the brilliant dawn arrives and shines in splendour, it sets the wheels of life's chariots in motion. On its arrival the yogis concentrate their minds in meditation as rich merchants send their ships over the sea. (As the sea is vast for the ships, so is the Divine presence vast for the yogi's mind.)



उषा य त प यामेषु युञ्जत मना दानाय सूरयः ।

अत्राह तत्कण्व एषां कण्वतमा नाम गृणाति नृणाम ॥ ४ ॥

4. *Uṣo ye te pra yāmeṣu yuñjate mano dānāya sūrayaḥ. Atrāha tat kaṇva eṣāṁ kaṇvatamo nāma grṇāti nrṇām.*

Usha, O lady of divinity, blessed are those brave and brilliant spirits who, during your revelations of the light, concentrate their mind in meditation on the divine presence to surrender it back to mother Prakrti in the state of Kaivalya here itself in this life. And surely here itself in this life, of all these men, that is the wisest sage of the wise sages who chants and realises the sacred Name OM which is the direct sound symbol of the Lord.

आ घा याषव सूनयुषा याति पभुञ्जती ।

जरयन्ती वृजनं पद्वदीयत उत्पातयति पणि णः ॥ ५ ॥

5. *Ā ghā yoṣeva sūnaryuṣā yāti prabhuñjatī. Jarayantī vrjanam padvadīyata utpātayati paṇiṣaḥ.*

Like a beautiful young maiden walks the dawn majestically (across the skies and over the earth), energising, exciting, exhorting, filling the sky with new light and life, calling out the humans and animals to move and the birds to fly away.

वि या सृजति समनं व्यथिनः पदं न वत्यादती ।

वया नकिष्ट पप्तिवांस आसत व्युष्टा वाजिनीवति ॥ ६ ॥

6. *Vi yā sṛjati samanam vyarthinaḥ padaṁ na vetyodatī. Vayo nakiṣṭe paptivāṁsa āsate vyuṣṭau vājinīvati.*

The silent and brilliant dawn replete with energy stirs up and inaugurates the battles of existence. Refreshing, and sprinkling, as if, the paths of the seekers with holy waters, it guides them to their goals. The birds that fly soar in the splendour of its light.

एषायुक्त परावतः सूर्यस्यादर्यनादधि ।

शतं रथभिः सुभगाषा इयं वि यात्यभि मानुषान ॥ ७ ॥

7. *Eṣāyukta parāvataḥ sūryasyodayanādadhi. Śataṁ rathebhiḥ subhagoṣā iyaṁ vi yātyabhi mānuṣān.*

This dawn, clad in wealth and splendour, saddles her horses long before sunrise and, by a hundred chariots, comes and joins the world of humanity and engages them in their activity.

विश्वमस्या नानाम् च ऽसु जगज्ज्यातिष्कृणाति सूनरी ।

अप द्वषा मघानीं दुहिता दिव उषा उच्छदप स्त्रिधः ॥ ८ ॥

8. *Viśvamasyā nānāma cakṣase jagaj jyotiṣkṛṇoti sūnarī. Apa dveṣo maghonī duhitā diva uṣā ucchadapa sridhaḥ.*

The whole world bows in homage to this dawn. Noble guide and leader, it brings the light of the world for all so that they may see the glory of the universe. Daughter of light Divine, Queen of wealth and splendour, it lights up and life drives out the darkness of jealousy and throws off the violence of enmity.

उष आ भाहि भानुना चन्दणं दुहितदिवः ।

आवहन्ती भूयस्मभ्यं साभगं व्युच्छन्ती दिविष्टिषु ॥ ९ ॥

9. *Uṣa ā bhāhi bhānunā candreṇa duhitardivaḥ.  
Āvahanī bhūryasmabhyam saubhagam vyu-  
cchanī diviṣṭiṣu.*

O Dawn, daughter of the light of heaven, come and shine with the beauty of the moon and splendour of the sun, bearing for us all plenty of good fortune and brilliant success in our sacred programmes.

विश्वस्य हि पाणानं जीवनं त्व वि यदुच्छसि सूनरि ।  
सा ना रथेन बृहता विभावरि श्रुधि चित्रामघ हवम ॥ १० ॥

10. *Viśvasya hi prāṇanam jīvanam tve vi yaducchasi  
sūnari. Sā no rathena br̥hatā vibhāvāri śrudhi  
citrāmaghe havam.*

O Dawn, leading light of humanity, when you shine in splendour, you hold the breath and life of the world in you. The same, lady of light, harbinger of wondrous wealth and good fortune, come by your magnificent chariot and listen to our prayer.

उषा वाजं हि वंस्व यश्चित्रा मानुष जन ।  
तना वह सुकृता अध्वराँ उप य त्वा गृणन्ति वह्नयः ॥ ११ ॥

11. *Uṣo vājam hi vaṁsya yaścitra mānuṣe jane. Tenā  
vaha sukṛto adhvārāñ upa ye tvā gr̥ṇanti  
vahnayaḥ.*

O Dawn, Light Divine, accept and enlighten whatever best and noblest food, energy and wealth is in the world of humanity and, by that, lead our fires and performers of yajna, who sing in praise of your glory, close to the sacred acts of love and piety in non-violent yajnas.

विश्वान्दवाँ आ वह सामपीतय न्तरि ादुषस्त्वम ।

सास्मासु धा गामदश्वावदुक्थ्यमुषा वाजं सुवीयम ॥ १२ ॥

12. *Viśvān devāñ ā vaha somapītaye'ntarikṣāduṣastvam. Sāsmāsu dhā gomadaśvāvadukthyamuṣo vājaṃ suvīryam.*

Light of Divinity, you bring us from the skies all the divine powers and energies of the world to partake of the soma of our yajna and vest in us the best of food, energy and virility of the early morning which may give us admirable wealth of sense and mind, speed and agility, and plenty of cows and horses.

यस्या रुशन्ता अचयः पति भदा अदृ त ।

सा ना रयिं विश्ववारं सुपशसमुषा ददातु सुगम्यम ॥ १३ ॥

13. *Yasyā ruśanto arcayah pratibhadrā adṛakṣata. Sā no rayiṃ viśvavāraṃ supeśasamuṣā dadātu sugmyam.*

That light of Divinity whose bright and blazing lights of bliss shine for us to see and which dispel the darkness of the night and ignorance, may that dawn of light give us the wealth of life, universal, beautiful and auspicious.

य चिद्धि त्वामृषयः पूव ऊतय जुहूर वस महि ।

सा नः स्तामौ अभि गृणीहि राधसाषः शुक्रण शाचिषा ॥ १४ ॥

14. *Ye ciddhi tvāmṛṣayah pūrva ūtaye juhūre'vase mahi. Sā naḥ stomāñ abhi gṛṇīhi rādhasoṣaḥ śukreṇa śociṣā.*

Great and Blessed Light of Divinity, whom the saints and seers of ancient and eternal vision and wisdom

invoked and invoke for the sake of protection and advancement, may you, the same lady of light, listen and approve our songs of praise and prayer with gifts of light, action and wealth of success and prosperity.

उषा यद्द्य भानुना वि द्वारावृणवा दिवः ।  
प ना यच्छतादवृकं पृथु च्छदिः प दवि गामतीरिषः ॥ १५ ॥

15. *Uṣo yadadya bhānunā vi dvārāvṛṇavo divaḥ.  
Pra no yacchatādavrkaṁ pṛthu cchardih pra  
devi gomatīriṣaḥ.*

Light of Divinity, since you have opened the doors of the light of heaven at the dawn today, bless us now with a spacious home of love and peace free from violence and the gift of food and energy, mind and sense of the Divine, and plenty of land and cows.

सं ना राया बृहता विश्वपशसा मिमि वा समिळाभिरा ।  
सं द्युम्ननं विश्वतुराषा महि सं वाजवाजिनीवति ॥ १६ ॥

16. *Sam no rāyā bṛhatā viśvapeśasā mimikṣvā  
samiḷābhirā. Sam dyumnena viśvaturōṣo mahi  
sam vājairvājinīvati.*

Light of Divinity, great mistress of the dawn of power and energy, bless us with the wealth of life, great, beautiful and universal, food and energy, dynamic knowledge, action and splendour, and vision of the Divine Word and beauty of the earth.

### Mandala 1/Sukta 49

*Usha Devata, Praskanva Kanva Rshi*

उषा भदभिरा गहि दिवश्चिदाचनादधि ।  
वहन्त्वरुणप्सव उप त्वा सामिना गृहम ॥ १ ॥

1. *Uṣo bhadrebhirā gahi divaścid rocanādadhi.  
Vahantvaruṇapsava upa tvā somino gṛham.*

O Divine light of the Dawn, come with auspicious living energy from the top of refulgent heaven, and may the red beams of splendour, we pray, carry the creative energy to the yajnic home of the lover of Soma.

सुप॑शांसं सु॒खं रथं॑ यम॒ध्यस्था॑ उष॒स्त्वम ।  
तना॑ सुश्रव॒सं ज॒नं पावा॒द्य दु॑हितदिवः ॥ २ ॥

2. *Supeśasaṁ sukhaṁ rathaṁ yamadhyasthā  
uṣastvam. Tenā suśravasaṁ janam prāvādya  
duhitardivaḥ.*

Daughter of Heaven, blessed dawn, by the refulgent beautiful and luxurious comfortable chariot you ride, protect and promote this morning the man dedicated to the Word Divine who loves to eat the holy food of yajna.

वय॑श्चित्त प॒तत्रि॑णा द्वि॒पच्चतु॑ष्पदजुनि ।  
उषः॑ पार॑ वृ॒तूर॑नु दि॒वा अ॒न्त॑भ्य॒स्पारि॑ ॥ ३ ॥

3. *Vayaścitte patatriṇo dvipaccatuspadarjuni.  
Uṣaḥ prārannṛtuñranu divo antebhyaspari.*

Blessed Dawn, fiery messenger of light and life, may humans and animals as the birds of flight, we pray, rise and reach unto the bounds of heaven in pursuance of the time and seasons of your arrival.

व्यु॒च्छन्ती॑ हि र॒श्मि॒भिवि॑श्वमा॒भासि॑ रा॒च॒नम ।  
तां त्वामु॑षवसू॒यवा॑ गी॒भिः क॒ण्वा अ॒हूष॑त ॥ ४ ॥

4. *Vyucchantī hi raśmibhirviśvamābhāsi rocanam.  
Tām tvāmuṣarvasūyavo gīrbhiḥ kaṇvā ahūṣata.*

Illuminating and revealing this world of beauty with the rays of light, you shine in glory and divine majesty. Lady of light, daughter of heaven, O Dawn, saints and sages of vision and wisdom devoted to life of the earth and her children celebrate you in songs of adoration and dedication.

### Mandala 1/Sukta 50

*Surya Devata, Praskanva Kanva Rshi*

उदु त्यं जातवदसं द्रवं वहन्ति कृतवः ।

दृश विश्वाय सूयम ॥ १ ॥

1. *Udu tyam jātavedasam devam vahanti ketavaḥ.  
Dṛśe viśvāya sūryam.*

The rays of the sun (like the banners of a mighty monarch) carry the brilliance of light revealing the omnipresence of the omniscient Lord Supreme of the universe.

अपु त्य तायावा यथा न त्रा यन्त्यक्तुभिः ।

सूराय विश्वच अस ॥ २ ॥

2. *Apa tye tāyavo yathā nakṣatrā yantyaḥktubhiḥ.  
Sūrāya viśvacakṣase.*

And, as thieves of the night steal away at dawn, so do all those stars steal away along with the darkness of the night so that the world may see only the sun, lord supreme of the heavens.

अदृश्रमस्य कृतवा वि रश्मया जनाँ अनु ।

भाजन्ता अग्रया यथा ॥ ३ ॥

3. *Adrśramasya ketavo vi raśmayo janāñ anu.  
Bhrājanto agnayo yathā.*

O that I could see the banners of the Lord of sunbeams, the rays of the sun, alongwith the other people, blazing like the explosions of fire in heaven.

तरणि॒वि॒श्वद॑शता॒ ज्याति॒ष्कृद॑सि॒ सूर्य ।  
वि॒श्व॒मा भा॑सि॒ रा॒च॒न॒म ॥ ४ ॥

4. *Taraṇirviśvadarśato jyotiṣkṛdasi sūrya.  
Viśvamā bhāsi rocanam.*

O Sun, light of the world, creator of light and Light Itself, it is you alone who light the lights of the universe and reveal the wondrous worlds of beauty and glory. You are the saviour, you are the redeemer, taking us across the seas of existence.

प॒त्यङ् द॒वानां॑ वि॒शः प॒त्यङ्ङु॒दधि॑ मानु॒षान् ।  
प॒त्यङ् वि॒श्वं स्व॑दृ॒श ॥ ५ ॥

5. *Pratyañdevānāṃ viśaḥ pratyaññudeṣi mānuṣān.  
Pratyañ viśvaṃ svaḍṛṣe.*

Lord Light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence directly in their heart and soul so that the world may see the light divine directly through their experience.

यना॑ पाव॒क् च॑ िसा॒ भुर्ण॑यन्तं॒ जनाँ॑ अनु॒ ।  
त्वं व॑रुण॒ पश्य॑सि ॥ ६ ॥

6. *Yenā pāvaka cakṣasā bhuraṇyantam janāñ anu.  
Tvam varuṇa paśyasi.*



Lord purifier and sanctifier, with the eye with which you watch the mighty world of dynamic activity and humanity holding everything in equipoise, with the same kind and benign eye watch and bless us.

वि द्याम॑षि रज॒स्पृथ्व॑हा मिमा॒ना अ॒क्तुभिः॑ ।

पश्य॑ञ्जन्मानि सू॒य ॥ ७ ॥

7. *Vi dyāmeṣi rajaspr̥thvahā mimāno aktubhiḥ.  
Paśyañjanmāni sūrya.*

O sun, watching the species of various forms and traversing and measuring the wide worlds of existence by days and nights, you move to the regions of light and heaven. So may the Lord of Light Supreme, we pray, watch us, guard us and sustain in measure our life and actions through successive lives and births.

स॒प्त त्वा॑ ह॒रिता॒ रथ॑ वह॒न्ति दे॒व सू॒य ।

शा॒चिष्क॑शं वि॒च ण ॥ ८ ॥

8. *Sapta tvā harito rathe vahanti deva sūrya.  
Śociṣkeśaṁ vicakṣaṇa.*

O sun, self-refulgent lord of blazing flames and universal illumination, seven are the colourful lights of glory which like seven horses draw your chariot of time across the spaces. In the same way, seven are the chhandas, metres, which reveal the light of Divinity in the sacred voice of the Veda.

अ॒युक्त॑ स॒प्त शु॒न्ध्यु॒वः सू॒रा रथ॑स्य न॒प्त्यः॑ ।

ताभि॑याति॒ स्वयु॑क्तिभिः ॥ ९ ॥

9. *Ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ.  
Tābhiryāti svayuktibhiḥ.*

The sun, bright and illuminant, yokes the seven pure, immaculate, purifying and infallible sunbeams like horses to his chariot of motion, and with these self-yoked powers moves on across the spaces to the regions of light.

So does the Lord of the Universe with His laws and powers of Prakṛti move the world like His own chariot of creative manifestation.

उद्धयं तमसस्परि ज्यातिष्यन्त उत्तरम ।

द्वं दवत्रा सूयमगन्म ज्यातिरुत्तमम ॥ १० ॥

10. *Udvayam tamasaspari jyotiṣṣyanta uttaram.*  
*Devam devatrā sūyamaganma jyotiruttamam.*

Let us rise beyond the dark seeing the light higher and still higher and reach the sun, the highest light and Lord Supreme of the divinities of the universe.

उद्यद्य मित्रमह आराहृत्तरां दिवम ।

हृदागं मम सूय हरिमाणं च नाशय ॥ ११ ॥

11. *Udyannadya mitramaha ārohannuttarām divam.*  
*Hṛdagaṁ mama sūrya harimāṇam ca nāśaya.*

O sun, greatest friend for the health of life, risen to day and rising higher to the regions of light, destroy my heart's ailment and consumptive disease of the body.

शुकषु म हरिमाणं रापणाकासु दध्मसि ।

अथा हारिद्रवेषु म हरिमाणं नि दध्मसि ॥ १२ ॥

12. *Śukeṣu me harimāṇam ropañākāsu dadhmasi.*  
*Atho hāridraveṣu me harimāṇam ni dadhmasi.*

Our consumptive and bilious diseases we

attribute to abuse, fear, infatuation, schizophrenia, infect any severe mental disturbance, and for cure we assign these to green and yellow birds, and green and yellow fluids, soma, sandal, acasia sirissa and turmeric, and close it with cicatrix.

उदगादयमादित्या विश्वं सहसा सह ।

द्विषन्तं मह्यं रन्धयन्मा अहं द्विषत रधम ॥ १३ ॥

13. *Udagādayamādityo viśvena sahasā saha. Dviṣantaṁ mahyaṁ randhayanmo ahaṁ dviṣate radham.*

There arises this sun with all the light and power and glory of the world, scorching and burning off whatever is negative and injurious to me. O Lord of Light and Glory of power, I pray I may never be subjected to the jealous and the destructive forces of life.

## Mandala 1/Sukta 51

*Indra Devata, Angirasa Savya Rshi*

अभि त्यं मषं पुरुहूतमृग्मियमिन्दं गीभिमदता वस्वा  
अणवम । यस्य द्यावा न विचरन्ति मानुषा भुज मंहिष्ठमभि  
विपमचत ॥ १ ॥

1. *Abhi tyam meṣam puruhūtam ṛgmiyam indram gīrbhirmadatā vasvo arṇavam. Yasya dyāvo na vicaranti mānuṣā bhuje maṁhiṣṭham abhi vipram arcata.*

Worship Indra, lord of power and glory, destroyer of enemies. Celebrate and exhilarate Him who is generous and virile, universally invoked and

honoured, master of the Rks, wielder of wealth, deep as ocean, greatest of the great, and lord of knowledge and wisdom. People roam around Him, approach and meditate on His presence for a vision and experience of the presence as the rays of the sun do homage to their source and master.

अ॒भीम॑वन्वन्त्स्वभि॒ष्टिमू॑तया॒ न्तरि॑ ऽपां॒ तवि॑षी॒भिरा॑वृतम ।  
इन्द्रं॑ द॒ तास॑ ऋ॒भवा॑ मद॒च्युतं॑ श॒तक॑तुं॒ जव॑नी॒ सूनृ॑तारु॒हत ॥ २ ॥

2. *Abhīmavanvantsvabhiṣṭimūtayō 'ntarikṣaprāṁ taviṣībhirāvṛtam. Indraṁ dakṣāsa ṛbhavo madacyutaṁ śatakraṭum javanī sūnṛtāruhat.*

Powers of protection, expertise and excellence shower love and honour on Indra, lord of power and glory, giver of desire, pervasive and blazing in the skies, clad in his own might and splendour, giver of showers of joy and hero of a hundred noble acts of creation. And may the youthful and inspiring voice of Eternal Truth see him rise to the heights.

त्वं गा॒त्रमङ्गि॑राभ्या॒ वृणा॒रपा॒तात्र॑य॒ श॒तदु॑र॒षु गा॒तुवित॑ ।  
स॒सनं॑ चि॒द्विम॑दाया॒वहा॑ वस्वा॒जावदि॑ वावसा॒नस्य॑ न॒तर्य॑न ॥ ३ ॥

3. *Tvaṁ gotramaṅgirobyho 'vṛṇorapotātraye śata-dureṣu gātuvit. Sasena cidvimadāyāvaho vasvājāvadriṁ vāvasānasya nartayan.*

Indra, you open up the cloud-showers for the sake of pranic energies. Lord of the earth and master of motion and dominions of the earth, you open up a hundred outlets into wealth for the alleviation of want and threefold suffering of body, mind and soul. You bear wealth and comfort with food and energy for joy of the

people in a state of sobriety. And reeling the dense forces of the overwhelming enemy into confusion, you throw off the adversaries in battle.

त्वमपामपिधानावृणारपा धारयः पवत दानुमद्वसु । वृत्रं  
यदिन्द्र शवसावधीरहिमादित्सूर्यं दिव्याराहया दृश ॥ ४ ॥

4. *Tvamapāmabhidhānāvṛṇorapā’dhārayaḥ parvate dānumad vasu. Vṛtram̐ yadindra śavasāvadhīrahim ādit sūryam̐ divyārohayo dṛṣe.*

The vapours hold up the wealth of waters in the cloud. Indra, you open up the cloud-hold of waters when you break up the cloud with the thunderbolt. And then you raise up the divine and brilliant sun high up in space for the world to see.

त्वं मायाभिरप मायिना धमः स्वधाभिय अधि शुमा-  
वजुह्वत । त्वं पिपानृमणः पारुजः पुरः प ऋजिश्वानं  
दस्युहत्येष्वा-विथ ॥ ५ ॥

5. *Tvam̐ māyābhirapa māyino’dhamahḥ svadhābhiryē adhi śuptāvajuhvata. Tvam̐ piprornṛmaṇaḥ prārujaḥ puraḥ pra ṛjiśvānam̐ dasyuhatyēṣvāvitha.*

With your intelligence and tactics, blow off the cunning fellows of wicked designs, who cheat the sleeping unwary people and who offer the oblations into their own mouth. Admirable hero, pride of all, break down the forts of the demons, and in the conflicts of good and evil, protect those who follow the paths of rectitude.

त्वं कुत्सं शुष्णहत्येष्वाविथारन्धया तिथिग्वायु शम्बरम ।  
महान्तं चिदबुदं नि कमीः पदा सनाद्व दस्युहत्याय  
जज्ञिष ॥ ६ ॥

6. *Tvaṃ kutsaṃ śuṣṇahatyēṣvāvithārandhayo'-tithigvāya śambaram. Mahāntaṃ cidarbudaṃ ni kramiḥ padā sanādeva dasyuhatyāya jajñiṣe.*

In the battles against exploiters and destroyers, protect the men and materials of defence. Destroy the demon and the highway man for the safety of travellers. Crush with your feet the great serpentine bubbles of poison. You always rise and stand for the destruction of the wicked enemies.

त्व विश्वा तविषी स॒ध्यग्धि॒ता तव॒ राधः॑ साम॒पी॒थाय॑ ह॒षत ।  
तव॒ वज॑श्चिकित॒ ब॒ह्वाहि॒ता वृ॒श्चा शत्रा॑र॒व विश्वा॑नि  
वृ॒ष्ण्या॑ ॥ ७ ॥

7. *Tve viṣvā taviṣī sadhrayagghitā tava rādhaḥ somapīthāya harṣate. Tava vajrāscikite bāhvorhito vṛścā śatrorava viśvāni vṛṣṇyā.*

In you is concentrated all the force and power together with your love of service. Your wealth, power and success exhilarates the lover of soma-yajna. Your thunderbolt in hand is held for the enlightened. Protect all the powers of generosity, as you destroy all the inimical negativities.

वि जा॒नी॒ह्याय॑न्य च॒ दस्य॑वा ब॒हिष्म॑त र॒न्ध्या॑ शास॒दव॑तान ।  
शाकी॑ भव॒ यज॑मानस्य चादि॒ता विश्वा॑त्ता तं स॒ध॒माद॑षु  
चाक॑न ॥ ८ ॥

8. *Vi jānīhyāryānye ca dasyavo barhiṣmate randhaya śāsadvratān. Śākī bhava yajamānasya coditā viśvettā te sadhamādeṣu cākana.*

Know the good, know the evil too, eliminate the wicked, for the sake of the man of yajnic action.

Ruling over and controlling the lawless, be a source of strength and inspiration for the yajamana. May all your actions in yajnas and pious homes be for success of the good. This is my prayer and earnest desire.

अनुवताय रन्धय ष्वतानाभूभिरिन्दः श्नुथय नाभुवः ।  
वृद्धस्य चिद्धता द्यामिन त्तुः स्तवाना व्रमा वि जघान  
सन्दिहः ॥ ९ ॥

9. *Anuvratāya randhayannapavratānābhūbhiri-ndraḥ śnathayannanābhuvah. Vṛddhasya cid vardhato dyāminakṣataḥ stavāno vamro vi jaghāna sandihah.*

Subduing the lawless for the law-abiding, fixing the traitors by proper acts of the patriots, appreciating and honouring the seniors, the progressive, and the growing and rising ones to the heights of knowledge and light of heaven, rejecting the scoffers and eliminating the skeptics, Indra, ruler, fighter and saviour marches on.

त द्यत्त उशना सहसा सहा वि रादसी म्ज्मना बाधत् शवः ।  
आ त्वा वातस्य नृमणा मनायुज आ पूयमाणमवह अभि  
श्रवः ॥ १० ॥

10. *Takṣad yat ta uśanā sahasā saho vi rodasī majmanā bādgate śavah. Ā tvā vātasya nṛmaṇo manoyuja ā pūyamāṇam avahannabhi śravah.*

Ushana, power of love and honour, with courage and dignity tempered and sharpened, your valour and grandeur, and your valour and splendour with its speed and sharpness bounds the heaven and earth. Indra, admirable hero of humanity, may the currents of wind

fast as mind elevate you, lord of fulfilment, and amply fulfilled, may they carry your fame to the heavens.

मन्दिष्ट॒ यदु॒शनं॑ का॒व्य सचाँ॑ इ॒न्दा व॒ङ्क्व व॒ङ्क्व॒तराधि॑ तिष्ठति ।  
उ॒गा य॒यिं निर॒पः स्ना॒तसा॑सृ॒ज्द्वि शु॒ष्णास्य॑ दृंहिता ए॒र॒॒य॒त्पुरः॑ ॥ ११ ॥

11. *Mandiṣṭa yaduśane kāvye sacāñ indro vaṅkū vaṅkutarādhi tiṣṭhati. Ugro yayim nirapaḥ srotasāsṛjadvi śuṣṇasya dṛñhitā airayat puraḥ.*

Indra, most rejoicing and specially delighting in the exciting exhortations of the poets, with his own essential force and versatile perception of the crooked, rules over the crooked and the wicked. And, just as the sun breaks the cloud and drains out the vapours in floods of rain, so does he, bright and blazing with passion, advance upon the strongholds of the social suckers, breaks open their dens and marches ahead with his noble exploits great as the sun's.

आ स्मा॒ रथं॑ वृष॒पाण॑षु तिष्ठसि शा॒या॒तस्य॑ प॒भृता॒ यषु॑  
मन्दि॑स । इ॒न्द॒ यथा॑ सु॒तसा॑मषु चा॒कना॑ न॒वाणं॑ श॒लाक॑मा  
रा॒हस॑ दि॒वि ॥ १२ ॥

12. *Ā smā ratham vṛṣapāṇeṣu tiṣṭhasi śāryātasya prabhṛtā yeṣu mandase. Indra yathā sutasomeṣu cākano'narvāṇaṁ slokam ā rohase divi.*

Indra, in the soma-celebrations of humanity you ride the chariot of glory won by the brave and the intelligent and rejoice in the celebrations. And as you rejoice in the delightful celebrations of blessed achievements, you pilot the celestial car worthy of praise and ascend to the heights of heaven.



अददा अर्भी महत वचस्यव क् तीवत वृचयामिन्द सुन्वत ।  
मनाभवा वृषणश्वस्य सुकता विश्वत्ता त् सर्वनषु  
पवाच्या ॥ १३ ॥

13. *Adadā arbhām mahate vacasyave kakṣīvate  
vṛcayāmindra sunvate. Menābhavo vṛṣaṇaśva-  
sya sukrato viśvet tā te savaneṣu provācyā.*

Indra, wondrous lord of science and vision, knowledge and power, you gave just a limited amount of new knowledge of analytical and creative technology in short indicative formulae to the distinguished and dexterous man of discipline keen to listen and create. And that word of yours, generous lord of noble yajnic action, became worthy of proclamation and celebration in world meets for eminent achievements. Generous lord of vision and wisdom, carry on the order of creation.

इन्द्रा अश्रायि सुध्या निरक् पजषु स्तामा दुया न यूपः ।  
अश्वयुगव्यू रथयुवसूयुरिन्द्र इदायः यिति पयन्ता ॥ १४ ॥

14. *Indro aśrāyi sudhyo nireke pajreṣu stoma duryo  
na yūpaḥ. Aśvayurgavyū rathayurvasūyurindra  
idrāya kṣayati prayantā.*

Indra, lord of power and governance, who invites and maintains high intellectuals in the study and practical programmes of definite sciences has his reputation among people as sure and prominent as a column at the door or a sacrificial post in the yajna. Progressive and advancing, developing the wealth of cows, lands and intellectuals, horses and other modes of fast communication, chariots and other modes of travel and transport, he augments, manages and rules over all forms of national wealth and takes the country

forward.

इदं नमो वृषभाय स्वराज सत्यशुष्माय तवस वाचि ।  
अस्मिन्द वृजन् सर्ववीराः स्मत्सूरिभिस्तव शमन्त-  
स्याम ॥ १५ ॥

15. *Idam namo vṛṣabhāya svarāje satyaśuṣmāya tavase'vāci. Asminindra vṛjane sarvavirāḥ smat sūribhistava śarmantsyāma.*

This salutation in words of homage is offered to Indra, lord virile of generosity, sovereign lord of indestructible power, universal protector, so that, O Lord Adorable, in this world we may live in happy homes, blest with brave children, in the company of high and sagely intellectuals.

## Mandala 1/Sukta 52

### *Indra Devata, Angirasa Savya Rshi*

त्यं सु मषं महया स्वविदं शतं यस्य सुभ्वः साकमीरत ।  
अत्यं न वाजं हवनस्यदं रथमन्दं ववृत्यामवस सुवृक्तिभिः ॥ १ ॥

1. *Tyam su meṣam mahayā svarvidam śatam yasya subhvaḥ sākamirate. Atyam na vājam havanasydaram rathamendram vavṛtyā mavase suvrkti-bhiḥ.*

Honour that Indra, lord of glory and virile generosity who takes us high to the skies. Hundreds of noble and creative craftsmen together with their expert performance work on and engineer his glorious chariot which can cover the spatial paths across the skies for the sake of protection and defence. I wish I too could fly by that chariot.

स पवता न धरुणष्वच्युतः सहस्रमूतिस्तविषीषु वावृध ।  
इन्द्रा यद वृत्रमवधी दीवृतमुब्ज णीसि जहृषाणा  
अन्धसा ॥ २ ॥

2. *Sa parvato na dharuṇeṣvacyutaḥ sahasramū-  
tistaviṣīṣu vāvṛdhe. Indro yad vṛtramavadhīna-  
dīvṛtamubjannarṇāmsi jarhṛṣāṇo andhasā.*

Unshaken like a mountain within the bounds of its own hold, providing a thousand ways of protection and promotion for life, that Indra, sun/wind/ electric charge, waxes in strength and power when it kills Vritra, breaks the demon cloud holding up the streaming waters, when it releases the showers of rain, and rejoices with the food and energy that it creates through the showers. (So is the ruler for the demons and the people.)

स हि द्वरा द्वरिषु वव ऊधनि चन्द्रबुध्ना मदवृद्धा मनीषिभिः ।  
इन्द्रं तमह्व स्वप्स्यया धिया मंहिष्ठरातिं स हि पप्रिरन्धसः ॥ ३ ॥

3. *Sa hi dvaro dvariṣu vavra ūdhani candrabudhno  
madavṛddho manīṣibhiḥ. Indram tamahve svapa-  
syayā dhiyā mamhiṣṭharātim sa hi paprirandhasaḥ.*

Indra is deep and grave among the serious. In the light of the dawn, he is a cloud of generosity. He is brilliant and blissful as the moon in the firmament. Sober in joy, he is surrounded by sages and intellectuals. With the best of my intelligence and action I invoke and call upon this lord Indra, extremely generous and munificent of food and energy.

आ यं पृणन्ति दिवि सद्बहिषः समुदं न सुभ्वः स्वा  
अभिष्टयः । तं वृत्रहत्य अनु तस्थुरूतयः शुष्मा इन्द्रमवाता  
अहुतप्सवः ॥ ४ ॥

4. *Ā yaṁ pṛṇanti divi sadmabarhiṣaḥ samudraṁ na subhvaḥ svā abhiṣṭayaḥ. Taṁ vṛtrahatye anu tashurūtayaḥ suṣmā indramavātā ahrutap-savaḥ.*

Indra is in his heaven of light and justice. The high-priests sitting on seats of grass in his house of yajna, his own values, his own well-wishers, his own people assist, complete and promote him, Indra who is the ruler, guide and protector, in the same manner in which the lovely streams and mighty rivers join and fill the sea. In his battles against Vritra, clouds of darkness, hoarders of national wealth and natural resources, his fighting forces of defence, powerful, undisturbed and unopposed, straight and sincere in action stand by him and follow him steadfast in the battle.

अभि स्ववृष्टिं मदं अस्य युध्यता रघ्वीरिव पवण संस्रु-  
रूतयः । इन्द्रा यद्वज्री धृषमाणा अन्धसा भिनद वलस्य  
परिधीरिव त्रितः ॥ ५ ॥

5. *Abhi svavṛṣṭim made asya yudhyato raghvīriva pravane sasrurūtayaḥ. Indro yadvajrī dhṛṣmāṇo andhasā bhinad valasya paridhīriva tritah.*

Like streams rushing down to the sea, the defence forces of this warrior hero, Indra, rush to him to join in his celebration by soma, Indra, wielder of the thunderbolt, daring the enemy, who showers the enemy with a rain of arrows and breaks down the threefold defence lines of the enemy three ways, up, down and cross-wise.

परीं घृणा चरति तित्विष शवा पा वृत्वी रजसा बुध्न-  
माशयत । वृत्रस्य यत्पवण दुगृभिश्चना निजघन्थ हन्वारिन्द  
तन्यतुम ॥ ६ ॥

6. *Parīm ghṛṇā carati titviṣe śavo'po vṛtvī rajaso budhnamāśayat. Vṛtrasya yatpravane durgr-bhiśvano nijaghantha hanvorindra tanyatum.*

Vritra, the cloud that holds and confines the vapours of water sleeps in body in the sky. Indra, the sun, strikes the thunderbolt of lightning on the jaws of Vritra, a real formidable adversary for the release of the showers of rain. And then the splendour of Indra spreads around, glory of power blazes.

हृदं न हि त्वा न्यृषन्त्यूमया बह्याणीन्द तव यानि वधना ।  
त्वष्टा चित्त युज्यं वावृध शर्वस्तत । वज्रमभिभूत्या-  
जसम ॥ ७ ॥

7. *Hradam na hi tvā nyṛṣantyūrmayo brahmāṇīndra tava yāni vardhanā. Tvaṣṭā cit te yujyam vāvṛdhe savastatakṣa vajramabhibhūtyojasam.*

Indra, lord of power and ruler of the world, just as streams of water reach the sea augmenting it, so do all the wealths of the world and all the songs of divine celebration converge to you, centre as well as circumference of existence, and glorify your sublimity. Tvashta, maker of the forms of existence, designs and creates the thunderbolt of lightning to augment your force of arms to use in battle, and he provides that splendour of valour for you which breaks open the might of Vritra, hoarded wealth of nature, for the joy of humanity.

जघ्नवाँ उ हरिभिः संभृतकतविन्द वृत्रं मनुष गातुय ।पः ।  
अयच्छथा बाह्वावजमायसमधारया दिव्या सूर्यं दृश ॥ ८ ॥

9. *Jaghanvāṁ u haribhiḥ sambhṛtakratavindra vṛtram manuṣe gātuyannapaḥ. Ayacchathā bāh-vorvajramāyasamadhārayo divyā sūryam dr̥ṣe.*

Indra, prosperous lord of noble actions, breaker of the clouds with currents of lightning energy to let the streams of rain showers flow on the earth for humanity, take up the thunderbolt of steel in arms and strike, and rise to the heavens so that all may see the sun in all its glory.

बृहत्स्वश्चन्द्रममवद्यदुक्थ्यश्मकृण्वत भियसा राहणं दिवः ।  
यन्मानुषपधना इन्द्रमृतयः स्वनृषाचा मरुता मदं तनु ॥ ९ ॥

10. *Bṛhat svaścandram amavad yadukthyam akṛṇvata bhiyasā rohaṇam divaḥ. Yanmānuṣapradhanā indram ūtayaḥ svarnṛṣāco maruto'madannanu.*

When humanity, stricken with fear of Vritra and drought, raises great, heavenly, beautiful, enlightened and powerful songs of praise and prayer rising to the heavens in honour of Indra, and when the protective forces of nature such as winds and pranic energy fighting for humanity move into action and bring showers of joy from heaven for humanity on earth, then all these forces and humanity rejoice with thanks and praise to Indra.

द्याश्चिदस्यामवाँ अहः स्वनादयायवीद्धियसा वज्र इन्द्र त ।  
वृत्रस्य यद्वद्धधानस्य रादसी मदं सुतस्य शवसाभिन्-  
च्छिरः ॥ १० ॥

10. *Dyauścidasāmavāñ aheḥ svanād ayoyavīd bhiyasā vajra indra te. Vṛtrasya yad badbadhā-nasya rodasī made sutasya śavasābhina-cchiraḥ.*

Indra, lord of power and ruler of the world, when under the inspiration of soma your thunderbolt with terrible force breaks open the peak of Vritra, the cloud overcasting the earth and skies, then with thunder and lightning, the powerful heavens shaking in the operation catalyse and turn the vapours into rain showers.

यदि वेन्द पृथिवी दशभुजिरहानि विश्वा ततनन्त कृष्टयः ।  
अत्राह त मघवन्विश्रुतं सहा द्यामनु शवसा ब्रह्णा  
भुवत ॥ ११ ॥

11. *Yadinnvindra pṛthivī daśabhujirahāni viśvā tatananta kṛṣṭayah. Atrāha te maghavan viśrutam saho dyāmanu śavasā barhaṇā bhuvat.*

Indra, lord of power, wealth and glory, if the earth, which is enjoyable with the ten senses, and all the people were to wax in peace and joy all days and nights by virtue of the light of your knowledge and justice and your power of protection and progress, then your fame and splendour on earth would touch the heights of heaven.

त्वमस्य पार रजसा व्यामनः स्वभूत्याजा अवस धृषन्मनः ।  
चकृष भूमिं पतिमानुमाजसा पः स्वः परिभूरध्या  
दिवम ॥ १२ ॥

12. *Tvamasya pāre rajaso vyomanah svabhūtyojā avase dhṛṣanmanah. Cakṛṣe bhūmiṁ pratimā-namojaso'pah svaḥ paribhūreṣyā divam.*

Lord of omnipotent force, master of your own essential splendour, you are beyond this world of earth and sky. You create the earth, a symbolic measure of your power, for the sake of life and protection. You

pervade the earth, the waters, the regions of bliss and the heavens of light and you are transcendent even beyond.

त्वं भुवः पतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिभूः ।  
विश्वमापा अन्तरि ऽ महित्वा सत्यमद्धा नकिरन्त्यस्त्वा-  
वान् ॥ १३ ॥

13. *Tvaṁ bhuvaḥ patimānaṁ pṛthivyā ṛṣvavīrasya bṛhataḥ patirbhūḥ. Viśvamāprā antarikṣaṁ mahitvā satyamaddha nakiranyastvāvān.*

You are the ultimate measure of the earth and the skies. You are the highest lord and master of the wondrous world of heroes. Having pervaded the world, having measured the spaces and transcended, you are the ultimate truth of eternal reality. No one is like you, none in image, symbol or measure, none, nothing.

न यस्य द्यावापृथिवी अनु व्यचा न सिन्धवा रजसा  
अन्तमानुशुः । नात स्ववृष्टिं मद अस्य युध्यत एका  
अन्यच्चकृष विश्वमानुषक ॥ १४ ॥

14. *Na yasya dyāvāpṛthivī anu vyaco na sindhavo rajaso antamānaśuḥ. Na svavṛṣṭim made asya yudhyata eko anyaccakṛṣe viśvamānuṣak.*

The heaven and earth approach not His infinite expanse. Nor do the oceans of waters and spaces find the end of His universe of glory. Nor can any one rival the power and passion of the generosity of this warrior against Vritra, the demon of darkness and drought, in matters of the joy of living. Nor has He Himself, sole Lord as He is, created any one else, or any other world, like Himself or like the world He has created.



आच त्र मरुतः सस्मि ाजा विश्व द्वासा अमद् ानु त्वा ।  
वृत्रस्य यद्भृष्टिमता वधन नि त्वमिन्द पत्यानं जघन्थ ॥ १५ ॥

15. *Ārcannatra marutaḥ sasminnājau viśve devāso amadannanu tvā. Vṛtrasya yad bhr̥ṣṭimatā vadhe-  
na ni tvamindra pratyānaṁ jaghantha.*

Indra, lord of universal power, when you strike on the jaws of Vritra with the fatal thunderbolt of dazzling force in all the battles against darkness and drought, then the Maruts, high-priests of nature and humanity, sing hymns of praise for you, and all the divinities of nature and humanity rejoice with you.

### Mandala 1/Sukta 53

*Indra Devata, Angirasa Savya Rshi*

न्यू३ षु वाचं प मह भरामह गिर इन्दाय सदंन विवस्वतः ।  
नू चिद्धि रत्नं ससतामिवाविद् । दुष्टुतिद विणादषु  
शस्यत ॥ १ ॥

1. *Nyū3 ṣu vācaṁ pra mahe bharāmahe gira indrāya sadane vivasvataḥ. Nū cidddhi ratnaṁ sasatām ivāvidan na duṣṭutir draviṇodeṣu śasyate.*

In this great yajnic house of Vivasvan, lord of light, we raise our voice of celebrations in honour of Indra, lord of power and action, for the sake of honour and prosperity. Rarely is the jewel obtained by the lazy loons asleep. And slander finds no favour among the givers of wealth.

दुरा अश्वस्य दुर इन्द गारसि दुरा यवस्य वसुन इनस्पतिः ।  
शि ानरः पदिवा अकामकशनः सखा सखिभ्यस्तमिदं  
गृणीमसि ॥ २ ॥

2. *Duro aśvasya dura indra gorasi duro yavasya vasuna inaspatiḥ. Śikṣānaraḥ pradivo akāma-karśanaḥ sakhā sakhibhyastamidam grṇīmasi.*

Indra, lord of knowledge, wealth and power, you are the gateway to speed and fast advancement. You are the giver of divine speech and wealth of cows, earth and prosperity of life. You are the treasure house of food and energy. You are the lord giver of wealth and splendour. You are the leading light of education and scholarship. You are the refulgent lord of light. You are the chastiser of the lazy, an inspiration for the ambitious. And you are the friend of friends. Such is Indra whom we praise and celebrate in song.

शचीव इन्द पुरुकृद द्युमत्तम तवदिदमभितश्चकित वसु ।  
अतः संगृभ्याभिभूत आ भर मा त्वायता जरितुः काम-  
मूनयीः ॥ ३ ॥

3. *Śacīva indra purukṛd dyumattama tavedidam abhitaścekite vasu. Ataḥ saṅgr̥bhyaḥbhībḥūta ā bhara mā tvāyato jarituh kāmamūnayīḥ.*

Indra, lord of power and glory, lord of wisdom, Word, and action, versatile giver of success and victory, most brilliant and omniscient, the wealth all round is yours, you know. Therefore, O lord of victory, take that up and bear it along to bless us. Neglect not the desire and ambition of your celebrant, discount him not.

एभिद्युभिः सुमना एभिरिन्दुभिर्निरुन्धाना अमतिं गाभि-  
रश्विना । इन्दण दस्युं दरयन्त इन्दुभियुतद्वेषसः समिषा  
रभमहि ॥ ४ ॥

4. *Ebhirdyubhiḥ sumanā ebhirindubhīrnirun-dhāno amatim gobhiraśvinā. Indreṇa dasyuṃ darayanta indubhiryutadveṣasaḥ samīṣā rabhemahi.*

Indra, lord of power and glory, pleased at heart, with these lights of knowledge and these streams of soma, preventing our want and poverty of wealth and knowledge, bless us with cows and horses, gifts of divine speech, lands and wealth of mind and wisdom, and speedy movement in progress, so that, subduing the evil and wicked enemies, and free from the jealous and hateful, we may enjoy and live happily with plenty of food and energy and joyous drinks of soma in a state of power and prosperity.

समिन्द राया समिषा रभमहि सं वाजभिः पुरुश्चन्द्र-  
रभिद्युभिः । सं द्रव्या पमत्या वीरशुष्मया गाअंगयाश्वावत्या  
रभमहि ॥ ५ ॥

5. *Samindra rāyā samiṣā rabhemahi Saṁ vājebhiḥ puruścandrairabhidyubhiḥ. Saṁ devyā pramatyā vīraśuṣmayā go agrayāśvāvatyā rabhemahi.*

Indra, lord of knowledge and power, honour and prosperity, let us begin well, advance, succeed and celebrate with noble wealth and power, food and energy, knowledge and speed, universal beauty and joy and the light of brilliance. Let us advance and enjoy with divine wisdom, forceful arms of the brave, prime lands and cows and sophisticated intelligence, and all this at the top speed of advancement.

त त्वा मदा अमदन्तानि वृष्या त सामासा वृत्रहत्येषु सत्पत ।  
यत्कारव दश वृत्राण्यपति ब्रहिष्मन्ति नि सहस्राणि  
ब्रह्यः ॥ ६ ॥

6. *Te tvā madā amadan tāni vṛṣṇyā te somāso vṛtrahatyēṣu satpate. Yat kārave daśa vṛtrāṇya-prati barhiṣmate ni sahasrāṇi barhayāḥ.*

Lord of truth and protector of the people of truth and piety, when in the battles against Vritra, demon of darkness and evil, for the defence of the hero of yajnic action you resolutely overthrow tens of thousands of the forces of darkness, then those joyous and generous fighters and lovers of soma celebrate the victories with you.

यु॒धा यु॒ध॒मु॒प॒ घ॒दे॒षि॒ धृ॒ष्णु॒या पु॒रा पु॒रं॑ स॒मि॒दं हं॑स्याज॒सा ।  
न॒म्या॒ यदि॑न्द्र॒ स॒ख्या॑ प॒रा॒वति॑ नि॒ब॒हया॒ नमु॑चिं॒ नाम॑  
मा॒यि॒नम॑ ॥ ७ ॥

7. *Yudhā yudhamupa ghedeṣi dhṛṣṇuyā purā puram samidaṁ haṁsyojasā. Namyā yadindra sakhyā parāvati nibarhayo namuciṁ nāma māyinam.*

With the courage and arms of a mighty warrior you go forward, engage the enemy and with your valour and splendour destroy the hostile fort yonder. With your friends and disciplined warriors, in the far off country, you uproot the guileful adversary who, otherwise is a constant challenge and terror to humanity.

त्वं क॑रञ्ज॒मु॒त॒ प॒ण॒यं॑ व॒धी॒स्त॒जि॒ष्ठ॒याति॑श्चि॒ग्वस्य॑ व॒त्त॒नी ।  
त्वं श॒ता॒ वड॑गृ॒दस्या॑भि॒न॒त्पु॒रा॑ नानु॒दः॑ परि॒षू॒ता ऋ॒जि॒-  
श्व॑ना ॥ ८ ॥

8. *Tvaṁ karañjamuta paṇayam vadhīstejiṣṭhayaṁ tithigvasya vartanī. Tvaṁ śatā vaṅgrdayābhinat purā'nānudaḥ pariśūtā ṛjīśvanā.*

By your ardour and brilliance you destroy the man who troubles the pious, who steals others' money and property, and who waylays the travellers and prevents hospitality. By your own strength you rout a

hundred strongholds of the purveyors of poison and exploitation and you protect the good creations and productions of people by disciplined expert masters of management.

त्वम॒ताञ्ज॑न॒राज्ञा॑ द्वि॒दशा॑ ब॒न्धुना॑ सु॒श्रव॑साप॒जग्मु॑षः । ष॒ष्टिं  
स॒हस्रा॑ न॒वतिं॑ न॒व श्रु॑ता नि च॒कण॑ रथ्या॒ दुष्पा॑दावृ॒णक ॥ ९ ॥

9. *Tvam etāñjanarājño dvirdaśā'bandhunā suśra-vasopajagmuṣaḥ. Ṣaṣṭim sahasrā navatiṁ nava śruto ni cakreṇa rathyā duṣpadāvṛṇak.*

Indra, mighty sovereign, far and wide is your fame. Twenty are these rulers of the republics in need of help and they too are of noble fame, come here for protection. Sixty thousand ninety-nine are their people. Save them from violence and loss of freedom with the strong chariot wheel of your sovereignty.

त्वमा॒विथ॑ सु॒श्रव॑सं॒ तवा॒तिभि॒स्तव॑ त्राम॒भिरि॒न्द॒ तूव॑याणम ।  
त्वम॑स्म॒ कुत्स॑मति॒थिग्वा॒युं म॒ह॒ राज्ञ॑ यू॒न अ॒रन्ध॑नायः ॥ १० ॥

10. *Tvam āvitha suśravasaṁ tavotibhistava trāmabhirindra tūrvayāṇam. Tvamasmai kutsam atithigvam āyūṁ mahe rājñe yūne arandhanāyaḥ.*

Indra, lord of power and force of divinity, with your modes of protection and your modes of sustenance you cover and protect the man of noble fame and fast motion and, with your power of fulfilment and prosperity, you grant good health and full age, love of hospitality and the mighty thunderbolt of arms and justice to this great and youthful ruler commanding honour and brilliance.

य उ॒दृ॒ची॒न्द द॒वगा॑पाः स॒खाय॑स्त शि॒वत॑मा॒ असा॑म । त्वां  
स्ता॒षाम॒ त्वया॑ सु॒वीरा॒ दाघी॑य॒ आयुः॒ प॒त्रं द॑धानाः ॥ ११ ॥

11. *Ya udrcīndra devagopāḥ sakhāyaste śivatamā asāma. Tvām stoṣāma tvayā suvirā drāghīya āyuh prataram dadhānāḥ.*

Indra, lord omnipotent of the world, dedicated as we are to the light of the Rks, we are protected by the divinities. All friends of yours, we pray, may we be at perfect peace in holy comfort and sing in praise of your glory. And by your grace, may we be blest with noble children and live a long, full and happy life.

### Mandala 1/Sukta 54

*Indra Devata, Angirasa Savya Rshi*

मा ना॑ अ॒स्मिन्म॑घवन्पृ॒त्स्वंह॑सि न॒हि त॒ अन्तः॑ शर्व॒सः  
परी॑णश । अक॒न्दया॑ न॒द्या॒रे॒ रारु॑व॒द्वना॑ क॒था न॒ णा॒णीभि॑यसा  
समा॑रत ॥ १ ॥

1. *Mā no asmin maghavan pṛtsvaṁhasi nahi te antaḥ śavasah parīṇaśe. Akrandayo nadyo3 roruvad vanā kathā na kṣoṇīrbhiyasā samārata.*

Indra, lord of the universe and the wealth and grandeur of life, let us not be boggled in sin and conflicts of the world. You make the rivers roar, streams to flow and the springs to sing in praise. Shake us not with fear. Why shouldn't the earth and her children, then, attain to you?

अ॒चा श॒काय॑ श॒कि॒न॒ श॒ची॒वत॑ शृण्वन्त॒मि॒न्दं म॒हय॑ णि॒भि  
ष्टु॒हि । या धृ॑ष्णु॒ना शर्व॑सा॒ राद॑सी उ॒भ वृ॑षा वृष॒त्वा वृष॑भा  
न्यृ॒ञ्जत॑ ॥ २ ॥

2. *Arcā śakrāya śākinē śacīvate śṛṅvantamindram mahayannabhi ṣṭuhi. Yo dhṛṣṇunā śavasā rodasī ubhe vṛṣā vṛṣatvā vṛṣabho nyrñjate.*

Offer homage to Indra, lord of strength, power, knowledge and wisdom. Sing songs of praise glorifying the Lord who, with His mighty strength and power of knowledge and wisdom, creates both heaven and earth and the sky, and with the same strength and generosity showers His blessings on us.

अचा दिव बृहत शूष्यं वचः स्व त्रिं यस्य धृषता धृषन्मनः ।  
बृहच्छवा असुरा बहणा कृतः पुरा हरिभ्यां वृषभा रथा हि  
षः ॥ ३ ॥

3. *Arcā dive bṛhate śūṣyam vacaḥ svakṣatram yasya dhṛṣato dhṛṣanmanah. Bṛhacchravā asuro barhanā kṛtaḥ puro haribhyām vṛṣabho ratho hi ṣaḥ.*

Offer resounding words of strength and creative imagination in honour of Indra, great lord of light and grandeur. Great is the sovereign republic of the lord of awful power, awful in his mind capable of wondrous acts of wisdom. The lord is a good listener and giver of vital energy and fresh life, and subduer of enemies. He rides and rushes forward in a chariot drawn by the winds and sunbeams.

त्वं दिवा बृहतः सानु कापया व त्मना धृषता शम्बरं  
भिनत । यन्मायिना वन्दिना मन्दिना धृषच्छितां गभस्ति-  
मशनिं पृतन्यसि ॥ ४ ॥

4. *Tvam divo bṛhataḥ sānu kopayo'va tmanā dhṛṣatā śambaram bhinat. Yanmāyino vrandino mandinā dhṛṣacchitām gabhastimaśaniṁ pṛtanyasi.*

From the great regions of light, feeling passionate and indignant, you strike the top of the cloud and break it with the shattering thunderbolt of sunbeams. Similarly, righteously and conscientiously feeling passionate and indignant, with your formidable actions, subduing the forces of the wicked and guileful powers, you raise an army to fight for light and justice.

नि यद् वृणक्ति श्वसनस्य मूर्धनि शुष्णस्य चिद् वन्दिना  
ररुवद्वना । पचीनन् मनसा ब्रह्णावता यद्द्या चित्कृणवः  
कस्त्वा परि ॥ ५ ॥

5. *Ni yadvṛṇakṣi śvasanasya mūrdhani śuṣṇasya cid vandinā roruvad vanā. Prācīnena manasā barhaṇāvata yadyā cit kṛṇavaḥ kastvā pari.*

Just as the sun strikes the thunderbolt of sunbeams on top of the cloud which holds the life-giving waters but deprives the earth of rain, so you, striking the thunderbolt on the head of the living rich but hoarding wicked powers of society, with your ancient and advancing powers of knowledge, make them cry even to-day. Since you were earlier, and now you are, the hero of action, who can be superior enough to act against you? No one.

त्वमाविथ नर्यं तुवशं यदुं त्वं तुवीतिं वय्यं शतकता ।  
त्वं रथमतशं कृत्य धन त्वं पुरा नवतिं दम्भया नव ॥ ६ ॥

6. *Tvamāvitha naryam turvaśam yaduṃ tvam turvītiṃ vayyam śatakrato. Tvam rathametaśam kṛtvye dhane tvam puro navatiṃ dambhaya nava.*

Indra, lord and hero of a hundred noble actions,



you protect the good among humanity, the best of them, the industrious, who destroys the evil and who knows.

Now that the battle is on and almost won for success and prosperity, protect the tempestuous chariot of advance and progress and break down the ninety nine forts of the enemies of humanity.

स घा राजा सत्पतिः शूशुवज्जना॑ रातहव्यः पति यः  
शासमिन्वति । उक्था वा या अभिगृणाति राधसा दानुरस्मा  
उपरा पिन्वत दिवः ॥ ७ ॥

7. *Sa ghā rājā satpatiḥ śūśuvajjano rātahavyaḥ prati  
yaḥ śāsaminvati. Ukthā vā yo abhigṛṇāti rādhasā  
dānurasmā uparā pinvate divaḥ.*

He surely is the king, the man, who protects the good and the true, who knows, enlightens and advances, who liberally offers in yajna and himself commands reverence, who advances every unit of the human order and himself advances in response, who chants the hymns in honour of Divinity, who is rich and liberal in prosperity and bright in law and justice, and a liberal giver over all else. For such a man as this, the higher powers from above shower rains of grace in generosity.

असमं त्रमसमा मनीषा प सामपा अपसा सन्तु नम ।  
य त इन्द्र ददुषा वधयन्ति महि त्रं स्थविरं वृष्यं च ॥ ८ ॥

*Asamaṁ kṣatram asamā manīṣā pra somapā  
apasā santu neme. Ye ta indra daduṣo vardhayanti  
mahi kṣatram sthaviram vṛṣṇyam ca.*

Indra, unique is your order of governance. Your intelligence and imagination is unique. May all the citizens, lovers of soma as they are, prosper by their

karma who, generous and giving, advance your great strength and system, stability and generosity.

तुभ्यद्दत्त बहुला अर्दिदुग्धाश्चमूषदश्चमसा इन्द्रपानाः ।

व्यश्नुहि तपया काममषामथा मना वसुदेयाय कृष्व ॥ ९ ॥

9. *Tubhyedete bahulā adridugdhāścāmūṣada-  
ścamasā indrapānāḥ. Vyaśnuhi tarpayā kāma-  
meṣāmathā mano vasudeyāya kṛsva.*

Indra, lord of power and governance, for your service are these many warrior heroes, overflowing with generosity like the clouds, strong as adamant, formidable in battle and embodiments of national genius fit for service and sacrifice for the honour and glory of the nation. Accept these, grant them the desire and ambition they have, and make up your mind and resolve for the growth of honour, prosperity and generosity.

अपामतिष्ठद्धरुणाह्वरं तमा न्तवृत्रस्य जठरषु पवतः ।  
अभीमिन्दा नद्या वविणा हिता विश्वा अनुष्ठाः पवणषु  
जिघ्रत ॥ १० ॥

10. *Apām atiṣṭhad dharuṇahvaram tamo'ntarvṛtra-  
sya jaṭhareṣu parvataḥ. Abhīmindro nadyo  
vavriṇā hitā viśvā anuṣṭhāḥ pravaneṣu jighnate.*

The darkest dark mountainous body of vapours stays enclosed in the depths of Vritra, the dense cloud. Indra, lord of light and lightning energy, releases the waters in the form of all the streams earlier withheld by Vritra and makes them flow in their usual course.

स शवृधमधि धा द्युम्नमस्म महि त्रं जनाषाळिन्द तव्यम ।  
र गा च ना मघानः पाहि सूरीनाय च नः स्वपत्या इष  
धाः ॥ ११ ॥

11. *Sa śevṛdhamadhi dhā dyumnamasme mahi kṣa-  
tram janāśālindra tavyam. Rakṣā ca no maghonaḥ  
pāhi sūrīn rāye ca naḥ svapatyā iṣe dhāḥ.*

Indra, lord of power and glory, friend and protector of the people, bring us the most felicitous honour, rule over the great republic, protect us, advance us to power and fame, support the wise, let us march to plenty of food and energy, and wealth and prosperity for our noble generations to follow.

### Mandala 1/Sukta 55

#### *Indra Devata, Angirasa Savya Rshi*

द्विवश्चिदस्य वरिमा वि पपथ इन्द्रं न मृह्णा पृथिवी च न  
पति । भीमस्तुविष्माञ्चष्णिभ्य आतपः शिशीत वज्रं तर्जस  
न वंसगः ॥ १ ॥

1. *Divaścidasya varimā vi papratha indram na  
mahnā pṛthivī cana prati. Bhīmastuviṣmāñ-  
carṣaṇibhya ātapaḥ śīśīte vajraṁ tejase na  
vaṁsagaḥ.*

The splendour of this Indra, lord of rule and light, extends to the lights of heaven. The earth too cannot rival his greatness with all its expanse. Lord of strength and power, he is fearsome for the enemies, warm for the good, and hot and blazing for others. He radiates light for the dark and strikes the thunderbolt into the hoarded waters of Vritra and walks around as the leader among people as leader of the flock.

सा अण्वा न नद्यः समुदियः पति गृभ्णाति विश्रिता  
वरीमभिः । इन्द्रः सामस्य पीतय वृषायत सनात्स युध्म  
आजसा पनस्यत ॥ २ ॥

2. *So arṇavo na nadyaḥ samudriyaḥ prati gr̥bhṇāti viśritā varīmabhiḥ. Indrah somasya pītaye vṛṣāyate sanāt sa yudhma ojasā panasyate.*

Just as the ocean with its bottomless depths receives and holds the streams of water flowing over the expansive lands and heading towards the sea, and just as the sun, with its expanse of heavens, receives and holds the streams of vapours flowing across the spaces of the skies and then, like the most generous lord of life, showers the rains for the earth to have a drink of the soma of joy, so does the ruler lord of light and power receive and hold the streams of incoming wealth heading to the vast expanse of the treasury, and then like a generous lord of fertility showers the rain of wealth upon the people for them to have a drink of the joy of life. This ocean, this sun, this ruler, mighty warrior and protector rises in strength with his glory since time immemorial.

त्वं तमिन्द्र पर्वतं न भाजस महा नृम्णस्य धमणांमिरज्यसि ।  
प वीर्येण द्रवताति चकित् विश्वस्मा उग्रः कर्मण  
पुरहितः ॥ ३ ॥

3. *Tvaṁ tamindra parvataṁ na bhojase maho nṛmṇasya dharmaṇāmiraajyasi. Pra vīryeṇa devatāti cekite viśvasmā ugraḥ karmaṇe purohitaḥ.*

Just like that cloud of rain, you rule and govern the great wealth and the rules and laws for the enjoyment and well-being of life on earth and shine. Thus mighty and blazing by your own power and splendour, leader in front of all noble action, you are celebrated as a very

god among humanity.

स इद्धनं नमस्युभिवचस्यत् चारुं जनषु पब्रुवाण इन्द्रियम् ।  
वृषा छन्दुभवति हयता वृषा तमण धनां मघवा यदि-  
न्वति ॥ ४ ॥

4. *Sa id vane manasyubhirvacasyate cāru janeṣu prabruvāṇa indriyam. Vṛṣā chandurbhavati haryato vṛṣā kṣemeṇa dhenāṁ maghavā yadin-  
vati.*

Celebrated is Indra, far and wide in town and forest and in distant lands, by his admirers in worship and reverence, lord and bold as he is, expressing his knowledge and power among people gracefully. Generous he is, joyous and free, full of blessings for those who are keen to learn and earn the wealth of life. And generous of knowledge, power and protection, glorious all round, he commands the voice of praise and appreciation everywhere.

स इन्महानि समिथानि मज्मना कृणाति युध्म आजसा  
जनभ्यः । अधा चन श्रद्धति त्विषीमत इन्दाय वजं  
निघनिघ्नत वधम् ॥ ५ ॥

5. *Sa inmahāni samithāni majmanā kṛṇoti yudhma ojasā janebhyaḥ. Adhā cana śrad dadhati tviṣīmata indrāya vajram nighanighnate vadham.*

Great warrior as he is, fighting with the brilliance of his knowledge, wealth and power against ignorance, injustice and poverty, he wins great battles for the people. He strikes the thunderbolt against evil, wickedness and hoarding for the glory of the order, and then the people vest full faith in him, lord of splendour

and majesty as he is.

स हि श्रवस्युः सद॑नानि कृ॒त्रिमा॑ म॒या वृ॒धान॑ आ॒र्जसा  
विना॑शय॒न । ज्याती॑षि कृ॒ण्व वृ॒काणि॑ य॒ज्य॒व व॑ सु॒कतुः  
स॒त्वा अ॒पः सृ॑जत ॥ ६ ॥

6. *Sa hi śravasyuḥ sadanāni kṛtrimā kṣmayā vṛdhāna ojasā vināśayan. Jyotīṃṣi kṛṇavannavṛkāṇi yajyave'va sukratuḥ sartavā apah sṛjat.*

He, ruling lord of power, hero of noble actions, keen to hear the Shastras for knowledge and food for the soul, developing projects of growth and progress, growing stronger and stronger by the earth, destroying evil and wickedness with his valour and splendour, creating the lights of art, science, beauty and culture, rendering the homes and highways free from danger and highway men, should set the wheels of humanity in motion and keep the waters flowing abundantly for the yajamana and the yajnic nation.

दा॒नाय॑ म॒नः सा॒मपा॑व॒ इस्तु॑ त॒ वा॒ञ्चा॒ हरी॑ व॒न्दन॑श्रु॒दा कृ॑धि ।  
य॒मि॒ष्टासः॑ सा॒रथ॑या॒ य इ॒न्द्र त॑ न॒ त्वा॒ कता॑ आ॒ द॑भ्नु॒वन्ति॑  
भूर्ण॑यः ॥ ७ ॥

7. *Dānāya manah somapāvannastu te'rvāñcā harī vandanaśrudā kṛdhi. Yamiṣṭhāsaḥ sārathayo ya indra te na tvā ketā ā dabhnuvanti bhūrṇayaḥ.*

Indra, lord creator of soma and lover of the drink of joy, may your heart and mind concentrate on giving. Lord of fame commanding admiration and reverence, direct your dynamic and magnetic forces this way for progress and stability. May your charioteers, leaders and guides of the nation, be experts on the steering wheel

and in the direction of Dharma. Realise your noble and brilliant intentions. May no enemies be able to injure and suppress or terrorize you.

अर्पि॑ तत्॒ वसु॑ बिभ॒षि॒ हस्त॑यार॒षा॑ हं॒ सह॑स्त॒न्वि॑ श्रु॒ता द॑ध ।  
आवृ॑तासा॒ व॒तासा॒ न क॒तृभि॑स्त॒नूषु॑ त॒ क॒त॑व इ॒न्द्र  
भूर॑यः ॥ ८ ॥

8. *Aprakṣitam vasu bibharṣi hastayoraṣā-  
ham sahanstani śruto dadhe. Āvṛtāso'vatāso na  
katr̥bhistanūṣu te kratava indra bhūrayaḥ.*

Indra, indestructible wealths you hold in your hands, and formidable strength in your body. Lord of fame and good listening ear, innumerable yajnic actions of dedication are internalised by your admirers in their mind and body like precious jewels enveloped in beauty, the same I hold and cherish.

## Mandala 1/Sukta 56

*Indra Devata, Angirasa Savya Rshi*

ए॒ष प॑ पू॒वीर॑व॒ तस्य॑ च॒मि॒षा॒ त्या॒ न या॑षामु॒दय॑स्त॒ भुव॑णिः ।  
द॒ इ॒ं म॒ह पा॑ययत॒ हिर॑ण्ययं॒ रथ॑मा॒वृ॒त्या॒ हरि॑याग॒मृ॒भ्व॑सम ॥ १ ॥

1. *Eṣa pra pūrvīrava tasya camriṣo'tyo na yoṣāmu-  
dayamsta bhurvaṇiḥ. Dakṣam mahe pāyayate  
hiraṇyayam rathamāvṛtyā hariyogamṛbhvasam.*

This Indra, lord protector of the land, advances to meet, guide and protect his people just as the smartest young man advances and wins the hand of his lady love. And, holding them as sacred libations in the ladle for offering into the yajna fire, he ascends the excellent, golden chariot prepared by experts and driven by the

fastest fuel power, and advances to protect the glory of the Lord of humanity for them.

तं गू॒तया॑ न॒मि॒षः॑ प॒री॒णसः॑ स॒मु॒द्रं न॑ स॒ंच॒रण॑ स॒नि॒ष्यवः॑ ।  
प॒तिं द॑ स्य॒ वि॒दथ॑स्य॒ नू स॒हा गि॒रिं न॑ व॒ना अ॒धि रा॒ह  
तज॑सा ॥ २ ॥

2. *Tam gūrtayo nemanniṣaḥ parīṇasaḥ samudraṁ na sañcarāṇe saniṣyavaḥ. Patim dakṣasya vidathasya nū saho girim na venā adhi roha tejasā.*

Just as the streams flow to join the sea in common and waters glide round the mountain, so hosts of admirers, loving and loved and eager to join Indra, lord and protector of the mighty and versatile order of humanity, rise and, with their strength and splendour, augment his power and majesty deep as the ocean and high as a mountain peak.

स॒ तु॒व॒णि॒म॒ह्यँ अ॑र॒णु॒ पांस्य॑ गि॒र॒भृ॒ष्टि॒न भा॑जत॒ तु॒जा श॑वः ।  
य॒न् शु॒ष्णं म॑यि॒न॒मा॒य॒सा म॑द॒ दु॒ध आ॒भू॒षु रा॒म॒य॒नि  
दा॒म॒नि ॥ ३ ॥

3. *Sa turvaṇirmahāñ areṇu paumsye girerbhrṣṭirna bhrājate tujā śavaḥ. Yena śuṣṇam māyina māyasa made dudhra ābhūṣu rāmayanni dāmani.*

He, Indra, blessed and blissful, great, inviolable, shines in his bloom of youth like the peak of a mountain with the force and brilliance of his knowledge and power, by which he, formidable hero of the armour of steel, delights and rules a strong and enlightened nation in a state of joy and self-restraint in all situations of existence.



द्वी यदि तविषी त्वावृधातय इन्दं सिषक्त्युषसं न सूयः ।  
या धृष्णुना शवसा बाधत तम इयति र्णुं बृहदह-  
रिष्वणिः ॥ ४ ॥

4. *Devī yadi taviṣī tvāvṛdhotaya indraṁ siṣaktyu-  
ṣasaṁ na sūryaḥ. Yo dhṛṣṇunā śavasā bādhatē  
tama iyarti reṇuṁ brhadarhariṣvaṇiḥ.*

If a generous and brilliant beauty were to come and join Indra, a brilliant young man of culture, education and universal values of Dharma, join him as life partner and inspire him to advance for the safety, security and progress of society, then, just as the sun having joined the wonderful dawn, dispels the world enveloping darkness with his blazing splendour so would Indra dispel the darkness and suffering of humanity with his power and splendour.

वि यत्तिरा धरुणमच्युतं रजा तिष्ठिपा दिव आतासु ब्रहणा ।  
स्वमी ह यन्मद इन्द हष्याहन्वृत्रं निरपामाब्जा अण-  
वम ॥ ५ ॥

5. *Vi yat tiro dharuṇamacyutaṁ rajo'tiṣṭhipo diva  
ātāsu barhaṇā. Svarmīlthe yanmada indra  
harsyāhan vṛtraṁ nirapāmaubjo aṇavam.*

Mighty is Indra, blazing in splendour and rejoicing in the light of heaven. In the vast spaces of the universe, he wields and sustains indestructible life supports such as earths and skies. He catalyses the vapours of water held in the depths of space, breaks the clouds, and in the mood of power, glory and joy makes them shower the rains on the earth, thereby forming the ocean.

त्वं दिवा धरुणं धिष आजसा पृथिव्या इन्दु सदनेषु माहिनः ।  
 त्वं सुतस्य मद अरिणा अपा वि वृत्रस्य समयो पाष्या-  
 रुजः ॥ ६ ॥

6. *Tvaṃ divo dharuṇaṃ dhiṣa ojasā pṛthivyā indra sadaneṣu māhinaḥ. Tvaṃ sutasya made ariṇā apo vi vṛtrasya samayā pāṣyārujah.*

Indra, with your splendour of omnipotence you wield the sustaining powers of heaven and earth. You are all great and glorious in the halls and homes of the earth. With your power of catalysis you break the clouds and release the waters by the season, and then in celebrations of soma yajna you bless the devotees with joy.

### Mandala 1/Sukta 57

#### *Indra Devata, Angirasa Savya Rshi*

प मंहिष्ठाय बृहत् बृहदय सत्यशुष्माय तवसं मतिं भर ।  
 अपामिव पवण यस्य दुधरं राधा विश्वायु शर्वस अपा-  
 वृतम ॥ १ ॥

1. *Pra mañhiṣṭhāya bṛhate bṛhadraye satyaśuṣmāya tavase matiṃ bhare. Apāmiva pravane yasya durdharāṃ rādho viśvāyu śavase apāvṛtam.*

To the most generous lord of the world, Indra, great, awfully wealthy, truly fragrant blissful, and mighty strong, I offer my homage of faith and celebration whose universal gift of wealth, knowledge and efficiency of karma, released and open to all for strength and enlightenment, flows freely like streams of water rushing down to the sea.

अथ त विश्वमनु हासदिष्टय आपा निम्नव सर्वना हविष्मतः ।  
यत्पवत न समशीत ह्यत इन्दस्य वजः शनथिता हिर-  
ण्ययः ॥ २ ॥

2. *Adha te viśvamanu hāsadiṣṭaya āpo nimneva savanā haviṣmataḥ. Yatparvate na samaśīta haryata indrasya vajraḥ śnathitā hiranyayaḥ.*

Just as the golden glorious thunderbolt of Indra struck at the cloud reaches to the heart of the vapours and the treasure streams of water flow down to the sea, so may the fruits of the holy works of yajnic people and the wealth of the world flow to you like streams of water for your fulfilment and freedom. (The ruler is the nation's centre and chief yajamana of the nation's yajnic activity.)

अस्म भीमाय नमसा समध्वर उषा न शुभ आ भरा पनीयस ।  
यस्य धाम श्रवस नामन्दियं ज्यातिरकारि हरिता नार्यस ॥ ३ ॥

3. *Asmai bhīmāya namasā samadhvara uṣo na śubhra ā bharaṅ paṇīyase. Yasya dhāma śravase nāmendriyaṃ jyotirakāri harito nāyase.*

O man of knowledge, come to the auspicious yajna like the glorious dawn bearing gifts of food power and energy for this awful lord of majesty and charity, whose house, famous for gold and chant of the Word, emanates the light and power of science and knowledge as the spaces in the morning reflect the light and glory of the dawn.

इम त इन्द त वयं पुरुष्टुत य त्वारभ्य चरामसि पभूवसा ।  
नहि त्वदन्या गिवणा गिरः सघत ाणीरिव पति ना ह्य  
तद्वचः ॥ ४ ॥

4. *Ime ta indra te vayan̄ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Nahi tvadanyo girvaṇo girah̄ saghat kṣoṇīriva prati no harya tad vacaḥ.*

These are yours, Indra, We are yours, lord praised and celebrated by all. Beginning with you we go about the business of living, lord of existence and shelter of life. Other than you there is no one else, lord of holy Word, who would listen to our prayer. Hear our prayer as the voice of earth and humanity and respond with grace.

भूरि॑ त इन्द्र॒ वीर्यं॑ तव॒ स्मस्य॒स्य स्ता॒तुम॑घ॒वन्काम॒मा पृ॑ण ।  
अनु॑ त द्याबृ॑हती वीर्यं॑ मम इ॒यं च॑ त पृथि॒वी न॑म  
आर्ज॑स ॥ ५ ॥

5. *Bhūri ta indra vīryam̄ tava smasyasya stoturmaghavan kāmamā pṛṇa. Anu te dyaurbṛhaṭī vīryam̄ mama iyam̄ ca te pṛthivī nema ojase.*

Great is your power and splendour, Indra. We are yours, under your law and shelter. Lord of glory, listen to this devotee and grant his prayer. The vast heaven acknowledges and celebrates your power and glory. This earth too does homage to your might and grandeur.

त्वं तमिन्द्र॑ पव॑तं म॒हामु॑रुं वज॑ण वजि॒न्पव॑शश्च॒कति॑थ ।  
अवा॑सृजा॒ निवृ॑ताः स॒त्वा अ॒पः स॒त्रा वि॑श्वं दधि॒ष॒ कव॑लं  
सहः॑ ॥ ६ ॥

6. *Tvam̄ tamindra parvataṁ mahāmuruṁ vajreṇa vajrinparvaśaścakartitha. Avāsrjo nivṛtāḥ sar-tavā apah̄ satrā viśvam̄ dadhiṣe kevalam̄ sahaḥ.*

Indra, lord of the thunderbolt, you break that

mountainous cloud of vast dimensions part by part with the thunderbolt of lightning energy. You release the held up waters for downward flow in the streams. Eternal and absolute lord of omnipotence, you alone wield and sustain the universe and universal energy.

## Mandala 1/Sukta 58

### *Agni Devata, Nodha Gautama Rshi*

नू चित्सहाजा अमृता नि तुन्दत हाता यदृता अभवद्विवस्वतः ।  
वि साधिष्ठभिः पथिभी रजा मम आ दवताता हविषा  
विवासति ॥ १ ॥

1. *Nū cit sahojā amṛto ni tundate hotā yad dūto abhavad vivasvataḥ. Vi sādhiṣṭhebhīḥ pathibhī rajo mama ā devatātā haviṣā vivāsatī.*

Agni, surely born of strength and omnipotence, and immortal, never hurts. Giver and receiver of oblations, it is the carrier of yajna and inspirations of the Divine. Coexistent with other powers of nature, it traverses the paths of spaces from earth to heavens. Divine among divinities, when it is fed on holy offerings, it shines itself and shines others with light.

आ स्वमद्म युवमाना अजरस्तृष्वविष्य तिसषु तिष्ठति ।  
अत्या न पृष्ठं पुषितस्य राचत दिवा न सानु स्तनयं ।  
चिकदत ॥ २ ॥

2. *Ā svamadma yuvamāno ajarastṛṣvaviṣyanna-taseṣu tiṣṭhati. Atyo na pṛṣṭhaṁ pruṣitasya rocate divo na sānu stanaya-nnacikradat.*

Unaging and immortal, instantly consuming its food, it protects the environment and abides in the winds

and the vast skies. Like a courser on the wings, it flies and shines on top when it is sprinkled with ghrta, and as on the peak of heaven, it thunders as lightning.

क्राणा रुदभिवसुभिः पुराहिता हाता निषत्ता रयिषाळमत्यः ।  
रथान वि वृञ्जसान आयुषु व्यानुषग्वार्या देव ऋणवति ॥ ३ ॥

3. *Krāṇā rudrebhīrvasubhiḥ purohito hotā niṣatto rayiṣāḷamartyaḥ. Ratho na vikṣyṛñjasāna āyūṣu vyānuṣagvāryā deva ṛṇvati.*

Immortal agent of nature's karma, living and acting with pranic energies and the abodes and supports of life, it is the high priest of cosmic yajna both offering and receiving the oblations in the dynamics of existence, and it is the treasure source of wealth. Beautiful and moving like a chariot, mixing with people, it integrates with life and age and, brilliant and generous, it creates and provides the choicest gifts of life.

वि वातजूता अतसषु तिष्ठत वृथा जुहूभिः सृण्या तुवि-  
ष्वणिः । तृषु यदग्र वनिना वृषायस कृष्णं त एम रुशदूम  
अजर ॥ ४ ॥

4. *Vi vātajūto ataseṣu tiṣṭhate vṛthā juhūbhiḥ sṛṇyā tuviṣvanīḥ. Trṣu yadagne vanino vṛṣāyase kṛṣṇam ta ema ruśādūrme ajara.*

Impelled by Vayu, Agni abides in its natural abodes, in wind and air and in its own flames, moving on loud and bold by its yajnic actions. Agni, unaging and ever young, refulgent with your own light, since you instantly shower the supplicants with favours, may we, we pray, share your love and protection.

तपुजम्भा वन आ वार्तचादिता यूथ न साह्वान् अव वाति  
वंसगः । अभिवज् रितं पार्जसा रजः स्थातुश्चरथं भयत  
पतत्रिणः ॥ ५ ॥

5. *Tapurjambho vana ā vātacodito yūthe na sāhvāñ  
ava vāti vamsagaḥ. Abhivrajannakṣitam pājasā  
rajaḥ sthātuścaratham bhayate patatrināḥ.*

Voracious power of the jaws of flame, enveloped in the rays of its own light, inspired by the energy of Vayu, it moves around bold and fearless like a bull in the herd of cows in the forest far and near. It moves across the moving and undecaying world of earth and sky up and down with its force, and the world feels afraid of it whether it stays or flies like a bird.

दधुष्ट्वा भृगवा मानुषष्वा रयिं न चारुं सुहवं जनभ्यः ।  
हातारमग्र अतिथिं वरण्यं मित्रं न शवं दिव्याय जन्मन ॥ ६ ॥

6. *Dadhuṣṭvā bhṛgavo mānuṣeṣvā rayim na cāruṁ  
suhavaṁ janebhyaḥ. Hotāramagne athithim  
vareṇyam mitraṁ na śevaṁ divyāya janmane.*

Agni, eminent scholars of science among humanity hold and install you as precious wealth for the people, Agni, divine yajnic power, welcome as a cherished visitor, worthy of choice, deserving of hospitality like a dear friend, bliss incarnate. They install you so that you kindle, rise and blaze like a divinity of heaven.

हातारं सप्त जुह्वा इ यजिष्ठं यं वाघता वृणत अध्वरषु । अग्निं  
विश्वेषामरतिं वसूनां सप्यामि पर्यसा यामि रत्नम ॥ ७ ॥

7. *Hotāraṁ sapta juhvo yajiṣṭham yaṁ vāghato  
vṛṇate adhvareṣu. Agniṁ viśveṣāmaratiṁ  
vasūnām saparyāmi prayasā yāmi ratnam.*

Intelligent men of knowledge and divine speech offer to invoke Agni, as generous yajnic power of seven beautiful tongues of flame, worthiest of adoration in yajna. That same power, a very jewel, giver of all wealths of the world, which they invoke in yajna, I too serve and attain.

अच्छिदा सूना सहसा ना अद्य स्तातृभ्या मित्रमहः शर्म  
यच्छ। अग्रं गृणन्तमंहस उरुष्याजा नपात्पूभिरायसीभिः ॥ ८ ॥

8. *Acchidrā sūno sahaso no adya stotr̥bhyo mitra-  
mahāḥ śarma yaccha. Agne ḡṇantamaṁhasa  
urus̥yorjo napāt pūrbhirāyasībhiḥ.*

Agni, child of omnipotence, greatest friend most adorable, give us today, your devotees, perfect peace and comfort of a happy home, energy and power of the world. Save the devotee and admirer from sin and perfect him with the strength of steel and beauties of gold.

भवा वरूथं गृणत विभावा भवा मघवन्मघवदभ्यः शर्म।  
उरुष्याग्र अंहसा गृणन्तं पातम पूधियावसुजगम्यात ॥ ९ ॥

9. *Bhavā varūtham ḡṇate vibhāvo bhavā maghavan  
maghavadbhyaḥ śarma. Uruṣyāgne aṁhaso  
ḡṇantaṁ prātarmakṣū dhiyāvasurja-gamyāt.*

Agni, lord of light and brilliance you are, be a very home for the admirer. Lord of wealth and honour, be the very light and honour for the men of wealth and power. Save the devotee from sin and crime with protection from within and without. Agni, you are the lord of intelligence, wealth and knowledge, come post-haste in the morning and bless me.



## Mandala 1/Sukta 59

### *Agni-Vaishvanara Devata, Nodha Gautama Rshi*

व॒या इ॒दं॒ग्र अ॒ग्रय॑स्त अ॒न्य त्व विश्वं॑ अ॒मृता॑ मादयन्त ।  
व॒श्वान॑र् नाभिर॒सि ि॒तीनां॑ स्थू॒र्णव॑ ज॒नौ॑ उप॒मिद्य॑-  
यन्थ ॥ १ ॥

1. *Vayā idagne agnayaste anye tve viśve amṛtā mādayante. Vaiśvānara nābhirasi kṣitīnām sthūṇeva janāñ upam id yayantha.*

Agni, light and life of the universe, other agnis, lights, fires and vitalities are reflective branches of you only. All the immortals of the world, devas, jivas and lights such as the sun rejoice in you. Vaishvanara, vitality and leading light of the earthly worlds, you are the navel, centre-hold of the earths and the people, and, like the pillar of a house or the hub of the wheel of existence, you hold the people in the law of Dharma and keep them in their orbit.

मू॒धा दि॒वा नाभिर॑ग्निः पृ॒थि॒व्या अथा॑भवद॒र्ती राद॑स्याः ।  
तं त्वा॑ द्वासा॑ जनयन्त द्द॒वं व॒श्वान॑र् ज्याति॒रिदा॑याय ॥ २ ॥

2. *Mūrdhā divo nābhiragniḥ pṛthivyā athābhavadarṭī rodasyaḥ. Tam tvā devāso'janayanta devaṁ vaiśvānara jyotiridāryāya.*

Agni is the top of heaven and the centre hold of the earth, and it is the ruler of the earths, the skies and the heavens all. Vaishvanara, leading light of the universe, such as you are, the brilliancies of nature such as sun and moon reveal your presence and the nobilities of humanity celebrate you as light of the Word and life of the world for the good and the pious.

आ सू॒य॒ न र॒श्म॒या ध्रु॒वासा॑ व॒श्वान॒र॒ दधि॒र॒ ग्रा वसू॑नि ।

या प॒व॒त॒ष्वा॒र्षधी॒ष्वप्सु॒ या मा॒नु॒ष॒ष्वसि॒ तस्य॑ राजा ॥ ३ ॥

3. *Ā sūrye na raśmayo dhruvāso vaiśvānare dadhire'gnā vasūni. Yā parvateṣvoṣadhīṣvapsu yā mānuṣeṣvasi tasya rājā.*

Just as the sun-rays abide in the sun, so do the stars and planets and the Vasus, abodes of life, abide in Vaishvanara Agni, self-existent power and force of the universe. Lord supreme, whatever wealth and vitality is there in mountains, herbs, waters and humanity, you are the ruler and ordainer of it all.

बृ॒ह॒ती इ॒व सू॒न॒व॒ राद॑सी॒ गिरा॒ हाता॑ म॒नु॒ष्या॒ङ्गे न द॑ ।

स्व॒व॒त स॒त्यशु॑ष्माय॒ पू॒वीव॑श्वान॒राय॒ नृ॒त॒माय॒ य॒ह्वीः ॥ ४ ॥

4. *Bṛhatīva sūnave rodasī giro hotā manuṣyo na dakṣaḥ. Svarvate satyaśuṣmāya pūrvīrvaiśvānāraya nṛtamāya yahvīḥ.*

Just as the wide and expansive heaven and earth honour and serve the sun, source of light and inspiration, so should the hota, the yajaka, like an expert man of yajna, offer great, eternal and divine hymns of praise in honour of Vaishvanara, life universal, self-existent, ever truly powerful and the best friend of humanity.

द्वि॒वश्चि॑त्त॒ बृ॒ह॒ता जा॑त॒व॒दा व॒श्वान॒र॒ प रि॑रिच॒ महि॑त्वम ।

राजा॑ कृ॒ष्टी॒नाम॑सि॒ मा॒नु॒षीणां॑ यु॒धा द॒व॒भ्या॒ वरि॑वश्च॒कथ॑ ॥ ५ ॥

5. *Divaścīt te bṛhato jātavedo vaiśvānara pra ririce mahitvaṁ. Rājā kṛṣṭīnāmasi mānuṣīṇāṁ yudhā devebho varivaścakartha.*

Vaishvanara, lord omniscient and omnipresent life and leader of the universe, your greatness and majesty exceeds the light and grandeur of the heavens. You are the lord ruler of the classes of humanity, and with your warlike exploits create treasures of wealth for the divinities of nature and humanity.

प नू महित्वं वृषभस्य वाचं यं पूरवा वृत्रहणं सचन्त ।  
 व॒श्वान॒रा दस्यु॑मग्निजघ॒न्वाँ अधू॑ना॒त्काष्ठा॒ अव॒ शम्बरं  
 भत ॥ ६ ॥

6. *Pra nū mahitvaṃ vṛṣabhasya vocam yaṃ pūravo vṛtrahaṇaṃ sacante. Vaiśvānaro dasyum agnirja ghanvāñ adhūnot kāṣṭhā ava śambaram bhet.*

Spontaneously I celebrate the greatness and grandeur of the mighty and generous Vaishvanara Agni, Lord Omnipotent and Omnipresent, whom all people of the world seek and worship. Lord of light, breaker of the cloud, dispeller of darkness and destroyer of the wicked, He shakes the quarters of space and terrifies the demons of evil.

व॒श्वान॒रा महि॑म्ना वि॒श्वकृ॑ष्टिभ॒रद्वा॑जषु यज॒ता वि॒भावा॑ ।  
 शा॒त॒व॒न॒य श॒तिनी॑भिर्ग्निः पुरु॒णीथ॑ ज॒रत॑ सूनृ॒तावान॑ ॥ ७ ॥

7. *Vaiśvānaro mahimnā viśvakṛṣṭirbharadvājeṣu yajato vibhāvā. Śatavaneye śatinībhiragniḥ puruṇīthe jarate sūnṛtāvān.*

Vaishvanara, lord pervasive and leader of the world of existence, is the lord of world humanity by virtue of His might and grandeur. Among the sources of life sustenance such as earth and showers of rain, He is the light and glory of the man of yajna. Lord of the

reality of existence and the word of truth, in the world of hundredfold splendour, Agni is praised and worshipped in a hundred manners in choric songs by the celebrants.

### Mandala 1/Sukta 60

*Agni Devata, Gautama Nodha Rshi*

वह्निं यशसं विदथस्य क्तुं सुपाव्यं दूतं सद्याअथम ।  
द्विजन्मानं रयिमिव पशस्तं रातिं भरद भृगव मातरिश्वा ॥ १ ॥

1. *Vahniṃ yaśasaṃ vidathasya ktuṃ supāvyaṃ dūtaṃ sadyo-artham. Dvijanmānaṃ rayimiva praśastaṃ rātiṃ bharad bhṛgave mātariśvā.*

Matarishva, Vayu energy existent in space and operative in wind and electricity, bears Agni, carrier of oblations, mark of fame and honour, honour flag of the yajna of the world, worthy of preservation and advancement, instant mover and messenger, always valuable, twice born of Heaven and Vayu for earth and the skies. Vayu bears it like a real celebrity and beauty and generous giver in life and conducts it to Bhrgu, scientist and technologist, for heat treatment from cooking to tempering of sophisticated materials. (The Bhrgu collects and develops the fire.)

अस्य शासुरुभयासः सचन्त हविष्मन्त उशिजा य च मताः ।  
द्विश्चित्पूवा न्यसादि हाता पृच्छ्य' विश्पतिवि ऽ  
वधाः ॥ २ ॥

2. *Asya śāsaurubhayāsaḥ sacante haviṣmanta uśijo ye ca martāḥ. Divācit pūrvo nyasādi hotā'' pṛcchyo viśpatirvikṣu vedhāḥ.*

Ordinary people and men of means both, who

are ambitious for noble yajnic acts, abide by the law and order of this ruler of truth and justice. Giver as well as receiver of the gifts of yajna, man of discriminate wisdom, protector of the people, intelligent and highly knowledgeable, he takes his place among the people like the sun before the rise of day.

तं नव्यसी हृद आ जायमानमस्मत्सुकीतिमधुजिह्वमश्याः ।  
यमृत्विजा वृजन् मानुषासः पर्यस्वन्त आयवा जीज-  
न्त ॥ ३ ॥

3. *Taṁ navyasī hr̥da ā jāyamānam asmat sukīrtir-  
madhujihvamaśyāḥ. Yamṛtvijo vṛjane mānuṣāsaḥ  
prayasvanta āyavo jījananta.*

To the man of noble honey tongue, whom men of yajnic service, men of means and knowledge, seniors with vision and experience and the people in general raise higher and greater in the battle of life, to such a man rising high and higher, may new and newer appreciation and admiration reach from our heart and soul.

उशिक्पावका वसुमानुषषु वरण्या हाताधायि वि १ ।  
दमूना गृहपतिदम आँ अग्निभुवदयिपती रयीणाम ॥ ४ ॥

4. *Uśik pāvako vasurmānuṣeṣu vareṇyo hotādhāyi  
vikṣu. Damūnā gṛhapatirdama āñ agnirbhuvad-  
rayipatī rayiṇam.*

The man of love and initiative worthy of love, pure and purifying as fire, generous among people, worthy of choice, commanding loyalty, dedicated to yajna and social good, such a person should be given a prominent position among people. Man of peace and

self-control, keeper and protector of the home, creator and protector of wealth, such a person shines as fire on top and commands the nation.

तं त्वा वयं पतिमग्र रयीणां प शंसामा मतिभिर्गतमासः ।  
आशुं न वाजम्भरं मजयन्तः पातम तू धियावसुज-  
गम्यात ॥ ५ ॥

5. *Tam tvā vyaṃ patimagne rayīṇāṃ pra śaṃsāmo matibhirgotamāsaḥ. Āśuṃ na vājambharam marjayantaḥ prātarmakṣū dhiyāvasurjagamyāt.*

Agni, lord of light and leader, Agni, lord creator and protector of the wealth of nations, instant in action, commanding speed and prosperity, we, men of the Divine Word, with all our mind and intelligence, with all the saints and the wise, cleansing, sanctifying and anointing you as leader, praise and celebrate you, and we pray that the lord of wealth and intelligence may come post-haste and bless us in the early morning.

## Mandala 1/Sukta 61

*Indra Devata, Gautama Nodha Rshi*

अस्मा इदु प तवसं तुराय पया न हर्मि स्तामं माहिनाय ।  
ऋचीषमायाधिगव आहमिन्दाय ब्रह्माणि राततमा ॥ १ ॥

1. *Asmā idu pra tavase turāya prayo na harmi stomam māhināya. Ṛcīṣamāyādhrigava ohamindrāya brahmāṇi rātatamā.*

In honour of this lord Indra, mighty power, great leader, holy celebrity and commander of the brave, formidable to the enemies, I offer an excellent song of praise in adoration and holiest offerings of the most spontaneous and liberal homage.

अस्मा इदु पर्यइव प यंसि भराभ्याङ्गूषं बाध सुवृक्ति ।  
इन्दाय हृदा मनसा मनीषा पत्नाय पत्य धिया मजयन्त ॥ २ ॥

2. *Asmā idu praya iva pr yaṁsi bharāmyāṅgūṣaṁ bādhe suvr̥kti. Indrāya hr̥dā manasā maṁiṣā pratnāya patye dhiyo marjayanta.*

You offer to this Indra, lord of life and power, libations of homage and reverence like gifts of dainty food. So do I bear and offer to him songs of praise well-structured and formulaic modes of defence and protection against the enemies of humanity. Come ye all, cleanse your mind honestly by heart, mind and soul for Indra, ancient and eternal lord of life and light, and serve him.

अस्मा इदु त्यमुपमं स्वर्षा भराभ्याङ्गूषमास्येन ।  
मंहिष्ठमच्छक्तिभिमतीनां सुवृक्तिभिः सूरिं वावृधध्य ॥ ३ ॥

3. *Asmā idu tyamupamaṁ svarṣāṁ bharāmyāṅgūṣamāsyena. Maṁhiṣṭham achoktibhir maṁināṁ suvr̥ktibhiḥ sūriṁ vāvṛdhadhyai.*

For the sake of the advancement of Agni, the ruler, and of the people of knowledge and wisdom, I speak noble and powerfully persuasive words in support of this exemplary, generous, revered and magnanimous hero, a great man of wisdom and piety of conduct.

अस्मा इदु स्तामं सं हिनामि रथं न तष्ट्व तत्सिनाय ।  
गिरश्च गिवाहस सुवृक्तीन्दाय विश्वमिन्वं मधिराय ॥ ४ ॥

4. *Asmā idu stomaṁ saṁ hinomi rathaṁ na taṣṭeva tatsināya. Giraśca girvāhase suvr̥ktīndrāya viśva-minvaṁ medhirāya.*

For this Indra, ruling lord of knowledge and power, master promoter of divine speech and veteran of wisdom, I create and float a song of praise of universal and persuasive purport and use words of discriminating wisdom to strengthen his power and control over the land and people just as an engineer creates a strong structure for the chassis of the master's chariot.

अस्मा इदु सप्तमिव श्रवस्यन्दायार्क जुह्वार् समञ्ज ।

वीरं दानाकसं वन्दध्यं पुरां गूतश्रवसं द्दमाणम ॥ ५ ॥

5. *Asmā idu saptimiva śravasyendrāyārkaṁ juhvā samañje. Vīraṁ dānaukasam vandadhyai purāṁ gūrtaśravasam darmāṇam.*

As a driver yokes the horse to the master's chariot to drive him on, so, in honour of Indra and in order to celebrate and exalt him, the brave hero as he is, treasure home of charity and destroyer of enemy strongholds, whose fame rings far and wide, I compose a song in my own words and offer it as a libation to him with my own ladle in homage.

अस्मा इदु त्वष्टा त द्वजं स्वर्पस्तमं स्वर्यं रणाय ।

वृत्रस्य चिद्विदद्यन् मम तुज गीशानस्तुजता कियधाः ॥ ६ ॥

6. *Asmā idu tvaṣṭā takṣad vajraṁ svapastamaṁ svaryam raṇāya. Vṛtrasya cid vidad yena marma tujannīśānastujatā kiyedhāḥ.*

Let Tvashta, the Maker, design and form for this Indra, ruling Lord of power and defence, the thunderbolt of lightning force blazing for the battle so that he (Indra), striking with this fatal weapon, taking many enemies on, may reach the mortal centrespot of Vritra, the cloud



of darkness and ignorance (and release the showers of rain and prosperity and the light of knowledge).

अस्यदु मातुः सर्वनषु सद्या महः पितुं पपिवाञ्चाव ता ।  
मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरा अदि-  
मस्ता ॥ ७ ॥

7. *Asyedu mātuh savaneṣu sadyo mahah pitum papivāñcārvannā. Muṣāyad viṣṇuḥ pacataṁ sahyān vidhyad varāham tiro adrimastā.*

In the yajnic programmes of this Indra, lord of rule and power who measures everything to size, Vishnu, the great sun pervading everything with its light, drinks up the delicious holy foods prepared and sent up sanctified from the yajna, and then, challenging the mountainous cloud hoarding up the wealth of the same yajnic foods in the form of vapours, breaks up the cloud and throws it down (releasing the showers of rain).

अस्मा इदु ग्राश्चिद्द्वपत्नीरिन्दायाकमहिहत्य ऊवुः ।  
परि द्यावापृथिवी जभ उवी नास्य त महिमानं परि ष्टः ॥ ८ ॥

8. *Asmā idu gnāscid devapatnīrindrāyārkamahihatya ūvuḥ. Pari dyāvāpṛthivī jabhra urvī nāsyate mahimānaṁ pari ṣṭaḥ.*

For this Indra, blazing as the sun with light and grandeur, holy voices served and preserved by noble sages and scholars composed hymns of praise and offered homage to Indra on the break up of the cloud. Indra holds both the vast heaven and earth, but these two do not comprehend his grandeur and greatness (which exceeds heaven and earth both).

अस्यद्व प रिरिच महित्वं दिवस्पृथिव्याः पयन्तरि गत ।  
स्वराळिन्दा दम आ विश्वगूतः स्वरिरमत्रा वव ।  
रणाय ॥ ९ ॥

9. *Asyedeva pra ririce mahitvaṁ divaspr̥thivyāḥ paryantarikṣāt. Svarāḷindro dama ā viśvagūrtaḥ svariramatro vavakṣe raṇāya.*

Surely the greatness and grandeur of this Indra exceeds the heaven, skies and earth. The self-refulgent hero, universal warrior, brilliant and brave, infinitely strong and bold, resounds in the universe for battle against evil and negation.

अस्यद्व शर्वसा शुषन्तं वि वृश्चद्वजण वृत्रमिन्दः ।  
गा न वाणा अवनीरमुञ्चदभि श्रवा दावन सचताः ॥ १० ॥

10. *Asyedeva śavasā śuṣantaṁ vi vṛścadvajraṇa vṛtramindraḥ. Gā na vrāṇā avanīramuñcada-bhi śravo dāvane sacetaḥ.*

O lord of power and law, with the strength and rectitude of this Indra, the universal force of Divinity uproots the exploitative forces, just as the sun breaks down the cloud which holds up the rain and scorches the earth. And just as held up cows are released from the stalls, so the ruler releases the streams of life on the earth, enlightened hero as he is, who releases food and justice for the powers of generosity.

अस्यदु त्वषसा रन्त सिन्धवः परि यद्वजण सीमयच्छत ।  
इशा नकृद्वाशुष दशस्यन्तुवीतय गाधं तुवणिः कः ॥ ११ ॥

11. *Asyedu tveṣasā ranta sindhavaḥ pari yadvajraṇa sīmayacchat. Īśānakrd dāśuṣe daśasyan turvītaye gādhaṁ turvaṇiḥ kaḥ.*

By the might and splendour of this Indra, the rivers flow and seas roll at will since he gives the blow (to Vritra and releases the waters below). Ruler, controller, and giver of power and honour, instantly victorious, giving liberally to the generous, he creates firm standing ground for the speedy success of generosity all round.

अस्मा इदु प भरा तूतुजाना वृत्राय वज्रमीशानः कियधः ।  
गान पव वि रदा तिरश्चष्य णीस्यपां चरध्य ॥ १२ ॥

12. *Asmā idu pra bharā tūtujāno vṛtrāya vajramī-  
śānaḥ kiyedhāḥ. Gorna parva vi radā tiraśce-  
ṣyannarṇamsyapām caradhyai.*

Indra, ruling lord of manifold power, fast and impetuous, wields the thunderbolt of sunrays for this Vritra, cloud of vapours and darkness, and releasing the waters for the streams to flow on earth, breaks the layers of vapours with the thunderbolt as lightning breaks things into pieces bit by bit.

अस्यदु प ब्रूहि पूव्याणि तुरस्य कर्माणि नव्य उक्थः । युध  
यदिष्णान आयुधान्यृघायमाणा निरिणाति शत्रून ॥ १३ ॥

13. *Asyedu pra brūhi pūrvyāṇi turasya karmāṇi navya  
ukthaiḥ. Yudhe yadiṣṇāna āyudhānyṛ-ghāyamāṇo  
nirināti śatrūn.*

Sing and celebrate the old and new exploits of this fast and powerful Indra in songs of praise, Indra who, passionate and tempestuous, updating and wielding the weapons for battle, strikes and destroys the enemies.

अस्यदुभिया गिरयश्च दृहा द्यावा च भूमा जनुषस्तुजत ।  
उपा वनस्य जागुवान अणिं सद्या भुवद्वीयाय न्नाथाः ॥ १४ ॥

14. *Asyedu bhiyā girayaśca dr̥ḷahā dyāvā ca bhūmā januṣastujete. Upo venasya joguvāna oṇim sadyo bhuvad vīryāya nodhāḥ.*

By the power and holy fear of this omnipotent Indra, the mountains stay firm and fixed, and the heaven and earth and the people shake with awe. The leader, abiding in the protective shade of this intelligent and handsome power and chanting words of praise immediately rises and grows capable of great action.

अस्मा इदु त्यदनु दाय्यषामका यद्वन्न भूररीशानः ।  
पतशं सूय' पस्पृधानं सावश्व्य सुष्विमावदिन्दः ॥ १५ ॥

15. *Asmā idu tyadanu dāyyeṣāmeko yad vavne bhūrerīśānaḥ. Praitaśaṁ sūrye paspr̥dhānam sauvaśvye suṣvimāvadindraḥ.*

Indra, sole one lord of himself is the absolute ruler of many. Whatever he wills of these and commands, the same is rendered in reverence and obedience. And Indra himself advances and protects the hero of power and honour who, fighting for victory in the battle of horse, spurs on his steed in the direction of the sun.

एवा त हारियाजना सुवृक्तीन्द बह्वाणि गातमासा अकन ।  
एषु विश्वपशंसं धियं धाः पातम तू धियावसुजगम्यात ॥ १६ ॥

16. *Evā te hāriyojanā suvr̥ktīndra brahmāṇi gotamāso akran. Aiṣu viśvapeśasaṁ dhiyaṁ dhāḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, O Lord of sunbeams, these are the songs divine, purest and serene, offered by the highest souls of faith and vision. Bless these souls with universal brilliance of vision and intelligence, lord omniscient. Lord Omnificent, reveal your presence in our mind instantly with the light of the dawn.

## Mandala 1/Sukta 62

*Indra Devata, Nodha Gautama Rshi*

प मन्मह शवसानाय शूषमाङ्गूषं गिवणस अङ्गिरस्वत ।  
सुवृक्तिभिः स्तुवत ऋग्मियाया चामार्कं नर विश्रुताय ॥ १ ॥

1. *Pra manmahe śavasānāya śūṣam āṅgūṣaṁ girvaṇase aṅgirasvat. Suvṛktibhiḥ stuvata ṛgmīyāyā'rcāmārkam nare viśrutāya.*

With selected words of purity and pious deeds we offer songs of adoration to Indra, lord omnipotent, poet of Divine omniscience, universal object of worship, celebrated in the Rgveda, sole guide of humanity and celebrated in story all over the world, and we pray for strength and knowledge as for the very breath of life.

प वा म॒ह म॒हि न॒मा भ॒रध्व॑माङ्गूष्यं शवसानाय साम ।  
यना॑ नः पू॒व॑ पि॒तरः॑ पद॒ज्ञा अच॑न्ता अङ्गिरसा॒ गा  
अवि॑न्दन ॥ २ ॥

2. *Pra vo mahe mahi namo bharadhvam āṅgūṣyaṁ śavasānāya sāma. Yenā naḥ pūrve pitaraḥ padajñā arcanto aṅgirasō gā avindan.*

All ye men and women of the world, bear and offer to Indra, great lord of strength and power, celebrative songs of adoration and holy offerings in

Samans and hymns of knowledge and enlightenment, by virtue of which our ancient forefathers, who knew the life stages of Dharma, Artha, Kama and Moksha and who were scholars of divine knowledge and worshippers of the Lord, received the gift of holy speech and universal knowledge.

इन्द्रस्याङ्गिरसां चष्टा विदत्सरमा तनयाय धासिम । बृहस्प-  
तिभिनददिं विदद गाः समुस्त्रियाभिवावशन्त नरः ॥ ३ ॥

3. *Indrasyāṅgirasām ceṣṭau vidat saramā tanayāya dhāsim. Brhaspatirbhinadadriṁ vidad gāḥ samusriyābhirvāśanta naraḥ.*

Just as a mother gives milk to the child, as Brihaspati, the sun, breaks the cloud with its rays and the light reaches the earth, so you, men and women of the world, in the yajna of Indra and the yajnic programmes of the scholars of science and society, shining and advancing like sun-rays, spread the light of knowledge and the joy of life.

स सुष्टुभा स स्तुभा सप्त विपः स्वरणादिं स्वयाङ्गवः ।  
स्रण्युभिः फल्लिगमिन्द शक वलं रवण दरया दशग्वः ॥ ४ ॥

4. *Sa suṣṭubhā sa stubhā sapta vipraiḥ svareṇādriṁ svaryo navagvaiḥ. Saranyubhiḥ phaligamindra śakra valaṁ raveṇa darayo daśagvaiḥ.*

Just as the bright sun breaks the powerful clouds with its fresh, all embracing, all expansive, sustaining and sustained but resounding rays of light, similarly Indra, powerful ruler of the world, shining and resounding, with balanced and all-sustaining order, seven orders of the wise, his rolling voice, new and all

expansive radiating powers and burning and roaring weapons, breaks down the thick and powerful clouds of darkness which hoard the system's life and progress.

गृणा॒ना अङ्गि॑राभिदस्म॒ वि वरु॑षसा॒ सूर्य॑ण॒ गाभिर॑न्धः ।

वि भूम्या॑ अपथय इन्द्र॒ सानु॑ दिवा॒ रज॒ उपर॑मस्तभायः ॥ ५ ॥

5. *Gṛṇāno aṅgirobirdasma vi varuṣasā sūryeṇa gobhirandhaḥ. Vi bhūmyā aprathaya indra sānu divo raja uparamastabhāyaḥ.*

Indra, lord of wondrous deeds, proclaiming his power and presence by the pranic energies of nature, the dawn, the sun and the sun-rays, dispels the darkness and creates the food for life and growth. He expands the earth and the hills and mountains of the earth and stabilizes the heights of the skies and the heavens.

So should the ruler proclaim his power and presence dispelling the darkness of ignorance, injustice and poverty, create food and prosperity and thereby expand the character, power and potential of the land and stabilize the common wealth of humanity.

तदु॒ पय॑ तममस्य॒ कम॑ द्स्मस्य॒ चारु॑तममस्ति॒ दंसः॑ ।

उ॒प॒ह्व॑र॒ यदु॒परा॑ अपि॒न्वन्म॑ध्व॒णसा॒ नद्य॑श्चतस्रः ॥ ६ ॥

6. *Tadu paryakṣatamam asya karma dasmasya cārutamam asti daṁsaḥ. Upahvare yaduparā apinvan madhvarṇaso nadyaścatasraḥ.*

The most charming act and the most admirable achievement of this lord Indra of wondrous deeds is that in the business of life on the earth all the streams and rivers and all the four directions of space are full and abundant with delicious waters and flow for all the

people freely.

द्विता वि वव सनजा सनीळ अयास्यः स्तवमानभिरकः ।

भगा न मन परम व्याम धारयदादसी सुदंसाः ॥ ७ ॥

7. *Dvitā vi vavre sanajā sanīḷe ayāsyah stavamā-nebhirarkaiḥ. Bhago na mene parame vyomanna-dhārayad rodasī sudamsāḥ.*

Indra, valiant lord of infinite action, concealed and held and then revealed a duality of creation, two complementarities, both born of the same mother, Prakṛti, and both coexistent and cooperative, both held by waves of energy (light and dark), both doing homage to the lord creator. He, Bhaga, lord of existence and master of materials, held the two in space as two co-workers, complementary like the sun holding heaven and earth and the skies in eternal space.

सनाद्विवं परि भूमा विरूप पुनभुवा युवती स्वभिरवः ।

कृष्णभिरक्ताषा रुशद्विवपुभिरा चरता अन्यान्या ॥ ८ ॥

8. *Sanād divaṃ pari bhūmā virūpe punarbhuvā yuvaṭī svebhirevaiḥ. Kṛṣṇebhiraktoṣā ruśadbhir-vapurbbhirā carato anyānyā.*

Since time immemorial, from the same eternal cause, co-existent and cooperative from heaven to earth, the two complementarities of distinctive forms, night and day, both ever young and born again and again, move on and on by their own path together yet separately, the night in the forms of darkness and the day in the forms of light. Both move in and on serving the heaven and earth.



सनमि स्रख्यं स्वप्स्यमानः सूनुदाधार् शवसा सुदंसाः ।  
आमासु चिद्वधिष पक्वमन्तः पर्यः कृष्णासु रुशदाहि-  
णीषु ॥ ९ ॥

9. *Sanemi sakhyam svapasyamānaḥ sūnurdādhāra śavasā sudamsāḥ. Amāsu cid dadhiṣe pakva-mantaḥ payaḥ kṛṣṇāsu ruśad rohiṇīṣu.*

Lord of the thunderbolt, eternal creator, master of wondrous actions, beatific in performance by his own might holds and maintains equality of company and cooperation between the light and the dark, raw and ripe, just as he holds the same herbal juice in the mature as well as the maturing vegetation and the same white milk in the white, dark and ruddy cows.

सनात्सनीळा अवनीरवाता व्रता रं न्त अमृताः सहाभिः ।  
पुरू सहस्रा जनया न पत्नीदुवस्यन्ति स्वसारा अहया-  
णम ॥ १० ॥

10. *Sanāt sanīlā avanīravātā vratā rakṣante amṛtāḥ sahubhiḥ. Purū sahasrā janayo na patnīrduva-syanti svasāro ahrayāṇam.*

Since time immemorial, born of the same cause, Prakṛti, coexistent and cooperative, thousands of earths immortal in their own nature, undisturbed even by a breath of wind, observe the eternal laws of their existence with their innate powers. And as mothers nourish their child, wives love and serve their husbands, and sisters love and cooperate with their brothers, they do homage to the bold and intrepidable Indra.

सनायुवा नमसा नव्या अक्वसूयवा मृतया दस्म ददुः ।  
पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्म-  
नीषाः ॥ ११ ॥

11. *Sanāyuvo namasā navyo arkairvasūyavo matayo dasma dadruḥ. Patiṁ na patnīruśa-tīruśantaṁ sprśanti tvā śavasāvanmanīṣāḥ.*

Indra, lord adorable of wondrous action, bright and generous, people of intelligence, faith and meditation, desirous of wealth and food for the body, mind and soul, lovers of yajna, rush to you offering gifts of homage with hymns of praise and prayer as loving wives in passion approach the loving husbands and feel immortalised by the beatific touch of your presence.

सनाद्व तव राया गभस्ता न पीर्यन्त नाप दस्यन्ति दस्म ।  
 द्युमाँ असि कतुमाँ इन्द धीरः शि ता शचीवस्तव नः  
 शचीभिः ॥ १२ ॥

12. *Sanādeva tava rāyo gabhastauṇa kṣīyante nopa dasyanti dasma. Dyumāñ asi kratumāñ indra dhīrah śikṣā śacīvastava naḥ śacībhiḥ.*

Since eternity, O lord of infinite light and generosity, the wealths in your open hand never decrease, never will they exhaust. You are the lord supreme of light and knowledge. You are the lord of omnipotence. You are the master of the dynamics of existence. You are calm and constant. You are the lord of kindness, favour and grace. Enlighten us with the light of knowledge. Bless us with your favours and grace.

सनायत गातम इन्द नव्यमत इदबह्व हरियार्जनाय । सुनीथाय  
 नः शवसान नाधाः पातम तू धियावसुजग-म्यात ॥ १३ ॥

13. *Sanāyate gotama indra navyamatakṣad brahma hariyojanāya. Sunīthāya naḥ śavasāna nodhāḥ prātarmakṣū dhiyāvasurjaga myāt.*

Indra, lord of omnipotence and infinite action, lord omnipresent of infinite motion, since eternity you are ever present just at hand. Nodha, the poet of constant adoration, Gotama, spirit of fastest thought and imagination, creates the latest songs of celebration in honour of you, lord of universal light and humanity, lord giver of infinite freedom and joy. May the lord of eternal wealth and joy, may the spirit of eternal vision and imagination be with us upon the instant with the light of the dawn.

### Mandala 1/Sukta 63

*Indra Devata, Gautama Nodha Rshi*

त्वं मह्यं इन्द्र या ह शुष्मद्यावा जज्ञानः पृथिवी अम धाः ।  
यद्ध त विश्वा गिरयश्चिदध्वा भिया दृ हासः किरणा  
नजन ॥ १ ॥

1. *Tvaṁ mahāṅ indra yo ha śuṣmairdyāvā jajñānaḥ pṛthivī ame dhāḥ. Yaddha te viśvā girayaści-dabhvā bhīyā dṛḥhāsaḥ kiraṇā naijan.*

Indra, lord omnipresent, great you are indeed who, manifest in creation, hold the heaven and earth in your power and law of omnipotence. It is by that eternal power and awe that all the mighty mountains and the impetuous rays of light do not deviate from their fixed course.

आ यद्धरीं इन्द्र विवता वरा त वजं जरिता बाह्वधात ।  
यनाविहयतकता अमित्रान्पुर इष्णासि पुरुहूत पूवीः ॥ २ ॥

2. *Ā yaddharī indra vivratā verā te vajraṁ jaritā bāhvordhāt. Yenāviharyatakṛato amitṛān pura iṣṇāsi purūhūta pūrviḥ.*

Indra, lord almighty of immaculate action, universally invoked, when you deploy your forces of movement and advance, observing the rules and discipline of your universal law, your worshippers and admirers too hold in their arms the same thunderbolt of law by which you destroy the many strongholds of the enemies of life and humanity.

त्वं सत्य इन्द्र धृष्णुरतान्त्वमृभु ॥ नयस्त्वं षाट । त्वं शुष्णं  
वृजनं पृ । आणा यून् कुत्साय द्युमत सचाहन ॥ ३ ॥

3. *Tvaṃ satya indra dhṛṣṇuretān tvamṛbhukṣā naryastvaṃ ṣāṭ. Tvaṃ śuṣṇaṃ vṛjane prkṣa āṇau yūne kutsāya dyumate sacāhan.*

Indra, you are ever true, constant destroyer of these negativities of life and nature. You are the protector and promoter of the wise artists and scientists. You are the leader and friend of humanity. You are ever patient and forbearing. In the great battles of unity and fulfilment, you eliminate want and drought for the sake of the young generation, bright and brave wielders of the force of the thunderbolt of plenty and righteousness.

त्वं ह त्यदिन्द्र चादीः सखा वृत्रं यद्वज्रिन्वृषकम पुभ्नाः ।  
यद्ध शूर वृषमणः पराचवि दस्युँयानावकृता वृथाषाट ॥ ४ ॥

4. *Tvaṃ ha tyadindra codīḥ sakhā vṛtram yad vajrin vṛṣakarmannubhnāḥ. Yaddha śūra vṛṣamaṇaḥ parācairvi dasyūñryonāvakṛto vṛthāṣāt.*

You only, for sure, Indra, are the universal friend, wielder of the thunderbolt, and hero of vast operation who take on the cloud of darkness and want, overthrow the demon of want and darkness and shower the

blessings of plenty and fulfilment and who, O brave one, generous at heart, by nature and instinct nip evil and wickedness in the bud itself.

त्वं ह त्द्यदिन्द्रारिषण्यन्दृ हस्यं चिन्मतानामजुष्टा ।

व्यस्मदा काष्ठा अवत वघनव वजिञ्छनथिह्यमित्रान् ॥ ५ ॥

5. *Tvaṁ ha tyadindrāriṣaṅyan dṛlhasya cinmartā-nāmajuṣtau. Vyasmadā kāṣṭhā arvate varghaneva vajriñchnathihyamitrān.*

Indra, lord of the thunderbolt, you surely are he who is unwilling to injure the strong and firm among humanity and the strong and stable system of the order. Fall like a hammer upon the disagreeables of humanity, fix them, and scatter the unfriendly as the sun scatters the clouds, and open the paths of advancement for progress in all directions.

त्वां ह त्द्यदिन्द्राणसाता स्वमी ह नर आजा हवन्त ।

तव स्वधाव इयमा समय ऊतिवाजष्वतसाय्या भूत ॥ ६ ॥

6. *Tvāṁ ha tyadindrārṇasātau svarmīḥ nara ājā havante. Tava svadhāva iyamā samarya utirvā-ješvatasāyyā bhūt .*

In the tumult of the battles of the brave for victory and the showers of peace and joy, the leaders of humanity call upon you, Indra, to join the strife and win. Lord of innate wealth and power, may this help and protection of yours be available to us in our joint ventures and our battles for food, knowledge, science and social progress.

त्वं ह त्द्यदिन्द्र सप्त युध्यन्पुरा वजिन्पुरुकुत्साय ददः ।

ब्रह्मिण यत्सुदास वृथा वर्गहा राजन्वरिवः पूरव कः ॥ ७ ॥

8. *Tvaṃ ha tyadindra sapta yudhyan puro vajrin purukutsāya dardaḥ. Barhirna yat sudāse vṛthā vargaṅho rājan varivaḥ pūrave kaḥ.*

Indra, lord of the thunderbolt, ruler of the world, fighting seven evils and defending the seven-fold power of the order, you break down the strongholds of sin and crime for the sake of the generous and the many splendoured social order. Uproot the sin and crime like grass and deliver the wealth to the people for the sake of joy and fulfilment and take the order to the heights of the sky. (The sevenfold powers are: the council, councillors, president, army, commander, services and the people.)

त्वं त्यां न इन्द्र देव चित्रामिषमापा न पीपयुः परिज्मन ।

यया शूर पत्यस्मभ्यं यंसि त्मन्मूर्जं न विश्वधु र्दध्य ॥ ८ ॥

8. *Tvaṃ tyāṃ na indra deva citrāmiṣamāpo na pīpayah pariiman. Yayā śūra pratyasmabhyam yaṃsitmanamūrjaṃ na viśvadha kṣaradhyai.*

Indra, brilliant lord of generosity, ever present and all protective, brave hero, ruler and holder of the world, like the flow of nature's waters, let that various and wondrous energy, mind and means flow freely for us for the expression and fulfilment of our spiritual self by which you again and again direct and guide the conduct of our soul as well as the psychic flow of our energy.

अकारि त इन्द्र गार्तमभिबह्वाण्याक्ता नमसा हरिभ्याम ।

सुपशंसं वाज्रमा भरा नः पातम । धियावसुजगम्यात ॥ ९ ॥

9. *Akāri ta indra gotamebhir brahmāṇyoktā namasā haribhyām. Supeśasaṃ vājamā bharaṇaḥ naḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, lord of the world, by the most eminent sages of vision and intelligence, like fast motions of light rays for the sun, songs of homage have been presented with heart and soul with offerings of faith and reverence and sung for you.

May the same lord of wealth and intelligence come to us and bless us with wondrous wealth of food, light and energy at the break of dawn.

### Mandala 1/Sukta 64

*Maruts Devata, Gautama Nodha Rshi*

वृष्ण॑ श॒धाय॑ सु॒मखाय॑ व॒धस् न॒धः सु॒वृत्तिं॑ प॒ भ॒रा  
म॒रुद्भ्यः॑ । अ॒पा न॒ धीरा॑ म॒नसा॑ सु॒हस्त्या॑ गि॒रः स॒मञ्ज  
वि॒दथ॑ष्वा॒ भुवः॑ ॥ १ ॥

1. *Vṛṣṇe śardhāya sumakhāya vedhase nodhaḥ suvr̥ktiṃ pra bhara marudbhyaḥ. Apo na dhīro manasā suhastyo girah samañje vidatheṣvābhuvah.*

Nodha, poet of vision and wisdom, come and sing a song of celebration in selected words of pure beauty for the generous, mighty and omniscient lord of universal yajna and in honour of the Maruts, divine energies of universal motion. Settled and constant, pure and fluent as waters, dexterous of hand in structure and form, with heart and soul I compose, adorn and chant holy voices revealed in meditation, presenting themselves as celebrants of the Lord.

त॒ ज॒ज्ञि॒र दि॒व ऋ॒ष्वांस॑ उ॒ णा॑ रु॒दस्य॑ म॒या अ॒सुरा॑ अ॒र॒पसः॑ ।  
पा॒व॒कासः॑ शु॒च्यः॑ सू॒या इ॒व स॒त्वाना॑ न॒ द॒प्सिना॑ घा॒र॒  
व॒पसः॑ ॥ २ ॥

2. *Te jajñire diva ṛṣvāsa ukṣaṇo rudrasya maryā asurā arepasah. Pāvakāsaḥ śucayaḥ sūryā iva satvāno na drapsino ghoravarpaṣah.*

Those Maruts, waves of winds, children of the light of heaven, reveal the light of knowledge. Friends of humanity, they are the breath of Rudra, cosmic energy of prana, generous, inspiring, pure and unpolluted, pure and purifying, brilliant as sunbeams, replete with vitality, carrying particles of living energy, they are awful and sublime in form.

युवाना रुद्रा अजरा अभागघना वव पुरधिगावः पवता इव ।  
दृ हा चिद्विश्वा भुवनानि पाथिवा प च्यावयन्ति दिव्यानि  
मृज्मना ॥ ३ ॥

3. *Yuvāno rudrā ajarā abhogghano vavakṣura-dhrigāvaḥ parvatā iva. Dṛḷhā cid viśvā bhuvanāni pārthivā pra cyāvayanti divyāni majmanā.*

Fresh, powerful and ever young, dynamic catalytic energies, unaging, free from suffering and death, they grow and augment. Unseen and irresistible in motion, strong and steady as mountains, with their power and force they move everything on earth and in heaven and all the worlds in existence.

चित्ररञ्जिभिवपुष व्यञ्जत व ःसु रुक्मां अधि यतिर  
शुभ । अंसष्वषां नि मिमृ णुऋष्टयः साकं जज्ञिर स्वधया  
दिवा नरः ॥ ४ ॥

4. *Citraitrañjibhirvapuşe vyañjate vakṣaḥsu rukmāñ adhi yetire śubhe. Amseṣveṣām ni mimṛkṣurrṣṭayaḥ sākam jajñire svadhayā divo narah.*

In various colourful shapes they manifest and



define themselves in beautiful forms of nature. They activate the heat and light of vitality in the body system. Their dynamic powers shine in the athletic shoulders of their favourite heroes. Life of heroic people, they arise and shine with their innate light and power from heaven itself.

इशा नकृता धुनया रिशादसा वातान्विद्युत्स्तविषीभिरकत ।  
दुहन्त्यूर्धदिव्यानि धूतया भूमिं पिन्वन्ति पर्यसा परिजयः ॥ ५ ॥

5. *Īśanakṛto dhunayo riśādaso vātān vidyutastaviṣī-  
bhirakrata. Duhantyūrdhdivyāni dhūtayā bhū-  
miṁ pinvanti payasā parijrayaḥ.*

Creators and makers of ruling powers on earth, they are the movers and shakers of things and people. Destroyers of the destroyers, they generate winds and lightning with their blazing splendour. They distil the essence of energy from the celestial sources of nature and, vibrating every particle of matter and energy, they feed the earth with the nectar of vitality while they go round in spaces at their tempestuous speed.

पिन्वन्त्यपा मरुतः सुदानवः पया घृतवद्विदथष्वाभुवः ।  
अत्यं न मिह वि नयन्ति वाजिनमुत्सं दुहन्ति स्तन-  
यन्तमिति ॥ ६ ॥

6. *Pinvantyapo marutaḥ sudānavaḥ payo ghr̥ta-vad  
vidatheṣvābhavaḥ. Atyam̐ na mihe vi nayanti  
vājinamutsam̐ duhanti stanayantamakṣitam.*

The generous Maruts, waves of cosmic energy, feed the vitality of waters. Instantly present at the yajnas of nature and humanity, as they radiate the ghr̥ta across the spaces, so they feed and augment milk and juices

from spaces. And for the sake of rain, like a horse in the reins, they rule the floating cloud and the lightning thunder and milk the cloud like a perennial spring for life.

महिषासा मायिनश्चित्रभानवा गिरया न स्वतवसा रघुष्यदः ।  
मृगाइव हस्तिनः खादथा वना यदारुणीषु तविषीर-  
युग्ध्वम ॥ ७ ॥

7. *Mahiṣāso māyinaścitrabhānavo girayo na svata-vaso raghuṣyadaḥ. Mṛgā iva hastinaḥ khādathā vanā yadāruṇīṣu taviṣīrayugdhvam.*

Mighty strong and strengthening, magical stimulators of intelligence and performance, various and versatile in heat and light, innately powerful and firmly rooted as mountains and inherently rich as clouds, the winds are impetuous in motion as the shooting deer and mighty as the elephants which destroy the forests. If you use these brilliant powers of light and winds in your fieriest forces of creation and defence you would destroy the destroyers and protect the beauties of life and nature and enjoy yourselves.

सिंहा इव नानदति पचतसः पिशा इव सुपिशा विश्ववदसः ।  
त्पा जिन्वन्तः पृषतीभिरृष्टिभिः समित्सबाधः शवसाहि-  
मन्यवः ॥ ८ ॥

8. *Siṃhā iva nānadati pracetasah piśā iva supiśo viśvavedasah. Kṣapo jinvataḥ pṛṣatībhirrṣṭibhiḥ samit sabādhaḥ śavasāhimanyavaḥ.*

Like lions, the Maruts roar and proclaim the nature of nature (since, as waves of energy, they are in touch with everything in existence and hence know what

it is). Powerful as they are possessed of minute particles of energy they possess the world and put you in touch with everything if you know them. Keeping everything in its own shape and order, coexistent with the clouds in their action of sun and shower, they vitalise the nights with the showers of their waves like mists.

(If you know the Maruts, you know what they touch and proclaim.)

रदसी आ वदता गणश्रिया नृषाचः शूराः शवसाहिमन्यवः ।  
आ वन्धुरष्वमतिन दशता विद्यु । तस्था मरुता रथेषु  
वः ॥ ९ ॥

9. *Rodasī ā vadatā gaṇaśriyo nṛṣācaḥ śūrāḥ śasā-himanyavaḥ. Ā bandhureṣvamatirna darśatā vidyunna tasthau maruto ratheṣu vaḥ.*

Maruts, scholars, soldiers, leaders of humanity, organised in graceful classes, friends of mankind, brave, breakers of the clouds, with your own power reach over earth and heaven, address them and proclaim of them. And may the Maruts, energies of winds, like lightning, electric energy, in beautiful body form, come and sit in the strong structure of your cars to take you over earth and heaven.

विश्ववदसा रयिभिः समाकसः संमिश्लासस्तविषी-  
भिविरप्पिनः । अस्तार इषु दधिर् गभस्त्यारान्तशुष्मा  
वृषखादया नरः ॥ १० ॥

10. *Viśvavedaso rayibhiḥ samokasaḥ sammiślāsa-staviṣībhirvirapśinaḥ. Astāra iṣuṃ dadhire gabhastyoranantaśuṣmā vṛsakhādayo naraḥ.*

Heroic men, mighty powers, cosmic energies,

Maruts, voracious eaters, excellent and exuberant, who know and rule the world live together with all their wealth together, mix together in equal homes with all their light and power of the elements, hold immense strength in their hands, fix the arrow on the bow and shoot. They are the real men, the Maruts.

हिरण्ययभिः पविभिः पयावृध उज्जिघ्नन्त आपथ्याङ्गं न  
पवतान । मखा अयासः स्वसृता धुवच्युता दुधकृता मरुता  
भार्जदृष्टयः ॥ ११ ॥

11. *Hiranyayebhiḥ pavibhiḥ payovṛdha ujjiḡhnanta āpathyo na parvatān. Makhā ayāsaḥ svasṛto dhruvacyuto dudhrakṛto maruto bhrājadrṣ-ṭayah.*

Maruts, creators and promoters of water, juice and milk, powers of cosmic yajna, advancing, self-driven, shakers of the fixed, makers of the firm, brandishing their burnishing steel, shatter the mountains and scatter the clouds like leaves on the pathways by the golden wheels of their chariots.

घृषुं पावकं वनिन् विचषणिं रुदस्य सूनुं हवसा गृणीमसि ।  
रजस्तुरं तवसं मारुतं गणमृजीषिणं वृषणं सश्चत  
श्रिय ॥ १२ ॥

12. *Ghṛṣum pāvakaṁ vaninaṁ vicarṣaṇiṁ rudrasya sūnum havasā gṛṇīmasi. Rajasturaṁ tavasaṁ mārutaṁ gaṇamṛjīṣiṇaṁ vṛṣaṇaṁ saścata śriye.*

We invoke, praise and celebrate in song the band of Maruts, nature's powers of grinding and crushing, purifying as fire with refinement, generous, ever active, children of Rudra, i.e., products of cosmic metabolism in the process of joining, disjoining, consuming and

creating. You too love, study and serve the Maruts, most active energy of the universe, fiery and powerful, creative and collective forces which bestow the gifts of life on us. Do so for beauty, prosperity and grace.

प नू स मत्तः शर्वसा जनाँ अति तस्था व ऊती मरुता  
यमावत । अवद्भिवाजं भरत धना नृभिरापृच्छ्यं कतुमा  
ति पुष्यति ॥ १३ ॥

13. *Pra nū sa martataḥ śavasā janāñ ati tasthau va ūtī maruto yamāvata. Arvadbhirvājaṃ bharate dhanā nṛbhirāpṛcchyaṃ kratumā kṣeti puṣyati.*

O Maruts, surely that person soon surpasses other people with power and merit and settles whom you protect and promote with your favours. He achieves food, energy and success with the fastest means of movement and progress, gets the desired wealth for the asking with the people around, and collects and advances the wealth and beauty of yajnic life.

चकृत्यं मरुतः पृत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन ।  
धनस्पृतमुक्थ्यं विश्वचषणिं ताकं पुष्यम तनयं शतं  
हिमाः ॥ १४ ॥

14. *Carḥṛtyaṃ marutaḥ pṛtsu duṣṭaraṃ dyumantaṃ śuṣmaṃ maghavatsu dhattana. Dhanaspṛtamukthyaṃ viśvacarṣaṇiṃ tokaṃ puṣyema tanayaṃ śataṃ himāḥ.*

O Maruts, heroes of the world, bear for us valour and virility of sustained value for work, strength and courage irresistible in battles, and brilliant excellence among people of power and honour. Bless us with a son and a grandson, winner of wealth and victory,

worthy of praise and universally admirable, whom we may nurse, nourish, protect and promote for a hundred years to advance in life.

नू ष्ठिं मरुता वीरवन्तमृतीषाहं रयिमस्मासु धत्त । सहस्त्रिणं  
श्रुतिनं शूशुवांसं पातम तू धियावसुजगम्यात् ॥ १५ ॥

15. *Nū ṣṭhiram maruto vīravantamṛtīṣāhaṁ rayima-  
smāsu dhatta. Sahasriṇam śatinam śūśuvām-sam  
prātarmakṣū dhiyāvasurjagamyāt.*

O Maruts, heroes of humanity fast as winds, bear among us stable wealth comprising most heroic youth who are ever felicitous and victorious, and happiness of a hundred fold and a thousandfold order. May the spirit of pious intelligence and wealth of mind and soul visit and bless us instantly with the light of dawn.

### Mandala 1/Sukta 65

#### *Agni Devata, Parashara Shaktya Rshi*

पश्वा न तायुं गुहा चतन्तं नमा युजानं नमा वहन्तम ।  
सजाषा धीराः पदरनु ग्मुप त्वा सीदन्विश्व यजत्राः ॥ १ ॥

1. *Pasvā na tāyūṁ guhā catantam namo yujānam  
namo vahantam. Sajoṣā dhīrāḥ padairanu gma-  
nnupa tvā sīdan viśve yajatrāḥ.*

Tracing and following the foot-prints of the animal, the master finds where the cattle carrier is hiding in the cave. So do all the yajakas, loving together and dedicated, patient and constant in their search, follow you, Agni, by yogaic stages and find you where you are hiding in the cave of the heart, creating and commanding food and energy, bearing and bestowing food and energy

of life, and they sit close around you, preparing and feeding the fire, seeking and finding.

ऋतस्य द्वा अनु व्रता गुभुवत्परिष्टिद्यान भूम । वधन्तीमापः  
पन्वा सुशिश्विमृतस्य याना गभ सुजातम ॥ २ ॥

2. *Rtasya devā anu vratā gurbhuvat pariṣṭirdyaurna bhūma. Vardhantīmāpaḥ panvā suśiśvimṛtasya yona garbhe sujātām.*

Noble yajakas dedicate themselves to the Law of Truth in sacred vows. The search for Agni goes on. They augment the waters, exalt the earth and, with their noble actions, promote the agni born in the vedi at the centre of the womb of nature and the Laws of Divinity. And the earth grows bright and blest as heaven.

पुष्टिन रण्वा ितिन पृथ्वी गिरिन भुज्म ादा न शंभु ।  
अत्या नाज्मन्त्सगपतक्तः सिन्धुन ादः क ई वरात ॥ ३ ॥

3. *Puṣṭirna raṅvā kṣitirna pṛthvī girirna bhujma kṣodo na śambhu. Atyo nājmantargaprataktah sindhurna kṣodaḥ, ka im varāte.*

Delightful as the glow of health, vast and happy dwelling as earth, generous as a cloud, sanctifying as waters, fast as a flying horse in rapid motion, deep and rolling as the sea, who can stop it, just at hand as it is?

जामिः सिन्धूनां भातव स्वस्त्रामिभ्या ऽ राजा वनान्यत्ति ।  
यद्वातजूता वना व्यस्थाद्ग्रिह दाति रामा पृथिव्याः ॥ ४ ॥

4. *Jāmiḥ sindhūnām bhrāteva svasrāmibhyānna rāja vanānyatti. Yad vātajūto vanā vyasthāda-gnirha dāti romā pṛthivyāḥ.*

It is a friend of the seas, dear as a brother of his

sisters. It rules over the wealthy as over its attendants, and devours the forests. Driven by the winds, it abides in the waters, clouds and the sunbeams. And it is only Agni which matures and harvests the grasses and herbs of the earth.

श्वसित्यप्सु हंसा न सीदन्क्त्वा चतिष्ठा विशामुषभुत ।

सामा न वधा ऋतपजातः पशुन शिश्वा विभुदूरभाः ॥ ५ ॥

5. *Śvasityapsu haṁso na sīdan kratvā cetiṣṭho viśā-muṣarbhut. Somo na vedhā ṛtaprajātaḥ paśurna śiśvā vibhurdūrebhāḥ.*

It breathes in the waters, vitalising them, playing with them like a swan. Most intelligent and wide-awake, it awakens the people at dawn with its light and yajnic action. Born of Divine Law and Truth of Nature, it is an inspirer and energiser like soma. Playful as a calf, it is omnipresent, shining far and wide.

## Mandala 1/Sukta 66

*Agni Devata, Parashara Shaktya Rshi*

रयिन चित्रा सूरान् संदृगायुन पाणा नित्या न सूनुः । तक्त्वा  
न भूणिवना सिषक्ति पया न धनुः शुचिविभावा ॥ १ ॥

1. *Rayirna citrā sūro na saṁdṛgāyurna prāṇo nityo na sūnuḥ. Takvā na bhūrṇirvanā siṣakti payo na dhenuḥ śucirvibhāvā.*

Wondrous as wealth and beauty, illuminating as the sun, breath of energy as life itself, ever present and essentially constant as a son, restless as a falcon, abiding with the forests and sunbeams, a very mother cow, nourishing and life-giving as milk, it is pure and



blazing, shining and revealing all.

दा॒धार् ।म॒माका॒ न र॒ण्वा यवा॒ न प॒क्वा जता॒ जना॑नाम ।  
ऋ॒षि॒न स्तु॒भ्वा वि॒ ऽ ऽ प॑श॒स्ता वा॒जी न पी॒ता वया॑  
दधाति ॥ २ ॥

2. *Dādhāra kṣemamoko na raṇvo yavo na pakvo jetā janānām. Ṛṣirna stubhva vikṣu praśasto vājī na prīto vayo dadhāti.*

It is the treasure of peace and welfare. Soothing as a home and food as barley, it is the winner of victories for humanity. Worthy of reverence as a seer, it is admired of people. It is worthy of admiration as a war-chariot and bears life, energy and long age for us.

दु॒राक॑शा॒चिः क॒तुन॑ नित्या॒ जा॒यव॑ या॒नावरं॑ वि॒श्व॑स्म । चि॒त्रा  
यद॑भा॒ट छ॒व॒ता न वि॒ ऽ ऽ र॑था॒ न रु॒क्मी॑ त्व॒षः स॒मत्सु॑ ॥ ३ ॥

3. *Durokaśociḥ kraturna nityo jāyeva yonāvaram viśvasmai. Citro yadabhrāt chveto na vikṣu ratho na rukmī tveṣaḥ samatsu.*

Lord of awful light for all places, eternal like the yajna of creation, beauty of the home like the wife, for all, wondrous of form and character that shines among people like the very sunlight, it is magnificent as a warrior's chariot, blazing in battles with victory.

स॒न॒व सृ॒ष्टामं॑ दधा॒त्यस्तु॑न दि॒द्यु॒त्त्व॒षप॑तीका । य॒मा ह॑ जा॒ता  
य॒मा ज॑नि॒त्वं जा॒रः क॒नीनां॑ पति॒जनी॑नाम ॥ ४ ॥

4. *Seneva sṛṣṭāmaṁ dadhātyasturna didyut tveṣa-pratīkā. Yamo ha jāto yamo janitvaṁ jārah kanīnām patirjanīnām.*

Like an army sent up to advance in battle, it

wields power and force. Like an electric missile of fire it is blazing and voracious, a symbol of light and fire. It is the guide, controller, and destiny of all that is born, and the guide, controller and destiny of all that is on way to life. It is the paramour of maidens and the protector of wives.

तं वश्चराथा वयं वसत्यास्तं न गावा न िन्त इद्धम ।

सिन्धुन गद्दः प नीचीरना त्वन्त गावः स्वदृशीक ॥ ५ ॥

5. *Taṁ vaścarāthā vayaṁ vasatyāstaṁ na gāvo nakṣanta iddham. Sindhurna kṣodaḥ pra nīcirai-nnonnavanta gāvaḥ svardṛśīke.*

Just as cows return to their stall, just as rays of the sun withdraw to the sun, just as streams and rivers flow down to the sea, so may we all, moving as well as settled people, attain to you, Agni, light of the sun, and the Lord Almighty.

## Mandala 1/Sukta 67

*Agni Devata, Parashara Shaktya Rshi*

वनषु जायुमतषु मित्रा वृणीत श्रुष्टिं राजवाजुयम ।

त्मान साधुः कतुन भदा भुवत्स्वाधीहाता हव्यवाट ॥ १ ॥

1. *Vaneṣu jāyurmarteṣu mitro vṛṇīte śruṣṭiṁ rājevā-juryam. Kṣemo na sādhuḥ kraterna bhadro bhuvat svādhīrhotā havyavāṭ.*

Just as a ruler selects a young, unaging and enthusiastic worker, best of the desirable lot and friendliest among people, so does Agni select and bless a devotee for the divine mission of life's yajna. May this Agni, Lord of yajna, Itself the giver and receiver,

carrier of the fragrances across life and the world, immanent in forests and manifest in sunbeams, friendliest power among living beings, good like happiness incarnate, creative and blissful as yajna itself be our sustainer, protector and promoter in life and select us for the sacred mission of Divinity.

हस्त॒ दधा॑ना नृ॒मृणा॑ विश्वा॒न्यम॑ द॒वान्धा॑द गुहा॑ नि॒षीद॑न ।

वि॒दन्ती॒मत्र॒ नरा॑ धिय॒न्धा हृ॒दा यत्त॒ष्टान्मन्त्राँ॑ अशंस॑न ॥ २ ॥

2. *Haste dadhāno nṛmṇā viśvānyame devān dhād guhā niṣīdan. Vidantīmatra naro dhiyamdhā hṛdā yat taṣṭān mantrāñ aśamsan.*

People of faith and dedication, possessed of sacred intelligence who chant and meditate on mantras, divining into the secrets of nature and divinity with their heart and soul, come to know and realise here itself in actuality the presence and attributes of Agni which is immanent in the depth of the soul, reveals Itself, holding the wealths of the world for the devotees, and establishes the dedicated generous brilliancies in knowledge, power and wealth of the world and protects and promotes them in life.

अ॒जा न॒ तां द्वा॑धारं पृथि॒वीं त॒स्तम्भ॑ द्यां मन्त्र॑भिः स॒त्यः ।

पि॒या प॒दानि॑ प॒श्वानि॑ पाहि॒ विश्वा॑युरग्र॒ गुहा॑ गुहं गाः ॥ ३ ॥

3. *Ajo na kṣāṁ dādadhāra pṛthivīm tastambha dyām mantrebhiḥ satyaiḥ. Priyā padāni paśvo ni pāhi viśvāyuragne guhā guhaṁ gāḥ.*

The eternal lord of existence, Agni, light and life of the universe, holds the earth as He holds the sky and sustains heaven in space with true mantras of Rtam

(which are identical with His thoughts and laws of nature). Agni, lord and spirit of the universe, deepest in the depth of the soul as you are, protect the steps of the growth of the soul's vision of divinity, guard them against the violence and vulgarity of brute force.

य ईं चिकत् गुहा भवन्तमा यः ससाद् धारामृतस्य ।

वि य चृतन्त्यृता सर्पन्त आदिद्वसूनि प ववाचास्म ॥ ४ ॥

4. *Ya im ciketa guhā bhavantamā yaḥ sasāda dhārā mrtasya. Vi ye cṛtantyṛtā sapanta ādidva-sūni prāvavācāsmāi.*

One who knows Agni existent in the cave of the heart, takes the shower in the stream of Truth and life flowing from Divinity. Those who tie the knot with the presence, serve It and shine the path of realisation along the steps, to them Agni reveals the secrets of the wealths of life and light of the Spirit.

वि या वीरुत्सु राधन्महित्वात् प्रजा उत प्रसूष्वन्तः ।

चित्तिरपां दम विश्वायुः सद्यव धीराः संमाय चकुः ॥ ५ ॥

5. *Vi yo vīrutsu rodhanmahitvota prajā uta prasūṣvantaḥ. Cittirapāṁ dame viśvāyuh sadmeva dhīrāḥ sammāya cakruḥ.*

Agni, that universal spirit and energy of life which manifests in form and measure in the shoots that come forth in the herbs and trees and in the child in the womb of the mother, that superconsciousness, the realised souls experience when they have collected their consciousness as if behind closed doors, when even the motion of their pranas has been stilled.

(The energy of life which is the heat, vitality

and glow of health in life forms, which is universally active, the scientists and yogis realise in a state of total concentration.)

## Mandala 1/Sukta 68

*Agni Devata, Parashara Shaktya Rshi*

श्रीण गुपं स्थाद्विवं भुरण्युः स्थातुश्चरथमकून्व्यूणात ।

परि यदेषामका विश्वेषां भुवद्वा दवानां महित्वा ॥ १ ॥

1. *Śrīṇannupa sthād divaṃ bhuraṇyuhḥ sthātu-  
ścarathamaktūn vyūrṇot. Pari yadeṣāmeko  
viśveṣāṃ bhuvad devo devānāṃ mahitvā.*

The blazing, vibrating, ripening, perfecting power and energy of the Lord, Agni, that sustains and beautifies the world pervades and abides by the moving and non-moving forms of existence and covers as well as brightens and defines the day and night with His presence. He is the sole one lord and light of all the brilliancies of the universe by virtue of His own might.

आदित्त विश्व कतुं जुषन्त शुष्काद्यद्देव जीवा जनिष्ठाः ।

भजन्त विश्व दवत्वं नाम ऋतं सपन्ता अमृतमवः ॥ २ ॥

2. *Ādit te viśve, kratuṃ juṣanta śuṣkādyad deva,  
jīvo janiṣṭhāḥ. Bhajanta viśve devatvaṃ nāma  
ṛtaṃ sapanto, amṛtamevaiḥ.*

Brilliant lord of existence, most generative support of life-force arising from dry sources of energy, all the brilliancies of the universe join your sacred act of creation. All of them worship your divinity in truth and faith. All of them with all their manners, customs, rituals, in short with every motion of their thought and

body, do homage to your laws of existence and your immortal presence.

ऋतस्य पषा ऋतस्य धीतिविश्वायुविश्व अपांसि चकुः ।  
यस्तुभ्यं दाशाद्या वा त शि त्तस्म चिकित्वानयिं  
दयस्व ॥ ३ ॥

3. *Ṛtasya preṣā ṛtasya dhītirviśvāyurviśve apānsi cakruḥ. Yastubhyaṃ dāśādyo vā te śikṣāt tasmai cikitvān rayiṃ dayasva.*

Agni, first impulse of creative intelligence, wielder of the laws of Truth and laws of evolution, life of the universe, all the forces of existence do your bidding and perform their action. Lord all percipient and omniscient, whosoever be intelligent and give away charity in homage to you or learn from your eternal Word and universal acts, bless him/her with the wealth of the world.

हाता निषत्ता मनारपत्य स चि वासां पती रयीणाम ।  
इच्छन्त रता मिथस्तनूषु सं जानत स्वद इरमूराः ॥ ४ ॥

4. *Hotā niṣatto manorapatye sa cinnvāsām patī rayiṇām. Icchanta reto mithastanūṣu saṃ jānata svairdakṣairamūrāḥ.*

Lord of light, high-priest of the cosmic yajna of creation and generation, receiver of oblations and creator and begetter of blessings, immanently seated in humanity, Agni is the lord ruler and controller of these wealths of life, and its yajnic creations. Ye men and women of intelligence and generative science mutually desirous of creative energy and fertility together in your body system, know the science of generative yajna with

your knowledge, education and expertise.

पितुन पुत्राः कतुं जुषन्तु श्राषन्त्य अस्य शासं तुरासः ।

वि राय आणाद्दुरः पुरु तुः पिपश नाकं स्तृभिदमूनाः ॥ ५ ॥

5. *Piturna putrāḥ kratuṁ juṣanta śroṣan ye asya śāsam turāsaḥ. Vi rāya aurnod duraḥ purukṣuḥ pipeśa nākaṁ str̥bhirdamūnāḥ.*

If men of genius and action were to dedicate themselves to yajna and listen to the divine voice and obey the discipline and command of this divine Agni as children listen to the father and do his behest, then the omnificent Lord of wealth and omnipotence would bless them with showers of wealth and open the beautiful doors of heaven and happiness to them.

## Mandala 1/Sukta 69

*Agni Devata, Parashara Shaktya Rshi*

शुकः शुशुक्वाँ उषा न जारः पपा समीची दिवा न ज्यातिः ।

परि पजातः कत्वा बभूथ भुवा द्वानां पिता पुत्रः सन ॥ १ ॥

1. *Śukraḥ śuśukvāñ uṣo na jāraḥ paprā samīcī divo na jyotiḥ. Pari Prajātaḥ kratvā babhūtha bhuvo devānām pitā putraḥ san.*

Bright and blazing, pure and purifying as the sun, lover of the dawn, filling both earth and heaven like the light of the sun, Agni, emerging and rising, shines over all with its light and power, being both generator and generated of the divinities of the earth.

वधा अदृप्ता अग्निविज्ञान रूध्न गानां स्वाद्या पितृनाम ।

जन् न शव आह्वयः सन्मध्य निषत्ता र्ण्वा दुराण ॥ २ ॥

2. *Vedhā adṛpto agnirvijānannūdharna gonām svādmā pitūnām. Jane na śeva āhūryaḥ san madhye niṣatto raṅvo duroṇe.*

Lord of light and intelligence, free from pride and infatuation, knower of right and wrong, light and dark, generous as cow's udders overflowing with milk, Agni ripens and sweetens the food of life. Like a benefactor of humanity, worthy of invocation and invitation, sanctified in the middle of the home, it adds to the delight of the family.

पुत्रा न जाता रण्वा दुराण वाजी न पीता विशा वि तारीत ।  
विशा यदह्व नृभिः सनीळा अग्निदवत्त्वा विश्वान्यश्याः ॥ ३ ॥

3. *Putro na jāto raṅvo duroṇe vājī na pīto viśo vi tārit. Viśo yadahve nṛbhiḥ sanīḷā agnirdevatvā viśvānyaśyāḥ.*

Rising like a darling son, delight of the home, beautiful and joyous as a horse, Agni takes people across the hurdles of life. To whatever creative and productive yajnic programmes people invite and invoke Agni, It joins the people with Its light and divinity of power and blesses them with all the wealths of life.

नकिष्ट एता व्रता मिनन्ति नृभ्या यद्भ्यः श्रुष्टिं चक्रथ ।  
तत्तु त दंसा यदहन्त्समाननृभियद्युक्ता विव रपांसि ॥ ४ ॥

4. *Nakiṣṭa etā vratā minanti nṛbhyo yadabhyaḥ śruṣṭim cakartha. Tat tu te daṅso yadahantsamānair-nṛbhiryad yukto vive rapāṁsi.*

Agni, none of these people violate your laws and discipline since you do good to them, for them. Agni, Lord of light and life, it is your grand act of



generosity that you, joining with people of equality, repair their infirmities and ward off their sins without doing violence to anyone or anything.

उषा न जारा विभावास्त्रः संज्ञातरूपश्चिकेतदस्म ।

त्मना वहन्ता दुरा व्यृण्व त्वन्त विश्व स्वदृशीक ॥ ५ ॥

5. *Uṣo na jāro vibhāvosraḥ sañjñātarūpaściketadasmai. Tmanā vahanto duro vyṛṇvan navanta viśve svardṛśīke.*

Agni, bright and blazing like the sun, lover of the dawn, is the dispeller of darkness like the first ray of morning light and reveals the beautiful forms of things, opening the doors of yajna, and destroys suffering. Carrying gifts of homage for it with their heart and soul in every noble act of yajna, let all the people know It and bow to it.

## Mandala 1/Sukta 70

*Agni Devata, Parashara Shaktya Rshi*

वनम पूवीर्या मनीषा अग्निः सुशाक्ता विश्वान्यश्याः ।

आ दव्यानि व्रता चिकित्वाना मानुषस्य जनस्य जन्म ॥ १ ॥

1. *Vanema pūrvīrya mañiṣā agniḥ suśoko viśvānyaśyāḥ. Ā daivyāni vratā cikitvānā mānuṣasya janasya janma.*

We, ancient people, with our heart and soul honour and worship Agni, Lord of universal wealth and power, brilliant and blazing Divinity, who knows, pervades, reaches and controls all the divine laws and rules of the world and the origin, birth and history of all the people and nations.

गभा॒ या अ॒पां गभा॒ वना॑नां॒ गभश्च॑ स्था॒तां गभश्च॑रथा॒म ।  
अदा॑ चिदस्मा अ॒न्तदु॑रा॒ण वि॒शां न विश्वा॑ अ॒मृतः॑  
स्वा॒धीः ॥ २ ॥

2. *Garbho yo apām garbho vanānām Garbhaśca sthātām garbhaścarathām. Adrau cidasmā antarduroṇe viśām na viśvo amṛtaḥ svādhīḥ.*

Agni abides at the heart of the waters and the pranic energies of the universe. It is at the heart of forests, sunbeams and all the lovely and beloved beauties of the world. It is at the heart of all that is still and all that moves. It abides in the cloud and in the mountain and it is the centre of the homes of people. Universal, immortal, free and absolute, it is the very life and ruler of everything in nature as it is the life and ruler of all the people for their sake only.

स हि॒ ऽपा॑वाँ अ॒ग्नी र॑यी॒णां दा॑श॒द्या अ॒स्मा अ॒रं सू॒क्तः ।  
ए॒ता चि॑कित्वा॒ भूमा॑ नि पा॒हि द्वा॑नां॒ जन्म॑ म॒र्ताश्च॑  
वि॒द्वान् ॥ ३ ॥

3. *Sa hi kṣapāvāñ agnī rayīṇām dāśadyo asmā aram sūktaiḥ. Etā cikitvo bhūmā ni pāhi devānām janma martāñśca vidvān.*

That Agni is the lord of night and day. It is the giver of wealth and power in ample measure for anyone who adores it with hymns of divinity. It is aware of all, knows the manifestations and operations of all the divinities of nature, and it knows all that are mortal. Lord of knowledge, wealth and power, protect and promote all these children of nature and the earth.

वधा॒न्यं पू॒वीः ऽपा॑ वि॒रूपाः॑ स्था॒तुश्च॑ रथ॒मृत॑प॒वीत॑म ।  
अ॒राधि॑ हा॒ता स्व॑नि॒षत्तः॑ कृ॒ण्वन्वि॑श्वा॒न्यपा॑सि स॒त्या ॥ ४ ॥

4. *Vardhānyam pūrvīḥ kṣapo virūpāḥ sthātuśca rathamṛtapravītam. Arādhi hota svarniṣattaḥ kṛṇvan viśvānyapāmsi satyā.*

The nights and days of various hues and forms since time immemorial serve this Agni born of constant Prakṛti inspired and energised by the Divine Laws of Rtam, which is the delight and impeller of all that is still and on the move. Let the man of the yajna of science and research study and advance the knowledge of this Agni abiding in light and the sun, doing all the real actions and operations of the natural world.

गाषु पशस्तिं वनषु धिषु भरन्त विश्वं बलिं स्वर्णः ।

वि त्वा नरः पुरुत्रा सपयन्पितुन जिव्वि वदा भरन्त ॥ ५ ॥

5. *Goṣu praśastim vaneṣu dhiṣe bharanta viśve balim svarṇaḥ. Vi tvā naraḥ purutrā saparyan piturna jivrvēdo bharanta.*

Agni, lord sustainer of life and the world, you invest the cows and forests and the earth and sunbeams with excellence of quality, virtue and wealth. May all powers of nature and humanity bear and bring joy for us. May all people doing homage to you in various ways receive from you and bear and advance knowledge like children receiving patrimony from the parents.

साधुन गृध्नुरस्तव शूरा यातव भीमस्त्वषः समत्सु ॥ ६ ॥

6. *Sādhurna ḡḍhnurasteva śūro yāteva bhīmastve-ṣaḥ samatsu.*

Immensely loving, generous and venerable as a saint, heroic like a brave archer, terrible like the dispenser of punishment, and blazing and brilliant in

the battles of life: such is Agni, light, life and might of the world.

## Mandala 1/Sukta 71

### *Agni Devata, Parashara Shaktya Rshi*

उप प जिन्व षुशतीरुशन्तं पतिं न नित्यं जनयः सनीळाः ।  
स्वसारः श्यावीमरुषीमजुषञ्चित्रमुच्छन्तीमुषसं न  
गावः ॥ १ ॥

1. *Upa pra jinvannuśatīruśantaṁ patiṁ na nityaṁ janayaḥ sanīlāḥ. Svasāraḥ śyāvīmaruṣīmaju-ṣran citramucchanṭīmuṣasaṁ na gāvaḥ.*

Like married women in a state of love and desire meeting the loving husband for the joy of living, like cows of the same stall going up and out to welcome and feel the sallow, ruddy, wonderful and brilliant dawn, harbinger of light, for a fresh lease of life, let all the people together in love and faith always worship the wondrous, loving protector, Agni, eternal father, for a fresh lease of life and the joy of living.

वीळु चिद दृ हा पितरां न उक्थरदिं रुज्ज ऽङ्गिरसा रवण ।  
चक्रुद्विवा बृहता गातुमस्म अहः स्वविविदुः कृतमुस्त्राः ॥ २ ॥

2. *Vīlu cid dṛḥā pitaraṁ na ukthairadriṁ rujanna-ṅgirasō raveṇa. Cakrurdivo bṛhato gātumasme ahaḥ svarvividuḥ ketumusrāḥ.*

Our forefathers sustain our strength and constancy. The Angirasas, sustainers of life, the winds, and our fathers with Veda-mantras, break the cloud for us with the voice of thunder. They create the path to the vast heaven and the space and show us the way to rise

to the sun. They know the light of the dawn, the brilliance of the day and the bliss of heaven. They give us the light, the day and the bliss and vest us with an identity of splendour, a banner of recognition and a ruler and the law.

दधृ॑तं ध॒नय॑स्य धी॒तिमादि॑द्या दि॒धिष्वा॑ः॒ विभृ॑त्राः ।  
अतृ॑ष्यन्ती॒र॒पसा॑ य॒न्त्यच्छा॑ द्वाज्जन्म॒ पर्यसा॑ व॒ध॒  
यन्तीः ॥ ३ ॥

3. *Dadhannṛtaṁ dhanayannasya dhītimādidaryo didhiṣvo vibhṛtrāḥ. Atrṣyantīrapaso yantyacchā devāñjanma prayasā vardhayanṛtīḥ.*

Holding on to Truth and Dharma, wielding the knowledge and power of Agni, lord of light, then possessing wealth as the Vaishyas, giving nourishment and help without thirst or selfishness, doing good acts with generosity of giving food and social service and promoting nobilities, specially children, the people and specially Brahmacharinis move on in life with grace.

मथी॑द्यदीं॒ विभृ॑ता मा॒तरि॑श्वा॒ गृह॑गृ॒ह श्य॑ता ज॒न्या भू॑त ।  
आदीं॑ रा॒ज्ञ न स॑ही॒यसु॑ स॒चा स ॥ दू॒त्यं॒॑ भृ॑गवाणा  
विवाय ॥ ४ ॥

4. *Mathīdyadīm vibhṛto mātariśvā gr̥hegr̥he śyeto jenyo bhūt. Ādīm rājñe na sahīyase sacā sannā dūtyaṁ bhṛgavaṇo vivāya.*

If the wind, bearing the wealth of agni, and others were to churn out and produce fire and electricity which then emerges bright and victorious in every home, then the scholars of science would refine and develop it for the purpose of communication and transport and

use it as ambassador for the grand ruling power and order of the society between one people and another in friendship.

मह यत्पित्र ई रसं दिव करव त्सरत्पृश्न्यश्चिकित्वान ।  
सृजदस्ता धृषता दिद्युमस्म स्वायां द्वा दुहितरि त्विषिं  
धात ॥ ५ ॥

5. *Mahe yat pitra īm rasam dive karavatsarat  
pṛṣanyaścikivān. Sṛjadastā dhr̥ṣatā didyumasmai  
svāyām devo duhitari tviṣim dhāt.*

It is the sun, self-refulgent giver of comfort and bliss, reaching all with its rays, knowing all and revealing all, who creates the nectar of life for the great fatherly lord of heaven, Agni, who radiates light like a mighty hero of the bow shooting arrows for the purpose of humanity, and who vests the light and splendour of the morning in its daughter, the dawn, dispelling the darkness. Who can get away from it or steal the light? None.

स्व आ यस्तुभ्यं दम आ विभाति नामा वा दाशादुशता अनु  
द्यून । वधा अग्र वया अस्य द्विबहा यासदाया सरथं यं  
जुनासि ॥ ६ ॥

6. *Sva ā yastubhyaṁ dama ā vibhāti namo vā  
dāśāduśato anu dyūn. Vardho agne vayo asya dvi-  
barhā yāsad rāyā saratham yaṁ junāsi.*

Agni, lord of light and life, who ever lights the fire in the home in the vedi, whoever in fervent love and faith offers food and reverence in yajna every day, you, giver of twofold advancement in knowledge and valour, grant him full age of honour and glory. Who ever you inspire and send up to battle of the chariot,

you bless with the all-round wealth of life.

अग्निं विश्वा अभि पृ िः सचन्त समुदं न स्रवतः सप्त यद्हीः ।  
न जामिभिवि चिकित् वया ना विदा द्वेषु पमतिं  
चिकित्वान ॥ ७ ॥

7. *Agniṁ viśvā abhi pṛkṣaḥ sacante samudraṁ na sravataḥ sapta yahvīḥ. Na jāmibhirvi cikite vayo no vidā deveṣu pramatiṁ cikitvān.*

All foods, all that move and ripen go to Agni like the seven restless streams heading to the sea. The web of our life is incomprehensible to those on the move. May the Lord of Omniscience direct our will and intelligence and establish us among the wise and the brilliant sages of vision.

आ यदिष नृपतिं तज् आनट छुचि रता निषिक्तं द्यारुभीक ।  
अग्निः शधमनवद्द्यं युवानं स्वाध्यं जनयत्सूदयच्च ॥ ८ ॥

8. *Ā yadiṣe nṛpatiṁ teja ānaṭ chuci reto niṣiktaṁ dyaurabhīke. Agniḥ śardhamanavadyaṁ yuvānaṁ svādhyāṁ janayat sūdayacca.*

When pure light and lustre, living and sanctified, come to the ruling soul for the fulfilment of desire and perfection, then Agni creates the strong, praiseworthy, healthy and self-dependent youth, perfects and guides him in the battle of life.

मना न या ध्वनः सद्य एत्यकः सत्रा सूरा वस्व इश ।  
राजाना मित्रावरुणा सुपाणी गाषु पियममृतं र िमाणा ॥ ९ ॥

9. *Mano na yo'dhvanah sadya etyekaḥ satrā sūro vasva īṣe. Rājānā mitrāvaruṇā supāṇī goṣu priyamamṛtaṁ rakṣamāṇā.*

The sun that instantly goes on its course in orbit all by itself as at the speed of mind and rules over all the Vasus, and Mitra and Varuna, brilliant powers of universal love and justice of the Divine with hands of generosity, which protect and promote the cherished immortal values of life on earths as milk in the cows: all this is the gift of Agni.

मा ना अग्र स॒ख्या पि॒त्र्याणि॑ प म॒षिष्ठा अ॒भि वि॒दुष्क॒विः  
सन । नभा॑ न रू॒पं ज॒रि॒मा मि॒नाति॑ पु॒रा तस्या॑ अ॒भि॒श-  
स्त्र॒धीहि॑ ॥ १० ॥

10. *Mā no agne sakhyā pitryāṇi pra marśiṣṭhā abhi viduṣkaviḥ san. Nabho na rūpaṁ jarimā mināti purā tasyā abhiśasteradhīhi.*

Agni, lord giver and protector of life, let not our ancestral values of love and friendship be destroyed, all-knowing and visionary creator as you are. Old age destroys the health and beauty of life as the cloud covers and hides the sun and sky. Lord protector and preserver, come before the onslaught of that, stop that and help us preserve ourselves.

## Mandala 1/Sukta 72

### *Agni Devata, Parashara Shaktya Rshi*

नि का॒व्या व॒धसः॑ श॒श्वत॑स्क॒हस्त॑ दधा॒ना न॒या पु॒रुणि॑ ।  
अ॒ग्नि॒भु॒वद॒यि॒पती॑ र॒यी॒णां स॒त्रा च॑का॒णा अ॒मृता॑नि॒  
वि॒श्वा ॥ १ ॥

1. *Ni kāvyā vedhasaḥ śaśvataskarhaste dadhāno naryā purūṇi. Agnirbhuvad rayipatī rayiṇām satrā cakrāṇo amṛtāni viśvā.*



Agni, the man of faith and devotee of Agni, lord of life, light and wealth of existence, holding in hand the many hymns of the poetry of the eternal poet of omniscience, all-time beneficial to humanity, observing the rules of Dharma, and doing all the essential acts of immortal value becomes the highest master of the wealths of life and existence.

अ॒स्म व॒त्सं परि॑ ष॒न्तं न वि॒न्दि॑ ऽच्छ॒न्ता॒ विश्व॑ अ॒मृता॒ अमू॑राः ।  
श्र॒म॒युवः॑ प॒दव्या॑ धि॒यं धा॒स्त॒स्थुः प॒द पर॑म चाव॒ग्रः ॥ २ ॥

2. *Asme vatsam pari śantam na vindannicchanto viśve amṛtā amūrāḥ. Śramayuvaḥ padavyo dhiyamdhāstasthuḥ pade parame cāvgrēḥ.*

People ordinarily do not attain to our darling Agni, immanent and transcendent lord of existence. But all the immortal souls, men of divine intelligence dedicated to divine love, relentlessly following the paths of Divinity, holding on to piety of faith in reason and passion both, reach and abide in the beatific state of supreme bliss in Agni's direct presence.

ति॒स्रा यद॑ग्र॒ शर॑द॒स्त्वामि॑च्छु॒चिं घृ॑त॒न शु॒चयः॑ स॒प॒यान॑ ।  
ना॒मानि॑ चि॒द्दधि॑र॒ यज्ञि॑या॒न्यसू॑द॒यन्त॑ त॒न्वः॑ सु॒जा॒ताः ॥ ३ ॥

3. *Tisro yadagne śaradastvāmicchuciṁ ghr̥tena śucayaḥ saparyān. Nāmāni cid dadhire yajñiyānyasūdayanta tanvaḥ sujātāḥ.*

Agni, lord of light and cosmic yajna of evolution, those people of pure and dedicated soul who serve you, lord of purity, for three years with oblations of ghr̥ta in yajna would justify their name with fame and yajnic karma and also perfect their physical

existence in perfect bodies reborn in happy and enlightened homes.

आ रादसी बृहती वविदानाः प रुदिया जभिर यज्ञियासः ।  
विदन्मता नमधिता चिकित्वानग्निं पद परम तस्थि-  
वांसम ॥ ४ ॥

4. *Ā rodasī brhatī vevidānāḥ pra rudriyā jabhritre yajñiyāsaḥ. Vidanmarto nemadhitā cikitvānagnim pade parame tasthivāmsam.*

Dedicated yajnic souls, lovers of Rudra pranas and devotees of Rudra, lord of justice and dispensation of karma, know, reach and replenish the vast heaven and earth with the fragrance of yajna. Such a man in mortal body finds the objects of his desire and, rising to divine knowledge, attains to the beatific vision of Agni abiding in the highest state of man's spiritual experience.

संजानाना उप सीद भिञ्जु पत्नीवन्ता नमस्यं नमस्यन ।  
रिरिक्वासस्तन्वः कृण्वत स्वाः सखा सख्युनिमिषि  
र माणाः ॥ ५ ॥

5. *Sañjānānā upa sīdannibhijñu patnīvanto namasyaṁ namasyan. Ririkvānsastanvaḥ kṛṇvata svāḥ sakhā sakhyurnimiṣi rakṣamānāḥ.*

Knowing well the science of yajna, let men of yajna with their wives sit on their knees doing homage to the adorable Agni and to others, parents, teachers and seniors. Men of purity, they would be purifying their own bodies, and they would abide as friends protecting each other in yajnic action and protected by yajna every moment of their life.

त्रिः सप्त यद् गुह्यानि त्व इत्यदाविद्विहिता यज्ञियासः ।  
तर्भी रान्त अमृतं सजाषाः पशूञ्च स्थातृञ्च च  
पाहि ॥ ६ ॥

6. *Triḥ sapta yad guhyāni tve it padāvidannihitā  
yajñiyāsaḥ. Tebhī rakṣante amṛtaṁ sajoṣāḥ  
paśuñśca sthātṛñścarathaṁ ca pāhi.*

Agni, lord of life and positive living, those devotees established in you and dedicated to yajna, who know and achieve the thrice-seven deep and secret stages of yajna and abide therein, protect and preserve thereby the immortal wealth of life. Lovers of yajna and the yajnic, protect and promote all movable and immovable wealth of life, humans and animals all.

(According to Swami Dayanand the thrice-seven are: reading, reflection and meditation across the four Vedas, knowledge, practice and industry through Dharma, universal values of life, Artha, economic and social achievement, Kama, love and emotional fulfilment, and Moksha, ultimate freedom. Another way to explain it is to refer to the threefold meaning of yajna: reverence and worship, socialisation and social service, and charity including protection and replenishment of the environment, and then apply those to the seven stages of existence: Bhuh, Bhuvah, Swah, Maha, Janah, Tapah and Satyam. This mystique of yajna is described in detail in the Brahmana works on the Veda and briefly in the Upanishads, Katha and Chhandogya specially.)

विद्वाँ अग्र व्युनानि ितीनां व्यानुषक्छुरुधा जीवस धाः ।  
अन्तविद्वाँ अध्वना दव्यानानतन्दा दूता अभवा हविवाट ॥ ७ ॥

7. *Vidvāñ agne vayunāni kṣitīnām vyānuṣak churudho jīvase dhāḥ. Antarvidvāñ adhvano devayānānatandro dūto abhavo havirvāt.*

Agni, lord omniscient of the sciences and ways of the world, you continuously provide nourishing foods, healing herbs and means of comfort for the life and sustenance of the children of the earth. You know the divine paths of spiritual evolution between earth and heaven. Pray, be the harbinger of holy fragrance of Divinity like a prophet for us without relent or delay.

स्वाध्या दिव आ सप्त यद्ही राया दुरा व्यृतज्ञा अजानन ।  
विदद गव्यं सरमा हृ हर्मूर्व यना नु कं मानुषी भाजत  
विट ॥ ८ ॥

8. *Svādhyo diva ā saptayahvī rāyo duro vyrtajñā ajānan. Vidad gavyaṃ saramā dr̥lhamūrvaṃ yenā nu kaṃ mānuṣī bhojate viṭ.*

Men of noble thought and action, who know the seven streams of light flowing from heaven, who know the paths of Divine truth and spiritual evolution, who know the celestial doors of existential wealth and divine bliss, realise and bring to the earth all good for the cows, for the mind and senses, message of knowledge, strength and constancy, and immunity against suffering, virtues by which the human community enjoys peace, health and comfort in life.

आ य विश्वा स्वपत्यानि तस्थुः कृण्वानासां अमृतत्वाय  
गातुम । मह्ना महद्भिः पृथिवी वि तस्थ माता पुत्ररदितिधार्यस  
वः ॥ ९ ॥

9. *Ā ye viśvā svapatyāni tasthuḥ kṛṇvānāso amṛta-  
tvāya gātum. Mahnā mahadbhiḥ pṛthivī vi tasthe  
mātā putrairaditirdhāyase veh.*

Just as all parents abide by their children, men of noble action abide by the way of knowledge and virtue for the attainment of the nectar of salvation, the earth abides by her children with her great virtues and universal generosity, the mother abides by her children, the vast heaven abides for the support of her creations, and the sun light abides by the birds, so do I abide with life for the sake of good actions in the yajna of life.

अधि श्रियं नि दधुश्चारुमस्मिन्दिवा यद् गी अमृता  
अकृण्वन् । अध रन्ति सिन्धवा न सृष्टः प नीचीरग्न  
अरुषीरजा-नन ॥ १० ॥

10. *Adhi śriyam ni dadhuścārumasmin divo yadakṣī  
amṛtā akṛṇvan. Adha kṣaranti sindhavo na sṛṣṭāḥ  
pra nīcīragne aruṣīrajānan.*

The Immortals, realised souls with the vision of Divinity, create the beauty of knowledge, honour and happiness here on earth itself as if the light of heaven is blessing the world with its benign eyes through the divinity of Agni. Agni, like streams released from the waters of space flowing on the earth and blessing it with joy, the rays of light and flames of fire: all constantly revitalise humanity like the light of the dawn resurrecting life and nature after the cover of darkness.

### Mandala 1/Sukta 73

*Agni Devata, Parashara Shaktya Rshi*

र्यिन यः पितृवित्ता वयाधाः सुपणीतिश्चिकितुषा न शासुः ।  
स्यान्शीरतिश्चिन पीणाना हातव सदा विधत्ता वि तारीत ॥ १ ॥

1. *Rayirna yaḥ pitrvitto vayodhāḥ supraṇṭīści-  
kitsuṣo na śāsuḥ. Syonaśīratithirn aprīṇāno hoteva  
sadma vidhato vi tārīt.*

Agni is young and fresh, a philanthropist like a noble heir to the knowledge, power and wealth of ancestors, a controller and disciplinarian with policy like the noble and benevolent policy and orders of the wise, pleasing and blissful like a wise and learned guest enjoying liberal hospitality, and one who helps you cross over the seas of life like a priest conducting the yajna in the house of the yajamana.

द्वा न यः स॒वि॒ता स॒त्यम॑न्मा क॒त्वा॑ नि॒पाति॑ वृ॒जना॑नि  
वि॒श्वा॑ । पु॒रु॒प॒श॒स्ता अ॒मति॑न स॒त्य आ॒त्मव॑ श॒वा दि॒धि॒षाय्या॑  
भू॒त ॥ २ ॥

2. *Devo na yaḥ savitā satyamanmā kratvā nipāti  
vrjanāni viśvā. Purupraśasto amatirna satya  
ātmeva śevo didhiṣāyyo bhūt.*

Protector and promoter of truth like the bright sun, he saves from sin and evil and defends and augments all the strength and powers of humanity. Highly praised and revered like light and beauty, he knows the essences of things and traverses the right paths of life. He is kind and helpful like the very soul of the community, and like the conscience of the people he wields, supports and commands the nation in every respect. Such is the ruler.

द्वा न यः पृ॒थि॒वीं वि॒श्वधा॑या उ॒प॒ ति॑ हितमि॒त्रा न॑ राजा ।  
पु॒रु॒ःस॒दः श॑म॒सदा॑ न वी॒रा अ॑न॒व॒द्या प॑ति॒जुष्ट॑व॒ नारी॑ ॥ ३ ॥

3. *Devo na yaḥ pṛthivīm viśvadhāyā upakṣeti hita-  
mitro na rājā. Puraḥ sadaḥ śarmasado na vīrā  
anavadyā patijūṣṭeva nārī.*

Holding the world like the brilliant sun, ruling over the heart like a sincere friend, he closely abides by the earth. The people of the state live together in unison like young and brave children of the house living together in a blessed home. The women are pure and worthy of praise like wives dedicated to the husband. Such is the leader.

तं त्वा नरा दम् आ नित्यमिद्धमग्रु सचन्त ितिषु धुवासु ।  
अधि द्युम्नं नि दधुभूयस्मिन्भवा विश्वायुध्रुणा रयी-  
णाम ॥ ४ ॥

4. *Tam tvā nara dama ā nityamidddhamagne sacanta  
kṣitiṣu dhruvāsu. Adhi dyumnam ni dadhur-  
bhūryasmin bhavā viśvāyurdharuṇo rayiṇām.*

Agni, such as you are, people serve you, lighting you every day in the home in the land of peace and stability and winning ample knowledge and power, wealth and honour. Lord of universal energy, life of the world, be the treasure home and giver of the wealths of existence for all in this life in this world.

वि पृ ता अग्र मघवाना अश्युवि सूरया ददता विश्वमायुः ।  
स्रनम वाजं समिथष्वया भागं द्वषु श्रवस दधानाः ॥ ५ ॥

5. *Vi pṛkṣo agne maghavāno aśyurvi sūrayo dadato  
viśvamāyuh. Sanema vājam samithe-ṣvayo  
bhāgam deveṣu śravase dadhānāḥ.*

Agni, lord of light and life, may the men of

wealth and power be blest with abundance of food and energy. May the brilliant men of knowledge, generous teachers, be blest with long and full age and good health. May the people engaged in economic endeavour win science and success in their battles of the people, playing their part among the brilliancies of the nation for the sake of honour and fame.

ऋ॒तस्य॑ हि ध॒नवा॑ वावशा॒न्नाः स्मदू॑ध्नीः पी॒पय॑न्त॒ द्युभ॑क्ताः ।  
प॒रा॒वतः॑ सु॒म॒तिं भि॑ त्माणा॒ वि सि॒न्धवः॑ स॒मया॑ सस्रु॒-  
रदि॑म ॥ ६ ॥

6. *Ṛtasya hi dhenavo vāvaśānāḥ smadūdhnīḥ pīpayanta dyubhaktāḥ. Parāvataḥ sumatiṁ bhikṣamāṇā vi sindhavaḥ samayā sasruradrim.*

Cows yearning for their calves and overflowing with milk in the udders drink of Agni's law of nature and follow it in love. Rays of light, sharing the splendour of the sun from afar bring favours to the earth by the law of Agni. Rivers flow from the vicinity of the mountains to the far off seas by the law of Agni. Sunbeams break the cloud by the law of Agni. (So should mankind follow nature's law of generous Agni in yajna and shower love and favour on all life and the environment.)

त्व अ॒ग्र सु॒म॒तिं भि॑ त्माणा॒ दि॒वि श्र॒वा दधि॑र॒ य॒ज्ञिया॑सः ।  
न॒क्ता च॑ च॒कुरु॑षसा॒ विरू॑प कृ॒ष्णं च॒ वर्ण॑मरु॒णं च॒ सं  
धुः॑ ॥ ७ ॥

7. *Tve agne sumatiṁ bhikṣamāṇā divi śravo dadhire yajñiyāsaḥ. Naktā ca cakruruṣasā virūpe kṛṣṇam ca varṇam aruṇam ca saṁ dhuḥ.*



Agni, lord of cosmic yajna, praying for will and intelligence and sharing your immanence of power and splendour, the high-priests of nature sent up their oblations into the vedi of heaven and created the night and the dawn, both different in form as flame and smoke. They filled the dark into the night and the blazing red into the dawn.

Agni, lord of cosmic yajna, praying for pious will and intelligence, the high-priests of human yajna sent up the fragrance of their oblations into heaven and realised the mystery of night and dawn, both different in form like flames and smoke arising from the vedi. They associated the dark with the night and the blazing red with the dawn.

(Note: To understand this mantra further, reference may be made to Rgveda 10, 90, Yajurveda 31 and Atharva-veda 19, 6, and 10, 8, 23.)

यानाय म॒तान्त॒सुषू॒दा अ॒ग्न॒ त॒ स्या॑म॒ म॒घवा॑ना व॒यं च॑ । छ॒यव॑  
वि॒श्वं॒ भु॒व॒नं॒ सि॒स॒ या॒प॒पि॒वा॒ना॒द॒सी॒ अ॒न्त॒रि॑ ।॒ तम॑ ॥ ८ ॥

8. *Yān rāye martāntsuṣūdo agne te syāma maghāvāno vayan̄ ca. Chāyeva viśvaṁ bhuvanāṁ siskṣyā paprivān rodasī antarikṣam.*

Agni, the mortals whom you inspire and guide for the achievement of wealth, may they all and we all be blest with wealth and honour and the favours of Divinity. Lord omnipresent, pervading the earth, the skies and the heavens, the entire universe abides with you inseparably since you are one with it as body is with the shadow and you shelter them all.

अव॑द्भिर॒ग्र॒ अव॑ता॒ नृ॒भि॒नृ॒न्वी॒रवी॒रान्॒व॒नु॒यामा॒ त्वाताः॑ ।  
 इ॒शा॒नासः॑ पि॒तृ॒वित्त॑स्य॒ रा॒या वि॒ सूर॑यः श॒तहि॑मा ना  
 अ॒शु॒युः ॥ ९ ॥

9. *Arvadbhiragne arvato nṛbhirnṛṇ vīrairvīrān  
 vanuyāmā tvotāḥ. Īśanāsaḥ pitṛvittasya rāyo  
 vi sūrayaḥ śatahimā no aśyuh.*

Agni, lord of light and wealth of life, we pray, under your shelter and protection, let us continuously have horses with horses, brave men with men, and heroic children with children. Inheritors of the wealth and knowledge of our ancestors, let us be good managers of our heritage and move ahead. And may men of heroic vision and wisdom give us protective guidance for hundreds of years.

ए॒ता त॑ अ॒ग्र उ॒च॒थानि॑ व॒धा जु॒ष्टानि॑ स॒न्तु म॑न॒स हृ॒द च॑ ।  
 श॒क॒म॒रा॒यः सु॒धुरा॑ य॒मं त॑ धि॒ श्रवा॑ द॒वभ॑क्तं द॒धानाः॑ ॥ १० ॥

10. *Etā te agna ucathāni vedho juṣṭāni santu manase  
 hṛde ca. Śakema rāyaḥ sudhuro yamaṁ te'dhi  
 śravo devabhaktaṁ dadhānāḥ.*

Agni, lord of light and life, omniscient giver of knowledge and vision, may these holy words of divinity be songs of faith and love for our mind and soul. May we, holding holy foods and blest by words of divine souls, be steady on our path of life and be able to conduct the management of life's wealth in proper yajnic manner.

### Mandala 1/Sukta 74

*Agni Devata, Gotama Rahugana Rshi*

उ॒प॒प॒यन्ता॑ अ॒ध्व॒रं म॒न्त्रं वा॒चमा॒ग्रय॑ ।  
 आ॒र अ॒स्म च॑ शृण्व॒त ॥ १ ॥

1. *Upaprayanto adhvaram mantram vocemāg-naye.  
Āre asme ca śṛṇvate.*

Moving close to the vedi of the yajna of love and non-violence, let us chant holy words of thought and devotion in praise of Agni, lord of light and yajna who listens to us from far as well as from near.

यः स्त्रीहितीषु पूव्यः संजग्मानासु कृष्टिषु ।  
अरं द्वाशुषु गयम ॥ २ ॥

2. *Yaḥ snihītiṣu pūrvyah sañjagmānāsu kṛṣṭiṣu.  
Arakṣad dāśuṣe gayam.*

Agni is the eternal lord of yajna who, in gatherings of people meeting for the purpose of fellowship and yajna of love, protects and promotes the wealth of the generous yajamana.

उत बुवन्तु जन्तव उदग्निवृत्रहाजनि । धनंजया रणरण ॥ ३ ॥

3. *Uta bruvantu jantava udagnirvṛtrahājani.  
Dhanañjayo raṇeraṇe.*

And let the people praise and celebrate Agni who dispels the clouds of darkness, creates and protects the wealth of the charitable yajamana, and gives us victory in the battles for wealth one after another.

यस्य दूता असि । य वषि हव्यानि वीतय ।  
दस्मत्कृणार्षध्वरम ॥ ४ ॥

4. *Yasya dūto asi kṣaye veṣi havyāni vītaye.  
Dasmāt kṛṇoṣyadhvaram.*

Agni, you are the harbinger of light. Wherever you go, you carry holy sacrificial materials into the

house for the joy of the family and conduct and accomplish blissful yajna which dispels want and suffering from the home.

तमित्सुहृव्यमङ्गिरः सुद्वं सहसा यहा ।

जना आहुः सुबहिषम ॥ ५ ॥

5. *Tamit suhavyamaṅgiraḥ sudevaṁ sahaso yaho.  
Janā āhuḥ subarhiṣam.*

Agni, Angira, breath of life for the world arising in yajna as the child of omnipotence, you are the same whom people call the lord of brilliance, master of science, waters and of the skies, worthy of being invoked in yajna for the gifts of wonderful wealths.

आ च वहासि ताँ इह द्वाँ उप पशस्तय ।

हव्या सुश्चन्द वीतय ॥ ६ ॥

6. *Ā ca vahāsi tāṁ iha devāñ upa praśastaye.  
Havyā suścandra vītaye.*

Agni, lord of light, beauty and joy, you are the power who bring in here close to us the brilliant and generous divinities worthy of invocation for their celebration and harbingers of holy gifts for the joy of the yajamana.

न यारुपुब्दिरश्व्यः शृण्व रथस्य कच्चन ।

यदग्र यासि दृत्यम ॥ ७ ॥

7. *Na yorupabdiraśvyah śrṇṇve rathasya kaccana.  
Yadagne yāsi dūtyam.*

Agni, lord of light, power and yajnic communication, when you move on your mission then the

tempestuous roar of your superfast chariot is not even heard.

त्वाता वाज्यह्रया भि पूवस्मादपरः ।

प दाश्वान् अग्र अस्थात ॥ ८ ॥

8. *Tvoto vājyahrayo 'bhi pūrvasmādaparah.*  
*Pra dāśvāñ agne asthāt.*

Lord of light and power, Agni, protected by you and blest with your speed, the generous and creative yajamana of scientific adventure, superfast, free and bold, shoots from one place and reaches the other.

उत द्युमत्सुवीर्यं बृहदग्र विवाससि ।

द्वभ्यां देव दाशुष ॥ ९ ॥

9. *Uta dyumat suvīryam bṛhadagne vivāsasi.*  
*Devebhyo deva dāśuṣe.*

Agni, lord of light, wealth and generosity, you are ever keen to shower upon the charitable yajamana and eminent scholars of scientific brilliance abundant gifts of valour, honour and universal excellence.

## Mandala 1/Sukta 75

*Agni Devata, Gotama Rahugana Rshi*

जुषस्व सप्रथस्तमं वचां द्वप्सरस्तमम ।

हव्या जुह्वान आसनि ॥ १ ॥

1. *Juṣasva saprathastamaṁ vaco devapsarastamam.*  
*Havyā juhvāna āsani.*

Agni, lord of light, knowledge and speech, since you accept sacred words and sacrificial foods into your vedi-like holy mouth, be kind to receive and enjoy the

most liberal and extensive words and most divinely inspired prayerful exhortations of ours and be pleased to bless us.

अथा॑ त अङ्गिरस्त॒माग्रं॑ वधस्तम॒ पिय॑म ।

वा॒चम॒ ब्रह्म॑ सा॒नसि॑ ॥ २ ॥

2. *Athā te aṅgirastamāgne vedhastama priyam.*  
*Vocema brahma sānasi.*

Agni, lord most knowledgeable, dearest breath of enlightenment, bless us, and then we would speak the eternal victorious words of divinity dear to you.

कस्त॑ जा॒मिजना॑ना॒मग्रं॑ का द्वा॒श्वध्व॑रः ।

का ह॒ कस्मि॑ ऽसि श्रि॒तः ॥ ३ ॥

3. *Kaste jāmirjanānāmagne ko dāśvadhvaraḥ.*  
*Ko ha kasminnasi śritah.*

Agni, who among people is your brother that knows well? Who is the giver? Who is the yajaka? Who are you? Wherein do you abide.

त्वं जा॒मिजना॑ना॒मग्रं॑ मि॒त्रा अ॑सि पि॒यः ।

सखा॑ सखि॒भ्य इ॒द्यः ॥ ४ ॥

4. *Tvaṁ jāmirjanānāmagne mitro asi priyaḥ.*  
*Sakhā sakhibhya īdyah.*

Agni, you are the brother and saviour of the people. You are the friend. You are so dear and affectionate a source of fulfilment. You are the friend of friends, adorable for your companions.

यजा॑ ना मि॒त्रावरु॑णा॒ यजा॑ द्वाँ ऋ॒तं बृ॑हत ।

अग्र॑ यि॒ ऽस्व॑ दम॒म ॥ ५ ॥

5. *Yajā no mitrāvaruṇā yajā devāñ ṛtaṁ br̥hat.  
Agne yakṣi svaṁ damam.*

Agni, do yajna for Mitra and Varuna, pranic energy of prana and apana. Do yajna for the divine energies of nature. Do yajna for Rtam, promotion of Eternal Knowledge of divine Law. Do yajna for the sake of your own home and for self-control and self-culture.

### Mandala 1/Sukta 76

*Agni Devata, Gotama Rahugana Rshi*

का त॒ उप॒ति॒मन॒सा॒ वरा॒य॒ भुव॑द॒ग्र॒ शन्त॑मा॒ का म॑नी॒षा ।  
का वा॑ य॒ज्ञः परि॒ द ँ त॒ आप॒ कन॑ वा त॒ मन॑सा दाशम ॥ १ ॥

1. *Kā ta upetirmanaso varāya bhuvadagne śantamā  
kā manīṣā. Ko vā yajñaiḥ pari dakṣam ta āpa kena  
vā te manasā dāśema.*

Agni, lord of peace and enlightenment, what is your way to the improvement of mind? What is the most tranquillising exercise of the mind? Who attains to laudable success in the realisation of Divinity by yajnas of study, socialisation and self sacrifice? By what state of mind shall we offer to serve and honour you?

ए॒हा॒ग्र॒ इ॒ह हा॒ता॒ नि षी॑दाद॒ब्धः॒ सु पु॑रु॒ए॒ता भ॑वा नः । अव॑तां  
त्वा॒ राद॑सी वि॒श्वमि॒न्व य॒जा म॒ह सा॑म॒नसा॑य॒ द्वा॒न ॥ २ ॥

2. *Ehyagna iha hotā ni ṣīdādabdhah su pura etā  
bhavā naḥ. Avatām tvā rodasī viśvaminve yajā  
mahe saumanasāya devān.*

Agni, lord of kindness and benevolence, come to us fearless and bold and lead our yajna as high-priest to take us forward. May the heaven and earth which

sustain the world be with you. Come to the noblest brilliancies of humanity for the sake of peace and joy of the mind and soul.

प सु विश्वान् त्सा ध यग्र भवा यज्ञानामभिशस्तिपावा ।  
अथा वह सामपतिं हरिभ्यामातिथ्यमस्म चकृमा सुदात्र ॥ ३ ॥

3. *Pra su viśvān rakṣaso dhakṣyagne bhavā yajñānā mabhiśastipāvā. Athā vaha somapatim haribhyā mātithyamasmai cakṛmā sudāvne.*

Agni, lord of light, power and justice, burn off the evil to extinction. Be the saviour and protector of yajnas of common endeavour from violence. Bring in Indra, lord of energy and the joy of soma. And we shall extend the heartiest welcome and hospitality to him.

पजावता वचसा वह्निरासा च हुव नि च सत्सीह द्वः ।  
वषि हात्रमुत पात्रं यजत्र बाधि पयन्तजनितवसूनाम ॥ ४ ॥

4. *Prajāvatā vacasā vahnirāsā ca huve ni ca satsīha devaiḥ. Veṣi hotramuta potraṁ yajatra bodhi prayantarjanitarvasūnām.*

Agni, power of yajna and harbinger of joy and prosperity, creative force of nature in yajna, voracious consumer of input oblations and creator of a thousandfold wealth and energies of life and prana, I invoke you with holy words of social import for the sake of all my people. Come to the yajna with blessings of divine brilliancies and sit on the vedi. Front leader as you are, creator of wealth as you are for the hearth and home of people, spirit of yajna as you are, bring us the holiest sanctifying materials for our life of yajna and enlighten us on the art of advancement and progress.



यथा विपस्य मनुषा हविभिर्द्वाँ अयजः क्विभिः क्विः  
सन । एवा हातः सत्यतर् त्वमद्याग्र मन्दया जुह्वा यजस्व ॥ ५ ॥

5. *Yathā viprasya manuṣo havirbhirdevāñ ayajāḥ  
kavibhiḥ kaviḥ san. Evā hotaḥ satyatara tvama-  
dyāgne mandrayā juhvā yajasva.*

Just as a person, being a poet going with the poets, performs yajna in honour of divinities and brilliant persons, with the sacred materials of a noble and intelligent person, similarly, O Agni, noble performer, noble visionary, truer and more sincere than truth and sincerity itself, perform yajna for us in the home today with a beautiful ladle and the divine voice of wisdom.

### Mandala 1/Sukta 77

#### *Agni Devata, Gotama Rahugana Rshi*

कथा दाशमाग्रय कास्म दवजुष्टाच्यत भामिन गीः ।  
या मत्येष्वमृत ऋतावा हाता यजिष्ठ इत्कृणाति द्वान ॥ १ ॥

1. *Kathā dāśemāgnaye kāsmāi devajuṣṭocyate  
bhāmine gīḥ. Yo martyeṣvamṛta ṛtāvā hotā yaji-  
ṣṭha it kṛṇoti devān.*

What shall we offer, how shall we offer, what appropriate words worthy of divinities, to this Agni, lord of yajna, light of knowledge, loving, kind and righteous, who, immortal among the mortals, is the master of eternal truth and Law, lord promoter of yajnic projects, most adorable and most sacrificing, creates brilliant and generous celebrities?

या अध्वरषु शन्तम ऋतावा हाता तमू नमाभिरा कृणुध्वम ।  
अग्रियद्वमताय द्वान्त्स चा बाधाति मनसा यजाति ॥ २ ॥

2. *Yo adhvareshu śantama ṛtāvā hotā tamū namobhirā kṛṇudhvam. Agniryad vermartāya devāntsa cā bodhāti manasā yajāti.*

All ye yajakas, do honour and homage with salutations and oblations in yajna to Agni, harbinger of peace and bliss, ever true in nature, attributes and functioning, most creative and generous performer in yajna, who invokes the divinities for humanity, knows and awakes all to knowledge and self-awareness, and guides and leads the yajakas with his heart and soul.

स हि कतुः स मयः स साधुमित्रा न भूद्भुतस्य रथीः ।

तं मधेषु पथमं दवयन्तीविश उप बुवत दस्ममारीः ॥ ३ ॥

3. *Sa hi kratuḥ sa maryaḥ sa sādhurmitro na bhūda dbhutasya rathīḥ. Taṁ medheṣu pratha-manī devayanṭirviśa upa bruvate dasmamārīḥ.*

Agni is the power and performer of yajna. He is human, close to humanity. He is good and saintly. May he abide as our friend, master of the wonderful chariot of existence. Lord of love, beauty and goodness as he is, him only, in the noblest yajnic programmes the loving, pious and knowledgeable people approach for address and redress, first and supreme as he is.

स ना नृणां नृतमा रिशादा अग्निगिरा वसा वतु धीतिम ।

तना च य मघवानः शविष्ठा वाजपसूता इषयन्त मनम् ॥ ४ ॥

4. *Sa no nṛṇāṁ nṛtamo riśādā agnirgiro'vasā vetu dhītim. Tanā ca ye maghavānaḥ śaviṣṭhā vājaprasūtā iṣayanta manma.*

He who among our people is the most human and gracious, destroyer of violence, is Agni, lord of light,

power and leadership. May he join our voices and the powers of governance with defence, protection and progress and hold it together with the wealth of the nation and those who are men of honour, strongest in courage, endowed with food and energy and have the desire for knowledge and wisdom.

एवाग्निगातमभिर्ऋतावा विपभिरस्ताष्ट जातवदाः । स एषु  
द्युम्नं पीपयत्स वाजं स पुष्टिं याति जाषमा चिकित्वान ॥ ५ ॥

5. *Evāgnir gotamebhir ṛtāvā viprebhirastoṣṭa jāta-vedāḥ. Sa eṣu dyumnāṁ pīpayat sa vājaṁ sa puṣṭiṁ yāti joṣamā cikitvān.*

And Agni, lord ruler of truth and law, omniscient of things in existence is praised and acclaimed by sincere admirers and men of piety and dedication. And he, among these, providing for food, energy and prosperity and the light of knowledge in abundance, himself growing higher in knowledge, self-satisfaction and all round progress, goes on ever forward.

### Mandala 1/Sukta 78

*Agni Devata, Gotama Rahugana Rshi*

अभि त्वा गातमा गिरा जातवदा विचषण ।  
द्युम्नर्भि प णानुमः ॥ १ ॥

1. *Abhi tvā gotamā girā jātavedo vicarṣaṇe. Dyumnairabhi pra ṇanumah.*

Jataveda, Agni, omniscient lord of universal vision, we, men of knowledge and your admirers, offer homage to you with all our wealth and honour and our noblest songs of praise.

तमु त्वा गातमा गिरा रायस्कामा दुवस्यति ।

द्युम्नरभि प णानुमः ॥ २ ॥

2. *Tamu tvā gotamo girā rāyaskāmo duvasyati.*  
*Dyumnairabhi pra ṇonumah.*

The man of knowledge and admiration, desirous of wealth and honour, offers homage and prayer to you, Agni, lord of light and power, with his voice of the heart. We do homage to you with all our wealth and power and with noblest songs of praise.

तमु त्वा वाजसातममङ्गिरस्वद्धवामह ।

द्युम्नरभि प णानुमः ॥ ३ ॥

3. *Tamu tvā vājasātamam aṅgirasvaddhavāhame.*  
*Dyumnairabhi pra ṇonumah.*

Agni, you who are lord of light, knowledge and power and giver of victory, we invoke like the very breath of life and do homage with all our honour, wealth and virtue.

तमु त्वा वृत्रहन्तमं या दस्यूरवधूनुष ।

द्युम्नरभि प णानुमः ॥ ४ ॥

4. *Tamu tvā vṛtrahantamaṁ yo dasyūṅravadhūnuṣe.*  
*Dyumnairabhi pra ṇonumah.*

Agni, breaker of the cloud and dispeller of darkness, who shake the evil and wicked to destruction, we celebrate you in homage with all the power and valour at our command.

अवाचाम् रहुंगणा अग्रय मधुमद्वचः ।

द्युम्नरभि प णानुमः ॥ ५ ॥

5. *Avocāma rahūgaṇā agnaye madhumad vacaḥ.  
Dyumnairabhi pra ṇonumah.*

We all, free from sin and evil, offer honey-sweet songs of praise and celebration in honour of Agni with all our knowledge and brilliance.

### Mandala 1/Sukta 79

*Agni Devata, Gotama Rahugana Rshi*

हिरण्यकशा रजसा विसार ह्यिधुनिवातइव धर्जीमान ।  
शुचिभाजा उषसा नवदा यशस्वतीरपस्युवा न सत्याः ॥ १ ॥

1. *Hiraṇyakeśo rajaso visāre'hirdhunirvāta iva  
dhrajīmān. Śucibhrājā uṣaso navedā yaśasva-  
tīrapasyuvo na satyāḥ.*

The sun, lord of golden beams blazing in the expanse of spaces, skies and the earth, shaker of the clouds and tempestuous like the winds, is Agni. The dawns of pure splendour like fairies and angels of truth and honour, shining and rising like flames of yajna fire, revealing like the vibrations of primordial knowledge, these are Agni too.

आ त सुपुणा अमिनन्तुँ एवः कृष्णा नानाव वृषभा यदीदम ।  
शिवाभिन स्मयमानाभिरागात्यतन्ति मिहः स्तनयन्त्यभा ॥ २ ॥

2. *Ā te suparṇā aminantañ evaiḥ kṛṣṇo nonāva  
vṛṣabho yadīdam. Śivābhirna smayamānā-  
bhirāgāt patanti mihāḥ stanayantyabhrā.*

Agni, if your golden sunbeams were to expand with their forces across the spaces, and if the sun holding the skies and the earth were to break the cloud pregnant with vapours, the cloud would roar and showers would

fall, coming to the earth as if with smiling blissful breezes of joy.

यदीमृतस्य॒ पयसा॒ पियाना॒ नय॑ तृतस्य॒ पथि॒भी रजिष्ठः॑ ।  
अ॒य॒मा मि॒त्रा वरु॑णः॒ परि॒ज्मा॒ त्वचं॑ पृ॒ञ्चन्त्यु॒परस्य॑  
याना॑ ॥ ३ ॥

3. *Yadīmṛtasya payasā piyāno nayannṛtasya pathi-  
bhī rajiṣṭhaiḥ. Aryamā mitro varuṇaḥ pariḥmā  
tvacaṁ pṛñcāntyuparasya yonau.*

When the sun drinking and waxing with the vapours of water takes these up by the straightest and speediest paths, then Aryama, the sunlight, Mitra and Varuna, complementary energies of the sun holding the earth and skies together, and Parijman, winds and electric energies in the higher space, create the body of the cloud.

अ॒ग्न॒ वाज॑स्य॒ गाम॑त॒ इशा॑नः॒ सहसा॑ यहा ।  
अ॒स्म ध॑हि॒ जात॑वदा॒ महि॑ श्रवः॒ ॥ ४ ॥

4. *Agne vājasya gomata īśānaḥ sahaso yaho.  
Asme dhehi jātavedo mahi śravaḥ.*

Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life's victories.

स इ॒धा॒ना वसु॑ष्क॒विर्गि॒रीळ॒न्या॑ गि॒रा ।  
र॒वद॒स्मभ्यं॑ पु॒वणी॑क दीदिहि ॥ ५ ॥

5. *Sa idhāno vasuṣkavirgīṛṇenya girā.  
Revadasmabhyam purvaṇīka dīdihi.*

Agni, that brilliant lord of light and knowledge, treasure home of wealth and joy, divine visionary of creation, adorable with holy words, lord of wealth, blazing with flames and flaming with forces, may he ever shine and shine us with knowledge.

॒पा राज ॒तु त्मनाग्र ॒वस्ता॑रु॒ताषसः॑ ।  
स तिग्मजम्भ र्त्सा दह पति ॥ ६ ॥

6. *Kṣapo rājannuta tmanāgne vastorutoṣasaḥ.  
Sa tigmajambha rakṣaso daha prati.*

Agni, blazing with light and power, creating and ruling over nights, days and the dawns, lord of the mighty order of justice and dispensation, burn up the evil and the wicked.

अवा॑ ना अग्र ॒ऋति॑भिर्गाय॒त्रस्य॑ प॒भमणि॑ ।  
विश्वा॑सु धी॒षु व॑न्द्य ॥ ७ ॥

7. *Avā no agna ṛtibhirgāyatrasya prabharmaṇi.  
Viśvāsu dhīṣu vandyā.*

Lord adorable all over the world in the affairs of enlightenment, protect and advance us with your care and powers of defence and development in the transactions of knowledge and happiness of the people with your heart and soul.

आ ना॑ अग्र र॒यिं भर॑ सत्रा॒साहं॑ वर॒ण्यम॑ ।  
विश्वा॑सु पृ॒त्सु दु॒ष्टर॑म ॥ ८ ॥

8. *Ā no agne rayiṁ bhara satrāsāhaṁ vareṇyam.  
Viśvāsu pṛtsu duṣṭaram.*

Agni, lord of wealth and power, bless us with cherished wealth and power, formidable and invincible

in all the battles of life, overcoming all and ever.

आ ना अग्र सुचतुना रयिं विश्वार्युपाषसम ।  
माडीकं धहि जीवस ॥ ९ ॥

9. *Ā no agne sucetunā rayim̐ viśvāyupoṣasam.*  
*Mārḍīkaṁ dhehi jīvase.*

Agni, lord of life, light and wealth, bring us and bless us with wealth along with knowledge, science and technology that may provide nourishment and health for all, soothing and joyful for happy living.

प पूतास्तिग्मशाचिष वाचा गातमाग्रयं ।  
भरस्व सुमन्युगिरः ॥ १० ॥

10. *Pra pūtāstigmaśaciṣe vāco gotamāgnaye.*  
*Bharasva sumnayurgiraḥ.*

Most dedicated celebrant in search of peace and well-being of the soul, raise your voice and say holy words and sing pure songs of knowledge, wisdom and prayer in honour of Agni, blazing lord of splendour and vision of omniscience who would purify your mind and soul.

या ना अग्र भिदासत्यन्ति दूर पदीष्ट सः ।  
अस्माकमिद वृध भव ॥ ११ ॥

11. *Yo no agne'bhidāsatyanti dūre padīṣṭa saḥ.*  
*Asmākamid vṛdhe bhava.*

Agni, lord of light and power, whosoever far or near hate us or enslave us, may he be destroyed. Lord of life and wealth, be kind and gracious for our growth and progress.

Also: Agni, lord of light and wealth, whatever



you give us, or whenever and wherever you oblige us in person, that may be for our good and advancement.

सहस्रा॒ ा विच॑षणिर्ग्री॒ र ांसि॑ सधति ।

हाता॑ गृणीत॒ उक्थ्यः॑ ॥ १२ ॥

12. *Sahasrākṣo vicarṣaniragnī rakṣāmsi sedhati.  
Hotā grṇīta ukthyaḥ.*

Agni, lord of a thousand eyes (such as the sun), lord of universal vision, dispels and destroys the evil, the demons, darkness and suffering and poverty. High-priest of cosmic yajna, he is adorable and reveals the voice of omniscience in the soul.

### Mandala 1/Sukta 80

*Indra Devata, Gotama Rahugana Rshi*

इ॒त्था हि॑ साम॒ इन्मद॑ ब्र॒ह्मा च॑कार॒ वध॑नम । श॒विष्ठ॑ वजि॒ ा-  
ज॒सा पृ॑थि॒व्या निः श॑शा॒ अहि॑मच॒ नु स्व॒राज्य॑म ॥ १ ॥

1. *Ithā hi soma inmade brahmā cakāra vardhanam.  
Śaviṣṭha vajrinnojasā pṛthivya niḥśasā ahimarca-  
nnanu svarājyam.*

Giving to freedom and self-government an exalted place of honour, Brahma, lord creator, in-vested the joy and excitement of life with animation, growth and independence. And for the same reason, Indra, strongest in courage and valour, wielder of the thunderbolt of freedom and self-government, with your might and main, strike off the serpent of evil, suffering and slavery from the earth for all time.

स त्वा॑मद॒द वृषा॑ मदः॒ सामः॑ श्य॒नाभृ॑तः सु॒तः । यना॑ वृ॒त्रं  
नि॒र॒द्भ्या ज॒घन्थ॑ वजि॒ ाज॒साच॑ नु स्व॒राज्य॑म ॥ २ ॥

2. *Sa tvāmādad vṛṣā madah somah śyenābhṛtaḥ sutah. Yenā vṛtram niradbhyo jaghantha vajrinno jasārcannanu svarājyam.*

That excitement and enthusiasm arising from the eagle-shaped vedi of yajna and defended and advanced by the army in eagle array, raining from showers of divinity from Brahma, may boost your morale, and thereby, O Indra, lord of the thunderbolt, doing homage to the freedom and self-government of your people with your valour and heroism, you break the cloud of darkness, want and suffering and release the flow of plenty and prosperity.

प॒ह्य॒भी॒हि धृ॒ष्णु॒हि न त॒ व॒जा॒ नि यंस॑त । इ॒न्द्रं नृ॒म॒णां हि त॒  
श॒वा॒ ह॒नां वृ॒त्रं ज॒या अ॒पा च॒ त॒नु॒ स्व॒रा॒ज्य॑म ॥ ३ ॥

3. *Prehyabhīhi dhṛṣṇuhi na te vajro ni yaṁsate. Indra nṛmṇaṁ hi te śavo hano vṛtram jayā apo'-rcannanu svarājyam.*

Indra, lord of power and brilliance, ruler of the land, go forward. Go forward all round. Shake the evil. Irresistible is your thunderbolt of light and power. Your power and force is the wealth of the nation. Destroy the demon of want and drought, release and win the waters, plenty and prosperity and, in homage and reverence advancing the freedom and self-government of humanity, move ahead and higher.

नि॒रि॒न्द्रं भू॒म्या॒ अधि॑ वृ॒त्रं जघ॑न्थ॒ नि॒दि॒वः । सृ॒जा म॒रु॒त्वती॑र॒व  
जी॒व॒ध॒न्या इ॒मा अ॒पा च॒ त॒नु॒ स्व॒रा॒ज्य॑म ॥ ४ ॥

4. *Nirindra bhūmyā adhi vṛtram jaghantha nirdivaḥ. Śṛjā marutvatīrava jīvadhanyā imā apo'rcannanu svarājyam.*

Indra, all-ruling creative power of enlightenment and freedom, eliminate evil, darkness and ignorance from the face of the earth, bring the light of knowledge and vision of spirit from heaven and, reverentially advancing the republic of human freedom and self-governance, create and release these life-giving and energising waters to vitalise the nation of humanity to the speed and vibrancy of the winds.

इन्द्रा वृत्रस्य दार्धतः सानुं वज्रण हीळितः । अभिकम्याव  
जिघ्रत पः समाय चादय च नु स्वराज्यम ॥ ५ ॥

5. *Indro vrtrasya dodhataḥ sānum vajreṇa hīlitaḥ.  
Abhikramyāvajighnate'paḥ sarmāya codaya-  
nnarcannanu svarājyam.*

Indra, lord ruler of might, hero of war, adored and passionate, striking with the thunderbolt on the top of the ferocious cloud of evil fighting against sustenance of life, exhorts his own forces of freedom and, in reverence and homage to the land of freedom and self-governance, breaks the cloud to let the waters of light and life aflow.

अधि साना नि जिघ्रत वज्रण शतपवणा । मन्दान इन्द्रा  
अन्धसः सखिभ्या गातुमिच्छत्यच नु स्वराज्यम ॥ ६ ॥

6. *Adhi sānau ni jighnate vajreṇa śataparvaṇā.  
Mandāna indro andhasaḥ sakhibhyo gāgumi-  
cchatyarcannanu svarājyam.*

Indra strikes on the head and shoulders of Vrtra, demon of want and suffering with his thunderbolt of a hundredfold power and, rejoicing and doing honour and reverence to freedom and self-government, wants and

plans to clear the way for the food and joy of his friendly allies and citizens of the nation.

इन्द्र तुभ्यमिदद्विवा नुत्तं वजिन्वीर्यम । यद्ध त्वं मायिनं  
मृगं तमु त्वं माययावधीरच नु स्वराज्यम ॥ ७ ॥

7. *Indra tubhyamidadrivo' nuttam varjin vīryam.  
Yaddha tyam māyinaṁ mṛgaṁ tamu tvam  
māyayāvadhīrarcannanu svarājyam.*

To you, Indra, lord of the thunderbolt, mighty ruler of the republic, high as mountain and the cloud, cheers for incomparable excellence of valour since you, doing honour and reverence to the freedom and self-governance of the republic, destroyed that artful roaring demon of a cloud of darkness with your extraordinary power.

वि त वजासा अस्थिरावतिं नाव्याऽनु । महत्त इन्द्र वीर्यं  
बाह्वास्त बलं हितमच नु स्वराज्यम ॥ ८ ॥

8. *Vi te vajrāso asthirannavatiṁ nāvyaṁ anu. Mahat  
ta indra vīryam bāhvoste balaṁ hitamarcanna-  
nu svarājyam.*

Indra, your naval forces of the thunderbolt stand by ninety rivers and the sea. Mighty is your power, awful the valour concentrated in your arms, great ruler, dedicated in faith and reverence to freedom and the sovereign republic.

सहस्रं साकर्मचतु परिं ष्ठाभत विंशतिः । शतनमन्वनान-  
वुरिन्दाय बह्वाद्यतमच नु स्वराज्यम ॥ ९ ॥

9. *Sahasraṁ sākarmacata pari ṣṭhābhata viṁśatiḥ.  
Śatainamanvano navurindrāyabrahmodyatam  
arcannanu svarājyam.*

Let all together with unanimity honour Indra, the ruler dedicated in faith and honour to the freedom and sovereignty of the Republic and the law and constitution in force under the rules of Veda, universal knowledge and universal values of humanity. Let a council of twenty assist and support him for work and stability of the government. Let hundreds of commanders obey and admire him for the success and glory of the land and the people.

इन्दा वृत्रस्य तविषीं निरहन्त्सहसा सहः । महत्तदस्य पांस्यं  
वृत्रं जघन्वाँ असृजदच्च नु स्वराज्यम ॥ १० ॥

10. *Indro vṛtrasya taviṣīm nirahantsahasā sahaḥ.  
Mahat tadasya paun̄syaṁ vṛtraṁ jaghanvāñ  
asṛjadarcannanu svarājyam.*

Indra, lord mighty as the force of lightning, with his courage and valour breaks down and eliminates the force and power of Vrtra, demon of ignorance, injustice and poverty. Great is that manliness and virility of his. Destroyer of the forces of darkness and slavery, he releases the spirit of freshness and the waters of new life in dedication and reverence to freedom and sovereignty of the grand world order of humanity.

इम चित्तव मन्यव् वपेत भियसा मही । यदिन्द वज्रि णजसा  
वृत्रं मरुत्वाँ अवधीरच्च नु स्वराज्यम ॥ ११ ॥

11. *Ime cit tava manyave vepete bhiyasā mahī.  
Yadindra vajrinnojasā vṛtraṁ marutvāñ avadhī-  
rarcannanu svarājyam.*

Indra, lord of law and the thunderbolt of strength and power, both these, the great earth and the vast

environment, feel stirred with awe in reverence to your spirit and passion when you, O lord of stormy troops, with your valour and blazing brilliance, attack and destroy Vrtra, demon of darkness and want, to defend and maintain the sanctity and glory of the freedom and sovereignty of the republic.

न व॒र्षसा॒ न त॒न्यत॒न्दं वृ॒त्रा वि॒ बी॒भयत॑ । अ॒भ्य॒नं॒ वज॑  
आय॒सः स॒हस्र॑भृष्टि॒राय॒ताच्च॒ तनु॑ स्व॒राज्य॑म ॥ १२ ॥

12. *Na vepasā na tanyatendram vṛtro vi bībhayat. Abhyenam vajra āyasaḥ sahasrabhrṣṭrāyatārca-  
nnanu svarājyam.*

Neither by thunder nor by lightning can Vrtra, the cloud, terrorize Indra, the sun. Similarly neither by force nor by fear can the forces of evil, injustice and violence shake Indra, the ruler, who is dedicated with faith and reverence to the freedom and self-government of the people and the republic. Instead, the thunderbolt of inviolable steel and a hundred-fold lightning blaze overwhelms this demon of destructive forces from all round.

यद वृ॒त्रं तव॑ चा॒शनिं॑ वज॑ण॒ समया॑धयः । अहि॑मिन्द्र  
जिघां॑सता दि॒वि तं बद्ध॑धु॒ शवा॑ च॒ तनु॑ स्व॒राज्य॑म ॥ १३ ॥

13. *Yad vṛtram tava cāsanim vajreṇa samayodhayaḥ. Ahimindra jighāmsato divi te badbadhe  
savo'rcannanu svarājyam.*

Indra, heroic ruler, dedicated in reverence and faith to the freedom and sovereignty of the republic, when you fight Vrtra, the cloud of evil and violence, shoot the force of lightning with your thunderbolt killing

the demon, then your valour and fame as killer of the serpent of evil reaches heaven and abides there.

अभिष्टन त अदिवा यत्स्था जगच्च रजत । त्वष्टा चित्तव  
मन्यव इन्द्र वविव्यत भियाच्च नु स्वराज्यम् ॥ १४ ॥

14. *Abhiṣṭane te adrivo yat sthā jagacca rejate.  
Tvaṣṭā cit tava manyava indra vevijyate bhīyār-  
cannanu svarājyam.*

Indra, lord ruler of the republic, dedicated to the freedom of the people and sovereignty of the state, when in the resounding fame and reverberations of your power, everything non-moving and everybody moving shines with brilliance, and the artists and technologists, Tvashtas of the nation, creators and makers of beautiful things, move with awe in homage to your spirit and passion for freedom and governance, then your dedication to the republic would be complete and wholly fulfilled.

नहि नु यादधीमसीन्द्रं का वीर्या परः । तस्मिं ऽृष्णमुत कतुं  
द्वा आजांसि सं दधुरच्च नु स्वराज्यम् ॥ १५ ॥

15. *Nahi nu yādadhīmasīन्द्रam ko vīryā paraḥ.  
Tasminnrṃṇamuta kratuṃ devā o jāmsi saṃ  
dadhurarcannanu svarājyam.*

Who would not approach Indra? We all approach and admire him. Supreme are his virtues and attributes. Who can surpass? The divinities vest in him all the wealth desired by humanity, noble yajnic action and all the valour, splendour and heroism, dedicated as he is in reverence and faith to freedom and self-government. In him and under his rule all good people

are blest with wealth of knowledge, action, valour and fame.

यामथर्वा मनुष्यिता दध्यङ् धियमत्नत । तस्मिन्ब्रह्माणि  
पूवथन्द उक्था समग्मताच्च नु स्वराज्यम ॥ १६ ॥

16. *Yāmatharvā manuspitā dadhyañ dhiyamatnata.  
Tasmin brahmāṇi pūrvathendra ukthā Samag-  
matārcannanu svarājyam.*

That intelligence, knowledge and enlightenment which Atharva, men of love and settled peace, Manu, men of thought and science, Pita, parents and teachers, and men of attainment and acquisition developed and spread across the land in faith and service to the sovereign republic of the peoples' freedom and self-governance, and, like the ancients, vested in Indra, the ruler, the same multiple sciences and songs of celebration, the same intelligence, knowledge and enlightenment, you all, people of the land, acquire and develop in furtherance of the freedom and sovereignty of the republic with faith and reverence.

### Mandala 1/Sukta 81

*Indra Devata, Gotama Rahugana Rshi*

इन्द्रा मदाय वावृथ शवस वृत्रहा नृभिः । तमिन्महत्स्वाजिषू-  
तमभ हवामह स वाजेषु प ना विषत ॥ १ ॥

1. *Indro madāya vāvrdhe śavase vṛtrahā nṛbhiḥ.  
Taminmahatsvājiṣūtemarbhe havāmahe sa vājeṣu  
pra no'viṣat.*

Indra, the hero who destroys Vṛtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the



achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory.

असि हि वीरु सन्या सि भूरि पराददिः । असि द्भस्य चिद  
वृधा यजमानाय शि सि सुन्वत भूरि त वसु ॥ २ ॥

2. *Asi hi vīra senyo'si bhūri parādadiḥ. Asi dabhrasya cid vṛdho yajamānāya śikṣasi sunvate bhūri te vasu.*

Indra, you are the valiant hero. You are the warrior taking on many enemies and oppositions at a time. Even the small, you raise to greatness. You lead the creative and generous yajamana to knowledge and power. Hero of the battles of existence, may your wealth, power and honour grow higher and higher.

यदुदीरत आजया धृष्णव धीयत धना । यु वा मदच्युता  
हरी कं हनः कं वसा दधा स्माँ इन्द वसा दधः ॥ ३ ॥

3. *Yadudīrata ājayo dhṛṣṇave dhīyate dhanā. Yukṣvā madacyutā harī kaṁ hanaḥ kaṁ vasau dadho'-smāñ indra vasau dadhaḥ.*

When battles confront the nation, means and money are raised and prizes won for the brave. Commander of the forces, yoke the forces exuberant and raging for war. Destroy the enemy. Settle the victorious in wealth and peace. Indra, pray settle us in peace and comfort.

कत्वा म्हाँ अनुष्वधं भीम आ वावृध शवः । श्रिय ऋष्व  
उपाकयानि शिपी हरिवान्दध हस्तयावजमायसम ॥ ४ ॥

4. *Kratvā mahāñ anuṣvadhāṃ bhīma ā vāvṛdhe śavaḥ. Śriya ṛṣva upākayorni śiprī harivān dadhe hastayorvajramāyasam.*

Great by knowledge, awful by action, in his own right and by his own might, he grows in power and majesty. Elevated and sublime, blazing brilliant, lord of horses and speed of motion, he wields the golden thunderbolt of power and force in both his hands for the beauty and dignity of life and the republic of humanity.

आ पंपा पाथि॒वं रजा॑ ब॒द्ध रा॒चना दि॒वि । न त्वावाँ इन्द्र॑  
कश्च॒न न जा॒ता न जनि॑ष्य॒त ति॒ विश्वं॑ वव॒तिथ ॥ ५ ॥

5. *Ā paprau pārthivāṃ rajo badbadhe rocanā divi. Na tvāvāñ indra kaścana na jāto na janiṣyate'ti viśvaṃ vavakṣitha.*

You pervade the earth and all that is earthly. You pervade the sky. You pervade and fix the bright heaven in place. Indra, none like you was ever born, nor shall ever be born. Indeed, you hold, rule, pervade and transcend the entire universe of existence.

या अ॒या म॑त्त॒भाजनं॑ परा॒ददा॑ति दा॒शुष॑ । इन्द्रा॑ अ॒स्मभ्यं॑  
शि॒ त्तु वि॑ भ॒जा भूरि॑ त॒ वसु॑ भ॒ गी॒य तव॑ रा॒धसः॑ ॥ ६ ॥

6. *Yo aryo martabhojanāṃ parādadāti dāśuṣe. Indro asmabhyāṃ śikṣatu vi bhajā bhūri te vasu bhakṣīya tava rādhasaḥ.*

Indra, lord of the universe, master of life, provides food and sustenance for living beings. He gives wealth and comfort for the generous giver and for us. May the lord take us unto himself and give us knowledge

and instruction. O lord, may we, we pray, share your abundant treasure of wealth and divine happiness. May I enjoy the wealth and knowledge given by the lord.

मदमद् हि ना ददियूथा गवामृजुकतुः । सं गृभाय पुरु  
शताभयाहस्त्या वसुं शिशीहि राय आ भर ॥ ७ ॥

7. *Mademade hi no dadiryūthā gavāmṛjukratuḥ.  
Sam gr̥bhāya purū śatobhayāhastyā vasu śīśīhi  
rāya ā bhara.*

Indra, lord of wealth, power and generosity, in every joy of life, you are the giver. You are the giver of plenty of cows and abundance of light and sense. Lord of simple, natural and divine action of yajna, may he provide hundreds of kinds of wealth for us and bless us with both of his hands generously. Lord of wealth and glory, bring us the wealth of joy, dignity and glory and let us shine with honour.

मादयस्व सुत सचा शवस शूर राधस । विद्वा हि त्वा  
पुरुवसुमुप कामान्त्ससृज्मह था ना विता भव ॥ ८ ॥

8. *Mādayasva sute sacā śavase śūra rādhasa. Vidmā  
hi tvā purūvasumupa kāmāntsasṛjma-he'thā  
no'vitā bhava.*

Brave hero, be with us in this holy yajnic programme of the land of freedom and sovereignty for the creation of wealth, power and joy. Join us and let us celebrate together. Lord of abundant wealth, power and joy you are. May we, we pray, know you and be with you at the closest. Be our saviour, our protector, our promoter, so that we may creatively realise all our desires and ambitions.

एत त इन्द्र जन्तवा विश्वं पुष्यन्ति वायम । अन्तहि ख्या  
जनानामया वदा अदाशुषां तषां ना वद आ भर ॥ ९ ॥

9. *Ete ta indra jantavo viśvaṁ puṣyanti vāryam. Antarhi khyo janānāmaryo vedo adāśuṣāṁ teṣāṁ no veda ā bhara.*

Indra, lord of life and spirit, these living beings, yours all, do homage to you and augment the wealth and glory of the entire world. Lord and master of the people, you know the very heart of them inside out. Bring us the wealth of knowledge and spirit. Restore the wealth and knowledge of those ungenerous miserables who have lost it.

### Mandala 1/Sukta 82

#### *Indra Devata, Gotama Rahugana Rshi*

उपा षु शृणुही गिरा मघवन्मातथाइव । यदा नः सूनृतावतः  
कर आदथयासु इद्याजा न्विन्द त हरी ॥ १ ॥

1. *Upo ṣu śṛṇuhī giro maghavan mātathā iva. Yadā naḥ sūnṛtāvataḥ kara ādarthayāsa idyojā nvindra te harī.*

Indra, lord of wealth and glory, listen to our prayer at the closest, not like one distant or different. And when we pray bless us with a voice of sweetness and the light of holy truth. Lord of speed and motion, yoke your horses (and come to join the yajna).

अ ऽमीमदन्त ह्यव पि्या अधूषत । अस्ताषत स्वभानवा  
विपा नविष्ठया मती याजा न्विन्द त हरी ॥ २ ॥

2. *Akṣannamīmadanta hyava priyā adhūṣata. Astoṣata svabhānavo vipra navīṣṭhaya māti yojā nvindra te harī.*

Noble men acquiring holy knowledge, rejoicing, dearest favourite saints and sages brilliant with their innate genius and virtue, ward off the evil and pray to Indra with latest words of wisdom and homage. Indra, yoke your horses (on the wing and come to join the yajna).

सुसंदृशं त्वा वयं मघवन्वन्दिषीमहि । प नूनं पूणवन्धुरः  
स्तुता याहि वशाँ अनु याजा न्विन्द त हरी ॥ ३ ॥

3. *Susamdr̥śam tvā vayam maghavan vandiṣīmahī.  
Pra nūnam pūrṇabandhuraḥ stuto yāhi vaśāñ anu  
yojā nvindra te harī.*

Indra, lord of wealth, power and universal glory, we pray to you, lord of the blissful eye. Lord in perfect covenant with humanity, worshipped and prayed to in sincerity, proceed and overwhelm the enemies of yajna and humanity. Yoke your horses (and come to bless the yajna).

स घा तं वृषणं रथमधि तिष्ठति गाविदम । यः पात्रं  
हारियाजनं पूणमिन्दु चिक्रतति याजा न्विन्द त हरी ॥ ४ ॥

4. *Sa ghā taṁ vṛṣaṇam rathamadhi tiṣṭhāti govidam.  
Yaḥ pātram hāriyojanam pūrṇamin-dra ciketati  
yojā nvindra te harī.*

Indra, only that person who knows the science and technology of that horse-powered chariot which is perfect and fully capable of defence and safety against the enemy, would ride that prize-winning chariot of victory which would lead him to the conquest of territory and prosperity. Indra, yoke your horses (and come to join the yajna of defence and protection).

युक्तस्त अस्तु दणिण उत सव्यः शतकता । तन जायामुप  
पियां मन्दाना याह्यन्धसा याजा न्विन्द त हरी ॥ ५ ॥

5. *Yuktaste astu dakṣiṇa uta savyaḥ śatakrato. Tena jāyāmupa priyām mandāno yāhyandhaso yojā nvindra te harī.*

Indra, hero of a hundred yajnic battles, let your horse power on the right, and your horse power on the left of the chariot be yoked, and, happy at heart, with presents of delicacies, go to meet your darling wife. Lord of love, power and victory, yoke your horses and proceed.

युनज्मि त ब्रह्मणा कशिना हरी उप प याहि दधिष गभस्त्याः ।  
उत्त्वा सुतासा रभसा अमन्दिषुः पूषण्वान्वजिन्त्समु  
पत्यामदः ॥ ६ ॥

6. *Yunajmi te brahmaṇā keśinā harī upa pra yāhi dadhiṣe gabhastyoḥ. Uttvā sutāso rabhasā amandiṣuḥ pūṣaṇvān vajrintsamu patnyāmadah.*

I yoke your horses of beautiful mane to the chariot with holy chant of divine hymns and delicacies for sacred presents and gifts. Hold the reins in your hands and proceed for home. And then, lord of the thunderbolt and leader of heroic warriors, there, enthusiastic and ecstatic friends, well-trained, educated and cultured would join you for delightful company. And then, go and meet your wife and, with her, enjoy yourself with the family.

## Mandala 1/Sukta 83

*Indra Devata, Gotama Rahugana Rshi*

अश्वावति पथमा गाषु गच्छति सुपावीरिन्द मत्यस्त-  
वातिभिः । तमित्पृणान् वसुना भवीयसा सिन्धुमापा  
यथाभिता विचतसः ॥ १ ॥

1. *Aśvāvati prathamō goṣu gacchati suprāvīrindra  
martyastavotibhiḥ. Tamit pṛṇakṣi vasunā bha-  
vīyasā sindhumāpo yathābhito vicetasah.*

O Indra, lord ruler and protector, in a horse-powered chariot the pioneer goes forward first over lands and oceans in the world, man of zeal and courage as he is, protected by all your means of safety and defence. And him you bless with abundant wealth and fame which come to him as prominent rivers from all round join and flow into the sea.

आपा न द्वीरुप यन्ति हात्रियमवः पश्यन्ति विततं यथा  
रजः । पाचद्वासः प णयन्ति दव्युं ब्रह्मपियं जाषयन्त  
वराइव ॥ २ ॥

2. *Āpo na devīrupa yanti hotriyamavaḥ paśyanti  
vitataṁ yathā rajaḥ. Prācairdevāsaḥ pra ṇayan-  
ti devayum brahmapriyaṁ joṣayante varā iva.*

Just as holy waters go to the sea and the vapours concentrate in the cloud, so do holy people go to yajna and to Indra, lord of yajna, and as they see the yajna spread around from the vedi as shelter of life's protection, so they conduct themselves in the tradition of ancient scholars and go forward to the holiest of the holies of existence and, like the best people of knowledge, action and devotion, love the divine lord

and the divine lore as the highest boon of life.

अधि द्वयारदधा उक्थ्यं वचा यतस्त्रुचा मिथुना या संपयतः ।  
असंयत्ता वृत तं गतिं पुष्यति भृदा शक्तियजमानाय  
सुन्वत ॥ ३ ॥

3. *Adhi dvayoradadhā ukthyaṁ vaco yatasrucā  
mithunā yā saparyataḥ. Asaṁyatto vrata te kṣeti  
puṣyati bhadrā śaktiryajamānāya sunvate.*

Indra, lord of yajna, just as you accept the offerings held in the ladles raised by the wedded couple, so graciously listen and accept the holy prayers of the two, ancients and moderns, teacher and disciple, husband and wife, parent and child, for the good of both. Even the loose and the wanton, under your care, find shelter and protection and grow. The gracious power of yajna creates and offers everything for the yajamana.

आदङ्गिराः पथमं दधिर् वय इद्धाग्रयुः शम्या य सुकृत्यया ।  
सर्वं पुणः समविन्दन्त भाजनमश्वावन्तं गामन्तमा पशुं  
नरः ॥ ४ ॥

4. *Ādaṅgirāḥ prathamam dadhire vaya iddhāgnayah  
śamyā ye sukrtyayā. Sarvaṁ paṇeḥ samavindanta  
bhojanam aśvāvantam gomantamā paśuṁ narah.*

And then the scientists of fire and energy, leaders of mankind who light the fires and who first offer the libations into the fire with holy acts of love and peace, win their share of praise and fame with the reward of horses, speed and motion, wealth of cows, sensitivity of mind and senses and the joy of life and celestial vision.



य॒ज्ञर॒थ॒वा प॒थ॒मः प॒थ॒स्त॒त॒ त॒तः सू॒या॑ व॒त॒पा व॒न आ॒र्ज॒नि ।  
आ गा आ॒ज॒दु॒श॒ना॑ का॒व्यः स॒चा य॒मस्य॑ जा॒त॒म॒मृ॒तं  
य॒जा॒म॒ह ॥ ५ ॥

5. *Yajñairatharvā prathamah̥ prathastate tatah̥  
sūryo vratapā vena ājani. Ā gā ājaduśanā kāvyah̥  
sacā yamasya jatamamṛtaṁ yajāmahe.*

As Atharva, scholar of sustained constancy like energy in stasis, discovers and creates the prime path of motion by yajnic research, the noble solar scientist brilliant as the sun dedicated to his vow rises in knowledge and discovers the path of the earth. Then the poetic sage prophetically inspired sings of the beauty of Venus and satellites born of the sun. And we meditate and pray for immortality of the state of moksha.

ब॒हि॒वा॒ य॒त्स्व॒प॒त्याय॑ वृ॒ज्य॒त॒ का वा॒ श॒ला॒क॒मा॒घा॒ष॒त॒ दि॒वि ।  
गा॒वा॒ य॒त्र॒ व॒द॒ति॒ का॒रु॒रु॒क्थ्य॑ स्त॒स्य॒दि॒न्द्रा॑ अ॒भि॒पि॒त्वेषु॑  
र॒ण्य॒ति ॥ ६ ॥

6. *Barhivā yat svapatyāya vrjyate' rko vā śloka mā-  
ghoṣate divi. Grāvā yatra vadati kārurukthya-  
stasyedindro abhipitveṣu raṇyati.*

Where knowledge and science is collected like holy grass of yajna for the sake of noble posterity, where holy verses illuminating as the sun in heaven are chanted, where the artist carves around the vedi and holy mantras resound as thunder of the clouds, there in the blessed foods and offerings, Indra, lord of yajna, rejoices and speaks.

**Mandala 1/Sukta 84***Indra Devata, Gotama Rahugana Rshi*

असावि सामं इन्द्र त शविष्ठ धृष्णवा गहि ।  
 आ त्वा पृणक्त्विन्दियं रजः सूया न रश्मिभिः ॥ १ ॥

1. *Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi.  
 Ā tvā pṛṇaktvindriyaṃ rajah sūrya na raśmibhiḥ.*

Indra, lord ruler of power, strong and resolute, come, this soma has been distilled for you. May it exhilarate and strengthen your mind as the sun fills and brightens the sky with its rays.

इन्द्रमिद्धरीं वहता पतिधृष्टशवसम ।  
 ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणाम ॥ २ ॥

2. *Indramiddharī vahato' pratidhrṣṭaśavasam.  
 Ṛṣīṇāṃ ca stutīrupa yajñam ca mānuṣāṇām.*

The horses carry Indra, lord of formidable force and resolution of mind, to the Rshis' songs of praise and yajnic programmes of the people.

आ तिष्ठ वृत्रहनथं युक्ता त ब्रह्मणा हरी ।  
 अवाचीनं सु त मना गावा कृणातु वग्नुना ॥ ३ ॥

3. *Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṇā harī.  
 Arvācīnaṃ su te mano grāvā kṛṇotu vagnunā.*

Indra, lord ruler, breaker of the cloud, releaser of the waters of life, ride your chariot of the latest design and come. The horses are yoked with the right mantra and necessary stuffs. And may the high-priest of knowledge with his words of knowledge exhilarate you at heart.

इममिन्द सुतं पिब ज्येष्ठममर्त्यं मदम ।

शुकस्य त्वाभ्य रन्धारा ऋतस्य सादन ॥ ४ ॥

4. *Imamindra sutam piba jyteṣṭham amartyam madam. Śukrasya tvābhyakṣaran dhārā ṛtasya sādane.*

Indra, lord of light and universal rule, drink of the ecstasy of joy distilled, highest and immortal. The streams of pure and brilliant power and glory flow towards you in the house of Truth and Law.

इन्दाय नूनमचताक्थानि च बवीतन ।

सुता अमत्सुरिन्दवा ज्येष्ठं नमस्यता सहः ॥ ५ ॥

5. *Indrāya nūnamarcatokthāni ca bravītana. Sūtā amatsurindavo jyeṣṭham namasyatā sahaḥ.*

All ye children of the earth, in truth and sincerity, do reverence and homage to Indra, ruling lord of light and life. Speak words of thanks and praise in appreciation of his dominion. Let the drops of distilled soma give him delight and ecstasy. Bow to him, lord supreme of courage and power.

नकिष्ट्वदथीतरा हरी यदिन्द यच्छस ।

नकिष्ट्वानु मज्मना नकिः स्वश्व आनश ॥ ६ ॥

6. *Nakīṣṭvad rathītaro harī yadindra yacchase. Nakīṣṭvānu majmanā nakiḥ svaśva ānaśe.*

Indra, while you yoke and drive the horses, powers of the chariot of your dominion, none could be a better master of the chariot. None could equal you in power, courage and force. None as master of horse and chariot could claim even to approach you in power, efficiency and glory.

य एक इद्विदयत वसु मताय दाशुष ।  
इशाना अपतिष्कुत इन्दा अङ्ग ॥ ७ ॥

7. *Ya eka id vidayate vasu martāya dāśuṣe.  
Īśāno apratiṣkuta indro aṅga.*

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged.

कदा मतमराधसं पदा गुम्पमिव स्फुरत ।  
कदा नः शुश्रवद्भिर इन्दा अङ्ग ॥ ८ ॥

8. *Kadā martam arādhasaṁ padā kṣumpamiva  
sphurat. Kadā naḥ śuśravad gira indro aṅga.*

Dear friend, when would Indra, lord of wealth, power and justice, shake the miserly, uncreative, ungenerous and selfish person like a weed? Who knows? And would he listen to our prayers? Any time!

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति ।  
उगं तत्पत्यत शव इन्दा अङ्ग ॥ ९ ॥

9. *Yaściddhi tvā bahubhya ā sutāvāñ āvivāsati.  
Ugraṁ tat patyate śava indro aṅga.*

Dear friend, it is Indra, creator of energy, vitality and the joy of soma, who, for the sake of many does special favours to you and makes you shine, and it is he, again, who controls violent force, that which could be anywhere.

स्वादारिस्था विषूवता मध्वः पिबन्ति गायः । या इन्देण  
स्यावरीवृष्णा मर्दन्ति शाभस् वस्वीरनु स्वराज्यम ॥ १० ॥

10. *Svādoritthā viṣūvato madhvaḥ pibanti gauryaḥ.  
Yā indreṇa sayāvarīrvrṣṇā madanti śobhase  
vasvīranu svarājyam.*

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige and joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic in obedience to the demands and discipline of the freedom and self-government of the nation.

ता अस्य पृशनायुवः सामं श्रीणन्ति पृश्नयः । प्रिया इन्द्रस्य  
धनवा वजं हिन्वन्ति सार्यकं वस्वीरनु स्वराज्यम् ॥ ११ ॥

11. *Tā asya pṛśanāyuvāḥ somam śrīṇanti pṛśnayāḥ.  
Priyā indrasya dhenavo vajraṁ hinvanti sāyakaṁ  
vasvīranu svarājyam.*

Those forces of Indra, the ruler, close together in contact and unison, of varied forms and colours, brilliant as sunrays and generous and productive as cows, who are dearest favourites of the ruler, create the soma of joy and national dignity and hurl the missile of the thunderbolt upon the invader as loyal citizens of the land in accordance with the demands and discipline of freedom and self-government.

ता अस्य नमसा सहः सपयन्ति पचतसः । व्रतान्यस्य सश्चिर  
पुरूणि पूवचित्तय वस्वीरनु स्वराज्यम् ॥ १२ ॥

12. *Tā asya namaśā sahaḥ saparyanti pracetasāḥ.  
Vratānyasya saścire purūṇi pūrvacittaye vasvī-  
ranu svarājyam.*

Those forces, noble and intelligent, serve and augment the courage and power of this Indra with food, energy and armaments and, as citizens of the land, as a matter of duty to the freedom and discipline of the republic, predictably join many dedicated projects and programmes of his in anticipation of success.

इन्दा दधीचा अस्थभिवृत्राण्यपतिष्कृतः ।  
जघान नवतीनव ॥ १३ ॥

13. *Indro dadhīco asthabhirvrtrāṅyapraṭiṣkutaḥ.*  
*Jaghāna navatīrnava.*

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninety-nine orders of water and electricity for the sake of humanity and the earth.

इच्छाश्वस्य यच्छिरः पवत्ष्वपश्रितम् ।  
तद्विदच्छयणावति ॥ १४ ॥

14. *Ichhannaśvasya yacchiraḥ parvateṣvapaśritam.*  
*Tad vidacchayaṇāvati.*

Just as the sun reaches and breaks the densest concentrations of vapours in the clouds fast moving in the regions of the sky, so should the ruler know the best part of his fastest forces stationed on the mountains and of the enemy forces lurking around and in the forests if he desires victory.

अत्राह गारमन्वत नाम त्वष्टुरपीच्यम् ।  
इत्था चन्द्रमसा गृहे ॥ १५ ॥

15. *Atrāha goramanvata nāma tvaṣṭurapīcyam.*  
*Itthā candramaso gr̥he.*

Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.)

का अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवता भामिना दुहृणायून ।  
आसनिषून्हृत्स्वसा मयाभून्य एषां भृत्यामृणधत्स  
जीवात ॥ १६ ॥

16. *Ko adya yuñkte dhuri gā ṛtasya śimīvato bhāmino durhṛṇāyūn. Āsanniṣūn hr̥tsvaso mayabhūnya eṣāṃ bhr̥tyāmṛṇadhat sa jīvāt.*

Who joins the bullocks to the front yoke of the chariot of Truth to-day as ever? The Lord Ruler of the universe. And he who joins men of noble action, heroes of passion and righteousness, frightful fighters, archers of the bow and arrow who pierce the hearts of contradictions and maintain peace and joy, may he who joins these to truth and promotes these servants of truth to prosperity live long.

क इषत तुज्यत का बिभाय का मंसत सन्तमिन्दं का  
अन्ति । कस्ताकाय क इभायात राय धि बवत्तन्वइ  
का जनाय ॥ १७ ॥

17. *Ka īṣate tujyate ko bibhāya ko maṁsate santamindram ko anti. Kastokāya ka ibhāyota rāye'dhi bravat tanve ko janāya.*

Who attacks and wins? Who is attacked and overthrown, who is smothered by fear? Who knows

Indra being at the closest? Who speaks for the child? Who for the household? Who for wealth and prosperity? Who for the body? And who for the people? Who speaks for these with authority? The ruler knows.

का अग्निमीदृ हविषा घृतनं स्तुचा यजाता ऋतुभिधुवभिः ।  
कस्मं द्वा आ वहानाशु हाम् का मंसत वीतिहात्रः  
सुदवः ॥ १८ ॥

18. *Ko agnimīṭṭe haviṣā ghr̥tena srucā yajātā ṛtubhir-dhruvebhiḥ. Kasmāi devā ā vahānāśu homa ko maṁsate vītihoṭraḥ sudevaḥ.*

Who worships Agni with ghr̥ta and holy materials for the progress of life? Who performs yajna with ladles of offerings definitely according to the seasons? For whom do the divinities instantly bear and bring the blessings of holiness? Who, noble and generous yajaka and brilliant scholar, really knows? The lord ruler.

त्वमङ्ग प शंसिषा दवः शविष्ठ मत्यम ।  
न त्वदन्या मघव अस्ति मडितन्द बवीमि त् वचः ॥ १९ ॥

19. *Tvamaṅga pra śaṁsiṣo devaḥ śaviṣṭha martyam. Na tvadanyo maghavannasti marḍitenra bravīmi te vacaḥ.*

Anga, dear friend, Indra, dear and saviour, giver of joy, omnipotent lord, self-refulgent and omniscient, reveal the truth for mortal humanity. Lord of universal wealth, none other than you is the giver of peace and bliss. I speak the very word of yours in covenant.

मा त् राधांसि मा त् ऊतया वसा स्मान्कदा चना दधन ।  
विश्वा च न उपमिमीहि मानुष वसूनि चषणिभ्य आ ॥ २० ॥



20. *Mā te rādhāṁsi mā ta ūtayo vaso 'smān kadā canā dabhan. Viśvā ca na upamimīhi mānuṣa vasūni carṣaṇibhya ā.*

Indra, universal shelter of the world, may all your blessings of wealth and modes of protection never forsake us. Loving father of humanity, grant us all the wealth of knowledge and bliss here and hereafter for all the people of the world.

### Mandala 1/Sukta 85

*Maruts Devata, Gotama Rahugana Rshi*

प य शुम्भन्त जनया न सप्तया यामनुदस्य सूनवः सुदंससः ।  
रादसी हि मरुतश्चक्रिर वृध मदान्ति वीरा विदथेषु  
घृष्वयः ॥ १ ॥

1. *Pra ye śumbhante janayo na saptayo yāman rudrasya sūnavah sudamsasah. Rodasī hi maruta-ścakrire vrdhe madanti vīrā vidatheṣu ghrṣvayah.*

Maruts, the winds, currents of energy, tempestuous warriors of noble action, children of Rudra, lord of justice and dispensation, move on their highways and shine like graceful beauties and coursers of lightning speed. They fill the heaven and earth with their vibrations and actions for the sake of progress and expansion. Heroes of mighty power, they fight and rejoice in yajnic acts of creation and growth of life.

त उ॒त्तासा॑ महिमान॑माशत दि॒वि रु॒दासा॑ अधि॑ चक्रि॒र  
सदः॑ । अच॑न्ता अ॒र्कं ज॒नय॑न्त इ॒न्द्रिय॑मधि॒ श्रिया॑ दधि॒र  
पृ॒श्नि॑मातरः ॥ २ ॥

2. *Ta ukṣitāso mahimānamāśata divi rudrāso adhi cakrire sadaḥ. Arcanto arkaṁ janayanta indriyam adhisriyo dadhire pṛśnimātarah.*

Maruts, children of Rudra, lord of might and justice, born of space, showerers of fertility over the earth, they win grandeur for themselves and build their home high over the skies in heaven. Worshipping the sun and creating wealth of mind and material, they shine with grace over the wealth and beauty of the mortal world.

गामातरा यच्छुभयन्त अञ्जिभिस्तनूषु शुभा दधिर  
विरुक्मतः । बाधन्त विश्वमभिमातिनमप वत्मान्यषामनु  
रीयत घृतम ॥ ३ ॥

3. *Gomātaro yacchubhayante añjibhistanūṣu śubhrā dadhire virukmataḥ. Bādhante viśvam abhimāti-namapa vartmānyeṣāmanu rīyate gṛtam.*

Maruts, children of the earth, shining with noblest sciences and actions, commanding glowing health and handsomeness, bear light and grace of body and mind. They stall all their opponents in the world, and wherever they go, life's nectar, ghrta and waters flow in abundance and follow in their footsteps.

वि य भाजन्त सुमखास ऋष्टिभिः पच्यावयन्ता अच्युता  
चिदाजसा । मनाजुवा यन्मरुता रथष्वा वृषवातासः  
पृषतीरयुग्ध्वम ॥ ४ ॥

4. *Vi ye bhrājante sumakhāsa ṛṣṭibhiḥ pracyāvayanto acyutā cidojasā. Manojuvo yanmurato ratheṣvā vṛṣavrātāsaḥ pṛṣatīrayugdhvam.*

They are the heroes, Maruts, who shine with

their own lustre, powers of noble yajnic action and scientific achievement who, moving at the speed of mind, shake even the unshakable with their mighty weapons, using the energy of wind, water and electricity. Ye, rulers and commanders of the forces, powerful tacticians and organisers, deploy the maruts and use the power of versatile wind, water and electricity in your cars and battle chariots.

प यदथेषु पृषतीरयुग्ध्वं वाज् अदिं मरुता रंहयन्तः ।  
उतारुषस्य वि ष्यन्ति धाराश्चमवादभिव्युन्दन्ति भूमं ॥ ५ ॥

5. *Pra yad ratheṣu pṛṣatīrayugdhvaṁ vāje adriṁ maruto rañhayantaḥ. Utāruṣasya vi ṣyanti dhārā ścarmevodabhirvyundanti bhūma.*

O Maruts, heroes of the nation, when in the battle of life you apply the versatile winds and water which move the cloud to shower the rains, then the brilliant streams issue forth and cover the earth with water just as the streams of soma flow and soak the filter spread out for distillation.

आ वा वहन्तु सप्तया रघुष्यदा रघुपत्वान्ः प जिगात बाहुभिः ।  
सीदता बहिरुरु वः सदस्कृतं मादयध्वं मरुता मध्वा  
अन्धसः ॥ ६ ॥

6. *Ā vo vahantu saptayo raghuṣyado raghupa-tvānaḥ pra jigāta bāhubhiḥ. Sīdata barhiruru vaḥ sadaskṛtaṁ mādayadhvaṁ maruto madhvo andhasaḥ.*

Maruts, may superfast vehicles transport you here and everywhere. May the flying planes at top speed take you anywhere by the force of their arms. Come,

the chamber is made ready for you. Come and be comfortable in the seats. Enjoy yourselves with honey sweets of food and drink.

त वधन्त स्वतवसा महित्वना नाकं तस्थुरु चकिरु सदः ।  
विष्णुयद्वावद वृषणं मदच्युतं वया न सीदधि बहिषि  
पिय ॥ ७ ॥

7. *Te'vardhanta svatavaso mahitvanā nākaṁ tasthururu cakrire sadah. Viṣṇuryaddhāvad vṛṣaṇaṁ madacyutaṁ vayo na sīdannadhi barhiṣi priye.*

They surely grow and advance by their own strength and high merit, abide in regions of bliss and expand their home whom Vishnu, lord of knowledge and science, protects while they ride a luxurious plane powered by wind and water and, seated in a beautiful and comfortable chamber, they fly like birds.

शूराइवद्युधया न जग्मयः श्रवस्यवा न पृतनासु यतिर ।  
भयन्त विश्वा भुवना मरुदभ्य राजान इव त्वषसंदृशा  
नरः ॥ ८ ॥

8. *Śūrā ived yuyudhayo na jagmayah śravasyavo na pṛtanāsu yetire. Bhayante viśvā bhuvanā marudbhyo rājāna iva tveṣasandraśo narah.*

Like heroes they are warriors. Like warriors they rise and advance. In battles they strike like flying dragons. The entire world quakes with fear of the Maruts. They are leaders of men blazing in majesty like emperors.

त्वष्टा यद्वजं सुकृतं हिरण्ययं सहस्रभृष्टिं स्वपा अवतयत ।  
धत्त इन्दा नयपांसि कतव हन्वृत्रं निर्पामाब्जदण्वम ॥ ९ ॥

9. *Tvaṣṭā yad vajraṁ sukṛtaṁ hiraṇyayaṁ sahasrabhṛṣṭiṁ svapā avartayat. Dhatta indro naryapāmsi kartave'han vṛtraṁ nirapāmaubjadarṇavam.*

Tvaṣṭa, the expert maker of weapons, tools and instruments for defence and development, provides the thunderbolt, total infrastructure, well-done, golden and capable of countless possibilities of performance. Indra, mighty ruler, defender and creator, wields that thunderbolt and apparatus for the accomplishment of desired and planned actions in the world of humanity. He strikes Vṛtra, the cloud holding waters of fertility, the resources of materials and energy, and thus releases the oceanic flow of wealth. (This is how scientific, technological and economic development of the human nation goes on for the achievement of economic prosperity, political stability and generous happiness and well-being for all. All through, the Maruts are active since they are nature's forces ever at work anywhere and everywhere.)

ऊर्ध्वं नुनुद वृतं त आजसा दादृहाणं चिद्विभिदुवि पवतम ।  
धमन्ता वाणं मरुतः सुदानवा मद् सामस्य रण्यानि  
चकिर ॥ १० ॥

10. *Ūrdhvaṁ nunudre'vataṁ ta ojasā dādṛhāṇaṁ cid bibhidurvi parvatam. Dhamanto bāṇaṁ marutaḥ sudānavo made somasya raṇyāni cakrire.*

With their lustrous power and valour, up and high they impel the cloud holding the reservoir of water, drive it on and break it to release the flow of energy for earth's fertility. Blowing the conch, they call upon the

nation and, playing the veena and burnishing their weapons, the tempestuous Maruts, commanders of Indra, generous heroes of humanity, perform delightful acts of joy and martial celebration in the midst of life's ecstasy.

जिह्वं नुनुद व्रतं तया दिशासिञ्च गुत्सं गार्तमाय तृष्णज ।  
आ गच्छन्तीमवसा चित्रभानवः कामं विपस्य तपयन्त  
धामभिः ॥ ११ ॥

11. *Jihvam nunudre'vataṁ tayā diśāsīñcannutsaṁ  
gotamāya tṛṣṇaje. Ā gacchantīmavasā citrabhā-  
navah kāmam viprasya tarpayanta dhāmabhiḥ.*

Maruts, powers of wondrous light with their might and generosity direct the controlled waters of the cloud by various paths in the desired directions, filling wells, tanks, springs and depressions for the thirsting children of the earth. Thus do the powers of beneficence come to the earth with protection and progress fulfilling the need of noble humanity with their power and potential.

या वः शम' शशमानाय सन्ति त्रिधातूनि दाशुष यच्छताधि ।  
अस्मभ्यं तानि मरुता वि यन्त रयिं ना धत्त वृषणः  
सुवीरम ॥ १२ ॥

12. *Yā vaḥ śarma śaśamānāya santi tridhātūni dāśuṣe  
yacchatādhi. Asmabhyam tāni maruto vi yanta  
rayim no dhatta vṛṣaṇaḥ suvīram.*

O Maruts, dynamic powers of nature and humanity, creative, generous and kind, whatever your gifts of shelter, comfort and protection there be, whatever gifts of balanced health and triple physical,

mental and material wealth there be, bear and bring for the toiling, working, worshipping humanity, specially for the generous man of philanthropy. Powers and showers of divine favours, bear and bring for us those gifts of wealth and brave progeny.

### Mandala 1/Sukta 86

*Maruts Devata, Gotama Rahugana Rshi*

मरुता यस्य हि त्र्यं पाथा दिवा विमहसः ।

स सुगोपातमा जनः ॥ १ ॥

1. *Maruto yasya hi kṣaye pāthā divo vimahasah.*  
*Sa sugopātamo janah.*

Maruts, dear as the breath of life, bright as the light of heaven, agents of great and adorable action, the person whose house you visit and bless with protection grows to be the most secure and meritorious person.

यज्ञवा यज्ञवाहसा विपस्य वा मतीनाम ।

मरुतः शृणुता हवम ॥ २ ॥

2. *Yajñairvā yajñavāhaso viprasya vā matīnām.*  
*Marutaḥ śṛṇutā havam.*

Maruts, carriers and promoters of universal yajna by various acts of yajna in nature and society, listen to the prayer and invocations of the pious and intelligent people and promote their acts of holiness.

उत वा यस्य वाजिना नु विप्रमतं त ।

स गन्ता गामति व्रज ॥ ३ ॥

3. *Uta vā yasya vājino 'nu vipramatakṣata.*  
*Sa gantā gomati vraje.*

Maruts, powers of exceptional speed and intelligence, the man of knowledge whom you shape into a sophisticated scholar of eminence grows to be a pioneer on the path of the stars.

अस्य वीरस्य बहिषि सुतः सामा दिविष्टिषु ।  
उक्थं मदश्च शस्यत ॥ ४ ॥

4. *Asya vīrasya barhiṣi sutaḥ samo diviṣṭiṣu.*  
*Uktham madaśca śasyate.*

The soma of honour and fame distilled on the holy seats of yajna, the holy chant of praise, and the joy and celebration of the brilliant achievement of this brave young man is exceptional and it is raised all round.

अस्य श्राषन्त्वा भुवा विश्वा यश्चषणीरभि ।  
सूरं चित्सस्रुषीरिषः ॥ ५ ॥

5. *Asya śroṣantvā bhuvo viśvā yaścarṣaṇīrabhi.*  
*Sūram cit sasruṣīriṣaḥ.*

Let all people of the world listen to this brave young man and let their homage reach him as the homage and gratitude of the world reaches the sun for the gift of light and life.

पूवीभिहि ददाशिम शरद्धिमरुता वयम ।  
अवाभिश्चषणीनाम ॥ ६ ॥

6. *Pūrvībhirhi dadāśima śaradbhirmaruto vayam.*  
*Avobhiścarṣaṇīnām.*

Maruts, dynamic powers of brilliance and generosity, old and ancient, just as you have been giving knowledge, power and protection to humanity since the earliest years of life, so may we, we pray, do honour



and homage to you with the faithful gifts of a grateful people.

सुभगः स पयज्यवा मरुता अस्तु मृत्यः ।  
यस्य पयांसि पषथ ॥ ७ ॥

7. *Subhagaḥ sa prayajyavo maruto astu martyaḥ.  
Yasya prayāṃsi parṣatha.*

Maruts, adorable yajnic powers, generous and self sacrificing, surely that person is fortunate and prosperous whose delightful oblations you bless and sprinkle with the showers of your favours.

शशमानस्य वा नरः स्वदस्य सत्यशवसः ।  
विदा कामस्य वनतः ॥ ८ ॥

8. *Śaśamānasya vā naraḥ svedasya satyaśavasah.  
Vidā kāmasya venataḥ.*

Maruts, dynamic powers of action and generosity, know and fulfil the plan and desire of the man truly courageous and powerful, knowledgeable, cultured and graceful who honestly lives by the sweat of his brow.

यूयं तत्सत्यशवस आविष्कृत महित्वना ।  
विध्यता विद्युता र ः ॥ ९ ॥

9. *Yūyaṃ tat satyaśavasa āviṣkarta mahitvanā.  
Vidhyatā vidyutā rakṣaḥ.*

Maruts, men of real courage and power, with your honour and reputation and technological weapons, let that power and force come into play which would fix and break down the forces of crime and evil from the social scene.

गूहता गुह्यं तमा वि यात विश्वमत्रिणाम ।

ज्यातिष्कता यदुश्मसि ॥ १० ॥

10. *Gūhatā guhyaṁ tamo vi yāta viśvamatriṇam.  
Jyotiṣkartā yaduśmasi.*

Maruts, powers of courage and justice, uncover and reduce the deep darkness of want and ignorance to nullity, eliminate the voracious hoarders of the world, and create the light that we love and adore.

### Mandala 1/Sukta 87

*Maruts Devata, Gotama Rahugana Rshi*

पत्व॑ असुः पत॑वसा विर॒प्शिना॑ नानता॒ अवि॑थुरा  
ऋ॒जि॒षिणः॑ । जु॒ष्ट॒तमासा॑ नृ॒तमासा॑ अ॒ज्जि॒भिव्या॑नन् क  
चिदु॒स्त्राइ॑व॒ स्तृभिः॑ ॥ १ ॥

1. *Pratvakṣasaḥ pratavaso virapśino'nānatā avithurā ṛjīṣiṇaḥ. Juṣṭatamāso nṛtamāso añjibhir vyānājre ke cidusrā iva str̥bhiḥ.*

Maruts, shaping and refining powers of life and nature, active powerfully, mighty exuberant, unbent, unshaken, lovers of truth, knowledge and joy to the last drop of soma, most adorable, foremost leaders of humanity shine as the lights of dawn with their splendour and cover the beauty of life with their blessings of protection.

उ॒प॒ह्व॒रेषु॑ यदचि॒ध्वं॑ य॒यिं वय॑इव मरु॒तः क॑न चि॒त्प॒था ।

श्चा॒र्त॑न्ति काशा॒ उप॑ वा रथ॒ष्वा घृ॑तमु॒ ता म॑धु॒वण॑मच॒त ॥ २ ॥

2. *Upahvareṣu yadacidhvaṁ yayiṁ vaya iva marutaḥ kena cit pathā. Ścotanti kośā upa vo ratheṣvā ghr̥tamukṣatā madhuvarṇam arcate.*

O Maruts, tempestuous heroes of the human nation, flying like birds by whatever path you choose, whatever the prize of success and victory you collect on your winding courses, the clouds consecrate you around your chariots, and shower golden honey-ghrta on the admiring faithfuls dedicated to you and your project.

पषामज्मषु विथुरव रजत् भूमियामषु यद्ध युञ्जत शुभ ।  
त कीळया धुनया भाजदृष्टयः स्वयं महित्वं पनयन्त  
धूतयः ॥ ३ ॥

3. *Praiṣāmajmeṣu vithureva rejate bhūmiryāmeṣu yaddha yuñjate śubhe. Te krīlayo dhunayo bhrājadṛṣṭayaḥ svayaṁ mahitvaṁ panayanta dhūtayaḥ.*

During their mighty operations the earth vibrates like a maiden stricken with awe when the Maruts launch upon their noble courses. And they, sporting, shaking, burnishing their weapons and storming, mount up their own grandeur by themselves.

स हि स्वसृतृषदश्चा युवा गणा३ या इशानस्तविषीभि-  
रावृतः । असि सत्य ऋणयावानद्या स्या धियः पाविताथा  
वृषा गणः ॥ ४ ॥

4. *Sa hi svasṛt pṛṣadaśvo yuvā gaṇo'yā īśānastaviṣībhiraṅvṛtaḥ. Asi satya ṛṇayāvānedyo'syā dhiyaḥ prāvitāthā vṛṣā gaṇaḥ.*

The same force of Maruts, troop of heroes, young, self-inspired and inspiring their people, equipped with variety of tempestuous horse-power, all ruling with comprehensive intelligence, clothed in the light of essential merit and grandeur, you are realistic and

dedicated to truth, acquitting yourselves of your obligations, worthy of praise, protectors of this intelligence of the nation with promotion and progress, and generous as blessed winds that bring showers of rain.

पितुः पत्नस्य जन्मना वदामसि सामस्य जिह्वा प जिगति  
च सा । यदीमिन्द्रं शम्यृक्वाण आशुतादि तामानि यज्ञियानि  
दधिर ॥ ५ ॥

5. *Pituḥ pratnasya janmanā vadāmasi somasya jihvā  
pra jigāti cakṣasā. Yādīmindraṁ śamyṛkvāṇa  
āśatādināmāni yajñiyāni dadhire.*

We speak of the ancient and eternal Lord by virtue of birth from the same father of creation. By virtue of the joy of being and the sight and light of the sun, the tongue celebrates and advances the language of knowledge. Those researching and activating water and energy study the Rks and realise the knowledge and power, and then define the names, properties and yajnic uses of these in peace for progress.

श्रियसु कं भानुभिः सं मिमि र् त र्श्मिभिस्त ऋक्वाभिः  
सुखादयः । त वाशीमन्त इष्मिणा अभीरवा विद पियस्य  
मारुतस्य धाम्नः ॥ ६ ॥

6. *Śriyase kaṁ bhānubhiḥ saṁ mimikṣire te raśmi-  
bhista ṛkvabhiḥ sukhādayaḥ. Te vāśimanta iṣmiṇo  
abhīravo vidre priyasya mārutasya dhāmaṇaḥ.*

For the sake of the beauty, comfort and culture of life, they mix water with the flames of fire and clouds with the rays of the sun with the advice of the scholars of Rks, and they bring showers of rain. And, blest with

sophisticated instruments and weapons, impetuous of speed and power, free of fear, they know the secrets and sources of the wondrous and dear energies of the Maruts.

### Mandala 1/Sukta 88

*Maruts Devata, Gotama Rahugana Rshi*

आ विद्युन्मद्भिर्मरुतः स्वक रथभियात् ऋष्टिमद्भिरश्वपणः ।  
आ वषिष्ठया न इषा वया न पप्तता सुमायाः ॥ १ ॥

1. *Ā vidyunmadbhirmarutaḥ svarkai rathebhiryāta rṣṭimadbhiraśvaparaṇaiḥ. Ā varṣiṣṭhayā na iṣā vayo na paptatā sumāyāḥ.*

Maruts, heroes of the speed of winds, masters of wondrous science and power, go far by brilliant electric chariots fitted with high-powered weapons and equipped with aerial wings and, flying like birds, come to us with food and energy of the best and highest quality.

त रुणभिवरमा पिशङ्गः शुभ कं यान्ति रथतूभिरश्वः ।  
रुक्मा न चित्रः स्वधितीवान पव्या रथस्य जङ्घनन्त  
भूम ॥ २ ॥

2. *Te'ruṇebhirvaramā piśaṅgaiḥ śubhe kaṁ yānti rathatūrbhiraśvaiḥ. Rukmo na citraḥ svadhīṭi-vān pavyā rathasya jaṅghananta bhūma.*

Maruts, heroes of the speed of winds, come to high comfort for the sake of noble work by chariots powered by red flaming and yellow fire power and used for horses on the wing. The troop of heroes, brilliant as well as wonderful, commanding the force of thunder-

bolt, arrives striking and breaking the ground with the felly of the chariot wheel.

श्रियं कं वा अधि तनूषु वाशीमधा वना न कृणवन्त  
ऊर्ध्वा । युष्मभ्यं कं मरुतः सुजातास्तुविद्युम्नासा धनयन्त  
अदिम ॥ ३ ॥

3. *Śriye kaṁ vo adhi tanūṣu vāśīrmedhā vanā na kṛṇavanta ūrdhvā. Yuṣmabhyam kaṁ marutaḥ sujātāstuvidyumnāso dhanayante adrim.*

For the grace of beauty, freedom and power, and to provide you comfort, they raise the level of intelligence and knowledge of the divine Word of the Veda in your personality just as they raise and develop the trees of the forest. The Maruts, high born, abundant and exuberant in the wealth and knowledge of nature and mind, enrich the cloud and the mountain to bear fruit and provide comfort and joy for you.

अहानि गृधाः पया व आगुरिमां धियं वाकार्या च  
द्वीम । ब्रह्म कृणवन्ता गार्तमासा अक्रूर्ध्वं नुनुद उत्सधिं  
पिबध्य ॥ ४ ॥

4. *Ahāni ḡḡhrāḥ paryā va āgurimām dhiyam vārkāryām ca devīm. Brahma kṛṇvanto gotamaso arkairūrdhvam nunudra utsadhim pibadhyai.*

Lovers of noble ambition, good days are come for you all round. Scholars of divine knowledge creating food for knowledge and spirit with the chant of holy mantras inspire this brilliant vision and intelligence of yours pure as celestial waters. Just as they uplift the water to provide drink and irrigation to dry area, so they impel our knowledge and intelligence to rise high.

एतत्त्य ऽ याजनमचति स॒स्वहृ यन्म॑रुता॒ गात॑मा वः ।  
पश्य॑न हिर॑ण्यचक्रानयादंष्ट्रान्विधाव॑ता व॒राहू॑न ॥ ५ ॥

5. *Etat tyanna yojanam aceti sasvarha yanmaruto gotamo vah. Paśyan hiranyacakrān ayodaṁ-ṣṭrān vidhāvato varāhūn.*

Maruts, heroes of knowledge and action moving at the speed of winds, this order of knowledge, action, science and progress which the scholars of science and Divinity, seeing the chariots of golden wheels and jaws of steel flying around and roaring, describes and teaches like an ideal teacher, awakens you to higher consciousness of knowledge and responsibility.

ए॒षा स्या॑ वा॒ मरु॑ता नु॒भ॒त्री प॑ति॒ ष्टा॑भति॒ वा॒घ॒ता न॑ वा॒णी ।  
अस्ता॑भय॒द वृ॒थासा॑मनु॒ स्व॒धां ग॑भस्त्याः ॥ ६ ॥

6. *Eṣā syā vo maruto 'nubhartrī prati ṣṭobhati vāghato na vāṇī. Astobhayad vṛthāsām anu svadhām gabhastyoḥ.*

Maruts, heroes of the winds and leaders of humanity, this voice of celebration is replete with nourishment and confirmation of your honour and valour. It defines your action and achievement and, in consequence, it commits you to your honour and duty as the voice of the high priest commits the yajamana to his duty on purpose, according to the power and potential in his hands.

**Mandala 1/Sukta 89***Vishvedeva Deva, Aditi Devata, Gotama Rahugana Rshi*

आ ना भूदाः कर्तवा यन्तु विश्वता दब्धासा अपरीतास  
उद्भिदः । द्वा ना यथा सद्मिद वृध अस णायुवा रितारा  
दिवदिव ॥ १ ॥

1. *Ā no bhadrāḥ kratavo yantu viśvato'dabdhāso aparītāsa udbhidah. Devā no yathā sadmid vṛdhe asannaprāyuvō rakṣitāro dive dive.*

From all sides, may noble thoughts, actions and meritorious people come and bless us, people fearless, indispensable, creative and all round saviours. Long lived they be, these noble ones of divine character, ever progressive and protective for us so that our life and home may grow and advance day by day.

द्वानां भूदा सुमतिः जूयतां द्वानां रतिरभि ना नि  
वतताम । द्वानां सख्यमुप सदिमा वयं द्वा न आयुः प  
तिरन्तु जीवस ॥ २ ॥

2. *Devānām bhadrā sumatirṛjūyatām devānām rātirabhi no ni vartatām. Devānām sakhyamu-pa sedimā vayam devā na āyuh pra tirantu jīvase.*

May the holy wisdom of the noble people dedicated to truth, simplicity and divinity come and bless us. May the wealth and generosity of the self-realised souls ever shine on us. May we ever be close to the love and friendship of the creative and brilliant people. May all powers of divinity bless us with good health and long age for a noble and full life.



तान्पूवया निविदा हूमह वयं भगं मित्रमदितिं दामस्त्रिधम ।  
अयमणं वरुणं साममश्विना सरस्वती नः सुभगा मय-  
स्करत ॥ ३ ॥

3. *Tān pūrvayā nividā hūmahe vyaṃ bhagaṃ mitram aditiṃ dakṣam asridham. Aryamaṇaṃ varuṇaṃ somam aśvinā sarasvatī naḥ subhagā mayaskarat.*

Them, with the ancient and eternal Vedic voice of omniscience, do we invoke and celebrate: we praise and celebrate Bhaga, lord of glory, Mitra, universal friend, Aditi, mother of light, Daksha, lord of skill and expertise, Asridha, lord of love and ahinsa, Aryaman, lord of justice, Varuna, lord of all virtue worthy of choice, Soma, lord of beauty, peace and joy, Ashvins, lords of natural complementarities, and Sarasvati, mother of knowledge and learning and giver of good fortune who may, we pray, do us all the good in life.

त वाता मयाभु वातु भषजं तन्माता पृथिवी तत्पिता  
द्याः । तद् गावाणः सामसुता मयाभुवस्तदाश्विना शृणुतं  
धिष्ण्या युवम ॥ ४ ॥

4. *Tanno vāto mayobhu vātu bheṣajam tanmātā pṛthivī tat pitā dyauḥ. Tad grāvāṇaḥ somasuto mayobhuvastadaśvinā ṣṛṇutaṃ dhiṣṇyā yuvam.*

May the wind, refreshing and delightful, blow good and bring us that healthful medicinal freshness and joy. May mother earth and father sun give us that fresh lease of life. May the clouds, showers of joy, and the soma press of yajna rain down peace, health and happiness on us. O Ashvins, both nature's powers of

growth, complementarity and enlightenment, innately vested with universal wisdom, listen to our prayer.

तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवस हूमह वयम ।  
पूषा ना यथा वदसामसद वृध रतिता पायुरदब्धः  
स्वस्तये ॥ ५ ॥

5. *Tamīśānaṃ jagatastasthuṣaspatiṃ dhiyaṃ jinvamavase hūmahe vayam. Pūṣā no yathā vedasāmasad vṛdhe rakṣitā pāyuradabdhāḥ svastaye.*

For our safety and protection, we invoke and pray to that Lord Ruler of the universe, father and controller of the moving and the non-moving world who inspires and enlightens our mind and sense so that Pusha, lord of health and growth, beyond fear and violence, protector and giver of nourishment be kind and favourable to us for our good and for the growth of our knowledge and competence.

स्वस्ति न इन्द्रा वृद्धश्रवाः स्वस्ति नः पूषा विश्ववदाः ।  
स्वस्ति नस्ता या अरिष्टनमिः स्वस्ति ना बृहस्पति-  
दधातु ॥ ६ ॥

6. *Svasti na indro vṛddhaśravāḥ svasti naḥ puṣā viśvavedāḥ. Svasti nastārksyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu.*

May Indra, lord of power and majesty, abundant in food, energy and honour, be for our good and bless us with favours. May Pusha, lord of universal growth, be for our good and bless us with progress. May Tarkshya, lord inviolable, worthy of love and friendship, destroyer of suffering, be good for us and bless us with

good fortune. And may Brhaspati, lord of universal knowledge and wisdom be good and bless us with knowledge, wisdom and sweet language.

पृषदश्वा मरुतः पृश्निमातरः शुभ्यावाना विदथषु जग्मयः ।  
अग्निजिह्वा मनवः सूरच त्सा विश्व ना द्वा अवसा  
गमनिह ॥ ७ ॥

7. *Prṣadaśvā marutaḥ pṛśnimātarāḥ śubhānyā-  
vāno vidatheṣu jagmayāḥ. Agnijihvā manavaḥ  
sūracakṣaso viśve no devā avasā gamanniha.*

Maruts, tempestuous heroes of war, of a variety of horses and chariots, children of the earth, lovers of good and beauty, moving to yajnas and marching to battles, having tongues of fire, thoughtful, radiant as the sun, all of them choice nobilities of the world may, we pray, come to us with the gift of protection and progress.

भदं कणभिः शृणुयाम दवा भदं पश्यमा अभियजत्राः ।  
स्थिररङ्गस्तुष्टुवांसस्तनूभिव्यशम द्वाहितं यदायुः ॥ ८ ॥

8. *Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ  
paśyemākṣabhiryajatrāḥ. Sthirairāṅgaistuṣṭu-  
vāṁsastanūbhirvyaśema devahitaṁ yadāyuh.*

Noble people of brilliant, generous and divine nature, help us to hear with our ears what is good and beneficial. Noble people dedicated to yajna, may we, by your favour and kindness see with our eyes what is good and elevating. May we, enjoying with firm and strong bodies and body parts, thanking the Lord Divine and praising the things given by Him live a full life fit for and blest by the divinities.

शुतमि ऽु शरदा अन्ति दवा यत्रा नश्चका जरसं तनूनाम ।  
पुत्रासा यत्र पितरा भवन्ति मा ना मध्या रीरिषता-  
युगन्ताः ॥ ९ ॥

9. *Śataminnu śarado anti devā yatrā naścakrā jara-  
sam tanūnām. Putrāso yatra pitaro bhavanti mā  
no madhyā rīriṣatāyurgantoh.*

O Devas, powers of nature and divinity, hundred years is the proximity of our life in which are also provided the years of our old age. In that very period, our children will grow to be the fathers of their children. We pray, let not the life line of a person moving on to the hundred year mark be snapped on the way.

अदितिद्यारदितिर्न्तरि ऽमदितिमाता स पिता स पुत्रः । विश्व  
दवा अदितिः पञ्च जना अदितिजातमदितिजनित्वम ॥ १० ॥

10. *Aditirdyauraditirantarikṣamaditirmātā sa pitā sa  
putrah. Viśve devā aditiḥ pañca janā aditirjāta-  
maditirjanitvam.*

Heaven, the region of light, the lord of light, is eternal, imperishable. Akasha, i.e., the sky region is eternal. Mother is eternal. The father is eternal. The son is eternal. All the divinities of nature and humanity are eternal. The five orders of society are eternal. All that is born is eternal. All that is being born and will be born is eternal.

Note: Eternal, imperishable, permanent: these terms are to be understood in the context of Vedic philosophy, and not in the context of daily life. Things are eternal in two ways: essentially and existentially. God, i.e., Ishvara/Brahma, jiva/ the soul, and Prakrti,

these are eternal essentially. They are there when the universe is created and they remain after the life of one creation is over at the time of pralaya, annihilation. But the things that come into existence at the time of creation, such as light, sun, sky, air, water, earth, human and other forms of life, human relations such as father, mother, son, daughter, classes of people etc., go out of existence to annihilation at the time of pralaya. And yet, at the time of the next creation, they come into existence again. Thus they come into existence and go out of existence, and this flow of existence-non existence continues for all time, eternally. This flow is eternal. This flow is called Pravaha. These things are eternal in relation to this flow of existence. They are eternal existentially. The three, God, soul and Prakrti (nature) are eternal essentially.

### Mandala 1/Sukta 90

*Vishvedeva Devata, Gotama Rahugana Rshi*

ऋजुनीती न् वरुणा मित्रा नयतु विद्वान् ।

अयमा द्वः सजाषाः ॥ १ ॥

1. *R̥junīti no varuṇo mitro nayatu vidvān.  
Aryamā devaiḥ sajoṣāḥ.*

May God, Lord Omniscient, Varuna, lord of justice and worthy of our intelligent choice, Mitra, lord of universal friendship, and the man of knowledge, wisdom and divine vision bless us with a natural simple and honest way of living. May Aryama, lord of justice and dispensation, bless us with a straight way of living without pretence. May He, lord of love who loves us and whom we love bless us with the company of noble,

generous and brilliant people in humanity, and may He grant us the benefit of such generous powers of nature.

त हि वस्वा वसवानास्त अपमूरा महाभिः ।

वृता रंन्त विश्वाहा ॥ २ ॥

2. *Te hi vasvo vasavānāste apramūrā mahobhiḥ.  
Vratā rakṣante viśvāhā.*

They are the wealth, they are the values. They shower all with wealth and the values of life. They are intelligent, they know, they are great with great things and grandeur of existence. They guard and maintain the discipline and laws of life for all time.

त अस्मभ्यं शमं यंसामृता मत्यभ्यः ।

बाधमाना अप द्विषः ॥ ३ ॥

3. *Te asmabhyaṁ śamaṁ yaṁsannamṛtā martye-  
bhyaḥ. Bādhamānā apa dviṣaḥ.*

May they, lords of power and intelligence, immortal and free, bring us, for all the mortals, comfort and well-being, keeping off hate and enmity.

वि नः पथः सुविताय चियन्त्विन्द्रा मरुतः ।

पूषा भगा वन्द्यासः ॥ ४ ॥

4. *Vi naḥ pathaḥ suvitāya ciyantvindra marutaḥ.  
Pūṣā bhago vandyāsaḥ.*

May Indra, lord of power and majesty, Maruts, vibrant powers of nature and leaders of humanity, Pusha, lord of health and growth, Bhaga, lord of plenty and good fortune, all worthy of adoration, select and prepare for us the right paths of living and confirm us in the good life for comfort and well-being.

उ॒त न॒ धि॒या गा॒अं॒गाः पू॒ष॒न्वि॒ष्ण॒वर्व॒यावः ।

क॒ता नः स्व॒स्ति॒मतः ॥ ५ ॥

5. *Uta no dhiyo go agrāḥ pūṣan viṣṇavevayāvaḥ.  
Kartā naḥ svastimataḥ.*

Pusha, lord of health and growth, Vishnu, lord omnipresent, and the leading man of enlightenment may, we pray, guide us to the intelligence and imagination which may issue in the right sense of perception, will and action, and may they confirm us in the good life of plenty and well-being.

म॒धु वा॒ता ऋ॒ताय॒त म॒धु र॒न्ति सि॒न्ध॒वः ।

मा॒ध्वी॒नः स॒न्त्वा॒ष॒धीः ॥ ६ ॥

6. *Madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ.  
Mādhvīnaḥ santvoṣadhīḥ.*

Sweet as honey the winds blow for the soul of simplicity and naturalness. The waters rain, rivers flow and the oceans roll sweet as honey. May the herbs too be sweet as honey for us all.

म॒धु न॒क्त॒मु॒ता॒ष॒सा म॒धुम॒त्याथि॒वं र॒जः ।

म॒धु द्या॒र॒स्तु नः पि॒ता ॥ ७ ॥

7. *Madhu naktamutoṣaso madhumat pārthivam  
rajaḥ. Madhu dyaurastu naḥ pitā.*

May the night be soothing sweet as honey. May the days be energetic sweet as honey. May the dust of earth be fragrant sweet as honey. And may the sun in heaven, our father, shine bright and sweet as honey.

म॒धु॒मा ॥ व॒न॒स्प॒ति॒म॒धु॒माँ अ॒स्तु सू॒यः ।

मा॒ध्वी॒गा॒वा भ॒वन्तु नः ॥ ८ ॥

8. *Madhumānno vanaspartirmadhumāñ astu sūryaḥ.  
Mādhvīrgāvo bhavantu naḥ.*

May the trees be full of honey for us. May the sun be full of honey for us. May the cows be abundant in honey sweet milk for us.

शं ना मित्रः शं वरुणः शं ना भवत्वयमा ।

शं न इन्द्रा बृहस्पतिः शं ना विष्णुरुरुकमः ॥ ९ ॥

9. *Śam no mitraḥ śam varuṇaḥ śam no bhavatvar-  
yamā. Śam na indro brhaspatiḥ śam no viṣṇururu-  
kramaḥ.*

May Mitra bless us with peace. May Varuna bring us peace. May Aryama lead us to peace. May Indra and Brhaspati shower us with peace. May Vishnu, lord of mighty action, bless us with peace and action.

## Mandala 1/Sukta 91

*Soma Devata, Gotama Rahugana Rshi*

त्वं सामं प चिकिता मनीषा त्वं रजिष्ठमनु नषि पन्थाम ।

तव पणीती पितरां न इन्द्रा द्वेषु रत्नमभजन्त धीराः ॥ १ ॥

1. *Tvaṁ soma pra cikito manīṣā tvaṁ rajiṣṭhama-  
nu neṣi panthām. Tava paṇīṭī pitaraṅ na indo  
deveṣu ratnam abhajanta dhīrāḥ.*

Soma, lord of peace, power and joy, you are wide-awake with understanding and alertness of mind. You lead to the simple, natural and truthful path of life and action. By virtue of your guidance and leadership, soothing and gracious as the moon, our wise seniors and forefathers enjoy the very jewels of life among the divinities.



त्वं साम॑ कर्तु॒भिः सु॒कर्तु॑भूस्त्वं द॒ तः सु॒द॒ ता॑ वि॒श्व॒व॒दाः ।

त्वं वृ॒षा वृ॒ष॒त्व॒भि॒म॒हि॒त्वा द्यु॒म्न॒भि॒द्यु॒म॒न्य॒भवा॑ नृ॒च॒ ताः ॥ २ ॥

2. *Tvaṁ soma kratubhiḥ sukraturbhūstvaṁ dakṣaiḥ sudakṣo viśvavedāḥ. Tvaṁ vṛṣā vṛṣatvebhirmahitvā dyumnebhirdyumnyabhavo nṛcakṣāḥ.*

Soma, lord of peace and joy, with acts of knowledge, vision and wisdom, you are a hero of noble action. With science and expertise, you are the specialist, possessed of universal knowledge. With showers of generosity and noble qualities, you are generous as the cloud. Lord of knowledge and vision of humanity, with your wealth and charities, you are the ideal honoured philanthropist.

रा॒जा नु॑ त॒ वरु॑णस्य व॒तानि॑ बृ॒हद॑ ग॒भीरं॑ तव॒ साम॑ धाम॒ ।

शु॒चि॒ष्ट्र॒म॒सि पि॒या न मि॒त्रा द॒ ता॒य्या अ॒य॒म॒वा॒सि॒ साम॑ ॥ ३ ॥

3. *Rājā nu te varuṇasya vratāni bṛhadgabhīraṁ tava soma dhāma. Śuciṣṭvamasi priyo na mitro dakṣāyyo aryamevāsi soma.*

Soma, royal and exceptional are your vows of discipline dedicated to the world ruler Varuna. Grand and deep is your home. Pure and immaculate are you, dear as a bosom friend, Soma, and master of ceremonies as the foremost leader of a yajna.

या त॒ धामा॑नि दि॒वि या पृ॑थि॒व्यां या पव॑त॒ष्वा॒ष॒धी॒ष्व॒प्सु ।  
त॒र्भि॒ना॒ विश्वः॑ सु॒मना॑ अ॒ह॒ळ॒ना॒ज॒न्त्साम॑ पति॒ ह॒व्या  
गृ॒भाय॑ ॥ ४ ॥

4. *Yā te dhāmāni divi yā pṛthivyām yā parvateṣoṣadhīṣvapsu. Tebhirno viśvaiḥ sumanā aheḷan rājantsoma prati havyā grbhāya.*

Soma, ruling lord of vitality, life and joy, whatever and wherever your homes in the regions of light, wherever on earth, wherever on the mountains, wherever in the herbs and waters, with all of them, lord good at heart and well-disposed, bless us with the holy materials for yajna and, in return, accept our homage of yajnic oblations.

त्वं सामासि सत्पतिस्त्वं राजात वृत्रहा ।

त्वं भद्रा असि क्रतुः ॥ ५ ॥

5. *Tvaṃ somāsi satpatistvaṃ rājota vṛtrahā.*  
*Tvaṃ bhadro asi kratuḥ.*

Soma, you are the lord and ruler of the ultimate and essential reality of existence. You are the ruler and controller of the negativities of existence and a breaker of the clouds of rain. You are the ultimate good and kind father, lord of yajna, omniscient, giver of knowledge, creator of knowledge and yajna.

त्वं च साम ना वशा जीवातुं न मरामह ।

प्रियस्तात्रा वनस्पतिः ॥ ६ ॥

6. *Tvaṃ ca soma no vaśo jīvātum na marāmahe.*  
*Priyastotro vanaspatiḥ.*

Soma, you are the pleasure, beauty and charm of our life for health and age. By virtue of you, we shall not die. You are the darling magic mantra against mortality, the ultimate Tree of Life and freedom.

त्वं साम म्हु भगं त्वं यून् ऋतायत ।

द ऽदधासि जीवस ॥ ७ ॥

7. *Tvaṃ soma mahe bhagaṃ tvaṃ yūna ṛtāyate.*  
*Dakṣaṃ dadhāsi jīvase.*

For the great and young and the devotee of simplicity, nature and universal law, you bring science and expertise and great wealth of special knowledge for life, well-being and full age.

त्वं नः साम विश्वता र ता राज िघायतः ।

न रिष्यत्त्वावतः सखा ॥ ८ ॥

8. *Tvaṁ naḥ soma viśvato rakṣā rājannaghāyataḥ.*  
*Na riṣyet tvāvataḥ sakhā.*

Soma, ruler of life and nature, you are the all round protector of ours against all sin and evil. No friend and devotee of yours under your divine protection ever suffers. He never perishes.

साम यास्त मयाभुव ऊतयः सन्ति दाशुष ।

ताभिना विता भव ॥ ९ ॥

9. *Soma yāste mayabhava ūtayaḥ santi dāśuṣe.*  
*Tābhirno'vitā bhava.*

Soma, whatever safeguards, protections and immunities of yours there be, refreshing and rejuvenating for the generous and the charitable, with those be the saviour and protector for us too.

इमं यज्ञमिदं वचा जुजुषाण उपागहि ।

साम त्वं ना वृध भव ॥ १० ॥

10. *Imaṁ yajñamidaṁ vaco jujuṣāṇa upāgahi.*  
*Soma tvaṁ no vṛdhe bhava.*

Soma, accept this yajna, this yajnic homage of divine words, come close and be good and kind for our growth and progress.

सामं गीभिष्ट्वा वयं वधयामा वचाविदः ।

सुमृळीका न आ विश ॥ ११ ॥

11. *Soma gīrbhiṣṭvā vayaṁ vardhayāmo vacavidah.*  
*Sumṛḷīko na ā viśa.*

Soma, lord of health and well-being, we praise, celebrate and extol you in the words we know, which describe your virtues and powers. Harbinger of peace and well-being, come and be with us.

गयस्फाना अमीवहा वसुवित्पुष्टिवधनः ।

सुमित्रः साम ना भव ॥ १२ ॥

12. *Gayasphāno amīvahā vasuvit puṣṭivardhanah.*  
*Sumitraḥ soma na bhava.*

Soma, you are the giver and promoter of pranic vitality. You are the destroyer of disease. You are the lord giver of the wealth of good health and growth with nourishment. You are a good friend. Come and be with us.

सामं रारन्धि ना हृदि गावा न यवसृष्वा ।

मयइव स्व आक्य ॥ १३ ॥

13. *Soma rārandhi na hṛdi gāvo na yavaseṣvā.*  
*Marya iva sva okye.*

Soma, come and abide with pleasure in our heart, and let us be at peace with delight at heart as cows are in the fields of rich barley and humans are at peace in security in their own homes.

यः साम सृख्य तव रारणइव मत्यः ।

तं द ः सचत क्विः ॥ १४ ॥

14. *Yah soma sakhye tava rāraṇad deva martyah.  
Taṁ dakṣaḥ sacate kaviḥ.*

Soma, lord of health and happiness, lucky is the man who enjoys life in your company with your delightful gifts. The man of efficiency loves to have him for company, and the poet loves to sing of him.

उरुष्या णा अ॒भि॒शस्तः॒ साम॒ नि पा॒ह्यंहसः॑ ।  
सखा॑ सुश्र॒व एधि॑ नः ॥ १५ ॥

15. *Uruṣyā ṇo abhiśasteḥ soma ni pāhyaṅhasaḥ.  
Sakhā suśeva edhi naḥ.*

Soma, lord of health and happiness, guard us against hate, imprecation and depression. Save us from sin and damnation. Come, we pray, and be with us a good friend, philosopher and guide.

आ प्या॒यस्व॒ सम॑तु॒ त वि॒श्वतः॑ स॒ म वृ॒ष्यम॑ ।  
भवा॑ वा॒जस्य॑ सं॒ग॒थ ॥ १६ ॥

16. *Ā pyāyasva sametu te viśvataḥ soma vṛṣṇyam.  
Bhavā vājasya saṅgathe.*

Source and secret of health and life, Soma, lord giver of strength and vitality, grow and help us grow. May growth and progress come to you from all round. Let it come to us from all round. Be at the heart of congregations and in the thick of battles where strength and courage rule the life for victory.

आ प्या॒यस्व॒ मदि॑न्त॒म साम॒ विश्व॑भि॒रंशु॑भिः ।  
भवा॑ नः सु॒श्रव॑स्त॒मः सखा॑ वृ॒थ ॥ १७ ॥

17. *Ā pyāyasva madintama soma viśvebhiraṁśu-bhiḥ.  
Bhavā naḥ suśravastamaḥ sakhā vṛdhe.*

Most ecstatic Soma, grow all round with every filament of growth, with the rays of the sun all round, with every libation in the vedi, and help us grow too. Be a friend of ours, most reputable and prosperous, for all round growth.

सं त॒ प॒यांसि॑ समु॒ यन्तु॑ वा॒जाः सं वृ॒ष्ण्या॑न्यभिमा॒तिषा॑हः ।  
आ॒प्याय॑माना अ॒मृता॑य साम दि॒वि श्र॒वांस्यु॑त्त॒मानि॑  
धि॒ष्व ॥ १८ ॥

18. *Saṁ te payāṁsi samu yantu vājāḥ saṁ vṛṣṇyānyabhimātiṣāhaḥ. Āpyāyamāno amṛtāya soma divi śravāṁsyuttamāni dhiṣva.*

Soma, lord of light, health and energy of life, may all the waters, foods and vitalities of existence, antidotes to the negativities of existence come to you in abundance, and may all those abundant and powerful drinks, foods and energies of yours come to us and augment our vitality to fight out the negative and cancerous forces of life. Lord of life, thus strengthened by nature in the regions of light and blessing us for health and immortality, bear for us the best of foods and energies of life for growth and for victory in the battles of life.

या त॒ धामा॑नि ह॒विषा॑ यज॒न्ति॑ ता त॒ विश्वा॑ परिभूर॒स्तु  
य॒ज्ञम॑ । ग॒य॒स्फानः॑ प॒तर॑णः सु॒वीरा॑ वी॒रहा॑ प च॒रा साम्  
दु॒र्या॑न ॥ १९ ॥

19. *Yā te dhāmāni haviṣā yajanti tā te viśvā paribhūrastu yajñam. Gayasphānaḥ prataraṇaḥ suvīro'vīrahā pra carā soma duryān.*

Soma, lord of life, energy and vitality, all those

places and nature's activities which feed and promote your yajna of evolution may, we pray, bless and benefit us. Lord supreme over all, generous giver of promotion and progress, saviour across the seas of life, commander of the brave and support of the meek, be close to us, our families and our homes.

सामां धृनुं सामा अवन्तमाशुं सामा वीरं कमुण्यं ददाति ।  
सादन्यं विदथ्यं सभयं पितृश्रवणं या ददाशदस्म ॥ २० ॥

20. *Somo dhenum somo arvantamāsum somo vīram karmaṇyam dadāti. Sādanyam vidathyam sabheyam pitṛśravaṇam yo dadāśadasmai.*

Blessed is the man who gives in faith in homage to Soma, this lord of life, to augment his yajna of evolution at the human level. And Soma gives him the cow, the fast horse, the brave hero for progeny dedicated to the family and the home, yajna and the battles of life, the congregation and the assembly, and the words and wishes of the parents.

अषा हं युत्सु पृतनासु पपिं स्वषामप्सां वृजनस्य गापाम ।  
भरषुजां सुतिं सुश्रवसं जयन्तं त्वामनु मदम साम ॥ २१ ॥

21. *Aṣālham yutsu pṛtanāsu papim svarṣāmapsām vṛjanasya gopām. Bhareṣujām sukṣitim suśrava-sam jayantam tvāmanu madema soma.*

Soma, lord of joy, ecstasy and generosity in abundance, formidable in battles, protective and promotive in contests, abundant in the shower of waters, preserver of strength, hero of abundance in means of defence, lord of land and shelter, commanding fame and honour, and always victorious, we praise and celebrate

you and enjoy life with you.

त्वमिमा आर्षधीः साम् विश्वास्त्वमपा अजनयस्त्वं गाः ।  
त्वमा ततन्थाव॑न्तरि॑ ऽत्वं ज्यातिषा॑ वि तमा॑ ववथ ॥ २२ ॥

22. *Tvamimā oṣadhīḥ soma viśvāstvamapo ajanaya-  
stvam̄ gāḥ. Tvamā tatanthorvantarikṣam̄ tvam̄  
jyotiṣā vi tamo vavartha.*

Soma, lord of creation and evolution, you create all these herbs of the world, you create the waters, the mind and senses, the cows, the earths and all else that moves. You create, expand and pervade the skies, and you dispel the dark and cover the spaces with light.

द्वनं ना मनसा देव साम राया भागं सहसाव॑भि युध्य ।  
मा त्वा तन्दीशि॑ष वीय॑स्याभय॑भ्यः प चिकित्सा॑  
गविष्टा ॥ २३ ॥

23. *Devena no manasā deva soma rāyo bhāgam̄  
sahasāvannabhi yudhya. Mā tvā tanadīṣiṣe vīrya-  
syobhayebhyaḥ pra cikitsā gaviṣṭau.*

Soma, lord of generosity and invincible force, move and, with brilliance of mind and intelligence, fight against opposition for the creation of our share of wealth. No one would oppose and thwart you. You rule the strength for both body and mind. In the battles of humanity for light, freedom and prosperity, increase your power and influence.

### Mandala 1/Sukta 92

*Usha and Ashvins Devata, Gotama Rahugana Rshi*

एता उ॒ त्या उ॒षसः॑ क॒तुम॑क॒त॒ पूव॑ अध॒ रज॑सा भानुम॑ञ्जत ।  
निष्कृ॑ण्वाना आयु॑धानीव धृ॒ष्णावः॑ पति॒ गावा॑ रु॒षीय॑न्ति  
मा॒तरः॑ ॥ १ ॥



1. *Etā u tyā uśasaḥ ketumakrata pūrve ardhe rajaso bhānumaṅjate. Niṣkṛṇvānā āyudhānīva dhṛṣṇavaḥ prati gāvo' ruṣīryanti mātaraḥ.*

The lights of the dawn over there in the eastern half of the sky over earth reveal the sun and proclaim the day. Like resolute warriors burnishing their swords, the flames of the dawn, shining scarlet red, move forward with the rising sun bringing a fresh breath of life for humanity, like mother cows.

उदपस रूणा भानवा वृथा स्वायुजा अरुषीगा अयु इत ।  
अक' षासा वयुनानि पूवथा रुशन्तं भानुमरुषीरशि-  
श्रयुः ॥ २ ॥

2. *Udapaptannaruṇā bhānavo vṛthā svāyujō aruṣīr-gā ayukṣata. Akranuṣāso vayunāni pūrvathā ruśantaṁ bhānumaruṣīraśīśrayuḥ.*

Up rise the red flames of the dawn, naturally and spontaneously like willing red horses yoked to the chariot. The ruddy lights of the dawn awakening humanity to their daily chores as before proclaim the rise of the brilliant sun in obedience to his command.

अचन्ति नारीरपसा न विष्टिभिः समानन याजनना परावतः ।  
इषं वहन्तीः सुकृत सुदानव विश्वदह यजमानाय सुन्वत ॥ ३ ॥

3. *Arcanti nārīrapaso na viṣṭibhiḥ samānena yojanenā parāvataḥ. Iṣaṁ vahanṭiḥ sukṛte sudānave viśvedaha yajamānāya sunvate.*

The lights of the dawn, like blessed women expert in their noble work, serve and illumine from afar with equal brilliance various regions of the world,

bearing vital food and rejuvenating energy for the pious and generous yajamana dedicated to the creative service of life and nature everywhere every day.

अधि पशांसि वपत नृतूरिवापाणुत व । उस्त्रव बजहम ।  
ज्यातिविश्वस्म भुवनाय कृण्वती गावा न व्रजं व्युषा  
आवतमः ॥ ४ ॥

4. *Adhi peśānsi vapate nṛtūrivāporṇuta vakṣa usreva varjaham. Jyotirviśvasmai bhuvanāya kṛṇvatī gāvo na vrajaṃ vyuṣā āvartamaḥ.*

Just as a dancer puts on various costumes and characters and just as a cow waxes its udders full of milk for the calf, so does the dawn assume many forms and bares her bosom of light to illuminate the whole world with lights as the flames dispel the darkness from all places reaching there as cows reach their stalls.

पत्युची रुशदस्या अदशि वि तिष्ठत् बाधत् कृष्णमभ्वम् ।  
स्वरुं न पशा विदथष्वज्जिचित्रं दिवा दुहिता भानु-  
मश्रत ॥ ५ ॥

5. *Pratyarcī ruśadasyā adarśi vi tiṣṭhate bādhathe kṛṣṇamabhvam. Svaruṃ na peśo vidatheṣvañjaṇ citraṃ divo duhitā bhānumaśret.*

The brilliant light of the dawn arises in the east, radiates and expands, it stalls and dispels the deep dark of the night. And just as an artist decorates a yajnic post in great congregations so, adorning the wondrous sun as an ornament of light, this daughter of heaven reveals the glory of the sun.

अतारिष्म तमसस्पारमस्याषा उच्छन्ती वयुना कृणाति । श्रिय  
छन्दा न स्मयत विभाती सुपतीका सामनसायाजीगः ॥ ६ ॥

6. *Atāriṣma tamaspāramasyoṣā ucchantī vayunā kṛṇoti. Śriye chando na smayate vibhātī supratīkā saumanasāyājīgah.*

At the rise of the dawn, we cross this dark of the night. Rising and radiating, the brilliant dawn awakens us to the bright business of the day. Like the joyous hymns of the Veda for the beauty, prosperity and graces of life, it smiles, shining, consumes the darkness and, itself beautiful of form, it reveals the beauties of the world for our refreshment and rejuvenation.

भास्वती नृत्री सूनृतानां दिवः स्तव दुहिता गातमभिः ।  
पृजावता नृवता अश्वबुध्यानुषा गाअगाँ उप मासि  
वाजान ॥ ७ ॥

7. *Bhāsvatī netrī sūnṛtānām divaḥ stave duhitā gotamebhiḥ. Prajāvato nṛvato aśvabudhyānuṣo go-agrāñ upa māsi vājān.*

Brilliant and radiating, inspiring the devotees of truth and piety, the Dawn, daughter of light, is celebrated by divine scholars. So do I sing in honour of her. She brings over the foods, energies, inspirations and noble aspirations and battles of action which lead to awakening of family people and leaders of men to speed of advancement, planning for land and cows, human development and family management.

उषस्तमश्यां यशसं सुवीरं दासपवर्ग रयिमश्वबुध्यम ।  
सुदंससा श्रवसा या विभासि वाजपसूता सुभग बृहन्तम ॥ ८ ॥

8. *Uṣastamaśyām yaśasaṁ suvīraṁ dāsapravar-gaṁ rayimaśvabudhyam. Sudamsasā śravasā yā vibhāsi vājaprasūtā subhage brhantam.*

O Dawn, daughter of sunlight, divine and charming, who shine with the morning splendour of action and glory of fame and generosity, I pray, with your inspiration and initiation, may I be blessed with that great growing and highest wealth of life which is full of honour, maintained by brave heroes and multitude of manpower, and characterized by speed, advancement and achievement.

विश्वानि द्रुवी भुवनाभिच या पतीची च िरुविया वि  
भाति । विश्वं जीवं चरसं बाधयन्ती विश्वस्य वाचम-  
विदन्मनायाः ॥ ९ ॥

9. *Viśvāni devī bhuvanābhicakṣyā pratīcī cakṣururviyā vi bhāti. Viśvaṃ jīvaṃ carase bodhayan-tī viśvasya vācam avidanmanāyoḥ.*

Dawn, brilliant daughter of light and heaven, eye of the eye, watching all the regions of the world, shines and moves to the west in relation to the earth, awakening all the forms of life to daily activities, speaking as if and inspiring the language of the people of thought and imagination.

पुनः पुनजायमाना पुराणी समानं वर्णमभि शुम्भ  
माना । श्वघ्नीव कृत्वुविज आमिनाना मतस्य द्रुवी जुर-  
यन्त्यायुः ॥ १० ॥

10. *Punaḥ punarjāyamānā purāṇī samānaṃ varṇa-mabhi śumbhamānā. Śvaghnīva kṛtnurviya āmināna martasya devī jarayantyāyuh.*

Old and ancient, born and reborn again and again, ever a new, the Brilliant Dawn, shining in glory with the same refulgence of beauty, an artificer of

eternity consuming time today and tomorrow collects the stakes at play and counts out the age of mortals day by day.

व्यूण्वती दिवा अन्ताँ अब्ध्यप स्वसारं सनुतयुयाति ।  
पमिनती मनुष्या युगानि याषा जारस्य च सा वि  
भति ॥ ११ ॥

11. *Vyūrṇvatī divo antāñ abodhyapa svasāraṃ sanutaryuyoti. Praminatī manuṣyā yugāni yoṣā jārasya cakṣasā vi bhāti.*

The Dawn wakes up, illuminating and revealing the bounds of heaven and expanse of the sky, and constantly dispels her sister, the dark night. Wearing away and counting out the ages of humanity, she shines by the light of the sun like a maiden blooming and blushing at the sight of her admirer.

पशू चित्रा सुभगा पथाना सिन्धुन गद उविया व्यश्वत ।  
अमिनती दव्यानि वतानि सूर्यस्य चति रश्मिभिर्दृ-  
शाना ॥ १२ ॥

12. *Paśūna citrā subhagā prathānā sindhurna kṣoda urviyā vyaśvait. Aminatī daivyāni vratāni sūryasya ceti raśmibhirḍśānā.*

Wonderful and glorious, waxing like animals spreading and roaming around out of the stalls, like a river in spate and like swell of the sea, the Dawn radiates and expands over the expanse of the earth. Transgressing no laws of Nature and holy observances of Truth, shining with the rays of the sun, she reveals herself to our eyes.

उष॒स्तच्चि॒त्रमा भ॑रा॒स्मभ्यं॑ वा॒जिनी॑वति ।

यनं॑ ता॒कं च॒ तन॑यं च॒ धाम॑ह ॥ १३ ॥

13. *Uṣastaccitramā bharāsmabhyam vājīnīvati.*  
*Yena tokam ca tanayam ca dhāmahe.*

O Dawn, harbinger of food, energy and rejuvenation of thought, will and action, bear and bring that health and wealth of wondrous and various kinds for us by which we may be able to beget, maintain and advance our children and grand-children and others, friends and assistants in life.

उषा॑ अ॒द्यह॑ गा॒म॒त्यश्वा॑वति वि॒भावरि॑ ।

र॒वद॒स्म व्यु॑च्छ॒ सूनृ॑तावति ॥ १४ ॥

14. *Uṣo adyeha gomatyaśvāvati vibhāvāri.*  
*Revadasme vyuccha sūnrtāvati.*

O Dawn, lady of light, generous with cows and fertility, horses and fast movement, light and knowledge, truth and piety of life with favours of divinity, bear and bless us here and now in this life with wealth of prosperity and a happy home.

यु॒ वा हि॑ वा॒जिनी॑व॒त्यश्वाँ॑ अ॒द्यारु॒णाँ उ॑षः ।

अथा॑ ना॒ विश्वा॑ सा॒भगान्या॑ वह ॥ १५ ॥

15. *Yukṣvā hi vājīnīvatyaśvāñ adyāruṇāñ uṣaḥ.*  
*Athā no viśvā saubhagānyā vaha.*

O Dawn, lady of radiance and the energy and vibrancy of life, yoke the red rays of sunbeams to your celestial chariot and then bear and bring us all the wealths and good fortunes of the world.

अश्विना वतिरस्मदा गामदस्त्रा हिरण्यवत ।

अवागथं समनसा नि यच्छतम ॥ १६ ॥

16. *Aśvinā vartirasmadā gomad dasrā hiraṇyavat.*  
*Arvāgratham samanāsā ni yacchatam.*

Generous scientists of fire and waters, Ashvins, expert technologists working together with equal cooperative mind, bring hither before us a chariot sensitive in reception and communication of signals, golden in quality and extremely fast in motion anywhere on earth, over water and in the sky.

यावित्था श्लाकमा दिवा ज्यातिजनाय चक्रथुः ।

आ न ऊर्जं वहतमश्विना युवम ॥ १७ ॥

17. *Yāvithhā ślokaṃ divo jyotirjanāya cakrathuḥ.*  
*Ā na ūrjaṃ vahatamaśvinā yuvam.*

Ashvins, scientist and technologist of fire and water, both of you thus from the sun create the mantra, light and energy and bring it for us and the people for common use.

एह द्वा मयाभुवा दस्त्रा हिरण्यवतनी ।

उषबुधा वहन्तु सामपीतय ॥ १८ ॥

18. *Eha devā mayabhuvā dasrā hiraṇyavartanī.*  
*Uṣarbudho vahantu somapītaye.*

Let the Ashvins, people of divine nature, scientists and technologists, generous experts of fire and water, water and air, creators of comfort and joy, working on the golden sunbeams of the morning dawn, create and bring us energy and vitality for the health, vitality and joy of humanity.

**Mandala 1/Sukta 93***Agni-Soma Devata, Gotama Rahugana Rshi*

अग्नीषामाविमं सु मं शृणुतं वृषणा हवम ।

पति सूक्तानि ह्यतं भवतं दाशुष मयः ॥ १ ॥

1. *Agnīṣomāvimaṁ su me śṛṇutam vṛṣaṇā havam.  
Prati sūktāni haryataṁ bhavataṁ dāśuṣe mayah.*

Agni-Soma, power divine both fire and water in one, beauty and brilliance of the Lord's Nature in existence blissful as sun-and-moon, fire and air, exciting and soothing, lord of dynamic knowledge, kind disposition and steady action, generous and abundant, listen to this prayer of mine, respond with love and kindness to these honest words and be gracious to me, this dedicated child and faithful disciple.

अग्नीषामा या अद्य वामिदं वचः सपयति ।

तस्म धत्तं सुवीर्यं गवां पाषं स्वश्व्यम ॥ २ ॥

2. *Agnīṣomā yo adya vāmidam vacaḥ saparyati.  
Tasmai dhattam suvīryam gavām paṣam svaśv-*  
*yam.*

Agni-Soma, whoever may listen to this word of yours, and faithfully follow it in spirit and action, bless him with health and nourishment, speed and success in advancement, sensitivity of mind and brain and generous productivity and social dynamism.

अग्नीषामा य आहुतिं या वां दाशाद्भुविष्कृतिम ।

स पजया सुवीर्यं विश्वमायुव्यश्नवत ॥ ३ ॥

3. *Agnīṣomā ya āhutiṁ ya vām dāśāddhaviṣkṛtim.  
Sa prajāyā suvīryam viśvamāyurvyaśnavat.*



Agni-Soma, fire, air and waters of the firmament, whoever the person offering you oblations in yajna and holy gifts of yajna in charity, may he, we pray, be blest with best of health and energy and a full age of universal prosperity with a happy family and noble friends.

अग्नीषामा॑ च॒ति॒ तद्वीर्यं॑ वा॒ यदमु॑ष्णीतमव॒सं प॒णिं गाः ।

अवा॑तिरतं॒ बृ॒सय॑स्य॒ श॒षा वि॒न्दतं॒ ज्याति॑रकं॒ बहु॒भ्यः ॥ ४ ॥

4. *Agnīṣomā ceti tad vīryam vām yadamuṣṇītama-vasam paṇim gāḥ. Avātirataṁ bṛsayasya śeṣo'-vindataṁ jyotirekaṁ bahubhyah.*

Agni-Soma, fire and water, your valour and power is revealed and known when you acquire and absorb the protective power of sun-rays, retain a part of the blaze, release the rest of the sun's heat and bring down one uniform light for the many forms of life to survive and grow.

यु॒वम॑तानि॒ दि॒वि रा॑च॒नान्य॒ग्निश्च॑ साम॒ सक॑तू॒ अध॑त्तम ।

यु॒वं सि॒न्धूर्भि॑श॒स्तर॑व॒द्यादग्नी॑षामा॒वमु॑ञ्चतं॒ गृ॒भी॒तान ॥ ५ ॥

5. *Yuvametāni divi rocanānyagniśca soma sakratū adhattam. Yuvaṁ sindhūñrabhiśasteravadyā-dagnīṣomāvamuñcataṁ grbhītān.*

Agni and Soma, you two, electric energy and air of equal power and joint function, hold and sustain these wondrous lights of the stars in heaven. Agni and Soma, you two release the rivers and seas of waters held up above and save them from disagreeable imprecations below.

आ॒न्यं दि॒वा मा॑ति॒रि॒श्वा ज॑भा॒राम॑श्नाद॒न्यं परि॑ श्यु॒ना अ॑दः ।

अग्नी॑षामा॒ ब॒ह्व॑णा॒ वावृ॑धा॒नारुं॑ य॒ज्ञाय॑ च॒कथु॑रु॒ ला॒कम ॥ ६ ॥

6. *Ānyam̄ divo mātariśvā jabhārāmathnādanyam̄ pari śyeno adreḥ. Agnīṣomā brahmaṇā vāvṛdhā-norum̄ yajñāya cakrathurulokam.*

Agni and Soma growing by the energy and power of Brahman extend and expand the universe wider and wider for the divine yajna of creation. Of these, Matarishva, electric energy that rolls in space, derives from and holds another, i.e., the subtle energy from the sun in heaven. And Agni, moving like a celestial horse at the speed of light, holds the other, that is, the subtle Soma, from the sun and the cloud.

अग्नीषामा हृविषः पस्थितस्य वीतं हयतं वृषणा जुषथाम ।  
सुशमाणा स्ववसा हि भूतमथा धत्तं यजमानाय शं  
याः ॥ ७ ॥

7. *Agnīṣomā haviṣaḥ prasthitasya vītaṁ haryataṁ vṛṣaṇā juṣethām. Suśarmāṇā svavasā hi bhūta-mathā dhattam̄ yajamānāya śam̄ yoh.*

Agni and Soma, fire and wind, vitalise and impel the holy materials offered into the fire, carry it on and delight in their creative and expansive process. Creators and givers of comfort and joy, protectors of life they are, they bring peace and happiness for the yajamana, catalyse, refine and create new materials for him.

या अग्नीषामा हृविषा सपयाद्द्वदीचा मनसा या घृतन ।  
तस्य वृतं रं तं पातमंहसा विश जनाय महि शमं  
यच्छतम ॥ ८ ॥

8. *Yo agnīṣomā haviṣā saparyād devadrīcā manasā yo ghr̥tena. Tasya vrataṁ rakṣataṁ pātamaṅhaso viśe janāya mahi śarma yacchatam.*

Whoever is dedicated to Agni and Soma, fire and wind, and with an honest mind offers homage to them with ghrta and other holy materials, Agni and Soma protect and support his vows of piety for life, save him from sin, and give the citizens, people high and low all, great and noble peace, comfort and joy.

अग्नीषामा॒ सर्व॑दसा॒ सहू॑ती वन॒तं गिरः॑ ।

सं द॒वत्रा॑ ब॒भूव॑थुः ॥ ९ ॥

9. *Agnīṣomā savedasā sahūṭī vanataṁ girah.*  
*Sam devatrā babhūvathuh.*

Agni and Soma, invoked and served together, sharing the offerings together in yajna, pray listen and grant our prayers, come and be with the noble and dedicated people at the yajna.

अग्नीषामाव॒ननं॑ वां॒ या वां॑ घृ॒तन् दा॑शति ।

तस्म॑ दी॒दय॑तं बृ॒हत ॥ १० ॥

10. *Agnīṣomāvanena vāṁ yo vāṁ ghṛtena dāśati.*  
*Tasmai dīdayataṁ br̥hat.*

Agni and Soma, whoever offers homage to you with this ghrta and water in scientific yajna, bless him with great good fortune and wealth of life.

अग्नीषामावि॒मानि॑ ना यु॒वं ह॒व्या जु॑जाषतम ।

आ या॑त॒मुप॑ नः॒ सचा॑ ॥ ११ ॥

11. *Agnīṣomāvīmāni no yuvaṁ havyā jujoṣatam.*  
*Ā yātamupa naḥ sacā.*

Agni and Soma, fire and wind, both of you accept these holy materials of ours in scientific yajna, come and be our friends and benefactors.

अग्नीषामा पिपृतमवता न आ प्यायन्तामुस्त्रिया हव्यसूदः ।  
अस्म बलानि मघवत्सु धत्तं कृणुतं ना अध्वरं श्रुष्टि-  
मन्तम ॥ १२ ॥

12. *Agnīṣomā pipṛtamavato na ā pyāyantāmusriyā  
havyasūdaḥ. Asme balāni maghavatsu dhattam  
kṛṇutam no adhvaram śruṣṭimantam.*

Agni and Soma, yajnic leaders of the nation, feed and empower our horses, modes of travel and transport. Nourish and upbreed our cows for the gift of holy milk and ghrta for our yajnas. Invest our economic and governing powers with strength and generosity and universalise our yajnic endeavours with instant response and rich production for all of us.

## Mandala 1/Sukta 94

*Agni Devata, Angirasa Kutsa Rshi*

इमं स्ताममहत जातवदस रथमिव सं महमा मनीषया ।  
भृदा हि नः पमतिरस्य संसद्यग्रं सख्य मा रिषामा वयं  
त्व ॥ १ ॥

1. *Imam stomamarhate jātavedase rathamiva sam  
mahemā manīṣayā. Bhadrā hi naḥ pramatirasya  
saṁsadyagne sakhye mā riṣāmā vyaṁ tava.*

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship.

यस्म॑ त्वमा॒यज॑स॒ स सा॒धत्य॑न॒वा िति॑ दध॒त सु॒वीय॑म ।  
स तू॒ताव॑ न॒नम॑श्नात्यं॒हति॑रग्रं॒ स॒ख्य मा रि॑षामा व॒यं तव॑ ॥ २ ॥

2. *Yasmai tvamāyajase sa sādhatyanarvā kṣeti dadhate suvīryam. Sa tūtāva nainamaśnotyañ-hatiragne sakhye mā riṣāmā vayan̄ tava.*

Agni, whoever you bless grows in strength and competence. He lives and moves undisturbed, irresistible, wins power and valour, and rises to greatness and prosperity. Want, anxiety and poverty touch him never. Agni, we pray, we may never suffer want and misery while we enjoy your friendship and company.

श॒कम॑ त्वा स॒मिधं॑ सा॒धया॒ धिय॑स्त्व॒ द्वा ह॒विर॑द॒न्त्याहु॑तम ।  
त्वमा॑दित्याँ आ व॒ह तान॑ ह्यु॒श्मस्य॑ग्रं॒ स॒ख्य मा रि॑षामा व॒यं तव॑ ॥ ३ ॥

3. *Śakema tvā samidham̄ sādhayā dhiyastve devā haviradantyāhutam. Tvamādityāñ ā vaha tān hyuśmasyagne sakhye mā riṣāmā vayan̄ tava.*

Agni, lord of light and knowledge, we pray, may we be able to kindle and develop the fire power of yajna. Pray refine our intelligence and bless us with success in our intellectual endeavours. Whatever we offer in yajna, the divinities receive and share. Bring over the scholars of the highest order of brilliance and realise the light of the stars on earth. We love them, honour and cherish them. Agni, we pray, may we never suffer any want or misery in your company.

भराम॒ध्मं कृ॒णवा॒मा ह॒वींषि॑ त चि॒तर्य॑न्तः पव॒णापव॑णा  
व॒यम॑ । जी॒वात॑व प॒तरं सा॑धया॒ धिया॒ ग्रं स॒ख्य मा रि॑षामा  
व॒यं तव॑ ॥ ४ ॥

4. *Bharāmedhman̄ kṛṇavāmā havīm̄ṣi te citayantah  
parvaṇā parvaṇā vayam. Jivātave prataram̄  
sādhaya dhiyo'gne sakhye mā riṣāmā vayam̄ tava.*

Lighting the fire, observing and learning step by step, yajna by yajna, the full and fuller preparation, we collect the fuel and create the inputs of yajna for Agni. Agni, lord of light and fire, refine our mind and intelligence to be more subtle and sophisticated for the sake of better and better life. Agni, we pray we may never suffer a set back or loss of success while we are in your company.

वि॒शां गा॒पा अ॒स्य च॑रन्ति ज॒न्तवा॑ द्वि॒पच्च॑ यदु॒त च॑तु॒ष्प-  
द॒क्तुभिः॑ । चि॒त्रः प॑क॒त उ॒षसा॑ म॒हाँ अ॒स्यग्रं॑ स॒ख्य मा रि॑षामा  
व॒यं तव॑ ॥ ५ ॥

5. *Viśām̄ gopā asya caranti jantavo dvipacca yaduta  
catuspadaktubhiḥ. Citraḥ praketa uṣaso mahāñ  
asyagne sakhye mā riṣāmā vayam̄ tava.*

Agni is people's protector. By the rays of this Agni's light, living creatures, bipeds such as humans, quadrupeds such as cows, and others move around days and nights.

Agni, various and brilliant you are, greater than the dawn and the days. Lord of light and action, may we never suffer misery in your company and friendship.

त्वमध्वयुरुत हातासि पूव्यः पशास्ता पाता जनुषा पुराहितः ।  
विश्वा विद्वाँ आत्विज्या धीर पुष्यस्यग्रं सुख्य मा रिषामा  
वयं तव ॥ ६ ॥

6. *Tvamadhvaryuruta hotāsi pūrvyah praśāstā potā januṣā purohitaḥ. Viśvā vidvāñ ārtvijyā dhīra puṣyasyagne sakhye mā riṣāmā vyaṃ tava.*

You are the high priest and the yajamana, ancient and eternal, of the yajna of creation. Teacher and ruler, sanctifier, invoked and worshipped since creation and manifestation, omniscient leading priest of creation, lord of universal knowledge, constant and imperishable, you nourish all. Lord, we pray, may we never suffer under your protection.

या विश्वतः सुपतीकः सदृङ्ङसि दूर चित्सन्तुळिदिवाति  
राचस । रात्र्याश्चिदन्धा अति देव पश्यस्यग्रं सुख्य मा  
रिषामा वयं तव ॥ ७ ॥

7. *Yo viśvataḥ supratīkaḥ sadṛṅṅasi dūre cit san taḷidivāti rocase. Rātryāścidandho ati deva paśyasyagne sakhye mā riṣāmā vyaṃ tava.*

Agni, you are the lord who are universally beatific of form and constant of eye. You may be far off, yet you awfully blaze like the explosion of lightning. Even in the darkness of the night you shine and see and reveal things for all. Lord of light and revelation, we pray, may we never suffer ignorance and misery but ever enjoy your company and friendship.

पूर्वा दवा भवतु सुन्वता रथा स्माकं शंसा अभ्यस्तु दूढ्यः ।  
तदा जानीतात पुष्यता वचा ग्रं सुख्य मा रिषामा वयं  
तव ॥ ८ ॥

8. *Pūrvō devā bhavatu sunvato ratho'smākaṁ śaṁso abhyastu dūḍhyaḥ. Tadā jānītota puṣyatā vaco'gne sakhye mā riṣāmā vayaṁ tava.*

Scholars of science and technology, may the chariot of the man of yajnic project be the first and foremost, the same as ours, so admirable, yet difficult for the ill-intentioned even to understand. Therefore, know the word, the secret of it, feed it with more research and knowledge, grow and let us grow too. Agni, lord of light, power and speed, may we never suffer any misery, injury or onslaught from anywhere under your friendship and protection.

वधदुःशंसाँ अपं दूढ्या जहि दूर वा य अन्ति वा क  
चिद्व्रिणः । अथा यज्ञाय गृणत सुगं कृध्यग्रं सुख्य मा रिषामा  
वयं तव ॥ ९ ॥

9. *Vadhairduḥśamsāñ apa dūḍhyo jahi dūre vā ye anti vā ke cidatrinah. Athā yajñāya grṇate sugaṁ kṛdhyagne sakhye mā riṣāmā vayaṁ tava.*

With punishments and even with the thunderbolt, strike away, even eliminate, the despicable, evil intentioned and those who are enemies of the society whether they be far away or lurking close by. Clear the path for the dedicated who chant and work in faith for the yajna of development and progress. Agni, lord of light, knowledge and progress, may we never suffer any set back, injury or defeat under your guidance and friendship.

यदयुक्था अरुषा राहिता रथ् वातजूता वृषभस्यव त् रवः ।  
आदिन्वसि वनिना धूमकतुना ग्रं सुख्य मा रिषामा वयं  
तव ॥ १० ॥



10. *Yadayukthā aruṣā rohitā rathe vātajūtā vṛṣabhasyeva te ravaḥ. Ādinvasi vanino dhūmaketunā'gne sakhye mā riṣāmā vayan̄ tava.*

Agni, lord of light and nature's power, when you yoke, employ and ignite the red and fiery power at the speed of wind for your chariot, your roar is like the thunder of clouds. You cover the forest trees with grey smoke and leave it behind like the trail of a shooting star. Agni, lord of knowledge, power and speed, may we never suffer any mishap or injury under your power and friendship.

अथ स्वनादुत बिभ्युः पत्रिणा द्रप्सा यत्त यवसादा  
व्यस्थिरन । सुगं तत्त तावकभ्या रथभ्या ग्रं सख्य मा रिषामा  
वयं तव ॥ ११ ॥

11. *Adha svanāduta bibhyuḥ patatriṇo drapsā yat te yavasādo vyasthiran. Sugam̄ tat te tāvakebhyo rathebhyo'gne sakhye mā riṣāmā vayan̄ tava.*

When on the roar of the chariot the birds fly in fright, when the flames of fire shake the grass and rise to the optimum, then the path is clear for the flight of your chariots. Agni, lord of light, fire and flight, may we never suffer any set-back or mishap under your power, guidance and friendship but fly on and on.

अयं मित्रस्य वरुणस्य धार्यस वयातां मरुतां हळा अद्भुतः ।  
मृळा सु ना भूत्वषां मनः पुनरग्रं सख्य मा रिषामा वयं  
तव ॥ १२ ॥

12. *Ayam̄ mitrasya varuṇasya dhāyase'vayātām marutām heḷo adbhutaḥ. Mṛḷā su no bhūtveṣām manah̄ punaragne sakhye mā riṣāmā vayan̄ tava.*

This Agni is the power for the support of Mitra and Varuna, friends and the best people among humanity. It is also the awful terror of the Maruts, forces of defence and justice, against the people of anti-human values. Lord of light, justice and generosity, such as you are, be kind and gracious and a source of peace and joy to the mind of these good and law-abiding people. We pray that we may not suffer any want and misery under your guidance and control as friends.

द्वा द्वानामसि मित्रा अद्भुता वसुवसूनामसि चारुरध्वर ।  
शमन्त्स्याम तव सपथस्तम ग्रं सख्य मा रिषामा वयं  
तव ॥ १३ ॥

13. *Devo devānāmasi mitro adbhuto vasurvasūnāmasi cāruradhvare. Śarmantsyāma tava saprasthame'gne sakhye mā riṣāmā vayam tava.*

Agni, lord of light and peace, you are the divinest of divinities, a friend of friends most wonderful. You are the shelter of shelters for all and the treasure of all treasures. In your vastest and supreme order of yajnic existence, we pray, we may enjoy perfect peace of mind and soul. May we never face any suffering or misery under your rule of friendship, gracious as you are.

तत्तं भुदं यत्समिद्धः स्व दम् सामाहुता जरस मृळयत्तमः ।  
दधासि रत्नं दविणं च दाशुष ग्रं सख्य मा रिषामा वयं  
तव ॥ १४ ॥

14. *Tat te bhadrām yat samiddhaḥ sve dame somāhuto jarase mṛṣayattamaḥ. Dadhāsi ratnam draviṇam ca dāśuṣe'gne sakhye mā riṣāmā vayam tava.*

Agni, lord of light and grace, it is the highest blessing of yours that, self-lighted and self-manifested in your own house, this house of existence of your own creation, worshipped with oblations of soma in yajna, you spontaneously become gracious to bless the admiring devotee and bestow jewels and wealths of the world upon the generous yajamana. Lord of generosity, we pray, we may never suffer any misery of poverty for the body, mind and soul under the control of your grace and friendship.

यस्म॒ त्वं सु॒द॒वि॒णा द॒दा॒शा ना॒गा॒स्त्व॒म॒दि॒त॒ स॒व॒ता॒ता । यं  
भ॒द॒ण॒ श॒र्व॒सा चा॒द॒या॒सि प॒जा॒र्व॒ता रा॒ध॒सा त॒ स्या॒म ॥ १५ ॥

15. *Yasmai tvam sudraviṇo dadāśo'nāgāstvamadite sarvatātā. Yam bhadreṇa śavasā codayāsi prajāvatā rādhasā te syāma.*

Agni, lord of divine wealth of existence, power imperishable, whoever the person you bless with purity and sinlessness in all the affairs of life, whoever you inspire with noble courage and valour, he begets good children and a happy family and obtains abundant wealth of the world. Lord of wealth and generosity, we pray, bless us with that same wealth and good fortune.

स त्व॒म॒ग्न॒ सा॒भ॒ग॒त्व॒स्य॒ वि॒द्वान्॒स्माक्॒मा॒युः प॒ ति॒र॒ह॒ दे॒व ।  
त॒ ता॒ मि॒त्रा व॒रु॒णा मा॒म॒ह॒न्ता॒म॒दि॒तिः सि॒न्धुः पृ॒थि॒वी उ॒त  
द्याः ॥ १६ ॥

16. *Sa tvamagne saubhagatvasya vidvānasmākamāyuh pra tireha deva. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauh.*

Agni, lord of light and wealth of the world, lord

and giver of all good fortune, honour and glory of life, give us a happy and full life here and let it thrive and prosper. The same may Mitra, prana energy, Varuna, udana energy, Aditi, Mother Nature, the sea, the earth, the heaven and the skies support, strengthen and promote. The same, lord Agni, giver of life, bless and let us cross the seas of existence with grace divine.

### Mandala 1/Sukta 95

#### *Agni Devata, Angirasa Kutsa Rshi*

द्व विरूप चरतः स्वथ' अन्यान्या वत्समुप धापयत । हरिरन्य-  
स्यां भवति स्वधावाञ्छुका अन्यस्यां ददृश सुवचाः ॥ १ ॥

1. *Dve virūpe carataḥ svarthe anyānyā vatsamupa dhāpayete. Hariranyasyām bhavati svadhāvāñ-  
chhukro anyasyām dadrśe suvarcāḥ.*

Night and day, two different forms of nature, two divisions of time, two different states of Agni, one direct, the other reflected, move on with their priest-like task. Both, co-existent and continuous but separately, like two women, feed and nurse each other's child as their own. In one, the night, the moon grows on with its inherent character of beauty, peace and bliss, while the sun in the other, the day, blazes with light and fire, pure, immaculate, glorious. The sun sleeps at night and the moon sleeps in the day.

दशमं त्वष्टृजनयन्तु गभमतन्दासा युवतया विभृत्रम ।  
तिग्मानीकं स्वयशसं जनषु विराचमानं परि षीं नयन्ति ॥ २ ॥

2. *Daśemaṁ tvaṣṭurjanayanta garbham atandrāso yuvatayo vibhrtram. Tigmanīkaṁ svayaśasaṁ janeṣu virocamaṇaṁ pari ṣīm nayanti.*

Ten directions of space, young and unaging, and ever-vigilant, create, produce and manifest this sun, child of Tvashta, Vayu, cosmic energy. It is of versatile action and purpose and sustains the various forms of existence. It is blazing and beautiful, self-refulgent with inherent glory, glowing and showing among the people, and the same directions move it around for the accomplishment of the tasks of creation.

त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्यकमप्सु ।

पूर्वामनु प दिशं पार्थिवानामृतूनपशासद्वि दधावनुष्ठु ॥ ३ ॥

3. *Trīṇi jānā pari bhūṣantyaśya samudra ekaṁ divyamekamapsu. Pūrvāmanu pra diśaṁ pārthivānāmṛtūn praśasadvī dadhavanuṣṭhu.*

Three manifestations of this Agni shine in nature, space and time, the womb of the universe: one is in the oceans, another one is in the heavenly region of light, and yet another is in the waters in the middle region. Accordingly, it creates and controls the seasons in relation to the sun and earth and, in relation to the earth and her people, it creates the directions such as east and others.

क इमं वा निण्यमा चिकेत वत्सा मातृजनयत स्वधाभिः ।  
बह्वीनां गर्भा अपसामुपस्थान्महान्कविनिश्चरति स्व-  
धावान् ॥ ४ ॥

4. *Ka imaṁ vo niṇyamā ciketa vatso mātṛjanayat svadhābhiḥ. Bahvīnāṁ garbho apasāmupasthān mahān kavirniścarati svadhāvān.*

Who among you could know this mysterious nursling of the day and night, the sun born of Agni and

Vayu, cosmic energy, who creates its own mothers, the day and the night? It is the creature of many forces of nature and itself the womb of many, being the measure of physical time and creator of the directions of space. Great, visionary, and innately powerful, it moves on and across the regions of water and air in space.

आविष्ट्या वधत् चारुरासु जिह्वानामूर्ध्वः स्वयंशा उपस्थं ।  
उभ त्वष्टृबिभ्यतुजायमानात्पतीची सिंहं पतिं जाषयत ॥ ५ ॥

5. *Āviṣṭyo vardhate cārurāsu jihmānāmūrdhvaḥ svayaśā upasthe. Ubhe tvaṣṭurbibhyaturjāyāmānāt praṭīcī siṅhaṁ prati joṣayete.*

Having entered these directions of space and the objects therein, it grows and expands. Present within the oblique and wavy motions of wind, air and the rays of light, it rises above by its own power. On the rise of the sun, the day and night split up as if out of fear. The same split marks the west. And yet the night and day again nurse the hero of light as a favourite hero.

उभ भद जाषयत् न मन गावा न वाश्रा उप तस्थुर्वः ।  
स द ाणां द ापतिबभूवाञ्जन्ति यं दी ाण्ता हविभिः ॥ ६ ॥

6. *Ubhe bhadre joṣayete na mene gāvo na vāsrā upa tasthurevaiḥ. Sa dakṣāṇām dakṣapatirbabhūvāñjanti yaṁ dakṣiṇato havirbhiḥ.*

Both night and day, noble and loving, nurse and serve the sun, Agni, just as loving cows stay by the calves with all their love and care. Of those dedicated experts of yajna who serve Agni with oblations, he rises above all who offers the oblations from the south.

उद्यंयमीति सवितव बहू उभ सिचा यतत भीम ऋञ्जन ।  
उच्छुकमत्कमजत सिमस्मा त्वा मातृभ्या वसना जहाति ॥ ७ ॥

7. *Ud yamyamīti saviteva bāhū ubhe sicau yatate bhīma ṛñjan. Ucchukramatkam ajate simasmā-  
nnavā māṭrbhyo vasanā jahāti.*

As the sun, this Agni raises its rays upward as two arms continuously and, growing awful and blazing, it joins both the horizons, brightening them both together. All round it radiates its light as if it offers new clothes to its mothers, the day and the night or the heaven and earth which hold the light in their lap.

त्वषं रूपं कृणुत उत्तरं यत्संपृञ्चानः सदनं गाभिरुद्धिः ।  
कविवुध्नं परिमृज्यत धीः सा देवताता समितिबभूव ॥ ८ ॥

8. *Tveṣaṁ rūpaṁ kṛṇuta uttaraṁ yat saṁpṛñcānaḥ sadane gobhiradbhiḥ. Kavirbudhnam pari mar-  
mrjyate dhīḥ sā devatātā samitirbabhūva.*

When Agni, sunlight, assumes a brighter and higher form mixing the rays of light and vapours of water in its own region, then, shining as lord of celestial light and vision, it purifies the sky, elevates intelligence and refines knowledge and science, and that state of intelligence and knowledge is divinely pious and supreme.

उरु त जयः पयति बुध्नं विराचमानं महिषस्य धाम ।  
विश्वभिरगु स्वयंशाभिरिद्धा दब्धभिः पायुभिः पाह्य-  
स्मान ॥ ९ ॥

9. *Uru te jrayaḥ paryeti budhnam virocamaṇam mahiṣasya dhāma. Viśvebhiragne svayaśobhiri-  
ddho'dabdhebbhiḥ pāyubhiḥ pāhyasmān.*

Agni, mighty as the sun, the vast expanse of your sphere travels and reaches across and over the bright regions of the skies. Bright and blazing with all your own powers and irresistible modes of protection, protect and promote us.

धन्वन्त्रातः कृणुत गातुमूर्मिं शुकूरूमिभिरुभि न त्ति  
 ताम । विश्वा सनानि जठरषु धत्त न्तनवासु चरति  
 प्रसूषु ॥ १० ॥

10. *Dhanvantsrotaḥ kṛṇute gātumūrmim śukrairūr-  
 mirbhirabhi nakṣati kṣām. Viśvā sanāni jaṭhareṣu  
 dhatte'ntarnavāsu carati prasūṣu.*

Agni as electric power and vital heat of life creates paths over the deserts and in the skies, makes waterways to flow with rippling waves, and with bright rays of light illuminates the earth. It creates all the foods and vitalities for the internal organs of the living body systems and vibrates in all the new and upcoming forms of nature and human generations.

एवा ना अग्र समिधा वृधाना र्वत्यावक् श्रवस् वि भाहि ।  
 त ता मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
 द्याः ॥ ११ ॥

11. *Evā no agne samidhā vṛdhāno revat pāvaka  
 śravase vi bhāhi. Tanno mitro varuṇo māmahan-  
 tāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

These, O Agni, light, life and vitality of the world of existence, pure and purifying, treasure and dispenser of universal wealth, growing by fuel and making us grow, pray shine and illuminate us with nourishments, light and honour. Thus also may Mitra



and Varuna, sun and air and pranic energies, the skies, the sea and the earth, and the light of heaven and the electric energy of Agni may shine and make us shine.

## Mandala 1/Sukta 96

*Dravinoda Agni Devata, Angirasa Kutsa Rshi*

स प॒त्र॒था॒ सह॑सा॒ जा॒य॒मा॒नः॒ स॒द्यः॒ का॒व्या॒नि॒ ब॒ळ॑ध॒त्त॒ वि॒श्वा॑ ।  
आ॒प॒श्च॒ मि॒त्रं॒ धि॒षणा॑ च॒ सा॒ध॒न्द्वा॒ अ॒ग्निं॒ धा॒र॒य॒न्द॒विणा॑-  
दा॒म ॥ १ ॥

1. *Sa pratnathā sahasā jāyamānaḥ sadyaḥ kāvyāni baḷadhatta viśvā. Āpaśca mitraṁ dhiṣaṇā ca sādhan devā agniṁ dhārayan draviṇodām.*

That is Agni, light and fire of life, instantly rising as ever with power and force for the devotee. He bears the strength, vision and wisdom of the world and helps the dedicated person to realise the values of life with waters, energy, intelligence and friendship in the society. The devas, divinities of nature and humanity dedicate themselves to Him, lord giver of universal wealth, and bear on the fire of yajna from generation to generation.

स पू॒व॒या॒ नि॒वि॒दा॑ क॒व्य॒ता॒या॒रि॒माः॒ प॒जा॒ अ॒ज॒न॒य॒न्म॒नू॒ना॒म ।  
वि॒व॒स्व॒ता॒ च॒ ि॒सा॒ द्या॒म॒प॒श्च॒ द्वा॒ अ॒ग्निं॒ धा॒र॒य॒न्द॒विणा॑-  
दा॒म ॥ २ ॥

2. *Sa pūrvayā nividā kavyatāyorimāḥ prajā ajana-yan manūnām. Vivasvatā cakṣasā dyāmapaśca devā agniṁ dhārayan draviṇodām.*

With the ancient and eternal poetry of omniscience and from the eternal cause, He, the lord of light, creates these children of Manus, men of thought

and vision. And with the brilliant light of the sun, he creates the regions of light and waters and others such as the earth. The devas, divinities of nature and the noblest of humanity, hold on to him and bear on the fire of yajna from generation to generation, universal giver as He is.

तमीळत पथमं यज्ञसाधं विश् आरीराहुतमृञ्जसानम ।

ऊजः पुत्रं भरतं सृपदानुं द्वा अग्निं धारयन्दविणादाम ॥ ३ ॥

3. *Tamīlata prathamam yajñasādham viśa ārīrahuta mṛñjasānam. Ūrjah putram bharatam sṛpradānum devā agniṁ dhārayan draviṇodām.*

O grateful and dynamic people, serve and worship Him, Agni, first and highest of existence, invoked and loved with homage through yajna, visualised and realised through vision and discrimination, manifested in energy and products of energy, sustainer of all and inspiring all with knowledge. Devas, divinities of nature and nobilities of humanity, hold on to Him and bear on the fire of yajna from generation to generation, universal giver as He is.

स मातरिश्वा पुरुवारपुष्टिविदद गातुं तनयाय स्ववित । विशां  
गापा जनिता रादस्याद्वा अग्निं धारयन्दविणादाम ॥ ४ ॥

4. *Sa mātariśvā puruvārapuṣṭirvidad gātum tanayāya svarvit. Viśām gopā janitā rodasyordevā agniṁ dhārayan draviṇodām.*

He, Agni, is Matarishva, universal breath of life replete in the middle regions of space. He is the inexhaustible treasure-home of energy and nourishment. He revealed the Holy Word of the Veda for His child,

the humanity. He is the giver of light and happiness. He is the protector of the people and creator of heaven and earth and the skies. Devas, divinities of nature and humanity, worship Him, universal and generous creator and giver of wealth, and bear on the fire of yajna from generation to generation.

नक्ताषासा वर्णामामम्यान् धापयत् शिशुमकं समीची ।  
द्यावा तामा रुक्मा अन्तवि भाति द्वा अग्निं धारयन्दविणा-  
दाम ॥ ५ ॥

5. *Naktoṣāsā varṇamāmyāne dhāpayete śiśume-  
kaṁ samīcī. Dyāvākṣāmā rukmo antarvibhāti  
devā agniṁ dhārayan draviṇodām.*

The night and the day both of different light and form like two nursing mothers together feed the same one child. The child, Agni, the sun, pervades and shines in heaven and over earth. The devas serve and worship Agni, giver of universal wealth, and move on bearing the fire of yajna from generation to generation.

राया बुध्नः संगमना वसूनां यज्ञस्य कतुमन्मसार्धना वः ।  
अमृतत्वं र तामाणास एनं द्वा अग्निं धारयन्दविणा-  
दाम ॥ ६ ॥

6. *Rāyo budhnaḥ saṅgamano vasūnāṁ yajñasya  
keturmanmasādhano veḥ. Amṛtatvaṁ rakṣmā-  
ṇāsa enaṁ devā agniṁ dhārayan draviṇodām.*

Agni is the foundation and magic mantra of wealth and power. It is the companion of the Vasus, sustainers of life such as the earth, and our guide to achieve them. It is the flag-post and light-house to the yajnic projects of life, and means to the fulfilment of

cherished desires. The seekers of immortality and protectors of eternal values hold on to this giver of universal wealth and bear on the fire of yajna from generation to generation.

नू च पुरा च सद॑नं रयी॑णां जा॒तस्य॑ च जा॒यमानस्य॑ च  
 ाम । स॒तश्च॑ गा॒पां भव॑तश्च॒ भूर॑द्वा अ॒ग्निं धा॑रयन्द्द॒विणा॒-  
 दाम ॥ ७ ॥

7. *Nū ca purā ca sadanaṁ rayiṇāṁ jātasya ca jāyamānasya ca kṣām. Sataśca gopāṁ bhavataśca bhūrerdevā agniṁ dhārayan draviṇodām.*

Agni is the new as well as the old and eternal cause and the haven and home of all the material wealth of the created universe already born and what is continuously being born. It is the holder, sustainer and protector of the constant and the mutable forms of the vast creation. The devas, divinities of nature and humanity, hold on to Agni in faith and maintain the fire of yajna from generation to generation, giver of universal wealth as It is.

द॒वि॒णा॒दा द॒वि॒णस॑स्तुरस्य॑ द॒वि॒णा॒दाः स॒न॒रस्य॑ प॒ यं॑सत ।  
 द॒वि॒णा॒दा वी॒रव॑ती॒मिषं॑ ना द॒वि॒णा॒दा रा॑सत दी॒घमा॑युः ॥ ८ ॥

8. *Draviṇodā draviṇasasturasya draviṇodāḥ sanarasya pra yaṁsat. Draviṇodā vīravatīmi-ṣaṁ no draviṇodā rāsate dīrghamāyuh.*

Agni, universal creator and giver of universal and omnipresent wealth, may, we pray, grant us the wealth of knowledge and piety. The creator and giver of social wealth may, we pray, grant us our share of material wealth. The creator and giver of food and

energy may, we pray, grant us the food and energy which gives rise to a community of heroes. The creator and giver of life and health may, we pray, grant us our full share of life and age with health and plenty.

ए॒वा ना॑ अ॒ग्न॒ स्मिधा॑ वृ॒धा॒ना र॑व॒त्याव॒क् श्र॒व॒सु॒ वि भा॑हि ।  
त ॥ मि॒त्रा वरु॑णा मा॒मह॒न्ता॒मदि॑तिः सि॒न्धुः पृ॒थि॒वी उ॒त  
द्याः ॥ ९ ॥

9. *Evā no agne samidhā vṛdhāno revat pāvaka śravase vi bhāhi. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Thus may Agni, lord of wealth, pure and purifying, flaming and growing with fuels and oblations, shine for our honour and fame. And may Mitra, the sun, Varuna, the air and pranic energies, Aditi, the sky, the sea, the earth and the light of heaven, bless us with health, wealth, knowledge and piety.

## Mandala 1/Sukta 97

### *Agni Devata, Angirasa Kutsa Rshi*

अ॒प॒ नः॒ शाशु॑च॒द॒घम॑ग्नं शुशु॒ग्ध्या र॒यिम॑ ।

अ॒प॒ नः॒ शाशु॑च॒द॒घम॑ ॥ १ ॥

1. *Apa naḥ śośucadaghamagne śuśugdhyā rayim. Apa naḥ śośucadagham.*

Agni, lord of light, power and purity, pray shine on us, burn off our sins and purify us. Shine, purify and sanctify our wealth of body, mind and soul. O lord, burn off our sins and let us shine in purity.

सु॒ त्रि॒या सु॒गातु॑या व॒सूया॑ च॒ यजाम॑ह ।

अ॒प॒ नः॒ शाशु॑च॒द॒घम॑ ॥ २ ॥

2. *Sukṣetriyā sugātuyā vasūyā ca yajāmahe.  
Apa naḥ śośucadagham.*

With our desire and plans for waving green fields, straight and simple highways for movement, and honest wealth for body, mind and soul and for the power of defence and protection do we approach and honour you, Agni, lord of light and power. Pray burn off our sins and let us shine in purity.

प यद्भन्दिष्ठ एषां पास्माकासश्च सूरयः ।

अप नः शाशुचद्घम ॥ ३ ॥

3. *Pra yad bhandiṣṭha eṣāṃ prāsmākāsaśca sūrayaḥ. Apa naḥ śośucadagham.*

Lord most shining and excellent, whosoever among these people be the best of our people, let them be the leaders of the assembly and administrators. Agni, lord of light and power, cleanse us of our sins and let us shine.

प यत्त अग्र सूरया जायमहि प त वयम ।

अप नः शाशुचद्घम ॥ ४ ॥

4. *Pra yat te agne sūrayo jāyemahi pra te vayam.  
Apa naḥ śośucadagham.*

Lord of light and power, Agni, as your leading and brilliant brave heroes and devotees are, so may we rise to be. Lord, we pray, save us from our sins and let us shine.

प यद्ग्रः सहस्वता विश्वता यन्ति भानवः ।

अप नः शाशुचद्घम ॥ ५ ॥

5. *Pra yadagneḥ sahasvato viśvato yanti bhānavah.  
Apa naḥ śośucadagham.*

As the lights of this powerful Agni go up in flames all round and blaze, so may we be, we pray. Lord of light and power, purge us of our sins and let us shine in purity.

त्वं हि विश्वतामुख विश्वतः परिभूरसि ।  
अप नः शाशुचद्घम ॥ ६ ॥

6. *Tvaṁ hi viśvatomukha viśvataḥ paribhūraṣi.  
Apa naḥ śośucadagham.*

Agni, lord omnipresent of universal face and all-seeing eye, you are the lord supreme over all the worlds. Lord of light and fire, burn off our sins and let us shine pure and powerful.

द्विषा ना विश्वतामुखाति नावव पारय ।  
अप नः शाशुचद्घम ॥ ७ ॥

7. *Dviṣo no viśvatomukhāti nāveva pāraya.  
Apa naḥ śośucadagham.*

Agni, light of life, all-watching eye, saving ark over the seas of existence, lead us over and across the whirl-pools of jealousies and enmities of the world and conquer the flood for us. Purge us of our sins and let us shine in purity.

स नः सिन्धुमिव नावयाति पषा स्वस्तय ।  
अप नः शाशुचद्घम ॥ ८ ॥

8. *Sa naḥ sindhumiva nāvayāti parṣā svastaye.  
Apa naḥ śośucadagham.*

Just as we cross a river in flood by boat, so for the sake of good life and ultimate joy, may Agni, lord of light and life, help us cross the seas. Lord of light and purity, cleanse us of evil, burn off our sins and help us shine in purity, power and piety.

## Mandala 1/Sukta 98

### *Agni Devata, Angirasa Kutsa Rshi*

व॒श्वान॒रस्य॑ सु॒मता॑ स्या॒म राजा॑ हि कं॒ भुव॑नानाम॒भिःश्रीः॑ ।  
इ॒ता जा॒ता वि॒श्वमि॒दं वि च॑ष्ट व॒श्वान॒रा य॑तत॒ सू॒य॑ण ॥ १ ॥

1. *Vaiśvānarasya sumatau syāma rājā hi kam bhuvanānāmabhiśrīḥ. Ito jāto viśvamidaṁ vi caṣṭe vaiśvānaro yatate sūryeṇa.*

May we abide in the pleasure and good will of Vaishvanara Agni, ruler of humanity and indeed the spirit and vitality of all life on earth. The ruling power, for sure, is the order, beauty and grace of the world, the real wealth and life of existence. Born of the original cause, Prakṛti, and manifesting here, this Agni shows this world and acts in unison with the sun and prana.

पृ॒ष्टा दि॒वि पृ॒ष्टा अ॒ग्निः पृ॒थि॒व्यां पृ॒ष्टा वि॒श्वा आ॒ष॒धी॒रा  
वि॒व॒श । व॒श्वान॒रः स॒ह॒सा पृ॒ष्टा अ॒ग्निः स॒ ना दि॒वा स॒ रि॒षः  
पा॒तु न॒क्त॑म ॥ २ ॥

2. *Prṣṭo divi prṣṭo agniḥ pṛthivyām prṣṭo viśvā oṣadhīrā viveśa. Vaiśvānaraḥ sahasā prṣṭo agniḥ sa no divā sa riṣaḥ pātu naktam.*

It is sanctified: sanctified as light in heaven, as heat in fire, as energy in earth, as vitality in all the herbs in which it has entered. Vaishvanara Agni, sanctified



and replete with strength, energy and courage, may, we pray, protect us against hate, enmity and negativity day and night, both in the waking and in the sleeping state.

वश्वानर् तव तत्सत्यमस्त्वस्मान राया मघवानः सचन्ताम ।  
त ा मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ३ ॥

3. *Vaiśvānara tava tat satyamastvasmān rāyo maghavānaḥ sacantām. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May that divine nature, energy and vitality of Vaishvanara Agni, ruling and breathing power of life, be right and true for the world. May all the treasures and holders of the wealth of this world be kind and friendly to us. May Mitra, universal friend, Varuna, the best, just and reasonable worthy of choice, Aditi, motherly powers of nature and humanity, the earth, the seas, the cool waters above and the light of heaven bless us with the health and vitality of existence.

### Mandala 1/Sukta 99

*Agni Jataveda Devata, Maricha Kashyapa Rshi*

जातवदस सुनवाम साममरातीयता नि दहाति वदः । स नः  
पषदति दुगाणि विश्वा नावव सिन्धुं दुरितात्यग्निः ॥ १ ॥

1. *Jātavedase sunavāma somam arāṭīyato ni dahāti vedah. Sa naḥ parṣadati durgāṇi viśvā nāveva sindhuṃ durityātyagnih.*

For the sake of Jatavedas Agni, lord omnipresent and omniscient of creation, we love and respect the abundant things of the world and, in a spirit of thanks

to Him, distil every drop of soma joy from it. Indeed, He burns off the easy wealth of those who are jealous, hateful, ungrateful and wasteful. Just as a boatman helps us cross the river by boat, so does the omnipresent lord help us cross all the evils and the most difficult problems of life.

### Mandala 1/Sukta 100

*Indra Devata, Varshagirah Rjrashva, Ambarisha,  
Sahadeva, Bhayamana, Suradhasa Rshi*

स या वृषा वृष्यभिः समाका महा दिवः पृथिव्याश्च समाट ।  
सतीनसत्त्वा हव्या भरषु मरुत्वान्न भवत्विन्द ऊती ॥ १ ॥

1. *Sa yo vṛṣā vṛṣnyebhiḥ samokā maho divaḥ  
pṛthivyāśca samrāt. Satīnasatvā havyo bhareṣu  
marutvān no bhavatvindra ūtī.*

He, Indra, who is mighty and generous, existing with his showers and powers of generosity, who rules over the great heaven and earth, who collects the clouds of water and commands the force of windy Maruts, tempestuous heroes, and who is ever invoked in the yajnic battles of life, may that Indra, lord of power and glory, be for our protection and promotion in prosperity.

यस्यानाप्तः सूर्यस्यव यामा भरभर वृत्रहा शुष्मा अस्ति ।  
वृषन्तमः सखिभिः स्वभिरवमरुत्वा । भवत्विन्द  
ऊती ॥ २ ॥

2. *Yasyānāptaḥ sūryasyeva yāmo bharebhare  
vṛtrahā śuṣmo asti. Vṛṣantamaḥ sakhibhiḥ svebhi-  
revairmarutvān no bhavatvindra ūtī.*

Unapproachable is Indra's speed and power for

the wicked. In battle after battle of life he is the same breaker of the cloud and destroyer of evil. Lord of Maruts, tempestuous heroes, most generous and powerful, may he with his friends and their exploits be for our protection, promotion and prosperity.

द्विवा न यस्य रतसा दुघानाः पन्थासा यन्ति शवसापरीताः ।  
तरद द्वषाः सासहिः पांस्यभिमरुत्वा । भवत्विन्द  
ऊती ॥ ३ ॥

3. *Divo na yasya retaso dughānāḥ panthāso yanti śavasāparitāḥ. Tarad dveṣāḥ sāsahīḥ paumsye-bhirmarutvān no bhavatvindra ūtī.*

The showers of the favours of Indra overflow like the rays of light from heaven. They hurry on apace uninterrupted on their paths with force and overwhelm hate, fear and enmity. May he, lord of courage and valour, commander of tempestuous Maruts, with his irresistible forces be our protector for progress and prosperity.

सा अङ्गिराभिरङ्गिरस्तमा भूद वृषा वृषभिः सखिभिः सखा  
सन । ऋग्मिभिर्ऋग्मी गातुभिर्ज्यष्ठा मरुत्वा । भवत्विन्द  
ऊती ॥ ४ ॥

4. *So aṅgirobhiraṅgirastamo bhūd vṛṣā vṛṣabhiḥ sakhibhiḥ sakhā san. Ṛgmibhirṛgmī gātubhir-jyeṣṭho marutvān no bhavatvindra ūtī.*

With inflow of pranic energies, Indra is the life of life, mighty generous with showers of strength and joy, being a friend with friends. With scholars of Rks, he is master of divine knowledge and supreme of movement with those who are ever on the move. Lord

and commander of Maruts, heroes of tempestuous speed and force, may he be our protector for progress and prosperity.

स स॒नुभि॑न रु॒दभि॑ऋ॒भ्वा नृ॑षाह्य॑ सास॒ह्वाँ अ॒मित्रा॑न ।  
सनी॑ळभिः श्रव॒स्यानि॒ तूव॑न्मरु॒त्वा ॥ भव॑त्विन्द॒ ऊ॒ती ॥ ५ ॥

5. *Sa sūnubhirna rudrebhirṛbhvā nṛṣāhye sāsahvāñ amitrān. Sanīḷebhiḥ śravasyāni tūrvan marutvān no bhavatvindra ūtī.*

Indra, prudent and wise, commander of the Maruts, challenging his opponents in the battle of the brave with the assistance of Rudras, fierce fighters dear as his children, and overthrowing the shooting bowmen of the enemy with the force of his companions, may he, we pray, be our leader and protector on way to progress.

स म॒न्यु॒मीः स॒मद॑नस्य क॒ता स्मा॑क॒भि॒नृ॒भिः सूर्य॑ स॒नत॑ ।  
अ॒स्मि॒ ह॒न्त॑स॒त्पतिः॑ पु॒रु॒हू॒ता म॒रु॒त्वा ॥ भव॑त्विन्द॒ ऊ॒ती ॥ ६ ॥

6. *Sa manyumīḥ samadanasya kartā'smākebhirnṛbhiḥ sūryam sanat. Asminnahantsatpatiḥ puruhūto marutvān no bhavatvindra ūtī.*

Let Indra, ruler of the world, passionate controller of anger and passion, creator of projects for freedom and joy, bring the light and bliss of heaven on earth. Protector and promoter of truth and the true, invoked and praised by many, may he, commander of the force of tempestuous Maruts, we pray, be our leader and guide and protect us on way to progress with the assistance and cooperation of our people.

तमू॒तया॑ रणय॒ञ्छूर॑साता॒ तं । म॑स्य ि॒तयः॑ कृ॒ण्वत् त्राम॑ ।  
स वि॒श्वस्य॑ क॒रुण॑स्यश॒ एका॑ म॒रु॒त्वा ॥ भव॑त्विन्द॒ ऊ॒ती ॥ ७ ॥

7. *Tamūtayo raṇayañchūrasātau taṁ kṣemasya kṣitayaḥ kṛṇvata trām. Sa viśvasya karuṇasyeśa eko marutvān no bhavatvindra ūtī.*

Him, the battles of defence inspire for victory of the brave. Him, the people elevate to the status of the protector of peace and prosperity. He, unique among all, rules the projects of love and cooperation among the people. May he, commander of the Maruts, be our leader and protector for peace and progress.

तमप्सन्तु शर्वस उत्सवषु नरा नरमवसु तं धनाय ।  
सा अन्ध चित्तमसि ज्यातिविदन्मरुत्वा ॥ भवत्विन्द  
ऊती ॥ ८ ॥

8. *Tamapsanta śavasa utsaveṣu nara naramavase taṁ dhanāya. So andhe cit tamasi jyotirvidan marutvān no bhavatvindra ūtī.*

Him, in battles of greatness and celebrations, the people discover as a man among men for the sake of protection and prosperity. May he, creating light in the midst of utter darkness and commanding the force of Maruts, be our defender and promoter on way to peace and progress.

स सव्यन यमति वाधतश्चित्स दी ण संगृभीता कृतानि ।  
स कीरिणा चित्सनिता धनानि मरुत्वा ॥ भवत्विन्द  
ऊती ॥ ९ ॥

9. *Sa savyena yamati vrādhataścīt sa dakṣiṇe saṁgrbhītā kṛtāni. Sa kīriṇā cit sanitā dhanāni marutvān no bhavatvindra ūtī.*

With his left hand he overcomes even the strong

oppositions, and with the right he holds and secures the fruits of his success. With his acts of success and assessment, he manages and distributes the wealth of the nation. May he, commander of the Maruts, be our protector for freedom and progress.

स गामभिः सनिता स रथभिविद विश्वाभिः कृष्टिभिन्वद्य ।  
स पांस्यभिरभिभूरशस्तीमरुत्वा ऽ भवत्व्विन्द ऊती ॥ १० ॥

10. *Sa grāmebhiḥ sanitā sa rathebhivide viśvābhiḥ kṛṣṭibhirnvadya. Sa paumsyebhirabhībūrāśastīmarutvān no bhavatvindra ūtī.*

He shares the wealth of the nation with the farming people in the villages, warriors of the chariot, and all sections of the people without exception, and thus he faces and overcomes all shades of criticism and opposition with the strength of his body, mind and soul and his noble actions for the sake of mutual confidence and understanding for harmony. May he, commander of the Maruts, be our protector for progress and prosperity in unison and freedom.

स जामिभियत्समजाति मी ह जामिभिवा पुरुहूत एवः ।  
अपां ताकस्य तनयस्य जष मरुत्वा ऽ भवत्व्विन्द ऊती ॥ ११ ॥

11. *Sa jāmibhiryat samajāti mīhe'jāmibhivā puruhūta evaiḥ. Apān tokasya tanayasya jeṣe marutvān no bhavatvindra ūtī.*

When invoked and called upon by many, Indra goes to battle with his friends, opponents and the indifferent ones with all his might and main, he fights at his best for victory for the future generations of sons and grandsons of the nation. May Indra, commander of the Maruts, be our leader and defender for our protection

and progress.

स वज्रभृद्स्युहा भीम उगः सहस्रचताः शतनीथ ऋभ्वा ।  
चमीषा न शर्वसा पाञ्चजन्या मरुत्वा । भवत्विन्द  
ऊती ॥ १२ ॥

12. *Sa vajrabhṛd dasyuhā bhīma ugraḥ sahasra-cetāḥ śatanītha ṛbhvā. Camrīṣo na śavasā pāñcajanya marutvān no bhavatvindra ūtī.*

Indra is the wielder of the force of the thunderbolt, destroyer of the wicked, fierce, passionate, knowledgeable of a hundred things and problems, versatile with a hundred plans and policies, mighty, concentration of the force of armies as the centre of yajna congregations, manager of all the five communities with his power and intelligence. May be, commander of the Maruts, he our ruler and protector for freedom and progress.

तस्य वज्रः कन्दति स्मत्स्वषा दिवा न त्वषा र्वथः  
शिमीवान । तं सचन्त सनयस्तं धनानि मरुत्वा । भवत्विन्द  
ऊती ॥ १३ ॥

13. *Tasya vajraḥ krandati smat svarṣā divo na tveṣo ravathaḥ śimīvān. Taṁ sacante sanayastaṁ dhanāni marutvān no bhavatvindra ūtī.*

The thunderbolt of Indra is vocal and effective appropriately: It is a call to action for the warrior, roar of terror for the wicked, soothing shower of rain for the generous, blaze of the sun for the hero, song of the cuckoo for the artist, and whirring of the wheels for the industrious. Varieties of wealth abound in him, streams of generosity flow from him. May Indra, commander

of the Maruts, be our leader and protector on way to progress and prosperity in peace with freedom.

यस्याजस्रं शर्वसा मानमुक्थं परिभुजदादसी विश्वतः सीम ।  
स पारिषत्कतुभिमन्दसाना मरुत्वा । भवत्विन्द ऊती ॥ १४ ॥

14. *Yasyājasraṁ śavasā mānamukthaṁ paribhujad rodasī viśvataḥ sīm. Sa pāriṣat kratubhirman-dasāno marutvān no bhavatvindra ūtī.*

Whose constant measure and grandeur divine, the heaven and earth with their power and potential share and celebrate all round, may that Indra, we pray, happy with our yajnic performances, take us across the seas of existence. May he, commanding the Maruts, be our protector in life and hereafter.

न यस्य द्वा द्वता न मता आपश्चन शर्वसा अन्तमापुः ।  
स प्ररिक्वा त्वसा मा दिवश्च मरुत्वा । भवत्विन्द ऊती ॥ १५ ॥

15. *Na yasya devā devatā na martā āpaścana śavaso antamāpuḥ. Sa prarīkvā tvakṣasā kṣmo divaśca marutvān no bhavatvindra ūtī.*

The end of whose power and potential, neither divinities, nor the mind and sense and imagination of any one, nor the human mortals, nor even the realised souls reach and comprehend, that Indra pervades and, with his subtle and mysterious omnipotence, transcends heaven and earth. May he, lord of Maruts, be our protector and saviour.

राहिच्छ्यावा सुमदंशुलामीद्यु ॥ राय ऋजाश्वस्य ।  
वृषण्वन्तं बिभती धूषु रथं मन्दा चिकत् नाहुषीषु  
वि ॥ १६ ॥



16. *Rohicchyāvā sumadamśurlalāmīrdyukṣā rāya rjṛāśvasya. Vṛṣaṅvantam bibhṛatī dhūrṣu ratham mandrā ciketa nāhuṣīṣu vikṣu.*

Red and dark, bright and beautiful flames, as a banner mark, touching the heaven, carrying the mighty chariot of Indra, master of horse power, shooting straight on wheels for the target of wealth and knowledge, shine glorious for the people on earth, a blessed sight indeed.

एतत्त्यक्त इन्द्र वृष्ण उक्थं वाषागिरा अभि गृणन्ति राधः ।  
ऋजाश्वः पष्टिभिरम्बरीषः सहर्दवा भयमानः सुराधाः ॥ १७ ॥

17. *Etat tyat ta indra vṛṣṇa uktham vārṣāgirā abhi gṛṇanti rādhaḥ. Rjṛāśvaḥ pṛṣṭibhirambarīṣaḥ sahademo bhayamānaḥ surādhāḥ.*

Indra, lord of power and prosperity, this is that song of praise which the children of divine voice alongwith friends and companions sing as a gift of love and homage for the lord of eternal prosperity and infinite generosity: they are Rjirashvas, sages of simple thought and honest conduct, Ambarisha, scholar of holy word and knowledge, Sahadeva, who loves to be with lovers of divinity, Bhayamana, who fears the Divine and whom the wicked and the crooked fear, and Suradha, man of honest wealth and versatile genius.

दस्युञ्छिम्यँश्च पुरुहूत एवहृत्वा पृथिव्यां शवा नि बहीत ।  
सन्त तत्रं सखिभिः शिवत्यभिः सन्त्सूर्यं सनदपः  
सुवजः ॥ १८ ॥

18. *Dasyūñchimyūñśca puruhūta evairhatvā pṛthivyām śarvā ni barhūt. Sanat kṣetraṁ sakhibhiḥ śvitnyebhiḥ sanat sūryam sanadapaḥ suvajraḥ.*

Invoked and prayed by many, Indra, wielder of the defensive and protective thunderbolt, having destroyed the wicked and removed the aggressive, ought to root out the weeds, and, with the cooperation and brilliant actions of his friends and companions, acquire, enrich, distribute and manage the land, strengthen heat, light and health and energy, and manage the water resources.

विश्वाहन्दा अधिवक्ता ना अस्वपरिहृताः सनुयाम् वाजम ।  
त ऽ मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ १९ ॥

19. *Viśvāhendro adhivaktā no astvaparihṛtāḥ sanuyāma vājam. Tanno mitro varuṇo māmahantāmaditih sindhuḥ pṛthivī uta dyauḥ.*

May Indra, lord of power, justice and knowledge be the supreme speaker and adviser for us. Let us too, simple, straight and honest in thought, action and material support, cooperate with him. And we pray: May Mitra, the sun and human powers of friendship, Varuna, powers of justice worthiest of choice, the sky, the seas, the earth and the heavens bless and promote this union of ours with success.

May this union last for all time!

## Mandala 1/Sukta 101

*Indra Devata, Angirasa Kutsa Rshi*

प मन्दिनं पितुमदचता वच्चा यः कृष्णगभा निरहं ऽ जिश्वना ।  
अवस्यवा वृषणं वज्रदि ऽ णं मरुत्वन्तं सख्याय हवामह ॥ १ ॥

1. *Pra mandine pitumadarcatā vaco yaḥ kṛṣṇa-garbhā nirahannrjīśvanā. Avasyavo vṛṣaṇam vajradakṣiṇam marutvantam sakhyāya havāmahe.*

All ye men and women of the earth, offer words of welcome and hospitality to joyous Indra, lord giver of the power of knowledge, who, in a simple natural manner, breaks open the secret treasures of the dark womb of nature and makes the streams of knowledge flow. We, seekers of protection and knowledge, invoke Indra, lord of light and power, rich and generous, expert in the use of the thunderbolt of knowledge against the demon of darkness, and commander of the tempestuous Maruts of social dynamics, and we pray for his love and friendship.

या व्यंसं जाहृषाणनं म॒न्युना॑ यः श॒म्बरं॑ या अ॒ह॒न्पि॒पुम॒व॒तम॑ ।  
इ॒न्दा॑ यः शु॒ष्णम॑शु॒ष्णं न्या॒वृ॒णङ्म॒रु॒त्वन्तं॑ स॒ख्याय॑  
हवामह ॥ २ ॥

2. *Yo vyaṁsam jāhṛṣāṇena manyunā yaḥ śambaram yo ahan piprum avratam. Indro yaḥ śuṣṇamaśuṣaṇam nyāvṛṇaṇam marutvantam sakhyāya havāmahe.*

For friendship and support, we invoke Indra, lord of justice, power and generosity, commander of the Maruts, tempestuous guarding soldiers of humanity, Indra who, with overwhelming passion and righteousness breaks the shoulders of Vrtra, dark demonic cloud of hoarded vapours, and releases the showers of rain, who destroys the selfish Shambara and Pipru, undisciplined demons of social unrighteousness,

and who overthrows the mighty but callous and voracious eater of the nation's wealth who causes a drought and famine of the people's resources for life and progress.

यस्य द्यावापृथिवी पांस्यं महद्यस्य व्रत वरुणा यस्य सूर्यः ।  
यस्यन्दस्य सिन्धवः सश्चति व्रतं मरुत्वन्तं सुख्याय  
हवामह ॥ ३ ॥

3. *Yasya dyāvāpṛthivī paṁsyaṁ mahadyasya vrata varuṇo yasya sūryaḥ. Yasyendrasya sindhavaḥ saścati vrataṁ marutvantaṁ sakhyāya havāmahe.*

For love, friendship and support, we invoke and pray to Indra, omnipotent lord of the Maruts who post across the universe and maintain the kingdom. Mighty is the force in his Law of Dharma for nature and humanity. The heaven and the moon in their orbits move as fixed by Law. The seas roll and rivers flow in accordance with the Law. (We pray, help us, lord, to follow the Law and enjoy the divine grace.)

या अश्वानां या गवां गपतिवृशी य अरितः कर्मणिकर्मणि  
स्थिरः । वीळाश्चिदिन्द्रा या असुन्वता वृधा मरुत्वन्तं  
सुख्याय हवामह ॥ ४ ॥

4. *Yo aśvānāṁ yo gavāṁ gopatirvaśī ya āritaḥ karmaṇi karmaṇi sthiraḥ. Viḷościdindro yo asunvato vadho marutvantaṁ sakhyāya havāmahe.*

For our protection, friendship and support, we invoke and pray to Indra, lord ruler of the universe and humanity. He is the lord of horses. He is the lord of cows and controller of the moving earths and fluctuating mind and senses. Ever conscious and wide-awake, he

is constant and active in every act and every movement that happens in nature and humanity. Mighty powerful is he, friend of the pious, and the very stroke of death for the selfish uncreators and violators of yajna.

या विश्वस्य जगतः पाणतस्पतिया ब्रह्मणं पथमा गा  
अविन्दत । इन्द्रा या दस्यूरधरं अवातिरन मरुत्वन्तं सुख्याय  
हवामह ॥ ५ ॥

5. *Yo viśvasya jagataḥ prāṇataspatiryo brahmaṇe  
prathamo gā avindat. Indro yo dasyūrādharaṅ  
avātiran marutvantaṁ sakhyāya havāmahe.*

Indra is the lord ruler, controller and sustainer of all the moving and breathing universe. He is the first, creator manifestive in expanding space who created the mind and senses and the moving earths for the living creatures. He is the lord of law and justice who throws down the wicked to the darkest caverns. We invoke and pray to Indra, lord of Maruts, for our protection and support as his dear ones and friends.

यः शूरभिहव्या यश्च भीरुभिया धावद्भिहूयत् यश्च  
जिग्युभिः । इन्द्रं यं विश्वा भुवनाभि संन्दधुमरुत्वन्तं  
सुख्याय हवामह ॥ ६ ॥

6. *Yaḥ śūrebhirhavyo yaśca bhīrubhiryo dhyāvad-  
bhirhūyate yaśca jigyubhiḥ. Indraṁ yaṁ viśvā  
bhuvanābhi saṁdadhur-marutvantaṁ sakhyāya  
havāmahe.*

Indra is invoked and worshipped by the brave, and he is called upon by the timid as well as by the fearless, and he is called upon by the victors as well as by those who flee. Him, all people and worlds in

existence hold at the centre of their being. That Indra, lord of Maruts, we invoke for support, sustenance and friendship.

रुद्राणामिति पदिशा विच ऽणा रुद्रभियाषा तनुत पृथु जयः ।  
इन्दं मनीषा अभ्यचति श्रुतं मरुत्वन्तं सुख्याय हवामह ॥ ७ ॥

7. *Rudrāṇāmeti pradiśā vicakṣaṇo rudrebhīyoṣā tanute pṛthu jrayaḥ. Indraṁ manīṣā abhyarcati śrutam marutvantam sakhyāya havāmahe.*

Lord of intelligence, Indra, acts by the paths of Rudras, that is, Maruts, powers of law and dispensation and the process of formation and reformation. With the Rudras, waves of Maruts' energy, the dawn expands the lights of the day. Intelligence and mind invoke the famous powers of Indra, waves of Maruts, as they act in thought. That Indra, lord of the Maruts' motion and energy in space, we invoke for support as divine friend and benefactor for progress and prosperity.

यद् वा मरुत्वः परम् सधस्थं यद्वावम वृजनं मादयास ।  
अत् आ याह्यध्वरं ना अच्छा त्वाया हविश्चकृमा  
सत्यराधः ॥ ८ ॥

8. *Yad vā marutvaḥ parame sadhasthe yad vāvame vṛjane mādayāse. Ata ā yāhyadhvaram no acchā tvāyā haviścakṛmā saytarādhaḥ.*

Indra, lord of Maruts, tempestuous dynamics of divine energy, whether you are in the highest heaven of creation or at the lowest plane of space, there you rejoice and create joy for the play of life. Lord of light and the power of joy, come to our yajna of the will to live, and come well, happy and rejoicing. We are your own, lord

of real wealth of success and giver of bliss. We are ready with holy and fragrant yajnic havi.

त्वायन्दु सामं सुषुमा सुद । त्वाया हविश्चकृमा ब्रह्मवाहः ।  
अधा नियुत्वः सगणा मरुद्भिर्स्मिन यज्ञ ब्रहिषि माद-  
यस्व ॥ ९ ॥

9. *Tvāyendra somam suṣumā sudakṣa tvāyā havi-  
ścakṛmā brahmavāhaḥ. Adhā niyutvaḥ saganō  
marudbhirasmin yajñe barhiṣi mādayasva.*

Gracious lord of versatile power, Indra, with you let us distil the soma of life's joy and knowledge. Divine harbinger of universal wealth, let us create the means and materials of yajnic living with you. And then, lord of all-competence, allies and equipment, come with the Maruts, lightning carriers of fragrance, join, enjoy, and bless us on the holy seats of grass in the yajna.

मादयस्व हरिभिय त इन्दु वि ष्यस्व शिपु वि सृजस्व धन ।  
आ त्वा सुशिपु हरया वहन्तूशन हव्यानि पति ना  
जुषस्व ॥ १० ॥

10. *Mādayasva haribhirye ta indra vi ṣyasva śipre vi  
srjasva dhene. Ā tvā suśipra harayo vahantūśan  
havyāni prati no juṣasva.*

Indra, lord of light, power and joy, come by the lights of the dawn, they are yours. Find the heaven and earth of freedom and open the flood-gates of song and joy. Lord of noble helmet, let your horses of the speed of lightning transport you hither. Come to us and, in a mood of love and ecstasy, celebrate and bless our gifts of action and homage in our yajna of life.

मरुत्स्तार्त्रस्य वृजनस्य गापा वयमिन्द्रेण सनुयाम् वाजम् ।  
त ा मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ११ ॥

11. *Marutstotrasya vṛjanasya gopā vayamindreṇa sanuyāma vājam. Tanno mitro varuṇo māma-hantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

We are watchmen of the land of freedom and joy. We are singers of the song of Maruts in honour of Indra. May we, we pray, achieve success in our mission by the grace of Indra. May Mitra, universal friend, Varuna, our choice lord of justice and dispensation, the sun and moon, congregations of the learned, the rolling seas and flowing rivers, mother earth and generous skies, and the bright heavens help us in that yajnic mission.

## Mandala 1/Sukta 102

*Indra Devata, Angirasa Kutsa Rshi*

इमां त धियं प भर महा महीमस्य स्तात्र धिषणा यत्  
आनुज । तमुत्सव च पसव च सासहिमिन्दं द्वासुः  
शर्वसामद् ानु ॥ १ ॥

1. *Imām te dhiyam pra bhare maho mahīmasya stotre dhiṣaṇā yat ta ānaje. Tamutsave ca prasave ca sāsaḥimindram devāsaḥ śavasāma-dannanu.*

I hold on to this great and adorable knowledge and wisdom of yours, Indra, which, loud and bold, is revealed in this divine song of yours in praise. That mighty lord Indra of valour and courage, the noblest leaders and teachers of humanity celebrate with all their might and wisdom in all yajnic projects for the expansion and elevation of human life and culture. In



consequence, they too enjoy themselves and feel blest.

अस्य श्रवां नद्यः सप्त बिभ्रति द्यावा गामां पृथिवी दशतं  
वपुः । अस्म सूयाचन्द्रमसाभिच । श्रद्ध कर्मिन्द चरता  
विततुरम ॥ २ ॥

2. *Asya śravo nadyaḥ sapta bibhrati dyāvākṣāmā  
pṛthivī darśataṁ vapuḥ. Asme sūryācandrama-  
sābhicakṣe śraddhe kamindra carato vitarturam.*

The power and fame of this Indra, the seven rivers hold in their flow and reveal. Heaven and earth and the skies manifest his majestic form. The sun and the moon shine and move so that we may realise his glory, have faith, feel the joy of life and finally cross through the ocean of existence.

तं स्मा रथं मघवन् पाव सातय जत्रं यं तं अनुमदाम संगम ।  
आजा न इन्द्र मनसा पुरुष्टुत त्वायद्भ्य ' मघवञ्छम' यच्छ  
नः ॥ ३ ॥

3. *Taṁ smā rathaṁ maghavan prāva sātaye jaitraṁ  
yaṁ te anumadāma saṅgame. Ājā na indra  
manasā puruṣṭuta tvāyadbhyo maghavañ-charma  
yaccha naḥ.*

Maghavan, lord of power, wealth and victory, reveal and bring up that wondrous and victorious chariot of yours for our victory and success in battle which we celebrate in the contests of heroes. Invoked, praised and worshipped with our mind and soul for the battles of life, Indra, give us, who are your admirers, our part of wealth and comfort.

व॒यं ज॒यम॒ त्वया॑ यु॒जा वृ॒तम॒स्माक॑मंश॒मुद॑वा॒ भर॑भर ।  
अ॒स्मभ्य॑मि॒न्द वरि॑वः सु॒गं कृ॒धि प श॒त्रूणां॑ मघ॒व॒न वृ॒ष्ण्या  
रु॒ज ॥ ४ ॥

4. *Vayaṁ jayema tvayā yujā vṛtamasmākamaṁśa-  
mudavā bharebhare. Asmabhyamindra varivaḥ  
sugam kṛdhi pra śatrūṇāṁ maghavan vṛṣṇyā ruja.*

Indra, let us win the prizes of life with your help. In every battle and in every contest, keep our selected part and our deserved prize safe. Indra, lord of wealth and power, let the treasures of life be reachable and make the way to them straight and simple. Lord of power and force, break down the storms of enemy power for us.

नाना॑ हि॒ त्वा ह॑व॒माना॑ जना॒ इम॑ ध॒नानां॑ ध॒तर॑वसा॒ विप॒न्यवः॑ ।  
अ॒स्माकं॑ स्मा॒ रथ॑मा तिष्ठ सा॒तय॑ ज॒त्रं ही॑न्द॒ निभृ॑तं  
म॒न॒स्तव॑ ॥ ५ ॥

5. *Nānā hi tvā havamānā janā ime dhanānām  
dhartaravasā vipanyavaḥ. Asmākaṁ smā  
rathamā tiṣṭha sātaye jaitraṁ hīndra nibhṛtaṁ  
manastava.*

Indra, lord controller and treasurer of the wealth of the nation, many people are there, your admirers and worshippers, who invoke you and call upon you with means of security and protection. Be seated in our chariot which is unbreakable and victorious and in which your mind would be cool, collected and at peace, and come to assign our share of rights and duties and to dispense our part of endeavour and prize.

गा॒जिता॑ बा॒हू अ॑मित॒कतुः॑ सि॒मः क॑म॒न्कम॑ञ्छ॒तमू॑तिः  
ख॒जंकरः॑ । अ॒क॒ल्प इ॒न्दः प॑ति॒मान॑मा॒जसा॑था॒ जना॑ वि ह्व॒यन्त॑  
सि॒ष्ठास॑वः ॥ ६ ॥

6. *Gojitā bāhū amitakratuḥ simaḥ karman karmañ-  
chatamūtiḥ khajaṅkaraḥ. Akalpa indraḥ prati-  
mānamojasāthā janā vi hvayante siṣāsavaḥ.*

Strong armed victor of lands, immensely intelligent, tactical fighter and winner, protector and defender in a hundred ways in every battle, heroic warrior, strongest of the strong, match for the matchless with his might and power, such is Indra, lord ruler of the world. Him, the men of admiration invoke for company and protection.

उत्तं शतान्मघव उच्च भूयस् उत्सहस्त्रादिरिच कृष्टिषु श्रवः ।  
अमात्रं त्वा धिषणा तित्विष मह्यधा वृत्राणि जिघ्रस  
पुरन्दर ॥ ७ ॥

7. *Ut te śatānmaghavannucca bhūyasa ut sahasrād  
ririḥ kṛṣṭiṣu śravaḥ. Amātraṁ tvā dhiṣaṇā titviṣe  
mahyadhā vṛtrāṇi jighnase purandara.*

Indra, lord of might and power, more than hundred, more than most, more than thousand exceeds your fame and power among the people. Great is your intelligence and action and noble is your voice which makes you shine immensely more than brilliant. And then you break the clouds of rain for the showers and rout the strongholds of the hoarders.

त्रिविष्टिधातु पतिमान्मार्जसस्त्रिस्त्रा भूमीनृपत् त्रीणि राचना ।  
अतीदं विश्वं भुवनं ववतिथाशत्रुरिन्द जनुषा सनादसि ॥ ८ ॥

8. *Triviṣṭidhātu pratimānamojasastisro bhūmīrṇṛ-  
pate trīṇi rocanā. Aīdam viśvaṁ bhuvanāṁ  
vavakṣithāśatrurindra januṣā sanādasi.*

Indra, Nṛpati, lord of the people and ruler of the

world, in you, threefold is the existence of elements such as earth, water, fire, air and space, of the order of matter, motion and mind (sattva, rajas and tamas). You are the measure of omnipotence. Three are the regions of space, heaven, sky and earth. Three are the orders of heat and light, vaishvanara fire in earth, taijasa electric energy in the sky and Aditya light in heaven. O lord, Indra, you transcend this entire universe, and by nature since eternity you are without an enemy, contrariety and contradiction.

त्वां द॒वषु॑ पथ॒मं ह॑वाम॒ह त्वं ब॑भूथ॒ पृ॒त॒नासु॑ सास॒हिः ।  
समं॑ नः॒ का॒रुमु॑पम॒न्युमु॒द्भिद्मि॒न्दः कृ॒णातु॑ प॒स॒व रथं॑  
पु॒रः ॥ ९ ॥

9. *Tvām deveṣu prathamam havāmahe tvam babhūtha pṛtanāsu sāsahih. Semam naḥ kārumupamanyum udbhidam indraḥ kṛṇotu prasave ratham purah.*

Indra, lord ruler of the universe, first and highest among devas, divinities of nature and humanity, greater than your own attributes, we invoke you, pray to you, and worship you. In the battles of the elements and conflicts of humanity, you are the unmoved victor. Lord Indra as you are, in our yajna of life for progress and prosperity, we pray, advance our chariot made of earthly materials to the front and raise our technologist maker and respected worker close at hand among us to high status.

त्वं जि॒गथ॑ न धना॒ रुराधि॒थाभ॑ष्वा॒जा म॑घवन्म॒हत्सु॑ च ।  
त्वामु॒गम॑व॒सु सं शि॑शीम॒स्यथा॑ न इ॒न्द्र ह॑व॒नषु॑ चादय ॥ १० ॥

10. *Tvaṁ jigetha na dhanā rurodhithārbheṣvājā maghavan mahatsu ca. Tvām ugram avase saṁ śiśīmasyathā na indra havaneṣu codaya.*

Indra, lord ruler of the wealth and power of the world, you win the battles great and small, and stall not the growth of wealth. In all the battles great and small, we invoke you, lord of power and passion, for protection and advancement, deplete the enemies and glorify you. Then, lord, inspire us in our yajnic programmes for joint progress and universal prosperity.

विश्वाहन्दा अधिवक्ता ना अस्त्वपरिहृताः सनुयाम् वाजम् ।  
त मा मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ११ ॥

11. *Viśvāhendro adhivaktā no astvaparihvrtāḥ sanu-yāma vājam. Tanno mitro varuṇo māmahantā-maditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Indra, lord of light and power, universal destroyer, creator and preserver, be our teacher and supreme speaker for all time. And may we, obedient and protected, straight and simple, offer him homage, support and perfect service. We pray, may Mitra and Varuna, sun and shower, Aditi, saints and skies, Sindhu, rolling seas and rippling rivers, the earth and heaven protect and promote this holy programme of ours.

## Mandala 1/Sukta 103

*Indra Devata, Angirasa Kutsa Rshi*

तत्तं इन्द्रियं परमं पराचरधारयन्त क्ववयः पुरदम ।  
मदमन्यद्विव्यन्त्यदस्य समी पृच्यत समनव क्तुः ॥ १ ॥

1. *Tat ta indriyaṃ paramaṃ parācairadhārayanta kavayaḥ puredam. Kṣamedamanyad divyanyadasya samī ṛcyate samaneva ketuḥ.*

That glory of yours, lord, which is supreme and eternal, which is essential, subtle and mysterious, and this which is actual and existential, the poets of vision and imagination realise by its manifestations. Of this glory of Indra, this which is on earth is one and distinct, and the other which is in heaven is distinct and another. The two mingle in form and mature as one just as two parties meet in the assembly, each with its identity, and become one community.

स धारयत्पृथिवीं पपथच्च वज्रण हृत्वा निरुपः संसज ।

अह हिमभिनदाहिणं व्यहन्व्यंसं मघवा शचीभिः ॥ २ ॥

2. *Sa dhārayat pṛthivīm paprathacca vajreṇa hatvā nirapaḥ sasarja. Ahannahim abhinad rauhiṇaṃ vyahan vyamsaṃ maghavā śacībhiḥ.*

Indra, lord of light and power, like the sun, with his actions, i.e., waves of gravitation, holds the earth and manifests its vast expanse. Striking the electric thunderbolt of his energy, he constantly creates the waters of space. He breaks the cloud formed in the Rohini constellation, striking over its shoulders and releases the showers of rain on earth.

स जातूभमा श्रद्धधानु आजः पुरा विभिन्द चर्द्वि दासीः ।

विद्वान्वजिन्दस्यैव हतिमस्या र्यं सहा वधया द्युम्न-  
मिन्द ॥ ३ ॥

3. *Sa jātūbharmā śraddadhāna ojaḥ puro vibhindannacarad vi dāsīḥ. Vidvān vajrin dasyave hetimasya'ryam saho vardhayā dyumnamindra.*

Indra, lord of knowledge and wielder of the thunderbolt, sustainer of all that is born, faithful and valourous, routing the strongholds of evil, roams around. Heroic Indra, having struck the thunderbolt on the wicked, develops wealth and valour for the noble ones.

तदूचुष मानुषमा युगानि की॒तन्यं म॒घवा॒ नाम॒ बिभ॑त ।

उ॒प॒प॒य॒न्द॒स्यु॒ह॒त्याय॒ व॒जी य॒द्ध॑ सू॒नुः श्र॒व॒स॒ नाम॒ द॒ध ॥ ४ ॥

4. *Tadūcuṣe mānuṣemā yugāni kīrtenyaṁ maghavā nāma bibhrat. Upaprayan dasyuhat-yāya vajrī yaddha sūnuḥ śravase nāma dadhe.*

Surely that honour and fame for actions, the lord of power and wealth, Indra, maintains for the admirers for ages of human memory, which he, wielder of the thunderbolt, of omnipotence, achieves in action for the sake of wealth and fame while he advances for the destruction of the evil and the wicked.

तद॑स्य॒दं प॑श्यता॒ भूरि॑ पु॒ष्टं श्र॒दि॒न्द॒स्य॒ धत्त॑न वी॒याय॑ ।

स गा॑ अ॒वि॒न्द॒त्सा अ॒वि॒न्द॒द॒श्वान्त्स आ॒ष॒धीः सा अ॒पः स॑  
वनानि ॥ ५ ॥

5. *Tadasyedaṁ paśyatā bhuri puṣṭam śradindrasya dhattana vīryāya. Sa gā avindat so avindadaśvān tsa oṣadhīḥ so apaḥ sa vanāni.*

Watch the mighty action, this great achievement of this lord Indra and take it on with conviction for the attainment of honour, fame and valour. He develops lands and cows. He acquires horses and develops modes of transport and communication. He develops herbs and trees, creates waters and develops water resources, and he creates all kinds of wealth and expands the forests.

भूरिकमण वृषभाय वृष्ण सत्यशुष्माय सुनवाम सामम ।

य आदृत्या परिपन्थीव शूरा यज्वना विभज्ज त्ति वदः ॥ ६ ॥

6. *Bhūrikarmanē vṛṣabhāya vṛṣṇe satyaśuṣmāya sunavāma somam. Ya ādr̥tyā paripanthīva śūro'-yajvano vibhajanneti vedah.*

We create wealth and distil the soma-joy of life for Indra, lord of abundant action, brave, generous and truly brilliant. Heroic and fearless, he respects the wise and, like a detective, uncovers the black money of the hoarders, shares it with the community and moves on.

तदिन्दु पव वीर्यं चकथ यत्ससन्तं वज्जणाबाधया हिम ।  
अनु त्वा पत्नीहृषितं वयश्च विश्वं द्वासा अमद् अनु  
त्वा ॥ ७ ॥

7. *Tadindra preva vīryam cakartha yat sasantam vajreṇābodhayo'him. Anu tvā patnīrhr̥ṣitam vayaśca viśve devāso amadannanu tvā.*

Indra, joyous hero, you show your prowess then when you take on the sleeping cloud with the thunderbolt. And then the house-wives, the wise seniors, and all the noble pious people rejoice with you.

शुष्णं पिपुं कुर्यवं वृत्रमिन्द यदावधीवि पुरः शम्बरस्य ।  
त त् मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ८ ॥

8. *Śuṣṇam pipuṁ kuryavam vṛtramindra yadāvadhīvi puraḥ śambarasya. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra, when you break down Vrtra, the mighty cloud which can raise green fields of barley and create



prosperity for the farmers, and when you shatter the deep caverns of Shambara, the dark cloud pregnant with vapour as if destroying the formidable forts of an enemy, then Mitra, the sun, Varuna, the oceans, Aditi, the sky, the rivers, the earth and heaven rise and inspire us with reverence and faith.

## Mandala 1/Sukta 104

### *Indra Devata, Angirasa Kutsa Rshi*

यानिष्ट इन्द निषद अकारि तमा नि षीद स्वाना नावा ।  
विमुच्या वया वसायाश्वान्दाषा वस्तावहीयसः  
पपित्व ॥ १ ॥

1. *Yoniṣṭa indra niṣade akāri tamā ni ṣīda svāno nārvā. Vimucyā vayo'vasāyāśvān doṣā vastorvahīyasah prapitve.*

Indra, this seat of high office is prepared and reserved for you. Come, take it, rejoicing as a victorious knight of horse. Come post-haste to join for refreshments and holy food, leaving behind the birds, horses and the celestial carriers of the night and day.

आ त्य नर इन्दमूतय गुनू चित्तान्त्सद्या अध्वना जगम्यात ।  
द्वसा म्नुं दासस्य श्चम्नन्त न आ व त्न्सुविताय  
वर्णम ॥ २ ॥

2. *O tye nara indramūtaye gurnū cit tāt tsadyo adhvano jagamyāt. Devāso manyurṁ dāsasya ścamnan te na ā vakṣan tsuvitāya varṇam.*

Those people who approach Indra for protection and pray for advancement, he leads, all of them, by the right path at once and always. May the devas, noblest

powers of nature and humanity, allaying the passion and fear of the demon of opposition, open the path of progress and bless us with inspiration and guidance for onward movement and protection.

अव् त्मना भरत कर्तवद्वा अव् त्मना भरत फनमुदन । गिरणं  
स्नातः कुर्यवस्य याष हत त स्यातां पवण शिफायाः ॥ ३ ॥

3. *Ava tmanā bharate ketavedā ava tmanā bharate phenamudan. Kṣīreṇa snātaḥ kuyavasya yoṣe hate te syātām pravaṇe śiphāyāḥ.*

The clever financier carries away the wealth of others for his heart's desire. He syphons away the nation's wealth down to the scum with a passion and wallows in the milky waters of his bath. But bathed and anointed with milk, like the rival mistresses of a swindler both dying of violent jealousy, he would drown in the whirlpool of the flood of his own creation.

युयाप नाभिरुपरस्यायाः प पूर्वाभिस्तिरत् राष्ट्रिः शूरः ।  
अञ्जसी कुलिशी वीरपत्नी पर्या हिन्वाना उदभिभरन्त ॥ ४ ॥

4. *Yuyopa nābhiruparasyāyoḥ pra pūrvābhistirate rāṣṭi śūrah. Añjasī kuliśi vīrapatnī payo hinvānā udabhirbharante.*

The life-string of the people's energy, like the centre of the waters of the cloud, is implicit and hidden. And just as the sun breaks open the energy of the cloud with its rays and shines, so does Indra, the ruler, with the people themselves, release that energy and shines as a hero. And then, just as the straight and rapid, brilliant rivers fed by the heroic Indra, collecting streams of water, full to over flowing, move on, so the people,

dynamic and brilliant, protected and guided by the heroic ruler, grow to their full capacity and, creating and collecting wealth and power, move on their way.

पति॑ यत्स्या॒ नीथा॑र्दशि॒ दस्य॑राका॒ नाच्छा॒ सद॑नं जान॒ती  
गा॑त । अध॑ स्मा॒ ना म॑घवञ्चकृ॒तादि॑न्मा॒ ना म॒घव॑ निष्ष॒पी  
परा॑ दाः ॥ ५ ॥

5. *Prati yat syā nīthādarśi dasyoroko nācchā sadanam jānatī gāt. Adha smā no maghavañcar-kṛtādinmā no magheva niṣṣapī parā dāh.*

Seen is the path, the people know: like the one to the house of the robber and that which leads to the house of the good in full knowledge. Indra, lord of wealth and power, take us not away from the path of good action, throw us not away like the wealth of a wastour.

स त्वं न॑ इ॒न्द॒ सू॒य॒ सा अ॒प्स्व॑नागा॒स्त्व आ भ॑ज जीव॒शंस॑ ।  
मा॒न्तरां॑ भुज॒मा री॑रिषा॒ नः श्र॑द्धि॒तं त म॒ह॒त इ॒न्द्रि॒याय॑ ॥ ६ ॥

6. *Sa tvam na indra sūrye so apsvanāgāstva ā bhaja jīvaśamse. Māntarām bhujamā rīriṣo naḥ śradhdhitam te mahata indriyāya.*

Indra, lord ruler of light and power, give us the brilliance of the sun. Give us the coolness and plenty of waters. Establish us firmly in sinlessness for a full life of joy. Pray do not hurt our people, they are worthy of protection. We are dedicated in faith to you for the sake of wealth and prosperity.

अधा॑ म॒न्य॒ श्र॑त्त॒ अस्मा॑ अ॒धायि॑ वृषा॒ चाद॑स्व म॒ह॒त ध॑नाय ।  
मा॒ ना अ॒कृ॑त॒ पुरु॑हू॒त या॒ना॒वि॒न्द॒ । उ॒ध्य॑द्ध्य॒ वय॑ आसु॒तिं  
दाः ॥ ७ ॥

7. *Adhā manye śrat te asmā adhāyi vṛṣā codasva mahate dhanāya. Mā no akṛte puruhūta yonā-vindra kṣudhyadbhyo vaya āsutim dāh.*

And I believe in you. We have reposed full faith in you for this life of joy. Great lord of strength and generosity, inspire us to achieve great wealth and honour. Honoured and invoked by many, O lord, do not deliver us, our life and descendants, unto an ignoble state of existence. Indra, provide ample food and soma drink for the hungry and thirsty.

मा ना वधीरिन्दु मा परा दा मा नः प्रिया भाजनानि प  
माषीः । अण्डा मा ना मघवञ्छक निभन्मा नः पात्रा  
भत्सहजानुषाणि ॥ ८ ॥

8. *Mā no vadhīrindra mā parā dā mā naḥ priyā bhojanāni pra moṣīḥ. Āṇḍā mā no maghavañ-chakra nirbhenmā naḥ pātrā bhet saha jānuṣāni.*

Indra, destroy us not, deliver us not unto aliens. Deprive us not of our cherished dreams and desires. Lord of great action and power, wealth and honour, destroy not the future in the womb. Neglect not those who deserve, let them not be lost in oblivion. Alienate not our brethren, descendants and traditions.

अवाडहि सामकामं त्वाहुर्यं सुतस्तस्य पिबा मदाय ।  
उरुव्यचा जठर् आ वृषस्व पितव नः शृणुहि ह्यमानः ॥ ९ ॥

9. *Arvāṇehi somakāmaṁ tvāhurayaṁ sutastasya pibā madāya. Uruvyacā jaṭhara ā vṛṣasva piteva naḥ śṛṇuhi hūyamānaḥ.*

Indra, come right here and now. They say you love soma. Distilled is the soma of life's joy, drink of it

to your fill for the bliss of life. Lord of great honour and universal reverence, invoked by all with love in faith, listen to our prayers as a father and shower the rains of bliss.

### Mandala 1/Sukta 105

*Vishvedeva Devata, Trita Aptya or Angirasa Kutsa Rshi*

च॒न्दमा॑ अ॒प्स्व॑न्तरा सु॒प॒ण धा॑वत दि॒वि । न व॑ हिरण्य-  
नमयः प॒दं वि॒न्दन्ति॑ विद्युत वि॒त्तं म॑ अ॒स्य र॑दसी ॥ १ ॥

1. *Candramā apsvantarā suparṇo dhāvate divi.  
Na vo hiraṇyanemayaḥ padam vindanti vidyuto  
vittam me asya rodasī.*

The moon glides in the middle regions of Antariksha in the midst of waters and pranic energies. So does the sun of wondrous rays run fast in the heaven of light. But the golden-rimmed flashes of lightning reveal themselves not to your state of consciousness. May the heaven and earth know the secret of this mystery and reveal it to men, the ruler and the people.

अथ॒मि॒द्वा उ॑ अ॒थिन् आ॒ जा॒या यु॑वत् पति॒म । तु॒ञ्जात् वृ॒ष्ण्यं  
पयः॑ परि॒दाय॒ रसं॑ दुह॒ वित्तं॑ म॒ अस्य॑ र॑दसी ॥ २ ॥

2. *Arthamid vā u arthina ā jāyā yuvate patim.  
Tuñjāte vṛṣṇyam payah paridāya rasam duhe  
vittam me asya rodasī.*

Those who love things of value get the thing they cherish just as a wife fascinates her husband she loves. They vitalise the fluent waters of life, distil the soma of ecstasy and giving themselves up to the spirit of life, taste the nectar of existence. O heaven and earth, know the secret of this mystery of love and life and

reveal it for me.

म षु दे॒वा अ॒दः स्व॑र॒व पादि॑ दि॒वस्प॑रि । मा स॒म्यस्य॑  
शं॒भुवः॑ शून॑ भूम॒ कदा॑ च॒न वित्तं॑ म॒ अस्य॑ र॒दसी॑ ॥ ३ ॥

3. *Mo ṣu devā adaḥ svarava pādi divaspari. Mā somyasya śambhuvah śūne bhūma kadā cana vittam me asya rodasī.*

O divinities of life and nature, may that ecstasy and bliss of our life never fall below the top of heaven. May we never suffer frustration in vacuum of the peace and joy of the soma of existence. Heaven and earth, know the secret and mystery of living in the state of bliss and reveal it to me for all, the ruler as well as the ruled.

य॒ज्ञं पृ॑च्छाम्य॒वमं॑ स तद॒ दू॒त वि॒ वच॑ति । क्व॒ ऋ॒तं पू॒र्व्यं  
ग॒तं कस्त॑द्वि॒भति॑ नू॒तन॑ वि॒त्तं म॒ अस्य॑ र॒दसी॑ ॥ ४ ॥

4. *Yajñam pṛcchāmyavamam sa tad dūto vi vocati. Kva ṛtaṁ pūrvyam gataṁ kastad bibharti nūtan vittam me asya rodasī.*

Lord of knowledge, you are the harbinger of truth and the message of Divinity. I ask you of that supreme yajna of life's protection and promotion which sustains existence. Where is that eternal water and law of life hidden or gone? Who at the present time observes that same ancient and eternal yajna and law of life, and how? May the heaven and earth know and reveal the truth for us.

अ॒मी य॒ दे॒वाः स्थ॑न॒ त्रि॒ष्वार॑ र॒चन॑ दि॒वः । क॒द्वं ऋ॒तं क॑द॒नू॒तं  
क्व॒ प॒त्ना व॒ आ॒हु॒ति॒वित्तं॑ म॒ अस्य॑ र॒दसी॑ ॥ ५ ॥

5. *Amī ye devāḥ sthana triṣvā rocane divaḥ. Kad va ṛtaṁ kadanṛtaṁ kva pratnā va āhutirvittaṁ me asya rodasī.*

O lords of knowledge, who or what are those divine powers of existence abiding in the light of heaven by their name, identity and state of being in the three regions of the universe? Where is the law of cosmic dynamics of evolution? What is truth and what is untruth? What is eternal and constant? What is existential and mutable? What was the first mutation of Prakṛti in the cosmic yajna? What is going to be the last and closing oblation in the cosmic vedi? May the heaven and earth know and reveal it for us.

कद्व ऋतस्य धणसि कद्वरुणस्य च णम । कदयम्णा  
महस्पथाति कामम दूढ्या वित्तं म अस्य रादसी ॥ ६ ॥

6. *Kad va ṛtasya dharnasi kad varuṇasya cakṣa-ṇam. Kadaryamṇo mahaspathāti krāmema dhūḍhyo vittaṁ me asya rodasī.*

O divinities of existence, what and where is the ultimate cause of the original life and law, what is that omnipotence? What and where is that omniscient all-seeing eye that watches the created forms and their karmic movement? What and where is that awful path of the great sun by which we may comprehend and cross the challenges of existence? May the heaven and earth know of this and reveal the knowledge to me.

अहं सा अस्मि यः पुरा सुत वदामि कानि चित । तं मा  
व्यन्त्याध्याइ वृका न तृष्णजं मृगं वित्तं म अस्य रादसी ॥ ७ ॥

7. *Ahaṁ so asmi yaḥ purā sute vadāmi kāni cit. Taṁ mā vyantyādhyo vṛko na tṛṣṇajam mṛgam vittam me asya rodasī.*

I am the same who chant some songs of Vedic adoration at the dawn of the cosmic yajna of the Divine. And yet the loves and cares of existence overwhelm me as a wolf pounces upon a deer thirsting for life and existence. What is this mystery? May the heaven and earth know and reveal it to me!

सं मां तपन्त्यभितः सपत्नीरिव पशवः । मूषा न शिशना  
व्यदन्ति माध्यः स्तारं त शतकता वित्तं म अस्य  
रादसी ॥ ८ ॥

8. *Sam mā tapantyabhitaḥ sapatnīriva parśavaḥ. Mūṣo na śiśnā vyadanti mādhyah stotāram te śatakrato vittam me asya rodasī.*

The knives and sickles of life all round cut into my vitals as rival mistresses consume the lover's heart and soul. Just as mice eat up the warp and woof of cloth in the making, so do the cares of life eat away the original wealth of me who am, in reality, your admirer and worshipper, O Lord of a hundred yajnas of the universe. What is this mystery? Let heaven and earth reveal it to me.

अमी य सप्त रश्मयस्तत्रां म नाभिरातता । त्रितस्तद्वदाप्यः  
स जामित्वाय रभति वित्तं म अस्य रादसी ॥ ९ ॥

9. *Amī ye sapta raśmayastatrā me nābhirātata. Tritastad vedāptyah sa jāmitvāya rebhati vittam me asya rodasī.*

As far as the rainbow lights of the universe



radiate, as far as the five elements, Ahankara, mind-matter complex and Mahan, first mutation of Prakrti expand, as far as the five pranas, mind and intellect energise life, that far exists the sphere of my life's centre-hold. The self-realised soul who knows the time past, present and future upon the instant knows that and proclaims for the realisation of universal brotherhood of souls. May the heaven and earth know and reveal the secret of this universal brotherhood for me.

अमी य पञ्च ाण मध्यं तस्थुमह दिवः । द्वत्रा नु प्वाच्यं  
सधीचीना नि वावृतुवित्तं म अस्य रदसी ॥ १० ॥

10. *Amī ye pañcokṣaṇo madhye tasthurmaho divaḥ. Devatrā nu pravācyam sadhrīcīnā ni vāvrturvittam me asya rodasī.*

There they are, five generous founts of energy, water and joy which abide in the great heavens, they being fire, wind, vapours of water, electricity and the sun. They are simultaneous, coexistent and worthy of being researched, analysed and explained by and to the noblest of generous scholars. May the heaven and earth know this mystery of nature and reveal it to me.

सुपणा एत आसत् मध्यं आराधन दिवः । त संधन्ति पथा  
वृकं तरन्तं यद्दतीरपा वित्तं म अस्य रदसी ॥ ११ ॥

11. *Suparṇā eta āsate madhya ārodhane divaḥ. Te sedhanti patho vṛkaṁ tarantam yahvarīrapo vittam me asya rodasī.*

The waves of solar energy abide in the midst of the sun's gravity. They being most potent regulate the paths and velocities of electricity and the formation and

movement of waters. May the heaven and earth know this mystery and reveal it to me.

नव्यं तदुक्थ्यं हितं दवांसः सुपवाचनम । ऋतमषन्ति  
सिन्धवः सत्यं तातान् सूया' वित्तं म अस्व रादसी ॥ १२ ॥

12. *Navyam tadukthyam hitam devāsaḥ supravācanam. Ṛtamarṣanti sindhavaḥ satyam tātāna sūryo vittaṁ me asya rodasī.*

O men of knowledge and generosity, this new, laudable, sacred, useful and secret principle of nature's truth and law of physical evolution is worthy of study, discussion and development. The rivers flow and the sea rolls the waters while the sun creates and expands the vapours and again sucks up the vapours. This mysterious cycle may the heaven and earth know and reveal to us.

अग्र तव त्यदुक्थ्यं द्वष्वस्त्याप्यम । स नः सत्ता मनुष्वदा  
द्वान्यि । विदुष्टर वित्तं म अस्व र'दसी ॥ १३ ॥

13. *Agne tava tyadukthyam deveṣvastyāpyam. Sa naḥ satto manuṣvadā devān yakṣi viduṣṭaro vittaṁ me asya rodasī.*

Agni, scholar of heat and vitality, that laudable knowledge of yours is worthy of confirmation with reference to the presence of vitality in various forms of nature. Scholar of eminence, come as a participant in yajna, study those forms of nature, cooperate with other scholars, and may the heaven and earth know the mysteries of nature and reveal the same to you and me.

सत्त ह ता मनुष्वदा द्वाँ अच्छा विदुष्टरः । अग्निहव्या  
सुषूदति द्वा द्वषु मधिरा वित्तं म अस्व रादसी ॥ १४ ॥

14. *Satto hotā manuṣvadā devāñ acchā viduṣṭaraḥ.  
Agnirhavyā suṣūdati devo deveṣu medhiro vittam  
me asya rodasī.*

Scholar of eminence, researcher in the yajna of science, come as a participant in yajna. Specialist of natural sciences, adorable you are among scholars. Agni is the vital power that creates, matures and gives the materials for the yajna of humanity. May the heaven and earth know the mysteries of vital fire and reveal the same to you and me.

ब्रह्मा कृणाति वरुणा गातुविदं तमीमह । व्यूणाति हृदा  
मृतिं नव्या जायतामृतं वित्तं म अस्य रादसी ॥ १५ ॥

15. *Brahmā kṛṇoti varuṇo gātuvidam tamīmahe.  
Vyūrṇoti hṛdā matiṁ navyo jāyatāmṛtam vittam  
me asya rodasī.*

Brahma, lord supreme, creates, Varuna, lord of love and justice, reveals the knowledge and shapes the man of knowledge who knows the ways of nature and the ways of the world. We pray to the lord supreme, we request the man of knowledge. He removes the veil of ignorance with his heart of love and refines our intelligence. We pray may new and newer facts of nature and divine law arise. May heaven and earth know and reveal the knowledge to us.

असा यः पन्था आदित्या दिवि पवाच्यं कृतः । न स देवा  
अतिक्रमं तं मतासा न पश्यथ वित्तं म अस्य रादसी ॥ १६ ॥

16. *Asau yaḥ panthā ādityo divi pravācyam kṛtaḥ. Na  
sa devā atikrame tam martāso na paśyatha vittam  
me asya rodasī.*

That is the path which is blazing glorious as the sun in heaven, eternal and imperishable, created in the light of eternal knowledge, Veda, to be meditated on, spoken of and followed. Not even the greatest in nature or humanity can exceed or violate it. O mortal men and women, you do not see it. I pray, may the heaven and earth know and reveal it to you and me.

त्रितः कूप वहिता द्वान्हवत ऊतय । तच्छुश्राव बृहस्पतिः  
कृण्व िहूरणादुरु वित्तं म अस्य रादसी ॥ १७ ॥

17. *Tritah kūpe'vahito devān havata ūtaye. Tacchushraṇvā bṛhaspatiḥ kṛṇvannamhūraṇāduru vittam me asya rodasī.*

Trita, the soul in possession of simultaneous vision of past, present and future time, having achieved efficiency in knowledge, action and prayer, withdrawn into the cave of the heart, or, even the soul fallen into disarray in all the three ways and deep in the well of desperation, calls upon the Lord for succour, protection and spiritual elevation. The Lord, Brhaspati, lord of the universe and universal voice, listens and creates a wide path of freedom from sin, despondency and limitations. May the heaven and earth know that path and reveal the words of prayer to me.

अरुणा मा सकृद वृकः पथा यन्तं ददश हि । उज्जिहीत  
निचाय्या तष्टव पृष्ट्यामयी वित्तं म अस्य रादसी ॥ १८ ॥

18. *Aruṇa mā sakṛd vṛkaḥ pathā yantaṁ dadarśa hi. Ujjihīte nicāyyā taṣṭeva pṛṣṭyāmayī vittam me asya rodasī.*

The Lord of golden majesty, creator and

measurer of the months of time, giver of vision and bliss like the moon, watches the wayfarer going on the path of life created for humanity. And the person so observed, even a hunchback suffering the worst pains, is reshaped into form and, thanking the Lord, leaps and bounds on way to freedom in a state of perfect health. May the heaven and earth know that path and reveal the vision divine for me.

ए॒नाङ्गू॒षणं॑ व॒यमि॒न्द्रव॒न्ता॒ भि॒ ष्या॑म वृ॒जन्॒ सव॑वीराः ।  
त ॥ मि॒त्रा वरु॑णा॒ मामह॒न्ता॒मदि॑तिः॒ सिन्धुः॑ पृथि॒वी उ॒त  
द्याः ॥ १९ ॥

19. *Enāṅgūṣeṇa vayamindravanto' bhi śyāma vṛjane sarvavīrāḥ. Tanno mitro varuṇo māmahantā-maditih sindhuḥ pṛthivī uta dyauḥ.*

Inspired by this song of divinity sung by the sage of eternal vision, let us all, children of Indra, be all ways great and strong and move forward by leaps and bounds. And may Mitra, the sun, Varuna, the moon, Aditi, the sky, the river and the sea, the earth and heaven strengthen our resolve and advance us on way to freedom and bliss.

### Mandala 1/Sukta 106

*Vishvedeva Devata, Angirasa Kutsa Rshi*

इ॒न्द्रं मि॒त्रं वरु॑णम॒ग्निमू॒तय॑ मारु॒तं श॒धा अ॒दि॒तिं ह॒वाम॑ह ।  
रथं॑ न दु॒र्गाद्व॑सवः सु॒दानवा॑ विश्व॒स्मा ॥ अ॒हंसा॑ निष्पि॒-  
पत॑न ॥ १ ॥

1. *Indram mitram varuṇamagnimūtaye mārutaṁ śardho aditiṁ havāmahe. Ratham na durgād vasa-vaḥ sudānavo viśvasmānno aṅhaso nispi-partana.*

For energy, power and protection, we invoke Indra, lord of power and natural energy, Mitra, pranic energy and universal friend, Varuna, noble scholar and power of will, Agni, fire, solar energy and lord of knowledge, troop and force of Maruts, power of the winds, Aditi, children of the earth, powers of nature and knowledge of the original cause of the physical world. May the Vasus, sustainers of life, generous and giving, save us from all sin and evil of the world and take us forward as a chariot over the difficult paths of earth, sea and sky.

त आदित्या आ गता स॒वता॑तय भू॒त दे॒वा वृ॒त्रतू॑यषु शं॒भुवः॑ ।  
रथं॑ न दु॒गाद्व॑सवः सु॒दानवा॑ विश्व॒स्मा ॥ अंह॑सा॒ निष्पि॑-  
पतन ॥ २ ॥

2. *Ta ādityā ā gatā sarvatātaye bhūta devā vṛtra-tūryeṣu śambhuvaḥ. Ratham na durgād vasavaḥ sudānavo viśvasmānno aṅhaso niṣpipartana.*

Let the Adityas, lights of the world, come for our total protection and prosperity. Come all the nobilities of nature and humanity to fight with us in all the battles against demons of darkness for creation and production, and may they be good for our peace and joy. May the Vasus, generous and giving, save us from all sin and evil of the world and take us forward as a chariot over the difficult paths of earth, sea and sky.

अव॑न्तु नः पि॒तरः॑ सु॒पवा॑चना उ॒त द॒वी द॒वपु॑त्र ऋ॒तावृ॑धा ।  
रथं॑ न दु॒गाद्व॑सवः सु॒दानवा॑ विश्व॒स्मा ॥ अंह॑सा॒ निष्पि॑-  
पतन ॥ ३ ॥

3. *Avantu naḥ pitarahaḥ supravācanā uta devī devaputre ṛtāvṛdhā. Ratham na durgād vasavaḥ sudānavo viśvasmānno aṅhaso niṣpipartana.*

May the wise and adorable ancients and seniors protect us, may the divine earth and heaven, and the daughters of divine nature help us and advance the rule of truth and law. And may the generous Vasus, we pray, save us from all sin and evil and lead us as a chariot over the difficult paths of earth, sea and sky.

नराशंसं वाजिनं वाजयन्निह ऽयद्वीरं पूषणं सुम्नरीमह ।  
रथं न दुग्गाद्वसवः सुदानवा विश्वस्मा ॥ अंहसा निष्पि-  
पतन ॥ ४ ॥

4. *Narāśaṁsaṁ vājinaṁ vājayanniha kṣayadvīraṁ pūṣaṇaṁ sumnairīmahe. Ratham na durgād vasavaḥ sudānavo viśvasmānno añhaso niṣpi-partana.*

With sincere mind and soul, we invoke the universally praised hero of knowledge and power, ideal of the brave, lord of protection and progress, heroic Pushan, fighting here for development of food, energy and social advancement. And we pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot across the difficult paths of earth, sea and sky.

बृहस्पत सद्मि ऽः सुगं कृधि शं यायत्त मनुहितं तदीमह ।  
रथं न दुग्गाद्वसवः सुदानवा विश्वस्मा ॥ अंहसा निष्पि-  
पतन ॥ ५ ॥

5. *Bṛhaspate sadaminnaḥ sugaṁ kṛdhi śaṁ yoryat te manurhitaṁ tadīmahe. Ratham na durgād vasavaḥ sudānavo viśvasmānno añhaso niṣpi-partana.*

Brhaspati, lord of the wide wide world, lord of

universal knowledge, we pray, make our path of movement easy for all time. We pray for peace and all round protection against suffering, all that is good for mankind. And, we pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot over the difficult paths of earth, sea and sky.

इन्द्रं कुत्सा वृत्रहणं शचीपतिं काटनिबा हृ ऋषिरहदूतय ।  
 रथं न दुगाद्वसवः सुदानवा विश्वस्मा ॥ अंहसा निषि-  
 पतन ॥ ६ ॥

6. *Indraṃ kutso vṛtrahaṇaṃ śacīpatiṃ kāṭe nibāḷha ṛṣirahvadūtaye. Ratham na durgād vasavaḥ sudānavo viśvasmāno anhaso niṣipartana.*

Rshi, divine seer, Kutsa, master of knowledge and power, creator of peace and joy, in his programmes of peace and progress, invokes for help, inspiration and protection Indra, lord of universal action, speech and knowledge and divine destroyer of evil and darkness. We pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot over the difficult paths of earth, sea and sky.

द्वना द्रव्यदितिनि पातु द्वस्त्राता त्रायतामपयुच्छन ।  
 त ॥ मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
 द्याः ॥ ७ ॥

7. *Devairno devyaditirni pātu devastrātā trāya tām aprayucchan. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Aditi, eternal knowledge with the gift of noble virtues protect us. May the scholar and generous seer, saviour from ignorance, in all sincerity protect us



without relent. And may Mitra, the sun, Varuna, the moon, Aditi, the sky, the sea and rivers, earth and heaven support and bless us in our progress onward.

### Mandala 1/Sukta 107

*Vishvedeva Devata, Angirasa Kutsa Rshi*

यज्ञा द्दवानां पत्यति सुम्नमादित्यासा भवता मृळयन्तः ।  
आ वा वाची सुमतिववृत्त्यादंहाश्चिद्या वरिवावित्त-  
रासत ॥ १ ॥

1. *Yajño devānām pratyeti sumnamādityāso bhavatā mṛḷayantaḥ. Ā vo'rvācī sumatirvav-ṛtyad ariho-ścidyā varivovittarāsat.*

Yajna brings peace, prosperity and happiness to the noble people. O scholars of science and divinity, be harbingers of peace and joy by yajnic creations and inventions. May your latest intellectual endeavour go on successfully so that it may save us from anxiety and fear, bring us wealth, and win honour and reverence for the wise.

उप ना द्दवा अवसा गमन्त्वङ्गिरसां सामभिः स्तूयमानाः ।  
इन्द्र इन्द्रियमरुता मरुद्भिरादित्यना अदितिः शम यंसत ॥ २ ॥

2. *Upa no devā avasā gamantvaṅgirasām sāmabhiḥ stūyamānāḥ. Indra indriyairmaruto marudbhirādityairno aditiḥ śarma yaṁsat.*

Invoked, honoured and aroused with the soma songs of the Angirasa scholars of pranic energies, let the divinities come with protection to bless: may Indra come with wealth and powers, Maruts with energy of winds, and Aditi with the seasonal gifts of sunlight and

solar energy. May they, we pray, come close to us and bless us with peace, comfort and joy.

त॒ इ॒न्द्र॒स्त॒द्वरु॑ण॒स्तद॒ग्नि॒स्तद॒य॒मा तत्स॒वि॒ता च॒ना॒ धा॒त । त॒ ा॒  
मि॒त्रा वरु॑णा॒ माम॒हन्ता॒मदि॒तिः॒ सि॒न्धुः॒ पृथि॒वी उ॒त  
द्याः ॥ ३ ॥

3. *Tanna indrastad varunastadagnistadaryamā tat savitā cano dhāt. Tanno mitro varuṇo māmahan tāṁ aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

That food for life and wealth of the world may the divinities bring us: Indra, that power and wealth with energy and rain, Varuna, that peace and prosperity with water, Agni, that knowledge, light and fire for living, Aryama, that force and speed of the winds, and Savita, that light and life with solar energy distilled from nature. May the divinities bring us that food for life, that strength, enlightenment, justice, dignity and grace. And may Mitra, Varuna, Aditi, the seas and rivers, earth and heaven raise us to the heights of grandeur.

## Mandala 1/Sukta 108

### *Indragni Devata, Angirasa Kutsa Rshi*

य॒ इ॒न्द्रा॒ग्नी चि॒त्रत॑मा॒ रथा॑ वाम॒भि वि॒श्वानि॒ भुव॑नानि॒ चष्ट॑ ।  
तना॒ यातं॑ स॒रथं॑ त॒स्थिवांसा॒था साम॑स्य॒ पिब॑तं॒ सुत॑स्य॒ ॥ १ ॥

1. *Ya indrāgnī citratamo ratho vāṁabhi viśvāni bhuvanāni caṣṭe. Tenā yātaṁ saratham tasthi-vāṁsāthā somasya pibatam sutasya.*

Indra and Agni, powers of air and fire, wonderful is the chariot which goes round and shows for you all the places and planets of the world. Come riding therein

and bring us all that is there in the chariot and enjoy the beauty and pleasure of the Lord's creation.

यावदिदं भुवनं विश्वमस्त्युरुव्यचा वरिमता गभीरम ।  
तावाँ अयं पातव सामा अस्त्वरमिन्दाग्नी मनस युवभ्याम ॥ २ ॥

2. *Yāvadidaṁ bhuvanāṁ viśvamstyuruvyacā varimatā gabhīram. Tāvāñ ayaṁ pātave somo astvaramindrāgnī manase yuvabhyām.*

Indra and Agni, lords of the chariot, as far deep and majestic as this world is with its wide expanse and gravity, that far may be the beauty and pleasure of the soma for you to drink to your heart's desire.

चकाथ हि सध्यङ्ङ नाम भदं सधीचीना वृत्रहणा उत  
स्थः । ताविन्दाग्नी सध्यञ्चा निषद्या वृष्णाः सामस्य वृष्णा  
वृषथाम ॥ ३ ॥

3. *Cakrāthe hi sadhryañnāma bhadraṁ sadhrīcīnā vṛtrahaṇā uta sthaḥ. Tāvindrāgnī sadhryañcā niṣadyā vṛṣṇaḥ somasya vṛṣaṇā vṛṣethām.*

Indra and Agni, together you are, together you exist, together you do good and together you break the cloud for rain. Therefore, acting together as ever, bring generous showers of the abundant soma joy of the Lord's creation.

समिद्धष्वग्निष्वानजाना यतस्त्रुचा बहिरु तिस्तिराणा ।  
तीवः सामः परिषिक्तभिर्वागन्दाग्नी सामनसाय यातम ॥ ४ ॥

4. *Samiddheṣvagniṣvānajānā yatasrucā barhiru tastirāṇā. Tivraiḥ somaiḥ parişiktebhirarvā-gendrāgnī saumanasāya yātam.*

The flames of yajna fire are blazing, the ladles are full and raised, the holy seats are spread and occupied in anticipation of Indra and Agni for whom the yajna is organised. And now Indra and Agni, we pray, come and join us with brilliant soma showers for the sake of joy.

यानीन्द्राग्नी चक्रथुर्वीर्याणि यानि रूपाण्युत वृष्यानि ।  
या वां पत्नानि सख्या शिवानि तभिः सामस्य पिबतं  
सुतस्य ॥ ५ ॥

5. *Yānīndrāgnī cakrathurvīryāṇi yāni rūpāṅyuta vṛṣṇyāni. Yā vām patnāni sakhyā śivāni tebhīḥ somasya pibatam sutasya.*

Indra and Agni, whatever great success you have inspired and achieved, whatever forms of abundant generosity you have assumed, whatever ancient and auspicious actions you have performed as friends of humanity, with all these drink of the soma distilled in celebration of your power and glory.

यदब्रवं पथमं वां वृणानां॑ यं सामा असुरना विहव्यः ।  
तां सत्यां श्रद्धामभ्या हि यातमथा सामस्य पिबतं  
सुतस्य ॥ ६ ॥

6. *Yadabravam prathamam vām vṛṇāno'yam samo asurairno vihavyaḥ. Tām satyām śraddhā-mabhyā hi yātamathā somasya pibatam sutasya.*

What I spoke of you first, opting to invoke you in the yajna of science and creation, was true and faithful. And the soma distilled in yajna is worth invoking even by the asuras, those who live merely at the physical level. Come in response to that true and faithful voice of ours and drink of this soma of the joy

distilled.

यदिन्दाग्नी मदथः स्व दुराण यद् ब्रह्मणि राजनि वा यजत्रा ।  
अतः परि' वृषणावा हि यातमथा सामस्य पिबतं  
सुतस्य ॥ ७ ॥

7. *Yadindrāgnī madathaḥ sve duroṇe yad brahmaṇi  
rājani vā yajatrā. Ataḥ pari vṛṣaṇāvā hi  
yātamathā somasya pibataṁ sutasya.*

Indra and Agni, adorable powers of yajna, as you celebrate your power and achievement in your own house and enjoy, or celebrate among the learned and the divines, or the rulers of the nation, the same way, O generous and abundant powers, holy and heroic, come and drink of the soma of your own creation with us.

यदिन्दाग्नी यदुषु तुवशाषु यद् दुह्युष्वनुषु पुरुषु स्थः ।  
अतः परि' वृषणावा हि यातमथा सामस्य पिबतं  
सुतस्य ॥ ८ ॥

8. *Yadindrāgnī yaduṣu turvaśeṣu yad druhyuṣva-  
nuṣu pūruṣu sthaḥ. Ataḥ pari vṛṣaṇāvā hi yāta-  
mathā somasya pibataṁ sutasya.*

Indra and Agni, generous and abundant, holy and heroic, whether you are among the industrious or the victorious, or the malicious, or followers or leaders, from there come and drink of the soma distilled.

यदिन्दाग्नी अवमस्यां पृथिव्यां मध्यमस्यां परमस्यामुत स्थः ।  
अतः परि' वृषणावा हि यातमथा सामस्य पिबतं सुतस्य ॥ ९ ॥

9. *Yadindrāgnī avamasyāṁ pṛthivyāṁ madhyam-  
syāṁ paramasyāmuta sthaḥ. Ataḥ pari vṛṣaṇāvā  
hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, whether you abide in the lower region of the earth, or in the middle region of the sky, or in the highest region of heaven, from there, powers generous and heroic, come and then drink of the soma of joy distilled from the life of existence.

यदिन्दाग्नी परमस्यां पृथिव्यां मध्यमस्यामवमस्यामुत स्थः ।  
अतः परि वृषणावा हि यातमथा सामस्य पिबतं सुतस्य ॥ १० ॥

10. *Yadindrāgnī paramasyām pṛthivyām madhyamasyāmavamasyāmuta sthaḥ. Atah pari vṛṣaṇāvā hi yātamathā somasya pibatam sutasya.*

Indra and Agni, whether you are in the highest regions of the heaven of light, or in the middle region of the skies of wind and lightning, or in the lowest region of the earth, from there come, powers generous and heroic, and then drink of the soma joy of life distilled.

यदिन्दाग्नी दिविष्ठ यत्पृथिव्यां यत्पर्वतष्व षधीष्वप्सु । अतः  
परि वृषणावा हि यातमथा स मस्य पिबतं सुतस्य ॥ ११ ॥

11. *Yadindrāgnī diviṣṭho yat pṛthivyām yat parvateṣvoṣadhīṣvapsu. Atah pari vṛṣaṇāvā hi yātamathā somasya pibatam sutasya.*

Indra and Agni, as you stay in the region of heaven, on the earth, in the mountains and the clouds, in the herbs and in the waters, from there come, powers generous and life-giving, and then drink of the soma of life distilled.

यदिन्दाग्नी उदिता सूयस्य मध्यं दिवः स्वधया मादयथ ।  
अतः परि वृषणावा हि यातमथा सामस्य पिबतं सुतस्य ॥ १२ ॥

12. *Yadindrāgnī uditā sūryasya madhye divaḥ svadhayā mādayethe. Ataḥ pari vṛṣaṇāvā hi yāta-mathā somasya pibataṁ sutasya.*

Indra and Agni, generated of the sun in the midst of heaven, inspire and enlighten with their essential power of energy and food for life. From there, powers generous and brilliant, come and then delight with a drink of soma distilled for you and all.

ए॒व॒न्दा॒ग्नी॒ प॒पि॒वांसा॑ सु॒तस्य॑ वि॒श्व॒स्मभ्यं॑ सं ज॒यतं॑ ध॒नानि॑ ।  
त ॥ मि॒त्रा वरु॑णा मा॒मह॒न्ता॒मदि॒तिः सि॒न्धुः पृ॒थि॒वी उ॒त  
द्याः ॥ १३ ॥

13. *Evendrāgnī papivāṁsā sutasya viśvāsmabhyam saṁ jayataṁ dhanāni. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra and Agni, treasure sources of knowledge, wealth and victory, having drunk of the soma distilled from life and nature may, we pray, win for us all the wealth of the world. May Mitra, Varuna, Aditi, rivers and the seas, earth and heaven bliss this wish and prayer and raise us to the dignity and prosperity of life.

## Mandala 1/Sukta 109

*Indragani Devata, Angirasa Kutsa Rshi*

वि ह्य॒ख्यं॑ म॒नसा॑ व॒स्य इ॒च्छन्दि॒ग्नी ज्ञा॑स उ॒त वा॑ स॒जा॒तान् ।  
नान्या॑ यु॒वत्प॒मति॑र॒स्ति म॒ह्यं स वां॑ धि॒यं वा॒ज॒यन्ती॑-  
मत ॥ १ ॥

1. *Vi hyakhyam manasā vasya icchannindrāgnī jñāsa uta vā sajātān. Nānyā yuvat pramatirasti mahyam sa vām dhiyam vajayantīm atakṣam.*

O Indra and Agni, wishing with heart and soul for better life and wealth I speak to those who know and to my contemporary brethren: Other than you two, none is my protector, none preceptor, none my subject. Thus I improve and refine the worshipful and divine knowledge and understanding about fire and electricity.

अश्रवं हि भूरिदावत्तरा वां विजामातुरुत वा घा स्यालात ।  
अथा सामस्य पर्यती युवभ्यामिन्दाग्नी स्तामं जनयामि  
नव्यम ॥ २ ॥

2. *Aśravam hi bhūridāvattarā vām vijāmāturuta vā ghā syālāt. Athā somasya prayatī yuvabhyām-indrāgnī stomaṁ janayāmi navyam.*

I hear that you are much more rich and munificent in gifts than a son-in-law or a brother-in-law. Hence an offering of soma for you both, a cherished gift of study, whereby I create and present the latest treatise on the energy of fire and electricity.

मा च्छद्म रश्मीरिति नाधमानाः पितृणां शक्तीरनुयच्छमानाः ।  
इन्दाग्निभ्यां कं वृषणा मदन्ति ता ह्यदी धिषणाया  
उपस्थ ॥ ३ ॥

3. *Mā cchedma raśmīrīti nādhamānāḥ pitṛṇām śaktīranuyacchamānāḥ. Indrāgnibhyām kaṁ vṛṣaṇo madanti tā hyadrī dhiṣaṇāyā upasthe.*

“Let us not snap the life-line, keep the light flowing”, praying thus for progress and prosperity, pursuing the tradition of their forefathers’ energy, imbibing the nourishments of the seasons and directing themselves by Indra and Agni, heat and energy of nature’s divinity, the virile and generous children of



humanity live and celebrate life in the magnetic field of intelligence along the perpetual line of piety and continuity.

युवाभ्यां द॒वी धि॒षणा॒ मदा॒यन्दा॒ग्नी॒ साम॑मुश॒ती सु॑नाति ।  
ताव॑श्विना भदहस्ता सुपाणी॒ आ धा॑वतं॒ मधु॑ना पृ॒ङ्क  
म॒प्सु ॥ ४ ॥

4. *Yuvābhyām devī dhiṣaṇā madāyendrāgnī soma-  
muśatī sunoti. Tāvaśvinā bhadrahastā supāṇī  
ā dhāvataṁ madhunā pṛṅktamapsu.*

Indra and Agni, fire and power, with you and for you and for the pleasure and dignity of living does divine intelligence, inspired with love and passion for life, create beauty and power alongwith joy. Come generous handed Ashvins, complementary currents of nature's energy, with honey sweets and join the two, fire and power, with waters in the sky.

यु॒वामि॑न्दा॒ग्नी॒ वसु॑ना वि॒भाग॒ तव॑स्त॒मा शु॒श्रव॑ वृ॒त्रह॑त्य ।  
तावा॑सद्या॒ ब॒हिषि॑ य॒ज्ञ अ॒स्मिन्प॑ च॒षणी॒ माद॑यथां  
सु॒तस्य॑ ॥ ५ ॥

5. *Yuvāmindrāgnī vasuno vibhāge tavastamā  
śuśrava vṛtrahatye. Tāvāsadyā barhiṣi yajñe  
asmin pra carṣaṇī mādayethām sutasya.*

Indra and Agni, lords of energy and fire power, you two I hear are the fastest and strongest in the battle against the clouds of darkness and want and in the creation and distribution of wealth and joy. Come benefactors, both of you, grace the seats of this yajna of science and technology and enjoy the honey-sweets of creation.

प चषणिभ्यः पृतनाहवषु प पृथिव्या रिरिचाथ दिवश्च ।  
प सिन्धुभ्यः प गिरिभ्या महित्वा पन्दाग्री विश्वा भुवना-  
त्यन्या ॥ ६ ॥

6. *Pra carṣaṇibhyaḥ pṛtanāhaveṣu pra pṛthivyā riricāthe divasca. Pra sindhubhyaḥ pra giribhyo mahitvā predrāgnī viśvā bhuvanātyanyā.*

Indra and Agni, universal fire, light and electric energy, by your own power and grandeur, in the battles of existence and evolution, you exceed humanity, earth, heaven, seas, mountains and all other regions of the universe.

आ भरतं शि तं वजबाहू अस्माँ इन्दाग्री अवतं शचीभिः ।  
इम नु त रश्मयः सूर्यस्य यभिः सपित्वं पितरा न आसन ॥ ७ ॥

7. *Ā bharataṁ śikṣataṁ vajrabāhū asmāñ indrāgnī avataṁ śacībhiḥ. Ime nu te raśmayah sūryasya yebhiḥ sapitvaṁ pitaro na āsan.*

Indra and Agni, of strong arms as adamant, come, sustain us, teach us and protect us with your knowledge and actions. And these and those far off are your rays of the sun, both knowledge and nourishment, by which our forefathers blest us with science, knowledge and sustenance.

पुरंदरा शि तं वजहस्तास्माँ इन्दाग्री अवतं भरषु ।  
त त मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ८ ॥

8. *Puraṁdarā śikṣataṁ vajrahastāsmāñ indrāgnī avataṁ bhareṣu. Tanno mitro varuṇo māmahan tāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra and Agni, strong of arms as adamant, breakers of the strongholds of darkness and poverty, we pray, protect us, and advance us in the battles of success in life. And may Mitra, Varuna, Aditi, seas and rivers, earth and heaven support this prayer of ours and raise us to the heights of achievement.

### Mandala 1/Sukta 110

*Rbhus Devata, Angirasa Kutsa Rshi*

त॒तं म॒ अप॒स्तदु॑ ता॒यत॒ पुनः॑ स्वादि॒ष्टा धी॑तिरु॒चथा॑य शस्यत ।  
अ॒यं स॑मु॒द्र इ॒ह वि॒श्वद॑व्यः॒ स्वाहा॑कृतस्य॒ समु॑ तृ॒ष्णुत॑  
ऋ॒भवः॑ ॥ १ ॥

1. *Tataṁ me apastadu tāyate punaḥ svādiṣṭhā dhītirucathāya śasyate. Ayaṁ samudra iha viśvadevyaḥ svāhākṛtasya samu tṛṣṇuta ṛbhavaḥ.*

Wide is my knowledge and action and it continues growing wider and higher. Sweet is my word and wisdom worthy of approval and appreciation in discourse and communication. Deep as the ocean is this world of knowledge, wisdom and dharmic action, divine and adorable, distilled from the voice of Divinity. Come, devotees of knowledge and wisdom and leaders of noble action, and drink of it to your heart's content.

आ॒भा॒ग॒यं॑ प॒ यद्वि॒च्छन्त॑ ए॒त॒नापा॑काः पा॒ञ्चा म॑म॒ क  
चि॑दा॒पयः॑ । सा॒ध॒न्वना॑सश्चरि॒तस्य॑ भू॒मना॑गच्छत॒ सवि॑तु॒-  
दा॒शुषा॑ गृ॒हम॑ ॥ २ ॥

2. *Ābhogayaṁ pra yadicchanta aitenāpākāḥ prāñco mama ke cidāpayah. Saudhanvanā-saścaritasya bhūmanāgacchata saviturdāśuṣo gṛham.*

Saints and sages, living on alms and uncooked vegetables and fruits, men of ancient knowledge and wisdom, realised souls for me, if you wish to taste the joy and ecstasy of life, then, like heroes of the mighty bow, with all your wealth of noble action, come to the house of generous Savita, light and life of the universe.

तत्सविता वा मृतत्वमासुवदगाह्यं यच्छ्वयन्त एतन ।  
त्यं चिच्चमसमसुरस्य भ णमकं सन्तमकृणुता चतुव-  
यम ॥ ३ ॥

3. *Tat savitā vo'mṛtatvamāsu vadagāhyam yacchra-  
vayanta aitana. Tyam ciccamasamasurasya  
bhakṣaṇamekaṁ santamakṛṇutā caturvayam.*

O Saints and sages, when singing in praise of Divinity you reach the house of Savita, lord of light which can never be concealed, then He creates the nectar of bliss for you. And that one measure of holy food, which is held in the sacrificial ladle as water is held in the cloud or soul in the body, He increases fourfold for the living and breathing souls in existence.

विष्टी शमी तरणित्वन वाघता मतासुः सन्ता अमृतत्व-  
मानशुः । साधन्वना ऋभवः सूरच ासः संवत्सर समपृच्यन्त  
धीतिभिः ॥ ४ ॥

4. *Viṣṭvī śamī taraṇitvena vāghato martāsaḥ santo  
amṛtatvamānaśuḥ. Saudhanvanā ṛbhavaḥ  
śūracakṣasaḥ samvatsare samapṛcyanta dhī-  
tibhiḥ.*

People of noble speech and action doing acts of piety with zeal attain freedom from death to immortality of bliss though they are still in the mortal state. Heroes

of the mighty bow, commanding wisdom and dexterity, having universal vision as light of the sun attain perfection by virtue of good actions just in one year.

त्रमिव वि ममुस्तर्जनं एकं पात्रमृभवा जहमानम ।

उपस्तुता उपमं नार्धमाना अमत्येषु श्रव इच्छमानाः ॥ ५ ॥

5. *Kṣetramiva vi mamustejanenam̐ ekaṁ pātramṛbhavo jehamānam. Upastutā upamaṁ nādhamānā amartyeṣu śrava icchamānāḥ.*

The Rbhus, heroes of knowledge, wisdom and expertise of action, approached and solicited for exceptional work, desiring and winning honour and reputation among immortals, with their genius and brilliance measure and cross like a field any body of knowledge effective for one kind of achievement.

आ मनीषामन्तरि तस्य नृभ्यः स्रुचव घृतं जुहवाम विद्वाना ।  
तरणित्वा य पितुरस्य सश्चिर ऋभवा वाजमरुहन्दिवा  
रजः ॥ ६ ॥

6. *Ā maṇīṣāmantarikṣasya ṛbhyaḥ sruceva ghrtaṁ juhavāma vidmanā. Taraṇitvā ye piturasya saścira ṛbhavo vājamaruhan divo rajah.*

For the sake of humanity we dedicate our mind and intelligence and offer it like ghrta in a sacrificial ladle to the Rbhus, inhabitants of the sky, who share its food and energy with their zeal and, with their force and power rise to the regions of heaven.

ऋभुन इन्द्रः शर्वसा नवीयानृभुवाजभिवसुभिवसुददिः ।  
युष्माकं दवा अवसाहनि पिय३ भि तिष्ठम पृत्सुतीरसुन्व-  
ताम ॥ ७ ॥

7. *Ṛbhurna indraḥ śavasā navīyāṅṛbhurvājebhir-vasurbhirvasurdadiḥ. Yuṣmākaṁ devā avasāhani priye'bhi tiṣṭhema pṛtsutīrasunvatām.*

Rbhu, man of science and wonders is Indra for us, always new and fresh with discoveries and inventions. He is ever new and fresh with creation of food and energy and giver of new wealth and power. O spirits and dwellers of the sky, may we with your power and protection in our dearest days win over the force and armies of ungenerous and selfish people.

निश्चमण ऋभवा गामपिंशतु सं वत्सनासृजता मातरं पुनः ।  
साधन्वनासः स्वपस्यया नरा जिवी युवाना पितराकृणा-  
तन ॥ ८ ॥

8. *Nīscarmaṇa ṛbhavo gāmapimśata saṁ vatsenā-srjatā mātaraṁ punaḥ. Saudhanvanāsaḥ svapa-syayā nara jivrī yuvānā pitarākṛṇotana.*

O Rbhus, wondrous scholars of life-science and rejuvenation, rejuvenate and strengthen the skinny cow and recreate her as the mother cow with her calf. Heroes of the mighty bow, leaders of men, with your knowledge and action vitalise the worn out seniors and restore them to their youth.

वाजभिना वाजसातावविङ्क्यूभुमाँ इन्द चित्रमा दषि राधः ।  
त त मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ९ ॥

9. *Vājebhirno vājasātāvavidḍhyaṛbhūmāñ indra citramā darṣi rādhaḥ. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra, lord of power and force, empowered with

the Rbhus, wondrous force of knowledge and power of science, move into the battle of life for us and win us wealth as well as honour. And, we pray, may Mitra, Varuna, Aditi, rivers and the sea, earth and heaven bless and advance this united effort of knowledge, power and the people.

### Mandala 1/Sukta 111

*Rbhus Devata, Angirasa Kutsa Rshi*

त॒न॒थं॑ सु॒वृ॒तं वि॒द्वाना॑प॒सस्त॒ इ॒न्ही॑ इ॒न्द्रवा॒हा वृ॑ष॒ण्वसू॑ ।  
त॒न्पि॑तृ॒भ्यामृ॑भवा॒ युव॒द्वय॑स्त॒ वत्सा॑य॒ मा॒तरं॑ स॒चा॒-  
भु॒वम॑ ॥ १ ॥

1. *Takṣan ratham suvṛtaṁ vidmanāpasastakṣan harī indravāhā vṛṣṇvasū. Takṣan piṭrbhyām ṛbhavo yuvad vayastakṣan vatsāya mātaram sacābhavam.*

Let the Rbhus, with their knowledge and action in the field of science and technology, manufacture a sophisticated multistage chariot for the ride of Indra, lord of wealth and honour and generous giver of showers of prosperity. Let them also creates the horse power for that chariot to carry Indra and the wealth of riches. Let them create new youthful vigour for the ageing parents and seniors and the mother cow for the calf to provide protection for it.

आ॒ना॑ य॒ज्ञाय॑ त॒त॒त॒ ऋ॒भुम॑द्वयः॒ क॒त्व॒ द॒ ता॑य॒ सु॒प॒जाव॑ती॒-  
मि॒षम॑ । य॒था॒ त्या॑म॒ सव॑वीरया॒ वि॒शा॒ त॒ । श॒धाय॑ धा॒स॒था॒  
स्वि॒न्दिय॑म ॥ २ ॥

2. *Ā no yajñāya takṣata ṛbhumadvayaḥ kratve dakṣāya suprajāvatīmiṣam. Yathā kṣayāma sarvavīrayā viśā tannaḥ śardhāya dhāsathā svindriyam.*

O Rbhus, create that youthful and vibrant health and age for our yajna of social order with science and technology which shapes the Rbhus for further advancement, create food and energy for a nation of the brave worthy of noble acts and expertise, and build up that science and wealth for our strength by which we may abide as a heroic nation in peace, security and prosperity.

आ त॒त सा॒त्ति॒म॒स्मभ्य॑मृ॒भवः सा॒त्ति॒ रथा॑य सा॒त्ति॒मव॑त नरः ।  
सा॒त्ति॒ न॒ ज॒त्रीं सं॑ म॒हत॒ वि॒श्वहा॑ जा॒मिम॑जा॒मिं पृ॑त॒नासु॑  
स॒ णि॑म ॥ ३ ॥

3. *Ā takṣata sātīm asmabhyam ṛbhavaḥ sātīm rathāya sātīm arvate naraḥ. Sātīm no jaitrīm sam maheta viśvahā jāmim ajāmim pṛtanāsu sakṣaṇim.*

O Rbhus, leaders of science and commanders of the forces, create and refine the wealth of the nation for us. Create speed and power for the chariot, and strength and speed for movement and transport. Create and heighten our capacity for victory and advancement over the challenging enemy known or unknown, equal or unequal, in the battles of life.

ऋ॒भु णि॑मि॒न्द॒मा हु॑व॒ ऊ॒तय॑ ऋ॒भू॒न्वाजा॑न्म॒रुतः॑ सा॒मपी॑तय ।  
उ॒भा मि॒त्रावरु॑णा नू॒नम॒श्विना॑ त ना॒ हि॒न्वन्तु॑ सा॒तय॑ धि॒य  
जि॒ष ॥ ४ ॥



4. *Ṛbhukṣaṇamindramā huva ūtaya ṛbhūn vājān marutaḥ somapītaye. Ubhā mitrāvaruṇā nūnamaśvinā te no hinvantu sātaye dhiye jiṣe.*

I invoke Indra, lord of glory and master friend of the Rbhus, for protection and progress. I invoke the Rbhus, experts of the art of living and creator of the beauty of life. I invoke these pioneers of intelligence, Vajas, leaders of knowledge and power, and the Maruts, spirits and forces of tempestuous movement forward. I call upon them all for protection, promotion and enjoyment of the beauty, wealth and excitement of life. May Mitra, spirit of love and friendship, Varuna, light of excellence, and surely both the Ashvins, complementary currents of divine energy, inspire and exhilarate us for wealth and dignity, intelligence and passion for victory in the struggle for progress in spiritual evolution.

ऋभुभराय सं शिशातु सातिं समयजिद्वाजा अस्माँ अविष्टु ।  
त ा मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ५ ॥

5. *Ṛbhurbharāya saṁ śiśātu sātīm samaryajidvājo asmāñ aviṣṭu. Tanno mitro varuṇo māmahan-tāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May the Rbhus grant us wealth and victory for total fulfilment. May the victor, Vaja, inspire us with courage and valour. And may Mitra, Varuna, Aditi, the seas and the rivers, earth and heaven bless this resolve and prayer of ours with success.

**Mandala 1/Sukta 112***Dyavaprthivi, Agni, Ashvins Devata, Angirasa Kutsa Rshi*

इळ द्यावापृथिवी पूवचित्तयं ग्रिं घर्मं सुरुचं यामां िष्टयं ।  
याभिभरं कारमंशाय जिन्वथस्ताभिरू षु ऊतिभिरश्विना  
गतम ॥ १ ॥

1. *Īle dyāvāpṛthivī pūrvacittaye'gnim gharman  
surucam yāmaniṣṭaye. Yābhirbhare kāramam-  
sāya jinvathastābhirū ṣu ūtibhiraśvinā gatam.*

In continuation of the earlier yajnas of prayer and production, and moving on further on the same path of desired creation and comfort, I invoke at the outset heaven and earth and Agni, brilliant fire. O Ashvins, complementary currents of nature's energy and teachers and scholars, come forth with those very means of protection and advancement by which you inspire and lead the efficient worker and researcher to play his part in the programmes of progress.

युवादानाय सुभरा असश्चता रथमा तस्थुवचसं न मन्तव ।  
याभिधिया वथः कर्मा िष्टयं ताभिरू षु ऊतिभिरश्विना  
गतम ॥ २ ॥

2. *Yuvordānāya subharā asaścato rathamā tasthur-  
vacasaṁ na mantave. Yābhir-dhi-yo'vathaḥ  
karmanniṣṭaye tābhirū ṣu utibhiraś-vinā gatam.*

Ashvins, teachers and scholars, complementary harbingers of natural wealth, just as creators and producers of food and energy, avoiding idlers and wastours, come to the man of knowledge for advice, so they come to your chariot to sit in for the gift of desired achievement in action. Come forth with those means of

safety and success by which you protect and promote intellectuals and researchers for progress.

युवं तासां दिव्यस्य पशासन विशां यथा अमृतस्य मज्जना ।  
याभिधनुस्वंपि पिन्वथा नरा ताभिरू षु ऊतिभिरश्विना  
गतम ॥ ३ ॥

3. *Yuvaṃ tāsāṃ divyasya praśāsane viśāṃ kṣayatho amṛtasya majmanā. Yābhirhenuma-svaṃ pinvatho narā tābhirū ṣu ūtibhiraśvinā gatam.*

O Ashvins, teachers, scholars and leaders of the nation, harbingers of health and vitality from the sap of nature, who reside in the midst of the socio-economic and educational system of the people and rule and teach by the power of celestial soma and by the grace of the pure and eternal lord of immortality, come and bless us with those means of vitality, safety and protection by which you revitalize the enervated holy speech and education like rejuvenation of the barren cow.

याभिः परिज्मा तनयस्य मज्जना द्विमाता तूषु तरणिवि-  
भूषति । याभिस्त्रिमन्तुरभवद्विच णस्ताभिरू षु ऊतिभि-  
रश्विना गतम ॥ ४ ॥

4. *Yābhiḥ parijmā tanayasya majmanā dvimātā tūrṣu taranirvibhūṣati. Yābhistrimanturabhavad vicakṣaṇastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, complementary forces of natural evolution, teacher and scholar, human forces of social evolution, come with power and grace with those means and powers of protection and progress by which the all-round moving Vayu, wind energy, source of fire and water, blows and shines among the fast moving forces

of nature with the light and grandeur of its extension, the fire, and by which the teacher and scholar shines in society by the merit of his disciple and power of his creative work, and by which the man of knowledge, action and prayer rises to the universal vision of existence.

याभीं रभं निवृतं सितमद्भ्य उद्वन्दनमरयतं स्वदृश ।  
याभिः कण्वं प सिषासन्तमावतं ताभिरू षु ऊतिभिरश्विना  
गतम ॥ ५ ॥

5. *Yābhī rebhaṁ nivṛtaṁ sitamadbhya ud vandanamairayataṁ svaḍṛśe. Yābhiḥ kaṇvaṁ pra siṣāsantamāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, catalytic powers of nature's divinity, analytic scholars of nature, educational and developmental powers of society, come up to us with grace with all those powers and protections by which you support and advance the scholar wholly and exclusively dedicated to worshipful study of nature in the field of water and liquids and see him emerging from the waters for a sight of divinity through success. Come with those protections by which you support the scholar of eminence in his analytical studies of the elements until he comes out successful.

याभिरन्तकं जसमानमारण भुज्युं याभिरव्यथिभिजि-  
जिन्वथुः । याभिः ककन्धुं वय्यं च जिन्वथस्ताभिरू षु  
ऊतिभिरश्विना गतम ॥ ६ ॥

6. *Yābhirantakaṁ jasamānamāraṇe bhujyūṁ yābhiravyathibhirjijnvathuḥ. Yābhiḥ karkandhuṁ vayanā ca jinvathastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scholars of science and medicine, come with all that knowledge, protection and promotions and safety measures by which you develop pain killers, antibiotics, tonics and anesthetics in the battle of life and by which you save, sustain and develop the fetus after conception. Come with all these with grace.

याभिः शुचन्तिं धनसां सुषंसदं तसं घममाम्यावन्तमत्रय ।  
याभिः पृश्निगुं पुरुकुत्समावतं ताभिरू षु ऊतिभिरश्विना  
गतम ॥ ७ ॥

7. *Yābhiḥ śucantim dhanasām suṣaṁsadam taptam gharman omyāvantam atraye. Yābhiḥ pṛśnigum purukutsamāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scholars, teachers and social planners, come with grace with all those modes and means by which you protect and promote the pure hearted creator and distributor of wealth, the noble parliamentarian, brilliant enthusiast, protective warrior, the astronaut and the versatile scholar for the establishment of a social order free from physical, psychological and spiritual ailments.

याभिः शचींभिवृषणा परावृजं पान्धं श्राणं च ऱस एतव  
कृथः । याभिवतिकं गसिताममुञ्चतं ताभिरू षु ऊतिभि-  
रश्विना गतम ॥ ८ ॥

8. *Yābhiḥ śacībhivṛṣaṇā parāvṛjam prāndham śroṇam cakṣasa etave kṛthaḥ. Yābhirvartikām grasitām amuñcataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, powers of nature and humanity, generous and virile, come with grace with all those noble acts of protection and mercy by which you restore the rejected, the blind and the deaf back to their natural health and efficiency to see clearly and walk with confidence, and by which you release the poor bird caught in the falcon's beak.

याभिः सिन्धुं मधुमन्तमसश्चतं वसिष्ठं याभिरजराव-  
जिन्वतम । याभिः कुत्सं श्रुतर्यं नयमावतं ताभिरू षु  
ऊतिभिरश्विना गतम ॥ ९ ॥

9. *Yābhiḥ sindhum madhumantamasaścatam vasi-  
ṣṭham yābhirajarāvajinvatam. Yābhiḥ kutsam  
śrutaryam naryamāvataṁ tābhirū ṣu ūtibhira-  
śvinā gatam.*

Ashvins, scholars of science and leaders of the world, young and unaging, come with all those acts of power and protection by which you cross the sea and make the honey-sweets of rivers to flow, promote the pious scholar of Divinity and arm the warrior with thunder, train the man of information and create the leader of leaders. Come with all those and come with grace.

याभिविष्पलां धनसामथर्व्यं सहस्रमी ह आजवजिन्व-  
तम । याभिवशमश्व्यं पणिमावतं ताभिरू षु ऊतिभिरश्विना  
गतम ॥ १० ॥

10. *Yābhirviṣpalām dhanasāmatharvyam sahasra-  
mīlha ājāvajinvatam. Yābhirvaśamaśvyam  
preṇimāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, ruler and commander of the army,

come with all those acts and powers by which you refresh and promote the defence forces which protect the people, create wealth and remain steady and unshaken in the war of a thousand battles, and by which you raise and maintain an impressive cavalry and armoured corps which is inspired and committed to the nation. Ashvins, come and come with grace.

याभिः सुदानू आशिजाय वृणिज दीघश्रवसु मधु काशा  
अ रत । कृ तीवन्तं स्तातारं याभिरावतं ताभिरू षु  
ऊतिभिरश्विना गतम ॥ ११ ॥

11. *Yābhiḥ sudānū auśijāya vaṇije dīrghaśravase  
madhu kośo akṣarat. Kaṣṭivantaṃ stotāraṃ  
yābhirāvataṃ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, generous and highly creative scholars and leaders of humanity, come with all those acts and policies by which you open the treasure secrets of the wealth of nature and humanity and let flow the streams of water and honey for the children of the learned, the man of commerce and industry, and the masters of knowledge and wide wealth, and by which you protect and promote the devotees of the nation and national prestige who command the loyalty of their supporters. Come soon and come with grace.

याभी रसां गदसादगः पिपिन्वथुरनुश्वं याभी रथमावतं  
जिष । याभिस्त्रिशाक उस्त्रिया उदाजत ताभिरू षु  
ऊतिभिरश्विना गतम ॥ १२ ॥

12. *Yābhī rasāṃ kṣodasodgaḥ pipinvathuranaśvaṃ  
yābhī ratham āvataṃ jiṣe. Yābhistrīśoka usriyā  
udājata tābhirū ṣu ūtibhiraśvinā gatam.*

By feats of irrigation engineering you augment the stream of water with over-flowing rush of floods of water. By feats of automotive engineering you protect and propel the horse-less chariot onward for victory. By electrical engineering, the leader, feeling the want of education, justice and economic well-being throws up the currents of electric energy for development. With all these wonders of science and technology, O Ashvins, scientists and leaders, come with grace and protection for development and progress.

याभिः सूर्यं परियाथः परावति मन्धातारं त्रपत्यष्वावतम ।  
याभिविपं प भरद्वाजमावतं ताभिरू षु ऊतिभिरश्विना  
गतम ॥ १३ ॥

13. *Yābhiḥ sūryam pariyāthaḥ parāvati mandhā-tāraṁ kṣaitrapatyēṣvāvatam. Yābhirvipraṁ pra bharadvājam āvatam tābhirū ṣu ūtibhiraśvinā gatam.*

With the communication by which you go round the sphere of the sun in far off orbit, by which you reach and protect the pious man of thought and action over the dominions, by which you protect and promote the scholar of science and the creator and harbinger of food, energy and speed, with all these gifts of protection and progress, O Ashvins, leaders of science and development, come with grace and bless us.

याभिमहामतिश्चिग्वं कशाजुवं दिवादासं शम्बरहत्य  
आवतम । याभिः पूभिद्य त्रसदस्युमावतं ताभिरू षु  
ऊतिभिरश्विना गतम ॥ १४ ॥



14. *Yābhirmahām atithigvaṁ kaśojuvaṁ divodāsam śambarahatya āvatam. Yābhiḥ pūrbhidye trasadasyum āvatam tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, promoters and leaders of humanity, come with those protections and generousities by which in the most challenging battle of life you protect the great man of liberality, the manager of water resources and the promoter of sunlight and the light of Dharma, and by which you defend and advance the terror-warrior against the strongholds of the evil and the wicked in the struggle of life for light and knowledge.

याभि॒व॒मं वि॒पि॒पान॑मु॒पस्तु॑तं क॒लिं याभि॒वित्त॑जानिं दु॒व॒स्यथः॑ । याभि॒व्य॒श्वमु॑त पृथि॒माव॑तं ताभि॒रू षु ऊ॒तिभि॑र॒श्वि॒ना ग॑तम ॥ १५ ॥

15. *Yābhirvamraṁ vipipānam upastutaṁ kalim yābhirvittajāniṁ duvasyathaḥ. Yābhirvyaśvavuta pṛthim āvatam tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scientists and technologists, come soon and with grace, with those preventives, protectives, curatives and restoratives by which you treat sickness and dehydration, create tonic drinks, protect approved preparations and specialists, and prepare sedatives and pacifiers, by which you protect and honour marriage partners, and by which you launch and protect technological vehicles and genius scholars.

याभि॑नरा श॒यव॑ याभि॒रत्र॑य॒ याभिः॑ पु॒रा मन॑व गा॒तुमी॑षथुः । याभिः॑ शा॒रीरा॑जतं॒ स्यू॑म॒रश्म॑य॒ ताभि॒रू षु ऊ॒तिभि॑र॒श्वि॒ना ग॑तम ॥ १६ ॥

16. *Yābhirnarā śayave yābhiratraye yābhiḥ purā manave gātumīṣathuḥ. Yābhiḥ śārīrājataṃ syūmaraśmaye tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders of humanity, come and bring us those protections and preparations by which you provide peace and security for the common man sleeping in comfort, assure freedom from weakness of body, mind and soul for the man of virtue, elevate the rule of the benevolent ruler to the sunlight of love and justice over the vast earth and wide paths of movement, and shoot arrows of defence for the rule of light, love and justice.

याभिः पठवा जठरस्य मज्मनाग्निनादीदच्चित इन्द्रा अज्म ॥  
याभिः शर्यातमवथा महाधन ताभिरू षु ऊतिभिरश्विना  
गंतम ॥ १७ ॥

17. *Yābhiḥ paṭharvā jaṭharasya majmanāgnirnā-dīdeccita idvo ajmannā. Yābhiḥ śaryātamavatho mahādhanē tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders and protectors of the people, come with the support and protections by which the ruler protects and promotes the teachers and the disciples. Come with the passion and power by which the warrior, inspired like fire lit up and blazing with the holy fuel in the vedi, rages and blazes with valour and rectitude in battle. Come with the defences by which you protect the warrior facing a shower of arrows in the mighty battle for justice and development.

याभिरङ्गिरा मनसा निर्णयथा गुं गच्छथा विव्र गा-  
अणसः । याभिमनुं शूरमिषा समावतंत ताभिरू षु ऊतिभि-  
रश्विना गंतम ॥ १८ ॥

18. *Yābhiraṅgiro manasā nirāṇyatho'graṃ gacchatho vivare goarṇasaḥ. Yābhirmanuṃ śūramiṣā samāvataṃ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders and commanders, come with the support by which you satiate the man of knowledge with peace and joy at heart. Come with the power and speed by which you fly over the paths of stars. Come with the plenty and generosity by which you strengthen the warrior for humanity with food, energy, movement and refreshment. With all these means of support and protection, come and bless us in peace and security.

याभिः पत्नीविमदाय न्यूहथुरा घ वा याभिररुणीरशि तम ।  
याभिः सुदास ऊहथुः सुदव्यं ताभिरू षु ऊतिभिरश्विना  
गतम ॥ १९ ॥

19. *Yābhiḥ patnīrvimadāya nyūhathurā gha vā yābhirarunīraśikṣatam. Yābhiḥ sudāsa ūhathuḥ sudevyaṃ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, generous powers of nature and humanity, teachers and celibates, come with the love and protection by which you bring generous and noble life-partners for young men. Come with the love and knowledge by which you teach bright girls and prepare them for life. Come with that bright and divine knowledge by which you enrich the man of charity and generosity. Come and bless us with all these modes of support and protection.

याभिः शन्ताती भवथा ददाशुष भुज्युं याभिरवथा  
याभिरधिगुम । आम्यावतीं सुभरामृतस्तुभं ताभिरू षु  
ऊतिभिरश्विना गतम ॥ २० ॥

20. *Yābhiḥ śantātī bhavatho dadāśuṣe bhujyurñ yābhiravatho yābhiradhrigum. Omyāvatīm subharāmṛtastubham tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, harbingers of comfort and joy, come with those gifts of support and protection by which you bless the generous man with peace and comfort, by which you protect the man of prosperity and the man of power and honour. Come with that knowledge which bears and brings the wealth of peace and joy and the wealth of truth and right.

याभिः कृशानुमसन दुवस्यथा ज्व याभियूना अवन्त-  
मावन्तम । मधु पियं भरथा यत्सरडभ्यस्ताभिरू षु ऊति-  
भिरश्विना गतम ॥ २१ ॥

21. *Yābhiḥ kṛśānumasane duvasyatho jave yābhiryūno arvantamāvatam. Madhu priyam bhara-tho yat saraḍbhyastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, come with those protections by which you protect the archer in battle, by which you protect the young rider and the horse in the race, by which you bear and bring the favourite honey for the bees. Come with all these and bless us.

याभिनरं गाषुयुधं नृषाह्य त्रस्य साता तनयस्य जिन्वथः ।  
याभी रथाँ अवथा याभिरवतस्ताभिरू षु ऊतिभिरश्विना  
गतम ॥ २२ ॥

22. *Yābhirnaram goṣuyudham nṛṣāhye kṣetrasya sātā tanayasya jinvaṭhaḥ. Yābhī rathāñ avatho yābhirarvatastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, come with those powers and protections by which in the battles of men you exhort the leader bravely fighting for the land and her cows, by which in the battle of the field you protect the children of the nation, and by which you defend the warriors of the chariot. Come with all these protections and bless us.

याभिः कुत्समाजुनयं शतक्रतू प तुवीतिं प च द्भीति-  
मावतम । याभिध्वसन्ति पुरुषन्तिमावतं ताभिरू षु  
ऊतिभिरश्विना गतम ॥ २३ ॥

23. *Yābhiḥ kutsmārjuneyaṁ śatakratū pra turvītiṁ  
pra ca dabhītiṁ āvatam. Yābhirdhvasantiṁ  
puruṣantiṁ āvatam tābhirū ṣu ūtibhiraśvinā  
gatam.*

Ashvins, rulers and commanders, heroes of a hundred acts of war and defence, come with those powers and protections by which you protect the lightning missile, by which you protect the tempestuous warrior terrorizing the enemy, by which you defend and advance the leader who takes on and destroys many hosts of the enemy. Come with these protections and advance us on way to progress.

अप्रस्वतीमश्विना वाचमस्म कृतं ना दस्रा वृषणा मनीषाम ।  
अद्यृत्य वस नि ह्ये वां वृध च ना भवतं वाजसाता ॥ २४ ॥

24. *Apnasvatīm aśvinā vācamasme kṛtaṁ no dasrā  
vṛṣaṇā manīṣām. Adyūtye'vase ni hvaye vām  
vṛdhe ca no bhavataṁ vājasātau.*

Ashvins, complementary divinities of nature and powers of humanity, generous harbingers of showers

of strength and prosperity, give us the holy voice which is creative and effective. Give us the intelligence and wisdom for reflection, imagination and planning. I invoke you for protection and advancement in the sure, clear and honest business of life for light and progress. We take no chances, nor gamble with life, be kind and gracious, lords, be favourable to grant us growth and prosperity in food, energy, success and advancement.

द्युभिर॑क्तुभिः॒ परि॑ पातम॒स्मानरि॑ष्टभिरश्विना॒ साभ॑गभिः ।  
त ॥ मि॒त्रा वरु॑णा॒ मामहन्ता॒मदि॑तिः॒ सिन्धुः॑ पृथि॒वी उ॒त  
द्याः ॥ २५ ॥

25. *Dyubhiraktubhiḥ pari pātam asmānariṣṭebhir-aśvinā saubhagebhiḥ. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauh.*

Ashvins, protect and promote us, we pray, by days and by nights with steady and unobstructed progress, with wealth, grace and good fortune. And may Mitra and Varuna, the sun and shower, Aditi, mother nature, Sindhu, the sea and the rivers, Prithivi, mother earth and Dyau, the light of heaven and currents of spatial energies help, advance and bless this prayer and programme of ours.

## Mandala 1/Sukta 113

*Usha Devata, Angirasa Kutsa Rshi*

इदं श्र॑ष्टं॒ ज्याति॑षां॒ ज्याति॑रागाच्चि॒त्रः प॑कृता अ॒जनि॑ष्ट॒ विभ्वा॑ ।  
यथा॑ प॒सूता॒ सवि॑तुः॒ स॒वायै॑ ए॒वा रा॒त्र्युष॑स॒ यानि॑मारक ॥ १ ॥

1. *Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotirāgāccitraḥ praketo ajaniṣṭa vibhvā . Yathā prasūtā savituḥ savāyaṅ Evā rātryuṣase yonimāraik.*

Here comes this dawn, light of lights, supreme, wonderful, bright and enlightening, rising and expanding. Just as the night comes over for regeneration of the sun, so does it uncover the womb of darkness for the coming of dawn.

रुशद्वत्सा रुशती श्वत्यागादारंगु कृष्णा सदनान्यस्याः ।

समानबन्धू अमृत अनूची द्यावा वर्णी चरत आमिना ॥ २ ॥

2. *Ruśadvatsā ruśatī śvetyāgādāraigu kṛṣṇā sadanānyasyāḥ. Samānabandhū amṛte anūcī dyāvā varṇam carata āmināne.*

The bright dawn comes shining with light, bearing the bright sun new born. The dark night leaves its regions open for the light. Both, like sisters of the same one brother, immortal, assume their own form of light, one bright, the other covered and both come in succession, each retiring and succeeding the other.

समाना अध्वा स्वस्वारनन्तस्तमन्यान्या चरता द्वशिष्ट ।

न मथत न तस्थतुः सुमक् नक्ताषासा समनसा विरूप ॥ ३ ॥

3. *Samāno adhvā svasroranantastamanyānyā carato devaśiṣṭe. Na methate na tasthatuḥ sumeke naktoṣāsā samanasā virūpe.*

One and the same is the path of the two sisters, which is space, endless and infinite, existentially speaking, which they follow one after the other as ordained by the Divine. They neither overlap, nor encroach, nor clash, nor stand still for a moment. Fixed and firm, each on its own, and of harmonious nature are they, although the night and the dawn are of different forms which are apparently contradictory as light and darkness.

भास्वती न॒त्री सू॒नृता॑ना॒मर्चति॑ चि॒त्रा वि दुरा॑ न आवः ।  
पाप्या॒ जग॑द्भ्यु॒ ना रा॒या अ॑ख्यदु॒षा अ॑जीग॒भुव॑नानि॒  
विश्वा॑ ॥ ४ ॥

4. *Bhāsvatī netrī sūnṛtānāmaceti citrā vi duro na āvah. Prārpyā jagadvyu no rāyo akhyaduṣā ajīgarbhuvanāni viśvā.*

Brilliant shines the dawn, leading inspiration and revelation of divinity for spirits of piety. Wonderful and splendid, it opens the doors of intelligence and consciousness. Taking the world over, it reveals the wealth of nature and envelops the worlds of existence in beauty and splendour.

जिह्वा॒शय॑श्च॒ चरि॑तव म॒घान्या॑भा॒गय॑ इ॒ष्टय॑ रा॒य उ॑ त्वम ।  
द॒भं प॑श्यद्भ्य॒ उवि॒या वि॒च । उ॒षा अ॑जीग॒भुव॑नानि॒  
विश्वा॑ ॥ ५ ॥

5. *Jihmaśye caritave maghonyābhogaya iṣṭaye rāya u tvam. Dabhrāṁ paśyadbhya urviyā vicakṣa uṣā ajīgarbhuvanāni viśvā.*

O dawn, lady light of wealth and beauty, inspiring, vast and bright, for the lazy loon oversleeping or the squint eyed one, for moving around, for enjoyment of living, for the attainment of desire and yajna, for the achievement of wealth, for the weak-eyed one, and for the revelation of things on earth, you shine and wake up the worlds of existence into light, beauty and activity, revealing even the tiny things.

त्राय॑ त्वं श्रव॑स त्वं म॒हीया॑ इ॒ष्टय॑ त्वमथ॑मिव त्वमि॒त्य ।  
विस॑दृ॒शा जी॒वि॒ताभि॑प॒च । उ॒षा अ॑जीग॒भुव॑नानि॒  
विश्वा॑ ॥ ६ ॥



6. *Kṣatrāya tvam śravase tvam mahīyā iṣṭaye tvam artham iva tvamityai. Visadrśā jīvitābhipra-cakṣa uṣā ajīgarbhuvanāni viśvā.*

O dawn, for governance and administration of the social order, for food, energy and national prestige, for honour and grandeur, for reaching the desired goal in life, and for the attainment of the various and versatile ways of life, you shine, wake up and envelop the worlds of existence in light and beauty.

एषा दिवा दुहिता पत्यदशि व्युच्छन्ती युवतिः शुकवासाः ।  
विश्वस्यशांना पाथिवस्य वस्व उषा अद्यह सुभग  
व्युच्छ ॥ ७ ॥

7. *Eṣā divo duhitā pratyadarśi vyucchantī yuvatīḥ śukravāsāḥ. Viśvasyeśānā pārthivasya vasva uṣo adyeha subhage vyuccha.*

Dawn, this daughter of heavenly light, appears on the horizon, shining bright, a maiden clothed in light, over-whelming the entire beauty and wealth of the world. O dawn, lady of noble good fortune, come here for us and shine.

परायतीनामन्वति पाथ आयतीनां पथमा शश्वतीनाम ।  
व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं च न बाधयन्ती ॥ ८ ॥

8. *Parāyatīnāmanveti pātha āyatīnāṃ prathamā śaśvatīnām. Vyucchantī jīvamudīrayantyuṣā mṛtaṃ kaṃ cana bodhayantī.*

The dawn follows the path of those that have gone before since eternity. It is the first pioneer of those that would follow for eternity. Shining bright, waking up, inspiring, exciting, even reviving life asleep as dead,

it comes on and shines on.

उषा यद्ग्निसमिधं चकथ वि यदावश्च सा सूर्यस्य ।

यन्मानुषान्य यमाणाँ अजीगस्तद्वेषु चकृष भद्रमप्रः ॥ ९ ॥

9. *Uṣo yadagniṁ samidhe cakartha vi yadāvaścaśasā sūryasya. Yanmānuṣān yakṣyamāṇāñ aḷgastad deveṣu cakṛṣe bhadramapnaḥ.*

O dawn, what you do for lighting of the fire of yajna early morning, what you do to reveal the beauty of the world with the light of the sun, what you do to awake and inspire the devotees of yajna, all that you do is noble action for the divinities of nature and humanity among the divinities.

क्रियात्या यत्समया भवति या व्युषुयाश्च नूनं व्युच्छन ।  
अनु पूर्वाः कृपत वावशाना पदीध्याना जाषमन्याभिरति ॥ १० ॥

10. *Kiyātyā yat samayā bhavāti yā vyūṣuryāśca nūnaṁ vyucchān. Anu pūrvāḥ kṛpate vāvaśānā pradīdhyānā joṣamanyābhireti.*

How long did the dawns last which came and shone earlier? How long would they shine and last which, lovely and brilliant as the earlier ones, remind us of the past ones and brighten up the present around? The dawn would last for ever thus in company with the preceding and the following.

इयुष्टे य पूर्वतरामपश्यन्व्युच्छन्तीमुषसं मत्यासः । अस्माभिरू  
नु पतिच याभूदा त यन्ति य अपरीषु पश्यान् ॥ ११ ॥

11. *Īyuṣṭe ye pūrvatarāmapaśyan vyucchantīm-uṣasaṁ martyāsaḥ. Asmābhirū nu praticakṣyābhūdo te yanti ye aparīṣu paśyān.*

The mortals who saw the bright and blazing dawn saw the light and passed away. By us too the lovely and shining dawn has been seen for the light. And those too who would see the light of life in the dawns that would follow, would go but with the light of life. (Life and light thus go together continuously in succession in the continuum that existence is.)

यावयद द्वेषा ऋतपा ऋतजाः सुम्नावरीं सूनृता इरयन्ती ।  
सुमङ्गलीबिभती द्ववीतिमिहाद्याषः श्रष्टतमा व्युच्छ ॥ १२ ॥

12. *Yāvayad dveṣā ṛtapā ṛtejāḥ sumnāvārī sūnṛtā irayanī. Sumaṅgalīrbibhratī devavītimihā-dyoṣaḥ śreṣṭhatamā vyuccha.*

O Dawn, warding off the jealous, guardian of divine truth and yajna, born of divine truth and cosmic yajna, harbinger of peace and comfort, high-priestess of truth, inspiring and exciting, messenger of felicity, bearing joy and prosperity fit for divinity, arise and come, best and highest of lights, shine, inspire and bless us all with freshness.

शश्वत्पुराषा व्युवास दव्यथा अद्यदं व्यावा म्घानी । अथा  
व्युच्छदुत्तरां अनु द्यूनजरामृतां चरति स्वधाभिः ॥ १३ ॥

13. *Śaśvat puroṣā vyuvāsa devyatho adyedaṁ vyāvo maghonī. Atho vyucchāduttarāṅ anu dyūna-jarāmṛtā carati svadhābhiḥ.*

The bright dawn, ancient and eternal, shines since eternity. Bright and generous mistress of wealth, lights up this world this day and then brightens up the days following till eternity. Unaging and immortal, the dawn moves on and on with its own divine powers and

gifts of generosity.

व्य॑ञ्जिभि॒दिव आ॒ता॒स्वद्या॒दप॑ कृ॒ष्णां नि॒णिजं॑ द॒व्यावः॑ ।  
प॒बा॒धय॑न्त्य॒रू॒णभि॒रश्व॑रा॒षा या॒ति सु॒युजा॒ रथे॑न ॥ १४ ॥

14. *Vyañjibhirdiva ātāsvadyaudapa kṛṣṇāṃ nirṇijam devyāvah. Prabodhayantyaruṇe-bhiraśvairoṣā yāti suyujā rathena.*

With her soothing celebrities, shining from heaven across the quarters of space, the bright dawn dispels the darkness of night and adorns and reveals the beauty of the world. Waking up the sleeping humanity she comes in the early morning by the celestial car of luxurious light drawn by the glorious sunbeams of fiery speed and splendour.

आ॒वह॑न्ती॒ पाष्या॒ वाया॑णि॒ चि॒त्रं क॑तुं कृ॒णु॒त च॑कि॒ताना॑ ।  
इ॒युषी॑णामु॒प॒मा श॑श्व॒तीनां॑ वि॒भाती॑नां प॒थ॒माषा॑  
व्य॑श्व॒त ॥ १५ ॥

15. *Āvahantī poṣyā vāryāṇi citraṃ ketuṃ kṛṇute cekitānā. Iyūṣīṇāmupamā śaśvatīnām vibhātīnām prathamoṣā vyaśvait.*

Bearing and bringing choice nourishments for body, mind and soul, waking those who sleep, lighting the dark, the dawn creates wonderful brilliance. Following upon the heels of the by-gones, first shining of the succeeding lights, measure of the eternal recurrent lights of the dawn, she goes on by her chariot of light drawn not by horses but by sunbeams.

उदी॑र्ध्वं जी॒वा अ॒सु॒न् आ॒गा॒दप॑ पा॒गा॒त्तम् आ॑ ज्या॒तिर॑रति ।  
आ॒र॒क्प॒न्थां॑ या॒तव॑ सू॒याया॑र्ग॒न्म॒ यत्र॑ प॒तिर॑न्त॒ आयुः॑ ॥ १६ ॥

16. *Udīrdhvam̐ jīvo asurna āgādapa prāgāt tama ā jyotireti. Āraik panthām̐ yātave sūryāyāganma yatra pratiranta āyuh.*

Awake ye all who sleep, arise ye all who wake, life has come, and the energy of life-prana flows for all. Darkness is gone. Light has come, having cleared the path for the sun to rise and move. Let us reach there, enjoy life and elevate life and ourselves.

स्यूमना वाच उदियति वह्निः स्तवाना र्भ उषसा विभातीः ।  
अद्या तदुच्छ गृणत मघान्यस्म आयुनि दिदीहि पजावत ॥ १७ ॥

17. *Syūmanā vāca udiyarti vahniḥ stavāno rebha uṣaso vibhātīḥ. Adyā taduccha grṇate maghonyasme āyurni didīhi prajāvat.*

The admirer, poet of fiery imagination, sings inspiring songs in praise of brilliant dawn. O Dawn, lady of light and harbinger of wealth, shine for the worshipper and give him the light. And give us the health and age blest with progeny.

या गामतीरुषसुः सववीरा व्युच्छन्ति दाशुष मत्याय ।  
वायारिव सूनृतानामुदक ता अश्वदा अश्वत्साम-  
सुत्वा ॥ १८ ॥

18. *Yā gomāṭīruṣasaḥ sarvavīrā vyucchanti dāśuṣe martyāya. Vāyoriva sūnṛtānāmudarke tā aśvadā aśnavat somasutvā.*

Bright are the dawns, rich in sunbeams and wealth of cows, creators and inspirers of all the brave on earth. Generous are they for the man who gives and sacrifices, giver of horses fast as sunbeams. And when men of truth and law meditate on them, then, flying as

the wind, they come and bless the man who performs the soma-yajna of creative joy for life.

माता द्वानामदितरनीकं यज्ञस्य कतुर्बृहती वि भाहि ।  
पशस्तिकृद ब्रह्मण ना व्युच्छा ना जन जनय विश्व-  
वार ॥ १९ ॥

19. *Mātā devānām aditeranīkaṁ yajñasya keturbṛhaṭī vi bhāhi. Praśastikṛd brahmaṇe no vyucchā no jane janaya viśvavāre.*

Creative power of Divinity, image of Eternity, fire of the cosmic yajna of creation and evolution, shine brilliant over the vast spaces. Light adorable, shine and let us shine for the service of Divinity. Universal giver of bliss, elevate us to the heights where we belong.

यच्चित्रमप्र उषसा वहन्तीजानाय शशमानाय भुदम । त मा  
मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ २० ॥

20. *Yaccitramapna uṣaso vahantījānāya śaśamānāya bhudram. Tanno mitro varuṇo māmahan-tām aditiḥ sindhuḥ pṛthivī uta dyauh.*

Whatever creation and wonderful inspiration the dawns, lady lights of divinity, bear and bring for the zealous yajaka, may Mitra, universal friend of life, Varuna, lord of eternal peace and justice, Aditi, mother nature, the rivers and the sea, the earth, the sky and the light of heaven expand and elevate for humanity.

## Mandala 1/Sukta 114

### *Rudra Devata, Angirasa Kutsa Rshi*

इ॒मा रु॒दाय॑ त॒वसं॑ क॒प॒दि॒नं॑ ।॒यद्वी॑रा॒य प॒ भ॑राम॒ह म॒तीः ।  
यथा॑ श॒मस॑द॒ द्वि॒प॒द॒ च॒तु॑ष्प॒द॒ वि॒श्वं॑ पु॒ष्टं॑ गा॒मं अ॒स्मि ।  
ना॒तु॒रम॑ ॥ १ ॥

1. *Imā rudrāya tavase kapardine kṣayadvīrāya pra bharāmahe matīḥ. Yathā śamasad dvipade catuspade viśvaṁ puṣṭaṁ grāme asminnanā-turam.*

We offer these songs of prayer and adoration to Rudra, omnipotent lord of mercy and justice, father and protector of the brave, for the sake of the brahmachari student of the Rudra order so that all may be peace and joy among the humans and animals and all life on earth and the environment be healthy and happy in this settlement, this world and the universe.

मृ॒ळा ना॑ रु॒दा॒त ना॒ म॒य॑स्कृ॒धि ।॒यद्वी॑रा॒य न॑म॒सा वि॒धम॑ त ।  
य॒च्छं॑ च॒ या॒श्च॒ म॒नु॑रा॒य॒ज पि॒ता त॑द॒श्या॑म॒ तव॑ रु॒द्  
प॒णी॑तिषु ॥ २ ॥

2. *Mṛḷā no rudrota no mayaskṛdhi kṣayadvīrāya nāmasā vidhema te. Yacchaṁ ca yośca manurāyaja pitā tadaśyāma tava rudra praṇītiṣu.*

Rudra, be kind to us, be good and give us peace, comfort and good health. We do homage to you, leader and protector of the brave, with oblations and salutations. The peace and freedom which Manu, father guardian of humanity, procured and secured for us, may we, we pray, attain under your kind guidance and discipline.

अश्याम त सुमतिं देवयज्यया । यद्वीरस्य तव रुद मीढवः ।  
सुम्नाया द्विशा अस्माकमा चरारिष्टवीरा जुहवाम त  
हविः ॥ ३ ॥

3. *Aśyāma te sumatiṁ devayajyayā kṣayadvīrasya tava rudra mīḍvaḥ. Sumnāyannid viśo asmākamā carāriṣṭavīrā juhavāma te haviḥ.*

Rudra, good and generous, protector of the brave, may we attain the favour of your wisdom and advice by worship and homage to you. With our heroes of the nation unhurt and protected, we offer gifts of oblations and homage to you. Come, we pray, be kind and gracious to our people.

त्वषं वयं रुदं यज्ञसाधं वद्धुं क्विमवसु नि ह्वयामह ।  
आरु अस्मद्व्यं हळा अस्यतु सुमतिमिद्वयमस्या वृणीमह ॥ ४ ॥

4. *Tveṣaṁ vayaṁ rudraṁ yajñasādhaṁ vaṅkuṁ kavimavase ni hvayāmahe. Are asmad daivyaṁ heḷo asyatu sumatimid vayamasyā vṛṇīmahe.*

For our protection and guidance we invoke Rudra, blazing brilliant, destroyer of enemies, giver of success in the yajnic projects of life, lord of instant motion and action, and seer of universal vision. May He ward off all furies of nature from us. We choose and pray for His vision and wisdom for our conduct in life.

दिवा वराहमरुषं कपदिनं त्वषं रूपं नमसा नि ह्वयामह ।  
हस्तु बिभ्रद्भृजा वार्याणि शम वम च्छुदिरस्मभ्यं यंसत ॥ ५ ॥

5. *Divo varāhamaruṣaṁ kapardinaṁ tveṣaṁ rūpaṁ namasā ni hvayāmahe. Haste bibhrad bheṣajā vāryāṇi śarma varma cchardirasmabhyaṁ yaṁsat.*



With offerings of food and salutations we invoke Rudra from the regions of light, generous as a cloud, brilliant, master controller of the gambler's dice and blazing magnificent of form. May he come bearing in hand the choicest herbs for medicine and bless us with gifts of a peaceful happy home, protective armour, and preventive and deterrent arms and armaments.

इदं पित्र मरुतामुच्यत वचः स्वादाः स्वादीया रुदाय वधनम ।  
रास्वा च ना अमृत मत्भार्जनं त्मन ताकाय तनयाय  
मृळ ॥ ६ ॥

6. *Idaṁ pitre marutāmucyate vacaḥ svādoḥ svādīyo rudrāya vardhanam. Rāsvā ca no amṛta marta-bhojanam tmane tokāya tanayāya mṛḷa.*

This exhilarating song of homage, holiest of holies, is offered in honour of Rudra, father and protector of the Maruts, heroes of the nation. Lord of immortality, give us the best nourishing food for the mortals, sweetest of sweets, for our body, mind and soul, for our children and for our youth. Lord, be kind and gracious to bless us.

मा ना महान्तमुत मा ना अभकं मा न उ न्तमुत मा न  
उत्तम । मा ना वधीः पितरं मात मातरं मा नः प्रियास्तन्वा  
रुद रीरिषः ॥ ७ ॥

7. *Mā no mahāntamuta mā no arbhakam mā na ukṣantamuta mā na ukṣitam. Mā no vadhīḥ pītarāṁ mota mātaraṁ mā naḥ priyāstanvo rudra rīriṣaḥ.*

Rudra, lord of mercy and justice, frustrate not our great men, saints and scholars, and our seniors. Strike not our children. Slay-not our youth. Kill not the

fetus in the womb. Kill not our father, nor our mother. Hurt not our lovely bodies, nor hurt our beloved wives.

मा नस्ताक तनय मा न आया मा ना गाषु मा ना अश्वेषु  
रीरिषः । वीरान्मा ना रुद्र भामिता वधीहविष्मन्तः सदमित्त्वा  
हवामह ॥ ८ ॥

8. *Mā nastoke tanaye mā na āyau mā no goṣu mā no aśveṣu rīriṣaḥ. Virān mā no rudra bhāmito vadhīrhaviṣmantaḥ sadamit tvā havāmahe.*

Rudra, lord eternal of mercy and justice, strike not our baby, nor our child. Snap not our life short. Kill not our cows, nor horses. If ever you feel angry for our trespasses, forgive, we pray, strike not our brave. With our hands raised in prayer with holy offerings, we always invoke you and pray for kindness and grace.

उप त स्तामान्पशुपा इवाकरं रास्वा पितमरुतां सुम्नस्म ।  
भद्रा हि त सुमतिमृळयत्तमाथा वयमव इत्त वृणीमह ॥ ९ ॥

9. *Upa te stomān paśupā ivākaraṁ rāsva pitarmarutāṁ sumnamasme. Bhadrā hi te sumatirmṛṣayattamāthā vayamava it te vṛṇīmahe.*

I bring these songs of praise in homage to you, father and protector of the brave Maruts, heroes of nature and humanity, just as a shepherd brings milk and curds to offer to his master. Lord, we pray, give us peace and joy. Blissful is the vision of Divinity, most beatific. Therefore we choose to pray for your protection and guidance, only that and none else's.

आर त गाघ्नमुत पूरुषघ्नं । यद्वीर सुम्नस्म त अस्तु । मृळा  
च ना अधि च बूहि द्रवाधा च नः शम यच्छ द्विबहाः ॥ १० ॥

10. *Āre te goghnamuta pūruṣaghnaṁ kṣayadvīra  
sumnamasme te astu. Mṛṣā ca no adhi ca brūhi  
devādhā ca naḥ śarma yaccha dvibarhāḥ.*

Lord protector and shelter of the brave, let the butcher of cows and murderer of men be off by your protection and grace. May the peace and joy of your blessings be for us. Be kind and gracious to us. Speak to us in the heart from above. Lord of the world of here and after, give us peace and joy on earth, and the ultimate freedom after.

अवाचाम् नमा अस्मा अवस्यवः शृणातु ना हवं रुदा  
मरुत्वान । त ा मित्रा वरुणा मामहन्तामदितिः सिन्धुः  
पृथिवी उत द्याः ॥ ११ ॥

11. *Avocāma namo asmā avasyavaḥ śṛṇotu no havam  
rudro marutvān. Tanno mitro varuṇo māmahan-  
tantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Seekers of protection and bliss, let us sing in praise of the Lord. May Rudra, omniscient lord omnipotent, listen to our call and prayer. And may Mitra, Varuna, Aditi, the sea and rivers, the earth and heaven raise and sublimate our word of salutation and prayer to the divine presence. (The word is Namaste.)

## Mandala 1/Sukta 115

*Surya Devata, Angirasa Kutsa Rshi*

चित्रं द्वानामुदगादनीकं च ऽमित्रस्य वरुणस्याग्रः ।  
आपा द्यावापृथिवी अन्तरि ऽ सूय आत्मा जगतस्त-  
स्थुषश्च ॥ १ ॥

1. *Citraṁ devānām udgād anīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Āprā dyāvāpṛthivī antarikṣaṁ sūrya ātmā jagatastasthuṣāśca.*

Lo! there rises the sun, wonderful image of Divinity, the very eye of Mitra, heaven, the soothing cool of Varuna, the waters, and the beauty of the moon. It pervades and fills the heaven and earth and the middle regions of the sky. It is indeed the very soul of the moving and the unmoving world.

सूया' द्रवीमुषसं राचमानां मया न याषामभ्यति पश्चात् ।

यत्रा नरा दव्यन्ता युगानि वितन्वत् पति भ्दाय भ्दम ॥ २ ॥

2. *Sūryo devīmuṣasaṁ rocamānāṁ maryo na yoṣāṁ abhyeti paścāt. Yatrā naro devayanto yugāni vitanvate prati bhadrāya bhadram.*

The sun follows the brilliant and beautiful dawn just like a youthful lover who pursues his beloved. And therein, with reference to that, the leading astronomers of the stars extend their noble vision for the calculation of ages for the good of humanity.

भ्दा अश्वा हरितः सूयस्य चित्रा एतग्वा अनुमाद्यासः ।

नमस्यन्ता दिव आ पृष्ठमस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥ ३ ॥

3. *Bhadrā aśvā haritaḥ sūryasya citrā etagvā anumādyāsaḥ. Namasyanto diva ā pṛṣṭhamas-thuḥ pari dyāvāpṛthivī yanti sadyaḥ.*

The blissful rays of the sun, reddish, various and wondrous, exhilarating, invigorating overspread the expanse of heaven and constantly go over the regions

of space across the sky and the earth.

तत्सूर्यस्य दवृत्त्वं तन्महित्वं मध्या कताविततं सं जभार ।  
यददयुक्त हरितः सधस्थादादात्री वासस्तनुत सिमस्म ॥ ४ ॥

4. *Tat sūryasya devatvaṃ tanmahitvaṃ madhyā kartorvitataṃ saṃ jabhāra. Yadedayukta haritaḥ sadhasthādādrātrī vāsastanute simasmai.*

That Lord of the universe, Omnipotent Light of creation, is the Sun, Savita, who holds and sustains the light and grandeur of the sun pervading in the world of action. And it is He who withdraws and folds up the same divinity and grandeur of the sun. And when the Lord withdraws the light of the sun, then the Night of Pralaya absorbs everything of existence into her fold of darkness. (This is the story of the eternal round of evolution and involution of the universe.)

When the sun, in the daily round of day-light and darkness at night, collects the rays of light from down below then the night spreads her cover of darkness over all. (This is the story of the daily round of the day-night cycle.)

तन्मित्रस्य वरुणस्याभिच । सूया' रूपं कृणुत द्यारुपस्थ ।  
अनन्तमन्यदुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥ ५ ॥

5. *Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṃ kṛṇute dyorupasthe. Anantamanyad ruśadasya pājah kṛṣṇamanyaddharitaḥ saṃ bharanti.*

The Eternal Lord, in order that Mitra and Varuna, day and night, be seen, creates light and shade and form. And so, the sun, which is light incarnate, in the close space of heaven, shows the forms of things. Endless,

different and blazing is its power of one sort, while the shade of darkness is another, which the rays of the sun bear in the quarters of space.

अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात ।  
त त मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ६ ॥

6. *Adyā devā uditā sūryasya nirāṅhasaḥ pipṛtā niravadyāt. Tanno mitro varuṇo māmahantām-aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

O powers divine and vitalities of nature born of the rising sun, pure and immaculate, save us to-day from whatever is sinful and despicable. And may the day and night, the wide space, the rivers and the sea, the earth and the heavens of light, we pray, bless us to rise in our hopes and endeavours.

### Mandala 1/Sukta 116

*Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi*

नासत्याभ्यां बहिरिव प वृञ्ज स्तामँ इयम्यभियव वातः ।  
यावभगाय विमदाय जायां सनाजुवा न्यूहतू रथेन ॥ १ ॥

1. *Nāsatyābhyām barhiriva pra vṛñje stomāñ iyarmyabhriyeva vātaḥ. Yāvarbhagāya vimadāya jāyām senājuvā nyūhatū rathena.*

Just as the priest selects and plucks sacred grass and spreads it over and around the vedi in celebration, and just as the winds move the vapour laden cloud across the sky, so do I select words of appreciation for the Ashvins, scientist and technologist, sincere and true, compose them into songs of praise and air them over

the skies, for the Ashvins, who fly troops of the army by a carrier plane over the mountains like friends flying a damsel for the youthful sober lover.

वीळुपत्माभिराशुहर्मभिवा दवानां वा जूतिभिः शाशदाना ।  
तदासभा नासत्या सहस्रमाजा यमस्य पधनं जिगाय ॥ २ ॥

2. *Vīḷupatmabhirāśuhemabhirvā devānām vā jūtibhiḥ śāśadānā. Tad rāsabho nāsatyā sahasramājā yamasya pradhane jigāya.*

Ashvins, ever sincere and true, flying by the wings of powerful birds, fast at the speed of clouds, by the tempests of wind and fire splitting the currents of winds, eminent scholars and aeronauts, the power applied, controlled and directed in your chariot would win victories in a thousand battles of wealth against the deadly enemy.

तुगा ह भुज्युमश्विनादमघ रयिं न कश्चिन्ममृवाँ अवाहाः ।  
तमूहथुनाभिरात्मन्वतीभिरन्तरि ऽपुद्भिरपादकाभिः ॥ ३ ॥

3. *Tugro ha bhujyum aśvinodameghe rayim na kaścin-mamṛvāñ avāhāḥ. Tam ūhathur-nau-bhir-ātmanvatībhir-antarikṣapruḍbhir-apoda-kābhiḥ.*

Ashvins, commanders forceful as wind and lightning, if a great ruler and governor launches a fighter and pioneer beneficiary of the nation on the bottomless sea but then abandons hope like a dying man giving up his wealth of a life-time, you rescue him by self-driven, waterproof, flying boats.

तिस्रः ऽपस्त्रिरहातिवज्जिनासत्या भुज्युमूहथुः पतङ्गः ।  
समुदस्य धन्व ऽदस्य पार त्रिभी रथः शतपद्भिः षळश्वः ॥ ४ ॥

4. *Tisraḥ kṣapas-trir-ahātivrajadbhir-nāsatyā bhujoyum-ūhathuḥ pataṅgaiḥ. Samudrasya dhanvannādrasya pāre tribhī rathāi śatapadbhiḥ śalaśvaiḥ.*

Ashvins, undeviating from truth and reality, you carry the ruler beneficiary across the unfathomable ocean and over the desert three-nights and three days non-stop by three flying chariots fitted with hundred wheels and six engines.

अनारम्भण तदवीरयथामनास्थान अंगभण समुद ।  
यदश्विना ऊहथुभुज्युमस्तं शतारित्रां नावमातस्थि-  
वांसम ॥ ५ ॥

5. *Anārambhaṇe tad-avīrayethām-anāsthāne agrabhāṇe samudre. Yad-aśvinā ūhathur bhujoyum-astam śatāritrām nāvam-ātasthivāmsam.*

Ashvins, scholars dedicated to truth and humanity, in the ocean of space where there is no beginning and no end, where there is no foothold and nothing to hold with hand, you carry the man of earthly enjoyment riding the carrier-boat worked with a hundred propellers to his haven of rest where there is no want, no pain, nothing beyond desire. That is great, heroic!

यमश्विना ददथुः श्वतमश्वमघाश्वाय शश्वदित्स्वस्ति ।  
तद्वां दात्रं महि कीर्तन्यं भूत्यद्वा वाजी सदमिद्धव्या  
अयः ॥ ६ ॥

6. *Yamaśvinā dadathuḥ śvetamaśvamaghāśvāya śaśvadit svasti. Tad vām dātram mahi kīrtenyam bhūt paidvo vājī sadamiddhavyo aryaḥ.*

Ashvins, experts of velocity and motion, the



brilliant white solar car which you provide for the adventurous traveller is all-time auspicious. That gift of yours is great, admirable all over the earth. The super-fast car is of undiminishing value and adorable in the economic world of business and industry.

युवं नरा स्तुवत पज्रियाय कृ तीवत अरदतं पुरंन्धिम ।  
 कारातराच्छफादश्वस्य वृष्णः शतं कुम्भां असिञ्चतं  
 सुरायाः ॥ ७ ॥

7. *Yuvaṁ narā stuvate pajriyāya kakṣīvate aradataṁ purāṁdhim. Kārotarāc-chaphād-aśvasya vṛṣṇaḥ śataṁ kumbhāñ asiñcataṁ surāyāḥ.*

Ashvins, leading teacher and scholar of herbal science, you reward the faithful disciple of pious discipline ever ready in harness with exceptional knowledge and insight into the science and technology of restorative nectar by which you can fill a hundred jars of drink from one horse-hoof measure of virile essence distilled through the filter.

हिमनाग्निं घंसमवारयथां पितुमतीमूजमस्मा अधत्तम ।  
 ऋबीस अत्रिमश्विनावनीतमुनिन्यथुः सवगणं स्वस्ति ॥ ८ ॥

8. *Himenāgniṁ ghraṁsam-avārayethāṁ pitumatīm-ūrjam-asmā adhattam. Ṛbīse atrim- aśvināvanītam-unninyathuḥ sarvagaṇaṁ svasti.*

Ashvins, scholars of heat and energy, fight out fire and heat with ice and cool, and bear edible energy concentrate for us. Pull out the man fallen into the earth's womb of fire and despondency and free him and his community from physical, mental and spiritual suffering for their common good.

पराव॒तं ना॑सत्यानुदथामुच्चाबु॒ध्नं च॑कथुजिह्वबारम ।

ए॒त् पा॒पा न पा॒यना॑य रा॒य स॒हस्रा॑य॒ तृष्य॑त् गा॒तम॑स्य ॥ ९ ॥

9. *Parāvataṁ nāsatyā nudethām-uccābudhnaṁ cakrathurjihmavāram. Kṣarannāpo na pāyanāya rāye sahasrāya tṛṣyate gotamasya.*

Ashvins, high-priests of nature and truth, lite up the waters from the bottom at the lowest level, raise it to a higher level by oblique channels, and let the streams flow for drink for a thousand people, and for the scholar and the administrator, to quench their thirst and for the production of wealth.

जु॒जुरु॑षा नासत्या॒त् व॒विं पा॑मुञ्चतं द्वा॒पिमि॑व॒ च्यवा॑नात् ।  
पा॒तिर॑तं ज॒हित॑स्यायु॒द॒स्त्रादि॑त्पतिमकृणुतं क॒नीना॑म् ॥ १० ॥

10. *Jujuruṣo nāsatyota vavriṁ prāmuñcataṁ drāpimiva cyavānāt. Prātirataṁ jahitasyāyurdasrādit patimakṛṇutaṁ kanīnām.*

Ashvins, recuperative powers of nature, masters of medicine and psychiatrists, you free the ageing man from wrinkled skin, remove fear complex from the escapist running away from life, give a new lease of life to the depressed heading to suicide, and mature adolescent girls to grow and match with the right husband in marriage.

तद्वां नरा॒ शंस्यं॑ राध्यं चाभिष्टि॒म ग॑सत्या॒ वरू॑थम् ।

यद्वि॒द्वांसा॑ नि॒धिमि॑वाप॒गू ह॒मुद्द॑श॒तादू॒पथु॑वन्दनाय ॥ ११ ॥

11. *Tad vāṁ narā śaṁsyaṁ rādhyam cābhiṣṭimannāsatyā varūtham. Yad vidvāṁsā nidhimivāpagūḷhamud darśatādūpathurvandanāya.*

Ashvins, leading lights of humanity dedicated to truth and reality, the protective and promotive work you do is appreciable, adorable and blissfully desirable. Leaders of knowledge and secrets of nature, it is so far hidden from view like an underground treasure. Let it come forth so that all may see and admire and do you the honour you deserve.

तद्वां नरा स॒नय॑ दंस॒ उ॒गमा॑विष्कृ॒णामि॑ तन्य॒तुन॑ वृष्टि॒म ।  
द॒ध्यङ्ङ॒ह॒ यन्म॑ध्वा॒थव॑णा वा॒मश्व॑स्य शी॒ष्णा प॑ यदीमु॒-  
वाच॑ ॥ १२ ॥

12. *Tad vām narā sanaye daṁsa ugramāviṣkṛṇomi tanyaturna vṛṣṭim. Dadhyaṅ ha yanmadhvā-tharvaṇo vā maśvasya śīrṣṇā pra yadīmuvāca.*

Ashvins, leaders of men in knowledge and action, that marvellous work of yours in the interest of social good, I explain and proclaim in detail like thunder and lightning raining showers from the cloud, work and knowledge sweet as honey which the man of love and reverence, Dadhyang, child and disciple of the sober sage of non-violence, Atharvan, taught you from his mind inspired with wisdom and passion for superfast action in the form of a full treatise on the subject.

अजा॑हवी॒ णस॑त्या क॒रा वां म॒ह॒ याम॑न्पुरु॒भुजा॑ पुर॒न्धिः ।  
श्रु॒तं तच्छा॑सु॒रिव॑ वधि॒म॒त्या॒ हिर॑ण्यहस्तमश्विनावद॒-  
त्तम॑ ॥ १३ ॥

13. *Ajohavīnnāsatyā karā vām mahe yāman purubhujā purandhiḥ. Śrutam tacchāsuriva vadhri-matyā hiraṇyahastam-aśvināvadattam.*

Ashvins, lovers of truth and reality, munificent

powers of action and knowledge, liberal givers of joy and prosperity for all, let the woman of noble intelligence invite you for the sake of abundant peace and prosperity, listen to her invocation as a commandment of the world Ruler, and give the fortunate woman that superior knowledge which showers the joys of life with golden hands of generosity.

आ॒स्न वृ॒कस्य॒ वति॑काम॒भीक॒यु॒वं न॒रा नास॒त्यामु॒मुक्त॑म ।  
उ॒ता क॒विं पु॒रुभु॒जा यु॒वं ह॒ कृ॒पमा॑णम॒कृ॒णु॒तं वि॒च ॥ १४ ॥

14. *Āsno vṛkasya vartikāmbhīke yuvaṁ narā nāsatyā mumuktam. Uto kavim purubhujā yuvaṁ ha kṛpamāṇam-akṛṇutaṁ vicakṣe.*

Ashvins, defenders of truth, light and justice, leaders of humanity and creators of peace and prosperity for all, in the human search for progress and enlightenment, you save the poor bird from the devourer's mouth, and give the poet a compassionate heart for a comprehensive vision of life.

च॒रि॒त्रं हि॒ वरि॒वाच्छ॑दि॒ प॒णमा॒जा ख॒लस्य॒ परि॑त॒कम्या॒याम ।  
स॒द्या ज॒ङ्घा॒मार्य॑सीं वि॒श॒पला॒य॒ धनं॑ हि॒त स॒त॒व॒ प॒त्य॒ध॒-  
त्त॑म ॥ १५ ॥

15. *Caritraṁ hi verivācchedi paṇamājā khelasya paritakmyāyām. Sadyo jaṅghāmāyasīm viśpalāyai dhane hite sartave pratyadhattam.*

Ashvins, when the battle is raging for the defence and sustenance of the people but the issue is wavering in the night of uncertainty, you instantly take to the armour of steel for advance, strike and break down the enemy's force as you cut off the wing of a bird.

श॒तं म॒षान्वृ॒क्यं च॒ । दान॒मृ॒जाश्वं॑ तं पि॒तान्धं॑ च॒कार॒ । तस्मा॑  
अ॒ णि॒ नास॑त्या वि॒च । आ॒धत्तं॑ द॒स्रा भि॑षजाव॒न॒वन॒ ॥ १६ ॥

16. *Śataṁ meṣān vṛkya cakṣadānam-rjṛāśvaṁ taṁ  
pitāndhaṁ cakāra. Tasmā akṣi nāsatyā vicakṣa  
Ādhattam dasrā bhiṣajāvanarvan.*

If a person were to sacrifice a hundred generous and creative contenders, meshas, for the pleasure of a wolfish thief and his wife, even though such a person were otherwise very intelligent and dynamic, the fatherly ruler should throw him into the darkness of prison. And yet, O Ashvins, lovers of ultimate truth, dispellers of untruth and darkness, generous showers of bliss, bring the eyes for the waking blind so that he could see what is real and true and good and be released from the dungeon of ignorance. (It is better to make the blind see than keep them in the prison. It is better to redeem the criminal and the sinner than throw him in the prison.)

आ वां॑ रथं॒ दुहि॑ता सू॒यस्य॑ का॒ष्मवा॑तिष्ठ॒दवा॑ता॒ जय॑न्ती ।  
वि॒श्वं॑ द॒वा अ॒न्वम॑न्यन्त॒ हृद्भिः॑ स॒मु श्रि॒या ना॑सत्या  
स॒चथ॑ ॥ १७ ॥

17. *Ā vāṁ rathaṁ duhitā sūryasya kārṣmevātiṣṭha-  
darvatā jayantī. Viśve devā anvamanyanta hṛd-  
bhiḥ samu śriyā nāsatyā sacethe.*

Ashvins, lovers and defenders of truth in the battle of life and health of the world, let the dawn, daughter of the sun, arise and ride your chariot drawn by horses of light and win the battle. Let all the divinities of the world heartily applaud the beauty and power, and may you shine with the beauty and glory of the rise and

may you win the victory.

यदयातुं दिवादासाय वृतिभ्रद्वाजायाश्विना हयन्ता ।  
रवदुवाह सचना रथा वां वृषभश्च शिंशुमारश्च युक्ता ॥ १८ ॥

18. *Yadayātaṃ divodāsāya vartir-bharadvājāyā-śvinā hayantā. Revad-uvāha sacano ratho vāṃ vṛṣabhaśca śiṃśumāraśca yuktā.*

Ashvins, generous givers and protectors, ever on the move, when you come to the house of Divodasa, the giver of light and knowledge, and to Bharadvaja, bearer and giver of food, energy and the fighting force, let the chariot that transports you be delightful, laden with wealth, powerfully equipped, victorious and killer of the enemy.

रयिं सु त्रं स्वपत्यमायुः सुवीर्यं नासत्या वहन्ता । आ  
जह्णवीं समनसाप वाजस्त्रिरह्णा भागं दधतीमयातम ॥ १९ ॥

19. *Rayiṃ sukṣatraṃ svapatyam-āyuhḥ suvīryaṃ nāsatyā vahantā. Ā jahnāvīm samanasaopa vājastirahno bhāgaṃ dadhatīm-ayātam.*

Ashvins, protectors of truth and leaders of equal and agreeable mind, come with food, energy and powerful forces, bearing wealth, good social order, noble progeny, good health and age, courage and valour, and free flowing streams of water for the people performing their daily duties full three times of the day.

परिविष्टं जाहुषं विश्वतः सीं सुगभिनक्तमूहथू रजाभिः ।  
विभिन्दुना नासत्या रथं वि पर्वता अजर्यू अयातम ॥ २० ॥

20. *Pariviṣṭaṃ jāhuṣaṃ viśvataḥ sīm sugabhirnakta-mūhathū rajabhiḥ. Vibhindunā nāsatyā rathena vi parvatāñ ajarayū ayātam.*

Ashvins, defenders and saviours of truth and right, young and unaging, when the commander or a section of the army or the ruler is besieged on all sides, launch, and attack by an invincible killer chariot, rescue the besieged force by easy but misty paths and take over the caverns and mountains by night.

एकस्या वस्तारावतं रणाय वशमश्विना सनय सहस्रा ।  
निरहतं दुच्छुना इन्द्रवन्ता पृथुश्रवसा वृषणावरातीः ॥ २१ ॥

21. *Ekasyā vastor-āvataṁ raṇāya vaśam-aśvinā sanaye sahasrā. Nirahataṁ ducchunā indravantā pṛthuśravaso vṛṣaṇāvarātīḥ.*

Ashvins, brilliant as sun and moon, forceful as lightning and thunder, generous as showers of rain, leaders of the land and commanders of the army, protect and promote the freedom of the land for a hundred gifts and acquisitions of peace and happiness. Protect and develop the army for battle for the sake of freedom and advancement. And in a single day rout the destructive force of the frustrative enemy even if it be of commanding fame in the world.

शरस्य चिदाचत्कस्यावतादा नीचादुच्चा चक्रथुः पातव वाः ।  
शयव चि तासत्या शचीभिजसुरय स्तर्यं पिप्यथुगाम ॥ २२ ॥

22. *Śarasya cidārcatkasyāvatādā nīcāduccā cakra-  
thuh pātave vāḥ. Śayave cinnāsatyā śacībhir-  
jasuraye staryam pipyathur-gām.*

Ashvins, lovers and defenders of truth and the facts of life, with your noble actions of science and husbandry, you raise the water from the lowest level as that of a well or lake to the higher level for the drink of

the violent as well as of the worshipper, and you develop the dry cow to fertility for the drooping, depressed and the exhausted humanity.

अवस्यत स्तुवत कृष्णियाय ऋजूयत नासत्या शचीभिः ।  
पशुं न नष्टमिव दर्शनाय विष्णाप्वं ददथुविश्वकाय ॥ २३ ॥

23. *Avasyate stuvate kṛṣṇiyāya ṛjūyate nāsatyā śacī-  
bhiḥ. Paśuṁ na naṣṭamiva darśanāya viṣṇāpvaṁ  
dadathurviśvakāya.*

Ashvins, lovers of truth and humanity, with your noble words and acts of wisdom give that sagely vision and knowledge to the protective, worshipful, attractive, simple and sympathetic visionary with which the sages are blest in a state of samadhi communion with the divine. Give it like a lovely pet or a valuable treasure lost but then found and then restored to the master.

दश रात्रीरशिवना नव द्यूनवनद्धं शनथितमप्स्वन्तः ।  
विपुतं रभमुदनि पवृक्तमुनिन्यथुः साममिव स्रुवण ॥ २४ ॥

24. *Daśa rātrīr-aśivenā nava dyūn-avanaddham  
śnathitam-apsvantaḥ. Viprutam rebham-udani  
pravṛktam-unninyathuḥ somamiva sruveṇa.*

Ashvins, lovers and defenders of truth and right, just as a boat is tied and transfixed under water for ten nights and nine days by an envious person, or it is held up, or drifts over water, but then is upraised and brought on the track by a noble ferry man, so if an admirer of truth and right and devotee of divinity feels suppressed by adverse forces, feels depressed or distempered or drifts from the right track, then, O Ashvins, give him a hand and raise him like a soma libation raised in the



ladle ready for offering into the fire of yajna.

प वां दंसांस्यश्विनाववाचमस्य पतिः स्यां सुगवः सुवीरः ।  
उत पश्य इशुवन्दीघमायुरस्तमिवज्जरिमाणं जगम्याम ॥ २५ ॥

25. *Pra vāṁ daṁsāmsyaśvināvavocamasya patih  
syāṁ sugavaḥ suvīraḥ. Uta paśyann aśnuvan  
dīrgham-āyurastam-ivejjarimāṇaṁ jagamyām.*

Ashvins, noble divinities of truth and right action, generous givers of good health and purpose of life for a full age, I pray I may sing in praise of your great actions with gratitude and, blest with cows, noble speech and abundant land, in the company of brave children, seeing the world and the light of divinity, enjoying long and full age, and giving up this ageing body I should retire, set like the sun and go home.

### Mandala 1/Sukta 117

*Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi*

मध्वः सामस्याश्विना मदाय पत्ना हाता विवासत वाम ।  
ब्रहिष्मती रातिविश्रिता गीरिषा यातं नासत्याप वाजः ॥ १ ॥

1. *Madhvaḥ somasyāśvinā madāya pratno hotā  
vivāsate vām. Barhiṣmatī rātirviśritā gīriṣā yātaṁ  
nāsatyopa vājaiḥ.*

Ashvins, lovers and defenders of truth, givers of health and joy, the veteran yajaka, high-priest of knowledge, invokes you for the honey sweets of soma's joy for the health and ecstasy of living. Brilliant and blissful is your gift of peace and prosperity, celebrated is your voice and wisdom. Come with your gifts of food and energy and the vibrant ways of living and

advancement at the fastest.

या वामश्विना मनसा जवीयानथः स्वश्वा विश आजिगति ।  
यन् गच्छथः सुकृता दुराणं तन नरा वतिरस्मभ्यं यातम ॥ २ ॥

2. *Yo vām-aśvinā manaso javīyān rathaḥ svaśvo viśa ājigāti. Yena gacchathaḥ sukṛto duroṇam tena narā vartir-asmabhyaṁ yātam.*

Ashvins, leaders of the people, faster than thought is your chariot which reaches the people with you. Wondrously made it is, drawn by horses fast as sun beams and lightning, by which you go home to the man of noble deeds. Riding that same chariot come home for us too (and bless us with light and speed).

ऋषिं नरावंहसः पाञ्चजन्यमृबीसादत्रिं मुञ्चथा गुणन ।  
मिनन्ता दस्यारशिवस्य माया अनुपूर्वं वृषणा चाद-  
र्यन्ता ॥ ३ ॥

3. *Rṣiṁ narāvaṅhasaḥ pāñcajanyaṁ-r̥bīsād-atrīm muñcatho gaṇena. Minantā dasyor-aśivasya māyā anupūrvam vṛṣaṇā codayantā.*

Ashvins, leaders of humanity, generous and inspiring as ever before with universal knowledge and human values, destroyers of the envious demonics and their crooked powers, you save Atri, visionary scholar free from the three bonds of physical, mental and spiritual ailments, self-realised soul with mastery over all the five pranic energies and dedicated to all the five classes of universal humanity without discrimination, and you deliver him along with his band of teachers and scholars from the evil of prison in utter darkness, against the light of reason, knowledge and rectitude,

into which, such men of light and freedom are thrown by the envious and wicked blood suckers of society.

अश्वं न गू हर्षिना दुरवृत्रहृषिं नरा वृषणा रभमप्सु ।  
सं तं रिणीथा विपुतं दंसाभिन वां जूयन्ति पूव्या कृतानि ॥ ४ ॥

4. *Aśvaṃ na gūḷham-aśvinā durevair-ṛṣiṃ narā vṛṣaṇā rebhamapsu. Saṃ taṃ riṇītho viprutam daṃsobhirna vām jūryanti pūrvyā kṛtāni.*

Rebha, eminent scholar of knowledge and wisdom, dynamic and productive proclaimer of the secrets of science, is obscured among the lesser stars and kept back, by manipulators of evil design, straying around lost like a horse in the jungle. Ashvins, brave and generous heroes and leaders of humanity and guides of knowledge, redeem that seer of light with your noble actions, he would otherwise be lost and gone. All your actions, old and ancient as well as new, never fade away nor die out.

सुषुप्वांसं न निरृतरुपस्थ सूर्यं न दंस्त्रा तमसि ियन्तम ।  
शुभ रुक्मं न दंशतं निखातमुद्रूपथुरश्विना वन्दनाय ॥ ५ ॥

5. *Suṣupvāṃsaṃ na nir-ṛterupasthe sūryaṃ na dasrā tamasi kṣiyantam. Śubhe rukmaṃ na darśataṃ nikhātmudūpathuraśvinā vandanāya.*

Ashvins, heroic and generous powers of action, destroyers of want and suffering, like the soul's awareness covered in deep sleep, like the dormant seed enfolded in the soil, like the sun resting as if in the night cover of darkness, like the lovely shining fold buried in the folds of the earth, the face of beauty and truth is hidden. Awaken the awareness of life divine, generate

the life of the seed, let the sun arise, bring out the hidden gold of the earth, and sow the seeds of life, energy and light so that all may see, honour and admire the grandeur of existence.

तद्वां नरा शंस्यं पज्रियणं कृ तीवता नासत्या परिज्मन ।  
शफादश्वस्य वाजिना जनाय शतं कुम्भाँ असिञ्चतं  
मधूनाम ॥ ६ ॥

6. *Tad vāṁ narā śamsyaṁ pajriyeṇa kaḥśivatā nāsatyā pariḥman. Śaphadaśvasya vājino janāya śataṁ kumbhāṅ asiñcatam madhūnām.*

Ashvins, dedicated to truth and nature, leaders of scientists and pharmacists, that work of yours is of universal value and worthy of praise by eminent scholars by which you manufacture a horse-hoof measure of herbal essence and from that prepare a hundred potfuls of honey sweet restorative tonics for the ailing people.

युवं नरा स्तुवत कृष्णियाय विष्णाप्वं ददथुविश्वकाय ।  
घाषाय चित्पितृषदं दुराण पतिं जूयन्त्या अश्विनाव-  
दत्तम ॥ ७ ॥

7. *Yuvaṁ narā stuvate kṛṣṇiyāya viṣṇāpvaṁ dada-thurviśvakāya. Ghoṣāyai cit pitṛṣade duroṇe patiṁ jūryantyā aśvināvadattam.*

Ashvins, generous givers and leaders of men, for the man of truth true to his word, kind ruler, planning development of agriculture, dedicated to parental seniors, provide the expert of farming on the land, and for the herdsman growing old provide a caretaker.

युवं श्यावाय रुशतीमदत्तं महः ाणस्याश्विना कण्वाय ।  
 प्वाच्यं तद वृषणा कृतं वां य ाषदाय श्रवा अध्य-  
 धत्तम ॥ ८ ॥

8. *Yuvam śyāvāya ruśatīm-adattam mahah kṣaṇa-  
 syāśvinā kaṇvāya. Pravācyam tad vṛṣaṇā kṛtam  
 vām yannārṣadāya śravo adhyadhattam.*

Ashvins, brave and generous harbingers of fulfilment for the lover of learning, give brilliance of knowledge for the learned teacher and his resident pupil, give great strength of will and purpose, and for the successor of the man presiding over people and pupils, give communicable knowledge, strength of action, right reputation and the will to listen above all.

पुरू वर्षीस्यश्विना दधाना नि पदव ऊहथुराशुमश्वम ।  
 सहस्रसां वाजिनमपतीतमहिहनं श्रवस्यं तरुत्रम ॥ ९ ॥

9. *Purū varpāmsyaśvinā dadhānā ni pedava  
 ūhathur-āśumaśvam. Sahasrasām vājinamapra-  
 tītam-ahihanam śravasyam tarutram.*

Ashvins, harbingers of many things for good and comfortable life, assuming various forms of workers and designers, you give to the traveller and transporter the instant motive power such as electricity, fast, serving a thousand purposes, invisible, present in earth and consumable fuels, breaker of the cloud and capable of crossing the seas.

एतानि वां श्रवस्या सुदानू बह्याङ्गूषं सदन् रादस्याः ।  
 यद्वां पजासां अश्विना हवन्त यातमिषा च विदुष च  
 वाजम ॥ १० ॥

10. *Etāni vām śravasyā sudānū brahmāṅgūṣaṁ sadanaṁ rodasyoḥ. Yad vām pajrāso aśvinā havante yātamiṣā ca viduṣe ca vājam.*

Ashvins, generous divinities of nature and humanity, these are your reputable acts of charity. This is the song of praise for you. The infinite and omniscient lord, Brahma, is the home and sustenance of heaven and earth, whom you and your friends and admirers invoke and worship. Move on, powers of life and light divine, with your will and gifts of food for life and soul and with the vision divine for the man and seeker of knowledge.

सूनामाननाश्विना गृणाना वाजं विपाय भुरणा रदन्ता ।  
अगस्त्य बह्वणा वावृथाना सं विशपलां नासत्यारिणी-  
तम ॥ ११ ॥

11. *Sūnormānenāśvinā grṇānā vājam viprāya bhuraṇā radantā. Agastye brahmaṇā vāvṛdhānā saṁ viśpalāṁ nāsatyāriṇītam.*

Ashvins, lovers and defenders of truth and rectitude, generous harbingers of comfort, prosperity and happiness, sung and celebrated by the honour and reverence of the admirer and the lover of soma like a son, opening the channels of food, energy and knowledge for the pious and intelligent people, rising by the light of omniscience in knowledge and acts of charity in the service of Divinity, release the flow of vision, will and right policy for the advancement of humanity on the path of progress.

कुह यान्ता सुष्टुतिं काव्यस्य दिवा नपाता वृषणा शयुत्रा ।  
हिरण्यस्यव कलशं निखातमुद्रूपथुदशम अश्विनाहन ॥ १२ ॥

12. *Kuha yāntā suṣṭutiṁ kāvyasya divo napātā vṛṣaṇā śayutrā. Hiranyasyeva kalaśaṁ nikhātam-udūpathurdaśame aśvināhan.*

Ashvins, children of light, generous and brave, guardians of sleeping humanity, moving on the paths of divinity, where do you find celebration in poetry and discover the golden vessel of spiritual treasure buried under the folds of earthly existence, on the tenth day of yajnic performance, and then sow the seeds of piety? (The answer is: among the lovers of knowledge, children of divinity).

युवं च्यवानमश्विना जरन्तं पुनयुवानं चकथुः शचीभिः ।  
युवा रथं दुहिता सूर्यस्य सह श्रिया नासत्यावृणीत ॥ १३ ॥

13. *Yuvaṁ cyavānamaśvinā jarantaṁ punaryuvānaṁ cakrathuḥ śacībhiḥ. Yuvo rathaṁ duhitā sūryasya saha śriyā nāsatyāvṛṇīta.*

Ashvins, lovers of truth and masters of the currents of natural energy, by your noble and creative acts you rejuvenate Chyavana, man of dynamic living and prayerful culture but ageing and declining in energy, and you return him to his youth again, and the Dawn, daughter of the sun chooses you and rides your chariot in your company in all her beauty and grandeur.

युवं तुगाय पृव्यभिरवः पुनमन्यावभवतं युवाना ।  
युवं भुज्युमर्णसा निः समुदाद्विभिरूहथुऋजभिरश्वः ॥ १४ ॥

14. *Yuvaṁ tugarāya pūrvyebhirevaiḥ punarman-yāvabhavataṁ yuvānā. Yuvaṁ bhujyumarṇaso niḥ samudrād vibhirūhathurṛjrebhiraśvaiḥ.*

Ashvins, masters of the secrets of nature, youth

and age, for the sake of vitality and energy and by the acts and achievements of the ancients, you grow young and come to know each other again, and you carry the man of joy and tonics of rejuvenation from and beyond the bottomless ocean of water and air by transports flying like birds straight and unobstructed.

अजाहवीदश्विना ताग्या वां पा हः समुद्रमव्यथिजगन्वान ।  
निष्ठमूहथुः सुयुजा रथं न मनाजवसा वृषणा स्वस्ति ॥ १५ ॥

15. *Ajohavīdaśvinā taugryō vām proḷhaḥ samudram-avyathir-jaganvān. Niṣṭamūhathuḥ suyujā rathena manojavasā vṛṣaṇā svasti.*

Ashvins, generous and brave experts of energy, power and motion, let the powerful force assigned to the sea on the move call on you and you would transport it without trouble by the chariot meticulously driven at the speed of thought for the good of all.

अजाहवीदश्विना वतिका वामास्ना यत्सीममुञ्चतं वृकस्य ।  
वि जयुषा ययथुः सान्वदजातं विष्वाचा अहतं  
विषणं ॥ १६ ॥

16. *Ajohavīdaśvinā vartikā vāmāsno yat sīmamuñcatam vṛkasya. Vi jayuṣā yayathuḥ sānvadrerjātam viṣvāco ahataṁ viṣeṇa.*

Ashvins, heroes of tempestuous speed and movement, let the army, stuck up, besieged, and helpless as a poor bird, call upon you for help any time which you rescue from the wolfish mouth of the enemy. Mount up to the peak of the mountain by your victory chariot and destroy the advancing army of the enemy with your reinforcements.



श॒तं म॒षान्वृ॒क्य॑ मा॒महानं॑ त॒मः प॒णी॑त॒मशि॒वन पि॒त्रा ।  
आ॒ णि॑ ऋ॒जाश्व॑ अ॒श्विना॒वधत्तं॑ ज्य॒तिर॒न्धाय॑ च॒कथु॒-  
वि॒च । ॥ १७ ॥

17. *Śataṁ meṣān vṛkya māmahanam tamaḥ praṇī-  
tamaśivena pitrā. Ākṣī ṛjraśve aśvināvadhattam  
jyotirandhāya cakrathurvicakṣe.*

Ashvins, creators of light and givers of eyes, remove the social butcher who throws a hundred helpless persons like sheep to the she-wolf, correct the unkind father and the unreasonable judge who assigns the innocent youth to the dungeon, bring eyes for the injured of the swift army of horse, in short, create and bring light for the blind who may then see the light of truth.

शु॒नम॒न्धाय॑ भ॒रम॒ह्यत्सा॑ वृ॒कीर॑श्वि॒ना वृ॒षणा॑ न॒रति॑ ।  
जा॒रः क॒नीन॑इ॒व च॑ । दान॒ ऋ॒जाश्वः॑ श॒तम॑कं च॒ म॒षान ॥ १८ ॥

18. *Śunamandhāya bharamahvayat sā vṛkīraśvinā  
vṛṣaṇā nareti. Jāraḥ kanīna iva cakṣadāna  
ṛjraśvaḥ śatamekaṁ ca meṣān.*

Ashvins, generous harbingers of the showers of comfort and joy, leading lights of humanity, bring peace, comfort and ample light of the eye for the poor blind as if the she-wolf herself were to call up and save the hundred and one innocent sheep, or an old wise man of experience, or the youthful spirit of hope, or the very pupil of the eye, or the light-giver for the eye of the fast horse rider were to bring comfort, safety and light for the needy.

म॒ही वा॑मू॒तिर॑श्वि॒ना म॒याभू॒रुत॒ स्रामं॑ धि॒ष्ण्या॒ सं रि॑णीथः ।  
अथा॑ यु॒वामि॑द॒ह्यत्पु॑रं॒न्धिरा॑गच्छ॒तं सीं वृ॑षणा॒ववा॑भिः ॥ १९ ॥

19. *Mahī vāmūtiraśvinā mayobhūruta srāmaṁ dhiṣṇyā saṁ riṇīthaḥ. Athā yuvāmidahvayat puram̐ndhir-āgacchataṁ sīm̐ vṛṣaṇāvavobhiḥ.*

Ashvins, heroes wise and brave, great, soothing and inspiring is your presence and protection. Shatter the injustice, release the lame and the disabled to freedom. And then the very spirit of wisdom and the nation would call upon you: come like the breath of fresh air with favours and fulfilment and be here for life.

अ॒ध॒नुं द॒स्रा स्त॒र्यं॑ वि॒ष॒क्ता॒मपि॑न्व॒तं श॒यव॑ अश्वि॒ना॒ गाम॑ ।  
यु॒वं श॒ची॑भि॒विम॑दाय॒ जा॒यां न्यू॑हथुः॒ पुरु॑मि॒त्रस्य॑  
या॒षाम॑ ॥ २० ॥

20. *Adhenum̐ dasrā staryam̐ viṣaktām-apinvatam̐ śayave aśvinā gām. Yuvam̐ śacībhir-vimadāya jāyām̐ nyūhathuḥ purumitrasya yoṣām.*

Ashvins, generous and brave fighters against suffering, destroyers of want and pain, nourish and revitalize the dry and barren cow, give nourishment to the weak and sleeping man, and, with your noble and generous actions, a wife for the happy and youthful man, the young and beautiful daughter of the friend of many.

य॒वं वृ॑क॒णाश्वि॒ना व॒प॒न्त॒षं दु॒हन्ता॑ म॒नु॒षाय॑ द॒स्रा ।  
अ॒भि द॒स्युं ब॑कुर॒णा॒ धम॑न्ता॒रु ज्या॑ति॒श्च॒क्रथु॑रायाय ॥ २१ ॥

21. *Yavam̐ vṛkeṇāśvinā vapanteṣaṁ duhantā-manuṣāya dasrā. Abhi dasyum̐ bakureṇā dhaman-toru jyotiścakrathur-āryāya.*

Ashvins, brave heroes and destroyers of evil, want and suffering, sowing barley with the plough and uprooting the weeds, creating and drawing energy from nature and food, warding and blowing off the evil and wicked by warning and punishment all round, expanding and radiating the light of knowledge and justice for the good and progressive people, you build a grand social order of freedom and happiness.

अथवणायाश्विना दधीच ष्व्यं शिर्ः पत्यरयतम ।

स वां मधु प वाचदृतायन्त्वाष्टं यद्दस्त्रावपिक् यं वाम ॥ २२ ॥

22. *Ātharavaṇāyāśvina dadhīce 'śvyam śiraḥ pratyai-rayatam. Sa vām madhu pra vacadṛtāyan tvā-ṣṭram yad dasrāvapikakṣyam vām.*

For the child of the man of faith beyond doubt and question, for the admirer of men of knowledge and rectitude, you create the best and most dynamic brain and inspire him. Ashvins, generous and creative, the inspired man, in search of the honey sweets of life and nourishment, speaks of the science of yajna and of the science of anatomy and the structure of the forms of life, for you and all.

सदा कवी सुमतिमा चक वां विश्वा धिया अश्विना पावतं  
म । अस्म र्पिं नासत्या बृहन्तमपत्यसाचं श्रुत्यं ररा-  
थाम ॥ २३ ॥

23. *Sadā kavī sumatimā cake vām viśvā dhiyo aśvinā prāvataṁ me. Asme rapim nāsatyā bṛhantamapatyasācam śrutyaṁ rarāthām.*

Ashvins, poetic visionaries of creation, high-priests of truth and reality, harbingers of cosmic

intelligence and energy, I pray to you, always bless me with universal vision and understanding and protect it from doubt. Give us the wealth which is reputable and honourable, blest with family and children, and which is ever growing higher and higher.

हिरण्यहस्तमश्विना रराणा पुत्रं नरा वधिमत्या अदत्तम ।  
त्रिधा ह श्यावमश्विना विकस्तमुज्जीवस एरयतं सुदानू ॥ २४ ॥

24. *Hiraṇyahastamaśvinā rarāṇā putraṁ narā vadhrimatyā adattam. Tridhā ha śyāvamaśvinā vikastamujjīvasa airayatam sudānū.*

Ashvins, harbingers of life, leading lights of humanity, kind and compassionate, rejuvenate the wedded couple and bless the intelligent woman with a golden-handed son. Three ways broken is the man of knowledge, otherwise blooming and brilliant, bring him back to life and let him rise to full stature again to higher life.

एतानि वामश्विना वीर्याणि प पूव्याण्ययवा वाचन । बह्व  
कृण्वन्ता वृषणा युवभ्यां सुवीरासा विदथमा वदम ॥ २५ ॥

25. *Etāni vāmaśvinā vīryāṇi pra pūrvyāṅyāyavo'-votan. Brahma kṛṇvanto vṛṣaṇā yuvabhyāṁ suvī-rāso vidathamā vadema.*

Ashvins, brave and generous heroes of noble action, these are the great actions you have ever done and still do and which people celebrate in song. We pray that, blest with friends and brave children, singing songs of celebration for you, creating food and energy for life and living for yajna, we may live, and praise and propagate the yajnic way of creative life (as yours).

## Mandala 1/Sukta 118

*Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi*

आ वां रथा' अश्विना श्यनपत्वा सुमृळीकः स्ववाँ  
यात्ववाङ् । या मत्यस्य मनसा जवीयान्त्रिवन्धुरा वृषणा  
वार्तरहाः ॥ १ ॥

1. *Ā vāṁ ratho aśvinā śyenapatvā sumṛṭīkaḥ svavāñ  
yātvavāṅ. Yo martyasya manaso javīyān triban-  
dhuro vṛṣaṇā vātaramhāḥ.*

Ashvins, masters of nature's energy and natural resources, let your chariot flying as the eagle, luxuriously comfortable, automotive, come here, chariot faster than the mind of man, three staged and tempestuous in power as the wind.

त्रिवन्धुरणं त्रिवृता रथेन त्रिककणं सुवृता यातमवाक ।  
पिन्वतं गा जिन्वतमवता ना वृधयतमश्विना वीरमस्म ॥ २ ॥

2. *Tribandhureṇa trivṛtā rathena tricakreṇa suvṛtā  
yātamavāk. Pinvantaṁ gā jinvatamarvato no  
vardhayatamaśvinā vīramasme.*

Ashvins, masters of engineering, let the three-staged, triple—structured, three wheeled, thrice sophisticated chariot come here. Enrich the land, rejuvenate the people and the social order, develop transport and communication, and let the brave of the land flourish.

पवद्यामना सुवृता रथेन दस्राविमं शृणुतं श्ल क्मदः ।  
किमङ्ग वां पत्यवर्तिं गमिष्ठाहुविपासा अश्विना पुराजाः ॥ ३ ॥

3. *Pravadyāmanā suvṛtā rathena dasrāvimaṁ  
śṛṇatuṁ ślokamadreḥ. Kimaṅga vāṁ pratya-  
vartiṁ gamiṣṭhāhurviprāso aśvinā purājāḥ.*

Ashvins, harbingers of life and joy, destroyers of anti-life forces, travelling by the fastest sophisticated chariot from the heights of heaven, down the clouds over the mountain slopes across the valleys, listen to this rumble of the cloud and mountain echo: Ashvins, darling friends, going to fight out want and suffering at your fastest, didn't the first-born wisest of the sages exhort you to move this way? And that is the rumble of the cloud, that is the voice of thunder, that is the mountain echo. That is our prayer.

आ वां श्यनासा अश्विना वहन्तु रथं युक्तास आश्वः  
पतङ्गाः । य अमुरा दिव्यासा न गृधा अभि पया नासत्या  
वहन्ति ॥ ४ ॥

4. *Ā vām śyenāso aśvinā vahantu rathe yuktāsa āśavaḥ pataṅgāḥ. Ye apturo divyāso na gr̥dhrā Abhi prayo nāsatyā vahanti.*

Ashvins, powers of nature's divinity and humanity, high-priests of truth and life's joy, may the eagle-like motive powers fast as sunbeams yoked to your chariot drive you hither, which, shining as light, flying over water and vapour in the sky, carry you to your desired destination like a feathered arrow flying to its target.

आ वां रथं युवतिस्तिष्ठदत्र जुष्टी नरा दुहिता सूर्यस्य ।  
परि वामश्वा वपुषः पतङ्गा वया वहन्त्वरुषा अभीक ॥ ५ ॥

5. *Ā vām ratham yuvatistiṣṭhadatra juṣṭvī narā duhitā sūryasya. Pari vāmaśva vapuṣaḥ pataṅgā vayo vahantvaruṣā abhīke.*

Ashvins, leading lights of humanity, may the

lovely maiden, loving daughter of the sun, ride your chariot with you, may the horses, fiery of body, radiating like sunbeams and flying like birds take you to the battlefield from anywhere and everywhere.

उद्धन्दनमरतं दंसनाभिरुद्भं दस्त्रा वृषणा शचीभिः ।

निष्ट्राग्रं पारयथः समुदात पुनश्च्यवानं चकथुयुवानम ॥ ६ ॥

6. *Ud vandanamairataṁ daṁsanābhirudreḥḥam dasrā vṛṣaṇā śacībhiḥ. Niṣṭraugryaṁ pārayathaḥ samudrāt punaścyavānaṁ cakrathuryuvānam.*

Ashvins, generous as rain showers of new life, brave destroyers of evil, with your noble thoughts, words and acts, raise the venerable from adversity, rescue the worshipful from falling to violence, help the brave warrior cross over the sea and redeem the passionate youth from decrepitude to regain his youth.

युवमत्रय वनीताय तप्तमूजामामानमश्विनावधत्तम ।

युवं कण्वायापिरिप्ताय च ः पत्यधत्तं सुष्टुतिं जुजुषाणा ॥ ७ ॥

7. *Yuvamatraye'vanītāya taptamūrjamomānamaśvināvaddhattam. Yuvaṁ kaṇvāyāpiriptāya ca-kṣuḥ pratyadhattaṁ suṣṭutiṁ jujuṣāṇā.*

Ashvins, powers of intelligence and light of knowledge, loved and admired of all, bear and bring seasoned, protective and promotive energy and power of action to the man free from physical, mental and spiritual want for the removal of darkness and ignorance. Bring the vision and wisdom of the world with appreciation and exhortation for the veteran of wisdom for the collection and expansion of knowledge and enlightenment.

युवं धनुं शयव नाधितायापिन्वतमश्विना पूव्याय ।  
अमुञ्चत वतिकामंहसा निः पति जङ्घां विश्पलाया  
अधत्तम ॥ ८ ॥

8. *Yuvaṁ dhenum śayave nādhitāyāpinvata-maśvinā pūrvyāya. Amuñcataṁ vartikāmaṁ-haso niḥ prati jaṅghāṁ viśpalāyā adhattam.*

Ashvins, for the man of hereditary power and prosperity sleeping in ignorance and indifference, bring up the rousing call of divine speech. Rescue and save the poor, victimised people from sin and violence of injustice and give them a strong, protective and promotive social and political policy for development.

युवं श्वतं पदव इन्दजूतमहिहर्नमश्विनादत्तमश्वम ।  
जाहूत्रमया अभिभूतिमुगं सहस्रसां वृषणं वीडवङ्गम ॥ ९ ॥

9. *Yuvaṁ śvetam pedava indrajūtamahihanamaśvinādattamaśvam. Johūtramaryo abhibhūti-mugraṁ sahasrasāṁ vṛṣaṇaṁ vīḍvaṅgam.*

Ashvins, for the traveller you give a brilliant, electrically powered, cloud breaking, heavily reinforced, excellent, victorious, tempestuous, multipurpose, highly productive and firmly structured mode of transport.

ता वां नरा स्ववस सुजाता हवामह अश्विना नार्धमानाः ।  
आ न उप वसुमता रथन गिरा जुषाणा सुविताय यातम ॥ १० ॥

10. *Tā vāṁ narā svavase sujātā havāmahe aśvinā nādhamānāḥ. Ā na upa vasumatā rathena giro juṣāṇā suvitāya yātam.*

Ashvins, powers of nature's energy, leading lights of humanity, born of divinity and risen in blessed



knowledge and noble actions, we invoke you, invite you and call upon you for our protection and advancement in the hour of need at the height of power and prosperity. Listen to our prayer, come riding your chariot of universal wealth and stand by us for our freedom and prosperity.

आ श्यनस्य जवसा नूतननास्म यातं नासत्या सजाषाः ।  
हव हि वामश्विना रातहव्यः शश्वत्तमाया उषसा  
व्युष्टा ॥ ११ ॥

11. *Ā śyenasya jivasā nūtanenāsm yātaṁ nāsatyā sajośaḥ. Have hi vāmaśvinā rātahavyaḥ śaśvattamāyā uṣaso vyuṣṭau.*

Ashvins, highpriests of truth and reality, springs and harbingers of nature's eternal power and energy, come by the speed and force of the eagle new and ever new with constant love. With offering in hand when the dawn is breaking bright, I invoke you both to come and bless.

### Mandala 1/Sukta 119

*Asvins Devata, Kakshivan Dairghatamasa Aushija Rshi*

आ वां रथं पुरुमायं मनाजुवं जीराश्वं यज्ञियं जीवस' हव ।  
सहस्रकतुं वनिनं शतद्वसुं श्रुष्टीवानं वरिवाधामभि  
पयः ॥ १ ॥

1. *Ā vāṁ rathaṁ purumāyaṁ manojuvaṁ jīrāśvaṁ yajñiyam jīvase huve. Sahasraketuṁ vaninam śatadvasuṁ śruṣṭīvānaṁ varivodhāmaḥ prayāḥ.*

Ashvins, leading lights of nature and humanity, for the sake of a long life and full living and for the

desired aim of life, I invoke you and admire your chariot wonderfully made, quick as mind, drawn by swift horses, a vehicle for yajnic action, distinguished by a thousand flags, beautiful and luxurious, giver of a hundred kinds of wealth, superfast and a very home and treasure of divine bliss. (I love it for a heavenly ride for this existential journey.)

ऊ॒ध्वा धी॒तिः प॒त्यस्य॑ प॒याम॒न्यधा॑यि॒ शस्म॑न्त्सम॒यन्त॑ आ  
दि॒शः । स्व॒दामि॑ घ॒र्म पति॑ यन्त्यू॒तय॑ आ वा॒मू॒जानी॑ रथ॒मश्वि॑-  
नारु॒हत ॥ २ ॥

2. *Ūrdhvā dhītiḥ pratyasya prayāmanyadhāyi śasmantsamayanta ā diśaḥ. Svadāmi gharmanṁ prati yantūṭaya ā vāmūrjānī rathamaśvināruhat.*

Ashvins, leading lights of humanity, generous and brave, when your chariot moves forward, our mind and thought rises in admiration. The quarters of space are made small and the noblest people come together. I taste the sweets and beauties of the warmth of yajnic life. Accordingly protections and paths of progress open and expand. May heavenly light, wisdom and energy ride your chariot and rise on earth.

सं यन्मि॒थः प॑स्पृ॒धाना॑सा॒ अग॑म॒त शु॒भ म॒खा अ॑मि॒ता जा॒यवा॑  
रण॑ । यु॒वारह॑ प॒वण॑ च॒कित॑ रथा॒ यदा॑श्वि॒ना वह॑थः॒ सू॒रिमा॑  
वर॑म ॥ ३ ॥

3. *Sam yanmithaḥ pasprdhānāso agmata śubhe makhā amitā jāyavo raṇe. Yuvoraha pravaṇe cekite ratho yadaśvinā vahathaḥ sūrimā varam.*

Ashvins, brave and generous heroes of the

chariot and tempestuous speed, when countless, great sacrificing, and victorious heroes excelling one another come together in the splendid battle for justice and progress, then surely your chariot in which you carry the noblest hero of valour and wisdom shines with distinction in its onward march.

युवं भुज्युं भुरमाणं विभिगतं स्वयुक्तिभिनिवहन्ता पितृभ्य  
आ । यासिष्टं व्रतिवृषणा विजन्यं दिवादासाय महि चति  
वामवः ॥ ४ ॥

4. *Yuvam bhujyum bhuramaṇam vibhigatam svayuktibhirmivahantā pitṛbhya ā. Yāsiṣṭam vartirvṛṣaṇā vijanyam divodāsāya mahi ceti vāmavaḥ.*

Ashvins, brave and generous heroes, with your own powers and plans and with your chariots flying like birds, take a powerful force to the protector and defender of the nation gone to a state of isolation, rescue him and carry him home to the parental seniors and sustainers of the people. Your support and protection for the giver of light and knowledge, who is a servant of heaven, is great and well-known.

युवारश्विना वपुष युवायुजं रथं वाणीं यमतुरस्य शध्यम ।  
आ वां पतित्वं सख्याय जग्मुषी याषावृणीत जन्या युवां  
पती ॥ ५ ॥

5. *Yuvoraśvinā vapuṣe yuvāyujam ratham vāṇī yematurasya śardhyam. Ā vām patitvam sakhyāya jagmuṣī yoṣāvṛṇīta jenyā yuvām patī.*

Ashvins, brave, generous and friendly heroes, to raise your dignity and grandeur, your voice controls

and directs your own chariot and its power and force. And as the bright and beaming maiden of the morning, the dawn, victorious over the dark, desirous of your friendship and protection, opts to join you on the chariot as her lords, so does the bright and beaming nation select you as guardians and defenders of the land.

युवं रभं परिषूतरुरुष्यथा हिमनं घर्मं परितप्तमत्रय ।

युवं शयारवसं पिप्यथुगवि प दीघण वन्दनस्तायारुषा ॥ ६ ॥

6. *Yuvaṁ rebhaṁ pariṣūterururuṣyatho himena gharmaṁ paritaptamatraye. Yuvaṁ śayorava-saṁ pipyathurgavi pra dīrghena vandanastār-yāyuṣā.*

You rescue the man of faith and prayer from all round oppression and relieve the thrice free man from blazing heat with the cool of snow. For the man in sleep you provide rest and security on earth and you help the man worthy of reverence to live a long and full life.

युवं वन्दनं निरहृतं जरण्यया रथं न दस्रा कर्णा  
समिन्वथः । त्रादा विपं जनथा विपन्यया प वामत्र विधृत  
दंसना भुवत ॥ ७ ॥

7. *Yuvaṁ vandanam nr̥taṁ jaranyayā ratham na dasrā karaṇā saminvathaḥ. Kṣetrādā vipraṁ janatho vipanyayā pra vāmatra vidhate daṁsanā bhuvat.*

Ashvins, heroes of noble action, destroyers of suffering, with knowledge and admiration you reinvigorate the noble reverend scholar stricken with age and adversity as you would repair and recondition a chariot with your knowledge and expertise. With

appreciation and praise regenerate and elevate the veteran of knowledge from his place of birth. Let your marvellous power and action be dedicated to the lord of humanity.

अगच्छत् कृपमाणं परावति पितुः स्वस्य त्यजसा  
निबाधितम । स्ववतीरित ऊतीयुवारह चित्रा अभीक  
अभव अभिष्टयः ॥ ८ ॥

8. *Agacchataṁ kṛpamāṇaṁ parāvati pituḥ svasya tyajasā nibādhitam. Svarvatīrita ūtiryuvoraha citrā abhīke abhavannabhiṣṭayah.*

You go far to the person afflicted by separation and alienation from his or her own parents and praying for succour. Surely blessed and brilliant are your protections, wonderful and cherished, and instant and close at hand.

उत स्या वां मधुमन्मि कारपन्मद सामस्याशिजा हुवन्यति ।  
युवं दधीचा मन आ विवासुथा था शिरः पति वामश्व्यं  
वदत ॥ ९ ॥

9. *Uta syā vāṁ madhuman-makṣikārapanmade somasyauśijo huvanyati. Yuvaṁ dadhīco mana ā vivāsatho'thā śiraḥ prati vāmaśvyaṁ vadat.*

Ashvins, that bee, seeker of honey, in a mood of ecstasy, hums in praise of you her song of search and celebration. So does Aushija, child of light and grace, invoke and celebrate you in the ecstasy of soma. Come both, enlighten and inspire the mind of Dadhicha, the sagely seeker of knowledge and Dharma, and then, at the head of the seers he would proclaim the Word of cherished wisdom and enlightenment.

युवं पदव पुरुवारमश्विना स्पृधां श्वतं तरुतारं दुवस्यथः ।  
शयर्भिद्युं पृतनासु दुष्टरं चकृत्यमिन्दमिव चषणी-  
सहम ॥ १० ॥

10. *Yuvaṃ pedave puruvāramaśvinā sprdhām śvetam tarutāraṃ duvasyathaḥ. Śaryairabhi-dyūṃ pṛtanāsu duṣṭaraṃ carkṛtyam-indramiva caṣṇāṅsaham.*

Ashvins, masters of nature's energy, develop and provide a brilliant mode of transport, communication and defence superfast as light, the choice of many, carrier of warriors across to victory, blazing with catalytic beams like arrows, invincible in wars, constantly active and unfailing as the thunderbolt of lightning, by which the people can challenge any enemy whatsoever anywhere.

### Mandala 1/Sukta 120

*Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi*

का रधद्धात्राश्विना वां का वां जाष उभयाः ।  
कथा विधात्यपचताः ॥ १ ॥

1. *Kā rādhaddhotrāśvinā vām ko vām joṣa ubhayoḥ. Kathā vidhātyapracetāḥ.*

What call, Ashvins, leaders and commanders, would rouse you to action and victory? Who could, if he were ignorant and unintelligent, lead you to victory and win your pleasure, and how? (None of the ignorant and unintelligent.)

विद्वांसविदुरः पृच्छदविद्वानित्थापरा अचताः ।  
नू चि ऽ मत् अका ॥ २ ॥

2. *Vidvāmsāvid durah ꣳꣳchedavidvānitthāparacetāḥ. Nū cinnū marte akrau.*

Let the ignorant man and the imperceptive unintelligent person ask the Ashvins, men of intelligence and wisdom, the way forward for progress. Similarly another, the intelligent and the learned person too in his own way should ask the way forward for further advancement. In any case, let them ask the way out and onward for the sake of the man who would otherwise stand still doing nothing, in the state of doubt and inaction.

ता विद्वांसा हवामह वां ता ना विद्वांसा मन्म वाचतमद्य ।  
पाचद्दयमाना युवाकुः ॥ ३ ॥

3. *Tā vidvāmsā havāmahe vām tā no vidvāmsā manma vocetamadya. Prārcad dayamāno yuvākuḥ.*

The same, Ashvins, harbingers of light and knowledge, we invoke. Both, we pray, universal teachers and benefactors, reveal to us the knowledge wanted and loved at heart today here and now. Invoking, yearning to join you and the knowledge earnestly desired, praying for sympathy and grace, may this humanity look up to you for guidance on the way forward.

वि पृच्छामि पाक्याꣳ न दवान्वषटकृतस्यादभुतस्य दस्रा ।  
पातं च सह्यसा युवं च रभ्यसा नः ॥ ४ ॥

4. *Vi ꣳꣳchāmi pākyaꣳ na devān vaṣaṭkṛtasyād-bhutasya dasrā. Pātaṁ ca sahyaso yuvaṁ ca rabhyaso naḥ.*

Ashvins, generous givers, and destroyers of

want and ignorance, I ask you questions about the mysterious knowledge of analysis, integration and formulaic structure and formation of things in creation and science, brilliant veterans, dynamic and tolerant as well as enduring as you are, both scholars and teachers. May we offer you homage and reverence, and may you, we pray, guide and protect us.

प या घाष भृगवाण न शाभु यया वाचा यजति पज्रिया  
वाम । पष्युन विद्वान ॥ ५ ॥

5. *Pra yā ghoṣe bhṛgavāṇe na śobhe yayā vācā yajati pajriyo vām. Praiṣayurna vidvān.*

Ashvins, harbingers of light and knowledge, that voice which rings like the resounding proclamation of the brilliant visionary, by which the scholar does homage and reverence to you, the same voice and word, we pray, may the teacher speak to us like a scholar in search of food, energy and light for all of us.

श्रुतं गायत्रं तक्वानस्याहं चिद्धि रिरभाश्विना वाम ।  
आ ती शुभस्पती दन ॥ ६ ॥

6. *Śrutam gāyatraṁ takavānasyāham ciddhi rirebhāśvinā vām. Ākṣī śubhaspatī dan.*

Ashvins, eyes divine and harbingers of supernal bliss, I have heard your song of omniscience and redemption and, truly by your kindness and grace, I sing in ecstasy.

युवं ह्यास्तं महा रन युवं वा यिरतंतंसतम ।  
ता ना वसू सुगापा स्यातं पातं ना वृकादघायाः ॥ ७ ॥



7. *Yuvaṁ hyāstaṁ maho ran yuvaṁ vā yannira-tataṁsatam. Tā no vasū sugopā syātaṁ pātaṁ no vṛkādaghāyoḥ.*

Ashvins, harbingers of wealth and universal shelter of all, you abide by us and bring the gift of abundance, and you bless with beauty and grace whosoever you choose. We pray, be our saviours and protectors, save us from the sinful hungry wolf.

मा कस्म॑ धातम॒भ्यमि॒त्रिण॑ न॒ माकु॒त्रा॑ ना गृ॒हभ्या॑ ध॒नवा॑  
गुः । स्त॒ना॒भुजा॒ अशि॑श्वीः ॥ ८ ॥

8. *Mā kasmai dhātamabhyamitrīṇe no mākutṛā no gr̥hebhyo dhenavo guḥ. Stanābhujō aśiśvīḥ.*

Ashvins, hold us in protection but not for the man who is friendless and nobody's friend. Let our cows be fertile, rich in milk and blest with calves. Let them not go off from our homes anywhere, let them not be barren, never without calves.

दु॒हीय॑न्मि॒त्रधि॑तय यु॒वाकु॑ रा॒य च॑ ना मि॒मीतं॑ वा॒जव॑त्य ।  
इ॒ष च॑ ना मि॒मीतं॑ ध॒नुम॑त्य ॥ ९ ॥

9. *Duhīyan mitradhitaye yuvāku rāye ca no mimītaṁ vājavatyai. Iṣe ca no mimītaṁ dhenumatyai.*

Ashvins, let people dedicated to you take advantage of your generosity for the growth and prosperity of friends. Inspire us and let us grow to plenty of wealth with horses, speed and progress and have lot of food and energy with plenty of cows.

अ॒श्विना॑र॒सन् रथ॑म॒नुश्वं॑ वा॒जिनी॑वताः ।  
तना॒हं भूरि॑ चाक॒न ॥ १० ॥

10. *Aśvinorasanam̐ rathamanaśvam̐ vājinīvatoḥ.  
Tenāham̐ bhūri cākana.*

I pray: let me achieve and ride the horseless automotive chariot of the Ashvins, lords of knowledge, wealth and speed, so that I may advance and amply shine.

अ॒यं स॒मह॒ मा त॒नू॒ह्यात् ज॒नाँ॒ अनु॑ ।  
सा॒म॒प॒यं सु॒खा रथः॑ ॥ ११ ॥

11. *Ayam̐ samaha mā tanūhyāte janāñ anu.  
Somapeyam̐ sukho rathaḥ.*

Great and glorious is this chariot, comfortable and luxurious, by which the Ashvins, noble, generous and exceptional men of knowledge and power are transported to places of light and delight in the interest of the people. May this chariot help us too to rise in wealth and knowledge.

अध॒ स्व॒प्र॒स्य॒ नि॒वि॒द भु॒ञ्ज॒तश्च॑ र॒वतः॑ ।  
उ॒भा ता॑ ब॒स्त्रि॑ न॒श्यतः॑ ॥ १२ ॥

12. *Adha svapnasya nirvide'bhun̐jataśca revataḥ.  
Ubhā tā basri naśyataḥ.*

Let me get away from the dreaming slothful and the uncharitable rich because both of them soon come to their logical end (since they neglect the vibrancy and generosity of the Ashvins).

## Mandala 1/Sukta 121

*Vishvedeva and Indra Devata, Kakshivan  
Dairghatamasa Aushija Rshi*

कदि॒त्था नूँः पात्रं दव॒यतां श्रव॑द गिरा॒ अङ्गि॑रसां तुर॒ण्यन ।  
प यदा॑न॒डवि॑श् आ ह॒म्यस्या॒रु कँ॑सत अध्व॒र यज॑त्रः ॥ १ ॥

1. *Kaditthā nūṅ pātraṁ devayatām śravad giro aṅgirasām turāṇyan. Pra yadānaḍviśa ā harmyasyoru kraṁsate adhware yajatraḥ.*

O man, when would you be like Indra, a protector, ruler, saviour and friend of the people? When, in order to help and protect the people, you would hear the voices of the lovers of light and knowledge who are keen to rise to divinity, when running to join the people you would reach their homes over the wide earth, and when you would raise your voice and inspire them in their yajnic task of love, cooperation and creation as the performer of yajna yourself.

स्तम्भी॑द्ध द्यां स ध॒रुणं पु॑षायदृ॒भुवाजा॑य॒ दवि॑णं नरा॒ गाः ।  
अनु॑ स्व॒जां महि॑षश्च॒ त् वां मना॑मश्व॒स्य परि॑ मा॒तरं॒  
गाः ॥ २ ॥

2. *Stambhīddha dyām sa dharuṇaṁ puṣāyadr̥bhurvājāya draviṇaṁ nara goḥ. Anu svajāṁ mahiṣaścakṣata vrām menāmaśvasya pari mātaraṁ goḥ.*

Just as Indra, the sun, self-refulgent lord of light and sustainer of the earth, wields the heaven and showers the wealth and waters of life for the creation of food and energy, so should the ruler, luminant with the light of knowledge and justice and sustainer of the world

system of the earth and environment, uphold Dharma, justice and rectitude and create the wealth and waters of stability and progress with nourishment and energy for the maintenance of the social order. And just as the mighty sun lights and watches its own creation, the dawn, beauteous glory of the solar system and nurse of mother earth, so should the ruler light up and watch the word of knowledge and the light of justice created by the social order itself which, in turn, would be the beauty of the system and sustenance of the order.

न ऽद्धर्वमरुणीः पूर्व्य राट तुरा विशामङ्गिरसामनु द्यून ।

त ऽद्वजं नियुतं तस्तम्भद द्यां चतुष्पद नयाय द्विपाद ॥ ३ ॥

3. *Nakṣaddhavamaruṇīḥ pūrvyāṃ rāṭ turo viśāmaṅgirasām-anu dyūn. Takṣad vajraṃ niyutaṃ tastambhad dyāṃ catuspade naryāya dvipāde.*

Like the sun illuminating the brilliant dawn every day, let the ruler follow, illuminate and extend the brilliant ethics and policies of eternal value and shine, inspiring the best and dearest people, day by day. Let him have the armaments deployed, serviced and sharpened and, as the sun holds the regions of heaven, let him maintain the light of justice for the quadrupeds, bipeds and humans and all that concerns the humans.

अस्य मद स्वर्यं दा ऋतायापीवृतमुस्त्रियाणामनीकम ।

यद्ध प्रसर्ग त्रिककुम्भिवतदप दुहा मानुषस्य दुरा वः ॥ ४ ॥

4. *Asya made svaryam dā ṛtāyāpīvṛtam-usriyāṇām-anīkam. Yaddha prasarge trikakum-nivarta-dapa druho mānuṣasya duro vaḥ.*

Just as the sun, in the excitement of the morning,

releases the flood-light of its brilliant rays held up at night for the yajna fire of the day, and, pervading three quarters of space (leaving off the nether hemisphere of the earth), returns and stands firm in the battle of light, and breaks through the gates of the dark enemy forts, so should the ruler, for the joy and prosperity of the social order, release his resounding force of light and power held in reserve for the occasion to extend the yajna of justice and rectitude and, raising the resources of eloquent and brilliant teachers, preachers and scientists, should break down the strongholds of opposition in the battle for the development of cows for the white revolution.

तुभ्यं पया यत्पितरावनीतां राधः सुरतस्तुरणं भुरण्यू । शुचि  
यत्त रक्ण आर्यजन्त सबदुघायाः पर्य उस्त्रियायाः ॥ ५ ॥

5. *Tubhyaṃ payo yat pitarāvanītāṃ rādhaḥ sureta-  
sturaṇe bhuraṅyū. Śuci yat te rekṇa āyajanta  
sabardughāyāḥ paya usriyāyāḥ.*

O man, when for your sake yajnic people offer oblations of pure milk and ghrta of the all-blessing cow as the wealth of their choice, then for you, O living and vibrant humanity, the brilliant heaven and earth, both generous givers of health and nourishment like mother and father, bring you showers of rain full of virility, fertility and all round success and fulfilment.

अध प जज्ञ तरणिममत्तु प राच्यस्या उषसा न सूरः ।  
इन्दुयभिराष्ट स्वदुहव्यः स्तुवणं सिञ्चञ्जरणाभि धाम ॥ ६ ॥

6. *Adha pra jajñe taraṇimamattu pra rocyasyā  
uśaso na sūraḥ. Induryebhirāṣṭa sveduhavyaiḥ  
sruveṇa siñcañjaraṇābhi dhāma.*

Let Indra, the noble soul, self-redeemer from suffering, arise, rejoice and shine like the rising sun close upon the heels of the dawn. Blest with grace like the beauty of the moon, sprinkling the vedi with ladlefuls of holy offerings and singing songs in praise of Divinity by which you attain to the city celestial, let the soul rise, rejoice and shine.

स्विध्मा यद वनधितिरपस्यात्सूरा अध्वर परि राधना गाः ।  
यद्ध पभासि कृत्व्याँ अनु द्यूननविश पश्विष तुराय ॥ ७ ॥

7. *Svidhmā yad vanadhitirapasyāt sūro adhvare pari rodhanā goḥ. Yaddha prabhāsi kṛtyāñ anu dyūnanarviṣe paśviṣe turāya.*

Noble soul, brave and shining, whatever famous you have done, whatever preservation of forests or cow protection you have achieved, you shine thereby. Now whatever further you wish to do for the sake of transport, animal husbandary or superfast travel try to do for the value of love, non-violence and yajna day in and day out.

अष्टा महा दिव आदा हरीं इह द्युम्नासाहमभि याधान उत्सम ।  
हरिं यत्त मन्दिनं दु त्न्वृध गारभसमदिभिवाताप्यम ॥ ८ ॥

8. *Aṣṭā maho diva ādo harī iha dyumnāsāhamabhi yodhāna utsam. Hariṁ yat te mandinaṁ dukṣan vṛdhe gorabhasam-adribhir-vātāpyam.*

Indra, O ruler, the rays of the sun pervading the great heaven, reaching here on earth, churn and absorb the delicious, vitalising fragrances of yajna, soma strengthened with cows milk and reinforced by the earth's energy, and then, swelled up by the wind and fighting with the clouds rain down showers of wealth

for your growth and advancement.

(So does the yajnic ruler and the pious creative soul absorb the yajnic production of the earth and society and returns the same through hundred and thousandfold production and creation adding thereby to the wealth and beauty of life.)

त्वमायसं प्रति वतया गादिवा अश्मानमुपनीतमृभवा ।  
कुत्साय यत्र पुरुहूत वन्वञ्छुष्णामनन्तः परियासि वधः ॥ ९ ॥

9. *Tvamāyasaṁ prati vartayo gordivo aśmānam-upanītam-ṛbhvā. Kutsāya yatra puruhūta vanvāñ-chuṣṇam-anantaiḥ pariyāsi vadhaiḥ.*

Indra, lord of light, power and justice, you go round earth and heaven, wielding the thunderbolt made from steel and stone and tempered with heat and electricity procured and refined by Rbhu, master of metals, speed and range. Invoked and invited by all for the defence of the sagely man of wisdom, you go about with the fatal weapon striking countless blows upon the wicked and destructive demons. Lord of light and force, having used the weapon and achieved the aim, be gracious and call it back.

पुरा यत्सूरस्तमसा अपीतस्तमदिवः फलिगं हृतिमस्य ।  
शुष्णस्य चित्परिहितं यदाजा दिवस्परि सुगथितं  
तदादः ॥ १० ॥

10. *Purā yat sūras-tamaso apītes-tamadrivaḥ phali-gaṁ hetimasya. Śuṣṇasya cit parihitaṁ yadojo divaspari sugrathitaṁ tadādaḥ.*

Indra, brilliant sun, brave ruler of the world, lord of mountains and the clouds, as earlier, before the

elimination of darkness, you struck the thunderbolt and broke the cloud of darkness, so now strike the same thunderbolt, destroy the power and darkness of the demon that covers the world unto the borders of heaven, and restore the light that is blissful and enduring across the heavens and the farthest quarters of space.

अनु त्वा म॒ही पा॒र्जसी॑ अ॒च॒क्र द्यावा॑ ।। मा॒म॑ मद॒तामि॒न्द॒ क्रम॑न् ।  
त्वं वृ॒त्रमा॒शया॑न् सि॒रासु॑ म॒हा व॒ज्रेण॑ सि॒ष्वपा॑ व॒राहु॑म ॥ ११ ॥

11. *Anu tvā mahī pājasī acakre dyāvākṣāmā madatām-indra karman. Tvam vṛtramāśayā-nam sirāsu maho vajreṇa siṣvapo varāhum.*

Indra, may the great, protective and irresistible heaven and earth rejoice with your exploits. With your mighty thunderbolt of sun-rays you break the inert cloud of darkness in showers and make it flow in streams of water as it has been hoarding vapour and then flowing, earlier.

त्वमि॒न्द॒ नया॑ याँ अ॒वा नृ॑न्ति॒ष्ठा वा॒तस्य॑ सु॒युजा॑ वहि॒ष्ठान ।  
यं तं का॒व्य उ॒शना॑ म॒न्दि॒नं दा॑द वृ॒त्रह॑णं पा॒र्यं॑ तत ।।  
व॒ज्रम॑ ॥ १२ ॥

12. *Tvamindra naryo yāñ avo nṛṇ tiṣṭhā vātasya suyujō vahiṣṭhān. Yam te kāvya uśanā mandi-nam dād vṛtrahaṇam pāryam tatakṣa vajram.*

Indra, first of men, guide and leader of the social order, manage, protect and abide by those men who, like children of the wind, are cooperative carriers of the burdens of the state, and protect and abide by that impassioned lover of Dharma, son of the wise and poetic creator, who creates, sharpens and gives to you the



thunderbolt, that invincible weapon of defence and law, which helps you destroy the enemies of light and leads you to the delight of victory.

त्वं सूर्या ह॒रिता॑ रामया॒ नृन्भर॑च्च॒कम॑त॒शा॒ नायमि॑न्द ।  
पास्य॑ पा॒रं न॑व॒तिं ना॒व्याना॒मपि॑ क॒तम॑व॒तया॒ यज्य॑यून ॥ १३ ॥

13. *Tvaṁ sūro harito rāmayo nṛṇ bharaccakra-  
metaśo nāyamindra. Prāsya pāraṁ navatim  
nāvyaṇāmapī kartamavartayo 'yajyūn.*

Indra, bright and brave like the lord of sunbeams, keep the creative yajnic people happy, wielding and moving the wheel of the nation like the moving chariot of the sun. And take the uncreative and non-yajnic, across the ninety navigable streams and engage them in labour jobs like digging of wells and canals.

त्वं ना॑ अ॒स्या इ॒न्द दु॒हणा॑याः पा॒हि व॑जिवा दु॒रिता॑द॒भीक॑ ।  
प ना॒ वाजा॑न॒थ्या॒ ३ अ॒श्व॑बु॒ध्यानि॒ष य॑न्धि॒ श्रव॑स  
सू॒नृता॑य ॥ १४ ॥

14. *Tvaṁ no asyā indra durhaṇāyāḥ pāhi vajrivo  
duritādabhīke. Pra no vājān rathyo aśvabuddh-  
yāniṣe yandhi śravase sūnṛtāyai.*

Indra, lord of light, justice and glory, wielder of the thunderbolt and mover of the chariot wheels of the nation, we pray to you, protect us from this difficult army of evil and this sin in our battle of life and, for the sake of will and resolution, food and energy, honour and reputation, truth and justice, bless us with dynamic experts of motive power and velocity across the earth and the quarters of space.

मा सा त अस्मत्सुमतिवि दसद्वार्जपमहः समिषा वरन्त ।  
आ ना भज मघवन्गाष्वया मंहिष्ठास्त सधुमादः स्याम ॥ १५ ॥

15. *Mā sā te asmat sumatirvi dasad vājapramahaḥ  
samiṣo varanta. Ā no bhaja maghavan goṣvāryo  
mañhiṣṭhāste sadhamādaḥ syāma.*

Lord of energy and glory, admired by leading men among the great, lord of wealth and life's lustre, may this wisdom and understanding of ours, by divine grace, never wear away and fade out from us. May all people have the best choice of will, food and energy for life. Lord of noble humanity, bless us with advancement with wealth of cows, land and the Word of knowledge. Lord of grandeur, may we ever enjoy the ecstasy of your love.

## Mandala 1/Sukta 122

*Vishvedeva Devata, Kaksivan Dairghatamasa  
Aushija Rshi*

प वः पान्तं रघुमन्यवा न्धा यज्ञं रुदाय मी हुष भरध्वम ।  
दिवा अस्ताष्यसुरस्य वीररिषुध्यव मरुता रादस्याः ॥ १ ॥

1. *Pra vaḥ pāntam raghumanyavo'ndho yajñam  
rudrāya mīlhuṣe bharadhwam. Divo astoṣyasu-  
rasya vīrairīṣudhyeva maruto rodasyoḥ.*

All ye men of high spirit, vibrant as the winds of earth and skies, along with the brave, ever ready like the archers of the bow and arrow, bear and offer nourishing holy food and yajna in honour of Rudra, generous lord of life and joy. Offer the light of knowledge to the ignorant suffering in the dark. And with you all I offer homage to the lord of heaven and

earth and the skies.

पत्नीव पूवहूतिं वावृधध्या उषासानक्ता पुरुधा विदान ।  
स्त्रीनात्कं व्युतं वसाना सूर्यस्य श्रिया सुदृशी हिरण्यः ॥ २ ॥

2. *Patnīva pūrvahūtiṃ vāvṛdhadyā uṣāsānaktā purudhā vidāne. Starīrnātkam vyutam vasānā sūryasya śriyā sudṛśī hiranyaiḥ.*

Let the dawn and dusk, light of day and peace of night, clothed in beauty of the sun, beatific with the rays of light, dressed like a lady of fulfilment in apparel of golden hue, bearing rich gifts of life and wealth, come in response to our invitation to yajna with a shower of light for our growth and enrichment.

ममत्तु नः परिज्मा वसहा ममत्तु वाता अपां वृषण्वान ।  
शिशीतमिन्दापवता युवं नस्त ऽ विश्वं वरिवस्यन्तु  
दवाः ॥ ३ ॥

3. *Mamattu naḥ parijmā vasarhā mamattu vāto apāṃ vṛṣaṇvān. Śīśītam-indrāparvatā yuvaṃ nastanno viśve varivasyantu devāḥ.*

May the light of the sun and heat of fire, all radiating, all consuming and creating, give us joy. May the winds, harbingers of rain showers, give us joy. May Indra, cosmic energy, and the clouds, both, sharpen our intellect, and may He, the Lord Almighty, and all the generous divinities of nature and humanity bless us with the wealth and joy of life.

उत त्या म यशसा श्वतनाय व्यन्ता पान्ताशिजा हुवध्य ।  
प वा नपातम्पां कृणुध्वं प मातरा रास्पिनस्यायाः ॥ ४ ॥

4. *Uta tyā me yaśasā śvetanāyai vyantā pāntauśijo huvadhyaī. Pra vo napātamaṣāṁ kṛṇudhvaṁ pra mātara rāspinasyāyoḥ.*

For honour and glory with reputable action, I, child of noble ambition, invoke the two, fire and wind, one the product, the other, the giver of waters, both universal and protective as well as promotive of life and humanity. And I call upon you all: create and promote the child of waters, the fire energy, and the mother of waters, the winds.

आ वा रुवण्युमाशिजा हुवध्य घाषव शंसमजुनस्य नंश ।  
प वः पूष्ण दावन् आँ अच्छ वाचय वसुतातिमग्रः ॥ ५ ॥

5. *Ā vo ruvaṇyumaśijo huvadhyaī ghoṣeva śam-samarjunasya naṁśe. Pra vaḥ pūṣṇe dāvana āñ acchā voceya vasutātimagneḥ.*

Listen ye all, scholars of science and technology, I, son and disciple of the man of knowledge and noble ambition, call upon you and, like a voice from above, proclaim the admirable word of the gifts of the heat and light of Agni in resounding tones: its form and structure, analysis and break up, its creative re-structure for life-support and the gifts for the protection and promotion of life.

श्रुतं म मित्रावरुणा हवमात श्रुतं सदन विश्वतः सीम ।  
श्रातु नः श्रातुरतिः सुश्रातुः सु त्रा सिन्धुरद्भिः ॥ ६ ॥

6. *Śrutaṁ me mitrāvaruṇā havemota śrutaṁ sadane viśvataḥ sīm. Śrotu naḥ śroturātiḥ suśrotuḥ sukṣetrā sindhuradbhiḥ.*

Listen ye Mitra-Varuna, friends, and all men of

the chosen few, listen well to this invocation and exhortation, listen ye members of the yajnic assembly all round to this gift of wealth and well-being in the words of one who himself listened well to the voice Divine, and listen like the river receiving the waters of rain from above for the onward gift of life and growth to the fields and the farmers and so on for us.

स्तुष सा वां वरुण मित्र रतिगवां शता पृ त्यामषु पृज ।  
श्रुतरथ पियरथ दधानाः सद्यः पुष्टिं निरुन्धानासा  
अग्मन ॥ ७ ॥

7. *Stuṣe sā vām varuṇa mitra rātirgavām śatā pṛkṣa-  
yāmeṣu pajre. Śrutarathe priyarathe dadhānāḥ  
sadyaḥ puṣṭim nirundhānāso agman.*

Mitra and Varuna, lord of light and lord of water, friends and chosen comrades, I worship you, I honour you, for the gifts of your power and generosity. The gifts of your benevolence and hundred voices of the Divine and a hundred cows of milky nourishment in the battles of speed and progress are showered on those who ride and advance in stout chariots of the Divine Word and chariots of love and beauty, always and instantly bearing gifts of nourishment and growth, ruling out all negativities and nonsense.

अस्य स्तुष महिमघस्य राधः सचा सनम नहुषः सुवीराः ।  
जना यः पृजभ्या वाजिनीवानश्वावता रथिना मह्यं  
सूरिः ॥ ८ ॥

8. *Asya stuṣe mahimaghasya rādhaḥ sacā sanema  
nahuṣaḥ suvīrāḥ. Jano yaḥ pajrebhyo vājīnīvā-  
naśvāvato rathino mahyaṁ sūriḥ.*

I honour and admire the wealth and generosity of this man of power and prosperity, and pray, we join the noble man in a spirit of friendship, blest as we are with noble and brave progeny and friends. I wish the heroic man of knowledge and the chariot, possessed of fast conveyances, power and speed, and horses and horse-power were to share the secret for me.

जना या मित्रावरुणावभिधुगपा न वां सुनात्य गयाधुक ।  
स्वयं स य मं हृदय नि धत्त आप यदीं हात्राभिऋतावा ॥ ९ ॥

9. *Jano yo mitrāvaruṇāvabhidhruḡapo na vāṃ sunotyakṣṇayādhruk. Svayaṃ sa yakṣmaṃ hṛdaye ni dhatta āpa yaḍīm hotrābhirṛtāvā.*

Mitra and Varuna, lords of friendship and liquid generosity, whoever hates you, whoever opposes you in crooked ways, whoever does not support you and life with nourishment and energy, such a man would himself wear the canker in his heart. But the man of truth and generosity supporting life all round with love, charity and sacrifice would be blest with peace and joy.

स वाधता नहुषा दंसुजूतः शधस्तरा नरां गूतश्रवाः ।  
विसृष्टरातियाति बा हसृत्वा विश्वासु पृत्सु सद-  
मिच्छूरः ॥ १० ॥

10. *Sa vrāghato nahuṣo daṃsujūtaḥ śardhastaro narāṃ gūrtaśravāḥ. Viśṛṣṭarātir-yāti bālhasṛtvā viśvāsu pṛtsu sadamicchūrah.*

The man of love and generosity, the real man, inspired by the brave, of exceptional strength, of universal reputation among men of power and honour, giving in charity liberally, heroic in performance, always

moves forward over the opponents fast in all the battles of life.

अध् ग्मन्ता नहुषा हवं सूरः श्रता राजाना अमृतस्य मन्दाः ।  
नभाजुवा यि रिवस्य राधः पशस्तय महिना रथवत ॥ ११ ॥

11. *Adha gmantā nahuṣo havam sureḥ śrotā rājāno amṛtasya mandrāḥ. Nabhojuvo yanniravasya rādhaḥ praśastaye mahinā rathavate.*

O Divinities of nature, generous powers of humanity, brilliant and joyous, flying across the skies with your own power and grandeur, listen to the prayer and invitation of the charitable man, brave and immortal of fame and honour, leave the wealth of the uncharitable and unprotective unprotected and let it pass on to the man of love and charity for noble causes.

एतं शर्धं धाम् यस्य सूररित्यवाचन दशतयस्य नंशं ।  
द्युम्नानि यषु वसुताती रारन्विश्वं सन्वन्तु पभृथषु  
वाज्जम ॥ १२ ॥

12. *Etaṁ śardham dhāma yasya sūrerityavocan daśatayasya namśe. Dyumnāni yeṣu vasutātī rāran viśve sanvantu prabhrtheṣu vājam.*

O Lord, let me attain to the house of the man of tenfold knowledge of the Veda, Vedangas and yajnic liberality of which the wise and pious may say: This is the great house of the brave and generous man of fame wherein may all the wealths of the world abound and in whose rich oblations may all the divinities of nature and humanity rejoice and partake of the fragrant nourishment.

मन्दा॑मह॒ दश॑तयस्य धा॒सद्वि॒यत्पञ्च॒ बिभ॑ता॒ यन्त्य॒ ॥  
 कि॒मि॒ष्टाश्व॑ इ॒ष्टर॑श्मि॒रत् इ॑शा॒नास॒स्तरु॑ष ऋ॒ञ्जत॒  
 नृ॒न् ॥ १३ ॥

13. *Mandāmahe daśatayasya dhāserdviryat pañca bibhrato yantyannā. Kimiṣṭāśva iṣṭaraśmireta īśānāsastaruṣa ṛñjate nṛn.*

We praise and celebrate the generous man of tenfold food and knowledge since people come and go receiving nourishment for body and mind from his house. And such a man blest with desired power and speed in life, well in control of his desired reins of power and prosperity, generous as the flood of the ocean, and such men as he, of power and discipline worthy of governance, bring the grace of culture and beauty to the people's life.

हिर॑ण्यकर्णं मणि॒गीव॒मण॑स्त ॥ वि॒श्वं वरि॑वस्यन्तु द॒वाः ।  
 अ॒या गिरः॑ स॒द्य आ॒ जग्मु॑षी॒रास्त्रा॑श्चाक॒न्तु॒भय॑ष्व॒स्म ॥ १४ ॥

14. *Hiraṇyakarṇaṁ maṇigrīvamanaṣtanno viśve varivasyantu devāḥ. Aryo girahṣ sadya ā jagmuṣīrosrāścākantūbhayeṣvasme.*

May all the powers of nature and nobilities of humanity bless the man of oceanic generosity wearing gold and diamond in the neck and ear, and may they wide open the paths of progress for him and for us. And may the generous producer of wealth always try to create the knowledge of living languages of communication and the wealth of cows for himself and for us all.

च॒त्वार॑ मा मश॒शार॑स्य॒ शिश्रु॑स्त्रया॒ राज्ञ॑ आर्यवसस्य  
 जि॒ष्णाः । रथा॑ वां मि॒त्रावरु॑णा दी॒घाप्साः॒ स्यू॑म॒गभ॑स्तिः  
 सू॒रा॒ नाद्या॑त् ॥ १५ ॥



15. *Catvāro mā maśarśārasya śiśvastrayo rājña āyavasasya jiṣṇoḥ. Ratho vām mitrāvaruṇā dīrghāpsāḥ syūmagabhastiḥ sūro nādyaut.*

The four classes and the four orders of society and the three councils of the ruling order, destroyer of evil, prosperous and victorious may, I pray, protect and advance me. Mitra and Varuna, friendly ruling powers of our highest choice, may your chariot, far-reaching, bright and beaming like the rising sun, shine on and brighten us up in life.

### Mandala 1/Sukta 123

*Usha Devata, Kakshivan Dairghatamasa Aushija Rshi*

पृथू रथा द्दि णाया अयाज्यनं द्दवासा अमृतासा अस्थुः ।  
कृष्णादुदस्थाद्या ३ विहायाश्चिकित्सन्ती मानुषाय  
त्याय ॥ १ ॥

1. *Pṛthū ratho dakṣiṇāyā ayojyainam devāso amṛtāso asthuḥ. Kṛṣṇādudasthādaryā vihāyā-ścikitsantī mānuṣāya kṣayāya.*

The great and wide chariot of the glorious dawn is ready, which the divine immortal powers of nature would ride. The great noble maiden is arisen from the dark, radiating health and freedom from disease for human settlements.

पूवा विश्वस्माद् भुवनादबाधि जयन्ती वाजं बृहती सनुत्री ।  
उच्चा व्यख्यद्युवतिः पुनभूराषा अगन्यथमा पूवहृता ॥ २ ॥

2. *Pūrvā viśvasmād bhuvanādabodhi jayantī vājaṃ br̥hatī sanutrī. Uccā vyakhyad yuvatīḥ punarbhū-roṣā agan prathamā pūrvahūtau.*

The great and generous dawn wakes up before the world, winning, collecting, and carrying health, wealth and beauty. Ever young, rising again and again, watching us from far and above, she arrives in response to our earliest invocation.

यद्दद्य भागं विभजासि नृभ्य उषा दवि मत्यत्रा सुजात ।

द्वा ना अत्र सविता दमूना अनागसा वाचति सूयाय ॥ ३ ॥

3. *Yadadya bhāgam vibhajāsi nṛbhya uṣo devi martyatrā sujāte. Devo no atra savitā damūnā anāgasaso vocati sūryāya.*

O Dawn, high-born of heaven, inspirer of humanity, whatever share of your generous gifts you bring here to-day for men, let the divine Savita, best of men among friends, brilliant giver of life, say of us to the sun: These are sinless people.

(Swami Dayanand gives an applied interpretation of this mantra: Usha is the bride beautiful as the dawn, Savita is the groom, Surya is God, and the 'sinless' are members of the family. This interpretation prevails through the whole Sukta.)

गृहंगृहमहना यात्यच्छा दिवदिव अधि नामा दधाना ।

सिषासन्ती द्यातना शश्वदागादगमगमिद्धजत वसूनाम ॥ ४ ॥

4. *Gṛhaṅgṛhamahanā yātyacchā divedive adhi nāmā dadhānā. Siṣāsantī dyotanā śaśvadāgā-dagramagramid bhajate vasūnām.*

The light of the dawn radiates from home to home gracefully day by day clothed in the beauty and glory of her own name, inspiring and beatifying, shining bright, new as ever every day. She goes on and on from

place to place, sharing the joy of life.

भर्गस्य स्वसा वरुणस्य जामिरुषः सूनृत पथमा जर्स्व ।  
पश्चा स दध्या या अघस्य धाता जयम तं दि णया  
रथेन ॥ ५ ॥

5. *Bhagasya svasā varuṇasya jāmiruṣaḥ sūnrte prathamā jarasva. Paścā sa dadhyā yo aghasya dhātā jayema taṁ dakṣiṇayā rathena.*

Sister of glory, daughter of the highest light, O Dawn, lady of truth, first shine and brighten and be praised, and then hold him who is the supporter of sin and then we shall catch him with the gift of your light and win by the chariot.

उदीरतां सूनृता उत्पुर्न्धीरुदग्रयः शुशुचानासा अस्थुः ।  
स्पाहा वसूनि तमसापगू हाविष्कृण्वन्त्युषसा विभातीः ॥ ६ ॥

6. *Udīratām sūnrṭā ut purandhīrudagnayah śuśu-cānāso asthuḥ. Spārhā vasūni tamasāpagūḥhā-viṣkrṇvantyuṣaso vibhātīḥ.*

Let the ladies of high truth and generous munificence sing songs of Divinity. Let the fires of yajna shining and blazing stay and go on burning. The brilliant dawns light up and reveal the cherished wealths of life hidden in the dark.

अपान्यदत्यभ्यन्यदति विषुरूप अहनी सं चरत ।  
परिं तास्तमा अन्या गुहाकरद्यादुषाः शाशुचता रथेन ॥ ७ ॥

7. *Apānyadetyabhyanyadeti viṣurūpe ahanī saṁ carete. Parikṣitostamo anyā guhākaradyaudu-ṣāḥ śośucatā rathena.*

One goes away at dusk, the other comes over in the morning, thus the lights of the day-night cycle both different of form move together and coexist. Of these two cyclic coexistents of the world, the dark covers and hides things in the cave, the other, the dawn of light, reveals them in their true form with the beauty of its chariot.

सदृशीरद्य सदृशीरिदु श्वा दीर्घं संचन्त वरुणस्य धाम ।

अनवद्यास्त्रिंशत् याजनान्यक्का कर्तुं परि यन्ति सद्यः ॥ ८ ॥

8. *Sadrśīradya sadrśīridu śvo dīrgham sacante varuṇasya dhāma. Anavadyāstrimśataṃ yojanān-yeakaikā kratum pari yanti sadyah.*

They are the same today as they will be tomorrow, and in the same manner together, both brave and beautiful, they go round in the region of the sun, each traversing thirty stages of its travel time ever and on in the yajnic cycle of their circulation. (Each stage of time is of twenty-four minutes.)

जानत्यहः पथमस्य नाम शुक्रा कृष्णादजनिष्ट शिवीची ।

ऋतस्य याषा न मिनाति धामाहरहनिष्कृतमाचरन्ती ॥ ९ ॥

9. *Jānatyahnah prathamasya nāma śukrā kṛṣṇāda-janiṣṭa śvitīcī. Ṛtasya yoṣā na mināti dhāmā-haraharniṣkṛtamācarantī.*

She knows and reveals the first, morning, part of the day and its holiness. Pure and brilliant is she, risen from the darkness of night. Young and maidenly, following her daily chores fixed by nature day by day and hour by hour, she never relents in her observance of the Law of the Divine.

क॒न्य॒व त॒न्वा॒इ॒ शाश॑दानाँ॒ एषि॑ द॒वि द॒वमि॑य॒ त्मा॑णम ।  
 स॒ंस्म॑र्य॒माना॑ यु॒वतिः॑ पु॒रस्ता॑दा॒विव॑ तांसि कृ॒णु॑ष  
 वि॒भा॒ती ॥ १० ॥

10. *Kanyeva tanvā śāśadānāñ eṣi devi devamiya-  
 kṣamāṇam. Samsayamānā yuvatih purastā-  
 dāvirvakṣāmsi kṛṇuṣe vibhātī.*

Sweet and soothing beauteous, unique in form and figure of body as a virgin, O brilliant Dawn, you rise to meet the effulgent lord you love and desire, and then, charming bright in the splendour of youth, O maiden, smiling amorous, you stand before him and bare your bosom for love and adoration.

सु॒सं॒का॒शा मा॒तृमृ॑ष्ट॒व या॑षा॒विस्त॑न्व॒ं कृ॒णु॑ष दृ॒श क॑म ।  
 भ॒दा त्व॑मु॒षा वि॑तरं॒ व्यु॑च्छ॒ न तत्त॑ अ॒न्या उ॒षसा॑  
 न॒शन्त॑ ॥ ११ ॥

11. *Susaṅkāśā mātṛmṛṣṭeva yoṣāvistanvaṁ kṛṇuṣe  
 drśe kam. Bhadrā tvamuṣo vitarāṁ vyuccha  
 na tat te anyā uṣaso naśanta.*

Glorious and comely in appearance, a bride as if anointed by the Mother, O youthful Dawn, you reveal the light of your beauty and majesty for the world's love and adoration. Shine and radiate, O maiden, in all your glory, and may the sublimity of this glory never fade but ever abide as now in future manifestations also.

अ॒श्वा॑व॒ती॒गा॒म॒ती॒वि॒श्व॑वा॒रा॒ यत॑मा॒ना र॒श्मि॑भिः  
 सू॒य॑स्य । परा॑ च॒ यन्ति॑ पु॒न॒रा च॑ यन्ति॒ भ॒दा ना॑म॒  
 वह॑माना उ॒षासः॑ ॥ १२ ॥

12. *Aśvāvāṭīrgomaṭīrviśvavārā yatamānā raśma-bhiḥ sūryasya. Parā ca yanti punarā ca yanti bhadrā nāma vahamānā uṣāsaḥ.*

Riding the rays of the sun, commanding the beauties of the earth, inspiring the chants of the holy Word, dispelling the darkness without and within by the vision of sunlight, arousing universal love and adoration, bearing the name and spirit of Divinity, the blissful lights of the Dawn go round, ascending far above, descending again for the world, and in the end transcending the world of existence to nameless Eternity.

ऋतस्य रश्मिमानुयच्छमाना भदंभदं कतुमस्मासु धहि । उषा  
ना अद्य सुहवा व्युछास्मासु राया मघवत्सु च स्युः ॥ १३ ॥

13. *Ṛtasya raśmimanuyacchamānā bhadrāmbhadraṁ kratumasāsu dhehi. Uṣo no adya suhavā vyucchāsmāsu rāyo maghavatsu ca syuḥ.*

O Dawn, going round by the light of Eternity in pursuit of the Law Divine, bring us the bliss of goodness, give us the vision of truth and beauty and the will to yajnic action. Listen to our invocation and prayer, shine and bring us the light. May the wealths of the world abide in us. May the wealths of existence abound in those who adore the wealth of Eternity.

### Mandala 1/Sukta 124

*Usha Devata, Kakshivan Dairghatamasa Aushija Rshi*

उषा उच्छन्ती समिधान अग्रा उद्यन्त्सूय' उविद्या ज्यातिरश्रत ।  
दवा ना अत्र सविता न्वर्थ पासावीद द्विपत्य चतुष्प-  
दित्य ॥ १ ॥

1. *Uṣā ucchanṭī samidhāne agnā udyantsūrya urviyā jyotiraśret. Devo no atra savitā nvarthaṃ prā-sāvīd dvipat pra catuspadityai.*

The dawn is breaking, the fire is burning, the sun is rising, and light is radiating over heaven and earth. May Savita, lord giver of light and life, inspire the humans and animals to move to activity and create new wealth and new meaning and purpose in life.

अमिनती दव्यानि वतानि पमिनती मनुष्या युगानि ।  
इयुषीणामुपमा शश्वतीनामायतीनां पथमाषा व्यद्यात ॥ २ ॥

2. *Aminatī daivyāni vratāni praminatī manuṣyā yugāni. Īyuṣīṅāmupamā śaśvatīnāmāyatīnāṃ prathamoṣā vyadyaut.*

Not violating the laws of Divinity, counting out the ages of humanity, shines the dawn, last picture of the dawns gone by, first of the dawns coming, an instance of the original and eternal Dawn recurring every morning.

एषा दिवा दुहिता पत्यदशि ज्यातिवसाना समना पुरस्तात ।  
ऋतस्य पन्थामन्वति साधु पजानतीव न दिशा मिनाति ॥ ३ ॥

3. *Eṣā divo duhitā pratyadarśi jyotirvasānā samanā purastāt. Ṛtasya panthāmanveti sādhu prajānatīva na diśo mināti.*

Yonder shines this daughter of heaven clothed in light, rejoicing at heart, following the path of nature's law well like a lady of omniscience measuring as if but not overstepping the bounds of space.

उपा॑ अद॒शि शु॒न्ध्युवा॑ न व॒ ता॑ ना॒धाइ॒वाविर॑कृत॒ पिया॑णि ।  
अ॒द्मस॑ । संस॒ता बा॒धय॑न्ती शश्वत्त॒मागा॑त्पुन॒र्युषी॑णाम ॥ ४ ॥

4. *Upo adarśi śundhyuvo na vakṣo nodhā ivāvira-  
kṛta priyāṇi. Admasanna sasato bodhayantī  
śaśvattamāgāt punareyuṣiṇām.*

The Dawn, she appears to stand so close like the treasure chest of purest sunbeams, open, radiating and revealing the dearest things like the latest versatile scholar, giving the wake-up call to the sleeping partners living and eating together. It appears as if, of all the dawns coming and rising, she is the most real and original of the Eternal that has come this morning.

पूर्व॑ अध॒ रज॑सा अ॒प्त्यस्य॑ गवां॑ जनि॒त्र्यकृ॑त् प॒ क॒तुम॑ ।  
व्यु॑ पथत॒ वित॑रं वरी॒य आ॒भा पृ॑णन्ती॑ पि॒त्रारु॑पस्था॑ ॥ ५ ॥

5. *Pūrve ardhe rajaso aptyasya gavāṃ janitryakṛta  
pra ketum. Vyu prathe vitaram varīya obhā pr-  
ṇantī pitrorupasthā.*

Radiating the rays of light in the eastern half of the sky, the dawn has unfurled her banner of morning glory. And sitting as if in the lap of her parents, the heaven and the earth, she expands the noblest light of bliss showering on both.

एव॒द्द॒षा पु॑रु॒तमा॑ दृ॒श कं॑ नाजा॒मिं न॑ परि॒ वृ॑णक्ति॒  
जा॒मिम॑ । अ॒र॒पसा॑ त॒न्वाइ॑ शशा॒दाना॑ नाभा॒दीर्ष॑त् न  
म॒हा वि॒भाती॑ ॥ ६ ॥

6. *Evedeṣā purutamā drśe kaṃ nājāmiṃ na pari  
vṛṇakti jāmim. Arepasā tanvā śāśadānā nārbhā-  
dīṣate na maho vibhātī.*



And this dawn most comely to the sight and blissful to the heart, neither precludes her own nor excludes the aliens. Similarly, shining unique and exceptional by her immaculate body of light, she neither ignores the small nor neglects the great, but shines bright and smiles equally on all, giving them the feel of bliss.

अ॒भा॒त॒व॒ पुं॒स॒ ए॒ति॒ प॒ती॒ची॒ ग॒ता॒रु॒गि॒व॒ स॒न॒य॒ ध॒ना॒ना॒म॒ ।  
जा॒य॒व॒ प॒त्य॑ उ॒श॒ती॒ सु॒वा॒सा॑ उ॒षा॒ ह॒स्र॒व॒ नि॒ रि॑णी॒त्  
अ॒प्सः॑ ॥ ७ ॥

7. *Abhrāteva puṁsa eti pratīcī gartārugiva sanaye dhanānām. Jāyeva patya uśatī suvāsā uṣā hasreva ni riṅīte apsaḥ.*

Just as a brotherless woman returns to her man, just as a man reduced to aversity goes to the court to rejoin his money, just as a wife in all her finery, loving and passionate, opens her secret charms to her husband, so does the dawn in all her splendour reveal her beauty and majesty to the world everywhere.

स्व॒सा॒ स्व॒स्र॒ ज्या॒य॒स्य॒ या॒नि॒मा॒रु॒ग॒प॒त्य॒स्याः॑ प॒त्ति॒च॒ य॒व॒ ।  
व्यु॒च्छ॒न्ती॑ र॒श्मि॒भिः॑ सू॒य॑स्या॒ज्य॒ङ्ग॒ सम॒न॒गा॒इ॒व॒ वाः॑ ॥ ८ ॥

8. *Svasā svasre jyāyasyai yonimāraigapaityasyāḥ praticakṣyeva. Vyucchantī raśmibhiḥ sūryasyā-ñjyaṅkte samanagā iva vrāḥ.*

Just as a sister surrenders her place for her elder sister and having seen her vacates it for her and goes away, so does the dawn, with the rays of the sun, move her soothing brilliance from one place to another, of her own choice.

आसां पूर्वासामहसु स्वसृणामपरा पूर्वामभ्यति पश्चात् ।

ताः पत्नव इव्यसीनूनमस्म र्वदुच्छन्तु सुदिना उषासः ॥ ९ ॥

9. *Āsām pūrvāsāmahasu svasṛṇāmaparā pūrvā-mabhyeti paścāt. Tāḥ pratnavannavyasīrnūna-masme revaducchantu sudinā uṣāsaḥ.*

Of all these sister dawns of the past age, the latter, the elder, follows after the former, the younger, in cyclic succession day after day. May all these dawns, each new one like the former, bring us happy days bearing the wealth of the world and illuminate our days with the light of the world.

प बाधयाषः पृणता मघान्यबुध्यमानाः पणयः ससन्तु ।  
र्वदुच्छ मघवद्भ्या मघानि र्वत्स्तात्र सूनृत जारयन्ती ॥ १० ॥

10. *Pra bodhayoṣaḥ pṛṇato maghonyabudhyamā-nāḥ paṇayaḥ sasantu. Revaduccha maghava-dbhyo maghoni revat stotre sūnr̥te jārayan̥tī.*

O Dawn, abundant in light and wealth, wake up the generous and giving. The miserly and the ignorant lost in daily chores would sleep, wake up these too. Lady of light and wealth, let the wealth of the generous shine in charity. Mistress of Truth and Law, rousing and praising the singer of songs divinely blest with wealth, enlighten him, bless him.

अव्यमश्वद्युतिः पुरस्ताद्युङ्क्व गवामरुणानामनीकम ।

वि नूनमुच्छादसति प कृतुगृहंगृहमुप तिष्ठात् अग्निः ॥ ११ ॥

11. *Aveyamaśvaid yuvatīḥ purastād yuṅkte gavāma-runānāmanīkam. Vi nūnamucchādasati pra ketur-gr̥haṁ gr̥hamupa tiṣṭhāte agniḥ.*

This Dawn, young maiden, rises yonder in front from the east, yokes her team of crimson sun-rays and, fully self-assured, emerges, her banner blazing in the dark. And as she rises, yajna fire kindles in every home, giving the heat and light of life all round.

उत्त वर्यश्चिद्वसतरपप्त रश्च य पितुभाजा व्युष्टा ।

अमा सत वहसि भूरि वाममुषा दवि दाशुष मत्याय ॥ १२ ॥

12. *Ut te vayaścid vasaterapaptan naraśca ye pitu-bhājo vyuṣṭau. Amā sate vahasi bhūri vāmamuṣo devi dāśuṣe martyāya.*

O Dawn, as you rise and shine, birds fly up from their nests and men move out in pursuit of food and sustenance for life. Brilliant lady of piety and sanctity, for the man of generosity and for the inmate of the home you strive to bear the holiest labours of love and joy.

अस्ताद्वं स्ताम्या ब्रह्मणा म वीवृधध्वमुशतीरुषासः ।  
युष्माकं दवीरवसा सनम सहस्त्रिणं च श्तिनं च  
वाजम ॥ १३ ॥

13. *Astodhvaṁ stomyā brahmaṇā me'vīvṛdhadhva-muśatīruṣāsaḥ. Yuṣmākaṁ devīravasā sanema sahasriṇaṁ ca śatinaṁ ca vājam.*

O Dawns, loving and inspiring, adorable lights of Divinity, with the holy voice of Vedic adoration, pray for me and help me grow in life and piety, and you grow too in brilliance and sanctity. May we all by your favour, prayer and grace achieve food for life, energy, progress and prosperity a hundredfold, thousandfold and more.

## Mandala 1/Sukta 125

*Dampati Devata, Kakshivan Dairghatamasa  
Aushija Rshi*

पा॒ता रत्नं॑ पा॒त॒रि॒त्वा द॒धाति॑ तं चि॒क्वि॒त्वान्प॒ति॒गृ॒ह्णा नि ध॑त्त ।  
त॒नं प॒जां व॒ध॒य॒मान् आ॒यू॒ रा॒य॒स्पा॒ष॒ण स॒च॒त सु॒वी॒रः ॥ १ ॥

1. *Prātā ratnaṁ prātaritvā dadhāti taṁ cikitvān pratigrhyā ni dhatte. Tena prajāṁ vardhaya-māna āyū rayaspoṣeṇa sacate suvīrah.*

The morning bears and brings the jewels of wealth for us. That wealth, the man of knowledge and wisdom, rising early, receives, and having received keeps safe. And by that, this brave man, growing and advancing in health and age and progeny, lives well with wealth, nourishment and comfort.

सु॒गु॒र॑स॒त्सु॒हि॒र॒ण्यः स्व॒श्वा॑ बृ॒ह॒द॒स्म॒ व॒य॒ इ॒न्द्रा॑ द॒धाति॑ ।  
य॒स्त्वा॒य॒न्तं॑ व॒सु॑ना पा॒त॒रि॒त्वा मु॒ गी॒ज॒य॒व॒ प॒दि॑मु॒त्सि॒-  
ना॒ति ॥ २ ॥

2. *Sugurasat suhiranyaḥ svaśvo brhadasmai vaya indro dadhāti. Yastvāyantam vasunā prātaritvo mukṣajayeva padimutsināti.*

He is blest with good cows, good gold and good horses, and Indra, lord of life and power, brings him liberal gifts of food and energy for body, mind and soul for a long life time, who, rising early, binds you, the needy and deserving man, in a bond of thanks with a gift of ample means and money, like a calf bound with a rope to the post, while you come to him for help and assistance.

आयमद्य सुकृतं पातरिच्छिष्टः पुत्रं वसुमता रथेन ।  
अंशाः सुतं पायय मत्सरस्य ऽयद्वीरं वधय सूनृताभिः ॥ ३ ॥

3. *Āyamadya sukṛtaṁ prātaricchanniṣṭeḥ putraṁ vasumatā rathena. Aṁśoḥ sutam pāyaya matsarasaya kṣayadvīraṁ vardhaya sūnṛtābhiḥ.*

Generous Indra, lord giver of every gift of life, nourishment, training and honour, by the most precious chariot I have come today early morning for the reason of an honest desire, wishing to have a son growing to be capable of noble yajnic deeds. I pray, nourish and promote the son born of the most delightful essence of my life, and with holy words of truth, wisdom and Law develop the young man to be a centre and shelter of the brave.

उप रन्ति सिन्धवा मयाभुव इजानं च य यमाणं च धनवः ।  
पृणन्तं च पपुरिं च श्रवस्यवा घृतस्य धारा उप यन्ति  
विश्वतः ॥ ४ ॥

4. *Upa kṣaranti sindhavo mayobhuva ījānaṁ ca yakṣyamānaṁ ca dhenavaḥ. Pṛṇantaṁ ca papurim ca śravasyavo ghṛtasya dhārā upa yanti viśvataḥ.*

Streams of joy, peace and prosperity flow from all round to the man performing the yajna of social charity and divine dedication now and in the future. Cows for love of food and care stand round the man feeding and satisfying the needy. And streams of water, milk and ghrta flow to the charitable man incessantly from all round.

नाकस्य पृष्ठ अधि तिष्ठति श्रिता यः पूणाति स ह द्वेषु  
गच्छति । तस्मा आपा घृतमषन्ति सिन्धवस्तस्मा इयं दि णा  
पिन्वत सदा ॥ ५ ॥

5. *Nākasya pṛṣṭhe adhi tiṣṭhati śrito yaḥ pṛṇāti sa  
ha deveṣu gacchati. Tasmā āpo gṛhṭamarṣanti  
sindhavastasmā iyam dakṣiṇā pinvate sadā.*

The man dedicated to knowledge abides in inviolable peace and joy. The man who feeds and maintains children and scholars moves with the noblest men of knowledge and divinity. For him the waters, rivers and the seas create showers of ghrta, and this earth with her generosity always creates the joy of fulfilment.

दि णावतामिदिमानि चित्रा दि णावतां दिवि सूर्यासः ।  
दि णावन्ता अमृतं भजन्त दि णावन्तः प तिरन्त  
आयुः ॥ ६ ॥

6. *Dakṣiṇāvātāmidimāni citrā dakṣiṇāvātām divi  
sūryāsaḥ. Dakṣiṇāvanto amṛtaṁ bhajante dakṣi-  
nāvantaḥ pra tiranta āyuh.*

For the men of charity and yajna are these wonders of the world. For the men of honour, service and sacrifice shine the stars in heaven and abide. The men of knowledge, education and charity enjoy immortality beyond death, in life and after. And the men of courage, protection, fearlessness and charity cross the seas of suffering and slavery in their life of full age.

मा पूणन्ता दुरितमन् आर्न्मा जारिषुः सूर्यः सुवतासः ।  
अन्यस्तषां परिधिरस्तु कश्चिदपृणन्तमभि सं यन्तु  
शाकाः ॥ ७ ॥

7. *Mā prṇanto duritamena āran mā jāriṣuḥ sūrayaḥ suvratāsaḥ. Anyasteṣām paridhirastu kaścida-prṇantamabhi saṁ yantu śokāḥ.*

May the generous never come to sin and suffering. May the brilliant people of holy vows never suffer the disabilities of old age. May the orbit of their Karma be something different from evil and pain, since sorrow and suffering is the lot of the ungenerous and selfish.

### Mandala 1/Sukta 126

*Vidvan Devata, Kakshivan Dairghatamasa Aushija (1-5), Svanaya Bhavayavya (6), and Romasha Brahma-vadini (7), Rshis*

अमन्द्ान्तस्तामन्प भर मनीषा सिन्धावधिं ियता  
भाव्यस्य । या म सहस्रममिमीत स्वान्तूता राजा श्रव  
इच्छमानः ॥ १ ॥

1. *Amandāntstomān pra bhare maṇiṣā sindhā-vadhi kṣiyato bhāvyasya. Yo me sahasramami-mīta savānatūrto rājā śrava icchamānaḥ.*

With honest mind and a clear conscience, I offer enthusiastic tributes of praise and approbation for the deserving ruler who, dedicated to honour and fame, has performed a thousand yajnic acts of generosity for me and the people on the river side without violence and opposition.

शतं राज्ञा नाधमानस्य निष्काञ्छतमश्वान्पर्यतान्त्सद्य  
आदम । शतं कृ तीवाँ असुरस्य गानां दिवि श्रवा जर्मा  
ततान ॥ २ ॥

2. *Śataṁ rājño nādhamānasya niṣkāñ chatama-śvān prayatāntsadya ādam. Śataṁ kakṣivāñ asurasya gonām divi śravo 'jaramā tatāna.*

I always accept and approve of the ruler's ways of charity, a man glorious, generous as the cloud and a protector of the pranic energies of life, and I admire his gifts of a hundred golds, hundred horses fast and well-trained, and a hundred cows and pieces of land. Rightly the man who knows the various ways of knowledge and charity extends his immortal fame to the heights of heaven.

उप॒ मा श्या॒वाः स्व॒नय॑न॒ दत्ता॑ व॒धूम॑न्ता॒ दश॑ रथा॒सा अ॑स्थुः ।  
ष॒ष्टिः स॒हस्र॑मनु॒ गव्य॑मागा॒त्सन॑त्क्॒ तीर्वा॑ अभिपि॒त्व  
अ॒ह्ना॑म ॥ ३ ॥

3. *Upa mā śyāvāḥ svanayena dattā vadhūmanto daśa rathāso asthuḥ. Ṣaṣṭiḥ sahasramanu gavyamāgāt sanat kakṣivāñ abhipitve ahnām.*

Let there be around me ten chariots bright as sunbeams drawn by bright mares, assigned by the commander. And may the man of knowledge be blest with the wealth of sixty thousand cows and receive welcome and hospitality for days and nights on his social rounds.

च॒त्वारि॑ंशद्दश॒रथ॑स्य॒ शाणाः॑ स॒हस्र॑स्याग॒ श्रणिं॑ नयन्ति ।  
म॒द॒च्युतः॑ कृ॒श॒नाव॑ता॒ अत्या॑न्क्॒ तीव॑न्त॒ उद॑मृ॒न्त  
प॒जाः ॥ ४ ॥

4. *Catvāriṁśad daśarathasya śoṇāḥ sahasrayāgre śreṇim nayanti. Madacyutaḥ kṛśanāvato atyān-kakṣivanta udamrṣanta pajrāḥ.*



Forty fiery horses of the commander of ten chariots march in formation in advance of a thousand. Golden decorated are they, camouflaged, a pioneer force, they challenge and break through the defences, clear the routes for the advance, and the forces move forward in multiformation.

पूवामनु पर्यतिमा दद वस्त्रीन युक्ताँ अष्टावरिधायसा गाः ।  
सुबन्धवा य विश्याइव वा अनस्वन्तः श्रव एषन्त  
पजाः ॥ ५ ॥

5. *Pūrvāmanu prayatimā dade vastrīn yuktāñ aṣṭāvaridhāyaso gāḥ. Subandhavo ye viśyā iva vrā anasvantaḥ śrava aiṣanta parjrah.*

Noble brethren, I accept and promote the tradition laid down earlier, and I accept and apply the three tier system of education, defence and economic organisation and the eightfold policy of defence, justice and administration, development, production and distribution, health and nourishment symbolized by the generous and fertile cows. I exhort you all who, strong and bold, united together like the inmates of a home, as one body, equipped with chariots, march forward for the sake of honour and glory.

आगधिता परिगधिता या कशीकव जङ्गह ।  
ददाति मह्यं यादुरी याशूनां भाज्या शता ॥ ६ ॥

6. *Āgadhitā parigadhitā yā kaśīkeva jaṅgahe. Dadāti mahyaṁ yādurī yāśūnām bhojyā śatā.*

The most valuable policy of the state worthy of acceptance which is approved and followed and which is an inspirer of the people of action and advancement

in important matters of the nation, like a goad, spurs me on to action and helps me get the sweetest delicacies of life, hundreds of them.

उपाप म परा मृश मा म द्भाणि मन्यथाः ।

सवाहमस्मि रामशा गन्धारीणामिवाविका ॥ ७ ॥

7. *Upopa me parā mṛśa mā me dabhrāṇi manyathāḥ.*  
*Sarvāhamasmi romaśā gandhārīṇāmivāvikā.*

Come close and closer to me and consult with me. Do not think that the little nameless things I say, advise and do are insignificant. One of the vigilant guards among the protective supporters of the nation, I am all over warm and protective like a golden fleece in winter cold.

## Mandala 1/Sukta 127

*Agni Devata, Paruchhepa Daivodasi Rshi*

अग्निं हातारं मन्य दास्वन्तं वसुं सूनुं सहसा जातवदसं विपं  
न जातवदसम । य ऊध्वया स्वध्वरा द्वा द्वाच्या कृपा ।  
घृतस्य विभाष्टिमुनु वष्टिशाचिषा जुह्वानस्य सपिषः ॥ १ ॥

1. *Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya ūrdhvayā svadhvaro devā devācyā kṛpā. Ghṛtasya vibhrāṣṭimanu vaṣṭi śociṣā' juhvānasya sarpiṣaḥ.*

I worship, serve and meditate on Agni, lord of light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action like the sun, omniscient lord of all that is born in existence, master

of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire and light the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.'

यजिष्ठं त्वा यजमाना हुवम् ज्यष्टमङ्गिरसां विप मन्म-  
भिविपभिः शुक् मन्मभिः । परिज्मानमिव द्यां हातारं  
चषणीनाम । शाचिष्कशं वृषणं यमिमा विशः पावन्तु  
जूतय विशः ॥ २ ॥

2. *Yajisṭham tvā yajamānā huvema jyeṣṭhamanṅi-  
rasām vipra manmabhirviprebhiḥ śukra manma-  
bhiḥ. Parijmanamiva dyām hotāraṁ carṣaṇinām.  
Śociṣkeśaṁ vṛṣaṇaṁ yamimā viśaḥ prāvantu  
jūtaye viśaḥ.*

Agni, lord most worshipful, we the performers of this yajnic assembly, with all our heart and mind, together with all the saints and scholars with their earnest desire, invoke and invite you, wisest and senior-most of the scholar visionaries of Divinity, pure and immaculate, brilliant as the sun with your reach into the light of heaven, high-priest of humanity, lord of light knowledge, generous as rain showers, whom all these people accept, respect and approach with their desire and prayer for protection and self-fulfilment.

स हि पुरू चिदाजसा विरुक्मता दीद्याना भवति दुहन्तरः  
परंशुन दुहन्तरः । वीळु चिद्यस्य समृता श्रुवद्वनव यत्स्थिरम ।  
निष्बर्हमाणा यमत नार्यत धन्वासहा नार्यत ॥ ३ ॥

3. *Sa hi purū citodajasā virukmatā dīdyāno bhavati druhantaraḥ paraśurna druhantaraḥ. Vīlu cid yasya samṛtau śruvad vaneva yat sthiram. Niṣṣahamāṇo yamate nāyate dhanvāsahā nāyate.*

He surely rises to shine very brilliantly with his own splendid valour and honour who, like the axe which cuts down the trees, mows down the enemies, in whose presence even the strong and firm like the dense forest burst asunder into pieces, and who, commanding brave warriors, dominates and directs the enemies and, like a mighty wielder of the bow and arrow, never wavers but advances in battle against the enemy forces.

इ॒ हा चि॒दस्मा॒ अनु॒ दु॒यथा॑ वि॒द तजि॑ष्ठाभि॒र॒रणि॑भि॒दा॒ष्ट्य॒  
व॒स॒ ग्र॒यं दा॑ष्ट्यव॒स । प॒यः पु॒रूणि॑ गा॒ह॒त॒ त॒ द्वि॒न॒व॒ शा॒चि॒षा॑ ।  
स्त्रि॒रा चि॒द ॥ नि॒ रि॒णा॒त्याज॑सा॒ नि॒ स्त्रि॒राणि॑ चि॒दाज॑सा ॥ ४ ॥

4. *Ḍṛlhā cidasmā anu duryathā vide tejiṣṭhābhira-  
ranibhir-dāṣṭyavase'gnaye dāṣṭyavase. Pra yaḥ  
purūṇi gāhate takṣad vaneva śociṣā. Sthirā  
cidannā ni riṇātyojasā ni sthirāṇi cidojasā.*

Just as the strong man of prosperity and spirit of service offers homage to the man of knowledge and wisdom, so does he offer oblations in yajna to Agni for the sake of protection and advancement. And Agni too, arising from the fiery potential of arani wood, gives protection and advancement to the yajaka. Just as fire overtakes many thick forests and reduces them to ash with its flames, so does the commanding yajaka reduce even strong enemies to naught, and just as the light of the sun ripens the grain with its energy, so does the yajaka ripen and strengthen the prosperity of the earth

and humanity.

तमस्य पृ णुपरसु धीमहि नक्तं यः सुदशतरा दिवातरा-  
रादपायुषु दिवातरात । आदस्यायुगर्भणवद्वीळु शम न  
सूनव । भक्तमभक्तमवा व्यन्ता अजरा अग्रया व्यन्ता  
अजराः ॥ ५ ॥

5. *Tamasya pṛkṣam-uparāsu dhīmahi naktam yah sudarśataro divātarād-aprāyuse divātarāt. Ādasyāyur-grabhaṇavad vīlu śarma na sūnave. Bhaktamabhaktamavo vyanto ajarā agnayo vyanto ajarāḥ.*

Let us meditate on and do homage to that assiduous and uncompromising Agni, leading light of the world, in all directions, who shines brighter and stronger at night than in the day and, holding holy offerings in hand, let us honour and worship him. Just as a father provides a strong and happy home for the child so do the unaging leading lights of yajna and humanity bring us solace and protection with the gracious judgement of the dedicated and the undedicated. And thus, let us too, unaging and bright like the fire, live long and happy.

स हि शधा न मारुतं तुविष्वणिरप्रस्वतीषूवरास्विष्टनिरातना-  
स्विष्टनिः । आदद्धव्यान्याददियज्ञस्य क्तुरहणा । अध  
स्मास्य हषता हषीवता विश्व जुषन्त पन्थां नरः शुभ न  
पन्थाम ॥ ६ ॥

6. *Sa hi śardho na mārutaṁ tuviṣvaṇir-apnasvatī-ṣūrvarāsviṣtanir-ārtanāsviṣtaniḥ. Ādaddhavyānyādadir-yajñasya keturarhaṇā. Adha smāsyā harṣato hr̥ṣīvato viśve juṣanta panthām naraḥ śubhe na panthām.*

That Agni, daring and roaring as the wind, is admirably fearsome in raging battles, as he is worthy of honour and homage in yajnas in lands fertile as well as deserts and among families blest with lovely children. He receives offerings with love, readily consumes and uses the same for creative purposes. Indeed he is the triumphal banner of yajnas, most worthy of honour and worship. And of course all the people, joyous and emanating joy all round, follow in his footsteps, follow him on the path shown by him for the pursuit of goodness, beauty and joy of life.

द्विता यदीं कीस्तासा अभिद्यवा नमस्यन्त उपवाचन्त भृगवा  
मथ्नन्ता दाशा भृगवः । अग्निरीश वसूनां शुचिया धृणि-  
रषाम । प्रियाँ अपिधीँवनिषीष्ट मधिर आ वनिषीष्ट  
मधिरः ॥ ७ ॥

7. *Dvitā yadīm kīstāso abhidyavo namasyanta  
upavocanta bhrgavo mathnanto dāśā bhrga-vaḥ.  
Agnirīśe vasūnām śuciryo dharṇireṣām. Priyāñ  
apidhīñrvaniṣīṣṭa medhira ā vaniṣīṣṭa medhirah.*

When the Bhrgus, dedicated seekers and worshippers, generous members of the community, brilliant scholars, faithfully take on Agni for study and meditation, two ways in theory and practice, vision and pursuit, speak of it in detail analysing and realising it, then Agni, pure and immaculate power, wise and intelligent, that rules the wealth of the world and is the very foundation of these, blesses the darling dedicated servants with beauty, wealth and success.

विश्वासां त्वा विशां पतिं हवामह सर्वासां समानं दम्पतिं  
भुज सत्यगिवाहसं भुज । अतिथिं मानुषाणां पितुन  
यस्यासुया । अमी च विश्वं अमृतासु आ वया हव्या द्ववष्वा  
वयः ॥ ८ ॥

8. *Viśvāsām tvā viśām patim havāmahe sarvāsām samānam dampatiṁ bhuje satyagirvāhasam bhuje. Athithim mānuṣāṇām piturna yasyāsayā. Amī ca viśve amṛtāsa ā vayo havyā deveṣvā vayah.*

We invoke, invite and do homage to you, Agni, lord protector of all the people of the world, for the light of life. We invoke and do homage to the lord protector of the home and family equally for all the people, for the joy of family life. We do homage to the lord of the voice of omniscience for the joy of knowledge. We do homage to the lord as the guest of honour and fire of yajna for all the people, in whose presence, as in the presence of the father, all these seekers of freedom and immortality hope for the food of life, and in whose honour they offer food and oblations to the brilliant and generous divinities of nature and humanity.

त्वमग्न सहसा सहन्तमः शुष्मिन्तमा जायस द्वतातय रयिन  
द्वतातय । शुष्मिन्तमा हि त मदा द्युम्निन्तम उत क्रतुः ।  
अध स्मा त परि चरन्त्यजर श्रुष्टीवाना नाजर ॥ ९ ॥

9. *Tvamagne sahasā sahintamaḥ śuṣmintamo jāyase devatātaye rayirna devatātaye. Śuṣmintamo hi te mado dyumnintama uta kratuḥ. Adha smā te pari carantyajara śruṣṭīvāno nājara.*

Agni, lord of light, knowledge and power, by courage most courageous of the brave and victorious, you rise most brilliant and fiery for the advancement of the noblest powers of nature and humanity, just as wealth is most effective for the service of the divines. Most brilliant is your light of joy, most abundant in the service of yajna. Lord of light immortal, servants of yajna most obedient and willing, serve you just as they would serve the Immortal Lord of life.

प वा मह सहसा सहस्वत उषबुधं पशुष नाग्रय स्तामा  
बभूत्वग्रय । पति यदीं हविष्मान विश्वासु ासु जागुव ।  
अग र्भा न जरत ऋषूणां जूणिहात ऋषूणाम ॥ १० ॥

10. *Pra vo mahe sahasā sahasvata uṣarbudhe paśuṣe  
nāgnaye stomo babhūtvagnaye. Prati yadīm  
haviṣmān viśvāsu kṣāsu joguve. Agre rebho na  
jarata ṛṣūṇām jūṇirhota ṛṣūṇām.*

May your song of praise in honour of Agni, victorious by virtue of great valour, light of the morning such as the dawn, be as it should be for the lord giver of life's wealth. Just so it is that the yajnic faithful offers oblations to the eternal teacher of revelation anywhere in all lands, and how an admirer ever offers praise to the eminent among scholars, or an aged yajaka offers to the senior physician.

स ना नदिष्टं ददृशान् आ भ्राग्रं द्रवभिः सचर्नाः सुचतुनां  
महा रायः सुचतुनां । महिं शविष्ठ नस्कृधि सञ्च । भुज  
अस्य । महिं स्तात्तृभ्यां मघवन्त्सुवीर्यं मथीरुगा न  
शर्वसा ॥ ११ ॥



11. *Sa no nedīṣṭham dadṛśāna ā bharāgne devebhiḥ sacanāḥ sucetunā maho rāyaḥ sucetunā. Mahi śaviṣṭha naskṛdhi samcakṣe bhujе asyai. Mahi stotr̥bhyo maghavan tsuvīryam mathīrugro na śavasā.*

O Lord, Agni, watching, guiding and guarding us at the closest, with all the brilliant powers of nature and humanity, bear and bring us, most kindly and graciously, great, valuable and lasting wealths of the world. Mightiest Lord, make us great for the experience and enjoyment of this earth. Lord of wealth, power and grandeur, bring us, admirers and worshippers, great valour and honour, and as a fierce disciplinarian churn us to the essence of magnanimity and majesty of life that existence is in reality.

### Mandala 1/Sukta 128

*Agni Devata, Paruchhepa Daivodasi Rshi*

अ॒यं जा॒यत॒ मनु॒षा॒ धरी॑मणि॒ हाता॒ यजि॑ष्ठ उ॒शिजा॒मनु॑  
व॒तम॒ग्निः स्व॒मनु॑ व॒तम॒ । वि॒श्वश्रु॑ष्टिः स॒खीय॑त र॒यिरि॑व  
श्रव॑स्य॒त । अद॑ब्धा॒ हाता॒ नि ष॑दद्वि॒ळस्प॑द परि॑वीत  
इ॒ळस्प॑द ॥ १ ॥

1. *Ayam jāyata manuṣo dharīmaṇi hotā yajīṣṭha uśijāmanu vratamagniḥ svamanu vratam. Viśvaśruṣṭiḥ sakhīyate rayiriva śravasyate. Adabdho hotā ni ṣadadīlaspade parivīta ilaspade.*

This man, this Agni, this Brahmachari, yajaka, most worshipful, arises and shines in his Dharma and behaviour in pursuit of his own discipline and in conformity with the laws and customs of the lovers of

life and noble ambition. Agreeable and complaisant with the world, he loves to be friends with all as wealth is friendly with the man who loves and cares to value it. Inspiring the dauntless yajamana, soaked in knowledge and surrounded by the learned, he sits on the vedi of yajna in the world of action and abides in the knowledge and vision of Divinity.

तं यज्ञसाधमपि वातयामस्यृतस्य पृथा नमसा हविष्मता  
द्वताता हविष्मता । स न ऊजामुपाभृत्या कृपा न जूयति ।  
यं मातरिश्वा मनव परावता द्वं भाः परावतः ॥ २ ॥

2. *Tam yajñasādhamapi vātayāmasyrtasya pathā namasā haviṣmatā devatātā haviṣmatā. Sa na ūrjāmupābhṛtyayā kṛpā na jūryati. Yaṁ mātariśvā manave parāvato devaṁ bhāḥ parāvataḥ.*

That Agni, divine treasure of the wealth of life and giver of success in yajnic endeavours, we, bearing holy offerings in divine service, kindle and fan to light and blaze, and serve along the path of Truth and natural Law with offers of food and reverence. And that lord of light and energy never tires of this divine grace, never fades out of this divine light and splendour, since this divine blaze and splendour, the wind and solar energy carries for humanity from a far distance, from the farthest imaginable distance.

एवन् सद्यः पयति पार्थिवं मुहुर्गी रता वृषभः कनि-  
कदहधदतः कनिकदत । शतं च ताणा अ गभिदवा वनषु  
तुवणिः । सदा दधान उपरषु सानुष्वग्निः परषु सानुषु ॥ ३ ॥

3. *Evena sadyaḥ paryeti pārthivam muhurgī reto vṛṣabhaḥ kanikradad dadhad retaḥ kanikradat. Śataṁ cakṣāṇo akṣabhirdevo vaneṣu turvaṇiḥ. Sado dadhāna upareṣu sānuṣvagniḥ pareṣu sānuṣu.*

Agni, lord of light, constantly goes by his path, pervading all that is in the world, celebrated in the voices of the divines, life of life, generous shower of vitality, roaring, wielding life and still roaring. The lord of brilliance, breaking and building in waves of energy, watching and illuminating the worlds with a hundred lights, holding, wielding and supporting the homes of life in the clouds, over the peaks, in the farthest regions of space on top, he goes on and on in the orbit along the circumference.

स सुकतुः पुराहिता दमदम ग्नियज्ञस्याध्वरस्य चतति कत्वा  
यज्ञस्य चतति । कत्वा वधा इषूयत विश्वा ज्ञातानि पस्पश ।  
यता घृतश्रीरतिथिरजायत वह्निवधा अजायत ॥ ४ ॥

4. *Sa sukratuh purohito damedame'gniryajñasyādhvarasya cetati kratvā yajñasya cetati. Kratvā vedhā iṣūyate viśvā jātāni paspaśe. Yato ghr̥taśrī-ratithirajāyata vahnirvedhā ajāyata.*

That Agni, lord of light, knowledge and fire, first agent of cosmic yajna, foremost and leader, inspires and lights the yajna, fragrant acts of creative love and non-violence, advances yajna by yajnic acts, issues forth like penetrative intelligence by the waves of yajnic energy and inspires all things in existence, and from the vedi arises with the glory, light of libations like a guest of honour at its own will, carrier, catalyser, penetrative, intelligent, illuminative for all.

कत्वा यदस्य तविषीषु पृञ्चत ग्रवण मरुतां न  
भाज्यषिराय न भाज्या । स हि ष्मा दान्मिन्वति वसूनां च  
मृज्मना । स नस्त्रासत दुरितादभिहुतः शंसाद्घादभिहुतः ॥ ५ ॥

5. *Kratā yadasya taviṣīṣu pṛñcate' gneraveṇa marutām na bhojyeṣirāya na bhojyā. Sa hi śmā dānaminvati vasūnām ca majmanā. Sa nastrāsate duritādabhihrutaḥ śamsādaghāda-bhihrutaḥ.*

When a person joins the blazing flames and forces of this Agni with his gift of oblations and energy by the yajna of creative and defensive action, as you would enhance the energy of a vigorous man with refreshments or you augment the force of the winds, then Agni receives the gift and, with his force and power, blesses the givers, and he warns us of the crooked ways of the world, protects us against scandals of the envious, saves us from evil and redeems us from sin and fall off from Divinity.

विश्वा विहाया अर्तिवसुदध हस्त दि ण तरणिन  
शिश्नच्छवस्यया न शिश्नथत । विश्वस्मा इदिषुध्यत दवत्रा  
हव्यमाहिष । विश्वस्मा इत्सुकृत वारमृणवत्यग्निद्वारा  
व्यृणवति ॥ ६ ॥

6. *Viśvo vihāyā aratirvasurdadhe haste dakṣiṇe taranirna śriśrathacchravasyayā na śiśrathat. Viśvasmā idiṣudhyate devatrā havyamohiṣe. Viśvasmā it sukṛte vāramṛṇvatyagnirdvārā vyṛṇvati.*

Agni, universal lord of wealth, honour and grandeur, like a saviour and redeemer, holds the wealth of the world in his right hand for the man of endeavour for his honour and fame, and the gift never slackens, yes, it never slackens. Lord of brilliance and generosity, you bear and bring all the sacrificial riches for the man of martial action and prayer. For the man of yajnic action,

you give all the choice gifts of the world, give them through open doors.

स मानुष वृजन् शन्तमा हिताग्नेयि यज्ञेषु जन्या न विश्पतिः  
पिय यज्ञेषु विश्पतिः । स हव्या मानुषाणामिळा कृतानि  
पत्यत । स नस्त्रासत् वरुणस्य धृतमहा दवस्य धृतः ॥ ७ ॥

7. *Sa mānuṣe vṛjane śantamo hito 'gniryajñeṣu jenyo na viśpatiḥ priyo yajñeṣu viśpatiḥ. Sa havyā mānuṣāṇāmiḷā kṛtāni patyate. Sa nastrāste varuṇasya dhūrtermaho devasya dhūrteḥ.*

That Agni, in the saving paths of human life, is most blissful, giver of fulfilment, and in yajnas he is like a victorious ruler and guardian of the people, yes, dear in yajnic projects and a saviour and protector of the world. He creates for humanity the materials for yajnic consumption and brings us the holiest words and actions of bliss. He guards us against the violence of nature and saves us from the ravages of misfortune.

अग्निं हातारमीळत् वसुधितिं पियं चतिष्ठमर्तिं न्यरिर  
हव्यवाहं न्यरिर । विश्वायुं विश्ववदसं हातारं यजतं क्विम ।  
दवासां रण्वमवस वसूयवा गीभी रण्वं वसूयवः ॥ ८ ॥

8. *Agniṃ hotāramiḷate vasudhitim priyam cetiṣṭhamaratiṃ nyerire havyavāhaṃ nyerire. Viśvāyum viśvavedasaṃ hotāraṃ yajataṃ kavim. Devāso raṇvamavase vasūyavo gīrbhī raṇvaṃ vasūyavaḥ.*

The devas, creative men of brilliance inspired with generosity, who search for light, knowledge and wealth of the world for the sake of power, protection and advancement, worship Agni, lord of light and omnipotent. They honour and admire Agni, leading

scholar of light and energy. They study, raise and develop fire and energy, brilliant source of light and power, productive source of wealth, inspirer of intelligence to create wealth, dearest friend and generous power, energiser, arouser and mover of mind and soul, and generous giver of comfort, joy and bliss. They worship, honour and develop Agni, creator, harbinger and giver of holy materials for wealth, yes, they do worship, honour and raise Agni, lord, scholar and power, which is life of the world, omniscient and omnipresent with every atom of the world, great unifier and integrator, creative power of cosmic yajna at every stage, poetic creator of beauty, a source of delight and happiness. That power of truth, beauty and joy, the seekers of light, wealth, power and divine joy celebrate in holy words for the sake of protection, guidance and advancement.

### Mandala 1/Sukta 129

*Indra Devata, Paruchhepa Daivodasi Rshi*

यं त्वं रथमिन्द्र मधसातय पाका सन्तमिषिर पुणयसि  
पानवद्य नयसि । सद्यश्चित्तमभिष्टय करा वशश्च वाजिनम ।  
सास्माकमनवद्य तूतुजान वधसामिमां वाचं न वधसाम ॥ १ ॥

1. *Yam tvam rathamindra medhasātaye'pākā santamiṣira praṇayasi prānavadya nayasi sadyaś-cittamabhiṣṭaye karo vāsaśca vājinam. Sāsmākam-anavadya tūtujāna vedhasāmimām vācam na vedhasām.*

Indra, lord of light and knowledge, power beyond reproach, inspirer of life and people, whatever chariot you move for the purpose of yajna, that being

faultless and immaculate, you move it fast forward and, favourable as you are to the yajaka, you instantly lead it and the master to success, to the desired object. Lord sung and celebrated, faster than light in motion and inspiration, faithful admirers we are all, elevate this song of ours to the height of the word of the wise and visionaries and graciously accept it as our homage of holiness.

स श्रुद्धि यः स्मा पृतनासु कासु चिद् इन्द्र भर्तृत्तय  
 नृभिरसि पतूतय नृभिः । यः शूरः स्वः सनिता या विपवाजं  
 तरुता । तमीशानास इरधन्त वाजिनं पृ ामत्यं न वाजि-  
 नम ॥ २ ॥

2. *Sa śrudhiḥ yaḥ smā pṛtanāsu kāsu cid dakṣāyya  
 indra bharahūtaye nṛbhirasi pratūrtaye nṛbhiḥ.  
 Yaḥ śuraiḥ svaḥ sanitā yo viprairvājaṁ tarutā.  
 Tamīśānāsa iradhanta vājinam pṛkṣamatyaṁ na  
 vājinam.*

May Indra, lord of wealth and power, listen to our voice of prayer and suggestion, Indra who is an expert hero in the projects of social fulfilment in cooperation with the socially motivated people and an instant fighter in battles of defence and development with men of martial nature, who meditates on the heavenly light of the spirit and with the brave, intelligent and wise men is the creator and distributor of food and energy among people, and with whom the strong and powerful leaders love to work exactly as successful people love to take to a strong and fast horse to reach their destination, fast as he is and versatile in everything.

दस्मा हि ष्मा वृषणं पिन्वसि त्वचं कं चिद्यावीररुं शूर  
मर्त्यं परिवृणति मर्त्यम् । इन्द्रात् तुभ्यं तद्विव तद रुदाय  
स्वयंशस । मित्राय वाचं वरुणाय सप्रथः समृळीकाय  
सप्रथः ॥ ३ ॥

3. *Dasmo hi śmā vṛṣaṇam pinvasi tvacam kaṁ cid  
yāvīrararuṁ śūra martyam parivṛṇakṣi martyam.  
Indrota tubhyaṁ tad dive tad rudrāya svayaśase.  
Mitrāya vocam varuṇāya saprathaḥ sumṛḷikāya  
saprathaḥ.*

Indra, lord of power and wealth, justice and generosity, brave hero of wondrous deeds, you shower the generous and protective man with support and plenty, you strike off the destructive saboteur and root out the corrupt man. Great you are, broad of mind and deep in spirit. I say these profuse words of praise for you, Indra, ruler and leader, light of the nation, dispenser of justice, commanding honour and fame, friend of all, universal choice of hearts, inspirer of peace and bliss, great mind and spirit indeed!

अस्माकं व इन्द्रमुश्मसीष्टय सखायं विश्वायुं पासहं युजं  
वाजेषु पासहं युजम् । अस्माकं ब्रह्मातय वा पृतसुषु कासु  
चित । नहि त्वा शत्रुः स्तरत स्तृणाषि यं विश्वं शत्रुं स्तृणाषि  
यम् ॥ ४ ॥

4. *Asmākaṁ va indramuśmasīṣṭaye sakhāyam  
viśvāyuraṁ prāsaham yujam vājeṣu prāsaham  
yujam. Asmākaṁ brahmataye'vā pṛtsuṣu kāsū cit.  
Nahi tvā śatruḥ starate strṇoṣi yaṁ viśvam  
śatruṁ strṇoṣi yam.*

For your good and ours, we love and celebrate



Indra, friend, the very life breath of the world, patient and courageous, cooperative comrade, daring and victorious in battles, dedicated and meditative on life and Divinity. For our protection, O lord, protect and preserve our knowledge and Veda in all the battles. No enemy can overwhelm you. Whatever adversary you defeat, whatever world you win and cover with justice and protection, no enemy anywhere can overcome you.

नि षू न॒मा॒ति॒मतिं॑ क॒यस्य॑ चि॒त्तजि॑ष्ठाभि॒र॒रणि॑भि॒नाति॑भिरू॒-  
गाभि॑रू॒गा॒तिभिः॑ । न॒षि ण॒ यथा॑ पु॒रा न॒नाः शू॒र॒ मन्य॑स ।  
वि॒श्वानि॑ पू॒रार॑प॒ पषि॑ व॒ह्नि॒रासा॑ व॒ह्निना॑ अ॒च्छ ॥ ५ ॥

5. *Ni ṣū namātimatiṁ kayasya cit tejiṣṭhābhir-ara-  
ṇibhir-notibhir-ugrābhirugrotibhiḥ. Neṣi ṇo  
yathā purā'nenāḥ śura manyase. Viśvāni pūro-  
rapa paṛṣi vahnirāsā vahnirno accha.*

In all grace, bow down before the exceptional wisdom of the learned. And bring down the haughty pride of the notorious enemy, O fierce lord of raging power and rectitude, with your burning and brilliant methods and actions of defence and protection blazing like the radiant flames of the fire of arani wood. You know us all, O brave, heroic and sinless, lead us forward as before, wash off all sin and evil from the life of humanity. Bearer of the burdens of existence, harbinger of all that is good, like fire, burn off our evil and let us shine close to your presence.

प तद्वा॑च॒यं भ॒व्या॒य॒न्द्व॑ ह॒व्या॒ न य॑ इ॒षवा॑न्मन्म॒ रज॑ति र॒ ाहा  
मन्म॒ रज॑ति । स्व॒यं सा॑ अ॒स्मदा॑ नि॒दा व॒धर॑जत दु॒म॒तिम॑ ।  
अ॒व॒ स्र॒वदु॑घ॒शंसा॑ व॒तर॑मव॒ दु॒मि॑व स्र॒वत॑ ॥ ६ ॥

6. *Pra tad voceyaṃ bhavyāyendave havyo na ya iṣavān manma rejati rakṣohā manma rejati Svayaṃ so asmadā nido vadhairajeta durmatim. Ava sravedaghaśariso'vataramava kṣudramiva sravet.*

I would speak words of appreciation and sing that song of praise for one who is worthy of reverence, brilliant, and like a divinity worthy of invocation, strong, dynamic and favourable, inspires like soma and shines like the moon, who shines at heart and destroys evil, who by himself, with blows, wards off the evil-tongued and the malicious, and who makes the evil go down the gutter and even lower just like worms of dirt.

वृनम तद्भात्रया चितन्त्या वृनम रयिं रयिवः सुवीर्यं रण्वं  
सन्तं सुवीर्यम । दुमन्मानं सुमन्तुभिरमिषा पृचीमहि । आ  
सत्याभिरिन्दं द्युम्नहूतिभियजत्रं द्युम्नहूतिभिः ॥ ७ ॥

7. *Vanema taddhotrayā citantyā vanema rayim rayivaḥ suvīryaṃ raṇvaṃ santaṃ suvīryam. Durmanmānaṃ sumantubhir-emiṣā pṛcīmahi. Ā satyābhir-indraṃ dyumnahūtibhir-yajatraṃ dyumnahūtibhiḥ.*

Let us invoke Indra with most enthusiastic homage, pray and win his favour. O lord of wealth, let us win wealth, win noble strength, noble strength of body and mind abiding with holy joy of the spirit. Let us, with honest thoughts and earnest desire associate and be one with Indra who brooks no nonsense and negativity of mind and spirit. Let us offer prayers and homage to Indra, holiest of the holy, with truth of mind and spirit and the richest offerings, the richest that we have.

पपा वा अस्म स्वयंशाभिरूती परिवग इन्दा दुमतीनां  
दरीमन्दुमतीनाम । स्वयं सा रिषयध्य या न उपष अत्रः ।  
हृतमसु । व तति िसा जूणिन व तति ॥ ८ ॥

8. *Prapā vo asme svayaśobhirūtī parivarga indro  
durmatīnāṃ darīman durmatīnām. Svayaṃ sā  
riṣayadhyai yā na upeṣe atraiḥ. Hatemasanna  
vakṣati kṣiptā jūrṇirna vakṣati.*

Indra, lord of power and glory, by his own power and honour, is all for your protection and ours, and he is all out for the total destruction of the men of evil mind and intention. And may that force which is sent by our enemies for our destruction never reach us, but be routed on way as if destroyed of itself even if it is inspired and moved at the fastest speed. (It must be prevented and destroyed on the way itself by defence missiles).

त्वं न इन्द राया परीणसा याहि पथाँ अनहसा पुरा  
याह्यर् तासा । सचस्व नः पराक आ सचस्वास्तमीक आ ।  
पाहि ना दूरादारादभिष्टिभिः सदा पाह्यभिष्टिभिः ॥ ९ ॥

9. *Tvaṃ na indra rāyā parīṇasā yāhi pathāñ aneḥasā  
puro yāhyarakṣasā. Sacasva naḥ parāka ā  
sacasvāstamīka ā. Pāhi no dūrād-ārādabhiṣṭibhiḥ  
sadā pāhyabhiṣṭibhiḥ.*

Indra, lord of power, honour and glory, go forward, and come to us with abundant wealth by the paths of non-violence, no-wickedness and no-sin. Be with us and for us as a friend at the closest and at the farthest places. Protect and promote us from afar with all that is desired, give us fulfilment at the closest with

love at heart, always be a friend and saviour with total protection and fulfilment.

त्वं न इन्द्र राया तरूषसागं चित्त्वा महिमा स इदवस मह  
मित्रं नावस । आजिष्ठ त्रातरविता रथं कं चिदमत्य ।  
अन्यमस्मदिशिषुः कं चिददिवा रिरिं इन्तं चिददिवः ॥ १० ॥

10. *Tvaṃ na indra rāyā tarūṣasogam cit tvā mahimā sakṣadavase mahe mitraṃ nāvase. Ojiṣṭha trātaravitā ratham kaṃ cidamartya. Anyamasmad ririṣeḥ kaṃ cidadrivo ririkṣantaṃ citadrivaḥ.*

Indra, lord of power and glory, come with great and victorious wealth, honour and grace, Mighty and lustrous, may grandeur and dignity abide with you for protection like a friend as a mark of greatness. Lord most lustrous, saviour, protector, immortal by fame and honour, ride the chariot of glory. Lord of the clouds and mountains of the earth, if you are angry, even violent sometime, strike something other than our soul, whatsoever is violent and destructive, O lord of the clouds and mountains of the earth.

पाहि न इन्द्र सुष्टुत स्त्रिधा वयाता सदमिहुमतीनां द्वः  
सन दुमतीनाम । हन्ता पापस्य र् असस्त्राता विपस्य मावतः ।  
अधा हि त्वा जनिता जीजनद्वसा र गहणं त्वा जीजन-  
द्वसा ॥ ११ ॥

11. *Pāhi na indra suṣṭuta sridho'vayātā sadamid durmatīnām devaḥ san durmatīnām. Hantā pāpasya rakṣasastrātā viprasya māvataḥ. Adhā hi tvā janitā jījanad vaso rakṣohaṇaṃ tvā jījanad vaso.*

Indra, sung and celebrated for honour and

graciousness, protect us from error, blunder and loss of faith. Always averting the envious and malicious, being brilliant and lustrous, you take the evil-minded down to the pit. Destroyer of the sinful and demonic killers, saviour of the pious and noble scholars and people like me, haven and home of the needy, may the lord creator of life rejuvenate you ever. Destroyer of sin and cruelty, shelter of the good, may the lord bless you ever with new life, energy and knowledge.

### Mandala 1/Sukta 130

*Indra Devata, Paruchhepa Daivodasi Rshi*

ए॒न्द्र॒ या॒ह्यु॒प॒ नः॒ परा॒वता॒ नाय॑म॒च्छा॑ वि॒दथा॑नी॒व॒ सत्प॑ति॒रस्तं॑  
राज॑व॒ सत्प॑तिः । ह॒वाम॑ह॒ त्वा व॒यं प॑र्य॒स्वन्तः॑ सु॒त स॒चा ।  
पु॒त्रासा॒ न पि॒तरं॑ वा॒जसा॑तय॒ मं॒हि॒ष्ठं॑ वा॒जसा॑तय ॥ १ ॥

1. *Endra yāhyupa naḥ parāvato nāyamacchā vidathānīva satpatirastam rājeva satpatiḥ. Havāmahe tvā vyaṁ prayasvantah sute sacā. Putrāso na pitaram vājasātaye manhiṣṭham vājasātaye.*

Indra, lord of wealth and power, ruler of the world, come graciously from afar to us like this Agni who comes to the yajnic battles of life. Protector and promoter of truth and rectitude, friend and protector of the truthful and righteous, come to our home like the ruler. Joining you faithfully in this yajna of life, dedicated to holy action and endeavour, we invoke and invite you to join us. As children call upon the father to help them to food, sustenance and protection in their course of life and growth, so do we call upon you for safety and protection, great lord of power and prosperity,

for victory in our battle of life.

पिबाम् साममिन्द्र सुवानमर्दिभिः काशनं सिक्तमवृतं न  
वंसगस्तातृषाणा न वंसगः । मदाय ह्यताय त तुविष्टमाय  
धायस । आ त्वा यच्छन्तु हरिता न सूर्यमहा विश्वं  
सूर्यम् ॥ २ ॥

2. *Pibā somamindra suvānamadribhiḥ kośena siktamavatam na vaṁsagastāṭṛṣāṇo na vaṁsagaḥ. Madāya haryatāya te tuviṣṭamāya dhāyase. Ā tvā yacchantu harito na sūryamahā viśveva sūryam.*

Just as a thirsty bull drinks the water of a pool augmented by the showers of a cloud, so you Indra, friend and fond of company, drink this soma prepared from herbs crushed with grinders and seasoned by the shower of the clouds for your delight, lord versatile and vibrant, sustainer of life, worthy of love and homage, and just as the rays of light and all the days bring up the sun for the world, so may they bring you to our vedi of yajna.

अविन्द्रहिवा निहितं गुहं निधिं वन गर्भं परिवीतमश्मन्यन्त  
अन्तरश्मनि । वज्रं वजी गवामिव सिषासु गङ्गिरस्तमः ।  
अपावृणादिषु इन्द्रः परीवृता द्वार इषुः परीवृताः ॥ ३ ॥

3. *Avindad divo nihitam guhā nidhim verna garbham parivītamaśmanyante antaraśmani. Vajram vajrī gavāmiva siṣāsannaṅgirastamaḥ. Apāvṛṇoḍiṣa indraḥ parīvṛtā dvāra iṣaḥ parīvṛtāḥ.*

Indra, wielder of the thunderbolt of cosmic energy, most brilliant of the cosmic brilliancies, creates from the light of omniscience and divine omnipotence

the wealth of existence hidden in the heart of mystery and opens out the materials and energies of cosmic evolution covered in the folds of sleep. He opens the closed doors of the wealth of existence as you deliver a foetus from the womb or an embryo from the egg or dig out a diamond from the heart of a stone lying in the depth of a mighty mountain or as the sun breaks open the waters of rain held in the cloud in the vast sky or as a cowherd opens the gates of a cow stall, wielding his staff to control their movements. Thus does Indra open the doors of the wealth of existence and control the order of evolution with his force of law.

दादृहाणा वज्रमिन्द्रा गभस्त्याः । इव त्रिगमसनाय सं  
श्यदहिहत्याय सं श्यत । संविव्यान आजसा शवाभिरिन्द्र  
मज्मना । तष्टव वृ ि वनिना नि वृश्चसि परश्वव नि  
वृश्चसि ॥ ४ ॥

4. *Dāḍṛhāṇo vajramindro gabhastyoḥ kṣadmeva  
tigmasanāya saṁ śyadahatyāya saṁ śyat.  
Saṁvivyāna ojasā śavobhirindra majmanā.  
Taṣṭeva vṛkṣaṁ vanino ni vṛścasi paraśveva ni  
vṛścasi.*

Indra, firmly holding the thunder-bolt in hand, like a forceful jet of water or like a flood of penetrating rays of light to shoot, breaks the cloud and releases the waters of life. Similarly, one with your lustre and valour, like a wood cutter and carver, you fell the strongholds of evil like the trees of a forest, yes, uproot the wicked, striking the blows as with the axe.

त्वं वृथा नद्य इन्द्र सत्त्व च्छा समुदमसृजा रथौइव वाजयता  
रथौइव । इत ऊतीरयुञ्जत समानमथमि तम । धनूरिव मनव  
विश्वदाहसा जनाय विश्वदाहसः ॥ ५ ॥

5. *Tvaṁ vrthā nadya indra sartave'cchā samudra-masrjo rathāñ iva vājayato rathāñ iva. Ita ūtirayun̄jata samānamarthamakṣitam. Dhenūr-iva manave viśvadohaso janāya viśvadohasaḥ.*

Indra, you release the rivers at will to flow naturally well to the sea, they are like chariots loaded with food and energy, yes, replete with immense energy like chariots ever on the move. Thus, flow with this flow, you join the rivers with unrestricted wealth and modes of protection for all equally. And these rivers are like cows yielding all kinds of food and energy for the man of intelligence and for all people, for all, whole world indeed.

इमां त वाचं वसूयन्त आयवा रथं न धीर्ः स्वपा अति षुः  
सुम्नाय त्वामर्ति षुः । शुम्भन्ता जन्यं यथा वाजेषु विप  
वाजिनम । अत्यमिव शर्वस सातय धना विश्वा धनानि  
सातय ॥ ६ ॥

6. *Imām te vācam vasūyanta āyavo ratham na dhī-rah svapā atakṣiṣuḥ sumnāya tvāmatakṣiṣuḥ. Śumbhanto jenyam̄ yathā vājeṣu vipra vājinam. Atyamiva śavase sātaye dhanā viśvā dhanāni sātaye.*

Indra, vipra, lord of knowledge, this song of honour and celebration, for you, men of knowledge, patience, and noble action seeking wealth and power, have formed in the mind, as they have created the chariot for the sake of comfort and well-being, just like men of knowledge, culture and grace would love to have a fast horse in life's battle flying to victory for the achievement of universal strength and power of wealth for



everybody's share and everybody's enjoyment.

भिनत्पुरा नवतिमिन्द पूरव दिवादासाय महि दाशुष नृता  
वज्रण दाशुष नृता । अतिथिग्वाय शम्बरं गिररुगा  
अवाभरत । महा धनानि दयमान् आजसा विश्वा  
धनान्याजसा ॥ ७ ॥

7. *Bhinat puro navatimindra pūrave divodāsāya mahi dāśuṣe nṛto vajreṇa dāśuṣe nṛto. Atithigvāya śambaram girerugro avābharat. Maho dhanāni dayamāna ojasā viśvā dhanānyojasā.*

Indra, lord of the world, dancing with the joy of victory, you break down ninety strongholds of want and injustice for the sake of the people and for the great hospitable and philanthropist with your thunder-bolt of strength, power and energy. Lord of light and lustre, as the sun, you bring the cloud down in showers to the top of the mountain for the host, favourite of the visitors. Lord of sympathy and generosity, with your power and brilliance, you create great wealths of life, yes, and with your genius and philanthropy, bring up wealths of the world for universal benefit.

इन्दः समत्सु यजमानमार्य पावद्विश्वेषु शतमूतिराजिषु  
स्वमी हष्वाजिषु । मनव शासदवतान्त्वचं कृष्णामरन्धयत ।  
द । । विश्वं ततृषाणमाषति न्यशसानमाषति ॥ ८ ॥

8. *Indraḥ samatsu yajamānamāryam prāvad viśveṣu śatamūtirājiṣu svarmīlḥeṣvājiṣu. Manave śasad-avratān tvacam kṛṣṇāmarandhayat. Dakṣanna viśvam tatrṣāṇamoṣati nyarśasāna-moṣati.*

Indra, ruler of the world, master of a hundred modes and means of protection and promotion, should

protect and advance the noble and creative yajamana in all the projects of public good, in all the programmes of heavenly light for the man of thought and pious intention and action. Let him correct and control the forces of indiscipline and lawlessness, overthrow the earth's cover of darkness, and like the generous benefactor enlighten all the seekers thirsting for light and knowledge and cauterise all the festering wounds of humanity.

सूरश्चक्रं प वृहज्जात आजसा पपित्व वाचमरुणा मुषाय-  
तीशान आ मुषायति । उशाना यत्परवता जग तूतय कव ।  
सुम्नानि विश्वा मनुषव तुवणिरहा विश्वव तुवणिः ॥ ९ ॥

9. *Sūraścakram̐ pra brhājāta ojasā prapitve vāca-  
maruṇo muṣāyatīśāna ā muṣāyati. Uśānā yat  
parāvato jagannūtaye kave. Sumnāni viśvā  
manuṣeva turvaṇirahā viśveva turvaṇiḥ.*

Indra, the sun, lord of crimson glory, rising from the vast spaces lights up the mighty wheel of the world, ravishes the imagination with its refulgence and inspires human speech to silence in adoration, and, ruling the world specially at the advance of the day and more in the northern solstice, it inspires as well as silences the speech with awe. O Poet divine, inspired with light, love and brilliance, come here on the earth from afar like a man divine, fast and faster, generous, all days every hour, and bring us the wealth and joys of the world for the protection and advancement of humanity.

स ना नव्यभिवृषकम षुक्थः पुरां दतः पायुभिः पाहि शग्मः ।  
दिवादासभिरिन्द्र स्तवाना वावृधीथा अहाभिरिव द्याः ॥ १० ॥

10. *Sa no navyebhir-vṛṣakarmannukthaiḥ purām  
dartaḥ pāyubhiḥ pāhi śagmaiḥ. Divodāsebhir-  
indra stavāno vāvrdhīthā ahobhiriva dyauḥ.*

Indra, lord of light, might and power, ruler of the world, hero of generous and universal action, breaker of enemy strongholds, protect and promote us with the latest pious, admirable and blissful modes, means and actions of defence and development. Sung and celebrated by poets of enlightenment, you too rise and advance as the sun ascends high and higher day by day in heaven.

### Mandala 1/Sukta 131

*Indra Devata, Paruchhepa Daivodasi Rshi*

इन्द्राय हि द्यासुरा अनमन्तन्दाय मही पृथिवी वरीमभिद्युम्न-  
साता वरीमभिः । इन्द्रं विश्वं सजाषसा द्वासा दधिर पुरः ।  
इन्द्राय विश्वा सर्वानि मानुषा रातानि सन्तु मानुषा ॥ १ ॥

1. *Indrāya hi dyaurasuro anamnatendrāya mahī  
pṛthivī varīmabhir-dyumnasātā varīmabhiḥ.  
Indraṁ viśve sajoṣaso devāso dadhire puraḥ.  
Indrāya viśvā savanāni mānuṣā rātāni santu  
mānuṣā.*

The heavenly light of the sun and the cloud with all pranic energy do homage to Indra only. The mighty Prakṛti and the earth, their best characteristic powers and virtues, do homage to Indra. All the divinities of nature and brilliancies of humanity together with unqualified love and faith do homage primarily to Indra as the Lord Supreme. May all the human work and wealth and the highest yajnic sessions be surrendered as gifts of homage to Indra, Lord Supreme of the universe.

विश्वेषु हि त्वा सर्वनषु तुञ्जत समानमकं वृषमण्यवः पृथक्  
स्वः सनिष्यवः पृथक् । तं त्वा नावं न पृषणिं शूषस्य धुरि  
धीमहि । इन्द्रं न यज्ञश्चितयन्त आयवः स्तामभिरिन्द्र-  
मायवः ॥ २ ॥

2. *Viśveṣu hi tvā savaneṣu tuñjate samānamekaṁ  
vṛṣamanyavaḥ pṛthak svaḥ saniṣyavaḥ pṛthak.  
Taṁ tvā nāvaṁ na pṛṣaṇiṁ śūṣasya dhuri  
dhīmahi. Indraṁ na yajñaiścīyanta āyavaḥ  
stomebhir-indram-āyavaḥ.*

In all their yajnic projects of creation and development and in their acts of piety, all the liberal minded people and all seekers of heavenly bliss serve you and abide by you, sole one universal lord of existence, individually as well as together. To the same one lord we too belong, and we too love, meditate on and serve you, lord, with faith as the very centre of cosmic energy and as the saviour ship for crossing over the ocean of existence. All the people born and living on earth in their mortal existence and all the stars and planets in their songs and dance of adoration serve and worship the Lord as Indra, light of the world like the sun.

वि त्वा ततस्त्र मिथुना अवस्यवा व्रजस्य साता गव्यस्य  
निःसृजः स ण्त इन्द्र निःसृजः । यद् गव्यन्ता द्वा जना  
स्वयन्ता समूहसि । आविष्करिकद् वृषणं सचाभुवं  
वजमिन्द्र सचाभुवम् ॥ ३ ॥

3. *Vi tvā tatasre mithunā avasyavo vrajasya sātā gav-  
yasya niḥsṛjaḥ sakṣanta indra niḥsṛjaḥ. Yad gav-  
yantā dvā janā svaryantā samūhasi. Aviṣkari-krad  
vṛṣaṇaṁ sacābhavaṁ vajramindra sacābhavam.*

Indra, lord of might and prosperity, wedded couples, keen for protection and advancement united with you and going out in pursuit of their efforts to promote the wealth of cows, development of land and related knowledge, extend your glory and eliminate their want and suffering, since you inspire and exhort both men and women going out and achieving the light and joy of life when you open out and wield for action the thunderbolt of justice and protection, so generous, promotive and friendly to you and the people.

विदुष्टं अस्य वीर्यस्य पूरवः पुरा यदिन्द्र शारदीरवातिरः  
सासहाना अवातिरः । शासस्तमिन्द्र मत्यमयज्युं शवसस्पत ।  
महीममुष्णाः पृथिवीमिमा अपा मन्दसान इमा अपः ॥ ४ ॥

4. *Viduṣṭe asya vīryasya pūravaḥ puro yadindra śāradīravātiraḥ sāsahāno avātiraḥ. Śāsastamindra martyamayajyuṃ śavasaspate. Mahīmamuṣṇāḥ pṛthivīmimā apo mandasāna imā aphaḥ.*

Indra, lord of power and management, the people would know and realise your usual power and valour when you, bold and challenging, would overcome the autumnal and wintry problems of life and society, reclaim the habitations, control the rivers, and restore total civic normalcy after rains, when, O lord of law and power, you tame the man who is selfish, possessive, uncreative, uncooperative and unyajnic, and when, happy at heart and creating the pleasure and joy of life, you release the great earth, release these waters and relieve these creative and cooperative people.

आदित्त अस्य वीर्यस्य चकिरन्मदेषु वृष गुशिजा यदाविथ  
सखीयता यदाविथ । चकथ कारमभ्यः पृतनासु पवन्तव ।  
त अन्यामन्यां नृद्यं सनिष्णत श्रवस्यन्तः सनिष्णत ॥ ५ ॥

5. *Ādit te asya vīryasya carikiran madeṣu vṛṣannu-  
śijo yadāvitha sakhīyato yadāvitha. Cakartha  
kāramebhyaḥ pṛtanāsu pravantave. Te anyāma-  
nyāṁ nadyāṁ saniṣṇata śravasyantaḥ saniṣṇata.*

Indra, lord of generosity, people loving and dedicated to you in their moods of joy praise and celebrate this valour and justice of yours since you protect and promote them, yes, promote and advance them, so friendly to you and to all as they are. You work wonders for them in their battles of life and production for proper distribution and participation while they, desiring their share of food and wealth, rightfully hope to gain one thing after another of the flow of national wealth.

उता ना अस्या उषसा जुषत ह्यकस्य बाधि हविषा  
हवीमभिः स्वषाता हवीमभिः । यदिन्द्र हन्तव मृधा वृषा  
वज्रिञ्चिकेतसि । आ म अस्य वधसा नवीयसा मन्म श्रुधि  
नवीयसः ॥ ६ ॥

6. *Uto no asyā uṣaso juṣeta hyarkasya bodhi haviṣo  
havīmabhiḥ svarṣātā havīmabhiḥ. Yadindra  
hantave mṛdho vṛṣā vajriñciketasi. Ā me asya  
vedhaso navīyaso manma śrudhi navīyasaḥ.*

Indra, lord of light, now listen and accept this joyous celebration of ours of the light of the dawn, know this prayer and, O shower of light and joy, accept our invocation and holy offerings since, O wielder of the thunderbolt, lord of generosity, you keep awake for us for the elimination of violence. Listen to this newest prayer of mine made in full knowledge in worship, listen and accept this latest thought and petition.

त्वं तमिन्द वावृधाना अस्मयुरमित्रयन्तं तुविजात् मर्त्यं वज्रण  
शूर मर्त्यम् । जहि या ना अघायति शृणुष्व सुश्रवस्तमः ।  
रिष्टं न याम् अप् भूतु दुमतिविश्वाप भूतु दुमतिः ॥ ७ ॥

7. *Tvaṃ tamindra vāvṛdhāno asmayur-amitrayan-  
taṃ tuvijāta martyaṃ vajreṇa śūra martyam. Jahi  
yo no aghāyati śṛṇuṣva suśravastamaḥ. Riṣṭam  
na yāmannapa bhūtu durmatir-viśvāpa bhūtu  
durmatih.*

Indra, lord of power and glory, ever exalting, friend of ours, universally famous, mighty bold, eliminate with the thunderbolt every man who entertains hate and enmity toward us and does sinful acts against us. Listen lord, since you are the closest listener. Let the man of evil intention be off from our way like one broken by evil. Let all evil intentions and evil designers be off and away from us.

### Mandala 1/Sukta 132

*Indra Devata, Paruchhepa Daivodasi Rshi*

त्वया वयं मघवन्पूव्य धन इन्दत्वाताः सासह्याम पृतन्यता  
वनुयाम वनुष्यतः । नदिष्ठ अस्मि हिन्यधि वाचा नु सुन्वत ।  
अस्मिन्यज्ञ वि चयमा भर कृतं वाजयन्ता भर कृतम् ॥ १ ॥

1. *Tvayā vayaṃ maghavan pūrvye dhana indra  
tvotāḥ. Sāsahyāma pṛtanyato vanuyāma vanu-  
ṣyataḥ. Nediṣṭhe asminnahanyadhi vocā nu  
suvate. Asmin yajñe vi cayemā bhare kṛtaṃ  
vājayanto bhare kṛtam.*

Indra, ruling lord of wealth and power, we pray, guided and protected by you and your power and

potential, let us face the men in the very first encounter, love, tolerate or fight who wish to love, contest or fight, and let us win the encounter. On this day right now at the closest, speak to one and all of those who are conducting the yajna of the business of corporate living. In this yajna of full measure, while we are up and doing and winning all round, let us choose the best meritorious line of action and let us choose you as our guide, leader and protector.

स्व॒ज॒ष भ॒रं आ॒पस्य॒ व॒क्म॒न्यु॒ष॒बु॒धः स्व॒स्मि॒ ऽज्ज॒सि का॒णस्य॒  
स्व॒स्मि॒ ऽज्ज॒सि । अ॒ह्नि॒न्द्वा यथा॑ वि॒द शी॒ष्णाशी॒ष्णाप॒-  
वा॒च्यः । अ॒स्म॒त्रा तं स॒र्ध्वक॑ सन्तु रा॒तया॑ भ॒दा भ॒दस्य॑  
रा॒तयः॑ ॥ २ ॥

2. *Svarjeṣe bhara āprasya vakmanyuṣarbudhaḥ  
svasminnañjasi krāṇasya svasminnañjasi.  
Ahannindro yathā vide śīrṣṇāśīrṣṇopavācyah.  
Asmatrā te sadhryak santu rātayo bhadrā bha-  
drasya rātayah.*

In the yajnic battle for the winning of light and joy, in the chant of the Apri hymns for divine favour, in the holy performance of the person rising at dawn, in the instant action of the man of love and grace, Indra destroys the obstacles in the way of action and achievement for the man who knows the favours of the lord, and for these the lord is adorable for every one and for the best among us. Just as Indra is favourable thus, so we pray to the lord: With us and for us as you always are, may all your gifts be for our good. May your gracious favours be good to the noble humanity.



तत्तु पयः प॒त्रथा॑ त शुशुक्व॒नं यस्मि॑न्य॒ज्ञ वार॑मकृ॒ण्वत्  
 त्र्यमृत॑स्य॒ वार॑सि॒ त्र्यम॑ । वि तद्वा॑च॒रध॑ द्वि॒ता न्तः प॑श्यन्ति  
 र॒श्मिभिः॑ । स घा॑ विद् अन्वि॒न्दा ग॒वष॑णा बन्धु॑ । द्भ्या  
 ग॒वष॑णः ॥ ३ ॥

3. *Tat tu prayah pratnathā te śúśukvanam yasmin yajñe vāramakṛṇvata kṣayamṛtasya vārasi kṣayam. Vi tad voceradha dvitā'ntaḥ paśyanti raśmibhiḥ. Sa ghā vide anvindro gaveṣaṇo bandhukṣidbhyo gaveṣaṇaḥ.*

Indra, that Word of yours, that gracious gift, as ever, is brilliant. You are the ocean of Rta, eternal light and law of the truth of existence, the very home from where it flows like a river, like the radiation of sunlight. Pray speak of that same Word, reveal it in the yajna where they have created the choicest altar for your presence. Surely the same light the dedicated yajnic see within by the divine rays within and without. And I too would know of it then and realise. Truly Indra is the giver of knowledge, the Word, the cows and earthly wealth. He is the giver of these for the lovers and friends of our brethren. (The seeker of these too is Indra among humanity.)

नू इ॒त्था तं प॒र्वथा॑ च प॒वाच्यं॑ यदङ्गि॑रा॒भ्या वृ॑णा॒रप॑  
 व॒जमि॑न्द॒ शि॒ । । प॑ व॒जम॑ । ए॒भ्यः॑ स॒मान्या॑ दि॒शा स्म॑भ्यं  
 जषि॑ यात्सि॒ च । सु॒न्वद्भ्या॑ रन्ध॒या कं॑ चि॒दव॑तं हृ॒णा॒यन्तं॑  
 चि॒दव॑तम ॥ ४ ॥

4. *Na itthā te pūrvathā ca pravācyam yadaṅgiro-bhyo'vr̥norapa vrajamindra sikṣnnapa vrajam. Aibhyaḥ samānyā diśā'smabhyam jeṣi yotsi ca. Sunvadbhyo randhayā kaṁ cidavratam hr̥ṇāyantaṁ cidavratam.*

Indra, surely the word which you thus reveal as before for the scholars dear as the breath of life, and the way you open the doors of knowledge and treasures of the world, teaching us the wisdom of eternity is worth admiration and celebration. You fight for us and win the victories in the same constant way for these and for us who distil the essence of things. Heat up and season those indisciplined and lawless people who are funny, angry, violent or thievish, yes, subject them to the crucibles of law and education and cleanse them to purity from culturelessness.

सं यज्जानान कर्तुभिः शूर इत्युद्धन हित तरुषन्त श्रवस्यवः  
 प यान्त श्रवस्यवः । तस्मा आयुः पुजावदिद बाध  
 अचन्त्याजसा । इन्द आक्यं दिधिषन्त धीतया द्वाँ अच्छा  
 न धीतयः ॥ ५ ॥

5. *Sam yajjanān kratubhiḥ śūra ityuddhane hite taruṣanta śravasyavaḥ pra yakṣanta śravasyavaḥ. Tasmā āyuhḥ prajāvadid bādhe arcantyojasā. Indra okyam didhiṣanta dhītayo devāñ acchā na dhītayah.*

When Indra, brave and fearless lord of power and glory, by virtue of his wisdom and noble actions, closely surveys the forces of the people at the call of battle, the people, keen for honour, in love with fame, overcome all opposition, worship him and serve him with all their valour and lustre in the hour of crisis. They augment his life and morale as the hero of a mighty nation. Firm of mind and full of confidence, they repose complete faith in him as in the divinities and find their haven and home in him.

युवं तमिन्दापवता पुरायुधा या नः पृतन्यादप तन्तमिद्धतं  
वज्रेण तन्तमिद्धतम । दूर चत्तार्य छन्त्सद गहनं यदिनं त ।  
अस्माकं शत्रून् परि शूर विश्वता द्मा दधीष्ट विश्वतः ॥ ६ ॥

6. *Yuvaṁ tamindrāparvatā puroyudhā yo naḥ  
pṛtanyādapa taṁtamiddhatam vajreṇa taṁtami-  
ddhatam. Dūre cattāyacchantsad gahanam  
yadinakṣat. Asmākaṁ śatrūn pari śūra viśvato  
darmā darṣiṣṭa viśvataḥ.*

You both, Indra and the forces, like lightning and the mountain, fighting in the forefront, destroy with the thunderbolt everyone whosoever come to attack and fight us, see that they are destroyed first to the last, whosoever it be, even running far away for cover or even if one has gone deep into the bunker. O lord of valour and lustre, router of the deadly forces, destroy our enemies all round, crush them everywhere.

### Mandala 1/Sukta 133

*Indra Devata, Paruchhepa Daivodasi Rshi*

उभ पुनामि रादसी ऋतन् दुहा दहामि सं महीरनिन्दाः ।  
अभिव्लग्य यत्र हता अमित्रा वलस्थानं परि तृ हा  
अशरन् ॥ १ ॥

1. *Ubhe punāmi rodasī ṛtena druho dahāmi saṁ  
mahīranindrāḥ. Abhivlagya yatra hatā amitṛā  
vailasthānam pari tṛḥā aśeran.*

I purify the earth and heavens both by the light of truth and the fire and fragrance of yajna, creative and cooperative action. I subject the elements of hate and chaos to the heat and power of law and discipline

and burn off the anti-Indra forces on earth to naught. And having thus seized and crushed the unfriendly elements wherever they happen to be active, and confirmed that they are dead and gone, I let them lie asleep in their grave.

अ॒भि॒क्ल॒ग्या॑ चिददिवः शी॒षा या॑तुमती॑नाम ।

छि॒न्धि व॑टूरिणा॑ प॒दा म॒हाव॑टूरिणा॑ प॒दा ॥ २ ॥

2. *Abhivlagyā cidadrivaḥ śīrṣā yātumatīnām.*  
*Chindhi vaṭūriṇā padā mahāvaṭūriṇā padā.*

Indra, lord of yajna, power and law, firm as rock and generous as cloud, having caught the lawless and the violent by the head of the evil-minded, crush them under the wide wide foot, crush them by the rising forces of the youth.

अवा॑सां मघव॒ञ्जहि॑ श॒धा' या॑तुमती॑नाम ।

व॒ल॒स्था॒न॒क अ॑म॒क म॒हाव॑लस्थ॒ अम॒क ॥ ३ ॥

3. *Avāsāṁ maghavañjahi śardho yātumatīnām.*  
*Vailasthānake armake mahāvailasthe armake.*

Indra, maghavan, lord of world power and wealth, break down and destroy the force of the evil-minded and throw them out deep into the vault of darkness, into the hideous world of sin and death.

यासां॑ ति॒स्रः प॑ञ्चा॒शता॑ भि॒क्ल॒ङ्ग॒र्पाव॑पः ।

तत्सु॑ त' मनायति॑ त॒कत्सु॑ त' मनायति॑ ॥ ४ ॥

4. *Yāsāṁ tisraḥ pañcāśato'bhivlaṅgairapāvapaḥ.*  
*Tat su te manāyati takat su te manāyati.*

Indra, now that you have routed the three times

fifty forces of those agents of hate and violence by your tactics of seizure and attack, that act excites holy admiration and celebration, hearty admiration and reverence.

पि॒शङ्ग॑भृष्टि॒मम्भृ॑णं पि॒शाचि॑मि॒न्द्र सं मृ॑ण ।

सर्व॑ र ॥ नि ब॒हय ॥ ५ ॥

5. *Piśaṅgabhr̥ṣṭimambhṛṇaṁ piśācimindra sam mṛṇa. Sarvaṁ rakṣo ni barhaya.*

Indra, destroy the fierce ogres of the lance of red blood and root out the demons all over.

अ॒वम॒ह इ॒न्द्र दा॒दृहि॑ श्रु॒धी नः॑ शु॒शाच॑ हि द्याः ॥ न भी॒षाँ  
अ॒दिवा॑ घृ॒णा । भी॒षाँ अ॒दिवः॑ । शु॒ष्मि॒न्त॒मा हि॑ शु॒ष्मि॒भिर्व॒ध-  
रु॒गभि॑री॒यस॑ । अ॒पू॒रुष॑घ्न॒ अप॑तीत शू॒र स॒त्वभि॑स्त्रि॒सप्तः॑  
शू॒र स॒त्वभिः॑ ॥ ६ ॥

6. *Avarmaha indra dādṛhi śrudhī naḥ śuśoca hi dyauḥ kṣā na bhīṣāṅ adrivo ghr̥ṇānna bhīṣāṅ adrivaḥ. Śuṣmintamo hi śuṣmibhirvadhairu grebhirīyase. Apūruṣaghno aprāṭita śura satva bhistrisaptaiḥ śura satvabhiḥ.*

Indra, lord of earth and heaven, bring down that fierce demon and break him to pieces. Listen to our prayer. Purify and let the earth shine like heaven with tremendous light, lord of clouds and mountains, let the earth shine with the rule of law as by the blaze of light, lord of earth and heaven. Lord of highest power, you move on wielding the most powerful and lustrous weapons of law and punishment. Gracious and non-violent with noble humanity, quiet, unseen and brave, you move with thrice seven heroic purities of existence,

O noblest lord, with the purest and holiest verities of life.

व॒नाति॑ हि सु॒न्व॒न॒ इ॒यं॑ प॒री॒णसः॑ सु॒न्वा॒ना हि॑ ष्मा॒ यज॑त्यव॒  
द्विषा॑ द्वा॒ना॒मव॑ द्विषः । सु॒न्वा॒न इ॒त्सि॑षासति स॒हस्रा॑  
वा॒ज्यवृ॑तः । सु॒न्वा॒नाय॑न्दा॒ ददा॑त्या॒भुव॑ं र॒यिं द॑दात्या॒-  
भुव॑म ॥ ७ ॥

7. *Vanoti hi sunvan kṣayam parīṇasaḥ sunvāno hi śmā. Yajatyava dviṣo devānāmava dviṣaḥ. Sunvāna it siśāsati sahasrā vājyavṛtaḥ. Sunvānāyendro dadātyābhuvam rayim dadātyābhavam.*

The yajamana who performs yajna and distils the soma prays for a home and gets one. Organising the yajna and the distillation of the soma of joy and prosperity, he drives away many envious enemies by yajna, drives the enemies of noble people away. The organiser of yajna, fast, intelligent and wise, open, free and fearless wants to create a hundred things, and Indra, lord of creation, power and generosity creates and gives blissful wealth for the yajnic people, yes, the lord blesses with the gift of wealth, peace and joy.

### Mandala 1/Sukta 134

*Vayu Devata, Paruchhepa Daivodasi Rshi*

आ त्वा॑ जुवा॑ रारहा॒णा अ॒भि प॒या वा॒या व॒हन्त्वि॒ह पू॒वपी॑तय॒  
साम॑स्य पू॒वपी॑तय । ऊ॒ध्वा त॒ अनु॑ सू॒नृता॒ मन॑स्तिष्ठतु जा॒नती॑ ।  
नियु॑त्व॒ता रथ॑ना या॒हि दा॒वन॒ वाया॑ म॒खस्य॑ दा॒वन॑ ॥ १ ॥

1. *Ā tvā juvo rārahāṇā abhi prayo vāyo vahantviha pūrvapītaye somasya pūrvapītaye. Ūdhvā te anu sūnṛtā manastiṣṭhatu jānatī. Niyutvatā rathenā yāhi dāvane vāyo makhasya dāvane.*

Vayu, spirit of yajnic vitality, may the fast currents of cosmic energy with love and caress escort and bring you here for a drink up of soma first of all, drink of fragrance as ever before, and your consort, upward current on the circuitous wave, recognising you as her partner and offering herself as an oblation, join you in the cycle of yajnic transmission of fragrance. Come, yoke the horses to the chariot and fly with your gifts for the generous yajamana.

मन्दन्तु त्वा मन्दिना वायुविन्दवा स्मत्काणासः सुकृता  
अभिद्यवा गाभिः काणा अभिद्यवः । यद्ध काणा इरध्य  
द ऽ सचन्त ऊतयः । सधीचीना नियुता दावन धिय उप  
बुवत ई धियः ॥ २ ॥

2. *Madantu tvā mandino vāyavindavo'smat krā-  
ṇasaḥ sukṛtā abhidyavo gobhiḥ krāṇā abhi-  
dyavaḥ. Yaddha krāṇā iradhyai dakṣaṁ sacanta  
ūtayah. Sadhrīcīnā niyuto dāvane dhiya upa  
bruvata im dhiyaḥ.*

And O Vayu, cyclic energy of nature divine, may the exhilarating vapours of our yajna, well-created and activated by our libations into the fire, brilliant as light, radiating with the waves of the earth energy and rising with the rays of the sun join and vitalise you. The dynamic people exerting for advancement achieve divine protection and success. Only the intelligent ones working together in unison with yajna and divine energy receive and reveal the power and wisdom for the generous yajamana.

वायुयुङ्क्ता राहिता वायुररुणा वायूरथ अजिरा धुरि वा हव  
वहिष्ठा धुरि वा हव । प बाधया पुरन्धिं जार आ संसतीमिव ।  
प च तय रादसी वासयाषसः श्रवस वासयाषसः ॥ ३ ॥

3. *Vāyuryuñkte rohitā vāyurarūṇā vāyū rathe ajirā dhuri volhave vahiṣṭhā dhuri volhave. Pra bodhayā purandhim jāra ā sasaṭimiva. Pra cakṣaya rodasī vāsayoṣasaḥ śravase vāsayoṣasaḥ.*

Vayu yokes the red and the orange red of nature's powers such as fire and light, and it inspires the dawn and the sun. It uses all the dynamic sources of energy and power such as air and wind, fire and sunlight, the mind and senses, and the flow of water, all strongest and most impetuous for transport and communication. It awakens them and yokes them to the chariot of cosmic movement. O Vayu, come and wake up and energise life like a lover who wakes up and impassions a sleeping beauty. Light up the heaven and earth, light up the dawns. Light up the dawn of new life and let it rise to the top of glory.

तुभ्यमुषासः शुचयः परावति भद्रा वस्त्रा तन्वत दंसु रश्मिषु  
चित्रा नव्येषु रश्मिषु । तुभ्यं धनुः संबदुघा विश्वा वसूनि  
दाहत । अजनया मरुता व णाभ्य दिव आ व णाभ्यः ॥ ४ ॥

4. *Tubhyam-uṣāsaḥ śucayaḥ parāvati bhadrā vastrā tanvate daṁsu raśmiṣu citrā navyeṣu raśmiṣu. Tubhyam dhenuḥ sabardughā viśvā vasūni dohate. Ajanayo maruto vakṣaṇābhyo diva ā vakṣaṇābhyah.*

For you, O Vayu, Divine Energy, the purest and brightest blissful lights of the dawn in far off spaces wondrously weave the designs of world beauty in sunlight, in the newest colourful rays of light. For you the all generous cow produces all the milky wealths of



food and energy, the divine voice of universal potency brings all the wealths of world knowledge. For you do the winds unborn drink up the vapours from the flowing streams of water and yajna fragrances, and then from heaven shower the rain of water, energy and bliss for the world.

तुभ्यं शुक्रासः शुचयस्तुरण्यवा मदषूगा इषणन्त भुवण्य-  
पामिषन्त भुवणि । त्वां त्सारी दसमाना भगमीदृ तक्ववीर्य ।  
त्वं विश्वस्माद्भुवनात्पासि धमणा सुर्यात्पासि धमणा ॥ ५ ॥

5. *Tubhyaṁ śukrāsaḥ śucayasturaṇyavo madeṣūgrā iṣaṇanta bhurvaṇyapāmiṣanta bhurvaṇi. Tvāṁ tsārī dasamāno bhagamīṭṭe takvavīye. Tvaṁ viśvasmād bhuvanāt pāsi dharmaṇā'suryāt pāsi dharmaṇā.*

The brilliant, pure and radiant, fast and zealous, and the blazing geniuses in the ecstasy of meditation, in the rapid flow of their karmas have desire only for you, have love but only for you in the intensity of their karma and devotion. The man of strength and generosity going by safest high ways worships you, lord giver of wealth and power of the world. You alone, by Dharma save from all the evils of the world, you alone help us cross through the world through Dharma.

त्वं ना वायवषामपूर्व्यः सामानां पथमः पीतिमहसि । सुतानां  
पीतिमहसि । उता विहुत्मतीनां विशां ववजुषीणाम । विश्वा  
इत्त धनवा दुह आशिरं घृतं दुहत आशिरंम ॥ ६ ॥

6. *Tvaṁ no vāyaveṣāmapūrvyaḥ somānāṁ prathamāḥ pītimarhasi sutānāṁ pītimarhasi. Uto vihutmaṭīnāṁ viśāṁ vavarjuṣīṇām. Viśvā it te dhenavo duhra āśiraṁ ghrtaṁ duhrata āśiram.*

O Vayu, first, unprecedented and eternal lord, you alone deserve to drink of these soma essences distilled by us, you alone deserve to receive the offer of our acts of worship. You alone are the object of worship by purified intelligences and dedicated souls of the people. All dynamics of the world, lights of the suns, earths of the universe, divinities of nature and geniuses of humanity offer the milk of worship, they offer the ghrta of milky soma in the divine fire for you, only for you.

### Mandala 1/Sukta 135

*Vayu Devata, Paruchhepa Daivodasi Rshi*

स्तीर्णं बहिरुपं ना याहि वीतयं सहस्रंण नियुतां नियुत्वत  
श्रुतिनीभिन्नियुत्वत । तुभ्यं हि पूवपीतय द्वा द्वाय यमिर ।  
प त सुतासा मधुमन्ता अस्थिरन्मदाय कत्व अस्थिरन ॥ १ ॥

1. *Stīrṇaṁ barhirupa no yāhi vītaye sahasreṇa niyutā niyutvate śatinībhīr-niyutvate. Tubhyaṁ hi pūrvapītaye devā devāya yemire. Pra te sutāso madhumanto asthīran madāya kratve asthīran.*

Vayu, the assembly hall is ready, the holy seat is laid, come fast, come close, come for certain by the chariot drawn by a thousand horses, for rest and drink of soma reserved for the hero of a hundred forces. The devas, saints and sages brilliant all, have prepared and reserved the soma for you first by virtue of your divinity. May the honey drinks of distilled soma be sure and stable, reserved for your delight in the joint yajna of corporate action.

तुभ्यायं सामः परिपूता अदिभिः स्पाहा वसानः परि  
काशमषति शुका वसाना अषति । तवायं भाग आयुषु  
सामा द्वेषु हूयत । वह वाया नियुता याह्यस्मयुजुषाणा  
याह्यस्मयुः ॥ २ ॥

2. *Tubhyāyaṃ somaḥ paripūto adribhiḥ spārhā  
vasānaḥ pari kośamarṣati śukrā vasāno arṣati.  
Tavāyaṃ bhāga āyūṣu samo deveṣu hūyate. Vaha  
vāyo niyuto yāhyasmayurjuṣāṇo yāhyasmayuh.*

For you does this soma distilled and purified with soma-stones and filters, seasoned by clouds, coveted and brilliant, over flows the jar. Pure, brilliant and exciting, it flows and overflows. This soma share of yours, delightful and exciting, is loved and honoured among the youth and learned divines. For this you are invoked and invited. Go, with love, your chariot driven by the team of horses impetuous as the winds, come for us and take your share of the beauty and ecstasy of life.

आ ना नियुद्धिः श्तिनीभिरध्वरं सहस्त्रिणीभिरुप याहि  
वीतय वाया हव्यानि वीतय । तवायं भाग ऋत्वियः सरश्मिः  
सूय सचा । अध्वयुभिभरमाणा अयंसत वाया शुका  
अयंसत ॥ ३ ॥

3. *Ā no niyudbhiḥ śatinībhiradhvaraṃ sahasri-  
nībhir-upa yāhi vītaye vāyo havyanī vītaye.  
Tavāyaṃ bhāga ṛtvīyaḥ saraśmiḥ sūrye sacā.  
Adhvaryubhir-bharamāṇā ayamsata vāyo śukrā  
ayamsata.*

O Vayu, lord of power, force and tempestuous speed, come to our yajnic project of love and non-violence for protection and participation to enjoy our

offerings and hospitality. Come by your chariot drawn by hundreds and thousands of horses. Here is your share of holy offerings in accordance with the time and season, reinforced with the energy of light radiating from the sun. It is prepared by our high-priests of yajna, stored and reserved by them and to be offered by them to you, O Vayu, an offering holiest pure and paradisal!

आ वां रथा न्नियुत्वान्व ऽदवसु भि पयांसि सुधितानि वीतय  
वाया हव्यानि वीतय । पिबतं मध्वा अन्धसः पूवपयं हि वां  
हितम । वायवा चन्द्रण राधसा गतमिन्दश्च राधसा  
गतम ॥ ४ ॥

4. *Ā vāṁ ratho niyutvān vakṣadavase'bhi prayāṁsi  
sudhitāni vītaye vāyo havayāni vītaye. Pibatam  
madhvo andhasaḥ pūrvapeyam hi vāṁ hitam.  
Vāyavā candreṇa rādhasā gatamindra-śca  
rādhasā gatam.*

O Vayu, may the chariot equipped with horses fast as winds bring both of you, Vayu and Indra, like ruler and commander, for our protection and for our choicest offerings prepared in faith with love, yes for your gracious acceptance of our gifts. Come and drink of the honey sweets of soma reserved as special drink for you first and exclusively. Vayu, come with the golden gift of wealth and power, and may Indra also come with the wealth of universal value and success.

आ वां धिया ववृत्युरध्वराँ उपममिन्दुं ममृजन्त वाजिन-  
माशुमत्यं न वाजिनम । तषां पिबतमस्मयू आ ना गन्त-  
मिहात्या । इन्दवायू सुतानामदिभियुवं मदाय वाजदा  
युवम ॥ ५ ॥

5. *Ā vām dhiyo vavṛtyuradhvarāñ upemamindurñ  
marmṛjanta vājinamāśumatyañ na vājinam.  
Teṣām pibatamasmayū ā no gantamihotyā.  
Indravāyū sutānāmadribhiryuvam madāya  
vājadā yuvam.*

O Indra and Vayu, ruler and commander of the world, lords of intelligence and power, come close, and may your intelligence and power strengthen and vitalise our yajnic actions and inspire men of knowledge and wisdom, and may they refine and reinforce this soma and this wealth and honour and this dynamism of ours as a groom refines and refreshes a fleet and impetuous horse. May they come for our protection and advancement and drink of these soma juices prepared with stones and seasoned with the vapours of clouds for the gift of joy and excitement. O Indra and Vayu, givers of joy and strength and speed, come both for the joy of life for you and for ourselves.

इम वां सामां अप्स्वा सुता इहाध्वयुभिर्भरमाणा अयंसत  
वायां शुका अयंसत । एत वा मभ्यसू । त तिरः पवित्रमाशवः ।  
युवायवा ति रामाण्यव्यया सामासा अत्यव्यया ॥ ६ ॥

6. *Ime vām somā apsvā sutā ihādhvaryubhirbha-  
ramāñā ayañsata vāyo śukrā ayañsata. Ete  
vāmabhyasṛkṣata tiraḥ pavitramāśavaḥ. Yuvā-  
yavo'ti romāṇyavyavā somāso atyavyayā.*

Vayu, these soma juices extracted and distilled here in yajnas, perfected by the priests, pure and exciting, may reach you, must reach you both, Vayu and Indra. These, flowing to you both in cross currents as if eager for you are created for you and flow to you.

These are of imperishable strength and vitality and have been filtered through woollen filters of permanent value. The inspiration is even more than permanent, beyond imperishment.

अति वाया ससता याहि शश्वता यत्र गावा वदति तत्र  
गच्छतं गृहमिन्दश्च गच्छतम । वि सूनृता ददृशु रीयत घृतामा  
पूण्या नियुता याथा अध्वरमिन्दश्च याथा अध्वरम ॥ ७ ॥

7. *Ati vāyo sasato yāhi śaśvato yatra grāvā vadati  
tatra gacchataṁ gṛhamindraśca gacchatam. Vi  
sūnṛtā dadṛśe rīyate ghṛtamā pūrṇayā niyutā  
yātho adhvaramindraśca yātho adhvaram.*

O Vayu, power of speed and knowledge, pass by the idle and the sleeping. Both of you, Indra and Vayu, go to the lovers of permanent values and knowledge, there to the house where the voice of soma chant is heard, where truth and universal law of the universe is celebrated in yajna, and where ghrta flows into the yajna fire. Go to the yajna both of you, to the house of yajna by the chariot drawn by a team of horses in full and perfect form.

अत्राह तद्वहथ मध्व आहुतिं यमश्वत्थमुपतिष्ठन्त जायवा स्म  
त सन्तु जायवः । साकं गावः सुवत पच्यत यवा न तं  
वायु उप दस्यन्ति धनवा नाप दस्यन्ति धनवः ॥ ८ ॥

8. *Atrāha tad vahethe madhva āhutiṁ yamaśv-  
attham-upatiṣṭhanta jāyavo'sme te santu jāyavaḥ.  
Sākaṁ gāvaḥ suvate pacyate yavo na te vāya upa  
dasyanti dhenavo nāpa dasyanti dhenavaḥ.*

O noble Vayu and Indra, breath and powers of omniscience and omnipotence, scholar and commander,

bring us here that holy fragrance of knowledge and power to our social yajna by which the rising youth aspiring for victory, sitting round you like nestlings in the sacred peepal tree, may benefit and reach the goal of their ambition. Our cows, our lands, our voices bear fruit. Our grains ripen, our individual and collective endeavours mature and prosper. O Vayu, your gifts of creation never decrease, your words never go waste, nor are they ever stolen away.

इम य त सु वाया बाह्वजसा न्तन्दी त पतयन्त्यु णा  
महि वार्धन्त उ णः । धन्वञ्चिद य अनाशवा जीराश्चिद-  
गिराकसः । सूर्यस्यव रश्मया दुनियन्तवा हस्तयादु-  
नियन्तवः ॥ ९ ॥

9. *Ime ye tu su vāyo bāhvojaso 'ntarnadī te patayantyukṣaṇo mahi vrādhanta ukṣaṇaḥ. Dhanvañcid ye anāśavo jīrāścidadgiraukaśaḥ. Sūryasyeva raśmayo durniyantavo hastayordur-niyantavaḥ.*

These warriors of yours, strong of arm and virile they are. Generous and creative, they sanctify the earth. They fly in space between earth and heaven, and, themselves rising in glory, they add to the glory of earth and heaven. Rising to the stars like the winds they are steady and self-restrained. Impetuous as they are like the winds, their rest and home is beyond words. Untamable they are like the sunbeams, and awful to handle by the hands.

## Mandala 1/Sukta 136

*Mitra-Varuna Devata, Paruchhepa Daivodasi Rshi*

प सु ज्येष्ठं निचिराभ्यां बृहत्मा हव्यं मतिं भरता मृलयद्भ्यां  
स्वादिष्ठं मृलयद्भ्याम । ता समाजा घृतासुती यज्ञयज्ञ  
उपस्तुता । अथानाः त्रं न कुतश्चनाधृष दवत्वं नू  
चिदाधृष ॥ १ ॥

1. *Pra su jyeṣṭham nicirābhyām bṛhannamo havyaṁ  
matim bharatā mṛlayadbhyām svādiṣṭham  
mṛlayadbhyām. Tā samrajā ghṛtāsuṭī yajñeyajña  
upastutā. Athainoḥ kṣatram na kutaścanādhrṣe  
devatvaṁ nū cidādhrṣe.*

Take the best and amplest food, and songs and tributes of adoration, holy and most delicious, and offer to the eternal, beneficent and gracious lords Mitra and Varuna, universal friend and adored love of everybody's choice. Brilliant are they, regaled, revered and worshipped in yajna after yajna of social and sacred programmes with ghṛta which they love and consume with delight. Their rule and power of order none can challenge, their brilliance and divinity none can resist.

अदशि गातुरुरव वरीयसी पन्था ऋतस्य समयंस्त रश्मि-  
भिश च तुभगस्य रश्मिभिः । द्यु ि मित्रस्य सादनमयम्णा  
वरुणस्य च । अथा दधात बृहदुक्थ्यं वय उपस्तुत्यं बृहद  
वयः ॥ २ ॥

2. *Adarśi gātururave varīyaśī panthā ṛtasya sama-  
yamsta raśmibhiścakṣurbhagasya raśmibhiḥ.  
Dyukṣaṁ mitrasya sādānamaryamṇo varuṇasya  
ca. Athā dadhāte bṛhadukthyaṁ vaya upastutyaṁ  
bṛhad vayah.*



The great earth is lit for a wide range of activities for the day. The path of Rtam, divine truth of Law and yajna is revealed by the rays of the sun, bright as the rays themselves, as the eye of the lord of world's wealth has opened with the sun. The heavenly seats of Mitra, Aryama and Varuna, lords of love, justice and freedom, are bright on high. The divinities of nature bear and bring for humanity admirable food, health and long age. The noblest of humanity bear and offer holy offerings to the divinities of yajna with faith and holy chants of Vedic hymns.

ज्यातिष्मतीमदितिं धारयति तितिं स्ववतीमा संचत दिवदिव  
जागृवांसा दिवदिव । ज्यातिष्मत इत्रमाशात आदित्या  
दानुंनस्पती । मित्रस्तयावरुणा यातयज्जना यमा यात-  
यजनः ॥ ३ ॥

3. *Jyotiṣmatīmaditiṁ dhārayatkṣitiṁ svarvatīmā sacete divedive jāgrvāṁsā divedive. Jyotiṣmat kṣatramāśāte ādityā dānunaspatī. mitrasta-yorvaruṇo yātayajjano'ryamā yātayajjanah.*

Mitra and Varuna, centripetal and centrifugal powers of cosmic energy, which are the Adityas, children of Aditi, infinite and inviolable power of the omnipotent Lord, sustain the beautiful and paradisaal indivisible earth joined with the self-luminant heaven day by day constantly. Ever wakeful are they, day in and day out, without a wink of sleep. They are supporters and protectors of the generous and motivated people and they pervade, unite and maintain the grand order of the earth and the world. Aryama, cosmic dynamics, ordains and harmonises the powers of the two, Mitra and Varuna, inspires the human creation and impels the entire

universe of the Lord's creation.

अयं मित्राय वरुणाय शन्तमः सामा भूत्ववपानुष्वाभगा  
दवा द्ववष्वाभगः । तं दवासा जुषरत विश्व अद्य सजाषसः ।  
तथा राजाना करथा यदीमह ऋतावाना यदीमह ॥ ४ ॥

4. *Ayam mitrāya varuṇāya śāntamaḥ samo bhūtvavapāneṣvābhago devo deveṣvābhagaḥ. Tam devāso juṣerata viśve adya sajoṣasaḥ. Tathā rājānā karatho yadīmaha ṛtāvānā yadīmahe.*

May this Soma, holy peace and brilliant justice of the social order, be most joyous and blissful for Mitra and Varuna, friendly and the best intelligent powers be harbinger of honour and good fortune among saints and sages and in the daily business and yajnic programmes of national activity. May all the noble powers today, observing the common universal Dharma, serve the same peace and justice. May the ruling powers, observing the universal law, accept and do what we ask for, what we, observing the universal law, suggest they ought to do.

या मित्राय वरुणायविधुज्जना न्वाणं तं परि पाता अंहसा  
दाश्वासं मतमंहसः । तमयमाभि र त्व्यूज्यन्तमनु व्रतम ।  
उक्थय एनाः परिभूषति व्रतं स्तामराभूषति व्रतम ॥ ५ ॥

5. *Yo mitrāya varuṇāyāvidhajjano 'narvāṇam tam pari pāto aṅhaso dāśvāṅsam martamaṅhasaḥ. Tamaryamābhi rakṣatyṛjūyantamanu vratam. Ukthairya enoḥ paribhūṣati vratam stomairābhūṣati vratam.*

The man who serves Mitra, lord protector and friend of all, and Varuna, lord supreme of love and

justice, is generous, free from jealousy and irresistible. The lords save him from sin and protect him against evil and wickedness. Aryama, lord of universal law, gives him all round protection and promotion who is simple and honest in character and behaviour and submits to the divine law and discipline in word and deed, who honours the discipline of Mitra and Varuna with sincere words of thanks and praise and, in obedience to their law, abides by them in creative acts of yajna in regular seasonal performances.

नमा दिव बृहत रादसीभ्यां मित्राय वाचं वरुणाय मी हुष  
सुमृळीकार्य मी हुष । इन्द्रमग्निमुपस्तुहि द्यु तमयमणं भगम ।  
ज्याग्जीवन्तः पूजया सचमहि सामस्याती सचमहि ॥ ६ ॥

6. *Namo dive br̥hate rodasībhyām mitrāya vacam varuṇaya mīlhuṣe sumṛṭikāya mīlhuṣe. Indramagnimupa stuhi dyukṣamaryamaṇam bhagam. Jyogjīvantah prajayā sacemahi somasyotī sacemahi.*

We offer words of praise and homage in honour of the great heaven of light, the earth and the skies, Mitra, lord of universal friendship, Varuna, lord supreme of love and choice, generous, blissful and virile. O man, sing in praise of Indra, lord of power, Agni, lord of light and leadership, the lord of heavenly light, Aryama, lord of the stars, and Bhaga, lord of wealth and honour. O Lord, living long, we pray, may we be blest with good family and friends, may we enjoy the protection of Soma, lord of peace, light and joy of the world.

ऊती द्वानां वयमिन्द्रवन्ता मंसीमहि स्वयंशसा मरुद्धिः ।  
अग्निमित्रा वरुणः शम यंसन तदश्याम मघवाना वयं  
च ॥ ७ ॥

7. *Ūtī devānām vayamindravanto maṁsīmahī svayaśaso marudbhiḥ. Agnimitro varuṇaḥ śarma yaṁsan tadaśyāma maghavāno vayam ca.*

Blest with wealth and power, enjoying fame and glory, now our own, with youth vibrant as the winds, we set our heart and mind on the protection of divinities and the best great powers of humanity. We pray may Agni, lord of light and energy, Mitra, the sun, and Varuna, the moon, grant us peace, comfort and joy of a happy home, and we resolve that, having that bounty and munificence of the divinities, we endeavour to do our Karma and achieve the same.

### Mandala 1/Sukta 137

#### *Mitra-Varuna Devata, Paruchhepa Daivodasi Rshi*

सुषुमा यातमदिभिर्गाश्रीता मत्सरा इम सामासा मत्सरा  
इम । आ राजाना दिविस्पृशा स्मत्रा गन्तमुप नः । इम वां  
मित्रावरुणा गवाशिरः सामाः शुका गवाशिरः ॥ १ ॥

1. *Suṣumā yātamadribhirgośrītā matsarā ime somāso matsarā ime. Ā rājānā divisprśā 'smatrā gantamupa naḥ. Ime vām mitrāvaruṇā gavāśiraḥ somāḥ śukrā gavāśiraḥ.*

O Mitra and Varuna, dear as the very breath of life and motion of our blood, friends of our darling choice, dazzling with splendour and soothing with beauty as the sun and the moon, touching the very heights of heaven in your character and action, come both, come close to us all and join us. You are ours, our saviours and protectors. We distill these soma drinks of life for you. They are refined with soma-stones and

replete with the showers of the clouds, mixed with cows milk and ripened with sun-rays. Exciting are these, ecstatic with sensuous joy and sobering with spiritual peace and enlightenment. These soma gifts of life, lustrous and delicious essences of the foods of the earth and light of the sun are for you, Mitra and Varuna, darlings of our love and admiration in faith, constant companions as day and night.

इम आ यात्मिन्दवः सामासा दध्याशिरः सुतासा दध्या-  
शिरः । उत वामुषसा बुधि साकं सूयस्य रश्मिभिः । सुता  
मित्राय वरुणाय पीतय चारुऋताय पीतय ॥ २ ॥

2. *Ima ā yātamindavaḥ somāso dadhyāśiraḥ sutāso dadhyāśiraḥ. Uta vāmuṣaso budhi sākam sūryasya raśmibhiḥ. Suto mitrāya varuṇāya pītaye cārurṛtāya pītaye.*

O Mitra and Varuna, bright friend as the day and highest lord of wisdom, broad as the sky and deep as the night, come, these nectar drops of soma mixed with curds, distilled at the break of dawn and matured with life-giving rays of the sun, are for you both, yes, distilled for the drink of Mitra and Varuna, matured for a soothing, inspiring and enlightening drink of the truth and essence of law of the world of existence for both our friends and wise teachers, ideals of our love and cherished choice and for the dearest lover of truth.

तां वां धनुं न वासरीमंशुं दुहन्त्यदिभिः सामं दुहन्त्यदिभिः ।  
अस्मत्रा गन्तमुप न्ना वाञ्छा सामपीतय । अयं वां मित्रा-  
वरुणा नृभिः सुतः साम आ पीतय सुतः ॥ ३ ॥

3. *Tām vām dhenum na vāsarīmaṁśum duhantya-  
dribhiḥ somam duhantyadribhiḥ. Asmatrā  
gantamupa no'rvāñcā somapītaye. Ayam vām  
mitrāvarunā nṛbhiḥ sutaḥ soma ā pītaye sutaḥ.*

O Mitra and Varuna, best of friends and highest order of the wise, our people extract and distil the soma drink for you from delicate shoots of soma plant crushed with soma stones and seasoned with showers, yes, they extract this soma as they milk a fertile generous cow. Saviours and protectors of us all, come here close to us upfront for a drink of soma and for protection of the soma joy of the people. Listen both of you graciously, Mitra and Varuna, these somas are distilled by all our people for you, for your drink, delightful drink of soma distilled for you.

### Mandala 1/Sukta 138

*Pusa Devata, Paruchepa Daivodasi Rshi*

पपं पूष्णस्तुविजातस्यं शस्यत महित्वमस्य तवसा न तन्दत  
स्तात्रमस्य न तन्दत । अचामि सुमन्य इहमन्त्यूतिं मयाभुवम ।  
विश्वस्य या मन आयुयुव मखा द्व आयुयुव मखः ॥ १ ॥

1. *Prapra pūṣṇastuvijātasya śasyate mahitvamasya  
tavaso na tandate stotramasya na tandate. Arcāmi  
sumnayannahamantyyūtim mayobhuvan. Viśvasya  
yo mana āyuyuve makho deva āyuyuve makhaḥ.*

The greatness and grandeur of this Pusha, lord of living power, protection and promotion, renowned among the strongest, resounds all round. None can violate his prowess, none can destroy his knowledge and fame. Dedicated to peace and well-being, I adore

him, the very image of strength and protection, embodiment of peace and joy. Lord of social cohesion and holy union in yajna, he unites the minds of all humanity. Brilliant and generous, yajna itself, he joins everything together in existence as one integrated organismic whole.

प हि त्वा पूष जि॒रं न याम॑नि स्ताम॑भिः कृ॒ण्व ऋ॒णवा  
यथा॑ मृ॒ध उ॒ष्टा न पी॑परा॒ मृधः॑ । हु॒व यत्त्वा॑ मया॒भुवं द्र॑वं  
स॒ख्याय॑ म॒त्यः । अ॒स्माक॑माङ्गू॒षान द्यु॑म्नि॒नस्कृ॑धि॒ वाज॑षु  
द्यु॒म्नि॒नस्कृ॑धि ॥ २ ॥

2. *Pra hi tvā pūṣannajiraṁ na yāmani stomebhiḥ  
kṛṇva ṛṇavo yathā mṛdha uṣtro na pīparo mṛdhaḥ.  
Huve yat tvā mayobhuvaṁ devaṁ sakhyāya  
martyaḥ. Asmākamaṅgūṣān dyumninaskṛdhi  
vājeṣu dyumninaskṛdhi.*

Pusha, lord of nourishment, health and protection, I celebrate you with songs of praise as a fast and intelligent traveller on the path of life. Just as warriors go to battle and win, just as camels cross the desert, so do you help us get over the battles of life. As I am mortal, I invoke you and pray, lord of peace, indeed an embodiment of peace and joy, brilliant and generous, for help and friendship on the journey. Inspire our prayers and wise men with power and spiritual strength in the serious business of life, give us the wealth of victory in the battles of life.

यस्य॑ त पू॒षन्त्स॒ख्य वि॑प॒न्यवः॑ क॒त्वा चि॒त्सन्ता॑ व॒सा  
बु॒भुजि॑र इति॒ कत्वा॑ बु॒भुजि॑र । ताम॑नु॒ त्वा न॑वी॒यसीं॑ नि॒युतं  
रा॒य इ॑मह । अ॒ह॒ळ॒मान॑ उरु॒शंस॑ सरी॒ भव॑ वा॒जवा॑ज॒ सरी॑  
भव ॥ ३ ॥

3. *Yasya te pūṣantsakhye vipanyavaḥ kratvā cit santo'vasā bubhujrira iti kratvā bubhujrire. Tāmanu tvā navīyasīm niyutaṁ rāya īmahe. Aheḷamāna uruśamsa sarī bhava vājevāje sarī bhava.*

Pusha, lord giver of health and joy, by virtue of your friendship, being strong of intelligence yajnic performance and self-protection, people enjoy a good self-image and self-esteem. And as thus they esteem themselves by their performance and enjoy life, we pray to you for the latest and countless forms of the wealth of life. Lord of health and joy, kind and favourable, universally adored, accept us as good friends and soldiers and be with us in every battle of life.

अस्या ऊ षु ण उप सातयं भुवा हळमाना ररिवाँ अजाश्व  
श्रवस्यतामजाश्व । आ षु त्वा ववृतीमहि स्तामभिदस्म  
साधुभिः । नहि त्वा पूष तिमन्य आघृण न त सख्यम-  
पह्व ॥ ४ ॥

4. *Asyā ū ṣu ṇa ūpa sātaye bhuvo'heḷamāno rarivāñ ajāśva śravasyatāmajāśva. O ṣu tvā vavṛtīmahi stomebhirdasma sādhubhiḥ. Nahi tvā pūṣannati-manyā āghṛṇe na te sakhyamapahnuve.*

Pusha, lord of nature and fastest motion, lord of goats and horses, we pray, be close with us for the gift of this wealth and intelligence, be kind and generous, richest of the masters of food, wealth and power. With our best and holiest songs of praise and prayer, O lord of riches and generosity, destroyer of suffering, we pray, we may always abide by you. Lord of light and showers of nourishment, we never offend your majesty, we never neglect or disregard your friendship. We are with you,



pray be with us.

### Mandala 1/Sukta 139

*Vishvedeva, Mitra-Varuna, Ashvins, Indra, Agni, Maruts,  
Indragani, Brhaspati, Vishvedeva Devata, Paruchhep  
Daivodasi Rshi*

अस्तु श्राषट पुरा अग्निं धिया दध आ नु तच्छधा दिव्यं  
वृणीमह इन्द्रवायू वृणीमह । यद्ध क्राणा विवस्वति नाभा  
सन्दायि नव्यसी । अध प सू न उप यन्तु धीतया द्वाँ  
अच्छा न धीतयः ॥ १ ॥

1. *Astu śrauṣaṭ puro agniṁ dhiyā dadha ā nu tacchardho divyaṁ vṛṇīmaha indravāyū vṛṇīmahe. Yaddha krāṇā vivasvati nābhā saṁdāyi navyasī. Adha pra sū na upa yantu dhītayo devāñ acchā na dhītayah.*

May my voice be heard! I have realised the energy and power of Agni, light and fire, in full with my intellect and understanding. Then we opt for the divine force and power of nature and move on to the study and application of the power of wind and electricity which, active at the centre of the sun, give us the newest and latest form of energy and power. May all our intellectual efforts and intelligential vision reach the forces of nature and analyse and discover their energy and powers. Let us reach there well with all our intellect and imagination and let our efforts benefit the noblest humanity.

यद्ध त्यन्मित्रावरुणावृतादध्याददाथ अनृतं स्वनं मन्युना  
दस्य स्वनं मन्युना । युवारित्थाधि सद्वास्वपश्याम हिरण्य-  
यम । धीभिश्चन मनसा स्वभिर्ग्भिः सामस्य स्वभि-  
र्ग्भिः ॥ २ ॥

2. *Yaddha tyanmitrāvaruṇāvṛtādadyādāthe  
anṛtaṁ svena manyunā dakṣasya svena manyunā.  
Yuvoritthādhi sadmasvapaśyāma hiraṇyayam.  
Dhībhiścana manasā svebhirakṣabhiḥ somasya  
svebhirakṣabhiḥ.*

O Mitra and Varuna, whatever you win and achieve by virtue of your love of goodness and dedication to Truth over untruth with your own valour and passion and with the expert's own action and passion, we see over and above everything, the same way, shining like gold everywhere in your own homes, and we pray we too may win and achieve the same lustre of truth over untruth by virtue of our understanding, thought and vision and the imagination of Soma, lord lover of peace and beauty.

युवां स्तामभिदव्यन्ता अश्विना श्रावयन्तइव श्ल क-  
मायवा युवां हव्याभ्याइ यवः । युवाविश्वा अधि श्रियः  
पृ श्च विश्ववदसा । पुषायन्त वां पवया हिरण्यय रथ  
दस्त्रा हिरण्यय ॥ ३ ॥

3. *Yuvām stomebhir-devayanto aśvina''śrāvayanta  
iva ślokaṁāyavo yuvām havyābhyāyavaḥ.  
Yuvorviśvā adhi śriyaḥ pṛkṣaśca viśvavedasā.  
Pruṣāyante vām pavayo hiraṇyaye rathe dasrā  
hiraṇyaye.*

Ashvins, lords and harbingers of light and the light of wealth and knowledge, mortal men loving and dedicated to you, celebrating your divinity with words of praise and singing songs to you in your honour, do homage to you with holy offerings. Lords of universal knowledge, yours are the wealth and beauty and all

resources of the world you rule over. Generous lords and protectors, graceful in your chariot, the golden wheels of the chariot shower and sanctify you with the golden beams of radiance.

अच॑ति दस्रा॒ व्यु॑नाक॑मृण्वथा युञ्जत॑ वां रथ॒युजा॑  
दिविष्टि॑ष्वध्व॒स्मान्ना॑ दिविष्टि॑षु । अधि॑ वां स्था॒म व॒न्धुर॑ रथ॒  
दस्रा॑ हिर॒ण्यय॑ । प॒थव॑ यन्ता॒वनु॑शास॒ता रजा॑ ज्जसा॒  
शास॑ता॒ रजः॑ ॥ ४ ॥

4. *Aceti dasrā vyunākamṛṇvatho yuñjate vām rathayujō diviṣṭiṣvadhvasmāno diviṣṭiṣu. Adhi vām sthāma vandhure rathe dasrā hiraṇyaye. Patheva yantāvanuśāsatā rajo'ñjasā śāsatā rajah.*

Ashvins, lords of grace and destroyers of suffering, you travel by the paradisaal paths of joy, it is universally known, Users of the chariot flying by paths of the skies on high join you, they fly in the sky without losing height. Generous lords of light, let us also join you on your golden and stoutly structured chariot. Going on high as on highways of the earth, you are rulers of the skies, you rule the skies with your strength and speed of motion.

शची॑भिनः श॒चीव॑सू॒ दिवा॑ नक्तं॑ दशस्य॒तम॑ । मा वां रा॒तिरु॑प॒  
दस॒त्कदा॑ च॒नास्मदा॒तिः कदा॑ च॒न ॥ ५ ॥

5. *Śacībhirnaḥ śacīvasū divā naktam daśasyatam. Mā vām rātirupa dasat kadā canāsmad rātiḥ kadā cana.*

Ashvins, lords of noble action and givers of wealth by noble action, for the noble actions of ours, bless us with the gifts of wealth day and night. We pray,

may your generosity never wear away from us. May our charity too never forsake us.

वृषा॑न्दि॒ वृष॒पाणा॑सु॒ इन्द॑व इ॒म सु॒ता अदि॑षुतास॒ उद्भि॒-  
द॒स्तुभ्यं॑ सु॒तासु॑ उ॒द्भिदः॑ । त॒ त्वा म॑न्दन्तु॒ दा॒वन॑ मह॒ चि॒त्राय॑  
राध॑स । गी॒भिगि॑वाहः॒ स्तव॑मान॒ आ ग॑हि सु॒मृळी॒का न॒ आ  
ग॑हि ॥ ६ ॥

6. *Vṛṣannindra vṛṣapāṇāsa indava ime sutā adri-  
śutāsa udbhidastubhyaṁ sutāsa udbhidaḥ. Te tvā  
mandantu dāvane mahe citrāya rādhasē. Gīrbhir-  
gīrvāhaḥ stavamāna ā gahi sumṛṭīka na ā gahi.*

Indra, lord of power and honour, virile and generous, these sparkling draughts of soma worthy of the mighty generous and heroic, extracted with soma stones, distilled from the vapours of the clouds, bubbling and exciting they are, are distilled for you. May they be delightful to you, generous giver, great, wonderful, and thriving lord of accomplishment and success. Lord adorable in the holiest words, celebrated in song, giver of bliss, come, come to us and bless!

आ॒ षू॒णा॑ अ॒ग्र शृ॒णुहि॑ त्वमी॒ळिता॑ दु॒वभ्या॑ ब॒वसि॑ य॒ज्ञिय॑भ्या॒  
रा॒जभ्या॑ य॒ज्ञिय॑भ्यः । य॒द्ध॒ त्याम॑ङ्गि॒राभ्या॑ ध॒नुं दे॒वा अ॑दत्तन ।  
वि॒ तां दु॑ह अ॒य॒मा क॑तरी॒ सचाँ॑ ए॒ष तां व॑द म॒ सचा॑ ॥ ७ ॥

7. *O śū ṇo agne śruṇuhi tvamīḷito Devebhyo bravasi  
yajñiyebhyo rājabhyo yajñiyebhyaḥ. Yaddha tyā-  
maṅgirobhyo dhenum devā adattana. Vi tāṁ duh-  
re aryamā kartarī sacāñ eṣa tāṁ veda me sacā.*

Agni, lord of light, knowledge and leadership, lord adorable and adored, listen graciously to our word: you speak to the brilliant and revered men of knowledge

and yajna, you speak to the illustrious men of governance and administration. Say this: O Devas, divine powers, whatever word of knowledge and life's vitality you impart to the scholars of energy and the science of life, that very knowledge the specialist of mind, will and emotion, Aryama, has distilled for his co-worker, the man of action, and the same this friend and colleague of mine, the judge, knows for practical application.

मा षु वा अस्मद्भि तानि पांस्या सना भूवन द्युम्नानि मात  
जारिषुर्स्मत्पुरात जारिषुः । यद् वशिचित्रं युगयुगं नव्यं  
घाषादमत्यम । अस्मासु तन्मरुता यच्च दुष्टरं दिधृता यच्च  
दुष्टरम ॥ ८ ॥

8. *Mo ṣu vo asmadabhi tāni paṁsya sanā bhūvan  
dyumnāni mota jāsiṣurasmāt purota jāriṣuḥ. Yad  
vaścitraṁ yugeyuge navyaṁ ghoṣādamar-tyam.  
Asmāsu tanmaruto yacca duṣṭaram didhṛtā yacca  
duṣṭaram.*

O Maruts, brave heroes of earth and space vibrant as waves of energy, may your ancient and eternal powers and potentials and ours, and our honour and fame never wear away outmoded, and never forsake us. Whatever is yours, wondrous and excellent, ancient and yet ever new from age to age, what is imperishable from the eternal Voice and your proclamations, fix that within us deep in the mind, so it is difficult to surpass, unchallengeable.

दध्यङ् हं म जनुषं पूवा अङ्गिराः प्रियमधः कण्वा अत्रिमनु-  
विदुस्त म पूव मनुविदुः । तषां द्ववष्वायतिरस्माकं तषु  
नाभयः । तषां पदन् महा नम गिरन्दाग्री आ नम गिरा ॥ ९ ॥

9. *Dadhyaṅ ha me januṣaṁ pūrvo aṅgirāḥ priya-medhaḥ kaṅvo atrirmanurviduste me pūrve manu-viduḥ. Teṣāṁ deveṣvāyatirasmākaṁ teṣu nābhayah. Teṣāṁ padena mahyā name girendrāgnī ā name girā.*

Dadhyang, the ideal man of virtue who approaches men of knowledge and wisdom with reverence, Angira, the scholar of life-energy and science, Priyamedha, the visionary who loves intellectual advancement, Kanva, the high-priest of intelligence, Atri, the saint who has conquered threefold pain and suffering, Manu, the philosopher of thought and contemplation, all these perfect souls, realised souls of wisdom all, know my rebirth into the state of knowledge and refinement, yes, they know. Our reach is unto the centre of their holy presence, the centre hold of our identity is there. In their tradition, at every step, with every word I speak of exalted speech, I adore Indra and Agni, lord of honour and power, lord of light and knowledge, I bow in thought, word and deed.

हाताय इदं वृनिना वन्तु वार्यं बृहस्पतियजति वृन उ ऽभिः  
पुरुवारंभिरु ऽभिः । जगृभ्मा दूरआदिशं श्लाकमद्रध त्मना ।  
अधारयदरिन्दानि सुकतुः पुरु सद्मानि सुकतुः ॥ १० ॥

10. *Hotā yakṣad vanino vanta vāryaṁ bṛhaspatir-yajati vena ukṣabhiḥ puruvārebhirukṣabhiḥ. Jagṛbh mā dūra ādiśaṁ śloka m adra radha tmanā. Adhārayadararindāni sukratuḥ purū sadmāni sukratuḥ.*

Let the performer of yajna offer oblations in honour of the divinities of nature and humanity. Let the

brilliant man of knowledge honour and serve the virtuous man worthy of choice. Let Brhaspati, scholar of knowledge and master of the speech of knowledge, loving and kind, associate with generous and virtuous people and, with all these noble sacrificing people, engage in yajna, socially creative work. Let us all, with equal mind and soul, hear and internalise what words of truth are spoken even far away as we enjoy the sound of soma stones and the soothing showers of clouds. Let the man of holy intelligence and action enjoy the showers of peace, prosperity and joy, and may the man of noble yajna enjoy many many homes and havens of his choice.

य द्वासा दिव्यकादश स्थ पृथिव्यामध्यकादश स्थ ।  
 अप्सु गता महिनकादश स्थ त द्वासा यज्ञमिमं जुष-  
 ध्वम ॥ ११ ॥

11. *Ye devāso divyekādaśa stha pṛthivyāmadhyekādaśa stha. Apsukṣhīto mahinaikādaśa stha te devāso yajñamimam juṣadhvam.*

O divinities, brilliant and generous powers of the Divine, existing and active by your great power and potential, ten pranic life energies and the individual soul, abiding in the heavenly regions of light, and the same eleven existing on the earth, and the same eleven abiding in the waters and the skies, may all these universal powers come and join this yajna of our life, and help us to extend it wide and high.

## Mandala 1/Sukta 140

*Agni Devata, Dirghatama Auchathya Rshi*

व॒दि॒षदं॑ प्रि॒यधा॑माय सु॒द्युतं॑ धा॒सिमि॑व॒ प भ॑रा॒ यानि॑म॒ग्रयं॑ ।  
वस्त्रा॑णव॒ वासया॑ मन्म॒ना शु॒चिं ज्यो॒तीर॑थं शु॒क्रवर्णं॑  
तमा॒हर्न॑म ॥ १ ॥

1. *Vediṣade priyadhāmāya sudyute Dhāsimiva pra bharā yonimagraye. Vastreṇeva vāsayā manmanā śuciṁ jyotīratham śukravarnaṁ tamohanam.*

As you bring holy food for the holy fire burning bright in the vedi, lovely seat of its choice, so for Agni, with a sincere mind and soul, prepare a happy home and a brilliant chariot of light, pure, blazing white dispelling darkness, and cover it safe as with a cloth, beautifully and fragrantly.

अ॒भि द्वि॒जन्मा॑ त्रि॒वृद॑ मृ॒ज्यत॑ संवत्स॒र वा॑वृ॒ध ज॒ग्धमी॑ पुनः॑ ।  
अ॒न्यस्या॑सा जि॒ह्वया॑ ज॒न्या वृ॒षा न्य॑श्न्य॒न व॒निना॑ मृष्ट  
वा॒रुणः॑ ॥ २ ॥

2. *Abhi dvijanmā trivṛdannamṛjyate saṁvatsare vāvṛdhe jagdhamī punaḥ. Anyasyāsā jihvayā jenyo vṛṣā nyanyena vanino mṛṣṭa vāraṇaḥ.*

To the twice born scholar threefold food of jnana (knowledge), karma (action) and Upasana (prayer and meditation) is brought and gifted which, received in the session and assimilated, grows manifold in the session. By the mouth and tongue (speech) of another, the teacher, and with the mouth and tongue of others (his colleagues), through discussion, the strong and victorious scholar warding off difficulties and



challenges in the company of others refines and shines all those who love and admire him.

कृष्णपुता वविज अस्य सति ता उभा तरत अभि मात्रा  
शिशुम । पाचाजिह्वं ध्वसयन्तं तृषुच्युतमा साच्यं कुपयं  
वधनं पितुः ॥ ३ ॥

3. *Kṛṣṇapṛtau vevije asya sakṣitā ubhā tarete abhi mātarā śiśum. Prācājihvaṁ dhvasayantaṁ tṛṣu-cyutamā sācyaṁ kupayaṁ vardhanaṁ pituḥ.*

Both the mothers of this Agni, i.e., the mother and the guru-mother of the scholar at school, both equal in ambition, rising to the clouds in hope, vibrate in ecstasy like the two arani woods which produce the fire, and look forward to the success of their child speaking boldly, destroying the darkness of ignorance and acquiring knowledge, being reborn fast, worthy of the company, joy and honour of his father, but carefully to be guarded at every critical step.

मुमु वा३ मनव मानवस्यत रघुदुवः कृष्णसीतास ऊ जुवः ।  
असमना अजिरासा रघुष्यदा वार्तजूता उप युज्यन्त  
आशवः ॥ ४ ॥

4. *Mumukṣvo manave mānavasyate raghudruvaḥ kṛṣṇasītāsa ū juvaḥ. Asamanā ajirāso raghuṣyado vātajūtā upa yujyanta āśavaḥ.*

All lovers of liberation, dynamic pioneers, explorers of the unknown paths of the world, smartest, diverse minded, fast and wind-inspired, shooting to the goal at the speed of light join on the yajna vedi with the man of thought for the man of self-esteem and honour.

आदस्य त ध्वसयन्ता वृथरत कृष्णमभ्वं महि वपः  
करिकतः । यत्सीं महीमवनिं पाभि ममृशदभिश्वसन्तस्तन-  
य इति नानदत ॥ ५ ॥

5. *Ādasya te dhvasayanto vrtherate kṛṣṇamabhvam mahi varpaḥ karikrataḥ. Yat sīm mahīmavanim prābhi marmṛśadabhiśvasan tstanayanneti nānadat.*

When this Agni, mighty hero of light and power, goes forward blowing, roaring, thundering and striking, covering and vitalising this great earth all round, then those warriors of his, men of action, advance at will destroying the monstrous ways of darkness and creating mighty forms of life and social structure.

भूषन न या धि बभूषु नमन्त वृषव पत्नीरभ्यति ररुवत ।  
आजायमानस्तन्वश्च शुम्भत भीमा न शृङ्गा दविधाव  
दुगृभिः ॥ ६ ॥

6. *Bhūṣan na yo'dhi babhrūṣu namnate vṛṣeva patnīrabhyeti roruvat. Ojāyamānastanvaśca śumbhate bhīmo na śṛṅgā davidhāva durgr-bhiḥ.*

Graceful among the old sages, he excels, doing reverence and homage bowing down. Like a virile husband going to meet his wife, he moves and speaks loud and bold among creative women dedicated to pious and holy yajna. Like a man of light and power, he appears in brilliant form. Like an awful lion difficult to overcome, he goes about majestically commanding all with his knowledge and power at the peak.

स संस्तिरा विष्टिरः सं गृभायति जान इव जानतीनित्य आ  
शय । पुनवधन्त अपि यन्ति दुर्व्यमन्यद वपः पित्राः कृण्वत  
सर्चा ॥ ७ ॥

7. *Sa samstiro viṣṭiraḥ sam gr̥bhāyati jānanneva jānatīrnitya ā śaye. Punarvardhante api yanti devyamanyad varpaḥ pitroḥ kṛṇvate sacā.*

Covering or expanding, Agni, the brilliant scholar, covers and seizes things and subjects well, intensively as well as extensively, and vitalizes them. Knowing well, he always associates with those who are knowledgeable, and they, in association with him, growing higher and higher, assume a divine form and thus create a personality different from the personality of their birth.

तमगुर्वः कश्चिनीः सं हि रभिर ऊर्ध्वास्तस्थुममुषीः पायव  
पुनः । तासां जरां पमुञ्च त्ति नानददसुं परं जनयञ्जीवम-  
स्तृतम ॥ ८ ॥

8. *Tamagravaḥ keśinīḥ sam hi rebhira ūrdhvās-  
tasthur-mamruṣiḥ prāyave punaḥ. Tāsām jarām  
pramuñcanneti nānadadasuṁ paraṁ janayañ-  
jīvamastṛtam.*

The leading lights speak of Agni like flames of fire and sing of him, and if they ever go down weak and enervated, they look up to him for fresh life, and Agni, releasing them from their weakness and enervation and recreating a high order of fresh vitality and new life, helps them stay up on high as before and goes forward roaring and crackling as ever.

अधीवासं परि मातू रिह इह तुविगभिः सत्त्वभियात्ति वि  
जयः । वया दधत् पद्वत् ररिहत सदानु श्यनी सचत  
वतनीरह ॥ ९ ॥

9. *Adhīvāsaṁ pari mātū rihannaha tuvigrebhiḥ satvabhiryāti vi jrayaḥ. Vayo dadhat padvate rerihat sadā'nu śyenī sacate vartanīraha.*

Touching and playing with the upper green garments of mother earth, going fast with resounding living beings, bearing foods and health and vitality for the moving multitudes on earth, always following the paths it came by, Agni goes on leaving behind a reddish white trail of its visit.

अस्माकमग्र मघवत्सु दीदिह्यध श्वसीवान वृषभा दमूनाः ।  
अवास्या शिशुमतीरदीद्वमव युत्सु परिजभुराणः ॥ १० ॥

10. *Asmākam-agne maghavatsu dīdihyadha śvasīvān vṛṣabho damūnāḥ. Avāsyā śiśumatī-radīder-varmeva yutsu parijarbhurāṇaḥ.*

Agni, shine among our great and powerful people, and then, breathing, panting, blowing and bellowing like a bull, overflowing with energy, commanding and restraining, dear to the families but blazing in the battles, protect women, children and the homes like an armour, throw out the enemy and shine and brighten up life all around.

इदमग्र सुधितं दुधितादधि प्रियादु चिन्मन्मनः पया अस्तु  
त । यत्तं शुक्रं तन्वा इ राचत शुचि तनास्मभ्यं वनस रत्नमा  
त्वम ॥ ११ ॥

11. *Idamagne sudhitam durdhitādadhi priyādu cinmanmanah preyo astu te. Yat te śukram tanvo rocate śuci tenāsmabhyam vanase ratnamā tvam.*

Agni, may this mind and song of ours composed with love and dedicated in faith be dearer to you than

the dearest song composed with the greatest effort for you, and may the splendour of your person which blazes pure and sacred be auspicious for us by which you bring us precious jewels of life.

रथाय॑ नाव॒मुत॑ ना॒ गृहाय॑ नित्या॒रित्रां॑ प॒द्वतीं॑ रास्यग्र॒ । अ॒स्माकं॑  
वी॒राँ॑ उ॒त ना॑ म॒घाना॑ ज॒नाँश्च॑ या पा॒रया॑म॒च्छम॑ या च॒ ॥ १२ ॥

12. *Rathāya nāvamuta no grhāya nityāritrām padvatīm rāsyagne. Asmākaṁ vīraṅ uta no maghono janāṅśca yā pārayāccharma yā ca.*

Agni, lord of light, fire and knowledge, for our chariot-car and for our home, give us the power fitted with life-time mechanism for propulsion, steering and measuring the depth of water, a transport which may take our brave heroes, leaders of power and men of wealth, and the people across the rivers and seas and which may provide for peace, protection and a comfortable house.

अ॒भी ना॑ अग्र॒ उ॒क्थमि॑ज्जुगु॒या द्यावा॑ गामा॒ सिन्ध॑वश्च॒  
स्व॒गूताः॑ । ग॒व्यं य॒व्यं य॒न्ता दी॒घा ह॒षं वर॑म॒रुण्या॑ वरन्त ॥ १३ ॥

*Abhī no agna ukthamijjuguryā dyāvākṣāmā sindhavaśca svagūrtāḥ. Gavyaṁ yavyaṁ yanto dīrghāheṣaṁ varamaruṇyo varanta.*

Agni, lord of light and knowledge, accept our song and raise our sacred action so that the heaven and earth, the rivers and seas and the dawns, all self-moved, may be favourable to us and give us our choice wealth of cows and plenty of milk, lot of food grains and the best of jewels for long long days to come for a full and vibrant life.

## Mandala 1/Sukta 141

*Agni Devata, Dirghatama Auchathya Rshi*

बलित्था तद वपुष धायि दशतं दवस्य भगः सहसा यता  
जनि। यदीमुप ह्वरत सार्धत मतिरुतस्य धना अनयन्त  
सस्रुतः ॥ १ ॥

1. *Balitthā tad vapuṣe dhāyi darśatam devasya bhargah sahaso yato jani. Yādīmupa hvarate sādhatate matirṛtasya dhenā anayanta sasrutah.*

Truly thus, by the grace of Divinity, is radiated and received the wonderful splendour of Agni's glory, and therein lies the seed, the birth, the very life of the strength and victory of our soul's existence: therefrom is the light radiated and received for the beauty of our embodied soul so that even if our mind ever deviates from truth, the voices of Law and Truth of Eternity ever resounding, ever flowing with currents of nature's light, call us back to the right path and, thus beatified, our mind achieves the success we want.

पृ ण वपुः पितुमात्त्य आ शय द्वितीयमा सप्तशिवासु  
मात्तृषु। तृतीयमस्य वृषभस्य दाहस दशपमतिं जनयन्त  
याषणः ॥ २ ॥

2. *Prkṣo vapuḥ pitumān nitya ā śaye dviṭīyamā saptaśivāsu mātr̥ṣu. Tr̥ṭīyamasya vṛṣabhasya dohase daśapramatiṁ janayanta yoṣaṇah.*

The eternal Agni, which nourishes and matures the body of life with food, lives in the physical body (as vital heat and abides with the earth). The second form of it abides in the seven motherly forms of nature (which are the seven lokas bhuh, bhuvah, svah, maha, janah,

tapah and satyam), which empowers seven grades of natural energy, and matures the seven grades of natural life. The third form of this generous divinity which matures and distils the essences of natural life abides in the sun. And the form which energises ten intelligential faculties (five senses of hearing, touch, sight, taste and smell, mana or mind, buddhi or intellect, chitta or memory and imagination, ahankara or sense of identity consciousness, and the soul, the dynamic spirit), young mothers with love bring into the living world.

नियदीं बुध्नान्महिषस्य वपस इशानासः शर्वसा कन्त  
सूरयः । यदीमनु पदिवामध्व आध्व गुहा सन्तं मातरिश्वा  
मथायति ॥ ३ ॥

3. *Niryadīm budhnānmahiṣasya varpasa īśānāsaḥ śavasā kranta sūrayaḥ. Yādīmanu pradivo madhva ādhave guhā santam mātariśvā mathāyati.*

Brilliant scholars of commanding eminence from the middle regions of the light of the great sun collect the vitality and convert it into ripening waves for the maturity of grain. Similarly the vision of the yogis collects the spiritual vitality of the honey sweets of heavenly light unto itself in communion and the pranic energy churns the latent spirit in the depths of the soul to join it with the heavenly light.

प यत्पितुः परमा गियत् पया पृ णुधा वीरुधा दंसु राहति ।  
उभा यदस्य जनुषं यदिन्वत् आदिद्यविष्ठा अभवद घृणा  
शुचिः ॥ ४ ॥

*Pra yat pituḥ paramānnīyate paryā pṛkṣudho vīrudho daṁsu rohati. Ubhā yadasya januṣam yadinvata ādid yaviṣṭho abhavad ghrṇā śuciḥ.*

The food and nourishment which is collected, received and assimilated from the highest light of heaven and the middle regions wonderfully rises and grows into the hungry herbs and trees and vegetation. And when both nourish the yajamana and his progeny, the person grows most youthful, kind and compassionate, and brilliant and pure.

आदिन्मातृराविश्द्यास्वा शुचिरहिंस्यमान उविया वि  
वावृध । अनु यत्पूर्वा अरुहत्सनाजुवा नि नव्यसीष्ववरासु  
धावत ॥ ५ ॥

5. *Ādinmātrāviśādyāsvā śucirahiṁsyamāna urviyā  
vi vāvṛdhe. Anu yat pūrvā aruhat sanājuvo ni  
navyasīṣvavarāsu dhāvate.*

In the course of evolution, Agni, the vitality of life, which enters the mother forms of nature, now grows, pure, brilliant and unhurt, with the soil of its germination and generation, and then, the one which grew on the earlier one with the earlier forms of life, self-impulsive with the eternal will to live, now lives, vibrates and runs in the latest and most delicate mother forms.

आदिद्धातारं वृणत दिविष्टिषु भगमिव पपृचानासं ऋञ्जत ।  
द्वान्यत्कत्वा मज्मना पुरुष्टुता मर्तं शंसं विश्वधा वति  
धायस ॥ ६ ॥

6. *Ādiddhotāraṁ vṛṇate diviṣṭiṣu bhagamiva papṛ-  
cānāsa ṛñjate. Devān yat kratvā majmanā puru-  
ṣṭuto martam śamsam viśvadhā veti dhāyase.*

Yajnic lovers, admirers and worshippers of Agni, light and life of the world, choose, invoke and



invite this lord of life and yajnic evolution of nature and humanity in their cherished holy projects and offer hospitality and gifts of oblations to it as to the lord of world wealth and power. And then this lord, worshipped and favourable by pious acts and power joins the noble humanity in many many ways to the devas, divine and generous powers of the universe, for sustenance and progress under the divine eye.

वि यदस्थाद्यजता वार्तचादिता ह्वारा न वक्वा जुरणा  
अनाकृतः । तस्य पत्मन्दु गुषः कृष्णाजंहसः शुचिजन्मना  
रज् आ व्यध्वनः ॥ ७ ॥

7. *Vi yadasthād yajato vātacodito hvāro na vakvā jaraṇā anākṛtaḥ. Tasya patman dakṣuṣaḥ kṛṣṇa-jañhasaḥ śucijanmano raja ā vyadhvanah.*

When Agni, light and fire of life, conducting the yajna of existence, inspired and impelled by winds, blazing eloquent like a poet singing in praise of his patron undisturbed, rises to a state of stability and omnipresence, then the path of this blazing power going over areas of darkness, pure and immaculate by birth shining everywhere across the wide ways of space is worthy of praise and following by all humanity.

रथा न यातः शिक्वाभिः कृता द्यामङ्गभिररुषभिरीयत ।  
आदस्य त कृष्णासा दि । सूरयः शूरस्यव त्वषथादीषत  
वयः ॥ ८ ॥

8. *Ratho na yātaḥ śikvabhiḥ kṛto dyām-aṅgebhir-aruṣebhirīyate. Ādasya te kṛṣṇāso dakṣi sūrayaḥ śurasyeva tveṣathādīṣate vayah.*

As a chariot created by scientists and driven by

expert drivers flies across the sky with the brilliant parts of the machine, so does Agni rise across space with its blazing flames of fire. Lord of life and light, enlighten the ignorant, light the paths of darkness, and strengthen your warriors because, otherwise, at the blaze of fiery violence like the terror of a demonic hero, life flies away.

त्वया ह्यग्ने वरुणा धृतवता मित्रः शाश्वद अयमा सुदानवः ।  
यत्सीमनु कर्तुना विश्वथा विभुररा । नमिः परिभू-  
रजायथाः ॥ ९ ॥

9. *Tvayā hyagne varuṇo dhṛtavrato mitraḥ śāśadre aryamā sudānavah. Yat sīmanu kratunā viśvathā vibhurarāṇna nemih paribhūrajāyathāḥ.*

Agni, lord of light, life and power, it is by you that Varuna, the sea as the sky holds on to its law, Mitra, the sun, dispels the darkness, and Aryama, the abundant and dynamic nature and the philanthropic humanity are creative and generous. For the reason of your nature and divine action, you are universal, omnipresent, and omnipotent over all and you manifest as immanent and concurrent just like the rim of a wheel holding the spokes together running and working together.

त्वमग्ने शशमानाय सुन्वत रत्नं यविष्ठ देवतातिमिन्वसि । तं  
त्वा नु नव्यं सहसा युवन्वयं भगं न कार महिरत्न  
धीमहि ॥ १० ॥

10. *Tvamagne śaśamānāya sunvate ratnaṁ yaviṣṭha devatātiminvasi. Taṁ tvā nu navyaṁ sahaso yuvan vayaṁ bhagaṁ na kāre mahiratna dhīmahi.*

Agni, ever young beyond age, for the creative man of active piety and worship, you bring the universal

wealth of Divinity in meditation. Lord of power and youth, wealth and value of the universe, eternal and ever new, such as you are, in every act of our life we worship you as the lord and master of the power and glory of the universe.

अ॒स्म र॒यिं न स्व॒र्थं द॒मून॑सं॒ भगं॑ द॒ इ॒ न प॑पृ॒चासि॑ ध॒ण॒सिम॑ ।  
 र॒श्मी॑रि॒व॒ या यम॑ति॒ जन्म॑नी॒ उ॒भ द॒वानां॑ शंस॑मृत॒ आ च॑  
 सु॒क्रतुः॑ ॥ ११ ॥

11. *Asme rayim na svartham damūnasam bhagam dakṣam na papṛcāsi dharaṇasim. Raśmīṅriva yo yamati janmanī ubhe devānām śaṁsamṛta ā ca sukratuḥ.*

Bountifully you create and augment for us the wealth of life good enough for success and value with honour and discipline of mind and character. Give us the expert as well as the man of wealth and power to stabilize and maintain the balance of power and discipline, law and freedom, individual and society. Lord controller of both our life here and hereafter like the rays of light, you who hold the reins of our thought and action like the reins of a chariot, lord and master of all noble acts of yajna, pray come and accept the homage of worship of the dedicated people.

उ॒त नः॑ सु॒द्यात्मा॑ जी॒राश्वा॑ हा॒ता म॒न्दः शृ॑णव॒च्च॒न्द॒रथः॑ ।  
 स॒ ना न॑ष॒ षत॑म॒मूरा॑ ग्नि॒वामं॑ सु॒वितं॑ व॒स्या अ॒च्छ ॥ १२ ॥

12. *Uta naḥ sudyotmā jīrāśvo hotā mandraḥ śṛṇavaccandrathah. Sa no neṣanneṣatamairamūro'gnirvāmaṁ suvitam vasyo accha.*

And Agni, lord of divine light, faster than light

and omnipresent, generous giver and performer of universal yajna, blissful master of the golden chariot of existence may, we pray, listen to our song of celebration. May the lord omnipotent, inviolable, ever loving and lovable, lead us well to the good life and good fortune by the most virtuous thoughts and actions of faith and piety.

अस्ताव्यग्निः शिमीवद्भिरकः सामाज्याय पतरं दधानः ।  
अमी च य मघवाना वयं च मिहं न सूरु अति निष्ट-  
तन्युः ॥ १३ ॥

13. *Astāvyaṅniḥ śimīvadbhirarkaiḥ sāmrajyāya prataraṁ dadhānaḥ. Amī ca ye maghavāno vayaṁ ca mihaṁ na sūro ati niṣṭatanyuḥ.*

Thus is Agni, wielding power and splendour for world governance, praised with songs of success and thankfulness. And thus the yajakas and we, celebrants all blest with wealth and power by the Lord's grace, raise our songs of adoration to the skies loud and bold as thunder of the clouds under power of the sun.

### Mandala 1/Sukta 142

*Agni and others Devata, Dirghatama Auchathya Rshi*

समिद्धा अग्र आ वह द्रवाँ अद्य यतस्त्रुच ।  
तन्तुं तनुष्व पूर्व्य सुतसामाय दाशुष ॥ १ ॥

1. *Samiddho agna ā vaha devāñ adya yatasruce. Tantuṁ tanuṣva pūrvyaṁ sutasomāya dāśuṣe.*

Agni, light of life and life of the universe, the fire is burning. Bring the devas here and now, let the sages come and let nature bless the yajamana who has

raised the ladle to offer the oblation. Expand and continue the ancient line of yajnic action and progeny for the generous yajamana who has distilled the soma for the sages and for you.

घृतवन्तमुषं मासि मधुमन्तं तनूनपात ।  
यज्ञं विपस्य मावतः शशमानस्यं दाशुषः ॥ २ ॥

2. *Ghṛtavantamupa māsi madhumantaṁ tanūnapāt.*  
*Yajñam viprasya māvataḥ śaśamānasya dāśuṣaḥ.*

Agni, light and spirit of yajna, protector and preserver of the body, you are the measure of yajna and with your presence bless the ghrta-sprinkled honey-sweet fragrant yajna of the adoring generous sagely yajamana faithful like me.

शुचिः पावका अब्हुता मध्वा यज्ञं मिमि गति ।  
नराशंसस्त्रिरा दिवा द्वा द्वाषु यज्ञियः ॥ ३ ॥

3. *Śuciḥ pāvako abhuto madhvā yajñam mimikṣati.*  
*Narāśamsastrirā divo devo deveṣu yajñiyah.*

Agni, pure and purifier, wonderful of nature, character and action, is keen to sprinkle yajna thrice with honey-sweets of fragrance from the light of heaven. Adorable is he among men, brilliant and generous among the nobilities of humanity, worthy of company and honour at yajnas.

इळिता अंग्र आ वहन्दं चित्रमिह पियम ।  
इयं हि त्वा मतिममाच्छं सुजिह्व वच्यत ॥ ४ ॥

4. *Īlito agna ā vahendraṁ citramiha priyam.*  
*Iyaṁ hi tvā matirmamācchā sujihva vacyate.*

Agni, leading light of life and the world, praised

and prayed at yajna, bring us here and now Indra, wondrous, versatile and dear lord of honour and power, and bless us with wealth and prosperity. Lord of blissful voice and word, thus does my mind and understanding speak well of you and to you in adoration and prayer.

स्तृणानासा यत्स्रुचा बहियज्ञ स्वध्वर ।

वृञ्ज द्वव्यचस्तमिन्दाय शम सपथः ॥ ५ ॥

5. *Strṇānāso yatasruco barhiryajñe svadhvare. Vṛñje devavyacastamam-indrāya śarma sapra-thaḥ.*

The organisers of great yajnas of love and non-violence collect the holy grass, spread it on the vedi and hold the ladle in hand for the oblation in yajna in honour of Indra for the sake of power, wealth and knowledge. And they build the largest home for the scholars of divinity and, through yajna, divest themselves of misery and poverty.

वि श्रयन्तामृतावृधः पय द्वभ्या महीः ।

पावकासः पुरुस्पृहा द्वारा द्वीरसश्चतः ॥ ६ ॥

6. *Vi śrayantām-ṛtāvṛdhaḥ prayai devebhyo mahīḥ. Pāvakāsaḥ puruspr̥ho dvāro devīrasaścataḥ.*

In order to rise to the brilliance of the sages and towards the heights of divinity, take recourse to the veteran pioneers of Truth, pure purifiers of the spirit, and the great and distinctive voices of the sages universally loved and wanted, and join their paths of action like entering the doors of Divinity.

आ भन्दमान उपाक नक्ताषासा सुपशासा ।

यद्ही ऋतस्य मात्रा सीदतां बहिरा सुमत ॥ ७ ॥

7. *Ā bhandamāne upāke naktoṣāsā supeśāsā.  
Yahvī ṛtasya mātārā sīdatām barhirā sumat.*

Bright and blissful cyclic sisters, night and day, both beautiful, moving majestic, mothers of love and faith in Truth Divine may, we pray, come and grace our great house rejoicing, and bless our yajna with dignity and devotion.

मन्दजिह्वा जुगुवणी हातारा दव्या कवी ।  
यज्ञं ना य तामिमं सिधमद्य दिविस्पृशम ॥ ८ ॥

8. *Mandrajihvā jugurvaṇī hotārā daivyā kavī.  
yajñam no yakṣatāmimam sidhramadya divispr-  
śam.*

May the divine poets and visionaries, holy yajakas, soft and sweet of sacred speech and eloquence, come and join us today in this auspicious yajna of ours, the fragrance of which, with their chant, rises to the heavens.

शुचिद्वष्वपिता हात्रा मरुत्सु भारती ।  
इळा सरस्वती मही ब्रहिः सीदन्तु यज्ञियाः ॥ ९ ॥

9. *Śucirdeveṣvarpitā hotrā marutsu bhāratī.  
Ilā sarasvatī mahī barhiḥ sīdantu yajñiyāḥ.*

Bright and pure, delivered and entrusted to the divine visionaries and dynamic Maruts, vibrations of universal mind and brilliant teachers, holy media of communication between the divine and human, Bharati, mother speech of the nation for sustenance, Ila, divine articulation of Omniscience, Sarasvati, everflowing Word of the Veda, and Mahi, mother spirit of the earth, all these, we pray, may grace our house of yajna for

honour and adoration and for mutual discourse.

त॑ स्तु॒रीप॒मद॑भु॒तं पु॒रु वारं॑ पु॒रु त्मना॑ ।  
त्वष्टा॑ पाषा॒य वि ष्य॑तु रा॒य नाभा॑ ना अस्म॒युः ॥ १० ॥

10. *Tannasturīpamadbhutaṁ puru vāraṁ puru tmanā. Tvaṣṭā poṣāya vi ṣyatu rāye nābhā no asmayuḥ.*

That wealth of life, knowledge, power and honour, ever flowing, all protective and self-preserving, which is the universal choice and conscientious love of all, may Tvashta, creator of life forms and human institutions, the very centre-hold of our life and society, lord our own, create for our sustenance, prosperity and progress.

अ॒व॒सृ॒ज तु॒प॒ त्मना॑ द॒वान्य॑ । वनस्पत॑ ।  
अ॒ग्नि॒ह॒व्या सु॑षू॒दति॑ द॒वा द॒वषु॑ म॒धिरः॑ ॥ ११ ॥

11. *Avasṛjannupa tmanā devān yakṣi vanaspate. Agnirhavyā suṣūdati devo deveṣu medhirah.*

Vanaspati, lord of light and sunbeams, with your heart and soul you join the devas, seekers of light and knowledge of divinity, giving them the enlightenment they love and desire, just as Agni, brilliant light and life of the universe, refulgent among the lights of nature and humanity, receives and refines the materials consumed and recreated in the yajnic evolution of nature and humanity.

पृ॒ष॒ण्वत॑ म॒रु॒त्वत॑ वि॒श्वद॑वाय वा॒यव॑ ।  
स्वाहा॑ गा॒य॒त्रव॑पस ह॒व्यमि॒न्द्राय॑ क॒तन॑ ॥ १२ ॥

12. *Pūṣaṇvate marutvate viśvadevāya vāyave. Svāhā gāyatravepase havyamindrāya kartana.*



Homage of honour and adoration to the lord of nourishment, sustenance and advancement of life, to the lord of energy and movement onward, to the lord of the universe and ideal of humanity, and to Vayu, lord of the breath of life and spirit adorable. Do homage with offer of food and service to the saviour lord beatific of blessed form and to Indra, lord of honour, power and knowledge.

स्वाहाकृतान्या गृह्युष हव्यानि वीतय ।

इन्द्रा गहि श्रुधी हवं त्वां हवन्त अध्वर ॥ १३ ॥

13. *Svāhākṛtānyā gahyupa havyāni vītaye.*  
*Indrā gahi śrudhī havam tvām havante adhware.*

Indra, lord of light and life, knowledge, power and honour, come close to our yajna and receive our homage of worship and prayer, gifts and service in yajna for the sake of protection and well-being. Come lord, listen to the prayers and presentations made in faith. All the devotees invoke, invite and honour you in the yajna of love and non-violence and in their conduct and behaviour.

### Mandala 1/Sukta 143

*Agni Devata, Dirghatama Auchathya Rshi*

प तव्यसीं नव्यसीं धीतिमग्रय वाचा मतिं सहसः सूनव  
भर। अपां नपाद य वसुभिः सह प्रिया हाता पृथिव्यां  
न्यसीददृत्वियः ॥ १ ॥

1. *Pra tavyasīm navyasīm dhītimagnaye vāco matim  
sahasah sūnave bhare. Apām napād yo vasubhiḥ  
saha priyo hotā pṛthivyām nyasīdadṛtviyaḥ.*

I bear and offer the highest, latest, joyously celebrative and most sacred worshipful homage in words of adoration to Agni, created of might, who is the grand child of waters of the skies, dearest favourite with the Vasu order of scholars, receiver and performer in yajna corresponding to the seasons and abiding with the earth.

स जायमानः परमव्यामन्याविरग्निरभवन्मातरिश्वन । अस्य  
कत्वा समिधानस्य मज्मना प द्यावा शाचिः पृथिवी  
अराचयत ॥ २ ॥

2. *Sa jāyamānaḥ parame vyomanyāviragnira-  
bhavanmātariśvane. Asya kratvā samidhānasya  
majmanā pra dyāvā śociḥ pṛthivī arocayat.*

That refulgent Agni born of the highest cosmic space manifested itself in energy currents in the middle region of space in the skies. It is by the action and force of this blazing power that the heaven is lit bright and the earth shines on in beauty.

अस्य त्वषा अजरा अस्य भानवः सुसंदृशः सुपतीकस्य  
सुद्युतः । भात्व ासा अत्यक्तुन सिन्धवा ग्ररजन्त असंसन्ता  
अजराः ॥ ३ ॥

3. *Asya tveṣā ajarā asya bhānavaḥ susaṁdrśaḥ  
supratīkasya sudyutaḥ. Bhātvakṣaso atyakturna  
sindhavo'gne rejante asasanto ajarāḥ.*

The beams and brilliance of this holy light, clear and discerning of sight, beautiful of form and blazing with awe, are unaging, beyond decay. The waves of this mighty power of light flowing like rivers in flood are ever youthful, ever wakeful, they ever shine and dispel darkness as the dawn dispels the night.

यमरि॑रि भृ॒गवा॑ वि॒श्वव॑दसं॒ नाभा॑ पृथि॒व्या भु॑र्वनस्य म॒ज्मना॑ ।  
अ॒ग्निं तं गी॑भि॒हिनु॑हि स्व आ दम॒ य एका॑ वस्वा॒ वरु॑णा॒ न  
राज॑ति ॥ ४ ॥

4. *Yamerire bhrgavo viśvavedasaṁ nābhā pṛthivyā bhuvanasya majmanā. Agniṁ taṁ gīrbhirhinuhi sva ā dame ya eko vasvo varuṇo na rājati.*

That Agni whom the Bhrgus, men of vision and knowledge, invoke and realise on the floor of the earth, in the centre of the world and in the depth of their consciousness with the power of their knowledge, spirit and prana, that omniscient Agni, light of the world, with your words of prayer, invoke and realise in your own heart and home, yes, Him who alone by Himself is lord of the wealth of the universe and shines over all as Varuna, supreme ruler.

न या वरा॑य म॒रुता॑मिव स्व॒नः स॒नव॑ सृष्टा दि॒व्या यथा॑शनिः ।  
अ॒ग्निज॑म्भ॒स्तिगि॑तर॒त्ति भव॑ति या॒धा न शत्रू॑न्त्स वना॒  
न्यृ॑ञ्जत ॥ ५ ॥

5. *Na yo varāya marutāmiva svanaḥ seneva sṛṣṭā divyā yathāśaniḥ. Agnir-jambhais-tigitairatti bharvati yodho na śatrūntsa vanā nyrñjate.*

Agni is a mighty power which, like the roar of winds, like an awful force launched upon the enemy, is irresistible just like the thunderbolt of lightning in the sky. With its dreadful jaws, or crushing weapons, sharp and destructive, it eats up and destroys as a mighty warrior destroys the enemies, or as the conflagration burns up and reduces the forests to ash.

कुवि ण अग्निरुचथस्य वीरसद्वसुष्कुविद्वसुभिः काममावरत ।  
चादः कुवित्तुतुज्यात्सातय धियः शुचिपतीकं तमया धिया  
गृण ॥ ६ ॥

6. *Kuvinno agnirucathasya vīrasad vasuṣkuvid vasubhiḥ kāmamāvarat. Codaḥ kuvit tutujujāt sātaye dhiyaḥ śucipratīkaṁ tamayā dhiyā gṛṇe.*

May Agni, lord of light and power, expand and heighten our song of praise and celebration. May the brilliant power, great and beneficent, accord, approve and accomplish our desire and ambition with comforts and well-being in life. Great inspirer is Agni. May the power sharpen and activate our mind and intellect to create new things with acquisition of success and victories. With the same mind and intellect we praise and celebrate the grandeur of Agni, mighty, versatile, brilliant, blazing and pure of form and action.

घृतपतीकं व ऋतस्य धूषदमग्निं मित्रं न समिधान ऋज्जत ।  
इन्धाना अका विदथेषु दीद्यच्छुकवणामुदु ना यंसत  
धियम ॥ ७ ॥

7. *Ghṛtapratīkaṁ va ṛtasya dhūrṣadamagniṁ mitraṁ na samidhāna ṛñjate. Indhāno akro vidatheṣu dīdyacchukravaraṇāmudu no yaṁsate dhiyam.*

The scholar of brilliance and intelligence researches and develops agni for you, agni, a power rising with flames of ghrta, firmly active like a friend of light and truth, sitting and working for humanity against the forces of falsehood, darkness and lawlessness. Blazing unresisted, it shines in the yajnic projects of development, and inspires and sharpens our

pure and transparent intelligence.

अप॑युच्छ॒ अप॑युच्छद्वि॒रग्र॑ शि॒वभि॑नः पा॒युभिः॑ पाहि॒ श॒ग्मः ।  
अद॑ब्धभि॒रदृ॑पितभि॒रिष्ट॑ नि॒मिष॑द्भिः परि॑ पाहि॒ न्ना  
जाः ॥ ८ ॥

8. *Aprayucchann aprayucchadbbhir agne śivebhir-  
naḥ pāyubhiḥ pāhi śagmaiḥ. Adabdhebhir-  
adrpitebhir-iṣṭe 'nimiṣadbhiḥ pari pāhi no jāḥ.*

Agni, holy power, brilliant and blazing, ever wakeful, active and working relentlessly, protect us with good, protective and preservative, and blissful modes of life, by noble, protective and blissful people. Power dear, creator and giver of joy and comfort, protect, promote and advance us all round by sober, irresistible and intrepidable modes and people ever watchful and working without a wink of sleep.

### Mandala 1/Sukta 144

*Agni Devata, Dirghatama Auchathya Rshi*

एति॑ प॒ हाता॑ व्र॒तम॑स्य मा॒यया॒ध्वा द॑धानः शुचि॑प॒शसं॑ धिय॒म ।  
अ॒भि स्रु॑चः क॒मत॑ द॒ ण्णा॒वृता॑ या अ॒स्य॒ धामं॑ प॒थमं॑ ह  
निंस॑त ॥ १ ॥

1. *Eti pra hotā vratamasya māyayordhvāṁ dadhā-  
naḥ śucipeśasaṁ dhiyam. Abhi srucaḥ kramate  
dakṣiṇāvṛto yā asya dhāma prathamam ha nim-  
sate.*

The yajaka who holds his clear and brilliant intelligence high with his will and power goes by the law and discipline of this Agni, light of the Divine power of the world. He moves forward to hold the sacred ladles

dedicated to the service of yajna-fire and right circumambulation of the vedi, ladles which first and directly reach and take the yajamana to the sacred abode of Agni, light Divine.

अ॒भीमृ॒तस्य॑ द्वा॒हना॑ अनू॒षत् या॒ना द्वा॒वस्य॑ स॒दं न॒ परी॑वृ॒ताः ।  
अ॒पामु॑प॒स्थ वि॒भृ॒ता यदा॑व॒स॒दध॑ स्व॒धा अ॑ध॒य॒द्या-  
भि॒रीर्य॑त ॥ २ ॥

2. *Abhīmṛtasya dohanā anūṣata yonau devasya sadane parīvṛtāḥ. Apāmupasthe vibhṛto yadāvāsadadha svadhā adhayad yābhirīyate.*

Waves of fragrance, streams of nectar, dynamics of Truth and divine Law, returning, abiding, enveloped in light, going round Agni in the seat and home of the lord, the sun, do sing in adoration of the Divine. They nestle in the womb of the divine mother of waters, creativity of cosmic energy there held by the mother, and then the streams of nectar are distilled and rain down again in showers for the life of the earth and her children, joining, again with agni, electric energy.

यु॒यू॒षत् स॒वय॑सा॒ तदि॒द्वपुः॑ स॒मा॒नम॑र्थं॒ वि॒तरि॑त्र॒ता मि॒थः ।  
आ॒दीं भ॒गा न॒ हव्यः॑ स॒म॒स्मदा॑ वा हु॒न र॒श्मी॑न्त्स॒मय॑न्स्त  
सा॒रथिः॑ ॥ ३ ॥

3. *Yuyūṣataḥ savayasā tadid vapuḥ samānamarthaṁ vitaritratā mithaḥ. Ādīm bhago na havyaḥ samasmadā volhurna raśmīn tsamayamsta sārathiḥ.*

When two persons of equal age and equal mind wishing to cross over a common problem and achieve a common end, join together in body for mutual love and support, they accept, hold on and support each other as

beauty and majesty and accept a tribute of love as fire accepts an oblation of yajna from us, or as a charioteer accepts and holds the reins of the horses.

यमीं द्वा सर्वयसा सपयतः समान यानां मिथुना समाकसा ।  
दिवा न नक्तं पलिता युवाजनि पुरू चरं जरा मानुषा  
युगा ॥ ४ ॥

4. *Yamīm dvā savayasā saparyataḥ samāne yonā  
mithunā samokasā. Divā na naktam palito yuvā-  
jani purū carannajaro mānuṣā yugā.*

When two persons of equal age, the wedded couple, living together, the two as one in the same one body, in the same one house, serve and worship the same Agni in love day and night, then the same old eternal Agni, ever vibrating in the human soul as the will to live and generate, unaging, for ages and ages, is reborn as new and young as ever in the human form.

तमीं हिन्वन्ति धीतया दशं विशां दुवं मतास ऊतय हवामह ।  
धनारधि पवत आ स ऋण्वत्यभिवर्जद्विवयुना नवाधित ॥ ५ ॥

5. *Tamīm hinvanti dhītayo daśa vriṣo devaṁ mar-  
tāsa ūtaye havāmahe. Dhanoradhi pravata ā sa  
ṛṇvatyabhivrajadbhirvayunā navādhita.*

All the human potentials such as thoughts, ideas, reflection, wisdom, will and understanding, intention, devotion, prayer and meditation, all ten senses of perception and volition, the five main pranic energies and five sub-pranas, though separate, yet jointly, invoke, enlight and serve the same one Agni as the ten fingers, though separate, yet jointly, nurse the same one baby with love and care. We all mortals serve, adore and

worship the same eternal light of life, Agni. It moves ever so fast and hits its targets as an arrow shot from the bow, and ever new born and growing, young and youthful, it receives new knowledge from the sages on the move. Homage to the Lord for protection, promotion, peace and well-being!

त्वं ह्यग्रं दिव्यस्य राजसि त्वं पार्थिवस्य पशुपाइव त्मना ।  
एनी त एत बृहती अभिश्रिया हिरण्ययी वक्वरी बहि-  
राशात ॥ ६ ॥

6. *Tvaṃ hyagne divyasya rājasi tvaṃ pārthivasya paśupā iva tmanā. Enī ta ete bṛhatī abhiśriyā hiraṇyayī vakvarī barhirāśāte.*

Agni, light supreme and power, you light and rule the heavens. You enliven and rule the earth and the earthly like a master shepherd with love and care. And both of them, heaven and earth, move on, mighty, grand and graceful, golden rich and beautiful, rotating and revolving in their orbits, rushing on and participating in the cosmic yajna.

अग्रं जुषस्व पतिं हय तद्वचा मन्द स्वधाव ऋतजात सुकता ।  
या विश्वतः पत्यङ्ङसि दशता रण्वः संदृष्ट पितुमाँइव  
त्यः ॥ ७ ॥

7. *Agne juṣasva prati harya tad vaco mandra svadhāva ṛtajāta sukrato. Yo viśvataḥ pratyannasi darśato raṇvaḥ saṁdrṣṭau pitumāñ iva kṣayaḥ.*

Agni, be pleased, listen to our words of praise and prayer and respond, charming lord of light possessed of innate power, born of cosmic energy for the law and truth of existence, master of yajnic action, universally



kind and favourable as you are, celestial beautiful to the sight, joyous and brilliant of word, and a haven of peace and comfort like a generous man of hospitality for all.

### Mandala 1/Sukta 145

*Agni Devata, Dirghatama Auchathya Rshi*

तं पृच्छता स जंगामा स वेद स चिकित्वाँ इयत सा न्वीयत ।  
तस्मिन्त्सन्ति पशिषस्तस्मिँष्टयः स वाजस्य शवसः  
शुष्मिणस्पतिः ॥ १ ॥

1. *Tam p̄cchatā sa jagāmā sa veda sa cikitvāñ īyate  
sā nvīyate. Tasmin tsanti praśiṣastasminn-iṣṭayaḥ  
sa vājasya śavasah śuṣmiṇaspatiḥ.*

Agni is the lord of light, knowledge and power: of him they ask the questions, he goes all round, he knows, he has the wisdom and awareness and the knowledge of sciences, he reaches, yes, reaches anywhere he wants. In him lies the power of governance and law, in him lies the potential for all you want, and he is the master, ruler and commander of energy, strength and valour, and of the fiery forces of his dominion.

तमित्पृच्छन्ति न सिमा वि पृच्छति स्वनव धीरा मनसा  
यदगभीत । न मृष्यत पथमं नापरं वचा स्य कत्वा सचत  
अपद्रुपितः ॥ २ ॥

2. *Tamit p̄cchanti na simo vi p̄cchati sveneva dhīro  
manasā yadagrabhīt. Na m̄ṣyate prathamam  
nāparam vaco'sya kratvā sacate apradr̄pitaḥ.*

Agni is the lord of knowledge and self-realisation: of him the learned ask the questions where

they miss the light, not all, everybody doesn't ask him. Lord of peace and stability of mind as he is, whatever he realises or understands with his own mind is not subject to doubt either before or later. Everybody goes by the words and holy actions of this power of undaunted spirit and undisturbed mind free from arrogance.

तमिद्रच्छन्ति जुह्वंस्तमवतीविश्वान्यकः शृणवद्वचांसि म ।  
पुरुषस्ततुरियज्ञसाधना च्छिदातिः शिशुरादत्त सं  
रभः ॥ ३ ॥

3. *Tamid gachanti juhvastamarvatīviśvānyekah śṛṇavad vacāṃsi me. Purupraiṣastaturiryajñasādhanocchidrotiḥ śīśurādatta saṃ rabhaḥ.*

Just as ladles of ghrta reach agni, fire of yajna, so do youth of noble speech and blessed intelligence reach Agni, lord of brilliance and exalted soul, bearing questions and homage. May the lord, sole master of knowledge, unique and unparalleled, listen to my prayers and questions too, lord inspirer of many, instant saviour of the seekers, master of yajnic accomplishments, giver of faultless protection, dispeller of doubts and darkness, all-great and loving, gracefully receiving and acknowledging questions as well as the homage of yajna.

उपस्थायं चरति यत्समारत सद्या जातस्तत्सार युज्यभिः ।  
अभि श्वान्तं मृशत नान्द्य मुद यदीं गच्छन्त्युशतीर-  
पिष्टितम ॥ ४ ॥

4. *Upasthāyaṃ carati yat samārata sadyo jātastatsāra yujyebhiḥ. Abhi śvāntaṃ mṛśate nāndye mude yadīm gacchantyusaṭīraṣṭhitam.*

When the devotee approaches this brilliant Agni with holy offerings, it instantly responds, rises, grows and expands with its flames. When the maidens with love and faith approach it, it provides soothing touches of caress and reflection for their peace and joy in a state of tranquillity.

स ई॑ मृ॒गा अ॒प्या॑ व॒न॒गुरु॑पं त्व॒च्यु॑प॒मस्यां॑ नि धा॒यि ।  
व्य॑ब॒वीद्व्यु॒ना म॒त्य॑भ्या॒ ग्नि॒विद्वँ॑ ऋ॒त॒चिद्धि॑ स॒त्यः ॥ ५ ॥

5. *Sa īm mṛgo apyo vanargurupa tvacyupamasyāṃ ni dhāyi. Vyabravīd vayunā martyebhyo'gnirvidvāṅ ṛtaciddhi satyaḥ.*

That Agni which is ever on the move like a deer, worthy of research and attainment, abiding in the waters, in the forests, in the sunbeams, in the woods, in the skin, and in the dark of the eye, which is a metaphor of omnipresence and universal eloquence of its presence for humanity, and similarly for the brilliant scholar dedicated to Agni, abiding for all everywhere, collecting the dynamic flow of knowledge and speaking of it to humanity — that is true, that is abiding: Agni, knowledge, scholarship, the flow, dynamics of existence, and living.

### Mandala 1/Sukta 146

*Agni Devata, Dirghatama Auchathya Rshi*

त्रि॒मू॒धानं॑ स॒प्त॒रा॒श्मिं॑ गृ॒णी॒ष नू॒न॒म॒ग्निं॑ पि॒त्रा॒रु॒प॒स्थं॑ । नि॒ष॒त्त॒म॒स्य॑ च॒र॒ता ध्रु॒व॒स्य॑ वि॒श्वा॑ दि॒वा रा॑च॒नाप॑पि॒वांस॑म ॥ १ ॥

1. *Trimūrdhānaṃ saptaraśmiṃ grṇīṣe'nūnamagniṃ pitrorupasthe. Niṣattamasya carato dhruvasya viśvā divo rocanāpaprivāṃsam.*

Invoke and celebrate Agni, three-headed, seven-rayed, perfect, nestled in the lap of its parents, which pervades and fills the lights of this moving but stable heavenly solar system of the universe.

(Agni is the life-energy of light and heat, born of akasha and vayu, cosmic space and cosmic energy; it abides on top of the three regions, earth, middle region of the skies, and the high and heavenly regions of the sun. It also abides in the three modes of nature, Prakṛti: sattva, rajas and tamas. It is an integration, or call it the seed, of the seven rays of light-spectrum, and it energises all the moving but stable solar systems of the universe.

Agni also is the vital spirit of the articulation of cosmic awareness in language form in the Veda, which is learnt from the opening word of the Rgveda. It abides on top of the three tenses and three persons of the verbs of the linguistic structure and in the seven vibhaktis, case endings, and sung in the seven metrical forms and seven notes of music.

Agni thus is the divine attribute of the spirit at the individual as well as the cosmic level, and energises, inspires and illuminates the physical, mental and spiritual worlds in the spheres of matter, motion and mind.)

ॐ ऩा म॒हो॑ अ॒भि व॑व । ए॒न अ॒ज॒र॑स्त॒स्था॒वित॑कृ॒तः ।  
 उ॒व्याः प॒दा नि द॑धाति॒ साना॑ रि॒हन्त्यू॑धा॒ अरु॑षासा॒  
 अस्य ॥ २ ॥

2. *Ukṣā mahāñ abhi vavakṣa eme ajarastasthā-vitaūtirṛṣvaḥ. Urvyāḥ pado ni dadhāti sānau rihantyūdho aruṣāso asya.*

The mighty sun, far greater than the earth and other planets, generously radiating floods of light and waves of gravitational energy, holds the earth and skies. Ever young and awfully moving, it is stable, providing protection and stability to its family. On top, it maintains its degree and distance from the earth while its light rays touch and drink up the reservoirs of water.

स॒मानं॑ व॒त्सम॑भि॒ संच॑रन्ती॒ विष्व॑ग्ध॒नू वि॑ च॒रतः॑ सु॒मक॑ ।  
अ॒न॒प॒वृ॒ज्याँ॑ अध्व॒न् मि॑मान्॒ विश्वा॑न्क॒ताँ अधि॑ म॒हा  
दधा॑न् ॥ ३ ॥

3. *Samānaṁ vatsamabhi saṁcarantī viṣvagdhenū vi carataḥ sumeke. Anapavṛjyāñ adhvano mimāne viśvān ketāñ adhi maho dadhāne.*

Two cows, the earth and the sun, beautiful and co-existent, tending the same calf, the day-night cycle, equally well, traversing their orbits without deviating, go round and round, sustaining and revealing the great banners of the identity of various objects in space.

धी॒रा॒सः॑ प॒दं क॒वया॑ न॒यन्ति॑ नाना॑ हृ॒दा र॑ मा॒णा अ॒जु॒यम॑ ।  
सि॒षा॑सन्तः॒ पय॑प॒श्यन्त॑ सिन्धु॑मा॒विर॑भ्या॒ अभ॒वत्सू॒या  
नृ॑न् ॥ ४ ॥

4. *Dhīrāsaḥ padaṁ kavayo nayanti nānā hṛdā rakṣamāṇā ajuryam. Siṣāsantaḥ paryapaśyanta sindhumāvirebhyo abhavat sūryo nṛn.*

Poets and scholars, wise and meditative, protecting and guiding people with their heart in many ways, lead them to positions of undecaying value. Keen to share the joy and generosity of life wide as the sea, they look round and the sun reveals itself to them.

दिद् ण्यः परि काष्ठासु जन्यं इळन्यां महा अभाय जीवसं ।  
पुरुत्रा यदभवत्सूरहभ्या गभभ्या मघवा विश्वदशतः ॥ ५ ॥

5. *Didrkṣeṇyah pari kāsthāsu janya īlenyo maho arbhāya jīvase. Purutrā yadabhavat sūrahai-bhyo garbhebhyo maghavā viśvadarśataḥ.*

Agni, power of light and knowledge in life, so brilliant as to be admirable by the brilliant victorious all round in all directions, worthy of praise and reverence, life-giving to the small as well as to the great, abundantly creative and promotive to all these people and projects in the making, is the lord of wealth and power and universally admired and honourable.

### Mandala 1/Sukta 147

*Agni Devata, Dirghatama Auchathya Rshi*

कथा तं अग्र शुचयन्त आयाददाशुवार्जभिराशुषाणाः ।  
उभ यत्ताक तनय दधाना ऋतस्य सामनणयन्त द्वाः ॥ १ ॥

1. *Kathā te agne śucayanta āyordadāśurvājebhirā-śuṣāṇāḥ. Ubhe yat toke tanaye dadhānā ṛtasya sāmān raṇayanta devāḥ.*

Agni, lord of light and life, how do your flames of fire, and brilliant scholars, blazing and purifying, givers of life with food, energy and knowledge to both children and grand children, and bearing food both for body and mind, rejoice and participate in the songs of Veda and the yajna of Truth, Law and divine knowledge?

बाधा म अस्य वर्चसा यविष्ट मंहिष्ठस्य पभृतस्य स्वधावः ।  
पीयति त्वा अनु त्वा गृणाति वन्दारुस्त तन्वं वन्द अग्र ॥ २ ॥

2. *Bodhā me asya vacaso yaviṣṭha mañhiṣṭhasya prabhṛtasya svadhāvaḥ. Pīyati tvo anu tvo grṇāti vandāruste tanvaṃ vande agne.*

Agni, lord of light, master of your own power of knowledge, youngest of the lights, listen to me, I pray, and know my word, highest and most powerful of mine ever borne: One drinks at the fount of your knowledge, and the other repeats your words according as you have directed. I am your admirer and worshipper. I bow to your body, mind and soul.

य पायवा मामत्यं त अग्न पश्यन्ता अन्धं दुरितादरं ।  
रर । तान्तसुकृता विश्ववदा दिप्सन्त इदिपवा नाहं  
दभुः ॥ ३ ॥

3. *Ye pāyavo māmatelyaṃ te agne paśyanto andhaṃ duriṭādarakṣaṇ. Rarakṣa tāntsukṛto viśvavedā dipsanta id ripavo nāha debhuḥ.*

Agni, lord of light, power and knowledge, the flames of your fire, brilliant teachers and warriors, are the guardians of humanity, seers and visionaries of the present and future generations, who guard the blind and the ignorant against evil and crime. O lord and master of world knowledge, protect all those who do good work so that even the deadly enemies of society may not be able to terrorize anyone.

या ना अग्न अररिवाँ अघायुररातीवा म्चर्यति द्वयन ।  
मन्त्रा गुरुः पुनरस्तु सा अस्मा अनु मृ गीष्ट तन्वं दुरुक्तः ॥ ४ ॥

4. *Yo no agne ararivāñ aghāyurarātīvā marcayati dvayena. Mantra guruḥ punarastu so asmā anu mṛkṣiṣṭa tanvaṃ duruktaiḥ.*

Agni, whoever be envious, sinful and non-giving and try to mislead us with evil words and double dealing in action, may the Agni mantra be our right guide and save us, and may the evil speaker and doer stew himself in his own juice and destroy himself with those very evil words.

उ॒त वा॒ यः स॑हस्य॒ पवि॒द्वान॒ मता॒ मर्त॑ म॒चय॑ति॒ द्वय॑न । अ॒तः  
पा॒हि स्त॒वमा॑न॒ स्तुव॑न्त॒मग्न॑ मा॒कि॒ना दु॒रि॒ताय॑ धा॒यीः ॥ ५ ॥

5. *Uta vā yaḥ sahasya pravidvān marto martam marcayati dvayena. Atah pāhi stavamāna stuvantamagne mākirno duritāya dhāyīḥ.*

O Agni, eminent power of knowledge, child of courage and valour celebrated by many, whoever be the man of advanced knowledge who enralls men by way of right teaching and preaching, protect and promote him who praises you and teaches us. Let us never be seized by any evil or sinful person.

### Mandala 1/Sukta 148

*Agni Devata, Dirghatama Auchathya Rshi*

मथी॒द्यदी॑ वि॒ष्टा मा॑त॒रिश्वा॒ हा॒तारं॑ वि॒श्वाप्सुं॑ वि॒श्वद॑व्यम ।  
नि॒ यं द॒धुम॑नु॒ष्यासु॑ वि॒ ऽस्व॑ण॒ चि॒त्रं व॑पुष॒ वि॒भा॒वम॑ ॥ १ ॥

1. *Mathīdyadī viṣṭa mātariśvā hotāraṃ viśvāpsuṃ viśvadevyam. Ni yaṃ dadhurman-uṣyāsu vikṣu svarṇa citraṃ vapuṣe vibhāvam.*

Let us study and develop this Agni, light and fire energy, which Matarishva, wind and electric energy, pervading the skies energises, and which the scholars adopt in human communities like the wonderful sun for enhancement of the beauty of form and health of



body — Agni which exists in all forms of the universe, which gives the universe its cosmic form and which receives, consumes and recreates everything that is offered to it since it is the catalytic agent of the cosmic yajna.

ददानमि । ददभन्त मन्माग्निवरूथं मम तस्य चाकन ।

जुषन्त विश्वान्यस्य कमापस्तुतिं भरमाणस्य कराः ॥ २ ॥

2. *Dadānaminna dadabhanta manmāgnir-varūtham mama tasya cākan. Juṣanta viśvān-yasya karmopastutiṁ bharamaṇasya kāraḥ.*

Enemies cannot injure or violate Agni, fire power and the learned scientist, because it is the giver and it loves and desires the supreme good of me and everybody. All people love and esteem the celebration of the scientific and artistic versatility of this power and benefit from all the arts and crafts of the artist of this generous source of energy and beauty.

नित्यं चि ु यं सदनं जगृभ पशस्तिभिदधिर यज्ञियासः ।

पसू नयन्त गृभयन्त इष्टावश्वासा न रथ्या रारहाणाः ॥ ३ ॥

3. *Nitye cinnu yaṁ sadane jagṛbhre praśastibhir-dadhire yajñiyāsaḥ. Pra sū nayanta ṛbhayanta iṣṭāvaśvāso na rathyo rārahāṇāḥ.*

Let the high-priests of yajna (in the field of science and meditation) take up Agni, fire energy, in the laboratory, workshop, the eternal space and the cave of the mind, develop it with laudable means for advancement, and harness it for desired purposes, going forward as by chariot drawn by trained horses.

पुरूणि द्रस्मा नि रिणाति जम्भरादाचत वन आ विभावा ।  
आदस्य वाता अनु वाति शाचिरस्तुन शयामसनामनु  
द्यून ॥ ४ ॥

4. *Purūṇi dasmo ni riṇāti jambhairād rocate vana ā vibhāvā. Ādasya vāto anu vāti śocirasturna śaryāmasanāmanu dyūn.*

Agni, mighty power of light and fire, catalyses, destroys and creates many and, blazing in the light rays, shines in majesty. And then shining and blazing like a shooting star of the eternal archer, it releases stormy currents of energy every day, every minute, every moment.

न यं रिपवा न रिषण्यवा गभ सन्तं रषणा रषयन्ति । अन्धा  
अपश्या न दभ अभिख्या नित्यास ई पतारा अर तन ॥ ५ ॥

5. *Na yaṁ ripavo na riṣaṇyavo garbhe santam reṣanā reṣayanti. Andhā apaśyā na dabhann-abhikhyā nityāsa īm pretāro arakṣan.*

Existing as it is in the womb of Eternity, no enemies, no designers of evil, no destroyers, no attacks, can damage it. The blind and the ignorant hurt it not, they cannot suppress it. Those who know, those who love, value and cooperate, permanently protect and promote it.

### Mandala 1/Sukta 149

*Agni Devata, Dirghatama Auchathya Rshi*

महः स राय एषत पतिद नि इनस्य वसुनः पद आ ।  
उप धजन्तमदया विधिति ॥ १ ॥

1. *Mahaḥ sa rāya eṣate patirdannina inasya vasunaḥ pada ā. Upa dhrajantamadrayo vidhannit.*

Agni! Mighty is he, lord and protector of wealth. Ruler of rulers, abundant and gracious giver of wealth, he comes to us to give us of his gifts. And when he comes near, mountains quake in fear and clouds shower in rain with reverence.

स या वृषा नरां न रादस्याः श्रवाभिरस्ति जीवपीतसगः ।  
प यः संस्त्राणः शिश्रीत याना ॥ २ ॥

2. *Sa yo vṛṣā narāṃ na rodasyoḥ śravobhirasti jīvapītasargah. Pra yaḥ sasrāṇaḥ śisrīta yonau.*

Abundant and generous is he like the clouds of rain, who, in the midst of heaven and earth as amidst humanity, has drunk deep of the joy of creation, and, dynamically pervading the universe with his majesty, who abides at the centre of the form and identity of existence.

आ यः पुरं नामिणीमदीदत्यः कविर्भन्याइ नावा ।  
सूरा न रुरुक्वाञ्छतात्मा ॥ ३ ॥

3. *Ā yaḥ puram nārmiṇīmadīdedatyah kavirna-bhanyo nārvā. Sūro na rurukvāñchatātmā.*

Agni, who has illuminated the celestial city of this imperishable soul, who is fast as the winds of space and faster than sunbeams, is the visionary creator of the worlds of eternity, blazing as the very soul of a thousand suns.

अभि द्विजन्मा त्री राचनानि विश्वा रजांसि शुशुचाना  
अस्थात । हाता यजिष्ठा अपां सधस्थ ॥ ४ ॥

4. *Abhi dvijanmā trī rocanāni viśvā rajāṃsi śuśu-cāno asthāt. Hotā yajiṣṭho apām sadhasthe.*

Twice born and born of two, akasha and vayu, manifesting in universal nature and in every distinct form of nature, illuminating three lights, fire of the earth, lightning of the skies and lights of heaven, vitalising all the worlds of the universe, Agni abides all round everywhere. Worthiest universal yajaka, holding the worlds unto itself, it abides coexistent with the universal liquid energy of the cosmos.

अ॒यं स हा॒ता या द्वि॒जन्मा॒ विश्वा॑ द॒ध वा॒याणि॑ श्रव॒स्या ।  
मता॒ या अ॑स्म सु॒तुका॑ द॒दाश॑ ॥ ५ ॥

5. *Ayam sa hotā yo dvijanmā viśvā dadhe vāryāṇi śravasya. Marto yo asmai sutuko dadāśa.*

Such is this Agni, creative lord of cosmic yajna, wielder of the worlds, born of two and twice born, who holds the choicest foods, energies and honours of the universe. And the man who, self-sacrificing, twice born of natural mother and mother Sarasvati, blest with the richest gifts of food, energy and honour, with a noble family gives in homage and surrender to this Agni, he is the real man.

### Mandala 1/Sukta 150

*Agni Devata, Dirghatama Auchathya Rshi*

पु॒रु त्वा॑ द॒श्वान्वा॒च॒ रिर॑ग्नु॒ तव॑ स्वि॒दा ।  
ता॒दस्य॑व श॒र्ण आ॒ मह॑स्य॒ ॥ १ ॥

1. *Puru tvā dāśvān voce 'riragne tava svidā. Todasyeva śaraṇa ā mahasya.*

Faithful and dedicated, giving in homage, I sing profusely in honour and celebration of you, and come

in to you for shelter and protection, Agni, lord of light as the sun, great and glorious.

व्यनिनस्य धनिनः पहाष चिदररुषः ।

कदा चन पजिगता अदवयाः ॥ २ ॥

2. *Vyaninasya dhaninah prahoṣe cidararuṣaḥ.  
Kadā cana prajigato adevayoḥ.*

And I would not care to join the company of the admirer of the rich not dedicated to the divinities and to the lord of light, Agni, even though he be otherwise non-violent.

स चन्दा विप मत्या' महा वाधन्तमा दिवि ।

पपत्त अग्र वनुषः स्याम ॥ ३ ॥

3. *Sa candro vipra martyo maho vrādhantamo divi.  
Prapet te agne vanuṣaḥ syāma.*

O lord of light and generosity, Agni, surely that mortal is blest and brilliant like the moon in the heavens, great and greater, ever rising most high, who is worshipful and gives in charity with thanks and divine admiration. May we, we pray, be dedicated to you, singing songs of devotion in admiration of the Divine.

### Mandala 1/Sukta 151

*Mitra-Varuna Devata, Dirghatama Auchathya Rshi*

मित्रं न यं शिम्या गाषु गव्यवः स्वाध्या विदथ अप्सु  
जीजनन । अरजतां रादसी पाजसा गिरा पति पियं यजतं  
जनुषामवः ॥ १ ॥

1. *Mitraṁ na yaṁ śimyā goṣu gavyavaḥ svādhyo  
vidathe apsu jījanan. Arejetām rodasī pājasā girā  
Prati priyaṁ yajataṁ januṣāmavaḥ.*

Agni is dear as a friend and adorable (since it is the vigour and vitality of life in the human personality, in the animal world and in the earth and the environment). Let the people dedicated to the welfare and protection of humanity, who love the wealth of cows and milk products, who want to preserve the earth and the environment, and who value the vitality of their sense and mind, light and develop Agni, as a dear adorable friend, with noble acts in yajna and corporate action to inspire vitality in the cows, in the pranic energies, in the mind and senses, and in the earth and environment. And then the heaven and earth would vibrate with life and joy by virtue of their holy voice and the power of their songs of adoration. (Let the voice resound on earth and songs rise to heaven).

यद्ध त्यद्वां पुरुमी हस्यं सामिनः प मित्रासा न दधिरे  
स्वाभुवः । अध कतुं विदतं गातुमर्चत उत श्रुतं वृषणा  
पस्त्यावतः ॥ २ ॥

2. *Yaddha tyad vām purumīḥasya sominaḥ pra  
mitrāso na dadhire svābhuvah. Adha kratum  
vidataṁ gātumarcata Uta śrutam vṛṣaṇā pastyā-  
vataḥ.*

O Mitra and Varuna, generous heaven and earth and the skies, listen to the voice of adoration which people of intelligence and innate virtue bear and offer as friends to you. Know the yajnic act of the blessed yajamana of prosperity holding rich libations of soma for the holy fire. Clear the path of progress for the worshipper and listen to the songs of the master of a happy home.

आ वां भूषन्ति तया जन्म रादस्याः पवाच्यं वृषणा द िस  
मह । यदीमृताय भरथा यदवत प हात्रया शिम्या वीथा  
अध्वरम ॥ ३ ॥

3. *Ā vāṃ bhūṣaṇ kṣitayo janma rodasyoḥ pravācyam  
vṛṣaṇā dakṣase mahe. Yadīmṛtāya bharatho  
yadarvate pra hotrayā śimyā vītho adhvaram.*

Generous Mitra and Varuna, sun and cosmic waters, fire and sun, people living on earth admire your celebrated rise from heaven through the skies for the sake of spiritual greatness of honour and smartness of perfect performance, since on their invocation with holy action you reach their yajna of love and holiness of non-violence and bear all round fruits of yajna for the man of science and speed and for the man of truth and cosmic Law.

प सा ितिरसुर या महि पिय ऋतावानावृतमा घाषथा  
बृहत । युवं दिवा बृहता द िमाभुवं गां न ध्रुयुप युञ्जाथ  
अपः ॥ ४ ॥

4. *Pra sā kṣitirasura yā mahi priya Ṛtāvānāvṛtamā  
ghoṣatho brhat. Yuvaṃ divo brhato dakṣamā-  
bhuvam gām na dhuryupa yuñjāthe apah.*

O Mitra and Varuna, lords of the universal truth of being and action, wielders of the pranic energies dear as life, to the great earth which is so dear to you and to the people, proclaim the great and universal truth of life: Bring from the vast heaven of light, both of you, the mighty strength of being and the conviction of will and action, yoke the two like the driving force of a chariot, (like the ruler and the people of the world state), and join the march of life.

म॒ही अत्र॑ म॒हिना वार॑मृ॒ण्वथा र॒णव॑स्तु॒ज आ स॒द्मन्ध॒नवः॑ ।  
स्व॒रन्ति॑ ता उ॒पर॑ताति॒ स्यू॒मा नि॒मुच॑ उ॒षस॑स्तक्व॒वीरि॑व ॥ ५ ॥

5. *Mahī atra mahinā vāramṛṇvatho'reṇavastuja ā sadman dhenavaḥ. Svaranti tā uparatāti sūryamā Nimruca uṣasastakvavīriva.*

Mitra and Varuna, you come like sun and shower to the great earth here and bring choice gifts. Pure cows unsullied by dust, fertile and generous they are, come home lowing for their calves like the dawns returning with homage to the sun in the vault of heaven, or like the birds on the flight back to the nest.

आ वा॑मृ॒ताय॑ कृ॒शिनी॑र॒नूष॑त् मि॒त्र यत्र॑ वरु॒ण गा॑तु॒मच॑थः ।  
अव॑ त्मना॑ सृ॒जत्तं॑ पि॒न्वत्तं॑ धि॒या यु॒वं वि॒पस्य॑ मन्म॒नामि॒र॒ज्यथः॑ ॥ ६ ॥

6. *Ā vāmṛtāya keśinīranūṣata mitra yatra varuṇa gātumarcathaḥ. Ava tmanā śrjatan pinvatam dhiyo yuvaṁ viprasya manmanāmirajyathaḥ.*

Mitra and Varuna, powers of love and justice of society, where the lights of knowledge and the flames of yajnic fire in action serve and augment you for the advancement of truth and rule of law, there your powers of love and friendship and your power of justice serve, protect and enrich the earth and the character and conduct of her children. O light and shower of life, love and justice, with your heart and soul, create, protect and strengthen the native intelligence and refine and raise the knowledge and wisdom of the noble saints and scholars.



या वां यज्ञः शशमाना ह दाशति क्विहाता यजति  
मन्मसाधनः । उपाहृ तं गच्छथा वीथा अध्वरमच्छा गिरः  
सुमतिं गन्तमस्मयू ॥ ७ ॥

7. *Yo vām yajñaiḥ śaśamāno ha dāśati kavirhotā  
yajati manmasādhanah. Upāha taṁ gacchatho  
vītho adhvaramacchā girah sumatiṁ gantama-  
smayū.*

Mitra and Varuna, teachers, masters and eminent scholars inspired with love friendship and justice, whoever does honour and reverence to you and gives in charity and homage to divinity by yajnas, good reading, prayer, and noble company, whoever attends on you with reverence for service, the worshipful man who has mastered his subject or the poet of vision and imagination or the generous yajaka, or the man of knowledge for whom science and honest industry alone is the key to success, you go to him, I pray, meet him at his yajna of love, reverence and non-violence, and bless him with holy words, noble wisdom and discrimination.

युवां यज्ञः पथमा गाभिरञ्जत ऋतावाना मनसा न पयुक्तिषु ।  
भरन्ति वां मन्मना संयता गिरा दृष्यता मनसा र्वदा-  
शाथ ॥ ८ ॥

8. *Yuvām yajñaiḥ prathamā gobhirañjata ṛtāvānā  
manaso na prayuktiṣu. Bharanti vām manmanā  
saṁyatā giro 'drpyatā manasā revadāsāthe.*

Mitra and Varuna, first and foremost lords of truth and rectitude, whoever approach you with respect and honour you with yajnas and noble words as the first choice of their heart and soul, and offer you tributes of

love and reverence with controlled words of honesty and sincerity, you bless them with the wealth of knowledge and honour with a mind and spirit free from the pride of learning.

रुवद्वया दधाथ रुवदाशाथ नरा मायाभिरितऊति माहिनम ।  
न वां द्यावा हभिनात सिन्धवा न देवत्वं पणया नान-  
शुमघम ॥ ९ ॥

9. *Revadvayo dadhāthe revadāśāthe narā māyā-  
bhirita ūti māhinam. Na vām dyāvo'habhirnota  
sindhavo na devatvaṃ paṇayo nānaśur-magham.*

Mitra and Varuna, eternal lord of love and spirit of justice and rectitude, you bear and bring the wealth of health and age of the natural world. Immanent spirits of divinity in the world, leaders of humanity, with your innate powers of protection here on earth, you bring us immense wealth and honour of life. The lights of the day to-day or tomorrow reach not the immensity of that grandeur. The rolling seas swell not to the heights of that immensity. The human voices fail to touch the fringe of that power and that glory.

## Mandala 1/Sukta 152

*Mitra-Varuna Devata, Dirghatama Auchathya Rshi*

युवं वस्त्राणि पीवसा वसाथ युवारच्छिदा मन्तवा ह सर्गाः ।  
अवातिरतमनृतानि विश्वं ऋतन मित्रावरुणा सचथ ॥ १ ॥

1. *Yuvaṃ vastrāṇi pīvasā vasāthe yuvoracchidrā  
mantavo ha sargāḥ. Avātiratamanṛtāni viśva  
ṛtena mitrāvaruṇā sacethe.*

Mitra and Varuna, like day and night, with your

expansion over the world you reveal and cover the forms of things in existence and your revelations of the things are faultless. You rule out and overcome illusions and unrealities since you associate with what is real and true.

एतच्च॒न त्वा॒ वि चि॒कत॒दषां॑ स॒त्या मन्त्रः॑ क॒विश॒स्त  
ऋ॒घावा॑न । त्रि॒रश्रिं॑ ह॒न्ति च॒तुरश्रि॑रु॒गा द॒वनि॑दा॒ ह पथ॑मा  
अ॒ज्यू॒न ॥ २ ॥

2. *Etaccana tvo vi ciketadeṣām satyo mantraḥ kaviśasta ṛghāvān. Triraśriṁ hanti caturaśrirugro devanido ha prathamā ajūryan.*

This much, may be, one of these wise ones may know, one who knows the truth, thinks aright, and is recognised and praised by scholars of distinction as a man of vision and discrimination. The brilliant scholar of the four Vedas masters the three dimensions of knowledge: pure knowledge of Rks, applied knowledge of Yajus, and the meditative knowledge of sweet Samans, and, being the prime force and power of wisdom ever true, never out of date, defeats those who deny and dishonour the divinities of existence and eminence of knowledge.

अ॒पा॒दे॒ति॒ पथ॑मा॒ प॒द्वती॑नां॒ कस्त॒द्वां मि॒त्राव॑रु॒णा चि॒कत॑ ।  
ग॒भा॑ भारं॒ भर्त्या॑ चि॒दस्य॑ ऋ॒तं पि॒पत्य॑नृतं॒ नि ता॑रीत ॥ ३ ॥

3. *Apādeti prathamā padvatīnām kastad vām mitrāvaruṇā ciketa. Garbho bhāraṁ bhartyā cidasya ṛtaṁ pipartyanṛtaṁ ni tārit.*

Just as the dawn arises and radiates over the earth before moving humanity rises and goes out on business, so does the Original Knowledge of Revelation

radiate whole before it is analysed into distinctive branches. Which of your scholars, O Mitra and Varuna, powers of vision and wisdom, knows that? Probably the man-treasure of knowledge bears the burden of it, maintains it and feeds it with detailed application and overcomes illusion and confusion.

प॒यन्त॑मित्प॒रि॑ ज॒ारं क॒नीनां॑ प॒श्याम॑सि॒ नाप॑नि॒पद्य॑मानम ।  
अ॒न॒वपृ॑ग्णा॒ वित॑ता॒ वसा॑नं पि॒यं मि॒त्रस्य॑ वरु॒णस्य॑  
धाम् ॥ ४ ॥

4. *Prayantamit pari jāraṃ kanīnāṃ paśyāmasi nopanipadyamānam. Anavapṛgṇā vitatā vasānaṃ priyaṃ mitrasya varuṇasya dhāma.*

Just as we see the sun, lover of the maidenly dawns, gather up the lights and moving on, never resting, so do we see the scholar, treasure-home of knowledge, lover of rising generations, moving on in his pursuit of knowledge, never resting and rusting, but expanding far and wide the light of knowledge, wherein lies the favourite love of Lord Supreme, lord of light as well as of the bottomless deep of annihilation.

अ॒न॒श्वा॑ जा॒ता अ॒न॒भी॒शु॒रवा॑ क॒निक॑दत्प॒तय॑दू॒ध्वसा॑नुः ।  
अ॒चित्तं॑ ब॒ह्म जु॑जुषु॒युवा॑नः॒ प मि॒त्र धाम्॑ वरु॒ण गृ॑णन्तः ॥ ५ ॥

5. *Anaśvo jāto anabhīśurarvā kanikradat patayad-ūrdhvasānuḥ. Acittaṃ brahma jujuṣuryuvānaḥ pra mitre dhāma varuṇe gṛṇantaḥ.*

The sun is arisen, up on the heights of heaven, rushing on, roaring, no horse, no reins. Bright young generations pay homage, singing hymns of Infinity, admiring the treasure love of the Lord for the sake of Mitra and Varuna, love, light and justice of existence.

आ धनवा॑ मामत॒यमव॑न्तीब॒ह्वपि॑यं पीपय॒न्त्सस्मि॑ ॒धन॑ ।  
पि॒त्वा भि॑ । त व॒युना॑नि वि॒द्वाना॒सावि॑वा॒सु । दि॑तिमु॒रुष्य॑त ॥ ६ ॥

6. *Ā dhenavo māmateyamavantīrbrahmapriyam pīpayantsasminnūdhan. Pitvo bhikṣeta vayunāni vidvānāsāvivāsannaditimuruṣyet.*

Just as cows feed their calves on milk from their udders, just as protective mothers breast-feed their darling child of love and promote him in his favourite studies of Divinity, so should the scholar of the ways and laws of the world ask for food and maintenance and, serving and shining, advance the study and knowledge of nature and eternity.

आ वां मि॒त्रावरु॑णा ह॒व्यजु॑ष्टिं नम॒सा द॒वाव॑व॒सा व॒वृत्या॑म ।  
अ॒स्माकं॑ ब॒ह्व पृ॑त॒नासु॑ स॒ह्या अ॒स्माकं॑ वृष्टि॒दिव्या॑ सु॒पारा॑ ॥ ७ ॥

7. *Ā vām mitrāvaruṇā havyajuṣṭim namasā devāvavasā vavṛtyām. Asmākaṁ brahma pṛtanāsu sahyā asmākaṁ vṛṣṭirdivyā supārā.*

O Mitra and Varuna, brilliant and generous lords of love and justice, I pray, I may, with your protection, choose to worship you with the homage of love, dedication and sacrifice. Bless our songs of adoration among our people with wealth and honour of success and may our projects of action be holy and powerful, taking us across the high seas of life. Let our showers be showers of divinity and redemption.

### Mandala 1/Sukta 153

*Mitra-Varuna Devata, Dirghatama Auchathya Rshi*

य॒जाम॑ह वां म॒हः स॒जाषा॑ ह॒व्यभि॑मि॒त्रावरु॑णा॒ नमा॑भिः ।  
घृ॒तघृ॑त॒सू अ॒ध॒ यद्वा॑म॒स्म अ॒ध्व॒यवा॑ न धी॒तिभि॑भर॒न्ति ॥ १ ॥

1. *Yajāmahe vām mahah sajoṣā havyebhirmitrā-varuṇā namobhiḥ. Ghr̥tairgh̥rtasnū adha yad vāmasme adhvaryavo na dh̥tibhirbharanti.*

Mitra and Varuna, great, loving, rejoicing, friends of humanity, lords of love and justice, resplendent with flames of ghr̥ta, we love, honour and worship you with salutations, service and oblations of high grades of ghr̥ta, and the devotees, dedicated and worshipful, bring holy offerings with sincere prayers like high-priests of yajna for you and for us.

पस्तुतिर्वा धाम् न पयुक्तिरयामि मित्रावरुणा सुवृक्तिः ।  
अनक्ति यद्वां विदथेषु हाता सुम्नं वां सूरिवृषणा-  
वियं न ॥ २ ॥

2. *Prastutirvām dhāma na prayuktirayāmi mitrā-varuṇā suvr̥ktiḥ. Anakti yad vām vidatheṣu hotā sumnaṁ vām sūrirvṛṣaṇāviyakṣan.*

Mitra, lord of love, and Varuna, lord of justice, I come to you as to my home and haven of peace, comfort and grace, having abandoned the storms of disturbance and temptation. My concentration is complete and my song of praise is divine. Lords of generosity, brave is the yajaka, come to join you in congregations of prayer and action, doing honour and homage to you, waiting for grace and comfort of well-being.

पीपाय धनुरदितिऋताय जनाय मित्रावरुणा हविद । हिनाति  
यद्वां विदथ सपयन्त्स रातहव्या मानुषा न हाता ॥ ३ ॥

3. *Pīpāya dhenuraditirṛtāya janāya mitrāvaruṇā havirde. Hinoti yad vām vidathe saparyan-tsa rātahavyo mānuṣo na hotā.*

Mitra and Varuna, whoever the yajaka giving oblations in the yajna of love and charity to you like a noble human being, who invokes you and prays for help in his tasks of life, thanking you and serving you in gratitude, Mother Nature like a generous cow gives infinite blessings to that man of truth and sacrifice.

उत वां वि ऽ मद्यास्वन्धा गाव आपश्च पीपयन्त द्द्वीः ।  
उता ना अस्य पूव्यः पतिदन्वीतं पातं पर्यस उस्त्रियायाः ॥ ४ ॥

4. *Uta vām vikṣu madyāsvandho gāva āpaśca pīpayanta devīḥ. Uto no asya pūrvyah patirdan vītaṁ pātaṁ payasa usriyāyāḥ.*

Mitra and Varuna, friends, teachers and leaders of humanity, may the cows and the holy voices, consecrated holy waters and food and the juice of soma among the happy people surfeit you with delight. And may the ancient master of our yajna of education, governance and production giving us the fruits of holiness sustain the yajna, and may you too continue to enjoy the fruits of that yajna and drink the milk of the cow as well as the lights of dawn.

### Mandala 1/Sukta 154

*Vishnu Devata, Dirghatama Auchathya Rshi*

विष्णानु कं वीयाणि प वाचं यः पाथि॑वानि विमम रजांसि ।  
या अस्क॑भाय॒दुत्तरं॑ स॒धस्थं॑ विचक्रमा॒णस्त्र॒धारु॑गायः ॥ १ ॥

1. *Viṣṇornu kaṁ vīryāṇi pra vocaṁ yaḥ pārthivāni vimame rajāṁsi. Yo askabhāyaduttaraṁ sadhasthaṁ vicakramāṇastredhorugāyah.*

Let me well recite the grand acts of Vishnu, lord

immanent, all pervasive, of the universe, who creates all worlds of the universe, who sustains the high regions of light in upper space and, having created, maintains it three ways, i.e., as a system, as part of the cosmic system, and in relation to the other systems, the lord who is sung and celebrated everywhere.

प तद्विष्णुः स्तवत वीर्येण मृगा न भीमः कुचरा गिरिष्ठाः ।  
यस्यारुषु त्रिषु विक्रमणष्वधि आयन्ति भुवनानि विश्वा ॥ २ ॥

2. *Pra tad viṣṇuḥ stavate vīryeṇa mṛgo na bhīmaḥ  
kucaro giriṣṭhāḥ. Yasoyruṣu triṣu vikramaṇeṣva-  
dhikṣiyanti bhuvanāni viśvā.*

That Vishnu who is sung and celebrated by virtue of his might, is the lord who pervades the universe everywhere just as the awful lion, lord of the mountain cave, majestically moves around over the tortuous paths of the forest. In the vast three-fold acts of his mighty creation, i.e., the acts of projection, sustenance and withdrawal, reside the entire worlds of existence.

प विष्णाव शूषमत्तु मन्म गिरि त उरुगायाय वृष्ण ।  
य इदं दीर्घं पर्यतं सधस्थमका विमम त्रिभिरित्पदभिः ॥ ३ ॥

3. *Pra viṣṇave śūṣametu manma girikṣita urugāyāya  
vṛṣṇe. Ya idaṁ dīrghaṁ prayataṁ sadhastha  
meko vimame tribhirit padebhiḥ.*

May this powerful song of celebration reach Vishnu, celebrated lord, great and generous, who holds in balance the heights of the universe of space and time and creates it just in three steps of sattva, rajas and tamas, i.e., mind, motion and matter, or the three regions of earth, sky and the heaven of light.



यस्य त्री पूणा मधुना पदान्य गीयमाणा स्वधया मदन्ति ।  
य उ त्रिधातु पृथिवीमुत द्यामक ' दाधार भुवनानि  
विश्व' ॥ ४ ॥

4. *Yasya trī pūrṇā madhunā padānyakṣīyamāṇā svadhayā madanti. Ya u tridhātu pṛthivīmuta dyāmeko dādharma bhuvanāni viśvā.*

The threefold worlds of his, earth, heaven and the middle regions, full and perfect in their own ways and character, honey sweet and undecaying, rejoice in the lord's presence with their inmates by their innate power of sustenance. He, the sole lord, by himself, holds the entire worlds of existence including heaven and earth created of the three modes of Prakṛti, sattva, rajas and tamas.

तदस्य प्रियमभि पाथा अस्यां नरा यत्र दवयवा मदन्ति ।  
उरुकमस्य स हि बन्धुरित्था विष्णाः पद परम मध्व  
उत्सः ॥ ५ ॥

5. *Tadasya priyamabhi pātho aśyām nara yatra devayavo madanti. Urukramasya sa hi bandhuritthā viṣṇoḥ pade parame madhva utsaḥ.*

May I rise to and follow that cherished path of lord Vishnu and reach that state of being wherein the noble people dedicated to Divinity live and rejoice in bliss. This lord of divine power and action is friend of the industrious men of relentless action, and there in his supreme presence flows the stream of divine love and bliss.

ता वां वास्तून्युश्मसि गमध्य यत्र गावा भूरिशृङ्गा अयासः ।  
अत्राह तदुरुगायस्य वृष्णाः परमं पदमव भाति भूरि ॥ ६ ॥

6. *Tā vām vāstūnyuśmasi gamadhyai yatra gāvo bhūriśṛṅgā ayāsaḥ. Atrāha tadurugāyasya vṛṣṇaḥ paramam padamava bhāti bhūri.*

Men of dedication, yogis, teachers and preachers, scholars and scientists, wedded couples, for your rest and abiding residence where you should go and rest, we want those places where the sharp and penetrative rays of the divine sun should reach for enlightenment. Here only is the place, and we want your abode here, where the supreme abode of the generous and the omnipotent Vishnu shines with abundant light and bliss.

### Mandala 1/Sukta 155

*Vishnu Devata, Dirghatama Auchathya Rshi*

प वः पान्तमन्धसा धियायत मह शूराय विष्णव चाचत ।  
या सानुनि पवतानामदाभ्या महस्तस्थतुर्वतव साधुना ॥ १ ॥

1. *Pra vaḥ pāntamandhaso dhiyāyate mahe śūrāya viṣṇave cārcata. Yā sānuni parvatān-āmadābhyā mahastasthaturvateva sādhunā.*

Of your delicious food and soma drink, offer in homage to the great and mighty Vishnu, lord of intelligence, and to Indra, bold and mighty lord of energy and power. Both stand on top of mountains and clouds and on top of heaven, firm and inviolable high, as the mountaineer stands firm on top of a mountain peak by the best and strongest equipment.

(According to Swami Dayanand, the mantra may be applied to the teachers and scholars of a nation who reach on top of learning and knowledge by arduous

efforts of mountainous degree and do their work freely and courageously.)

त्वषमित्था समरणं शिमीवतारिन्दाविष्णू सुतपा वामु-  
रुष्यति । या मत्याय पतिधीयमानमित्कृशानारस्तुरसना-  
मुरुष्यथः ॥ २ ॥

2. *Tveṣamitthā samaraṇam śimīvatorindrāviṣṇū sutapā vāmurūṣyati. Yā martyāya pratidhīya-mānam-it kṛśānor-astu-rasanām-uruṣyathah.*

Indra, lord of power such as lightning, and Vishnu, lord of light such as the sun, extend and expand the range and potential of the mighty shooting archer's missile-fitted defence of humanity. And thus does the man of yajna, protecting, promoting and drinking the soma-joy of the nation, extend and expand the blaze of the battle of the mighty defender of the nation and thus does he glorify you both, Indra and Vishnu.

ता ईं वधन्ति मह्यस्य पांस्यं नि मातरा नयति रतस भुज ।  
दधाति पुत्रा वरं परं पितुनाम तृतीयमधि राचन दिवः ॥ ३ ॥

3. *Tā im vardhanti mahyasya paṁsyaṁ ni mātaraṁ nayati retase bhuje. Dadhāti putro'varam param piturnāma tṛtīyamadhi rocane divaḥ.*

Those oblations of yajna food and distilled soma augment the great creative power of this Vishnu, spirit of the universe, for procreative virility and divine enjoyment of the world of existence. He vests it in the mother powers of nature, i.e., heaven and earth. Then the off-spring bears the name of the father, the one that is the ultimate, as the child of Divinity, and the other that is the worldly name of his family. The third the

Lord bears over and above the light of heaven.

तत्तदिदस्य पांस्यं गृणीमसीनस्य त्रातुरवृकस्य मी हृषः ।  
यः पार्थिवानि त्रिभिरिद्विगामभिरुरु कर्मिष्टारुगायाय  
जीवस ॥ ४ ॥

4. *Tattadidasya paumsyaṃ gṛṇīmasīnasya trātura-  
vrkasya mīlhuṣaḥ. Yaḥ pārthivāni tribhirid  
vigāmabhiruru kramiṣṭorugāyāya jīvase.*

That procreative virility of this lord Vishnu at every step of it, we celebrate in songs of joy, that creativity of the lord saviour and protector, generous and not rapacious who takes away nothing for himself, creator supreme and lord of cosmic fertility, who completes the creation of the natural universe in three steps of sattva, rajas and tamas — thought, energy and matter — for the delightful life of the soul, and then transcends the work of his own creation.

द्व इदस्य कर्मण स्वदृशा भिख्याय मत्या भुरण्यति ।  
तृतीयमस्य नकिरा दधषति वयश्चन पतयन्तः पत्रिणः ॥ ५ ॥

5. *Dve idasya kramaṇe svardrśo bhikhyāya martyo  
bhuraṇyati. Tṛtīyamasya nakirā dadharṣati  
vayaścana patayantaḥ patatriṇaḥ.*

To know the grandeur of the lord seer of light and bliss across two steps of his creation, earth and the heavens of light, the human soul stirs in mind and intelligence. The third step no one can, or ought to, violate, overcome or ignore, not even people of the highest imagination, like birds of the strongest wings, can do so.

चतुभिः साकं नवतिं च नामभिश्चकं न वृत्तं व्यतीरवी-  
विपत । बृहच्छरीरा विमिमान् ऋक्वर्भियुवाकुमारः  
पत्यत्याहवम ॥ ६ ॥

6. *Caturbhiḥ sākaṁ navatiṁ ca nāmabhiścakraṁ na  
vṛttaṁ vayatīṅravīvipat. Bṛhacchrīro vimimāna  
ṛkvabhiryuvākumāraḥ pratyetyāha-vam.*

Inspiring, moving, measuring four and ninety names of the passage of chronological time, circulating in the cosmic circle of eternal time, rotating, revolving, eternally recurring, the mighty cosmic bodied Vishnu, ever young, never a teenager, moves the universe, himself unmoved and unmoving, and transcendent, and he listens and attends to our invocations of yajna with the Rkvi hymns of praise and celebration.

### Mandala 1/Sukta 156

*Vishnu Devata, Dirghatama Auchathya Rshi*

भवा मित्रा न शव्या घृतासुतिविभूतद्युम्न एव्या उ सपथाः ।  
अधा त विष्णा विदुषा चिदध्यः स्तामा यज्ञश्च राध्या  
हविष्मता ॥ १ ॥

1. *Bhavā mitro na śevyo ghr̥tāsutirvibhūtadyumna  
evayā u saprathāḥ. Adhā te viṣṇo viduṣā cidar-  
dhyāḥ stomo yajñaśca rādhyo haviṣmatā.*

O Vishnu, lord of universal knowledge, be like a friend, giver of peace and comfort, generator of the waters of life, lord of the wealth and honour of the world, instant mover and controller of protections, vast and expanding in influence and inspiration, and being so, worshipped by the wise and eminent scholars, served by the generous devotees of yajna, let the song of

celebration and the fragrance of yajna in your honour rise to the skies. (The mantra is applicable to the teacher also).

यः पूव्याय वधसु नवीयसु सुमज्जानय विष्णव ददाशति ।  
या जातमस्य महता महि बवत्सदु श्रवाभियुज्यं  
चिद्भ्यसत ॥ २ ॥

2. *Yaḥ pūrvyāya vedhase navīyase sumajjānaye viṣṇave dadāśati. Yo jātamasya mahata mahi bravat sedu śravobhiryujyam cidabhyasat.*

One who lovingly and generously does homage to Vishnu, ancient and yet most modern lord of knowledge, one who creates and imparts new knowledge for the devotees of knowledge, one who speaks and communicates this great new message of the great lord of universal knowledge, and one who practices this applicable and useful knowledge with thanks and grateful offerings in yajna for charity and social service, he is the real man.

तमु स्तातारः पूर्व्यं यथा विद ऋतस्य गर्भं जनुषा पिपतन ।  
आस्यं जानन्ता नाम चिद्विवक्तन महस्तं विष्णा सुमतिं  
भजामह ॥ ३ ॥

3. *Tamu stotāraḥ pūrvyam yathā vida ṛtasya garbham januṣā pipartana. Āsya jānanto nāma cid vivaktana mahaste viṣṇo sumatiṁ bhajāmahe.*

Admirers and worshippers of the ancient and eternal lord of knowledge, Vishnu, as much as you know the lord and his knowledge, please augment and advance that body of knowledge with your own growth and contribution, a process as hard as rebirth though it is.

And knowing the lord and his knowledge, speak of the knowledge to the seekers in full confidence. O Vishnu, lord eternal and master of universal knowledge, all hail to you! We offer homage and worship to you in honour of your knowledge and wisdom.

तमस्य राजा वरुणस्तमश्विना कतुं सचन्त मारुतस्य  
वधसः । द्वाधार् दामुत्तममहविदं वजं च विष्णुः सखिवाँ  
अपाणुत ॥ ४ ॥

4. *Tamasya rājā varuṇastamaśvinā kratuṃ sacanta mārutasya vedhasaḥ. Dādhāra dakṣamuttama-maharvidam vrajam ca viṣṇuḥ sakhivāṅ aporuṇute.*

Brilliant Varuna, lord of light and favourite choice of all, and the Ashvins, harbingers of the dawn of new knowledge, in unison, join that noble and yajnic act of the knowledge and revelation of Vishnu, lord of universal knowledge and instant controller of the Maruts, tempestuous heroes of action, for furtherance and application. Vishnu, commanding the force of his friends, wields the highest knowledge and expertise of action and opens the paths of action brilliant as day for humanity to follow and advance.

आ या विवायं सचथाय दव्य इन्दाय विष्णुः सुकृत  
सुकृत्तरः । वधा अजिन्वत्त्रिषधस्थ आयमृतस्य भाग  
यजमानमाभजत ॥ ५ ॥

5. *Ā yo vivāya sacathāya daivya indrāya viṣṇuḥ sukr̥te sukr̥ttaraḥ. Vedhā ajinvat triṣadhastha āryamṛtasya bhāge yajamānamābhajat.*

Vishnu, generous and divine lord of knowledge, friend of all, brilliant hero of action, better and ever

more blissful doer, established in the threefold virtue of knowledge, action and worship, goes forward to join Indra, lord ruler of the world, who does good to all, and, in the direction of truth and rectitude, protects and promotes men of virtue, culture and creativity, and with all help blesses the yajamana in the performance of his acts of love and non-violence for peace and progress.

### Mandala 1/Sukta 157

*Ashvins Devata, Dirghatama Auchathya Rshi*

अबाध्यग्निं उदति सूर्या व्युषाश्चन्द्रा महावा अचिषा ।  
आयुं तातामश्विना यातव रथं पासवीहवः सविता  
जगत्पृथक् ॥ १ ॥

1. *Abodhyagnirjma udeti sūryo vyuṣāścandrā mahyāvo arciṣā. Āyukṣātāmaśvinā yātave ratham prāsāvīd devaḥ savitā jagat pṛthak.*

The fire of Agni awakes and stirs the world with life afresh. The sun is on the rise over the earth. The great and golden dawn wrapt in beauty waxes on the horizon with the splendour of her glory. The Ashvins, harbingers of new light and knowledge, harness their chariot for the daily round. And the generous lord of light and life, Savita, in his own gracious way, showers and sanctifies the moving world with sunlight and new inspiration for action.

यद्युज्जाथ वृषणमश्विना रथं घृतनना मधुना त्रमु तम ।  
अस्माकं बह्य पृतनासु जिन्वतं वयं धना शूरसाता  
भजमहि ॥ २ ॥



2. *Yad yuñjāthe vṛṣaṇamaśvinā ratham ghr̥tena no madhunā kṣatramukṣatam. Asmākaṁ brahma pṛtanāsu jinvataṁ vayaṁ dhanā sūrasātā bhajemahi.*

Ashvins, harbingers of new light and life, chariot leaders of the world, you harness and ride your chariot of might and victory and sprinkle and inspire the Kshatra order of our defence and governance with exciting spirit of life and honey sweets of power and prosperity. In our struggle for the joy of life, inspire and strengthen our Brahma system of research and education with new knowledge and self-confidence. We pray, may we achieve the prize of success and victory in our battles of the brave.

अवाङ् त्रिचक्रा मधुवाहना रथा जीराश्वा अश्विनायातु  
सुष्टुतः । त्रिवन्धुरा मघवा विश्वसाभगः शं न आ व इद  
द्विपद् चतुष्पद ॥ ३ ॥

3. *Arvāṅ tricakro madhuvāhano ratho jīrāśvo aśvinoryātu suṣṭutaḥ. Tribandhuro maghavā viśvasaubhagaḥ śaṁ na ā vakṣad dvipade catuspade.*

Here, may the three engined, three staged, honey carrier, superfast chariot of the Ashvins come, the chariot all-acclaimed, mighty, laden with wealth and splendours of the world, and may that chariot, we pray, bring us peace, prosperity and well-being for our humans and for our animal world.

आ न ऊर्जं वहतमश्विना युवं मधुमत्या नः कशया  
मिमि तम । पायुस्तारिष्टुं नी रपांसि मृ तत् सधत्तं द्वेषा भवत्तं  
सचाभुवा ॥ ४ ॥

4. *Ā na ūrjam vahatamaśvinā yuvaṁ madhumatyā naḥ kaśayā mimikṣatam. Prāyustāriṣṭam nī rapāmsi mṛkṣatam sedhatam devṣo bhavataṁ sacābhuvā.*

Ashvins, leaders of light, come, bring us food and energy, accelerate the nation's march with the spur of ambition and action. Take the health and age of the people over and across the heights. Rub off and wash away the sins. Ward off hate and enmity. Be our friends and helpers in every field.

युवं ह गर्भं जगतीषु धत्था युवं विश्वेषु भुवनध्वन्तः ।

युवमग्निं च वृषणावपश्च वनस्पतीं रश्विनावरयथाम ॥ ५ ॥

5. *Yuvaṁ ha garbham jagatīṣu dhattho yuvaṁ viśveṣu bhuvaneśvantah. Yuvamagniṁ ca vṛṣa-nāvapaśca vanaspatīñraśvināvairayethām.*

Ashvins, leaders of humanity, harbingers of light and life, generous and brave, life of nature astir, you vest the moving spheres with living potentials for growth, you enrich all the living worlds of the universe with light and life. Come both of you, help and support, excite the fire, agitate the waters and inspire the herbs and trees of the nation with life anew, elevate, gear up and bring showers of fire and waters of action and ambition.

युवं ह स्था भिषजा भषजभिरथा ह स्था रथ्या इ राथ्याभिः ।

अथा ह त्रमधि धत्थ उगा या वां हविष्मान्मनसा ददाश ॥ ६ ॥

6. *Yuvaṁ ha stho bhiṣajā bheṣajebhiratho ha stho rathyā rāthyebhiḥ. Atho ha kṣatramadhi dhattha ugrā yo vām haviṣmān manasā dadāśa.*

Ashvins, harbingers of light and life, teachers, scholars and healers of the nation of humanity, be the physicians for us all with curatives, tonics and sanatives, be leaders and drivers with superfast chariots and energies. Lords of blazing power, keep the social order of defence bright and high for the ruler who, with all his wealth and powers of yajnic action, offers you homage sincerely with his heart and soul.

### Mandala 1/Sukta 158

*Ashvins Devata, Dirghatama Auchathya Rshi*

वसू रुद्रा पुरुमन्तू वृधन्ता दशस्यतं ना वृषणावभिष्टा ।  
दस्त्रा ह यदक्ण आचथ्या वां प यत्सस्त्राथ अकवा-  
भिरूती ॥ १ ॥

1. *Vasū rudrā purumantū vṛdhantā daśasyataṁ no vṛṣaṇāvabhiṣṭau. Dasrā ha yad rekṇa aucathyo vām pra yat sasrāthe akavābhirūtī.*

Ashvins, generous lords of light and power, loved and wanted, shelter and support of all, scourge of evil and enmity, universally respected, ever on the rise, give us, we pray, what we love and desire for our success, since the admirable wealth that is yours you bring us for sure with abundant protection, promotion and welfare for all, brave saviours as you are from want and suffering.

का वां दाशत्सुमतयं चिदस्य वसू यद्धथ नमसा पद गाः ।  
जिगृतमस्म र्वतीः पुरन्धीः कामपणव मनसा चरन्ता ॥ २ ॥

2. *Ko vām dāśat sumataye cidasyai vasū yad dhethe namasā pade goḥ. Jigṛtamasme revatīḥ purandhīḥ kāmapreṇeva manasā carantā.*

Ashvins, lords of light and leadership, shelter, support and protection for all, ever on the move with a mind keen to fulfil the desire and ambition of all, who hold and rule the human habitations in villages, towns and rich cities with food and power on the face of the earth and relentlessly keep awake, vigilant for us all and for our protection. Who can give, and what, in appreciation and return for this love and generosity of your mind and consideration for us — what except thanks and gratitude in homage?

युक्ता ह यद्वां ताग्याय परुवि मध्य अणसा धायि पजः ।

उप वामवः शरणं गमयं शूरा नाज्म पतयद्भिरवः ॥ ३ ॥

3. *Yukto ha yad vāṁ taugryāya perurvi madhye arṇaso dhāyi pajrah. Upa vāmavaḥ śaraṇaṁ gameyaṁ śūro nājma patayadbhirevaiḥ.*

Ashvins, harbingers of light, power and protection, that stout, protective and irresistible chariot of yours propelled by flying oars stationed in the midst of the sea in full harness is ready for the valiant warrior to take us across the waters. May I, a powerful navigator in the battle of the sea, come and join the force under your protective cover?

उपस्तुतिराचथ्यमुरुष्यन्मा मामिम पतत्रिणी वि दुग्धाम ।

मा मामधा दशतयश्चिता धाक प यद्वां बद्धस्मनि खादति

पाम ॥ ४ ॥

4. *Upastutiraucathyamuruṣyenmā māmime pata-triṇī vi dugdhām. Mā māmedho daśatayaścito dhāk pra yad vāṁ baddhastmani khādati kṣām.*

Ashvins, lords of light, power and holiness, may

my celebrative invocation and prayer protect my self-confidence. May the day and night cycle never drain me out. May your tenfold fire, concentrated and blazing, never burn me off, which otherwise bound up in the soul as the fire of grief and despair eats up the very flesh of the body.

न मां गरु॒द्यां मा॒तृ॒त॒मा दा॒सा यदीं॑ सु॒स॒मु॒ब्ध॒म॒वा॒धुः । शि॒रा  
यद॑स्य त्र॒त॒ना वि॒त त्स्व॒यं दा॒स उ॒रा अं॒सा॒वपि॑ ग्ध ॥ ५ ॥

5. *Na mā garan nadyo māṛṭtamā dāsā yadīm susamubdhamavādhuḥ. Śiro yadasya traitano vitakṣat svayaṁ dāsa uro aṁsāvapi gdha.*

Let the streams be most motherly and kind saviours to me, simple, natural and unhurtful person as I am. Let not the streams swallow me even if savages were to throw me down into the water. If a thrice torturous person were to try to cut the head of such a person, then may the evil intentioned person cut his own torso and his own shoulders.

दी॒घ॒त॒मा मा॒म॒त॒या जु॒जु॒वा॒न द॑श॒म यु॒ग ।  
अ॒पा॒म॒र॒थं॑ य॒ती॒नां ब्र॒ह्मा भ॑वति॒ सार॑थिः ॥ ६ ॥

6. *Dīrghatamā māmateyo jujurvān daśame yuge. Apāmarthaṁ yatīnām brahmā bhavati sārathiḥ.*

The person lost in darkness of the deep, having fallen a victim to blind attachment, grows old and decrepit in ten years. The one dedicated to sages in pursuit of divine knowledge, yajnic action and meditative prayer becomes a Brahma, scholar of the Veda, and a master of the chariot of life.

## Mandala 1/Sukta 159

*Dyava-Prthivi Devata, Dirghatama Auchathya Rshi*

प द्यावा यज्ञः पृथिवी ऋतावृधा मही स्तुष विदथेषु पचतसा ।  
द्वभिय द्वपुत्र सुदंससत्था धिया वार्याणि प्रभूषतः ॥ १ ॥

1. *Pra dyāvā yajñaiḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidatheṣu pracetasā. Devebhirye devaputre sudamsasetthā dhiyā vāryāṇi prabhūṣataḥ.*

I study, serve and admire the earthly sphere and the solar system, both great, born of the particles of matter and energy in the course of natural evolution, both suggestive of new and newer knowledge through our yajnas of scientific programmes. Both of them, creations of the Divine, highly generous and productive, in cooperation with other natural elements, powers and spheres, working by the immanent will and intelligence of nature, produce and adorn manifold things of beauty and value.

उत मन्य पितुर्दुहा मना मातुमहि स्वतवस्तद्धवीमभिः ।  
सुरतसा पितरा भूम चकतुरु पजाया अमृतं वरीमभिः ॥ २ ॥

2. *Uta manye pituradruho mano māturmahi svata-vastaddhavīmabhiḥ. Suretasā pitarā bhūma cakratururu prajāyā amṛtaṁ varīm-abhiḥ.*

And with holy invocations in yajna, I study, investigate and meditate on the great and innate power and intelligence of my father and mother the sun and the earth, both free from hate and full of love for all. Both father and mother of the world, overflowing with life and virility, create and augment the great and universal nectar wealth of humanity with their expansive

and abundant generosity.

त सूनवः स्वपसः सुदंससा मही जजुमातरां पूवचित्तय ।  
स्थातुश्च सत्यं जर्गतश्च धर्माणि पुत्रस्य पाथः पदमद्वया-  
विनः ॥ ३ ॥

3. *Te sūnavah svapasah sudamsaso mahī jajñur-  
mātarā pūrvacittaye. Sthātuśca satyaṁ jatagaśca  
dharmani putrasya pāthah padam-advayāvinah.*

They are the children, sons and daughters in reality, heroic, noble and graceful of action, who for the first, essential and absolute knowledge of prime importance, collect the knowledge of the great parents of the world of existence: Ishwar and Prakrti, sun and earth, and father and mother of this human birth of ours. O Parents, protect and bless the true and firm establishment of the child, free from duplicity and double dealing, in the Dharma of the static and dynamic world.

त मायिना ममिर सुपचतसा जामी सयांनी मिथुना  
समाकसा । नव्यंनव्यं तन्तुमा तन्वत दिवि समुद अन्तः  
कवयः सुदीतयः ॥ ४ ॥

4. *Te māyino mamire supracetaso jāṁī sayonī  
mithunā samokasā. Navyaṁ-navyaṁ tantumā  
tanvate divi samudre antah kavayah suditayah.*

Those are poets and scientists of brilliance and vision possessed of wondrous power and intelligence, of equal knowledge and interest, loving together and working together as a family team like brother and sister, who study and measure the depths and interior of the oceans of earth and the heavens of light, create the warp

and woof of ever expanding new knowledge and find new paths over the seas and in the skies and space.

तदाधा अद्य सवितुवरण्यं वयं द्वस्य पसव मनामह ।  
अस्मभ्यं द्यावापृथिवी सुचतुना रयिं धत्तं वसुमन्तं शत-  
ग्विनम ॥ ५ ॥

5. *Tad rādho adya saviturvareṇyaṃ vayaṃ devasya prasave manāmahe. Asmabhyaṃ dyāvāpṛthivī sucetunā rayiṃ dhattam vasuma-ntam śatagvinam.*

That gift of knowledge worthy of love and choice in the creation of self-refulgent Lord Savita's cosmic yajna, we value and admire. May the heaven and earth, universal father and mother, blest with immanent will of Nature, bear, bring and reveal that body of knowledge which is rich in wealth and power and provides a hundred forms of prosperity with cows, fertile lands and the word of knowledge and divinity.

### Mandala 1/Sukta 160

#### *Dyava-Prthivi Devata, Dirghatama Auchathya Rshi*

त हि द्यावापृथिवी विश्वशंभुव ऋतावरी रजसा  
धारयत्कवी । सुजन्मनी धिषणं अन्तरीयत द्वा द्वी धमणा  
सूयः शुचिः ॥ १ ॥

1. *Te hi dyāvāpṛthivī viśvaśambhuva ṛtāvarī rajaso dhārayatkavī. Sujanmanī dhiṣaṇe antarīyate devo devī dharmaṇā sūryaḥ śuciḥ.*

The two, heaven and earth, givers of universal peace and comfort, abiding by the laws of universal Truth, holding their spheres, vested with immanent will



and intelligence, nobly born of mother nature, stout and forbearing, are brilliant and of divine quality. The sun, pure and effulgent, goes on by the laws of its own existence between heaven and earth.

उरुव्यचसा महिनी असृचता पिता माता च भुवनानि  
र तः । सुधृष्टम वपुष्ये न रादसी पिता यत्सीमभि  
रूपरवासयत ॥ २ ॥

2. *Uruvyacasā mahinī asaścatā pitā mātā ca bhuvanāni rakṣataḥ. Sudhrṣṭame vapuṣye na rodasī pitā yat sīmabhi rūpairavāsayat.*

The two, of mighty expanse, great and grand, each separate with its own distinct identity, the sun as father and the earth as mother, protect and sustain the worlds and people around. Very strong and forbearing, the heaven and earth are like two wondrous icons of Beauty itself, which the father sun has fully vested with form and colour.

स वह्निः पुत्रः पित्राः पवित्रवान पुनाति धीरा भुवनानि  
मायया । धनुं च पृश्निं वृषभं सुरतसं विश्वाहा शुक्रं पर्या  
अस्य दु त ॥ ३ ॥

3. *Sa vahniḥ putraḥ pitroḥ pavitravān punāti dhīro bhuvanāni māyayā. Dhenum ca pṛṣniṁ vṛṣabham suretasam viśvāhā śukraṁ payo asya dukṣata.*

That universal vital fire, carrier of light and life and yajna, child of its causal parents, Lord Supreme and Nature and then akasha and vayu, i.e., space and energy, universal agent of holy action, constant and resolute, purifies and sanctifies with its wonderful powers, it energises, fertilises and purifies the cow, the

earth and the holy Word, enlightens the sun and skies, gives vitality to the virile bull and pranic energy and sustaining power to the life-giving sun, and it emanates purity and vitality to the seed of life in existence day and night. Men and women all, serve it and draw the milk of life energy from the holy, universal and constant energy of fire through the creative act of yajna.

अ॒यं द॒वाना॑म॒पसा॑म॒पस्त॑मा॒ या ज॒जान॑ रा॒दसी॑ वि॒श्वशं॑भुवा ।  
वि॒ या म॒म रज॑सी सु॒कतू॒यया॑ ज॒र॑भिः॒ स्व॒म्भ॑न॒भिः  
स॒मानृ॑च ॥ ४ ॥

4. *Ayam devānāmapasāmapastamo yo jajāna rodasī viśvaśambhuvā. Vi yo mame rajasī sukratūyayā jarebhiḥ skambhanebhiḥ samānrce.*

Of all the lights of divinity and of all the acts of divinities, the Lord Supreme is the prime efficient cause of the acts of creation. Lord of bliss for the whole universe in existence, He creates the heaven and earth. With His divine omnipotence, He pervades and transcends the spaces and, with His imperishable powers of sustenance, stabilises the suns and the stars and the worlds that move. Homage in prayer and celebration to the Lord!

त॒ ना॑ गृ॒णान॑ म॒हिनी॑ म॒हि श्र॑वः । त्रं॒ द्या॑वापृथि॒वी धा॑स॒था  
बृ॒हत॑ । य॒ना॒भि कृ॒ष्टी॑ स्त॒तना॑म॒ वि॒श्वहा॑ प॒नाय्य॑माजा॒ अ॒स्म  
स॒मि॒न्वत॑म ॥ ५ ॥

5. *Te no grṇāne mahinī mahi śravaḥ kṣatram dyāvāpṛthivī dhāsatho brhat. Yenābhi kṛṣṭīstanāma viśvahā panāyyamojo asme saminvatam.*

May they, the great heaven and earth, thus sung

and celebrated, bear and bring us abundant food and energy and create a grand social order for us, and may they infuse in us every day an admirable sense of honour and valour so that we may build a great nation of humanity across the globe.

### Mandala 1/Sukta 161

*Rbhus Devata, Dirghatama Auchathya Rshi*

किमु श्रष्टुः किं यविष्ठ न आजगन्किमीयत दूत्यं  
कद्यदूचिम । न निन्दिम चमसं या महाकुला ग्रं भातदुण  
इदूतिमूदिम ॥ १ ॥

1. *Kimu śreṣṭhaḥ kiṁ yaviṣṭho na ājagan kimīyate dūtyaṁ kad yadūcima. Na nindima camasaṁ yo mahākulo'gne bhrātardruṇa id bhūtim-ūdimā.*

What best, what youngest or latest comes to us, or what message comes to us and from where, when do we speak of such things? Agni, brother dear, the high born who takes to the ladle of yajna or to the cloud, we never malign. Who ever is fast and dynamic, we praise. We speak of good fortune and of well-being only.

एकं चमसं चतुरः कृणातन् तद्वा द्वा अबुवन्तद्वा आगमम ।  
साधन्वना यद्यवा करिष्यथ साकं द्वयज्ञियासा भवि-  
ष्यथ ॥ २ ॥

2. *Ekam camasaṁ caturaḥ kṛṇotana tad vo devā abruvan tad va āgamam. Saudhanvanā yadyevā kariṣyatha sākam devairyajñiyāso bhaviṣyatha.*

Create four ladles worth of yajnic materials out of one put in. Let the nobles speak to you of this. Create four clouds out of one, the scholars would speak to you.

And to that end I too would come to you. Men of the mighty bow, if you would but do this, then with the light of divinities and with the nobilities, you would be the real men of yajna.

अग्निं दूतं प्रति यदब्रवीतनाश्वः कत्वा रथं उतह कत्वः ।  
धनुः कत्वा युवशा कत्वा द्वा तानि भातरनु वः कृत्व्य-  
मसि ॥ ३ ॥

3. *Agnim dūtam prati yadabravītanāśvaḥ kartvo ratha uteha kartvaḥ. Dhenuḥ kartvā yuvaśā kartvā dvā tāni bhrātaranu vaḥ kṛtvymasi.*

Agni, scholar, scientist, technologist, if you were to say about agni, the harbinger of fire and electric power: the horse power has to be developed, the chariot has to be designed and developed here and now, and the language has to be found and developed, and youth has to be developed and rejuvenated, and the horse and the cow have to be groomed and developed, then dear brother, we would follow you in action for both fire and electric power.

चकृवांसं ऋभवस्तदपृच्छत क्वदभूद्यः स्य दूता न आजगन ।  
यदावाख्यच्चमसाञ्चतुरः कृतानादित्त्वष्टा ग्रास्वन्तन्या-  
नज ॥ ४ ॥

4. *Cakṛvāṁsa ṛbhavastadapṛcchata kvedabhūd yaḥ sya dūto na ājagan. Yadāvākhyaccamasāñcaturāḥ kṛtānādīt tvaśtā gnāsvantar-nyānaje.*

O Rbhus, eminent scientists, technologists and engineers of the top-most intellectual order of vision and dynamic action, if that messenger of knowledge, light and fire energy were to come to us, ask him where

the origin of that power is, and who the messenger is, since when Tvashta, analyst and maker of fine things, analysed one form of composite matter or compound such as the cloud or a ladleful of sacrificial input of the furnace-vedi into its four chemical components like earth, water, heat and vayu, wind energy of electric potential, then only was agni energy able to move things over and into the moving spheres such as earth.

हनामनाँ इति त्वष्टा यदब्वीच्चमसं य दव्वपानमनिन्दिषुः ।  
अन्या नामानि कृण्वत सुत सचाँ अन्यरनान कन्याइ  
नामभिः स्परत ॥ ५ ॥

5. *Hanāmaināñ iti tvaṣṭā yadabravīccamasam ye devapānam-anindiṣuḥ. Anyā nāmāni kṛṇvate sute sacāñ anyairenān kanyā nāmabhiḥ sparat.*

If Tvashta, master analyst and expert maker, were to say: “Let us reject these,” about those who mock at the ladleful of yajnic input or the cloud, analysed, synthesised and restructured, then let us reject the undue criticism. And when the soma has been distilled, that is, when the result has been obtained from the scientific yajna, let us describe the achievement by other names, and let the delighted beneficiary too call the new product by other favourite names, the soma is worthy of the gods to drink.

इन्द्रा हरीं युयुज अश्विना रथं बृहस्पतिविश्वरूपामुपाजत ।  
ऋभुविभ्वा वाजा द्वाँ अगच्छत स्वपसा यज्ञियं भाग-  
मत्तन ॥ ६ ॥

6. *Indro harī yuyuje aśvinā ratham bṛhaspatirviśva-rūpāmupājata. Ṛbhurvibhvā vājo devāñ agacchata svapaso yajñiyam bhāgamaitana.*

Let Indra, master of energy, power and sunlight, use the knowledge of fire, electricity, radiation and gravitation. Let the Ashvins, masters of the chariot, prepare the car. Let Brhaspati, expert of the earth's variety of objects and scientific language, create the formulae of analysis and structure. Let Rbhu, expert of the science of universal energy, with Vibhu, brilliant man of light and fire, and Vaja, expert of speed and control, all noble powers of great action, reach the divine sources of nature's wealth and energy and enjoy their share of the gifts of corporate programmes of yajnic creation.

निश्चम॑णा॒ गाम॑रिणीत धी॒तिभि॑र्या जर॑न्ता युव॒शा  
ताकृ॑णातन । साध॑न्वना॒ अश्वा॑दश्व॒मत॑ त यु॒क्त्वा रथ॑मुप  
द्वौ॑ अ॒यातन॑ ॥ ७ ॥

7. *Niścarmaṇo gāmariṇīta dhītibhīryā jarantā yuvaśā tākrṇotana. Saudhanvanā aśvādaśvamatata yuktvā rathamupa devāñ ayātana.*

With dexterous use of your ideas, repair and enrich the surface of the earth like nourishing the holy cow emaciated to the skin, and rejuvenate those who are breaking down under the weight of aging and consumptive diseases. O warriors of the bow, create new vehicles of wondrous velocity from materials of magnetic energy and radiation. And then yoke your motive power to the chariot and reach the wealth of nature's divinity.

इ॒दमु॑दकं पि॒ब॒तत्य॑बवी॒तनु॑दं वा॑ घा पि॒ब॒ता मुञ्ज॑न॒ज॒नम॑ ।  
साध॑न्वना॒ यदि॑ त॒ त्व॒ ह्यथ॑ तृ॒तीय॑ घा॒ सर्व॑न॒ माद॑-  
याध्व॑ ॥ ८ ॥

8. *Idamudakaṁ pibatetyabravītanedaṁ vā ghā pibatā muñjanejanam. Saudhanvanā yadi tanneva haryatha tṛtīye ghā savane mādayādhvai.*

Master experts of pharmacy and distillation of medicinal drinks, to the patients and admirers say: Taste and drink this tonic, or drink this one which has been purified and reinforced with munja grass, and if you choose to drink neither, then take this one prepared in the third distillation for purity and power and be happy.

आपा भूयिष्ठा इत्यका अबवीदग्निभूयिष्ठ इत्यन्या अबवीत ।  
वध्यन्तीं बहुभ्यः पका अबवीदृता वदन्तश्चमसाँ अपिं-  
शत ॥ ९ ॥

9. *Āpo bhūyiṣṭhā ityeko abravīdagnirbhūyiṣṭha ityanyo abravīt. Vadharyantīm bahubhyaḥ praiko abravīdṛtā vadantaścamasāñ apimśata.*

One of the experts says: waters are the best and most efficacious. Another says: fire is the best and most efficacious. Out of all, one speaks of earth as the most powerful for life and against anti-life. Thus do you all speak of the existent elements of truth and reality and distinguish between one source of power and grandeur and another for yourself and develop the same.

श्राणामक उदकं गामवाजति मांसमकः पिंशति सूनया-  
भृतम । आ निमुचः शकृदका अपाभरत्किं स्वित्पुत्रभ्यः  
पितरा उपावतुः ॥ १० ॥

10. *Śroṇāmeka udakaṁ gā mavājati māṁsamekaḥ piṁśati sūnayābhṛtam. Ā nimrucaḥ śakṛdeko apābharat kiṁ svit putrebhyaḥ pitārā upāvatuḥ.*

One takes water to the disabled cow, the other

dresses the wound suffered from accidental hurt, yet another looks after the shed and removes the dirt the whole day till sunset. What would the parents expect of children to approve, more than this?

उद्वत्स्वस्मा अकृणातना तृणं निवत्स्वपः स्वप्स्यया नरः ।  
अगाह्यस्य यदसस्तना गृह तदद्यदमृभवा नानु गच्छथ ॥ ११ ॥

11. *Udvatsvasmā akṛṇotanā tṛṇaṃ nivatsvapahaḥ svapsyayā naraḥ. Agohyasya yadasastanā grhe tadadyedamṛbhavo nānu gacchatha.*

All ye men and women, with all your desire and good action on higher ground, grow fodder for cows and other animals, and produce and store water in lower places. Do not destroy anything in the open home of even a carefree person and always follow wise and intelligent persons of noble and expert performance.

संमील्य यद्भुवना पयसपत क्व स्वित्तात्या पितरा व  
आसतुः । अशपत यः करस्त्रं व आदद यः पाब्वीत्या तस्मा  
अबवीत ॥ १२ ॥

12. *Samṁilya yad bhuvanā paryasarpata kva svit tātyā pitarā va āsatuḥ. Aśapata yaḥ karasnam va ādade yaḥ Prābravīt pro tasmā abravītana.*

Rbhus, experts of tempestuous action, join together with concentrated action, go round the worlds and know them, and take care where your progenitors then abide. Accost and face whoever holds up your hand, and thank and appreciate whoever approves your action with praise.



सुषुप्वांसं ऋभवस्तदपृच्छतागाह्य क इदं ना अबूबुधत ।  
श्वानं बस्ता बाधयितारमबवीत्संवत्सर इदमद्या व्य-  
ख्यत ॥ १३ ॥

13. *Suṣupvāṁsa ṛbhavastadapṛcchatāgohya ka idam  
no abūbudhat. Śvānaṁ basto bodhayitārama-  
bravīt samvatsara idamadyā vyakhyata.*

Sleeping Rbhus, like potential scholars and rays of the sun, ask that supreme lord of light such as sun who it is who wakes them up into light and life. He, the lord of light from whom nothing is hidden says: it is vayu, waves of divine energy, which wakes them up into life and light. The lord of light is the shelter home of all. It is now a year (cycle) when you awaken us and tell us of that to-day.

(It is life waking up to self-consciousness at the dawn of creation after a 'long year' of sleep in Divinity during the long night of annihilation.)

दिवा यान्ति मरुता भूम्याग्निर्यं वाता अन्तरि ण  
याति । अद्भिर्याति वरुणः समुदयुष्माँ इच्छन्तः शवसा  
नपातः ॥ १४ ॥

14. *Divā yānti maruto bhūmya'gnirayaṁ vāto  
antarikṣeṇa yāti. Adbhiryāti varuṇaḥ samu-  
dairyuṣmāñ icchantah śavaso napātaḥ.*

Maruts, waves of universal energy of the winds, go with the light of the sun. The fire energy goes with the earth. Vata, the currents of wind go with the middle region of the sky. Varuna, water energy, goes with the vapours and the seas. You, indefatigable seekers of knowledge, go with the Rbhus, imperishable children

of might and omnipotence.

## Mandala 1/Sukta 162

*Mitra, Ashva and others Devata, Dirghatama  
Auchathya Rshi*

*(Ashva, the horse, here is a metaphor of the Nation)*

मा ना मित्रा वरुणा अयमायुरिन्द्र ऋभु ॥ मरुतः परि ख्यन ।  
यद्वाजिना द्वजातस्य सप्तः पत्र यामा विदथ वीर्याणि ॥ १ ॥

1. *Mā no mitro varuṇo aryamāyurindra ṛbhukṣā marutaḥ pari khyan. Yad vājino devajātasya sapteḥ pravakṣyāmo vidathe vīryāṇi.*

May Mitra, the friend, Varuna, lord supreme worthy of universal choice and homage, Aryama, lord of justice, Ayu, man of knowledge, Indra, lord of power and honour, Rbhuksha, man of intelligence and wisdom, and Maruts, dynamic men of creative action, never ignore us since we too admire and celebrate powerful acts of the mighty pioneer leader of war born of noble qualities, i.e., acts performed in our yajnic battle of life.

यणिजा रक्णासा पार्वृतस्य रातिं गृभीतां मुखता  
नर्यन्ति । सुपाङ्जा मर्म्यद्विश्वरूप इन्द्रापूष्णाः  
पियमर्ष्यति पार्थः ॥ २ ॥

2. *Yannirñijā rekṇasā prāvṛtasya rātiṃ grbhītām mukhato nayanti. Suprāñjo memyad viśvarūpa indrāpūṣṇoḥ priyamapyeti pāthaḥ.*

We are those who advance to the front the man of honour and generosity, leader blest with wealth and power earned by pure and sinless means, possessing universal virtues, capable of versatile roles, going

forward leading and roaring, who achieves the cherished gifts of the dignity and prosperity of Indra and Pushan, lord of power and glory and the lord of light and plenty.

एष च्छागः पुरा अश्वेन वाजिनां पूष्णा भागा नीयत  
विश्वदव्यः । अभिपियं यत्पुराळाशमवता त्वष्टदनं  
साश्रवसायं जिन्वति ॥ ३ ॥

3. *Eṣa cchāgaḥ puro aśvena vājinā pūṣṇo bhāgo nīyate viśvadevyaḥ. Abhipriyam yat puroḷāśa-marvatā tvaṣṭedenam sauśravasāya jinvati.*

This undaunted horse blest with all noble quality, gift of nature's generosity, is taken along with the fast war horse by the driver in advance for the training of the warrior's favourite so that the expert cavalry trainer may prepare the loved grooming for the steed for his victory.

यद्धविष्वमृत्तुशा दवयानं त्रिमानुषाः पयश्व नयन्ति । अत्रा  
पूष्णः पथमा भाग एति यज्ञं दवभ्यः पतिवदयं जः ॥ ४ ॥

4. *Yaddhaviṣyamṛtuśo devayānaṁ trirmānuṣāḥ paryaśvaṁ nayanti. Atrā pūṣṇaḥ prathamo bhāga eti yajñam devebhyaḥ pratedayannaajah.*

When men take this horse out and around for grooming thrice according to the seasons, then this horse, prime gift of nature's generosity, fit for the noblest heroes to ride to the yajna of the battle of rectitude, leading pioneer, goes forward first proclaiming its act of advance in the battle for the noble warriors to hear, here in the world.

हाताध्वयुरावया अग्निमिन्धा गावगाभ उत शंस्ता सुविपः ।  
तनं यज्ञं स्वरेकृतं स्विष्टं व णा आ पृणध्वम ॥ ५ ॥

5. *Hotādhvaryurāvayā agnimindho grāvagrābha uta śamstā suviprah. Tena yajñena svaramṛtena sviṣṭena vakṣaṇā ā pṛṇadhvam.*

The man of yajna, the high-priest of love and non-violence, the faithful giver of oblations, the lighter of the holy fire, the grinder of soma, the singer of the hymns, and the noble scholar Brahmana, all ye yajakas in unison, light up the fire, and with that yajna gracefully completed with love, faith and expertise, fill the streams of life and the land with waters and prosperity.

यूपवस्का उत य यूपवाहाश्चषालं य अश्वयूपाय त तिति ।  
य चावत् पचनं सभरन्त्युता तषामभिगूतिन इन्वतु ॥ ६ ॥

6. *Yūpavraskā uta ye yūpavāhāścaṣālam ye aśvayūpāya takṣati. Ye cārvate pacanaṁ sambharant-yuto teṣāmabhiḡūtirna invatu.*

Those who cut the tree for the yajna flag post, those who transport the post to the yajnic arena, he who shapes the flag bearing part of the post, those who bear and bring in the holy food for the consecrated horse, symbol of the nation and its order of governance, and among all these the master of ceremonies and the coordination and cooperation of all these may, we wish and pray, oblige us with success.

उप पागात्सुमन्म धायि मन्म द्वानामाशा उप  
वीतपृष्ठः । अन्वन् विपा ऋषया मदन्ति द्वानां पुष्ट  
चकृमा सुबन्धुम ॥ ७ ॥

7. *Upa prāgāt sumanme' dhāyi manma devānā-māsā upa vītapṛṣṭhaḥ. Anvenaṁ viprā ṛṣayo madanti devānām puṣṭe cakṛmā subandhum.*

Let the horse, symbol of the nation of humanity and the order of governance, come forward for us. Let it uphold the thoughts and values of the nation. Strong of back and body, let it fulfil the hopes and dreams of me and all the nobilities of humanity. In consequence, the scholars and the visionaries would enjoy themselves and celebrate its grandeur. Let us do our best in service for this noble order of brotherhood for the development and advancement of the noble people.

यद्वाजिना दामं सन्दानुमवत्ता या शीषण्या रशना रज्जुरस्य ।  
यद्वा घास्य पभृतमास्य इ तृणां सवा ता त अपि  
द्वष्वस्तु ॥ ८ ॥

8. *Yad vājino dāma saṁdānamarvato yā śīrṣaṅyā raśanā rajjurasya. Yad vā ghāsyā prabhṛtamāsyē tṛṇaṁ sarvā tā te api deveṣvastu.*

The law that controls the onward movement of this dynamic social order, symbolised by the foot-band of the mighty and tempestuous horse, is the law of self-restraint and Dharma. The reins and bridle which control it over the head and shoulders symbolise thought, wisdom and self-guidance. And the grass which is held in the mouth symbolises the nourishment and health of the nation. May all these be of holy nature and character fit for the divinities among humanity, and let all these be dedicated to the divinities that support life.

यदश्वस्य क्विष् मिकाश यद्वा स्वर स्वधित  
रिप्तमस्ति । यद्धस्तयाः शमितुय खषु सवा ता त अपि  
द्वष्वस्तु ॥ ९ ॥

9. *Yadaśvasya kraviṣo makṣikāśa yad vā svarau svadhitau riptamasti. Yaddhastayoḥ śamiturya-  
nnakheṣu sarvā tā te api deveṣvastu.*

Whatever the fly eats of the sweat or ointment of the horse of rhythmic motion, i.e., the nation on the march, or whatever smears the voice or sword of the nation, and whatever soils the hands and nails of the performers of national yajna, all these things should be under control of the brilliant and generous leaders of the nation for you, i.e., the people and the nation.

यदूवध्यमुदरस्यापवाति य आमस्य कृविषा गन्धा अस्ति ।  
सुकृता तच्छमितारः कृणवन्तूत मधं शृतपाकं पचन्तु ॥ १० ॥

10. *Yadūvadhyam-udarasypavāti ya āmasya kraviṣo gandho asti. Sukṛtā tacchamitāraḥ kṛṇvantūta medham śṛtapākaṁ pacantu.*

Whatever the gaseous exudations or wastes from consumption in the national economy, whatever discharges from the bio-economic circulation of raw materials towards the output of finished products, all these wastes and by-products should be positively recycled by the expert managers of the economy who must also season whatever is ripe and ready for further refinement and sophistication.

यत् गात्राद्ग्निना पच्यमानाद्भि शूलं निहतस्यावधावति ।  
मा तद्भूम्यामा श्रिषन्मा तृणेषु देवभ्यस्तदुशद्भ्य रत-  
मस्तु ॥ ११ ॥

11. *Yat te gātrād-agninā pacyamānād-abhi śūlaṁ nihatasypadhāvati. Mā tad bhūmyāmā śriṣanmā tṛṇeṣu devebhyas-taduśadbhyo rātamastu.*

O nation on the march on the highway of progress, if from your personality-body subjected to the fire of discipline and self sacrifice, a cry of pain escape

your lips or a tear flow down from the eye, let it not soil the holy ground of the motherland, nor let it be lost in the straw, but let it be a precious gift for the ambitious creators and leaders of vision to turn it into a clarion call or a beautiful pearl of divine grace.

य वाजिनं परिपश्यन्ति पक्वं य इमाहुः सुरभिनिहरति ।  
य चावता मांसभिः तमुपासत उता तषामभिगूतिन  
इन्वतु ॥ १२ ॥

12. *Ye vājinam paripaśyanti pakvaṁ ya imāhuḥ surabhir-nirhareti. Ye cārvato māmsabhikṣām-upāsata uto teṣāmabhiḡūrtirna invatu.*

Those who watch the nation's food and prosperity grow to ripeness and perfection, and those who say: Ah yes! it is fragrant, harvest it, take it, export it too! and those who contribute their share to the nation's prosperity and also wait for their share of the food and fragrance of yajna, and in addition, their coordination, cooperation and common voice of exhortation may, we pray, be for the good and growth of us all.

य ि िणं मांस्यचन्या उखाया या पात्राणि यूष्ण आसच-  
नानि । ऊष्ण्यापिधाना चरुणामङ्गाः सूनाः परि भूषन्त्य-  
श्वम ॥ १३ ॥

13. *Yannikṣaṇam māmspacanyā ukhāyā yā pātrāṇi yūṣṇa āsecanāni. Ūṣṇanyāpidhāna carūṇā-maṅkāḥ sūnāḥ pari bhūṣantyaśvam.*

Watchful stirring of the nation's cauldron of prosperity on fire and careful preservation and enrichment of the earth's fertility which gives fruits and

other foods, all containers and reservoirs of juice and waters for irrigation, methods of heat and steam control, formations of clouds, known, controlled and created, and beauty spots and tourist resorts, these are marks of a nation's march on top of beauty and culture.

निक्रमणं निषदानं विवर्तनं यच्च पडबीशमवतः । यच्च पपा  
यच्च घासिं जघासु सवा ता त अपि द्ववष्वस्तु ॥ १४ ॥

14. *Nikramaṇam niṣadanam vivartanam yacca paḍbīśamarvataḥ. Yacca papau yacca ghāsim jaghāsa sarvā tā te api deveṣvastu.*

The horse's forward march, the nation launching on action on the highway, its halting and settling for rest on the way, the U-turn and circulation in progression, the fetter control of law and the centrehold of values for stability, what it drinks for pleasure and excitement and what it eats for nourishment: all these should be under control of the men of vision and brilliance for you all.

मा त्वाग्निध्वनयीद धूमगन्धिमाखा भाजन्त्यभि विक्र  
जघिः । इष्टं वीतमभिगूर्त वषटकृतं तं द्वासः पति  
गृभ्णन्त्यश्वम ॥ १५ ॥

15. *Mā tvāgnirdhvanayīd dhūmagandhirmokhā bhrājantyabhi vikta jaghriḥ. Iṣṭam vītamabhi-gūrtam vaṣaṭkṛtam taṁ devāsaḥ prati gṛbhṇantaśvam.*

Let not the fire interfused with smoke and smell obliterate your vision, let it not extinguish your enthusiasm for life. Nor let the aromatic pan on blazing fire tip over and spill out the food. (Let the nation be



ripened in the cauldron of hard discipline and yajnic action placed on the right degree of heat free of smoke and blaze both). The dynamic nation which is loved, happy and peaceful, active, and sanctified by yajna, is, like a trained horse, loved, accepted and owned by the most brilliant powers of the world.

यदश्वाय॒ वास॑ उपस्तृणन्त्य॒धीवा॒सं या हिर॑ण्यान्यस्म ।  
स॒न्दान॒मव॑न्तं॒ पड॒बीशं॑ पि॒या द्र॒वष्वा या॑मयन्ति ॥ १६ ॥

16. *Yadaśvāya vāsa upastrṇantya dhīvāsam yā hiraṇyanyasmai. Saṁdānamarvantam paḍbīśam priyā deveṣvā yāmayanti.*

Those who provide the decorative cover for the horse, i.e., the yajnic personality of the human nation on the march, and provide the over-cover as the air cover of fire for defence and onward march, and those who create the golden beauties for it, and the control of law, and the velocity of electric energy, and the brakes of equal power: all these people, cherished powers and beauties of the nation, raise the humans to the light of divinity.

यत्त॑ सा॒द मह॑सा॒ शू॒कृत॑स्य॒ पा॒ष्यया॑ वा॒ क॒शया॑ वा तु॒ताद॑ ।  
स्रु॒चव॑ ता ह॒विषा॑ अध्व॒रषु॑ सवा॒ ता त॒ ब॒ह्म॑णा॒ सूद॒यामि॑ ॥ १७ ॥

17. *Yat te sāde mahasā śūkr̥tasya pārṣṇyā vā kaśayā vā tutoda. Sruceva tā haviṣo adhvaṛeṣu sarvā tā te brahmaṇā sūdayāmi.*

On your being exhausted by excessive urging on, or by hurt with the spur or the whip, I relieve you of the hurt and exhaustion and refresh you in the yajnas of

love and non-violence by the fragrance of oblations offered with the ladle and chant of hymns. (The nation, after strain in a crisis, needs rest and repair.)

चतुस्त्रिंशद्वाजिना दवबन्धावङ्कीरश्वस्य स्वधितिः समति ।  
अच्छिदा गात्रा वयुना कृणात् परुष्परुरुनुघुष्या वि  
शस्त ॥ १८ ॥

18. *Catustrimśad vājino devabandhor-vaṅkrīr-  
aśvasya svadhitiḥ sameti. Acchidrā gātrā vayunā  
kṛṇota parusparur-anughuṣyā vi śasta.*

The innate energy of fire, electric, magnetic and of other forms, fastest form of energy co-existent with the forms and powers of nature such as earth, moves in waves in thirtyfour ways. Activate it part by part, proclaim the nature and character of each and realise the definite quality of its efficacy and application to parts of the material body with safety.

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथ ऋतुः ।  
या त गात्राणामृतुथा कृणामि ताता पिण्डानां प  
जुहाम्यग्ना ॥ १९ ॥

19. *Ekastvaṣṭuraśvasyā viśastā dvā yantārā bhava-  
tastatha ṛtuh. Yā te gātrāṇāmṛtuthā kṛṇomi tātā  
piṇḍānām pra juhomyagnau.*

Of the dynamic energy of agni, two are the carrier currents, of which one is the active, positive agent that activates the connected objects. And I apply the power to the material forms of objects according to the needs of the seasons, and having done so I send it back into agni, thereby completing the yajnic circuit.

मा त्वा॑ तपत्पिय आ॒त्मापियन्तं॑ मा स्वधितिस्तन्व॑ आ  
तिष्ठिपत्त । मा तं गृध्नुर॑विशस्तातिहाय॑ छिदा गात्राण्यसिना  
मिथू॑ कः ॥ २० ॥

20. *Mā tvā tapat priya atmāpiyantam mā svadhiti-  
stanva ā tiṣṭhipat te. Mā te ḡḍhnur aviśastāti-  
hāya chidrā gātrāṇyasina mithū kaḥ.*

Spirit and genius of the nation, while you are on your path of progress to divinity, may your soul never cause any sense of self-guilt, nor must your own power and pride nor external force strain or terrorize your mind and body. Nor must any greedy or malicious power or person, unmindful of the hurt and cruelty, wound or mutilate your body.

न वा उ॑ एतन्मियस् न रिष्यसि द्वाँ इदेषि प॒थिभिः सुग॒भिः ।  
हरीं त॒ युञ्जा॒ पृषती॑ अभूता॒मुपा॑स्थाद्वाजी धुरि॑ रास-  
भस्य ॥ २१ ॥

21. *Na vā u etan mriyase na riṣyasi devāñ ideṣi  
pathibhiḥ sugebhiḥ. Harī te yuñjā pṛṣatī abhūtā-  
mupāsthād vājī dhuri rāsabhasya.*

Spirit of humanity, genius of the nation, soul of the individual, this you are, and such as you are, you shall not die, nor be hurt, nor hurt anyone, since you move in the direction of divinity by paths which are straight and sure. Two are the horses yoked to your resounding chariot: love of the Lord that attracts you, and Grace that holds you in stability. And the horse that is yoked to the centre-pole is faster than light and instant as the mind.

सुगव्यं ना वाजी स्वश्व्यं पुंसः पुत्राँ उत विश्वापुषं रयिम ।  
अनागास्त्वं ना अदितिः कृणातु ।त्रं ना अश्वा वनतां  
हविष्मान् ॥ २२ ॥

22. *Sugavyam no vājī svaśvyam puṁsaḥ putrāñ uta  
viśvāpuṣam rayim. Anāgāstvam no aditiḥ kṛṇotu  
kṣatram no aśvo vanatām haviṣmān.*

May this lightning power of agni, this nation, this great order of governance give us rich wealth of cows, fertility of land and generosity of spirit. May it give us strong and powerful horses, speed of transportation and the spirit to go ahead, manliness and brave warriors, noble children and honest wealth for universal nourishment. May the imperishable Mother Nature inspire us to create holiness free from sinfulness of thought, word and deed, and may omnipotent Agni, lord of universal wealth, help us build a mighty social order of governance.

## Mandala 1/Sukta 163

*Ashva (Agni) Devata, Dirghatama Auchathya Rshi*

यदकन्दः पथमं जायमान उद्यन्त्समुदादुत वा पुरीषात ।  
श्यनस्य प ण हरिणस्य बाहू उपस्तुत्यं महिं जातं त  
अवन ॥ १ ॥

1. *Yadakrandah prathamam jāyamāna udyantsamu-  
drāduta vā puriṣāt. Śyenasya pakṣā hariṇasya  
bāhū upastutyam mahi jātam te arvan.*

Arvan, divine racer, Agni, universal energy, first born of Lord Omnipotent, rising from the oceans of space, the sky and the sea, who roared with force at your very birth, your wings are like the wings of the

celestial eagle that brings the showers of soma and the warmth of fire, and your arms are like the arms of the sun, the thunderbolt. Surely great is your birth from nature, worthy of admiration and homage.

यमनं दत्तं त्रित एनमायुनगिन्द एणं पथमा अध्यतिष्ठत ।

गन्ध्रवा अस्य रशनामगृभ्णात्सूरादश्वं वसवा निरतष्ट ॥ २ ॥

2. *Yamena dattaṁ trita enamāyunagindra eṇaṁ prathamā adhyatiṣṭhat. Gandharvo asya raśanāmagr̥bhñāt sūrādaśvaṁ vasavo nirataṣṭa.*

This energy is the gift of the universal controller Yama, a product of Vayu, the first elemental form of energy born of akasha, ether, in the process of primal evolution guided by the eternal law-giver, the creator. Let Trita, master of the three modes of nature, sattva, rajās and tamas, i.e., thought, energy and matter, plan the use of it in various ways. Let Indra, the electrical expert, use it as power first. Let Gandharva, specialist of earth sciences, hold the control of it in gravitational, magnetic and heat forms. And let the Vasus, graduate researchers of life sciences, extract this energy from the light of the sun.

असि यमा अस्यादित्या अंव असि त्रिता गुह्येन व्रतन । असि  
सामनं समया विपृक्त आहुस्त त्रीणि दिवि बन्धनानि ॥ ३ ॥

3. *Asi yamo asyādityo arvannasi trito guhyena vratena. Asi somena samayā vipṛkta āhuste trīṇi divi bandhanāni.*

Cosmic energy, Yama you are the mover, the condition and control of all dynamics. You are the light and the sun. You are the energy in use. You are Trita,

vitality, strength and power by virtue of your unseen and mysterious character. You are integrated with the life and joy of existence and yet you are distinct and exclusive. It is said that you are bonded with the regions of light in three ways.

त्रीणि त आहुद्वि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्र ।

उतव म वरुणश्छन्त्स्यवन् यत्रा त आहुः परमं जनित्रम ॥ ४ ॥

4. *Trīṇi ta āhurdivi bandhanāni trīṇyapsu trīṇyantah samudre. Uteva me varuṇaśchantsyarvan yatrā ta āhuḥ paramaṁ janitram.*

Three are your forms, they say, in the field of light, they are causal, subtle and gross. Three are in the sphere of the waters, and three are in the region of the skies in the winds, the same three. Just as you have three formal definitions so do I too, the causal body, the subtle body and the gross body. Tell me, mysterious power, where do they say your ultimate origin is. Mine too is there itself.

इमा त वाजि त्वमाज'नानीमा शफानां सन्तुनिधाना । अत्रा  
त भद्रा रशना अपश्यमृतस्य या अभिर तन्ति गापाः ॥ ५ ॥

5. *Imā te vājinnavamārjanānīmā śaphānām sanitur-nidhānā. Atrā te bhadrā raśanā apaśyamṛtasya yā abhirakṣanti gopāḥ.*

O Vajin, tempestuous power-input of the yajna of existence, these are the stages of your refinement, contentive concentrations of the applicable values of energy which are positive gifts of wealth and well-being for humanity. I wish and pray I may see those positive lines of natural and scientific developments of yours

which observe, preserve and advance the process of life's yajnic evolution.

आत्मानं त मनसारादजानाम्वा दिवा पतयन्तं पतङ्गम् ।

शिरा अपश्यं पृथिभिः सुगभिरर्णुभिजहमानं पतत्रि ॥ ६ ॥

6. *Ātmānam te manasārāda jānāmavo divā patayantam pataṅgam. Śiro apaśyaṁ pathibhiḥ sugebhīr-areṇubhir-jehamānam patatri.*

Agni, O flying horse, with pleasure of my heart and soul and with the thrill of my knowledge, I see from afar and know your body flying up towards heaven and down like a bird. O flying bird of our creation, I see your head striving and soaring higher and higher by paths all straight and clear and wholly free from dust.

अत्रा त रूपमुत्तममपश्यं जिगीषमाणमिष आ पद गाः ।  
यदा त मता अनु भागमान्ळादिद गसिष्ठ आषधी-  
रजीगः ॥ ७ ॥

7. *Atrā te rūpam-uttamam-apaśyaṁ jigīṣamāṇam-iṣa ā pade gaḥ. Yadā te marta anu bhogamān-ālādid grasiṣṭha ośadhīrajīgaḥ.*

Agni, O vital fire and creativity of life, I have seen that higher form, spirit and character of yours which is eager to conquer, consume and create the food and energy on the floor of the earth since, when the mortal humanity blest with food and enjoyment, and as a result of your holy ambition, eats their fill, then, O consumer and creator, you beget the herbs and juices for rectification of the human faults and weaknesses.

अनु त्वा रथा अनु मया' अब् १नु गावा नु भगः कनीनाम ।  
अनु वातासस्तव सख्यमीयुर्नु द्वा मभिर वीर्यं त ॥ ८ ॥

8. *Anu tvā ratho anu maryo arvannanu gāvo'nu bhagaḥ kanīnām. Anu vrātāsastava sakhyamīyūranu devā mamire vīryam te.*

Agni, Arvan, energy and power of lightning motion, the chariot, the car and the flying birds of human creation depend on you and follow your laws. The mortal humanity admires and follows you. The cows and the maidens and their matrimony and joy depend on you. The wealth and honour of admirers depends on you. Devotees of sacred vows and yoga practices court your love and friendship. And divine personalities of nature and humanity both are keen to realise your energy, virility and creativity.

हिरण्यशृङ्गा या अस्य पादा मनाजवा अवर इन्द्र आसीत् ।  
द्ववा इन्द्रस्य हविरद्यमायन्या अवन्तं पथमा अध्य-  
तिष्ठत् ॥ ९ ॥

9. *Hiraṇyaśṛṅgo'yo asya pādā manojavā avara indra āsīt. Devā idasya haviradyamāyan yo arvantam prathamo adhyatiṣṭhat.*

Golden headed and lustrous is this agni, energy and power of nature, with the wheels of metals of desired gravity for motion and speed. The noblest divinities love to win and enjoy the cherished gifts of this agni. Indra, constant, ancient and yet the latest lord of the speed of mind is the exceptional master who first of all rides and controls this dynamic energy of nature's motive power.

इमान्तासुः सिलिकमध्यमासुः सं शूरणासा दिव्यासा  
अत्याः । हुंसाइव श्रणिशा यतन्तु यदा षुदिव्यमज्म-  
मश्वाः ॥ १० ॥



10. *Īrmāntāsaḥ silikamadhyamāsaḥ sam sūraṇāso divyāso atyāḥ. Hamsā iva śreṇīso yatante yadā-kṣiṣurdivyamajmamaśvāḥ.*

Arvan, universal energy in motion, sleek and sophisticated, vibrating with power, steadily accelerating, celestial birds of flight, like rows of cranes in formation, join, march and fly and rise over the heavenly paths of skies and space. Agni, lord of light and knowledge, Indra, lord of energy and power, such are the horses of your creation, these are your birds of power.

तव शरीरं पतयिष्ववन् तव चित्तं वात-इव धर्जीमान् ।  
तव शृङ्गाणि विष्टिता पुरुत्रारण्येषु जभुराणा चरन्ति ॥ ११ ॥

11. *Tava śarīraṁ patayiṣṇvarvan tava cittam vāta iva dhrajīmān. Tava śṛṅgāṇi viṣṭhitā purutrāraṇyeṣu jarbhurāṇā caranti.*

O Arvan, tempestuous energy of the universe, your body is ever eager and agitating to fly. Your mind is restless, adventurous and vibrating as the waves of winds. Your ambitions are high soaring, various, pioneering and ever on the move. Inspiring the minds of men, bright and blazing in the forests overtaken, your thoughts, ambitions and operations spread around and cover the worlds across the spaces.

उप पागाच्छसनं वाज्यवा दवदीचा मनसा दीध्यानः । अजः  
पुरा नीयत नाभिरस्यानु पश्चात्क्वया यन्ति रभाः ॥ १२ ॥

12. *Upa prāgācchasanam vājyarvā devadrīcā manasā dīdhyānaḥ. Ajaḥ puro nīyate nābirasyā-nu paścāt kavayo yanti rebhāḥ.*

Agni, warlike courser, impetuous on the wing goes forward. It goes by all, in advance of all, moving the worlds on the march, inspiring, enlightening, elevating the divinities, thinking, meditating, shining by the light of its own intelligence. Unborn eternal is the source and centre of its power by which it is ignited, geared and steered on the way, and when it moves, poets follow singing and celebrating the beauty of existence, the glory of Divinity in action.

उप पागात्परमं यत्सधस्थमवाँ अच्छा पितरं मातरं च । अद्या  
द्वाञ्जुष्टतमा हि गम्या अथा शास्त दाशुष वायाणि ॥ १३ ॥

13. *Upa prāgāt paramaṁ yat sadhastham-arvāñ  
acchā pitaraṁ mātaraṁ ca. Adyā devāñ-  
juṣtatamo hi gamyā athā śāste dāśuṣe vāryāṇi.*

The same horse, Agni, mighty carrier of the universe, reaches the highest heaven and home of existence, and there joins the ultimate original and eternal mother, Prakrti, and father creator, the Lord Almighty. O mighty harbinger of life and joy, loved and blest and most admired, go and reach the divinities to-day upon this instant and bring the cherished gifts of life for the admirer and the generous giver performer of yajna.

### Mandala 1/Sukta 164

*Devata: Vishvedeva, Vak and Apah, Shaka-Dhuma and  
Soma, Keshins, Vak and Surya, Samvatsara, Sarasvati,  
Sadhyas, Surya, Parjanya or Agnis, Sarasvan or Surya.  
Dirghatama Auchathya Rshi*

अस्य वामस्य पलितस्य हातुस्तस्य भाता मध्यमा अस्त्यश्नः ।  
तृतीया भाता घृतपृष्ठा अस्यात्रापश्यं विश्पतिं सप्त-  
पुत्रम ॥ १ ॥

1. *Asya vāmasya palitasya hotustasya bhrātā madhyamo astyaśnaḥ. Tṛtīyo bhrātā ghr̥tapr̥ṣṭho asyātr̥paśyam̄ viśpatim̄ saptaputram.*

Of this splendid and hoary yajaka, Sun, giver of light and energy and receiver of the waters and essences of the earth and the skies, the second, younger and middling brother is vayu, wind and electricity abiding in the middle region of the skies, the energy being voracious and present everywhere. The third and youngest brother is Agni, fire, which is sprinkled with water and ghr̥ta in yajna. It is the sustainer of living beings and it is blest with seven children, i.e., seven rays of light in the spectrum. I wish I could know this ancient, brilliant and sustaining power and friend of life.

सप्त युञ्जन्ति रथमर्कचक्रमका अश्वा वहति सप्तनामा ।  
त्रिनाभिं चक्रमजरमनर्व यत्रमा विश्वा भुवनाधि तस्थुः ॥ २ ॥

2. *Sapta yuñjanti ratham-ekacakram-eko aśvo vahati saptanāmā. Trinābhi cakram-ajaram-anarvam̄ yatremā viśvā bhuvanādhi tasthuḥ.*

Seven enjoin the one-wheel chariot, drawn by one horse of seven names. The wheel, the wheel of time, unaging and automotive, has three sub-wheels with three naves and rims, and in the orbit of this time and space abide all the worlds of the universe.

इमं रथमधि य सप्त तस्थुः सप्तर्चकं सप्त वहन्त्यश्वाः । सप्त  
स्वसारा अभि सं नवन्त यत्र गवां निहिता सप्त नाम ॥ ३ ॥

3. *Imam̄ rathamadhi ye sapta tasthuḥ saptacakram̄ sapta vahantyaśvāḥ. Sapta svasāro abhi sam̄ navante yatra gavām̄ nihitā sapta nāma.*

Seven are those who ride this chariot, seven motive powers (horses or rays of light) which draw this chariot of seven wheels, wheel within wheel. They are seven sisters who exult, roar and thunder together in reverence and worship of the father where in are hidden in depth seven names of the rays of light, the seven spheres and seven notes of language. (This is a highly mystical, symbolic, and at the same time scientific mantra. To understand the meaning and implication at different levels of correspondence we need knowledge of astronomy, cosmology, physics and astrophysics, language and grammar, music and mechanics. And still the meaning would remain open ended.)

का ददश पथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति ।  
भूम्या असुरसृगात्मा क्व स्वित्का विद्रांसमुप गात्पष्टु-  
मतत ॥ ४ ॥

4. *Ko dadarśa prathamam jāyamānm-asthanavantaṁ yadanasthā bibharti. Bhūmyā asurasṛ-gātmā kva svit ko vidvāṁsam-upa gāt praṣṭum-etat.*

Who saw the first material form of the universe of flesh and bone being born, which the immaterial of no flesh and bone bears? What and where was the breath and blood and soul of the earth and cosmos? Who would reach the visionary of knowledge to ask all this of the first and last question about the mystery?

पाकः पृच्छामि मनसाविजानन द्वानामना निहिता पदानि ।  
वत्स बष्कय धिं सप्त तन्तून्वि तन्निर क्वय आत्वा  
उ ॥ ५ ॥

5. *Pākaḥ pṛcchāmi manasā-vijānan devānām-enā nihitā padāni. Vatse vaṣkaye'dhi sapta tantūn vi tatnire kavaya otavā u.*

Novice, ignorant but searching for knowledge and passing through the crucibles of heat and light of discipline, I ask with sincere mind and soul about these seven divine stages of the evolution of nature and life concealed in mystery, the seven-fold warp and woof of which visionary poets have traced and described in detail for the children of light to see and know and realise.

अचिकित्वाञ्चिकितुषश्चिदत्र क्वीन्पृच्छामि विद्वान् न  
विद्वान् । वि यस्तस्तम्भ षळिमा रजांस्यजस्य रूप किमपि  
स्विदकम् ॥ ६ ॥

6. *Acikivāñ cikituṣaścidatra kavīn pṛcchāmi vid-mane na vidvān. Vi yastastambha ṣaḷimā rajāmsyajasya rūpe kimapi svidekam.*

Not knowing what I would know here as a man of knowledge should know, I ask of the men of knowledge and poets of divine vision what that single principle of power could be in the form and nature of the one unborn and eternal Supreme which holds these six higher and lower spheres and atmospheres of the universe.

इह ब्रवीतु य इमङ्ग वदास्य वामस्य निहितं पदं वः । शीष्णः  
गिरं दुहत् गावा अस्य वृविं वसाना उदकं पदापुः ॥ ७ ॥

7. *Iha bravītu ya īmaṅga vedāsyā vāmasya nihitaṁ padaṁ veḥ. Śīṣṇaḥ kṣīraṁ duhrate gāvo asya vavriṁ vasānā udakaṁ padāpuḥ.*

Dear friend, here may speak to me he who well

knows the power and presence of this glorious bird ever on the wing and omnipresent, which is concealed in mystery. The holy rays of it from above yield showers of milk and water for life, and, covered in brilliant beauty they drink up the waters as they come and touch the earth with their feet.

माता पितरमृत आ बभाज धीत्यग मनसा सं हि जग्म । सा  
बीभत्सुगभरसा निविद्धा नर्मस्वन्त इदुपवाकमीयुः ॥ ८ ॥

8. *Mātā pitaramṛta ā babhāja dhītyagre manasā saṁ hi jagme. Sā bībhatsur-garbharaśā nividdhā namasvanta id-upavākamīyuh.*

The proud and amorous mother seeks the company of father for the waters of life and joins him with love and her innate power of motherhood. Then she receives the rain showers of life and the children of nature receive the food for the body and Word for the mind with reverence and worship.

युक्ता मातासीद धुरि दक्षिणाय अतिष्ठद गभावृजनीष्वन्तः ।  
अमीमद वत्सा अनु गामपश्यद विश्वरूप्यं त्रिषु याज-  
नषु ॥ ९ ॥

9. *Yuktā mātāsīd dhuri dakṣiṇāyā atiṣṭhad garbho vṛjanīṣvantaḥ. Amīmeda vatso anu gāmapaśyad viśvarūpyaṁ triṣu yojaneṣu.*

The mother, earth, is joined to the sun and held in orbit in circumambulation of the sun on its own axis. The productive power and the seed of life stays in the clouds within its atmosphere along with it in its motion in the three orbits, i.e., on its own axis, round the sun and in the galaxy, and when it matures it roars and

showers, looking at mother earth of various colour and form like a calf looking at the mother cow.

तिस्रा मातृस्त्रीन्पितृन्बिभ्रदकं ऊर्ध्वस्तस्था नमव ग्लाप-  
यन्ति । मन्त्रयन्त दिवा अमुष्य पृष्ठ विश्वविद् वाचमविश्व-  
मिन्वाम ॥ १० ॥

10. *Tisro mātṛstrīn pitṛn bibhradeka ūrdhvastasthau nemava glāpayanti. Mantrayante divo amuṣya pṛṣṭhe viśvavidam vācamaviśvaminvām.*

The one Supreme lord of the universe who abides over all sustains the three mothers, earth, sky and the heavens of light, and He sustains the three fathers, Agni, Vayu and Aditya, fire, wind and sun. These three couples tire Him not, they smear Him not. On the heights of the heaven of that lord Prajapati, they meditate on this voice of omniscience and recreate and replenish the life sustaining energy and the creative vitality and fertility of motherhood.

द्वादशारं नहि तज्जराय ववति चक्रं परि द्यामृतस्य । आ  
पुत्रा अग्र मिथुनासा अत्र सप्त शतानि विंशतिश्च  
तस्थुः ॥ ११ ॥

11. *Dvādaśāraṁ nahi tajjarāya varvarti cakram pari dyāmṛtasya. Ā putrā agne mithunāso atra sapta śatāni viṁśatiśca tasthuh.*

The twelve-spoked wheel of time in existence that goes round and round the cosmic sun never ages. O Agni, light of humanity, the seven hundred and twenty-children of nature, i.e., the three hundred and sixty day-night pairs or seven hundred and twenty forms of material composition remain till the end of

chronological time.

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परं अधः  
पुरीषिणाम् । अथम अन्य उपरं विच ऽणं सप्तचक्रं षष्ठं  
आहुरपितम ॥ १२ ॥

12. *Pañcapādam pitarāṃ dvādaśākṛtiṃ diva āhuḥ  
pare ardhe purīṣiṇām. Atheme anya upare vica-  
kṣaṇam saptacakre ṣaḥara āhurarpitam.*

Father time, they say, has five stages from the initial moment onward and twelve divisions in the round of the year of time extending over existence in the farther half of the universe beyond the region of light. These others speak of this other half visible this side above, below the sun, which has six spokes of the seasons in the yearly round and moves in seven rounds of wheels, wheel within wheel of time.

(This concept of time space requires deep research into the nature and passage of time including the technique of measurement and calculation with reference to the visible world and the world beyond on the other side of the sun. Parardha, the other half, for example, is equal to 50 years of Brahma, his one day being equal to the age of the current world of existence. It is a mind boggling concept in ordinary terms of calculation.)

पञ्चार चक्र परिवर्तमान् तस्मि ॥ तस्थुभुवनानि  
विश्वानि । तस्य ना स्तप्यत भूरिभारः सनाद्व न शीयत  
सनाभिः ॥ १३ ॥

13. *Pañcāre cakre parivartamāne tasminnā tasthur-  
bhuvanāni viśvā. Tasya nākṣastapyate bhūri-  
bhāraḥ sanādeva na śīryate sanābhiḥ.*



Five are the spokes in the wheel of time-cum-prakṛti, the temporal existence of physical world.

(These are the five elements of prakṛti, akasha, vayu, agni, apah and pṛthivi, and their internal changes). This wheel of prakṛti in time is ever on the move. In that wheel of time and physical change abide all the worlds of the universe. The axis of that carries the immense weight of existence but it never gets heated. With its centre-hold on this axis it has been going on since eternity and it will go on till eternity, but it never wears away. It is never destroyed. (The axis of the physio-temporal wheel is the constant substratum, original Prakṛti, and the centre-hold is the Lord Supreme.)

सनमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति ।  
सूर्यस्य च १ रजसत्यावृतं तस्मि णपिता भुवनानि  
विश्वा ॥ १४ ॥

14. *Sanemi cakramajaram vi vāvṛta uttānāyām dāsa yuktā vahanti. Sūryasya cakṣū rajasaityāvṛtaṁ tasminnārpitā bhuvanāni viśvā.*

Existent with its centre and circumference, the unaging wheel, the chariot, of the universe of physio-temporal nature goes on and on, round and round. In the expansive Prakṛti, ten motive powers move it on (those ten being the pranic energies). The light of the sun suffused with rajas, energy of universal dynamics, goes on with the worlds. Indeed, all the worlds of existence abide in that light and energy.

साकंजानां समथमाहुरकजं षळिद्यमा ऋषया दवजा इति ।  
तषामिष्टानि विहितानि धामशः स्थात्र रजन्त विकृतानि  
रूपशः ॥ १५ ॥

15. *Sākañjānām saptathamāhurekajam śalid yamā rṣayo devajā iti. Teṣāmiṣṭāni vihitāni dhāmaśaḥ sthātre rejante vikṛtāni rūpaśaḥ.*

The seven simultaneously born of one-unborn, they call a septet, that is, seven-in-one or one-in-seven. Six of them are yamas, twin movers. They are rshis, mixers, born of devas, light and energy. Their properties and actions according to their place and character are created and ordained, and they, each in its form and character, move around for and in the unmoved mover.

(These seven are the seven lokas: Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam. Sometimes the lokas are associated with seven Rshis. Sometimes they are described as seven senses and sometimes seven vital energies. All these refer, in fact point, to a theory of correspondences existing at the physical, mental and spiritual levels, or at the levels of matter, energy, thought and spirit. And this is a subject of high research and deep meditation.)

स्त्रियः सतीस्ताँ उ म पुंस आहुः पश्यद ऽण्वा । वि  
चतदन्धः । क्वियः पुत्रः स इमा चिकत यस्ता विजानात्स  
पितुष्पितासत ॥ १६ ॥

16. *Striyah satīstāñ u me puṁsa āhuḥ paśyada- kṣaṇvānna vi cetadandhaḥ. Kaviryah putrah sa imā ciketa yastā vijānāt sa pituṣpitāsat.*

Female they are, intelligent and educated, and though women, I am told rightly, they are male too. One who has eyes can see this, but one who is blind, even though he has eyes, doesn't see this, doesn't know. The son who has the vision of a poet knows this well, and

one who knows this has an old head on young shoulders. In other words, he has the vision and knowledge of the father of fathers.

अवः परंण पर एनावरण पदा वत्सं बिभ्रती गारुदस्थात ।  
सा कदीची कं स्विदर्थं परागात वव स्वित्सूत नहि यूथ  
अन्तः ॥ १७ ॥

17. *Avah pareṇa para enāvareṇa padā vatsam bibhratī gaurudasthāt. Sā kadricī kaṁ svidardham parāgāt kva svit sūte nahi yūthe antaḥ.*

Bearing and sustaining her child, as a cow bears and sustains her calf, this earth by her own motion goes down with reference to that farther side and goes up with reference to this nearer side in relation to the sun, and stays up stabilized in space in its own orbit. In what direction and to which remote region of space does she go? What does she impel and energise and how? Does she receive consecration of the sun in the midst of a crowd or not?

अवः परंण पितरं या अस्यानुवद पर एनावरण । कवीयमानः  
क इह प वाचद द्वं मनुः कुता अधि पजातम ॥ १८ ॥

18. *Avah pareṇa pitaram yo asyānuveda para enāvareṇa. Kavīyamānaḥ ka iha pra vocad devam manah kuto adhi prajātam.*

Here who could be the man of poetic vision who knows this lower side of the earth with reference to that other higher side, and that higher side with reference to this lower side, and who further knows the father sun, lord sustainer of the earth, and who knows and who can say where from this brilliant and divine mind is born?

य अवाञ्चस्ताँ उ पराच आहुय पराञ्चस्ताँ उ अवाच आहुः ।  
इन्द्रश्च या चक्रथुः साम तानि धुरा न युक्ता रजसा  
वहन्ति ॥ १९ ॥

19. *Ye arvāñcastāñ u parāca āhur-ye-parāñcastāñ u  
arvāca āhuḥ. Indraśca yā cakrathuḥ soma tāni  
dhurā na yuktā rajaso vahanti.*

Whatever objects are near, they say, are far off, and the objects far off, they say, are close at hand. (All objects are on the move and whether they are far or near is a matter of relativity. It is nothing absolute.) O Soma, Vayu energy, whatever you and the lord omnipotent, Indra, have formed as objects or clusters of objects, ever such as stars and galaxies, carry on the worlds of the universe as horses joined to the yoke and the pole draw the chariot of existence.

द्वा सुपणा सयुजा सखाया समानं वृ ि परि षस्वजात ।  
तयारुन्यः पिप्पलं स्वाद्वत्त्यनश्न िन्या अ॒भि चाक-  
शीति ॥ २० ॥

20. *Dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ  
pari śasvajāte. Tayoranyaḥ pippalaṁ svādvat-  
tyanaśnannanyo abhi cākaśīti.*

Two birds of beautiful wings, the individual human soul and the Supreme Soul of the universe, both friends and companions, together nest on the same one tree of existence. Of the two, one, the individual human soul, eats the fruit with relish and enjoys as well as suffers the consequences. The other, the Supreme Soul, simply watches comprehensively all round without eating anything.

यत्रा सुपणा अमृतस्य भागमनिमषं विदथाभिस्वरन्ति ।  
इना विश्वस्य भुवनस्य गापाः स मा धीर्ः पाकमत्रा  
विवश ॥ २१ ॥

21. *Yatrā suparṇā amṛtasya bhāgam-animeṣaṁ  
vidathābhisvaranti. Ino viśvasya bhuvanasya  
gopāḥ sa mā dhīraḥ pākamatrā viveśa.*

Where the blessed souls of noble action sing and celebrate their share of immortal joy in holy voice incessantly, therein, may, I pray, the constant imperishable sovereign Ruler, protector and sustainer of the entire universe, inspire and bless me, the honest soul in preparation for the consecration.

यस्मिन् वृ ा मध्वदः सुपणा निविशन्त सुवत चाधि विश्व ।  
तस्यदाहुः पिप्पलं स्वाद्वग त ा शद्यः पितरं न वद ॥ २२ ॥

22. *Yasmin vṛkṣe madhvadaḥ suparṇā niviśante  
suvate cādhi viśve. Tasyedāhuḥ pippalaṁ  
svādvagre tannonnaśadyaḥ pitaraṁ na veda.*

To that tree over and above the mortal world whereon the super-souls of beautiful wings of blessed action nestle in a state of consecration and taste the nectar honey of divine joy, whose taste of the fruit the ancients describe as super-sweet, to that tree of immortal taste and bliss they do not attain who do not know the father.

यद गायत्र अधि गायत्रमाहितं वृष्टुभाद वा वृष्टुभं निरत ।त ।  
यद वा जगज्जगत्याहितं पदं य इत्तद विदुस्त अमृतत्व-  
मानशुः ॥ २३ ॥

23. *Yad gāyat্রে adhi gāyatramāhitam traiṣṭubhād vā traiṣṭubham niratakṣata. Yad vā jagajjagat-yāhitam padam ya it tad viduste amṛtatvamā-naśuh.*

They attain to that immortal state of bliss who know and experience the Spirit which is the lord protector of the celebrants of Divinity immanent in the gayatri verses in their recitations, who rejoice in the divine presence above the trishubh verses and actualise that presence in life without break, who rise to the height of Divinity and share the dynamic presence vibrating in the universe and revealed in jagati verses, and commune with that presence.

(In scientific terms, the earth is gayatri. The fire of yajna is lit on the earth. Traishtubh is the sky. The wind is vibrant and operative there. Dyu is jagati, most dynamic. There aditya, the sun, reigns. Agni, fire is the vitality of the earth, wind is the energy of the sky, and the sun is the life of the heavens. Those who know these regions, their life and vitality and realise their vitality and the spirit of Divinity which informs them and their vitality attain to the state of immortal bliss.)

गायत्रणं पतिं मिमीत अकमकणं सामं त्रष्टुभन वाकम् ।  
वाकनं वाकं द्विपदा चतुष्पदा रणं मिमत सप्त  
वाणीः ॥ २४ ॥

24. *Gāyatrena prati mimīte arkamarkeṇa sāma traiṣṭubhena vākam. Vākena vākam dvipadā catuṣpadā'kṣareṇa mimate sapta vāṇiḥ.*

In gayatri metre the Rks are composed. With Rks, the Samans are composed. With trishtubh metre

Vak, Yajus are composed. By Vak, Yajurveda, and further Vak, Atharva Veda, is composed and formed. And with two-pada and four-pada constituents of the eternal Word, all the seven forms of Vedic compositions in metric forms of verse, are composed.

(In scientific terms, gayatri is Parameshthi Prana, universal energy at the highest level, from universal energy, specific forms of energy are created. One of these specific forms is Rk, rhythmic energy operative in thought consciousness. When pranic energy passes through a particular physical structure such as the reed or the larynx, sound is produced. When rhythm is added to sound, music is produced. When elements of sound are related to particular points of the speech mechanism, then phonemes, elements of sound in language forms, are produced. And when the elements of sound are joined in correspondence with thought, then language is produced. When feeling and emotion is added to language and expressed, then song is created and composed. Thus from Rks, thought energies of consciousness composed in language, joined to celebrative joy, Samans are created. When the music and songs of joy are joined to practical situations in the holy business of living, then Yajus are created as holy formations of life's values. And then from thought, song and practical formulae in holy living the comprehensive body of Atharva hymns is created. The classification of Vedic knowledge is thus explained in terms of knowledge, Rgveda, song, Samveda, action, Yajurveda, and comprehensive message, Atharva-veda, which is also known as Brahma Veda. In this way, from the elements of energy, sound, thought, feeling and emotion

in divine consciousness, specially love and joy, all language and linguistic compositions both divine and human, sacred and secular, are created.)

जगता सिन्धुं दिव्यस्तभायदथन्तर सूर्यं पयंपश्यत ।  
गायत्रस्य समिधस्तिस्त्र आहुस्तता मन्वा प रिरिच  
महित्वा ॥ २५ ॥

25. *Jagatā sindhum divyastabhāyad rathantare sūryam paryapaśyat. Gāyatrasya samidhastisra āhustato mahnā pra ririce mahitvā.*

The Lord establishes the ocean of energy in the Dyu, the region of light, by cosmic dynamics of Jagati hymns of omnipotence. In the Antariksha, He establishes the sun, generative and radiating source of light and energy. The blazing fire-woods of divine energy, they say, are three: the sun in the highest sky, lightning, wind and electricity in the atmosphere, and fire and magnetic energy in the earth, and by His grand and adorable omnipotence the Lord transcends all these. Of Gayatra, the Samidhas are said to be three: light, lightning and fire.

उप ह्वय सुदुघां धनुमतां सुहस्तां गधुगुत दाहदनाम । श्रष्टं  
स्रवं सविता साविष ॥ भीद्धा घमस्तदुषु प वाचम ॥ २६ ॥

26. *Upa hvaye sudughām dhenumetām suhasto godhuguta dohadenām. Śreṣṭham savam savitā sāviṣanno'bhīddho gharmastadu ṣu pra vocam.*

I invoke and call upon this generous mother cow, Gayatri, Mother Nature, mother Sarasvati of knowledge, directly at the closest. Only an intelligent and dexterous person can distil the essence and power of her



generosity. May lord Savita, the creator, the sun, the teacher, create the soma of milk, honey and the light of knowledge for us and bless us. Lit up and blazing is the fire in the yajna-vedi. The same I speak of and celebrate in song.

हिडकृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात ।  
दुहामश्विभ्यां पया अघ्न्ययं सा वधतां महत साभ-  
गाय ॥ २७ ॥

27. *Hinḍakṛṇvatī vasupatnī vasūnām vatsamicchanṭī manasābhyāgāt. Duhāmaśvibhyāṃ payo aghnye-  
yam sāvardhatām mahate saubhagāya.*

Loving and loving, this mother cow, sustainer of the breath and supports of life, caressing her children with her heart of tenderness, comes to bless us all round. May she, never never to be killed or hurt, distil the milk of life's energy from the sun and wind and ever grow for the great good fortune and prosperity of life on earth.

गारमीमदनु वत्सं मिषन्तं मूधानं हिडडकृणान्मातवा उ ।  
सृक्वाणं घृममभि वावशाना मिमाति मायुं पयत्  
पयाभिः ॥ २८ ॥

28. *Gauramīmedanu vatsam miṣantaṃ mūrdhānaṃ hinṅakṛṇonmātavā u. Sṛkvāṇaṃ gharmamabhi  
vāvaśanā mimāti māyurṃ payate payobhiḥ.*

The cow goes to the calf winking its eyes in loving expectation, lowing with love, and licks its head with caress. And lowing and loving more and more in response to the yearning affection of the calf, she overflows with milk. (The same is the response of mother earth and mother Sarasvati to the children

yearning for love, nourishment and knowledge.)

अ॒यं स॒ शि॒ङ्ग॒ यन् गार्॒भी॒वृ॒ता॒ मि॒मा॒ति मा॒युं ध्व॒सना॒वधिं  
श्रि॒ता । सा चि॒त्ति॒भि॒नि हि च॒कार् म॒र्त्यं॑ वि॒द्युद्भ॒वन्ती॑ पतिं  
व॒वि॒मा॒हत ॥ २९ ॥

29. *Ayam sa śiṅke yena gaurabhīvṛtā mimāti māyūṁ dhvasanāvadhī śritā. Sā cittibhirni hi cakāra martyaṁ vidyudbhavantī prati vavrimauhata.*

This is that cloud which roars and by which, covered and surrounded in the vapours, the earth reverberates in response. The earth, with her own feelings of kindness and generosity sustains the mortal children of hers, and her energy, being in the form of lightning, reveals and realises her own form and character.

अ॒न॒च्छ॒य॒ तुर॒गा॒तु जी॒वम॒जद॒ ध्रु॒वं म॒ध्य॒ आ प॒स्त्या॒नाम॑ ।  
जी॒वा मृ॒तस्य॑ च॒रति॒ स्व॒धाभि॒रम॒त्या म॒त्य॒ना॒ सया॒निः ॥ ३० ॥

30. *Anacchaye turagātu jīvamejad dhruvaṁ madhya ā pastyānām. Jīvo mṛtasya carati svadhābhiramartya martyenā sayoniḥ.*

Living and breathing, moving at the speed of infinity yet constant and omnipresent, the Spirit of the Universe abides eternal, impelling the individual soul to move among the variety of material forms. And thus, the immortal spirit of mortal man moves around in love and company with the mortal forms of material beauty by virtue of its karma and self sacrifice.

अ॒प॒श्यं॑ गा॒पाम॒नि॒पद्य॑मान॒मा च॒ परां॑ च प॒थि॒भिश्च॒रन्त॑म ।  
स स॒धी॒चीः स वि॒षू॒ची॒वसा॑न् आ व॒रीव॑ति भु॒व॒नष्व॒न्तः ॥ ३१ ॥

31. *Apaśyam̐ gopām-anipadyamānam-ā ca parā ca pathibhiś-carantam. Sa sadhrīcīḥ sa viṣūcīrvasāna ā varīvarti bhuvaneṣyantah.*

I pray I may see and realise that universal protector of the world of nature and the mother powers of life, who, ever infallible and immaculate, is immanent and active over the nearest and the farthest paths of existence, and, pervading the centripetal and centrifugal waves of Prakṛti, eternally rolls around in the worlds of the universe.

Note: This mantra can be interpreted with reference to the individual soul: I wish and pray I may realise the essential nature of that presiding power over the mind and senses which, though in association with the mind and senses, never falls from its essence and moves over the paths and forms of existence far and near. The soul takes to the forms of Prakṛti which, it feels, go with it, as well as to those forms which are various and disagreeable. And thus it goes round and round in and across the worlds of the universe, integrated with all living forms and yet essentially its own self.

य ईं चकार न सा अस्य वद य ईं ददश हिरुगि तु तस्मात् ।  
स मातुयाना परिवीता अन्तबहुपजा निर्रतिमा विवश ॥ ३२ ॥

32. *Ya īm cakāra na so asya veda ya īm dadarśa hiruginnu tasmāt. Sa māturyonā parivīto antarbahuprajā nirṛtim-ā viveśa.*

That One that creates this universe, the other, individual soul, knows not of. This other that sees this world of existence goes off from the essence, and, enveloped in the mothers womb, covered in the folds

of material form within, it is born and enters the world of mortality for ages in birth after birth.

द्यामि॑ पि॒ता जनि॑ता नाभि॒रत्र॑ बन्धु॒म मा॒ता पृथि॑वी म॒हीय॑म ।  
उ॒त्ता॒नया॑श्च॒म्वा ३॑ या॒निर्-न्तर॑त्रा॒ पि॒ता दु॑हितु॒गभ॒मा-  
धा॑त ॥ ३३ ॥

33. *Dyaurme pitā janitā nābhiratra bandhurme mātā pṛthivī mahīyam. Uttānayoścāmvoryonirantarā pitā duhiturgarbhāmādhāt.*

The heaven above is my father and creator, my centre-hold, my haven and home here, my brother support to stand by. And this great earth, this universe, this nature, is my mother. In the womb of these two great generative powers, heaven and earth, the mother of His own creation in here, the father of the universe sows the seed of life.

पृ॒च्छामि॑ त्वा॒ पर॑म॒न्तं पृथि॑व्याः पृ॒च्छामि॑ यत्र॒ भुव॑नस्य॒  
नाभिः॑ । पृ॒च्छामि॑ त्वा॒ वृष्णा॑ अश्व॒स्य॒ रतः॑ पृ॒च्छामि॑ वा॒चः  
पर॑मं॒ व्याम॑ ॥ ३४ ॥

34. *Ṁṛcchāmi tvā paramantaṁ pṛthivyāḥ Ṁṛcchāmi yatra bhuvanasya nābhiḥ. Ṁṛcchāmi tvā vṛṣṇo aśvasya retaḥ Ṁṛcchāmi vācaḥ paramaṁ vyoma.*

What is the ultimate end of the earth? I ask you. Where is the centre and centre-hold of the universe? I ask you. What is the life-seed of the mighty generative force of infinitive power and speed? I ask you. What is the ultimate sound source from where the first boom of the Word arises? I ask.

इ॒यं व॒दिः परा॒ अन्तः॑ पृथि॒व्या अ॒यं य॒ज्ञा भुव॑नस्य॒ नाभिः॑ ।  
अ॒यं सामा॑ वृष्णा॒ अश्व॑स्य॒ रता॑ ब॒ह्मायं॑ वा॒चः पर॑म्  
व्याम ॥ ३५ ॥

35. *Iyaṁ vedih̄ paro antaḥ pṛthivyā ayaṁ yajño bhuvanasya nābhiḥ. Ayaṁ somo vṛṣṇo aśvasya reto brahmāyaṁ vācaḥ paramaṁ vyoma.*

This vedi, creativity and productivity of the earth, is the ultimate end of the earth. This yajna, meeting of solar vitality and earthly productivity, is the centrehold of life in the world. The vitality of the sun and the shower of soma is the life seed of the generative energy of the creator who is generous and infinite. And Brahma, immanent consciousness of the Lord is the ultimate home of the Word from where it incarnates in the world as Veda.

स॒साध॑ग॒भा भुव॑नस्य॒ रता॑ विष्णा॑स्तिष्ठन्ति प॒दिशा॑  
विध॑मणि । त धी॒तिभि॑मन॒सा त वि॑प॒श्चितः॑ परि॒भुवः॑ परि॒  
भव॑न्ति वि॒श्वतः॑ ॥ ३६ ॥

36. *Saptārdhagarbhā bhuvanasya reto viṣṇosti-  
ṣṭhanti pradiśā vidharmaṇi. Te dhītibhirmanasā  
te vipaścitaḥ paribhavaḥ pari bhavanti viśvataḥ.*

Seven evolutes of Prakṛti, i.e., five subtle elements, mind and senses (which evolve from Ahankara), and the Mahat-tattva, represent half of the divine process of creation (the other half being the creative seed or thought-sankalpa of Parameshthi Prajapati); they are half the womb of the universe the other half is the divine will. By the will of Vishnu they abide in Akasha, eternal space-and-time continuum with

their distinct properties and power and comprehend and rule the entire worlds in existence.

न वि जानामि यदिव्दमस्मि निण्यः संनद्धा मनसा चरामि ।  
यदा मार्गन पथमजा ऋतस्यादिद वाचा अश्नुव  
भागमस्याः ॥ ३७ ॥

37. *Na vi jānāmi yadivedamasmi niṇyaḥ saṁn-addho manasā carāmi. Yadā māgan pratham-ajā ṛtasyādid vāco aśnuve bhāgamasyāḥ.*

I just do not know what I am like for sure, or what this world is. Self-imposed, self-bound, I move around with limited mind and understanding. But when the first evolutes of natural truth, i.e., intelligence and understanding of awareness come to me, and when the revelations of this Divine Word of truth bless me, then I realise my share of knowledge of the reality of existence that it is.

अपाङ् पाङ्ति स्वधया गृभीता मत्या मत्यना सयानिः ।  
ता शश्वन्ता विषूचीना वियन्ता न्यन्यं चिक्युन नि  
चिक्युर्न्यम ॥ ३८ ॥

38. *Apāṅ prāṅeti svadhayā grbhīto 'martyo martyenā sayoniḥ. Tā śaśvantā viṣūcīnā viyantā nyanyam cikyurna ni cikyuranyam.*

The immortal soul coexistent with the mortal body goes back and forth. Both, body and soul, are eternal and imperishable, the body as Prakṛti in the essence and the soul as spirit. Both are different and going apart. Those who know know one and the other, some know one but not the other, and those who don't know know neither.

ऋचा अ॒ रं पर॒म व्या॒म॒न्यस्मि॒न द्वा अधि॒ विश्व॑ निष॒दुः ।  
यस्त॑ । वद॒ किमृ॒चा क॑रिष्यति॒ य इत्तद्वि॒दुस्त॑ इ॒म  
समा॑सत ॥ ३९ ॥

39. *Ṛco akṣare parame voyman yasmin devā adhi viśve niṣeduh. Yastanna veda kimṛcā kariṣyati ya it tad vidusta ime samāsate.*

The Rks, Vedas, exist in the omniscient supreme Spirit of existence, infinite and imperishable as the eternal and ultimate space-time continuum. In That, all the divine powers of existence subsist. If one does not know or acknowledge that, what would he or she achieve with mere words of the Rks? Those who know Him, reside with Him.

सू॒यव॒साद्भग॑वती॒ हि भू॒या अथा॑ व॒यं भग॑वन्तः॒ स्याम॑ ।  
अ॒द्धि तृ॑ण॒मघ्न्य॑ विश्व॒दानीं॑ पिब॑ शु॒द्धमु॑द॒कमा॒-  
चर॑न्ती ॥ ४० ॥

40. *Sūyavasād bhagavaṭi hi bhūyā atheta vayan bhagavantaḥ syāma. Addhi ṭṛṇmaghnye viśvadānīm piba śuddhamudakamācarantī.*

Adorable lady of knowledge and wisdom, be great and illustrious with holy food for mind and spirit, and then, we pray, we too may have the honour and prosperity of knowledge and well-being. Holy and inviolable as the mother cow, living on pure food and drinking pure water, and conducting yourself with kindness and grace, bless us with the generous gift of universal knowledge and joy of life.

गा॒रीमि॑माय॒ सल्लि॑लानि॒ त॒ ।त्य॑क॒पदी॒ द्विप॑दी॒ सा चतु॑ष्पदी ।  
अ॒ष्टा॒पदी॒ नव॑पदी॒ बभू॑वुषी॒ सह॑स्त्रा॒ ।रा॒ पर॒म व्या॑मन ॥ ४१ ॥

41. *Gaurīrmimāya salilāni takṣatyekapadī dvipadī sā catuṣpadī. Aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā parame vyoman.*

The lady of light in spotless white of the Word in the highest heaven of eternal Omniscience, ever keen to reveal and grow, speaks loud and bold, stirring the stillness of space in waves of consciousness in the universal mind and in the pools of the seer's minds, and thus reveals the Word in forms and stages for humanity: One Veda as the whole knowledge, two Vedas for knowledge and action, three Vedas for knowledge, action and prayer, four Vedas as one compendium of discrete forms, eightfold knowledge of four Vedas and four Upa-Vedas of practical knowledge such as health science, military science, etc., and nine-stage knowledge, the ninth being grammar, phonetics, astronomy, etc. Indeed, this is knowledge contained in countless thousand variations of the One Imperishable Word: AUM.

तस्याः समुद्रा अधि वि रन्ति तन जीवन्ति पदिशश्चतस्रः ।  
ततः रत्यं रं तद्विश्वमुप जीवति ॥ ४२ ॥

42. *Tasyāḥ samudrā adhi vi kṣaranti tena jīvanti pradiśaścatasraḥ. Tataḥ kṣaratyakṣaram tad viśvamupa jīvati.*

The oceanic showers of that voice of eternal omniscience rain in torrents. With these showers the directions, all the four and their sub-directions, vibrate with life. Then from there the actual words reveal themselves to human vision and perception, and the entire world of humanity lives by that revelation with light, support and guidance.



श॒क॒म॒यं धूम॒मा॒रा॒द॒प॒श्यं वि॒षू॒वता॑ प॒र ए॒ना॒व॒रण॑ । उ॒ ण॒णं  
पृ॒श्नि॑म॒प॒च॒न्त वी॒रा॒स्ता॒नि ध॒र्मा॒णि प॒थ॒मा॒न्या॑सन ॥ ४३ ॥

43. *Śakamayam dhūmamārādapaśyam viṣūvatā para enāvareṇa. Ukṣāṇam pṛṣnimapacanta vīrāstāni dharmāṇi prathamānyāsan.*

I have seen from close quarters the clouds of smoke and vapour laden with power. From this close by, I perceive the powerful catalytic agents of nature far off busy heating and creating the clouds of soma replete with vitality. These processes are the first operations of natural evolution and behaviour higher up in space.

त्र॒यः क॒श्चि॑त् ऋ॒तु॒था वि॒ च॒ इ॒त् सं॒व॒त्स॒र व॑प॒त् ए॒क ए॒षाम॑ ।  
वि॒श्व॒मे॒का अ॒भि च॑ष्ट॒ श॒ची॑भि॒धा॒जि॒रक॑स्य द॒दृश॑ न  
रू॒प॒म ॥ ४४ ॥

44. *Trayah keśina ṛtuthā vi cakṣate samvatsare vapata eka eṣām. Viśvameko abhi caṣṭe śacībhir-dhrājirekasya dadṛše na rūpam.*

Three powers of nature with their distinct identities express themselves and operate according to the cycle of the seasons in the year. One of these, fire, is lit once in the year and generates and germinates the seeds of life. Another the sun, with its action and operations, illuminates the world. The third is wind, the force of it can be perceived but not its shape and form.

च॒त्वा॒रि॒ वा॒क्प॒रि॑मि॒ता प॒दानि॑ तानि॒ वि॒दु॒बा॒ह्य॒णा य  
म॒नी॒षि॒णः । गु॒हा त्री॑णि॒ नि॒हि॒ता न॒ङ्ग॑यन्ति॒ तुरी॑यं वा॒चा म॒नु॒ष्या  
व॒दन्ति॑ ॥ ४५ ॥

45. *Catvāri vāk parimitā padāni tāni vidurbr-āhmaṇā ye manīṣiṇaḥ. Guhā trīṇi nihitā neṅgayanti turīyaṁ vāco manuṣyā vadanti.*

Four are the constituent parts of speech which the wise men of learning know. Three of them are hidden in the cave of the mind, they are neither analysed, nor defined, nor understood by ordinary speakers, only the fourth part of speech, or parole, they use in communication.

(The four constituents of the structure of speech are: Nama or substantive, noun, Akhyata or roots of verbs, Upasarga or affixes, and Nipata or irregular accepted forms. These four are the subjects for grammarians and linguists. For the ordinary person, speech is the whole language, just what it is, and accepted without the understanding of structure and grammar. At a higher level, language is analysed in four layers of existence and consciousness: Para or transcendent language which is beyond thought and understanding. It may be regarded as the language-correspondence of the omniscience of God. The second is Pashyanti, one step close to us from Para. This may be understood to be the language existing in the unconscious layers of the mind. The third is Madhyama, another step closer to our consciousness. Let us say it exists in our sub-conscious mind. And the fourth is Vaikhari, existing at our conscious level of the mind. This is the language in use. Further, this language is analysed into four constituents: Nama, Akhata, Upasarga and Nipata. And of this language too the ordinary speaker uses the accepted form without knowing the structure and grammar. For the ordinary speaker, the language in use is only behaviour purely at

the natural and social level. And in yet another way, language may be understood in the way of the Veda: Ila, the language of omniscience, Sarasvati, the language of Veda and learning, Mahi, the spoken language at the level of the earth, nation, region, family and the mother. Another name for this speech is Bharati. And one thing more at the end of this note: This analysis and study is for the learned and for the seekers of learning. It has no value for the ordinary speaker. He or she speaks what is spoken for the only reason that he or she speaks thus, and what is spoken is understood.)

इन्द्रं मित्रं वरुणमग्निमाहुरथा दिव्यः स सुपुणा गरुत्मान् ।  
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ ४६ ॥

46. *Indraṁ mitraṁ varuṇam-agnim-āhuratho divyaḥ sa suparṇo garutmān. Ekaṁ sad viprā bahudhā vadantyaḥniṁ yamaṁ mātariśvānam-āhuḥ.*

Reality is one, Truth is one, Ishvara is one and only One, not more than one. The learned and the wise speak of It in many ways. They say: It is Indra, glorious, Mitra, universal friend, Varuna, highest adorable, Agni, light of life, Divya, heavenly, Suparna, supreme beauteous, Garutman, supreme dynamic. They say: It is Agni, life and leader of existence, Yama, supreme controller, law and justice, and the judge, and Matarishva, supreme energy of the universe.

कृष्णं नियानं हरयः सुपुणा अपा वसाना दिवमुत्पतन्ति ।  
त आववृत्रन्तसदनादृतस्यादिद घृतनं पृथिवी व्युद्यत ॥ ४७ ॥

47. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divam-utpatanti. Ta āvavṛtrant-sadanād-ṛtasyā-did ghr̥tena pṛthivī vyudyate.*

The brilliant and beautiful rays of the sun constantly touch the green earth held by the sun and, covered by vapours of water, and rise back to the region of the sun. They come down from the region of waters and the earth is soaked with the water of rain showers.

द्वादश प्थयश्चक्रमकं त्रीणि नभ्यानि क उ तच्चिकत ।  
तस्मिन्त्साकं त्रिशता न शङ्कवा पिताः षष्टिन चलाच-  
लासः ॥ ४८ ॥

48. *Dvādaśa pradhayaś-cakramekaṁ trīṇi nabhyāni ka u tacciketa. Tasmintsākaṁ trīśatā na saṅkavo 'rpitāḥ ṣaṣṭirna calācalāsaḥ.*

One full circle is the wheel going round. Twelve are the segments of the felly of the wheel. Three are the centres of the nave. Three hundred and sixty are the spokes fixed and yet on the move with the wheel. Who knows such a wheel? Rarely someone.

यस्त स्तनः शश्या या मयाभूयन् विश्वा पुष्यसि वायाणि ।  
या रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातव  
कः ॥ ४९ ॥

49. *Yaste stanah śaśayo yo mayobhūryena viśvā puṣyasi vāryāṇi. Yo ratnadhā vasuvid yaḥ sudatraḥ sarasvati tamiha dhātave kaḥ.*

Sarasvati, divine mother of the wealth and knowledge of the world, that abundant and inexhaustible treasure of knowledge of yours which is blissful, with which you fill and replenish the cherished resources of the world, which holds the jewels of the earth and reveals and provides the wealths of existence, and which gives all the gifts and blessings of life: that treasure, O

mother, pray open for your darling child, the seeker of nourishment for body, mind and soul.

य॒ज्ञं य॒ज्ञम॑यजन्त॒ द्वास्ता॑नि॒ धर्मा॑णि प॒शुमा॑न्यासन । त  
ह॒ नाकं॑ महि॒मानः॑ सचन्त॒ यत्र॒ पूव॑ सा॒ध्याः सन्ति॑  
द्वाः ॥ ५० ॥

50. *Yajñena yajñam-ayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

The divinities, first evolutes of nature with the immanent will Divine, conducted the yajna of creation by yajna, yajnic inputs of self-sacrifice. They were the first sustainers, supporters of the divine laws, keepers of the rules of Dharma and carriers of the yajna further. They alone attain to grandeur and rise to the regions where the divine souls of the ancients dwell, who carry on the yajna and serve the Lord of Heaven.

स॒मा॒न॒म॒त॒दु॒दक॑मुच्चत्यव॒ चाह॑भिः । भूमिं॑ प॒ज॒न्या॒ जिन्व॑न्ति  
दिवं॑ जिन्वन्त्य॒ग्रयः॑ ॥ ५१ ॥

51. *Samānam-etad-udakam-uccyaityava cāhabhiḥ. Bhūmim parjanya jinvanti divaṁ jinvantya-grayah.*

Same is this water which goes up to the skies and comes down to the earth by days and nights. The clouds refresh and replenish the fertility of the earth, while the fires of yajna, electrical energies of the winds and sunrays serve the heavens with fragrance of the earth.

द्वि॒व्यं सु॑पु॒र्णं वा॒युसं॑ बृ॒हन्त॑म॒पां ग॒र्भं॑ द॒श॒त॒मा॒ष॒धीना॑म ।  
अ॒भी॒प॒ता वृ॑ष्टिभिस्त॒पर्य॑न्तं सर॒स्वन्त॑म॒वस॑ जाहवीमि ॥ ५२ ॥

52. *Divyaṃ suparṇaṃ vāyasaṃ bṛhantam-apāṃ garbhaṃ darśatam-oṣadhīnām. Abhīpato vṛṣṭi-bhis-tarpayantaṃ sarasvantam-avase johavīmi.*

For nourishment, protection and promotion of life on earth, I invoke, adore and constantly offer libations of homage and fragrant samits and havish to the heavenly, bright and blazing angel of cosmic wings, radiating centre of liquid energy and soothing ripener of herbs and greens, ever exuberant flood of generosity, which fills the thirsting earth with rain showers of fertility from the clouds of space.

### Mandala 1/Sukta 165

*Indra and Maruts Devata, Agastya Maitravaruni Rshi*

कया शुभा सर्वयसुः सनीळाः समान्या मरुतः सं मिमि १ुः ।  
कया मती कुत एतास एत चन्ति शुष्मं वृषणा वसूया ॥ १ ॥

1. *Kayā śubhā savayasah sanīlāḥ samānyā marutaḥ saṃ mimikṣuh. Kayā matī kuta etāsa ete'rcanti śuṣmaṃ vṛṣaṇo vasūyā.*

With what noble and equal action do the Maruts, divine complementary energies, kindred powers of equal age and home, join together, mix the yajna materials for oblations and shower the earth with rain and fragrance? With what thought and intelligence, and coming from where do they, generous powers anxious for the wealth of life, value and refine strength and competence for the realisation of wealth?

कस्य बह्वाणि जुजुषुयुवानः का अध्वर मरुत आ ववत ।  
श्यनाँइव धजता अन्तरि १ कन महा मनसा रीरमाम ॥ २ ॥

2. *Kasya brahmāṇi jujuṣur-yuvānaḥ ko adhware maruta ā vavarta. Śyenāñ iva dhrajato antarikṣe kena mahā manasā rīramāma.*

Whose wealth do they, ever young, love and delight in? Who enjoins the Maruts to visit and join the yajna of love and non-violence? The Maruts traverse the spaces like eagles sweeping across the skies. With what great mind shall we serve and please them?

कुतस्त्वमिन्द्र माहिन्ः स का यासि सत्यत् किं त इत्था ।  
सं पृच्छस समराणः शुभानवाचस्त ग हरिवा यत्त  
अस्म ॥ ३ ॥

3. *Kutastvamindra māhinaḥ sanneko yāsi satpate kim ta itthā. Saṁ pṛcchase samarāṇaḥ śubhānair-vocetstanno harivo yat te asme.*

Indra, lord of might and grandeur, protector of truth and right, you are so great, unique, still you go all alone by yourself, without attendant, assistant or retinue? Wherefrom? Where to? This way? What does it mean? We ask you, friend and comrade, lord of sunbeams, whatever is in your mind for us, pray speak in good words.

बह्याणि म मतयः शं सुतासः शुष्म इयति पभृता म अदिः ।  
आ शासत् पति हयन्त्युक्थमा हरी वहतस्ता ना अच्छ ॥ ४ ॥

4. *Brahmāṇi me matayaḥ śaṁ sutāsaḥ śuṣma iyarti prabhṛto me adriḥ. Ā śāsate prati haryantyu-kthemā harī vahatastā no accha.*

May the wealth and power, the people and ideas of the nation, and the noble achievements of peace and joy be for our good. The strength, the cloud and the

thunderbolt deployed go forward for our good and peace. The songs of praise arise and celebrate us. May the horses of Indra, the energies of sunbeams and electrical energy, carry us onward.

अता वयमन्तमभियुजानाः स्व त्रिभिस्तन्वः शुभमानाः ।  
महाभिरताँ उप युज्मह न्विन्द स्वधामनु हि ना बभूथ ॥ ५ ॥

5. *Ato vayam-antam-ebhir-yujānāḥ svakṣatrebhis-tanvaḥ śumbhamānāḥ. Mahobhiredāñ upa yujmahe nvindra svadhāmanu hi no babhūtha.*

Thus possessed of our most intimate powers and the grandeur of our social order, raising the beauty and grace of our body politic, we may use these powers and energies of nature. Indra, lord of grace and power, be favourable to us in consonance with our own essential strength, power and virtue of character.

क्व स्या वा मरुतः स्वधासीद्यन्मामकं समधत्ताहिहत्य ।  
अहं ह्युगस्तविषस्तुविष्मान्विश्वस्य शत्रोरनमं वधस्तः ॥ ६ ॥

6. *Kva syā vo marutaḥ svadhāsīd yanmāmekam samaddhattāhihatye. Aham hyugras-taviṣas-tuviṣmān viśvasya śatror-anamam vadhasnaiḥ.*

O Maruts, tempestuous powers of knowledge, speed and energy, where is that essential strength and energy of yours which you placed in me to break the clouds of rain showers by myself alone? Bright, blazing and awful of power, I bow in homage to you with all my fatal weapons of defence against the enemies of the world and humanity. (The strength and energy is everywhere in nature, in fire, water and electric and magnetic force, and in the sunbeams. Let us exploit these



with knowledge and scientific technique.)

भूरि॑ चकथ॒ युज्य॑भिर॒स्म संमा॑नभिवृषभ॒ पांस्य॑भिः । भूरी॑णि  
हि कृ॒णवा॑मा शवि॒ष्ठन्द् कत्वा॑ मरुता॒ यद्वशा॑म ॥ ७ ॥

7. *Bhūri cakartha yujyebhirasme samānabhirvṛṣabha paumsyebhiḥ. Bhūrīṇi hi kṛṇavāmā śaviṣṭhendra kratvā maruto yad vaśāma.*

Indra, lord of power and generosity, with nature's energy harnessed for acts of general, universal and humane value, you have done us proud with many useful, equal and valorous acts of nobility. Indra, lord of highest valour and peace, and Maruts, heroes of tempestuous speed and performance, let us too do a lot of great things and achieve what we want with noble yajnic acts of love and generosity.

वधी॑ वृत्रं मरुत इन्द्रिय॑ण॒ स्वन्॒ भाम॑न॒ तवि॒षा ब॑भूवान ।  
अ॒हम॒ता मन॑व वि॒श्वश्च॑न्दाः सु॒गा अ॒पश्च॑कर॒ वज्र॑-  
बाहुः ॥ ८ ॥

8. *Vadhīm vṛtram maruta indriyeṇa svena bhāmena taviṣo babhūvān. Ahametā manave viśvaścandrāḥ sugā apaścakara vajrabāhuḥ.*

O Maruts, heroes of furious energy and power, I break the clouds of darkness with my own might, being powerful by my own passion for what is right, and, holding the thunderbolt in hand, I do these acts of universal wealth and beauty for the sake of humanity, acts which clear the paths for future progress.

अनु॑त्त॒मा तं मघ॑व॒ िकि॑नु न त्वावाँ अ॒स्ति द॒वता॑ वि॒दानः ।  
न जा॑र्य॒माना॑ न॒शत् न जा॑ता या॒नि क॒रि॒ष्या कृ॑णु॒हि  
प॒वृद्भ॑ ॥ ९ ॥

9. *Anuttamā te maghavannakirnu na tvāvāñ asti devatā vidānaḥ. Na jāyamano naśate na jāto yāni kariṣyā kṛṇuhi pravṛddha.*

Lord of bounty, wealth and power, there is nothing initiated, inspired and made to move except by you. There is none like you who commands light, knowledge and generosity in abundance. There is none born or emerging into prominence who can attain to your grandeur. Lord thriving and exalted, do whatever things are to be done, for no one can rival you.

एकस्य चिन्म विभ्व॑स्त्वाजा॒ या नु दधृ॑ष्वान्कृणव॑ मनी॒षा ।  
अहं ह्यु॑गा मरु॒ता विदा॑ना॒ यानि॒ च्यव॑मिन्द॒ इदी॑श  
एषाम ॥ १० ॥

10. *Ekasya cinme vibhvastvojo yā nu dadhrṣvān kṛṇavai manīṣā. Ahaṁ hugro maruto vidāno yāni cyavamindra idīśa eṣām.*

I am one and independent, may my vigour and splendour grow and spread all round since, bold and daring, whatever I do and want to do, I do with all my mind and soul. O Maruts, heroes of the winds and tempests, I am bright and lustrous, I am Indra, master of my own powers. I am knowledgeable, I know what I know. Wherever I move, whatever I achieve, surely I rule and govern.

अमन्दन्मा मरु॒तः स्तामा॒ अत्र॒ यन्म॒ नरः॒ श्रुत्यं॑ बह्व॑  
चक्र॑ । इन्दा॒य वृ॑ष्णा॒ सुम॑खाय॒ मह्यं॑ सख्य॒ सखा॑यस्तन्व॒  
तनू॑भिः ॥ ११ ॥

11. *Amandanmā marutaḥ stoma atra yanme naraḥ śrutyaṁ brahma cakra. Indrāya vṛṣṇe sumakhāya mahyaṁ sakhya sakhāyastanve tanūbhiḥ.*

Friends, leaders, Maruts, may the hymns of Veda and the song of praise which you have composed for me and offered here give me joy. May the song with its body of words and music be pleasing to me and my body and mind and to Indra, generous friend of all and performer of yajna.

एवदत्त पतिं मा॒ राच॑माना॒ अन॑द्यः श्रव॒ एषा॒ दधा॑नाः ।  
सू॒च या॑ मरुतश्च॒न्दव॑णा॒ अच्छा॑न्त म॒ छुद॑याथा च  
नू॒नम ॥ १२ ॥

12. *Evedete prati mā rocamānā anedyah śrava eṣo dadhānāḥ. Saṁcakṣyā marutaścandravarṇā acchānta me chadayāthā ca nūnam.*

Thus may these friends, leaders and you, O Maruts, golden glorious all, loving and kind toward me, holding and commanding admirable foods, energies and noble desires, wealth, honour and holy songs, holding me in high esteem, happily disposed, overwhelm me with honour and joy.

का न्वत्र॑ मरुता॒ मामह॑ वः प॒ यात॑न॒ सखी॑रच्छा॒ सखा॑यः ।  
मन्मा॑नि चि॒त्रा अपि॑वा॒तर्य॑न्त॒ एषां॑ भू॒त नव॑दा म॒ ऋता॑-  
ना॑म ॥ १३ ॥

13. *Ko nvatra maruto māmahe vaḥ pra yātana sakhīracchā sakhāyaḥ. Manmāni citrā apivā-taryanta eṣāṁ bhūta navedā ma ṛtānām.*

O Maruts, pioneers of knowledge and science, who offers you tributes of praise and appreciation here now? Friends, go forward to those friends who love and honour you. Heroes of wonderful action, moving on to the completion of your programmes of knowledge,

be aware of my projects of truth and natural laws and waters of space to fight out want and suffering.

आ यद्दुवस्याद्दुवसु न कारुरस्माञ्चक्र मान्यस्य म्धा । आ  
षु वत्त मरुता विप्रमच्छमा ब्रह्माणि जरिता वा अचत ॥ १४ ॥

14. *Ā yad duvasyād duvase na kārur-asmāñcakre mānyasya medhā. O śu vartta maruto vipramacchemā brahmāṇi jaritā vo arcāt.*

Just as honour and celebration moves on from the honoured to the honourable in succession in the advancement of knowledge, so let the intelligence and expertise of the eminent scientist and technologist come to benefit us. O Maruts, leaders and pioneers of knowledge, turn in appreciation and recognition to the scholar expert, since the celebrant offers these hymns of praise, discovery and invention to you.

एष वः स्तामा मरुत इयं गीमान्दायस्य मान्यस्य काराः ।  
एषा यासीष्ट तन्व वयां विद्यामषं वृजनं जीरदानुम ॥ १५ ॥

15. *Eṣa vaḥ stoma maruta iyam gīrmandāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanam jīradānum.*

O Maruts, leaders, pioneers, heroes of speed and power of progress, this song of celebration is for you. It is the voice of the lyric of the honourable artist, scientist and technologist. Come with desire and commitment to advance the science and the scholar further. And let us too achieve food and energy, strength and power, and life-giving victories.

## Mandala 1/Sukta 166

*Maruts Devata, Agastya Maitravaruni Rshi*

त ऽ वाचाम रभसाय जन्मन पूर्व महित्वं वृषभस्य कृतव ।  
एधव यामन्मरुतस्तुविष्वणा युधव शकास्तविषाणि  
कतन ॥ १ ॥

1. *Tannu vocāma rabhasāya janmane pūrvaṁ mahitvaṁ vṛṣabhasya ketave. Aidheva yāman maruta-stuviṣvaṇo yudheva śakrāstaviṣāṇi kartana.*

O Maruts, roaring heroes of the strength and speed of the winds, for a full life of courage and enthusiasm and the distinction of leadership and overflowing generosity, we sing and celebrate your ancient and original heroism. Blazing like fire, advancing like warriors, do wondrous deeds of valour worthy of admiration.

नित्यं न सूनुं मधु बिभ्रत उप कीळन्ति कीळा विदथेषु  
घृष्वयः । न ण्ति रुदा अवसा नमस्विनं न मधन्ति स्वतवसा  
हविष्कृतम ॥ २ ॥

2. *Nityaṁ na sūnuṁ madhu bibhrata upa krīḷanti krīḷā vidatheṣu ghrṣvayaḥ. Nakṣanti rudrā avasā namasvinaṁ na mardhanti svatavaso haviṣkṛtam.*

They bear the honey sweets of life for all as parents bring honey to their darling child. Heroes of courage and valour but sportive as ripples of a stream, they play their part in the battles of life. Ferocious and terrible like jaws of retributive justice, yet dear as breath of life, they come to the man of reverence and humility with love and protection and, with all their innate strength and power, they never hurt the man dedicated

to yajna and charity.

यस्मा ऊमासा अमृता अरासत रायस्पाषं च हविषा ददाशुष ।  
उ न्त्त्यस्म मरुता हिता इव पुरू रजांसि पर्यसा मया-  
भुवः ॥ ३ ॥

3. *Yasmā ūmāso amṛtā arāsata rāyaspoṣaṁ ca haviṣā dadāśuṣe. Ukṣantyaśmai maruto hitā iva purū rajāṁsi payasā mayobhuvah.*

Just as imperishable protectors provide wealth and nourishment for the man who gives liberally in charity alongwith offerings of fragrant materials into the yajna fire, so do the Maruts, winds and other natural energies, kind and beneficent, like favourable helpers at the beck and call of a friend, overflow many regions of earth and skies with milk and water for the sake of the man of yajna.

आ य रजांसि तविषीभिरव्यत् प व एवासः स्वयतासा  
अधजन । भयन्त विश्वा भुवनानि ह्यम्या चित्रा वा यामः  
पर्यतास्वृष्टिषु ॥ ४ ॥

4. *Ā ye rajāṁsi taviṣībhiravyata pra va evāsaḥ svayatāso adhrajan. Bhayante viśvā bhuvanāni harmyā citro vo yāmaḥ prayatāsvṛṣṭiṣu.*

As you move on to reach the regions of your choice with your power and force and while your automotive and tempestuous rockets rush forth through the skies and spaces, then all the worlds and their towers shake with terror. Amazing is that mission of flight in the programmed and guided projects of yours.

यत्त्वषयामा नदयन्त पर्वतान्दिवा वा पृष्ठं नया अचुच्यवुः ।  
विश्वा वा अज्मन्भयत वनस्पती रथीयन्तीव प जिहीत  
आषधिः ॥ ५ ॥

5. *Yattveṣayāmā nadayanta parvatān divo vā  
pṛṣṭhaṁ naryā acucyavuh. Viśvo vo ajman bha-  
yate vanaspatī rathīyanṭīva pra jihīta oṣadhiḥ.*

When the man-made meteors of rockets blazing through sky and space roar through mountains of earth and clouds of dust and vapour, making them reverberate, and thus reach the top of heaven, then all the bio-world on your way shakes in fear and celestial herbs like soma shake off from the root like astronauts floating from their seat in the control chamber.

यूयं न उगा मरुतः सुचतुना रिष्टगामाः सुमतिं पिपतन ।  
यत्रा वा दिद्युददति किविदती रिणाति पश्वः सुधितव  
ब्रहणा ॥ ६ ॥

6. *Yūyam na ugrā marutaḥ sucetunā'riṣṭagrāmāḥ  
sumatiṁ pipartana. Yatrā vo didyud radati  
krivirdatī riṇāti paśvaḥ sudhiteva barhaṇā.*

Maruts, powers young, dynamic and passionately enthusiastic, bright blazing and well-harnessed is your power of energy, held and controlled like a tempered sword, cutting, lighting, digging and driving. With this electric energy and your noble intelligence, assure and augment our understanding and development without damaging the country-life.

प स्कम्भद'षणा अनवभराधसा लातृणासा विदथ'षु  
सुष्टुताः । अचन्त्यर्क म'दिरस्य पीतय विदुवीरस्य पथमानि  
पांस्या ॥ ७ ॥

7. *Pra skambhadeṣṇā anavabhrarādhaso' lāṭṛṇāso vidatheṣu suṣṭutāḥ. Arcantyarkaṁ madirasya pītaye vidurvīrasya prathamāni pauṁsyā.*

Givers of settlement and sustenance, sure and secure of their wealth and power of accomplishment, victorious over their opponents, highly applauded in the yajnic battles of life, honour and invite the brilliant and the wise for a drink of inspiring soma. They know, achieve and command the first, essential heroic powers of the brave and virtuous.

शतभुजिभिस्तम्भिहुतरघात्पूभी रं ता मरुता यमावत ।  
जनं यमुगास्तवसा विरष्णिनः पाथना शंसात्तनयस्य  
पुष्टिषु ॥ ८ ॥

8. *Śatabhujibhistamabhihruteraghāt pūrbhī rakṣatā maruto yamāvata. Janam yamuḡrāsta-vaso virapśiṇaḥ pāthanā saṁśāt tanayasya puṣṭiṣu.*

O Maruts, young leaders and heroes, bright, powerful and generous, whoever you promote and protect in city life with a hundred ways of comfort and security, protect him from crime and damage, and in matters of the promotion and advancement of his children, save the man from sin and scandal.

विश्वानि भुदा मरुता रथेषु वा मिथस्पृध्यव तवि-  
षाण्याहिता । असृष्वा वः पपथेषु खादया । वश्चका  
समया वि वावृत ॥ ९ ॥

9. *Viśvāni bhadrā maruto ratheṣu vo mithaspr̥dhyeva taviṣāṇyāhitā. Aṁseṣvā vaḥ prapatheṣu khādayo'kṣo vaścakrā samayā vi vāvṛte.*

O Maruts, heroic warriors like the winds, in your



chariots are collected materials for universal good of the people, and on your shoulders and in the chariots are blazing weapons in position competing, as if, in effectiveness. In your paths are provided materials for food and advancement, and the axles and wheels of the chariots are well aligned and balanced for fast and rhythmic movement.

भूरीणि भद्रा नयषु बाहुषु व तःसु रुक्मा रभसासा अञ्जयः ।  
अंसुष्वताः पविषु उरा अधि वया न प तान व्यनु श्रिया  
धिर ॥ १० ॥

10. *Bhūrīṇi bhadrā naryeṣu bāhuṣu vakṣaḥsu rukmā rabhasāso añjayaḥ. Amseṣvetāḥ pavīṣu kṣurā adhi vayo na pakṣān vyanu śriyo dhire.*

In the arms of these heroes of the people there is abundant power for general good. On their chest are ornamented armours of strong and variegated design. On their shoulders are bows and arrows of lightning speed. On their thunderbolt is the sharpness of the razor's edge. And they wear the dignity and grace of the wings of celestial birds.

महान्ता मह्ना विभ्वाः विभूतया दूरदृशा य दिव्याइव स्तृभिः ।  
मन्दाः सुजिह्वाः स्वरितार आसभिः संमिश्ला इन्द मरुतः  
परिष्टुभः ॥ ११ ॥

11. *Mahānto mahnā vibhvo vibhūtaya dūredr̥śo ye divyā iva str̥bhiḥ. Mandrāḥ sujihvāḥ svaritāra āsabhiḥ saṁmiślā indre marutaḥ pariṣṭubhaḥ.*

Great are the Maruts with their own innate greatness, powerful, magnanimous, far-sighted, refulgent with brilliant stars which light the world,

joyous and loved of all, sweet of tongue, true of the word of mouth, and they are sustainers of all in company with Indra, universal energy and power.

तद्धः सुजाता मरुता महित्वनं दीर्घं वा दात्रमदितरिव व्रतम ।  
इन्द्रश्चन त्यजसा वि हुणाति तज्जनाय यस्म सुकृत  
अराध्वम ॥ १२ ॥

12. *Tad vaḥ sujātā maruto mahitvanam dīrgham vo dātram-aditeriva vratam. Indraścana tyajasā vi hruṇāti tajjanāya yasmai sukrte arādhvam.*

O Maruts, high-born and arisen you are, great is your glory, abundant is your generosity, and deep and inviolable is your discipline of vows as that of imperishable Aditi. Whatever you grant and bestow on the man of noble action, even Indra commanding the thunderbolt does not touch.

तद्धां जामित्वं मरुतः परं युगे पुरू यच्छंसममृतासु आवत ।  
अया धिया मनव श्रुष्टिमाव्या साकं नरा दंसनरा  
चिकित्तिर ॥ १३ ॥

13. *Tad vo jāmitvam marutaḥ pare yuge purū yacchamsamamṛtāsa āvata. Ayā dhiyā manave śruṣṭimāvyā sākam nara daṁsanairā cikitrire.*

O Maruts, immortal souls, that brotherhood of yours, that joy and suffering of yours in the last age, that high honour and reputation you earned and preserved, the same honour and reputation, protect and preserve with this intelligence and understanding of yours for humanity and further extend and preserve with your noble actions in company with men and leaders.

यन् दीर्घं मरुतः शूशवाम युष्मार्कन् परीणसा तुरासः । आ  
यत्ततन्वृजन् जनांस एभियज्ञभिस्तद्भीष्टिमश्याम ॥ १४ ॥

14. *Yena dīrghaṁ marutaḥ śūśavāma yuṣmākena parīṇasā turāsaḥ. Ā yat tatanan vṛjane janāsa ebhir-yajñebhis-tadabhiṣṭim-aśyām .*

O Maruts, heroes of instant action and achievement, that abundance, expertise and heroism of yours by virtue of which we achieve great things of lasting significance, by which people expand in knowledge and win victories in their battles of life, that very cherished abundance, expertise and power of action, I pray, I too may achieve by these yajnic performances.

एष वः स्तामा मरुत इयं गीमान्दायस्य मान्यस्य काराः ।  
एषा यासीष्ट तन्व वयां विद्यामषं वृजनं जीरदानुम ॥ १५ ॥

15. *Eṣa vaḥ stoma maruta iyam gīrmandāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

O Maruts, heroes of instant action, universal knowledge and abundant generosity, this is the song of celebration in honour of your action and achievement. This is the spontaneous voice of the happy and honoured poet artist. May it reach you for the manifestation of your form and image in existence for our benefit so that we may acquire food and energy for our body, mind and spirit, clear our paths of advancement and achieve abundance in life for a vibrant living.

**Mandala 1/Sukta 167***Indra-Maruts Devata, Agastya Maitravaruni Rshi*

सहस्रं त इन्द्रातया नः सहस्रमिषा हरिवा गूततमाः ।

सहस्रं राया मादयध्य सहस्रिण उप ना यन्तु वाजाः ॥ १ ॥

1. *Sahasraṁ ta indrotayo naḥ sahasramiṣo harivo gūrtatamāḥ. Sahasraṁ rāyo mādayadhyai sahasriṇa upa no yantu vājāḥ.*

Lord of power and sustenance, Indra, thousands are your protections and ways of protection for us. Lord of sunbeams, thousand-fold are the foods and energies of the most admirable order. Thousands are your gifts of wealth for us to enjoy life. And thousands may be, we pray, the forms of knowledge, valour and victory for us.

आ ना वाभिमरुता यान्त्वच्छा ज्येष्ठभिवा बृहद्विः  
सुमायाः । अध यदेषां नियुतः परमाः समुद्रस्य चिद्धनयन्त  
पार ॥ २ ॥

2. *Ā no'vobhirmaruto yāntvacchā jyeṣṭhebhivā bṛhad divaiḥ sumāyāḥ. Adha yadeṣāṁ niyutaḥ paramāḥ samudrasya cid dhanayanta pāre.*

May the Maruts, heroes of the winds, powers of vision and wonder as they are, come well to us with their modes of protection and senior-most scholars of brilliance, and then may follow those of their most efficient modes of transport which can cross the seas and skies for the acquisition of wealth.

मिम्य ऽ यषु सुधिता घृताची हिरण्यनिणिगुपरा न ऋष्टिः ।  
गुहा चरन्ती मनुषा न याषा सभावती विद्वथ्यव सं  
वाक ॥ ३ ॥

3. *Mimyakṣa yeṣu sudhitā ghṛtācī hiranyanirṇiguparā na ṛstih. Guhā carantī manuṣo na yoṣā sabhāvati vidathyeva samvāk.*

Seeker of knowledge, go and mix with those scholars and visionaries among whom exists that noble and comprehensive language which is fit for scientific yajnas of versatile purpose, which is fit for use in councils of governance, which is peacefully held like the dewy night by the sky, which is held like a golden sword by the warrior, which is held like lightning by the cloud, and which, like the youthful maiden of the human lover, moves in covert allays in search of the lover. (Such is living speech.)

परा शुभा अयासा यव्या साधारण्यव मरुता मिमि ऽः ।

न रादसी अप नुदन्त घारा जुषन्त वृधं सुख्याय द्वाः ॥ ४ ॥

4. *Parā śubhrā ayāso yavyā sādharanyeva maruto mimikṣuḥ. Na rodasī apa nudanta ghorā juṣanta vṛdham sakhyāya devāh.*

Distant but brilliant and powerful, moving at moderate speed, the Maruts shower the earth and sky with rain, but even when they are violent, roaring with lightning, they are not repulsive, they are only impulsive, not repelling the sky and the earth away but impelling them with new life and energy, because the divines love to mix and join in a spirit of commonalty for the sake of friendship and love the growth and expansion of all in power and potential.

जाषद्यदीमसुया सचध्य विषितस्तुका रादसी नृमणाः ।

आ सूयव विधृता रथं गात्वषपतीका नभसा नत्या ॥ ५ ॥

5. *Joṣad yaḍīmasuryā sacadhyai viṣitastukā rodasī nṛmanāḥ. Ā sūryeva vidhato ratham gāt tveṣa-pratīkā nabhaso netyā.*

If the earth, source of pranic vitality and loving mother of mankind, were to serve the Maruts for the sake of waters, then she, with flowing hair like the lights of evening dawn, shining brilliant as child of the sun, would ride the chariot of the Lord Ordainer and sustainer, i.e., the sun, and rise as if going to sky heights of progress and abundance.

आस्थापयन्त युवतिं युवानः शुभ निमिश्लं विदथेषु प्जाम ।  
अका यद्वा मरुता हविष्मान्गार्यद्वाथं सुतसामा दुव-  
स्यन् ॥ ६ ॥

6. *Āsthāpayanta yuvatim yuvānaḥ śubhe nimiślām vidatheṣu pajrām. Arko yad vo maruto haviṣmān gāyad gātham sutasomo duvasyan.*

When the worshipper, rich in yajnic offerings, having distilled the soma, sings songs of praise zealously in honour of you, then, O Maruts, youthful powers of nature's brilliance and force, you give him in marriage a young maiden, smart and dynamic, dedicated to yajnas, and a harbinger of happiness and bliss in life.

प तं विवक्मि वक्म्या य एषां मरुतां महिमा सत्या अस्ति ।  
सचा यदीं वृषमणा अहंयुः स्थिरा चिज्जनीवहत  
सुभागाः ॥ ७ ॥

7. *Pra taṁ vivakmi vakmyo ya eṣām marutām mahimā satyo asti. Sacā yaḍīm vṛṣamaṇā ahaṁyuh sthirā cijjanīrvahate subhāgāḥ.*

That greatness and glory of the Maruts which is

worthy of celebration, I celebrate. It is real and true, since he that is virile and proud of himself, Indra, in unison with this firm earth, sustains the many happy mothers and children of the world.

पान्ति मित्रावरुणाववद्याच्चयत इमयुमा अपशस्तान । उत  
च्यवन्त अच्युता ध्रुवाणि वावृध ई<sup>१</sup> मरुता दातिवारः ॥ ८ ॥

8. *Pānti mitrāvaruṇāvavadyāccayata īmaryamo apraśastān. Uta cyavante acyutā dhruvāṇi vāvṛdha īm maruto dātivārah.*

Mitra and Varuna protect from sin and shame. Surely Aryama, lord of justice, raises the despicable. They shake off even the firm and fixed enemies of life. O Maruts, the gift of your generosity ever grows and grows.

नही नु वा मरुता अन्त्यस्म आरात्ताच्चिच्छवसा  
अन्तमापुः । त धृष्णुना शवसा शूशुवासा णा न द्वषा  
धृषता परि ष्टुः ॥ ९ ॥

9. *Nahī nu vo maruto antyasme ārāttaccicchavaso antamāpuḥ. Te dhṛṣṇunā śavasā śūśuvāṁso'rṇo na dveṣo dhṛṣatā pari ṣṭhuḥ.*

O Maruts, neither from near nor from afar do they find the end of your power and force. Intrepidable and rising with inviolable strength and courage, they, i.e., the Maruts keep the enemies down and, vast as the ocean, they stay and abide far higher than jealousy and calumny of small minds.

वयमद्यन्दस्य पष्ठा वयं श्वा वाचमहि समय । वयं पुरा महि  
च ना अनु द्युन्त । ऋभु ण नरामनु घ्यात ॥ १० ॥

10. *Vayamadyendrasya preṣṭhā vayam̐ śvo vocemahi samarye. Vayam̐ purā mahi ca no anu dyūn tanna ṛbhukṣā narāmanu ṣyāt.*

We are the dearest children of Indra to-day. Let us be able to say the same thing tomorrow in the battles of life. And for the sake of this love and grace of Indra, let us first maintain our own greatness of character and performance day by day, and then, we pray, may Indra be kind and favourable day by day among men. Lord of thunderbolt He is.

एष वः स्तामा मरुत इयं गीमान्दायस्य मान्यस्य काराः ।  
एषा यासीष्ट तन्व वयां विद्यामृषं वृजनं जीरदानुम ॥ ११ ॥

11. *Eṣa vaḥ stoma maruta iyam̐ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayam̐ vidyā-meṣam̐ vṛjanam̐ jīradānum.*

O Maruts, this is your song of celebration, this is the voice of the happy and honoured poet artist. May it reach you for the manifestation of your image and action for us. And may we, we pray, achieve food and energy, advancement in action and the joy of life.

## Mandala 1/Sukta 168

*Maruts Devata, Agastya Maitravaruni Rshi*

यज्ञायज्ञा वः समना तुतुवणिधियंधियं वा दव्या उ दधिध्व ।  
आ वा वाचः सुविताय रादस्यामह ववृत्यामवस  
सुवृक्तिभिः ॥ १ ॥

1. *Yajñāyajñā vaḥ samanā tuturvaṇir-dhiyam̐-dhiyam̐ vo devayā u dadhidhve. Ā vo'rvācaḥ suvitāya rodasyormahe vavṛtyā mavase suvṛktibhiḥ.*



O Maruts, powers of enlightenment, generous action and well-being of the world, in every act of yajna one after another, let your will and performance be equal, fast and victorious. In every act of thought, reflection and planning, let your intelligence, understanding and imagination, and even your calculation be divinely holy. For the well-being of the earth and heaven, and for the sake of great and inviolable protection of life and life's joy, with yajnic oblations and songs of praise and thankfulness, we pray, turn your attention this way for our good and well-being by straight and simple speed of motion.

व॒वासा॑ न॒ य स्व॒जाः स्व॒तव॑स॒ इषं॑ स्व॒रभि॑जाय॒न्त॒ धू॒तयः॑ ।  
स॒ह॒स्त्रिया॑सा॒ अ॒पां॑ नाम॒य आ॒सा गा॒वा व॒न्द्या॑सा॒ ना॒ र्णः॑ ॥ २ ॥

2. *Vavrāso na ye svajāḥ svatavasa iṣaṁ svarabhi-jāyanta dhūtayaḥ. Sahasriyāso apāṁ normaya āsā gāvo vandyāso nokṣaṇaḥ.*

Come this way, Maruts! Powers ever on the move for protection and progress of us all, self-creative, self-strong, movers and shakers like a thousand waves of the rolling seas, they are born to provide nourishment, energy, light and happiness for others. Worthy of honour and reverence they are like generous cows who provide motherly milk for sustenance and growth, and like the sacrificing bullocks who carry the burdens of humanity. Admirable, worthy of thanks and praise with honest word of the mouth they are.

सामा॑सा॒ न॒ य सु॒तास्तृ॑सां॒शवा॑ ह॒त्सु पी॒तासा॑ दु॒वसा॑ नास॒त ।  
एषा॑मंस॒षु र॒म्भिणी॑व॒ रार॑भ॒ हस्त॑षु॒ खा॒दिश्च॑ कृ॒तिश्च॑ सं॒ दध॑ ॥ ३ ॥

3. *Somāso na ye sutāstr̥ptāmśavo hr̥tsu pītāso duvaso nāsate. Aiṣāmaṁseṣu rambhiṅīva rārabhe hasteṣu khādiśca kṛtiśca sam dadhe.*

Maruts, vibrant powers of enlightenment, nourishment and protection, like soma, with off-shoots spreading around, distilled and drunk to the last drop of the essence assimilated into the heart, abide with us, loved, honoured and admired as our own. I depend on their shoulders for support as a housewife depends upon the support of the head of family. And in their hands, the Maruts hold action in one and wear the band of victory on the other.

अव स्वयुक्ता दिव आ वृथा ययुरमत्याः कश्या चादत्  
त्मना । अरणवस्तुविजाता अचुच्यवुद् हानिं चिन्मरुता  
भाजद्दृष्टयः ॥ ४ ॥

4. *Ava svayuktā diva ā vṛthā yayur-amartyāḥ kaśayā codata tmanā. Aṛṇavastuvijātā acucyavur-draḥhāni cinmaruto bhrājadṛṣṭayah.*

Self-inspired, self-motivated and self-driven, Maruts descend from the heights of heaven freely, spontaneously and selflessly. Immortal are you, mighty heroes, inspire and excite the will to live with your heart and soul and use the will as a goal and an invitation to life. Pure and unsullied, born of energy and impetuous in motion, wielding weapons of light and lightning, O Maruts, you stir and move even the fixed and immovable mountains.

का वा न्तमरुत ऋष्टिविद्युता रजति त्मना हन्वव जिह्वया ।  
धन्वच्युत इषां न यामनि पुरुषषा अहन्याइ नतशः ॥ ५ ॥

5. *Ko vo 'ntarmaruta ṛṣṭividyuto rejati tmanā hanveva jihvayā. Dhanvacyuta iṣām na yāmani purupraiṣā ahanyo naitaśaḥ.*

O Maruts, wielders of arms blazing as light and lightning, who or what in you shakes and shines in you by itself like flames or waves of sound? Inspirers of many, augmenters of food, energy and love of life, who starts you on your mission of life like the cloud melting in the sky or like a fast horse on its daily round?

क्व स्विद्स्य रजसा महस्परं क्वावरं मरुता यस्मि णय्य ।  
यच्छ्यावयथ विशुरव् संहितं व्यदिणा पतथ त्वष-  
मण्वम ॥ ६ ॥

6. *Kva svidasya rajaso mahasparam kvāvaram maruto yasminnāyaya. Yaccyāvayatha vithureva saṁhitam vyadriṇā patatha tveṣamarṇavam.*

O Maruts, what is the ultimate beyond this great region of the skies, and what is the ultimate this side wherein you move hither and shake the things concentrated here like precarious objects of no value, or fly down with the clouds to the shining seas?

सात्तिन वा मवती स्ववती त्वषा विपाका मरुतः  
पिपिष्वती । भद्रा वा रतिः पृणता न दि णा पृथुजयी  
असुयव् जञ्जती ॥ ७ ॥

7. *Sātirna vo 'mavati svarvati tveṣā vipākā marutaḥ pipiṣvati. Bhadrā vo rātiḥ pṛṇato na dakṣiṇā pṛthujrayī asuryeva jañjati.*

Like your acquisition and distribution is your generosity and benevolence, powerful, blissful, lustrous, maturing and fruitful, abundant, auspicious, as the gift

of a philanthropist yajamana, expansive and victorious like the breeze of life's energy.

पतिं ष्टाभन्ति सिन्धवः पविभ्या यदभियां वाचमुदीरयन्ति ।  
अव स्मयन्त विद्युतः पृथिव्यां यदी घृतं मरुतः पुष्णु-  
वन्ति ॥ ८ ॥

8. *Prati śtobhanti sindhavaḥ pavibhyo yadabhri-  
yām vācam-udīrayanti. Ava smayanta vidyutaḥ  
pṛthivyām yadī ghr̥tam marutaḥ pruṣṇu-  
vanti.*

When the Maruts ride their chariots, the wheels rumble with thunder of the clouds and oceans pant and roll in awe, and when they shower torrents or rain on the earth, flashes of lightning flaunt with pride and lights of joy.

असूत पृश्निमहत रणाय त्वेषमयासां मरुतामनीकम । त  
सप्सरासा जनयन्ताभवमादित्स्वधामिषिरां पयपश्यन ॥ ९ ॥

9. *Asūta pṛśnirmahate raṇāya tveṣamayāsām  
marutāmanīkam. Te sapsarāso'janayantābhva-  
mādit svadhāmiṣirām paryapaśyan.*

Mother Nature creates the blazing force of the tempestuous Maruts for the great battle of the elements in the process of evolution, and they, moving and working together with the waves of creative energy, fashion forms earlier not in existence and watch the achievements of their own powers all round in the midst of the variety of creative materials.

एष वः स्तामा मरुत इयं गीमान्दायस्य मान्यस्य काराः ।  
एषा यासीष्ट तन्व वयां विद्यामषं वृजनं जीरदानुम ॥ १० ॥

10. *Eṣa vaḥ stomo maruta iyam gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayām vidyāmeṣam vṛjanam jīradānum.*

This is the song of the Maruts in celebration of their work and power in the world of nature and humanity in evolution. This is the voice of the poet, happy and honoured artist, maker of beautiful forms. May this, with love and homage of the poet, reach the Maruts for their manifestation in form and image, and may we too achieve food and energy, vision and will to move on clear and simple paths of progress, and may we have the bliss of the breeze of freshness and light of life.

### Mandala 1/Sukta 169

*Indra Devata, Agastya Maitravaruni Rshi*

महश्चित्त्वमिन्द यत् एतान्महश्चिदसि त्यजसा वरूता ।  
स ना वधा मरुतां चिकित्वान्तसुम्ना वनुष्व तव हि पष्टा ॥ १ ॥

1. *Mahaścit tvamindra yat etān mahaścidasi tyajaso varūtā. Sa no vedho marutām cikityān tsumnā vanuṣva tava hi preṣṭhā.*

Indra, lord of knowledge and power, destroyer of suffering, you are great and glorious indeed, since you accept and honour and protect these great saints and scholars for the reason of their selflessness and dedication. As such, you yourself a scholar among dynamic scholars and knowing what is dearest to you and the Maruts, fastest leaders of society, pray give us the peace and comfort of perfect well-being.

अयुजन्त इन्द विश्वकृष्टीविदानासां निष्पिधा मत्यत्रा ।  
मरुतां पृत्सुतिहासमाना स्वमी हस्य पधनस्य साता ॥ २ ॥

2. *Ayujranta indra viśvakṛṣṭīr vidānāso niṣṣidho martyatrā. Marutām pṛtsutirhāsamānā svarmī-ḷhasya pradhanasya sātāu.*

Indra, lord of honour and glory, that dedicated force of yours consisting of the Maruts, intelligent, creative and war-like leaders among ordinary mortals, smiling, happy and joyful, may, we pray, join and engage entire humanity in the battle of creative production of wealth and well-being for the lord creator of paradisaal bliss on earth.

अम्यक्सा त इन्द्र ऋष्टिरस्म सन्म्यभ्वं मरुता जुनन्ति ।  
अग्निश्चिद्धिष्मात्स शुशुक्वानापा न द्वीपं दधति  
पयांसि ॥ ३ ॥

3. *Amyak sā ta indra ṛṣṭirasme sanemyabhvaṁ maruto junanti. Agniściddhi ṣmātase śusukvā-nāpo na dvīpaṁ dadhati prayāṁsi.*

May the fruits of that loving and generous creativity of yours, by which the Maruts create perfect joyous gifts of life from pre-existing causes, which gifts, like the blazing fire in the wood and waters in the open-ended flowing rivers and space, abide in nature, and which gifts, then, the living beings enjoy as the dearest gifts of life (by virtue of the creative dynamics of the Maruts).

त्वं तू न इन्द्र तं रयिं दा आजिष्ठया दणिणयव रतिम ।  
स्तुतश्च यास्त चकनन्त वायाः स्तनं न मध्वः पीपयन्त  
वाजः ॥ ४ ॥

4. *Tvaṁ tū na indra taṁ rayiṁ dā ojiṣṭhayā dakṣiṇayeva rātim. Stutaśca yāste cakananta vāyoḥ stanam na madhvaḥ pīpayanta vājaiḥ.*

Indra, glorious lord of wealth, give us that wealth of life as a gift with the highest generosity of heart and magnanimity of mind which is honoured by the beneficiaries, that wealth and generosity of yours and the Maruts' which all people love, and which, like the honey sweet milk of the mother's breast, nourishes the child with food, energy and intelligence.

त्व राय इन्द्र ताशतमाः पणतारः कस्य चिदृतायाः ।

त षु णा मरुता मृळ्यन्तु य स्मा पुरा गातूयन्तीव द्वाः ॥ ५ ॥

5. *Tve rāya indra tośatamāḥ praṇetārah kasya cidrtāyoh. Te ṣu ṇo maruto mṛḷayantu ye smā purā gātūyanṭīva devāḥ.*

Indra, in you and with you abide wealths and virtues of the world which are most satisfying saviours and redeemers, which help any lover of truth, piety and yajna keen to cross the oceans of existence to liberation. May the Maruts give us that peace and wealth. May the ancient and eternal nobilities eager to rise to divinity guide and bless us.

पति प याहीन्द्र मी हुषा नृन्महः पाथिव सदन यतस्व ।

अध यदेषां पृथुबुध्नास एतास्तीथ नायः पांस्यानि  
तस्थुः ॥ ६ ॥

6. *Prati pra yāhīndra mīlhuṣo nṛṇ mahah pārthive sadane yatasva. Adha yadeṣām pṛthubudhnāsa etāstīrthe nāryaḥ paunṣyāni tasthuḥ.*

Indra, lord of power, knowledge and action, go forward to the great, virile and generous people, fast, intelligent and vibrant as the winds, and try experiments on the floor of this great earth. And then, just as the

powers and transports of the master stand ready at his service, so would the mighty and spacious flying machines like horses would stand ready for the heroes of the skies.

पतिं घ्राणा॑म॒ताना॑म॒यासां॑ म॒रुतां॑ शृ॒ण्व आ॒य॒तामु॑प॒ब्धिः ।  
य म॒र्त्यै॑ पृ॒तना॒यन्त॑मू॒र्म॒ऋणा॑वान॒न् न प॒तय॑न्त॒ सगः॑ ॥ ७ ॥

7. *Prati ghorāṇām-etānām-ayāsāṁ marutām śṛṇva āyatām-upabdiḥ. Ye martyaṁ pṛtanāyan-tamū-mairṛṇāvānaṁ na patayanta sargaiḥ.*

I hear the echoes of the roar of awful and impetuous Maruts reaching their target and returning—Maruts which, with the creation and release of fresh energy and modes of protection, exhort and accelerate the speed of humanity on way to progress like an army advancing to victory.

त्वं मान॑भ्य इ॒न्द्र वि॒श्वज॑न्या॒ रदा॑ म॒रुद्भिः॑ शु॒रुधा॑ गाअ॒गाः ।  
स्तवान॑भिः॒ स्तव॑स॒ देव॑ द॒ववि॒द्याम॑षं वृ॒ज्जनं॑ जी॒रदानु॑म ॥ ८ ॥

8. *Tvaṁ mānebhya indra viśvajanyā radā marudbhiḥ śurudho goagrāḥ. Stavānebhiḥ stavase deva devairvidyāmeṣaṁ vṛjjanam jīradānum.*

Indra, lord of light and power, adored by admirers of brilliance and generosity, for the sake of honour and prestige and in honour of the venerables, split and know the sun-light headed powers of nature such as waters and herbs with the help of the Maruts, catalytic, analytical and universally creative energy waves of nature, and let us know and acquire wealth of food, energy, onward progress and the breath and freshness of life.



## Mandala 1/Sukta 170

*Indra Devata, Agastya Maitravaruni Rshi*

न नूनमस्ति ना श्वः कस्तद्दद यदद्भुतम् ।  
अन्यस्य चित्तमभि संचरण्यमुताधीतं वि नश्यति ॥ १ ॥

1. *Na nūnamasti no śvaḥ kastad veda yadadbhu-tam.  
Anyasya cittamabhi saṁcareṇyam-utādhītaṁ vi  
naśyati.*

Nothing that is present is permanent, nor what shall be is constant. Who knows what, in truth, is mysterious: serial yet constant, and constant yet elusive? It is someone else's mind and consciousness you should be with, otherwise what you know or think you know, that too would fade into the unknown.

किं न इन्द्र जिघांससि भारतरा मरुतस्तव ।  
तभिः कल्पस्व साधुया मा नः समरण वधीः ॥ २ ॥

2. *Kim na indra jighāṁsasi bhrātaro marutastava.  
Tebhiḥ kalpasva sādhuḥyā mā naḥ samaraṇe  
vadhīḥ.*

Indra, lord of earth and ocean, master of the skies, why do you wish to forsake us? The Maruts are your brethren, they are heroes of earth and ocean and the skies. With them, plan and act with noble intentions. Do not destroy us in the battle of life.

किं ना भातरगस्त्य सखा स तित् मन्वस ।  
विद्वा हित्त यथा मना स्मभ्यमि । दित्ससि ॥ ३ ॥

3. *Kim no bhrātaragastya sakhā sannati manyase.  
Vidmā hi te yathā mano'smabhyaminna ditsasi.*

Brother Agastya, pioneer of vision, insight and foresight, you are our friend. Being a friend, why do you disdain us? Don't you want to give us the secret of knowing your mind as it is?

अरं कृण्वन्तु वदिं समग्निमिन्धतां पुरः ।

तत्रामृतस्य चतनं यज्ञं तं तनवावह ॥ ४ ॥

4. *Araṁ kṛṇvantu vediṁ samagnim-indhatāṁ purāḥ.  
Tatrāmṛtasya cetanaṁ yajñam te tanavāvahai.*

Indra, let the priests prepare and decorate the vedi and light the holy fire as before. And there in the vedi you and we all, teachers and disciples, would conduct and expand your yajna of the immortal spirit, knowledge and divine consciousness.

त्वमीशिष वसुपत वसूनां त्वं मित्राणां मित्रपत धष्टः ।

इन्द्र त्वं मरुद्भिः सं वदस्वाध पाशान ऋतुथा हवींषि ॥ ५ ॥

5. *Tvamīśiṣe vasupate vasūnām tvaṁ mitrāṇām  
mitrapate dheṣṭhaḥ. Indra tvaṁ marudbhiḥ saṁ  
vadasvādha prāsāna ṛtuthā havīṁṣi.*

Indra, spirit of the universe, master of the worlds, lord protector of the sustainers of life, highest wielder of the wealth of the world, you rule, govern and ordain the honour and grandeur of existence. Lord protector of friends and friends of life, you rule, govern and ordain all the powers and energies that protect, preserve and promote the evolution and onward march of life and humanity. Lord of knowledge and power, speak to the Maruts, dynamic powers of nature and humanity, accept our offers of oblations, consume them in the yajna fire, and create the life-giving vapours of

energy and showers of rain according to the seasons.

### Mandala 1/Sukta 171

*Maruts Devata, Agastya Maitravaruni Rshi*

पति व एना नमसाहममि सूक्तन भि । सुमतिं तुराणाम ।  
रराणता मरुता वद्याभिनि हळा धत्त वि मुचध्वम-  
श्वान ॥ १ ॥

1. *Prati va enā namasāhamemi sūktena bhikṣe sumatiṁ turāṇām. Rarāṇatā maruto vedyābhirni heḷo dhatta vi mucadhvam-aśvān.*

O Maruts, dynamic powers of nature and humanity, bearers of light, knowledge and power, with this homage and song of celebration and reverence, I come to you and pray for my share of noble thoughts and intelligence from the excellent priests and preceptors. O dynamic scholars of power and force, and of the light of life, keep you anger and passion aside and, exulting in the onward march of humanity, release the powers of progress by the freedom and initiative that comes with knowledge and conscious values of life and love.

एष वः स्तामा मरुता नमस्वान्हुदा तष्टा मनसा धायि दवाः ।  
उपमा यात मनसा जुषाणा यूयं हि ष्टा नमस इद  
वृधासः ॥ २ ॥

2. *Eṣa vaḥ stoma maruto namasvān hr̥dā taṣṭo manasā dhāyi devāḥ. Upemā yāta manasā juṣāṇā yūyaṁ hi ṣṭhā namasa id vrdhāsah.*

O Maruts, vibrations of the divine in nature and humanity, this song of celebration and reverence is risen

from the heart and crafted with love and beauty. O visionaries of divinity, take it with the same equal love with which it is offered. Take to the spirit of it with your heart and mind, come close bearing your gifts of life and energy, advance us onward, and stay with us, because you are the veterans of eminence and progress for the love of living with gifts of divinity.

स्तुतासां ना मरुता मृळयन्तूत स्तुता मघवा शंभविष्ठः । ऊर्ध्वा  
नः सन्तु काम्या वनान्यहानि विश्वा मरुता जिगीषा ॥ ३ ॥

3. *Stutāso no maruto mṛḷayantūta stuto maghavā śambhaviṣṭhaḥ. Ūrdhvā naḥ santu komyā vanānyahāni viśvā maruto jigīṣā.*

O Maruts, veteran visionaries of life and divinity, powers of knowledge for advancement, admired and honoured as you are, pray give us peace and well-being. Indra, lord of honour and glory, listen to our prayer and worship, and bless us with peace and prosperity. Maruts, heroes of tempestuous speed and energy, let all our future days be distinguished by high ambition, cherished goals and love of victory.

अस्माद्दहं तविषादीषमाण इन्द्राद्भिया मरुता रजमानः ।  
युष्मभ्यं हव्या निशितान्यासन्तान्यार चकृमा मृळता  
नः ॥ ४ ॥

4. *Asmādahaṃ taviṣādīṣamāṇa indrād bhiyā maruto rejamānaḥ. Yuṣmabhyaṃ havyā niśitānyāsan tānyāre cakṛmā mṛḷatā naḥ.*

O Maruts, heroes of energy, power and speed, shining with strength and power and, at the same time, conscious and moved by the awe of this blazing lord

Indra and his law, I say, these holy materials of yajna are dedicated to you, these weapons and armaments are tempered and sharpened for you. We offer these right here. Accept these, we pray, and make us happy and comfortable with peace and well-being.

यन् मानासश्चितयन्त उस्त्रा व्युष्टिषु शवसा शश्वतीनाम ।  
स ना मरुद्भिरवृषभ श्रवा धा उग उगभिः स्थविरः  
सहादाः ॥ ५ ॥

5. *Yena mānāsaścītayanta usrā vyuṣṭiṣu śavasā śaśvatīnām. Sa no marudbhirvṛṣabha śravo dhā ugra ugrebhiḥ sthaviraḥ sahodāḥ.*

By the strength and courage by which the veterans of knowledge and enlightenment instruct and educate the ancient and constant citizens of the ancient and constant republics in their ancestral habitations, by the same strength and courage, O Indra, ruler of the land, generous and valorous, bright and blazing, old and venerable, giver of strength and constancy, give us food, energy, power, and honour with the help of the Maruts, mighty and formidable leaders and warriors of the land.

त्वं पाहीन्द्र सहीयसा नृन्भवा मरुद्भिरवयातहळाः ।  
सुपकतभिः सासहिदधाना विद्यामृषं वृजनं जीरदानुम ॥ ६ ॥

6. *Tvaṃ pāhīndra sahīyaso nṛṇ bhavā marudbhir-avayātaheḷāḥ. Supraketebhiḥ sāsahirdadhāno vidyāmeṣaṃ vṛjanam jīradānum.*

Indra, lord of power, honour and glory, ruler of the world, patient, constant and victorious, protect and promote the men of strength, courage and endurance.

With the help of the Maruts, lustrous guardians and watchful protectors of the people, be free from anger and disdain of impatience and despair. Wielder of power and presiding power of the social order as you are, let us have knowledge and enlightenment, strength and courage of will and morals, and the light and vision of the spirit of life and joy.

### Mandala 1/Sukta 172

*Maruts Devata, Agastya Maitravaruni Rshi*

चित्रा वा स्तु यामश्चित्र ऊती सुदानवः ।  
मरुता अहिभानवः ॥ १ ॥

1. *Citro vo'stu yāmaścitra ūtī sudānavaḥ.*  
*Maruto ahibhānavaḥ.*

O Maruts, lights of the dark, breakers of the clouds, showers of soothing charities, may your progress be fast and wonderful, may your protections and promotions of society be wondrous, full of blessings.

आर सा वः सुदानवा मरुत ऋञ्जती शरुः ।  
आर अश्मा यमस्यथ ॥ २ ॥

2. *Āre sā vaḥ sudānavo maruta ṛñjatī śaruḥ.*  
*Āre aśmā yamasyatha.*

O Maruts, courageous brothers of charity, givers of bliss and protection like winds and lightning, may that missile of yours, which you throw like thunderbolt upon the destroyers, and the deadly double edged sword you wield against the powers of darkness, be far away from us for our protection against evil.

तृणस्कुन्दस्य नु विशः परि वृङ्क्षु सुदानवः ।

ऊर्ध्वा ऽः कत जीवस ॥ ३ ॥

3. *Trṇaskandasya nu viśaḥ pari vṛṅkṣu sudānavah.*  
*Ūrdhvā ḥ karta jīvase.*

Maruts, generous powers of charity and valour, spare the and protect men of straw, take to the rural settlements and raise us all to the heights of life.

### Mandala 1/Sukta 173

*Indra Devata, Agastya Maitravaruni Rshi*

गायत्सामं नभन्यं यथा वरचाम तद्वावृधानं स्ववत । गावा  
धनवा बहिष्यदब्धा आ यत्सद्भानं दिव्यं विवासान ॥ १ ॥

1. *Gāyat sāmā nabhanyaṁ yathā verarcāma tad*  
*vāvṛdhānaṁ svarvat. Gāvo dhenavo barhiṣya-*  
*dabdhā ā yat sadmānaṁ divyaṁ vivāsān.*

Let the holy man sing spontaneous songs of joyous Sama like the song of the bird soaring to the clouds, and we shall join that resounding melody of music overflowing with divine ecstasy, when the rays of the dawn, generous like venerable holy cows, sacred and inviolable, fill the vault of the sky and celebrate the heavenly sun rising in splendour over the world and the generous cows stir around the stalls and sit on the holy grass around the yajnic area doing homage to Indra.

अचद वृषा वृषभिः स्वदुहव्यमृगा नाश्ना अति यज्जुगुयात ।  
प मन्द्युमनां गूर्ता हाता भरत मया मिथुना यजत्रः ॥ २ ॥

2. *Arcad vṛṣā vṛṣabhiḥ sveduhavyairmṛgo nāśno ati*  
*yajjuguryāt. Pra mandayurmanāṁ gūrta hotā*  
*bharate maryo muthunā yajatraḥ.*

Let the brilliant man of yajna, virile and generous, trying to reach his aim like a bounding deer at the fastest speed, with virile and generous yajakas, offer rich, fragrant yajnic offerings, to Indra. Let the mortal man, happy at heart with his life partner dedicated to yajna and social service, offer hymns of praise and fragrant oblations to Indra, lord of life, honour and glory.

न उद्भाता परि सद्य मिता यन्भरद्भ्रमा शरदः पृथिव्याः ।  
कन्ददश्वा नयमाना रुवद्गारन्तदूता न रादसी चरद्वाक ॥ ३ ॥

3. *Nakṣaddhotā pari sadma mitā yan bharad garbhamā śaradaḥ pṛthivyāḥ. Krandadaśvo naya māno ruvad gaurantardūto na rodasī carad vāk.*

Let the yajakas, Indra, fire and power, divine energy, receiver and giver, receive the oblations and rise by the vedi constructed in definite design and measure, bearing the essences of the earth's produce the year round according to the seasons, and in return replenish the earth with fertility. Let the power arise and go over spaces roaring like a steed well guided, bellowing like a bull, and moving on the rounds like a messenger between heaven and earth, echoing the voice of divinity raised from the seats of yajna.

ता क्माषतरास्म प च्यात्नानि दव्यन्ता भरन्त ।  
जुजाषदिन्दा दस्मवचा नासत्यव सुगम्या रथष्ठाः ॥ ४ ॥

4. *Tā karmāṣatarāsmāi pra cyautnāni devayanto bharante. Jujoṣadindro dasmavarca nāstyeva sugmyo ratheṣṭhāḥ.*

Those yajnic acts, cherished offerings, and mantras vibrating with energy, which the yajakas eager



to please and empower the divinities of nature and humanity offer into the fire for Indra, may Indra, blazing catalytic power of Divinity, happily accessible, riding the chariot of sun-beams, along vibrations of the winds and waves of energy, receive with love and desire and, like the Ashvins, sun and moon, recreate, augment and return as blessings of Divinity for humanity.

तमुं ष्टुहीन्द्रं या ह सत्वा यः शूरा मघवा या रथ्छाः ।

पतीचश्चिद्याधीयान्वृषणवान्ववृषुषश्चित्तमसा विहन्ता ॥ ५ ॥

5. *Tamu ṣṭuhīndraṃ yo ha satvā yaḥ śūro maghavā yo ratheṣṭhāḥ. Pratiścaścid yodhīyān vṛṣaṇvān vavavruṣaścit tamaso vihantā.*

Praise be to Indra, celebrate Him in gratefulness. He alone is wholly pure and true. He is mighty and omnipotent. His is the power and the glory. He rides the chariot of the universe as the sole master. Right in front, He is in and with everyone and everything, the great fighter, shower of life and joy, and He is the Light, dispeller of the darkness that hides the truth.

प यदित्था महिना नृभ्या अस्त्यरं रादसी क यज्ञे नास्म ।  
सं विव्य इन्द्रा वृजनं न भूमा भति स्वधावाँ आपशमिव  
द्याम ॥ ६ ॥

6. *Pra yaditthā mahinā nṛbhyo astyaram rodasī kakṣye nāsmāi. Saṃ vivya indro vṛjanam na bhūmā bharti svadhāvāṅ opaśamiva dyām.*

Indra who, thus with His omnipotence, is all in all self-sufficient for the sustenance of humanity, who keeps the heaven and earth and the middle regions in orbit but not for Himself, Indra who weaves the web

and wields the entire worlds of existence together, each as on its own path, and then the mighty lord of His own power and Prakṛti holds the high heavens up above as the pillar in the centre.

स॒मत्सु॑ त्वा शूर॑ स॒तामु॑रा॒णं प॑प॒थिन्त॑मं प॒रितं॑स॒यध्य॑ ।

स॒जा॒र्षस॒ इन्द्रं॑ म॒दं ग॒णीः सूरि॑रि॒च्छि॒द्य अ॑नु॒मद॑न्ति॒ वाजः॑ ॥ ७ ॥

7. *Samatsu tvā śura satāmurāṇaṁ prapathin- tamaṁ paritamsayadhyai. Sajośasa indraṁ made kṣoṇīḥ sūrīm cid ye anumadanti vājaiḥ.*

To decorate and honour you as a mighty hero, as a pioneer and leader in the battles of life, as the highest of the best, O sagely wise Indra, lord omnipotent and omniscient, the people of the world, friends, lovers, admirers and worshippers in excitement and ecstasy celebrate you and the worlds, and celebrate with you, with all their might and main and the homage of love and faith.

ए॒वा हि॑ त॒ शं स॑व॒ना स॑मु॒द्र आ॒पा य॑त्त॒ आ॒सु म॑द॒न्ति द॒वीः ।

वि॒श्वं त॒ अनु॑ जा॒ष्या॑ भू॒द ग : सूरि॑रि॒च्छि॒द्यदि॑ धि॒षा व॑षि॒ जनान॑ ॥ ८ ॥

8. *Evā hi te śaṁ savanā samudra āpo yat ta āsu madanti devīḥ. Viśvā te anu joṣyā bhūd gauḥ sūriṅścid yadi dhiṣā veṣi janān.*

O Indra, lord ruler of the world, all celebrations in your honour and all your celebrations of life and existence, thus, are for peace and well-being. Thus all waters in the oceans and all celestial waters in space and in these earths of the universe which celebrate you and rejoice in you are for peace and well-being. And

when you inspire sagely people with conscious favours and divine intelligence, then all voices of the world in unison with you celebrate you and the joy of existence.

असाम् यथा सुषखाय एन स्वभिष्टया नरां न शंसः ।  
 असद्यथा न इन्द्रा वन्दनष्टास्तुरा न कम नयमान  
 उक्था ॥ ९ ॥

9. *Asāma yathā suṣakhāya ena svabhiṣṭayo narāṁ na śaṁsaiḥ. Asad yathā na indro vandaneṣṭhāsturo na karma nayamāna ukthā.*

Lord of knowledge, divine action and human progress, guide us the way we may be blest with good friends and allies, with noble aims and intentions as with good wishes and approbations of the people around, and the way that Indra, happy with our praise and worship, be with us always, taking us forward in action like a carrier rocket in the holy field of science and technology.

विष्यधसा नरां न शंसरस्माकासदिन्द्रा वज्रहस्तः । मित्रायुवा  
 न पूपतिं सुशिष्टा मध्यायुव उप शि ण्ति यज्ञः ॥ १० ॥

10. *Viṣpardhaso narāṁ na śaṁsair-asmākāsad-indro vajrahastah. Mitrāyuvo na pūrpatim suśiṣṭauma-dhyāyuva upa śikṣanti yajñaih.*

As with the praise and prayers of people trying to excel and rise in life, so with our praise and prayers may Indra, lord of armaments and the thunderbolt, be with us as a friend and guide. Like men with desire for friends, and like people of experience at the middle of age who serve Indra, lord of the city, with yajnas and sit with him for the sake of auspicious learning, we too

serve the lord with yajnic offerings, meditate and pray for learning in the field of science and administration.

यज्ञा हि ष्मन्दं कश्चिदृन्धञ्जुहुराणश्चिन्मनसा परियन ।  
तीर्थ नाच्छा तातृषाणमाका दीघा न सिधमा कृणा-  
त्यध्वा ॥ ११ ॥

11. *Yajño hi śmendram kaścirdṛndhañjuhurāṇaścīnmanasā pariyan. Tīrthe nācchā tātrṣāṇamoko dīrgho na sidhramā kṛṇotyadhvā.*

Some yajna is good for success and glorifies Indra, social order of governance and the ruler. A tortuous path, though apparently yajnic and good, repels the seeker mentally and emotionally. A good home close by in a place of pilgrimage is good for the thirsty traveller, but a long and tortuous path is no use, it does no good toward success.

मा षू णं इन्द्रात्रं पृत्सु दवरस्ति हि ष्मां त शुष्मि त्रयाः ।  
महश्चिद्यस्य मी हुषा यव्या हविष्मता मरुता वन्दत  
गीः ॥ १२ ॥

12. *Mo śū ṇa indrātra pṛtsu devairasti hi śmā te śuṣminnavayāḥ. Mahāścid yasya mīhuṣo yavyā haviṣmato maruto vandate gīḥ.*

Indra, lord of power and prosperity, you are with the divinities of nature and nobilities of humanity, never with the ungenerous. Pray, do not forsake us in the battles of life. Lord of light and grandeur, this praise and prayer is for you surely, this voice of unifying love and faith which celebrates the great, generous, creative, philanthropic and dynamic powers of the divine and human world is for you.

एष स्ताम इन्द्र तुभ्यमस्म एतन गातुं हरिवा विदा नः । आ  
ना ववृत्याः सुविताय देव विद्यामषं वृजनं जीरदानुम ॥ १३ ॥

13. *Eṣa stoma indra tubhyamasme etena gātum harivo vido naḥ. Ā no vavrtyāḥ suvitāya deva vidyāmeṣaṁ vṛjanam jīradānum.*

Indra, lord of power and glory, thus our song of celebration and prayer is for you. Lord of lightning speed and force, by this song know, recognise and accept us and our ways of life and conduct. Lord of light, kind and generous, come and bless us constantly for our good and well-being so that we may be blest with food and energy, the right way of living and the inspiring spirit of life.

### Mandala 1/Sukta 174

*Indra Devata, Agastya Maitravaruni Rshi*

त्वं राजन्द्र य च द्वा र ॥ नृन्पाह्यसुर त्वमस्मान ।

त्वं सत्पतिमधवा न्स्तरुत्रस्त्वं सत्या वसवानः सहृदाः ॥ १ ॥

1. *Tvaṁ rājendra ye ca devā rakṣā nṛṇ pāhyasura tvamasmān. Tvaṁ satpatirmaghavā nastarutra-stvaṁ satyo vasavānaḥ sahodāḥ.*

Indra, lord of light, you are the ruler, lord of life and giver of energy. You and those powers and personalities that are generous and brilliant in nature and humanity protect us and the people. You are the protector of truth. You are the lord of wealth and glory of the world. You are our saviour, you are the truth of existence. You are the shelter and support of all that is. You are the strength and the giver of strength and constancy.

दना विश इन्द्र मृधवाचः सप्त यत्पुरः शम शारदीदत ।

ऋणारपा अनवद्याणा यून् वृत्रं पुरुकुत्साय रन्धीः ॥ २ ॥

2. *Dano viśa indra mṛdhravācaḥ sapta yat purah śarma śāradīrdart. Ṛṇorapo anavadyārṇā yūne vṛtram purukutsāya randhīh.*

You subdue and bring under rule the people who are violent in social discourse. You open the seven cities and the homes therein locked in winter snow. Lord adorable free from scandal, you break the cloud for rain showers and let the river waters flow for the sunny world of young humanity.

अजा वृत् इन्द्र शूरपत्नीर्द्या च यभिः पुरुहूत नूनम ।

र ग अग्निमशुषं तूवयाणं सिंहा न दम अपांसि वस्ताः ॥ ३ ॥

3. *Ajā vṛta indra śūrapatnīrdyā ca yebhiḥ puruhūta nūnam. Rakṣo agnimaśuṣam tūrvayāṇam siṅho na dame apānsi vastoh.*

Immortal Indra, destroyer of suffering, elected and invoked by all, surely you drive high up to the lights of heaven with the Maruts, tempestuous powers of nature and humanity. With the same powers, like a lion, pray protect the brave women of the land. Preserve the inextinguishable fire that moves high speed vehicles to their destination. Keep the morning fires burning and let the waters of the home flow on and on.

शषु त इन्द्र सस्मिन्याना पशस्तय पवीरवस्य म्हा ।

सृजदर्णास्यव यद्युधा गास्तिष्ठद्धरी धृषता मृष्टवाजान ॥ ४ ॥

4. *Śeṣan nu ta indra sasmin yonau praśastaye pavīravasya mahnā. Sṛjadarṇāmsyava yad yudhā gāstiṣṭhaddharī dhṛṣatā mṛṣṭa vājān.*

Indra, lord of war for humanity, for your honour and glory, let the enemies fall and go to sleep on the battle-field by the awful roar of your thunderbolt, while you ride the chariot and release the floods of attack with the force of action, destroy the resistance of opposition and then hold the lands in peace and security.

वह कुत्समिन्द्र यस्मिञ्चाकन्त्स्यूमन्यू ऋजा वात्स्याश्वा ।  
पसूरश्चक्रं वृहताद्भीक भिस्पृधायासिषुद्वजबाहुः ॥ ५ ॥

5. *Vaha kutsamindra yasmiñścākan tsyūmanyū ṛjrā vātasyāśvā. Pra sūraścakramṁ brhatādabhīke'bhi sprdho yāsiṣad vajrabāhuh.*

Indra, lord of world power, wielder of the force of thunder, keen for the reins and thirsting for the heart's desire, take up the thunderbolt, ride the horses of the winds shooting straight to the target, and go to the battle you love to fight. So should the ruler, strong of arm and will, blazing as the sun, meet the contending enemies in battle and expand the wheel of the social order.

जघन्वाँ इन्द्र मित्ररूञ्चादपवृद्धा हरिवा अदाशून । प य  
पश्य यमणं सचायास्त्वया शूता वहमाना अपत्यम ॥ ६ ॥

6. *Jaghanvāñ indra mitrerūñ-codapravṛddho harivo adāśūn. Pra ye paśyannaryamaṇaṁ sacāyostvayā śūrtā vhamānā apatyam.*

Indra, lord of love and justice, inspired and self-exalted, master of horses of the wind, is destroyer of the betrayers of friends and selfish exploiters. Lord of honour and glory, those who see you as lord of justice and generosity and as friend of humanity are blest with progeny and family and they are strengthened and

confirmed as brave and heroic by you.

रपत्क्विरिन्द्राकसाता ां दासायापुबहणीं कः । करत्तिस्त्रा  
मघवा दानुचित्रा नि दुयाण कुर्यवाचं मृधि श्रत ॥ ७ ॥

7. *Rapat kavirindrārkasātau kṣām dāsāyopabarhanīm kaḥ. Karat tisro maghavā dānucitrā ni duryaṇe kuryavācaṁ mṛdhi śret.*

In the distribution of food and land, let the man of knowledge and insight speak fully and freely, and then Indra, lord of land, should allot fertile land to the servant class. The lord of wealth and power should fix creative and productive duties and occupations for the other three, and him who is evil of tongue, he should take on in battle of arms or words in the open field.

सना ता त इन्द्र नव्या आगुः सहा नभा विरणाय पूवीः ।  
भिनत्पुरा न भिदा अदवीननमा वधुर्दवस्य पीयाः ॥ ८ ॥

8. *Sanā tā ta indra navyā āguḥ saho nabho'viraṇāya pūrvīḥ. Bhinat puro na bhido adevīrnanamo vadharadevasya pīyoḥ.*

Indra, lord of power and glory, ruler of the world, let the latest poets and citizens know and sing of your famous acts of valour, justice and generosity with universal courage. You have suppressed the old established strongholds of violence for the elimination of war and establishment of peace. You have broken the dens of sin and crime like the citadels of ancient demons, and you have destroyed the deadly weapons of the terrorist enemies of humanity.

त्वं धुनिरिन्द्र धुनिमतीऋणार्पः सीरा न स्रवन्तीः ।  
प यत्समुदमति शूर पषि पारया तुवशं यदुं स्वस्ति ॥ ९ ॥



9. *Tvam dhunirindra dhunimatīrṇorapaḥ sīrā na sravantīh. Pra yat samudramati śūra paṛṣi pārayā turvaśam yadam svasti.*

Indra, lord of life and energy, you are a mover and shaker like the inspiration of soma and the speed of winds, shaking people out of lethargy and complacency. You set the waters aflow, shaking and overflowing the banks. Reach the people like roaring streams or like life-blood circulating through the veins of wealth and work. And, O lord of might and knowledge, if you swell the sea to the shores like the sun, then help the man of endeavour and the man of self-controlled speed and acceleration to cross the sea from shore to shore.

त्वमस्माकमिन्द विश्वथ स्या अवृकतमा नरां नृपाता । स  
ना विश्वासां स्पृधां सहदा विद्यामषं वृजनं जीरदा-  
नुम ॥ १० ॥

10. *Tvam-asmākam-indra viśvadha syā avṛkatamo narāṃ nṛpātā. Sa no viśvāsāṃ sprdhāṃ sahodā vidyāmeṣam vṛjanam jīradānum.*

Indra, lord of power and force, honour and glory, justice and generosity, be every way the most giving, most protecting and least wolfish greedy ruler of us all. And as such, be the giver of strength, courage and constancy in all our endeavour for the good life and joint competitive and cooperative living so that we are blest with food, energy and prosperity, the right path of living and the right spirit of life.

## Mandala 1/Sukta 175

*Indra Devata, Agastya Maitravaruni Rshi*

मत्स्यपायिं त महः पात्रस्यव हरिवा मत्सरा मदः ।

वृषां त वृष्ण इन्दुवाजी सहस्रसातमः ॥ १ ॥

1. *Matsyapāyi te mahāḥ pātrasyeva harivo matsaro madah. Vṛṣā te vṛṣṇa indurvājī sahasrasātamaḥ.*

Indra, lord of energy and paradisaal bliss, rejoice. You have drunk of the great and exhilarating soma, the divinity and ecstasy of life fresh from the very flask of existence. Vibrant lord of the knights of horse, that joy of the drink of life is exciting, the very thrill of being. Lord virile and generous, you are the shower of bliss and that soma is soothing like the moon, tempestuous as waves of energy, yes, and a thousand-fold invitation to live, the call of life, for you. (The call of life is the call of existence for the human soul too to be born into this wonderful world of beauty, joy and peace.)

आ नस्त गन्तु मत्सरा वृषां मदा वरण्यः ।

सहावाँ इन्द सानसिः पृतनाषाळमत्यः ॥ २ ॥

2. *Ā naste gantu matsaro vṛṣā mado vareṇyaḥ. Sahāvāñ indra sānasih pṛtanāṣāḷamartyaḥ.*

O for a draught of soma, that exciting, energising, ecstatic, cherished, strengthening, invigorating and immortal nectar of yours, Indra, which leads us on to victory over all the antilife forces of the world! May it come to us in plenty!

त्वं हि शूरः सनिता चादया मनुषा रथम ।

सहावान्दस्युमवतमाषः पात्रं न शाचिषा ॥ ३ ॥

3. *Tvaṃ hi śūrah sanitā codayo manuṣo ratham.  
Sahāvān dasyum-avratam-oṣaḥ pātram na śociṣā.*

Indra, ruler and protector of the world, great you are, valiant and generous, dispenser, disposer, giver and unifier. Inspire and accelerate the chariot of humanity. Heroic and courageous lord of challenges, burn the lawless brute with your light and lustre of justice as the blaze of fire burns an empty vessel on the hearth (because there is nothing in it except its empty self).

मुष्णाय सूर्यं कव चक्रमीशान् आजसा ।  
वह शुष्णाय वधं कुत्सं वातस्याश्वः ॥ ४ ॥

4. *Muṣāya sūryaṃ kave cakramīśāna ojasā.  
Vaha śuṣṇāya vadhaṃ kutsaṃ vātasyāśvaiḥ.*

Having taken over the wheel of earth's government with your lustre like the blazing sun, O Lord of light, vision and wisdom, wield the thunderous sceptre of power and justice with honour and hold the system of law and punishment under your control, moving on by horses flying on the wings of winds.

शुष्मिन्तमा हि त मदा द्युष्मिन्तम उत कतुः ।  
वृत्रघ्ना वरिवाविदा मंसीष्ठा अश्वसातमः ॥ ५ ॥

5. *Śuṣmintamo hi te mado dyumnintam uta kratuḥ.  
Vṛtraghnā varivovidā maṃsīṣṭhā aśvasātamaḥ.*

Highly strengthening and most reassuring is your joy. Holiest and most blissful giver of wealth and prosperity is your action and conduct of government and administration. O destroyer of suffering and darkness, lord of speediest movement and communication, giver of peace, freedom and security, think,

reflect and know the mind and working of others with sympathy and self-confidence.

यथा पूव'भ्या जरितृभ्य इन्द्र मयइवापा न तृष्यत ब्रभूथ ।  
तामनु त्वा निविदं जाहवीमि विद्यामषं वृजनं जीरदा-  
नुम ॥ ६ ॥

6. *Yathā pūrvebhyo jaritr̥bhya indra maya ivāpo na tr̥ṣyate babhūtha. Tāmuna tvā nividam̐ johavīmi vidyāmeṣam̐ vṛjanam̐ jīradānum.*

Indra, lord of honour, power and glory, be like water to the thirsty. Be like peace and joy incarnate to the admirers of eternal knowledge and worshippers of the divine virtues of yours. In the tradition of ancient knowledge, I honour and celebrate you with this song of adoration by which, I hope and pray, we shall realise the objects of our heart's desire, the right path of living and the spiritual light of being.

### Mandala 1/Sukta 176

*Indra Devata, Agastya Maitravaruni Rshi*

मत्सि ना वस्य इष्टय इन्द्रमिन्द्रा वृषा विश ।  
ऋघायमाण इन्वसि शत्रुमन्ति न विन्दसि ॥ १ ॥

1. *Matsi no vasya iṣṭaya indramindo vṛṣā viśa. R̥ghāyamāṇa invasi śatrumanti na vindasi.*

Indra, lord of justice and peace blissful as the moon, rejoice and rise to honour and glory for our advancement to higher and higher wealth and power. Progressive lord, you advance upon the enemy and overpower him and prevent him even from approaching us.

तस्मि॑ ऩ व॑शया॒ गिरा॒ य एक॑श्चषणी॒नाम ।  
अनु॑ स्व॒धा यमु॑प्यत॒ यवं॑ न चकृ॑षद वृषा॑ ॥ २ ॥

2. *Tasminnā vaśayā giro ya ekaścarṣaṇīnām.*  
*Anu svadhā yamupyate yavaṁ na carkṛṣad vṛṣā.*

Send up your voices of praise and prayer with reverence and homage to him who is powerful, generous, and unique among men, in whom words bear fruit as barley sowed in the field bears fruit, and who mows down the enemies as corn is harvested from the field.

यस्य॑ विश्वानि॒ हस्त॑याः पञ्च॑ ितीनां॒ वसु॑ ।  
स्या॒शय॑स्व॒ या अ॑स्म॒धुग्दि॒व्यवा॒शनि॑जहि ॥ ३ ॥

3. *Yasya viśvāni hastayoḥ pañca kṣitīnām vasu.*  
*Spāśayasva yo asmadhruḡ-divyevāśanirjahi.*

Indra, lord of power and honour, in your hands is the wealth of the entire world, wealth of all the five classes of people, four of the regular classes, Brahmanas, Kshatriyas, Vaishyas and the ancillary class and one class of miscellaneous people and professions anywhere. Lord of the world, whosoever is jealous of us and evil-disposed toward us, take hold of him and, like the flashing and blazing lightning, strike him down.

असु॑न्वन्तं॒ समं॑ जहि॒ दूणा॑शं॒ या न॒ त् मयः॑ ।  
अ॒स्मभ्य॑मस्य॒ वदनं॑ द्दद्धि॒ सूरि॑श्चिदा॒हत॑ ॥ ४ ॥

4. *Asunvantam samam jahī dūṇāśaṁ yo na te mayah.*  
*Asmabhyamasya vedanaṁ daddhi sūriścidohate.*

One who is uncreative, unproductive and selfish, who is not a source and instrument of peace, comfort

and joy for you and the society, and one who, being such, is difficult to change or eliminate, wipe out wholly and finally. Assign him to us, we shall find him and deal with him. Only the wise and generous carry the burdens of society and the world.

आवा॒ यस्य॑ द्वि॒बह॑सा॒ कषु॑ सानु॒षग॑सत ।

आ॒जावि॑न्द॒स्यन्दा॒ पावा॒ वाज॑षु॒ वा॒जिन॑म ॥ ५ ॥

5. *Āvo yasya dvibarhaso'rkeṣu sānuṣagasat.*  
*Ājāvindrasyendo prāvo vājeṣu vājinam.*

Indra, lord of power, protection and progress, protect and promote the man who accords with all the praises and appreciations of the nation's achievement and creates and grows in geometric progression. Lord of brilliance and bliss like the moon, in the plans and projects of Indra, honour and glory, progress and development, and in the battles for justice and freedom, protect and promote the man of courage, dynamism and dedication.

यथा॒ पूव॑भ्या॒ जरि॑तृ॒भ्य इ॒न्द॒ मय॑द्वापा॒ न तृ॒ष्यत॑ ब॒भूथ॑ ।  
तामनु॑ त्वा नि॒विदं॑ जाह॒वीमि॑ वि॒द्याम॒षं वृ॒जनं॑ जी॒रदा॑-  
नुम ॥ ६ ॥

6. *Yathā pūrvebhyo jaritṛbhya indra maya ivāpo na tṛṣyate babhūtha. Tāmanu tvā nividam johavāmi vidyāmeṣam vṛjanam jīradānum.*

Indra, ruler of the world, be like water to the thirsty, a source of inspiration, incentive and comfort to the wise dedicated to the ancient and eternal knowledge and to the glory of the nation of humanity and divinity. In keeping with that tradition of knowledge

and the glory of humanity and divinity, I offer my songs and prayers to you so that we may be blest with food and energy for body and mind, the right path of living and the light of life and spirit divine.

### Mandala 1/Sukta 177

*Indra Devata, Agastya Maitravaruni Rshi*

आ चषणिपा वृषभा जनानां राजा कृष्टीनां पुरुहूत  
इन्दः । स्तुतः श्रवस्य वसाप मदिग्युक्त्वा हरी वृषणा  
याह्यवाङ् ॥ १ ॥

1. *Ā carṣaṇiprā vṛṣabho janānām rājā kṛṣṭīnām puruhūta indrah. Stutaḥ śravasyannavasopa madrig yuktva harī vṛṣaṇā yāhyarvān.*

First and foremost power among the people, virile and valorous, brilliant ruler of the living world, invoked, invited, honoured and worshipped by all, such is Indra, lord of honour, power and glory. O generous, strong and leading light of life, invoked, invited and celebrated as you are by us with song, reverence and worship, yoke the horses and come right here for the sake of our protection and your own self-fulfilment and covenant of Divinity.

य त् वृषणा वृषभास इन्द बह्ययुजा वृषरथासा अत्याः ।  
ताँ आ तिष्ठ तभिरा याह्यवाङ् हवामह त्वा सुत इन्द  
साम् ॥ २ ॥

2. *Ye te vṛṣaṇo vṛṣabhāsa indra brahmayujo vṛṣarathāso atyāḥ. Tāñ ā tiṣṭha tebhirā yāhyarvān havāmahe tvā suta indra some.*

Indra, lord of light, energy and the honour of

action and success, universal ruler and dispenser, come in response to our invocation. Ride what are your potent and excellent chariots responsive to the mantric word of command and control at the remotest distance, come with and come by the powers that move faster than even light and come here where we pray. The time is ripe, the soma is distilled and ready for celebration of the success and divine visit.

आ तिष्ठ रथं वृषणं वृषा त सुतः सामः परिषिक्त्वा मधूनि ।  
युक्त्वा वृषभ्यां वृषभ ितीनां हरिभ्यां याहि पवताप  
मदिक ॥ ३ ॥

3. *Ā tiṣṭha ratham vṛṣaṇam vṛṣā te sutah somaḥ pariṣiktā madhūni. Yuktva vṛṣabhyām vṛṣabha kṣitīnām haribhyām yāhi pravatopa madrik.*

Indra, potent lord of fertility and universal generosity, ride your celestial chariot and come. Distilled is soma, seasoned and sprinkled with the sweetest honey around the vedi, ready for the celebration. O potent and generous lord of the people, yoke the two most energetic powers of motion to the chariot and come right here to us by the shortest route at the fastest speed.

अयं यज्ञा देव्या अयं मियध इमा ब्रह्माण्ययमिन्द्र सामः ।  
स्तीर्णं बहिरा तु शक्र प याहि पिबा निषद्य वि मुचा हरी  
इह ॥ ४ ॥

4. *Ayam yajña devayā ayam miyedha imā brahmā-nyayamindra somaḥ. Sūrṇam barhirā tu śakra pra yāhi pibā niṣadya vi mucā harī iha.*

Indra, generous and powerful lord ruler of the world, this is the yajna that leads to divine heights of



existential success. This is the yajna that grows by holy inputs of fragrant materials. These are the materials and mantric formulas of libation. And this is the soma of the celebration of success. The vedi is covered round with holy grass for seats. Lord of potency and generosity, come, release the horses, sit and drink of the soma of celebration and success.

आ सुष्टुत इन्द्र याह्यवाङुप ब्रह्माणि मान्यस्य काराः ।  
विद्याम वस्तारवसा गृणन्ता विद्यामषं वृजनं जीरदा-  
नुम ॥ ५ ॥

5. *O suṣṭuta indra yāhyarvānupa brahmāṇi mānya-sya kāroḥ. Vidyāma vastoravasā gṛṇanto vidyā-meṣaṁ vrjanam jīradānum.*

Indra, lord of light and life, ruler of the world, thus happily invoked and celebrated, come here and appreciate the mantric secret and revelations of the artist and value the holy materials produced by him so that we too, singing songs of thanks and celebration, may progress with due protection day by day and be blest with food and energy, the right path of living and the breath and spirit of life and light divine.

### Mandala 1/Sukta 178

*Indra Devata, Agastya Maitravaruni Rshi*

यद्ध स्या त इन्द्र श्रुष्टिरस्ति यया बभूथ जरितृभ्य ऊती ।  
मा नः कामं महयन्तमा धग्विश्वा त अश्यां पयापं  
आयः ॥ १ ॥

1. *Yaddha syā ta indra śruṣṭirasti yayā babhūtha jaritr̥bhya ūtī. Mā naḥ kāmam mahayantamā dhag viśvā te aśyām paryāpa āyoḥ.*

Indra, lord of power and protection, all that reputable knowledge and wealth of yours by which you become the protector and promoter of the celebrants may not, we pray, scorch and burn our exalting ambition in life. May we, instead, achieve all your blessings of life and energy for our existence and progress.

न घा राजन्द आ दभ ॥ या नु स्वसारा कृणवन्त यान ।  
आपश्चिदस्म सुतुका अवषन्गाम ॥ इन्दः सुख्या वयश्च ॥ २ ॥

2. *Na ghā rājendra ā dabhanno yā nu svasārā kṛṇavanta yonau. Āpaścidasmai sutukā aveṣan gamanna indraḥ sakhyā vayaśca.*

May Indra, lord of life, action and success, we pray, suppress us not any way, nor negate what our sisters achieve in the home or in the yajna on the vedi. Instead, let the lord of the world, we pray, make the waters of life flow free for us, and let our achievements rise high for his sake. May Indra, we pray, bless us with health and the good life and grant us the favour of divine friendship.

जता नृभिरिन्दः पृत्सु शूरः श्र ता हवन् नार्धमानस्य कारः ।  
पभता रथं दाशुष उपाक उद्यन्ता गिर यदि च त्मना  
भूत ॥ ३ ॥

3. *Jetā nṛbhirindraḥ pṛtsu śūraḥ śrotā havan nādhamānasya kāroḥ. Prabhartā ratham dāśuṣa upāka udyantā giro yadi ca tmanā bhūt.*

Great is Indra, mighty brave, victor in battles of life for progress, listener to the artists and scientists, demands and requests for grants and success, mover of the generous giver's chariot loaded with gifts and

replenishments, and high fructifier of the devotee's prayers provided that everything is prayed for and pursued with sincerity of mind and soul.

एवा नृभिरिन्द्रः सुश्रवस्या पखादः पृ १ अ॒भि मि॒त्रिण'  
भू॒त । स॒म॒य इ॒षः स्त॒वत् वि॒वाचि॒ स॒त्राक॒र य॒ज॒मा॒नस्य॒  
शंसः ॥ ४ ॥

4. *Evā nṛbhirindraḥ suśravasyā prakhādaḥ prkṣo abhi mitriṇo bhūt. samarya iṣaḥ stavate vivāci satrākaro yajamānasya śamsaḥ.*

Thus Indra is great with human resources, lord of wealth, honour and high reputation, great consumer of materials and thereby producer of high energy, and he is always surrounded and assisted by friends and associates. In debates and discussions of variety he values food and energy as the basic wealth. He is a great organiser of sessions of yajnic conferences and appreciates and applauds the host of such sessions and conferences.

त्वया व॒यं म॒घवा॒न्दि॒ शत्रू॒न्भि ष्या॑म॒ मह॒त म॒न्य॑मानान ।  
त्वं त्रा॒ता त्वमु॒ न वृ॒ध भू॒विद्या॑म॒षं वृ॒जनं॑ जी॒रदा॑नुम ॥ ५ ॥

5. *Tvayā vyaṁ maghavannindra śatrū nabhi ṣyāma mahato manyamānān. Tvaṁ trātā tvamu no vṛdhe bhūr-vidyāmeṣaṁ vṛjanam jīradānum.*

Indra, lord of honour, wealth and power, with you let us face and overcome our enemies, great and highly proud though they believe they are. You are our saviour and promoter. You alone, we pray, be here and everywhere for our growth and advancement. And with you alone, we pray, may we achieve food and energy,

the right path of living and the breath and spirit of life.

### Mandala 1/Sukta 179

*Dampati Devata, Lopamudra (1-2) Agastya  
Maitravaruni (3-4), and Agastya disciple Brahmachari  
(5-6) Rshis*

पू॒वीर॒हं श॒रदः॑ श॒श्रमा॒णा द्वा॒षा व॒स्ता॒रुष॒सा ज॒रय॑न्तीः ।  
मि॒नाति॑ श्रि॒यं ज॒रि॒मा त॒नूना॒मप्यू॒ नु प॒त्नीवृ॑ष॒णा जग॑म्युः ॥ १ ॥

1. *Pūrvīrahāṁ śaradaḥ śaśramāṇā doṣā vastoruṣaso jarayantīḥ. Mināti śriyaṁ jarimā tanūnāmapyū nu patnīvr̥ṣaṇo jagamyuḥ.*

Working for the last many many years from dawn through the day until the dark late at night, tired and worn out, growing old and older, now old age destroys the health and beauty of the body of women. Therefore the young and virile husband should meet the wife only earlier when she is young and charming.

य चि॒द्धि पू॒व॑ ऋ॒तसा॒प आ॒सन्त्सा॒कं द॒वभिर॑वद॒ तृता॑नि ।  
त चि॒दवा॑सु॒नह्य॑न्त॒मापुः॑ समू॒ नु प॒त्नीवृ॑ष॒भिजग॑म्युः ॥ २ ॥

2. *Ye ciddhi pūrva ṛtasāpa āsan tsākaṁ devabhiraavadannṛtāni. Te cidavāsurnahyantamā-puḥ samū nu patnīvr̥ṣabhirjagamyuḥ.*

Those ancients who were masters and devout followers of truth spoke of the laws and truth of nature with men of divinity. They did procreate, but they too did not find the end of the mystery. Let the women go and meet their youthful and virile husbands.

न मृ॒षा श्रान्तं॑ यद॒वन्ति॑ द्वा॒ विश्वा॑ इ॒त्स्पृ॒धा अ॒भ्य॑श्न॒वाव ।  
जया॑वद॒त्र श॒तनी॑थ॒माजिं॑ यत्स॒म्यज्वा॑ मिथु॒नाव॒भ्यजा॑व ॥ ३ ॥

3. *Na mṛṣā śrāntam yadavanti devā viśvā it sprdho abhyaśnavāva. Jayāvedatra śatanīthamājim yat samyañcā mithunāvabhyajāva.*

The vexations of the household are not vain since nature and the divines protect and bless it. Let us together face the problems and win the battles of the world. We shall win the hundredfold battles if we, the wedded couple, were to beget progeny and fulfil our duties of the household.

नदस्य मा रुधतः काम आर्गित आजाना अमुतः  
कुतश्चित् । लोपामुद्रा वृषणं नी रिणाति धीरमधीरा धयति  
श्वसन्तम ॥ ४ ॥

4. *Nadasya mā rudhataḥ kāma āgannita ājāto amutaḥ kutaścīt. Lopāmudrā vṛṣaṇam nī riṇāti dhīramadhīrā dhayati śvasantam.*

Passion and desire arises in me like the waters of a river held up but rising in flood from here, there, anywhere, who knows? Hiding but not suppressing the passion, the amorous wife betakes to the husband breathing deep and calm and smothers him in embrace.

इमं नु साममन्तिता ह्रत्सु पीतमुप बुव । यत्सीमागश्चकृमा  
तत्सु मृळतु पुलुकामा हि मत्यः ॥ ५ ॥

5. *Imam nu somamantito hrtsu pītamupa bruve. Yat sīmāgascakṛmā tat su mṛḷatu pulukāmo hi martyaḥ.*

I have closely spoken of this soma of ecstatic passion from the inner reality of it, drunk and felt as it is in the depths of the heart. If I have committed a sin, please forbear and forgive. Man after all is subject to

various passion, and desire (for self-fulfilment), mortal as he is.

अगस्त्यः खनमानः खनित्रः प्जामपत्यं बलमिच्छमानः ।  
उभा वणावृषिरुगः पुपाष सत्या द्वष्वाशिषा जगाम ॥ ६ ॥

6. *Agastyah khamānaḥ khamitrah prajāmapatyam balamicchamānaḥ. Ubhau varṇāvṛṣirugrah pupoṣa satyā deveṣvāśiṣo jagāma.*

Agastya, the sagely man of vision, brilliance and resolution never goes astray. Digging into the mysteries of life with the instruments of intelligence and insight he longs for strength and children and a controlled family and community. He marries by choice and looks after and promotes the duad, both sexes in the community, and thus attains complete self-fulfilment among noble people dedicated to truth and Divinity.

### Mandala 1/Sukta 180

*Ashvins Devata, Agastya Maitravaruni Rshi*

युवा रजांसि सुयमासा अश्वा रथा यद्वां पयणींसि दीर्यत ।  
हिरण्यया वां पवयः पुषायन्मध्वः पिबन्ता उषसः  
सचथ ॥ १ ॥

1. *Yuvo rajānsi suyamāso aśvā ratho yad vām paryarṇānsi dīyat. Hiraṇyayā vām pavayaḥ pruşāyan madhvaḥ pibantā uṣasaḥ sacethe.*

Men and women all, wedded couples, Ashwins, when your well controlled and guided horses soar into the skies and the chariot shoots over oceans of earth and space, your golden wheels cut through the air and drip with vapour, then both of you enjoy the honey drink

of the lights of dawn.

युवमत्यस्याव न तथा यद्विपत्मना नयस्य पर्यज्याः ।  
स्वसा यद्वां विश्वगूती भराति वाजायदृमधुपाविष च ॥ २ ॥

2. *Yuvamatyasāva nakṣatho yad vipatmano naryasya prayajyoḥ. Svasā yad vām viśvagūrtī bharāti vājāyette madhupāviṣe ca.*

Ashvins, men and women, universally admirable, enjoying the honey sweets of life and nature, when you take on to your horse flying over oceans of earth and space, so useful for humanity, then the sister community applauds you and the world adores you for energy, victory and success at the fastest speed.

युवं पर्य उस्त्रियायामधत्तं पक्वमामायामव पूर्व्य गाः ।  
अन्तयद्वनिना वामृतप्सू ह्यारा न शुचियजत हविष्मान् ॥ ३ ॥

3. *Yuvam paya usriyāyāmadhattam pakvamāmāyāmava pūrvyam goḥ. Antaryad vanino vāmṛtapsū hvāro na śuciryajate haviṣmān.*

Ashvins, truth incarnate, feeding on rectitude and law of nature, you create the milk in the cow's udders, you create the milk potential in the maturing cow. The sylvan sage, pure at heart, bearing fragrant materials like a patient kindly saint offers you homage and longs for your company.

युवं ह घर्म मधुमन्तमत्रय पा न ादा वृणीतमष । तद्वां  
नरावश्विना पश्वइष्टी रथ्यव चका पति यन्ति मध्वः ॥ ४ ॥

4. *Yuvam ha gharman madhumantam-atraye'po na kṣodo'vrñītameṣe. Tad vām narāvaśvinā paśva-iṣṭī rathyeva cakrā prati yanti madhvaḥ.*

Ashvins, leaders of men and women, you brighten up the day and create the flow of water invigorating as the breath of life, all sweet as honey for the man who longs for freedom from three-fold suffering of body, mind and soul. And thus the fruits of animal husbandry and sericulture, animal wealth and honey sweets of nature move on to you as freely as the wheels of your chariot.

आ वां दानाय ववृतीय दस्रा गाराहण ताग्या न जिविः ।  
अपः णी संचत माहिना वां जूणा वाम गुरंहसा यजत्रा ॥ ५ ॥

5. *Ā vām dānāya vavṛṭīya dasrā gorohēṇa taugryō na jivriḥ. Apaḥ kṣoṇī sacate māhinā vām jūrṇo vām-akṣur-amhaso yajatrā.*

Ashvins, adorable friends of all, like an old and worn out person, like a strong man among the strong, by virtue of the gifts of mother earth I come to you for the gift of strength and sustenance. By virtue of your greatness and generosity the earth has the rain showers. Friends and benefactors, let me be free from sin and suffering even when I am old and tired and be with you for long.

नि यद्युवथ नियुतः सुदानू उप स्वधाभिः सृजथः पुरन्धिम ।  
पषद्वषद्वाता न सूरिरा मह दद सुव्रता न वाजम ॥ ६ ॥

6. *Ni yad yuvethe niyutaḥ sudānū upa svadhābhiḥ sṛjathaḥ purandhim. Preṣad veṣad vāto na sūrirā mahe dade suvrato na vājam.*

Ashvins, generous givers, when you join the materials which ought to be compounded, you create new knowledge with inputs into the fire. Let the bold



scholar dedicated to the laws of nature and his own vows be happy. Let him go round like the winds, and I would receive the gift of knowledge, energy and speed for advancement and greatness.

व॒यं चि॒द्धि वां ज॒रितारः॑ स॒त्या वि॒प॒न्याम॑ह॒ वि प॒णिहि॒ता-  
वा॑न । अ॒धा चि॒द्धि ष्मा॑श्वि॒नावनि॑न्द्वा पा॒था हि ष्मा॑  
वृ॒षणा॒वन्ति॑द॒वम ॥ ७ ॥

7. *Vayaṃ ciddhi vāṃ jaritāraḥ satyā vipanyāmahe vi paṇirhitāvān. Adhā ciddhi śmāśvināvanindya pātho hi śmā vṛṣaṇāvantidevam.*

Ashvins, ever truthful, beyond calumny, mighty and generous, we are your admirers, in fact worshippers. We praise you as we praise a scholar among scholars who does good to all. And just as you protect and honour a scholar among scholars and worship God among divines, so may we too serve you and the divinities of nature and humanity.

यु॒वां चि॒द्धि ष्मा॑श्वि॒ना॒व॒नु द्यू॒न्वि॒रु॒दस्य॑ प॒स्रव॑णस्य सा॒ता ।  
अ॒ग॒स्त्या॑ न॒रां नृ॒षु प॑श॒स्तः॒ का॒रा॒धु॒नी॒व चि॑तयत्स॒हस्रः॑ ॥ ८ ॥

8. *Yuvāṃ ciddhi śmāśvināvanu dyūn virudrasya prasavaṇasya sātau. Agastyo narāṃ nṛṣu praśastah kāradhunīva citayat sahasraiḥ.*

O Ashvins, men and women brilliant as sun and moon, Agastya, excellent man on the path of virtue, highest of the best among people and leaders, every day celebrates you exclusively, in matters of the attainment of dynamic pranic energies of life in a hundred ways in resounding words of universal significance.

प यद्ब्रह्म महिना रथस्य प स्पन्दा याथा मनुषा न हाता ।

धत्तं सूरिभ्य उत वा स्वश्व्यं नासत्या रयिषाचः स्याम ॥ ९ ॥

9. *Pra yad vahethe mahinā rathasya pra spandrā yātho manuṣo na hotā. Dhattam sūribhya uta vā svaśvyam nāsatyā rayiṣācaḥ syāma.*

Ashvins, dynamic powers of light, honour and prosperity, ever true and vibrating with energy, who advance by the might and majesty of your chariot and reach far forward like a yajnic hero among humanity, bear and bring, we pray, noble wealth and power of horse for the brave so that we too may be happy and prosperous.

तं वां रथं वयमद्या हुवम स्तामरश्विना सुविताय नव्यम ।  
अरिष्टनमिं परि द्यामियां विद्यामषं वृजनं जीरदानुम ॥ १० ॥

10. *Tam vām ratham vayamadyā huvema stomai-raśvinā suvitāya navyam. Ariṣṭanemiṁ pari dyāmiyānaṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

For the sake of peace and well-being and the beauty of life, O Ashvins, powers of progress and majesty, today we invoke and call for that latest chariot of yours which takes us far above the pain and suffering of the world and reaches the heights of heavenly light, and we pray we may attain food and energy, the right path of living and the light and peace of the soul.

## Mandala 1/Sukta 181

*Ashvins Devata, Agastya Maitravaruni Rshi*

कदु पष्ठाविषां रयीणामध्वयन्ता यदुि निीथा अपाम । अयं  
वां यज्ञा अकृत पशस्तिं वसुधित्ती अर्वितारा जनानाम ॥ १ ॥

1. *Kadu preṣṭhāviṣām rayīṇāmadhvaryantā yadunninītho apām. Ayam vām yajño akṛta praśastim vasudhifī avitārā janānām.*

Dearest Ashvins, source and wielders of the treasures of wealth, saviours and protectors of humanity, ever keen to organise and conduct the yajnic development of water, energy and wealth, when you advance to the non-violent projects of development, you take the results to the heights of success. This yajna does honour to you both.

आ वामश्वासः शुचयः पयस्या वातरंहसा दिव्यासा अत्याः ।  
मनाजुवा वृषणा वीतपृष्ठा एह स्वराजा अश्विना  
वहन्तु ॥ २ ॥

2. *Ā vāmaśvāsaḥ śucayah payaspā vāratāṅhaso divyāso atyāḥ. Manojuvo vṛṣaṇo vītaprṣṭhā eha svarājo aśvinā vahantu.*

Ashvins, powers of might and majesty, may your horses, pure unsullied, living on drink of milk and water, moving as winds, brilliant and divine, fast as the speed of mind, strong and virile, carriers like the back of the earth, brilliant with their own lustre bear you here.

आ वां रथा वनिन पवत्वान्तसूपवन्धुरः सुविताय गम्याः ।  
वृष्णः स्थातारा मनसा जवीयानहंपूवा यजता धिषण्या  
यः ॥ ३ ॥

3. *Ā vām ratho vanirna pravatvān tsṛprabandhu-rah suvitāya gamyāḥ. Vṛṣṇaḥ sthātārā manaso javīyānahampūrvo yajato dhiṣṇyā yaḥ.*

Ashvins, benevolent powers of high standing, may your chariot firmly rushing on like the earth,

strongly structured and beautifully adorned, faster than mind, fully programmed and self-directed, cooperative and inviolably un-interceptible reach us for our good.

इहहं जा॒ता सम॑वावशीताम॒र॒पसा॑ त॒न्वा॒इ॒ नाम॑भिः स्वः ।  
जि॒ष्णुवा॑म॒न्यः सु॑म॒खस्य॑ सू॒रि॒दि॒वा अ॒न्यः सु॒भगः॑ पु॒त्र  
ऊ॒ह ॥ ४ ॥

4. *Iheha jātā sam-avāvaśītām-arepasā tanvā nāmabhiḥ svaiḥ. Jiṣṇur-vāmanyah sumakhasya sūrir-divo anyah subhagaḥ putra ūhe.*

Ashvins, pure geniuses unsullied by sin and evil, risen to universal recognition here, there, everywhere, be ambitious in accordance with your body and your own name and character. One of you is ambitious for victory and advancement. Another is a mighty scholar, a very child of the benevolent light of heaven. And yet another is an auspicious favourite of fortune, a saviour just like a son. I think and deliberate upon this variety and mystery.

प वां नि॒च॒रुः क॑कु॒हा वशाँ॑ अनु॒ पि॒शङ्ग॑रूपः स॒दनानि॑  
ग॒म्याः । ह॒री अ॒न्यस्य॑ पी॒पय॑न्त॒ वाज॑म॒थ्ना रजा॑स्य॒श्विना॑  
वि घा॒षः ॥ ५ ॥

5. *Pra vān niceruḥ kakuho vaśāñ anu piśaṅgarūpaḥ sadanāni gamyāḥ. Harī anyasya pīpayanta vājair mathnā rajāmsyaśvinā vi ghoṣaiḥ*

Ashvins, tempestuous powers like sun-rays and winds, one chariot of yours, golden of form, goes round conquering the directions of space and reaching the places of your choice. The horses of the other shear through space churning the air with the force of their speed and

fill the world with reverberations of their motion.

प वां शरद्धान्वृषभा न निष्ठाट पूवीरिषश्चरति मध्वं इष्णान ।  
एवर्न्यस्य पीपयन्त वाजवर्षन्तीरूध्वा नद्यां न आगुः ॥ ६ ॥

6. *Pra vām śaradvān vṛṣabho na niṣṣāṭ pūrvīri-  
ṣaścarati madhva iṣṇan. Evairanyasya pīpayanta  
vājair-veṣantīr-urdhvā nadyo na āguḥ.*

Ashvins, one of you, mighty like the sun, lord of the seasons and the year or like the autumn cloud, challenging the winds and vapours and loving the all-time sweets of earth, travels down with the rays of light and plays with the fruits and flowers. The other, consuming and growing by the motions and energies of another moving like upward streams of fire, brings us peace and comfort.

असजि वां स्थविरा वधसा गीबा ह अश्विना त्रधा रन्ती ।  
उपस्तुताववतं नार्धमानं याम् त्र्यामञ्छृणुतं हवं म ॥ ७ ॥

7. *Asarji vām sthavirā vedhasā gīrvāḥe aśvinā  
tredhā kṣaranī. Upastutāvavataṁ nādhamā-naṁ  
yāmannayāmañ-chṛṇutaṁ havam me.*

Ashvins, most venerable lords of knowledge and wisdom, this ancient and expansive song of celebration flowing three ways over time for the sake of growth, physical, mental and spiritual, has been created in your honour. Sung and celebrated sincerely, listen to the voice of the celebrant while on the move or not on the move and redeem and protect the devotee.

उत स्या वां रुशता वप्ससा गीस्त्रिबहिषि सदसि पिन्वत  
नृन । वृषा वां मघा वृषणा पीपाय गान सक मनुषा  
दशस्यन ॥ ८ ॥

8. *Uta syā vām ruśato vapsaso gīstribarhiṣi sadasi pinvate nṛn. Vṛṣā vām megho vṛṣaṇā pīpāya gorna seke manuṣo daśasyan.*

And that voice celebrating the brilliant and charming form of your personality strengthens and energises the people performing yajna in the ceremonial hall of three sages seated on holy grass. And the same voice, holy and generous lords, while it blesses the people, may shower you with joy as showers of rain from the heavy clouds overflow the surface of the earth in the rainy season.

युवां पूषवाश्विना पुरन्धिर्ग्निमुषां न जर्त हृविष्मान् ।  
हुव यद्वां वरिवस्या गृणाना विद्यामषं वृजनं जीरदानुम ॥ ९ ॥

9. *Yuvām pūṣevāśvinā purandhir-agnim-uṣām na jarate haviṣmān. Huve yad vām varivasyā gṛṇāno vidyāmeṣam vṛjanam jīradānum.*

Ashvins, powers of light, energy and generosity, just as the sun which sustains the world nourishes the earth and her children and the yajamana bearing oblations does homage to Agni and the Dawn, so does the poet bearing the gift of homage serve and celebrate you in song. And I, dedicated to you and celebrating you, pray that we may be blest with knowledge strength and energy and a long and happy life, bountiful and generous as you are.

### Mandala 1/Sukta 182

*Ashvins Devata, Agastya Maitravaruni Rshi*

अभूदिदं वयुन्मा षु भूषता रथा वृषण्वान्मदता मनीषिणः ।  
धियंजिन्वा धिष्यथा विश्पलावसू दिवा नपाता सुकृत  
शुचिवता ॥ १ ॥

1. *Abhūdidam̐ vayunamo ṣu bhūṣatā ratho vṛṣaṇvān madatā manīṣiṇaḥ. Dhiyañjinvā dhiṣṇyā viṣpālāvasū divo napātā sukṛte śucivratā.*

Men of knowledge and wisdom, honour and adore those teachers and scholars and rejoice with them who give us this knowledge and create this mighty and versatile chariot of ours which is fit for the Ashvins to move at the speed of winds and light. They are the agents of intellectual and scientific evolution, strong and inviolable treasure-givers of health and wealth and home, keepers of the light of heaven on earth, and firmly committed to the paths of knowledge, action and progress along the lines of purity and rectitude.

इन्द्रतमा हि धिष्ण्या मरुत्तमा दस्रा दंसिष्ठा रथ्या रथीतमा ।  
पूर्णं रथं वहथ मध्व आर्चितं तन दाश्वान्समुप याथा  
अश्विना ॥ २ ॥

2. *Indratamā hi dhiṣṇyā maruttamā dasrā daṁsiṣṭhā rathyā rathītamā. Pūrṇam̐ ratham̐ vahethe madhya ācitam̐ tena dāśvāṁsamupa yātho aśvinā.*

Ashvins, noble scholars, teachers and scientists, you are the most honourable heroes, most powerful, most dynamic and energetic, destroyers of poverty and suffering, masters of will and action, creators of chariots and the most daring pioneers of progress. You design, create and drive the chariot that is perfect and laden with the collection of the richest honey sweets of life. And with that you come to the man of the chariot and say: Take this, go round the worlds, and enjoy.

किमत्र दस्रा कृणुथः किमासाथ जना यः कश्चिदहविम-  
हीयत । अति कमिष्टं जुरतं पणरसुं ज्यातिविपाय कृणुतं  
वचस्यव ॥ ३ ॥

3. *Kimatra dasrā kṛṇuthaḥ kimāsāthe jano yaḥ  
kaścid-ahavir-mahīyate. Ati kramiṣṭam juratam  
paṇerasuṃ jyotir-viprāya kṛṇutam vacasyave.*

Marvellous Ashvins, brilliant powers of light and wisdom, generous preservers of life and destroyers of suffering, what are you doing here? Why stay here where anyone like nobody, miserly and selfish, non-giving, non-sacrificing is honoured and flaunts as great? Bypass the bargainer whose vision, judgement and pranic vitality is draining. Give light to the noble holy man in search of the holy Word and spiritual approval.

जम्भयतमभिता रायतः शुना हृतं मृधा विदथुस्तान्यश्विना ।  
वाचंवाचं जरितू रत्निनीं कृतमुभा शंसं नासत्यावतं  
मम ॥ ४ ॥

4. *Jambhayatam-abhito rāyataḥ śuno hataṃ mṛdho  
vidathus-tānyaśvinā. Vācam-vācam jaritū  
ratninīm kṛtamubhā śamsaṃ nāsatyāva-taṃ  
mama.*

Ashvins, crush all round those who bark like dogs. Eliminate the wars and war mongers. You know them. Richly fructify and reward every word of the devotees' song of praise with the gift of jewels. Lords of truth, protect and promote my honour and my song of celebration.

युवमृतं चकथुः सिन्धुषु प्लवमात्मन्वन्तं पति णं ताग्याय  
कम । यन दवत्रा मनसा निरूहथुः सुपसनी पंतथुः तदसा  
महः ॥ ५ ॥



4. *Yuvametāṁ cakrathuḥ sindhuṣu plavam-ātman-vantaṁ pakṣiṇaṁ taugryāya kam. Yena devatrā manasā nirūhathuḥ supaptanī petathuḥ kṣodaso mahaḥ.*

Ashvins, scholar of science and technologist of marine engineering and aeronautics, both create the safe and comfortable winged boat, self-powered and self-propelled, moving through and over the seas for the strongest man among the strong by which you, noblest among the noble people, with your science and skill, fly like birds and cross the wide seas.

अवविद्धं ताग्यमप्स्व॑न्तरनारम्भ॒ण तमसि॑ पविद्धम ।  
चत॑स्त्रा॒ नावा॒ जठ॑लस्य॒ जुष्टा॒ उद॑श्चिभ्यामिषिताः  
पार॑यन्ति ॥ ६ ॥

6. *Avaviddham taugryam-apsvantar-nārambhaṇe tamasi praviddham. Catasro nāvo jaṭhalasya juṣṭā udaśvibhyām-iṣitāḥ pārayanti.*

Confined, surrounded and plunged in impenetrable darkness is the team of the mighty marine force. Four boats powered and driven by the Ashvins assigned for the mid-ocean operation rescue the team and safely bring it ashore.

कः स्वि॑द वृ॒ ण निष्ठि॑ता॒ मध्य॒ अर्ण॑सा॒ यं ता॒ग्य ना॑धितः  
प॒यष॑स्वजत । प॒णा मृ॑गस्य॒ प॒तरा॑रिवा॒रभु॒ उद॑श्चिना ऊ॒हथुः  
श्राम॑ताय॒ कम ॥ ७ ॥

7. *Kaḥ svid vṛkṣo niṣṭhito madhye arṇaso yaṁ taugryo nādhitaḥ paryaśasvajat. Parnā mṛgasya patarorivārabha udaśvinā ūhathuḥ śromatāya kam.*

Ashvins, pilots of the sea and sky, what sort of tree, post, is that standing in the midst of the deep sea to which the powerful but afflicted marine team holds on? What sailing and flying machine is that which like the wings of a soaring bird you work up and down for your honour and glory?

तद्वां नरा नासत्याव॒नु ष्या॒द्यद्वां माना॑स उ॒चथ॑मवा॒चन ।  
अ॒स्माद्द॒द्य सद॑सः सा॒म्यादा॑ वि॒द्याम॒षं वृ॒जनं जी॒रदा॑नुम ॥ ८ ॥

8. *Tad vām narā nāsatyāvanu śyād yad vām mānāsa ucatham-avocan. Asmādadya sadasaḥ somyādā vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, leaders of light ever committed to truth and shunning untruth, whatever words of appreciation and celebration venerable people have said in your honour, may all that be auspicious to you, being true to your character and performance. And may we today from this yajnic hall of joy and bliss receive and carry away food and energy to our heart's desire, knowledge and strength to live along the right path, and the breath and life of the mind and spirit.

### Mandala 1/Sukta 183

*Ashvins Devata, Agastya Maitravaruni Rshi*

तं यु॒ञ्जाथां॑ मन॒सा या॒ जवी॑यान त्रि॒वन्धु॑रा वृ॒षणा॑  
यस्त्रि॑च॒क्रः । यना॑पया॒थः सु॒कृता॑ दुरा॒णं त्रि॑धातु॒ना पत॑था  
वि॒न पु॒णः ॥ १ ॥

1. *Tam yuñjāthām manaso yo javīyān tribandhuro vṛṣaṇā yastricakraḥ. Yenopayāthaḥ sukṛto duroṇaṁ tridhātunā patatho virna parṇaiḥ.*

Ashvins, mighty generous visionaries of science, technology and psychology, take to three-metal, three-turbine and three-stage chariot faster than the speed of mind by which you reach the house of sukrit Tvashta, holy designer and maker of chariots, armaments, implements and instruments, flying with wings like birds.

(This is a mantra of various possibilities of interpretation in the context of Physics, Astrophysics, Aeronautics, Medicine and Meditation. The meaning, can be 'seen' and realised by an expert who would be of the order of a Rshi, a visionary of the dynamics of Nature in his own field, and better in the unified field of comprehensive reality.)

सुवृदथा वतत् य ऽभि णं यत्तिष्ठथः कतुमन्तानु पृ १ ।

वपुवपुष्या संचतामियं गीद्विवा दुहित्राषसा सचथ ॥ २ ॥

2. *Suvṛd ratho vartate yannabhi kṣām yat tiṣṭhathaḥ kratumantā nu prkṣe. Vapurvapuşyā sacatāmiyaṁ gīrdivo duhitroṣasā sacethe.*

Ashvins, committed explorers in search of fragrance for your yajnic inputs, the chariot you ride is firmly wheeled and revolves round and round approaching the earth. Believe this message of mine, an exact description of your form in words: you look like the dawn, child of the sun on the rise descending over the earth.

आ तिष्ठतं सुवृत्तं या रथा वामनु वतानि वतत ह्विष्मान ।

यन नरा नासत्यष्यध्य वतियाथस्तनयाय त्मन च ॥ ३ ॥

3. *Ā tiṣṭhataṁ suvr̥taṁ yo ratho vāmanu vratāni  
vartate haviṣmān. Yena narā nāsatyēṣayadhyai  
vartiryāthastanayāya tmane ca.*

Ashvins, leaders of humanity, committed to truth and exploration, well-structured, loved and accepted is the chariot you ride in pursuance of your vows of commitment and discipline which is richly loaded with wealth for the good life and by which go you over your path of exploration and come back home to inspire and fulfil the ambitions of humanity for themselves and for their children.

मा वां वृक्का मा वृकीरा दधषीन्मा परि वक्तमुत माति धक्तम ।  
अयं वां भागा निहित इयं गीदस्त्राविम वां निधया  
मधूनाम ॥ ४ ॥

4. *Mā vām vṛko mā vṛkīrā dadharṣīn mā pari var-  
ktamuta māti dhaktam. Ayaṁ vām bhāgo nihita  
iyam gīdasrāvime vām nidhayo madhūnām.*

Let no wolfish thief or selfish devourer, man or woman, dare to challenge you or terrorise you off from your course. Destroyers of suffering and generous preservers of life, forsake us not, nor destroy us. This is your share set apart in reserve in homage. This is the voice of celebration in homage and gratitude. These are your treasures of honey sweets of honour and glory.

युवां गातमः पुरुमी हा अत्रिदस्त्रा हवत वस हविष्मान ।  
दिशं न दिष्टामृजूयव यन्ता म् हवं नास्त्यार्प यातम ॥ ५ ॥

5. *Yuvām gotamaḥ purumīlho atrirdasrā havate'  
vase haviṣmān. Diśam na diṣṭāmṛjūyeva yantā me  
havam nāsatyopa yātam.*

Ashvins, destroyers of want and suffering, preservers of health and happiness, lovers of truth and science, teachers, guides and philosophers, Gotama, the man of knowledge and wisdom, Purumeedha, the man blest with prosperity, and Atri, the progressive man free from threefold pain, invokes you with offerings of homage and oblations for the sake of protection and progress. Come and accept my homage too like leaders going and leading in the direction of truth marked as destination of nature and law.

अतारिष्म॑ तम॑सस्पार॒मस्य॑ पति॑ वाम्॒ स्तामा॑ अश्विनावधायि ।  
एह॑ यातं प॒थिभि॑दव॒यान॑विद्याम॒षं वृ॒जनं जी॑रदानुम ॥ ६ ॥

6. *Atāriṣma tamasas-pāramasya prati vām stoma aśvināvadhāyi. Eha yātaṁ pathibhir-devayānair-vidyāmeṣaṁ vṛjanam jīradānum.*

Ashvins, let us swim across this darkness of ignorance and suffering of the world. So we bear and offer this song of celebration and gratitude to you in homage. Come to us here by the paths of divinity so that by your guidance and leadership we may be blest with food and energy, path of rectitude and breeze of health and the good life.

### Mandala 1/Sukta 184

*Ashvins Devata, Agastya Maitravaruni Rshi*

ता वाम॑द्य ताव॒परं हु॑वमा॒च्छन्त्या॑मुषसि॒ वह्नि॑रु॒क्थः ।  
नास॑त्या॒ कुहं॑ चि॒त्सन्ता॑व॒या दि॒वा नपा॑ता सु॒दास्तरा॑य ॥ १ ॥

1. *Tā vāmadya tāvaparam huvemocchantyāmuṣasi vahnirukthaiḥ. Nāsatyā kuha cit santāvaryo divo napātā sudāstarāya.*

Ashvins, infallible children of the light of heaven, committed to the law of truth and right, today and also later we invoke and invite you both at the rise of the glorious dawn with songs of adoration. The fire is lit, the songs are sung. Wherever you be, come like the waves of light-rays to bless the man of masterly business and noble charity.

अ॒स्म ऊ॒ षु वृ॒षणा॑ मादयथा॒मुत्प॒णीँह॑तमू॒म्या म॑दन्ता । श्रु॒तं  
म॒ अ॒च्छा॒क्तिभि॑मती॒नाम॑ष्टा॒ नरा॑ नि॒च॒तारा॑ च॒ कणः॑ ॥ २ ॥

2. *Asme ū ṣu vṛṣaṇā mādayethāmut paññrhatam-  
ūrmyā madantā. Śrutam me acchoktibhir-  
matinām-eṣṭā narā nicetārā ca karṇaiḥ.*

Ashvins, mighty generous, leading lights of humanity, unfailing givers of knowledge, enjoy with rest and peace of the night in the revolving wheel of time with the fluctuations of existence. Rejoice with the celebrant for our sake and eliminate the miserliness of the petty trader. Loved and adored by people with noble words of adoration, listen to my prayers with attentive and sympathetic ears.

श्रि॒य पू॒षा िषु॒कृत॑व॒ द्वा ना॑सत्या॒ वह॑तुं सू॒यायाः॑ । व॒च्यन्त॑  
वां क॒कुहा॑ अ॒प्सु जा॒ता यु॒गा जू॒णव॑ वरु॒णस्य॑ भूरः॑ ॥ ३ ॥

3. *Śriye pūṣaṇiṣukṛteva devā nāsatyā vahatum  
sūryāyāḥ. Vacyante vām kakuhā apsu jātā yugā  
jūrṇeva varuṇasya bhūreḥ.*

Ashvins, brilliant and generous givers of light and knowledge, strength and energy, dedicated to truth, in order to carry the light of the dawn, daughter of the sun, for the beauty and grace of the earth, your eminent

carriers born of the waves and vapours of space, flying like arrows of light, are admired like the great and ancient horses of Varuna, born of the ocean of eternity.

अ॒स्म सा वां मा॒ध्वी रा॒तिर॑स्तु स्ता॒मं हि॒नातं॑ मा॒न्यस्य॑ का॒राः ।  
अनु॑ यद्वां श्रव॒स्या सु॒दानू सु॒वीया॑य च॒षण॒या म॑दन्ति ॥ ४ ॥

4. *Asme sā vām mādhvī rātirastu stomaṁ hinotaṁ mānyasya kāroḥ. Anu yad vām śravasyā sudānū suvīryāya carṣaṇayo madanti.*

Ashvins, givers of light and knowledge, may that generosity with all its gifts be sweet as honey to us. Receive and accept the song of celebration created by the venerable poet, O lords of generosity, since all people in search of honour and valour enjoy and celebrate life in accordance and harmony with your life and culture.

ए॒ष वां स्ता॒मा अ॒श्वि॒नाव॑का॒रि मा॒न॑भि॒मघ॑वाना सु॒वृ॒क्ति ।  
या॒तं व॒तिस्त॑नया॒य त्म॑न॒ चा॒गस्त्य॑ नास॒त्या म॑दन्ता ॥ ५ ॥

5. *Eṣa vām stoma aśvināvakāri mānebhirmaghavānā suvrkti. Yātaṁ vartistanayāya tmane cāgastye nāsatyā madantā.*

Ashvins, lords of honour, valour and generosity, this is the worshipful song of homage and celebration created and presented by the dedicated devotees revered in society. Committed to the law of truth and rectitude, go on by the inviolable path of truth and right for yourself and the children, enjoying the beauty and ecstasy of life.

अ॒ती॒रि॒ष्म॒ तम॑स॒स्पार॒मस्य॑ प॒तिं वां स्ता॒मा अ॒श्वि॒नाव॑धायि ।  
ए॒ह या॑तं प॒थि॒भि॒दव॒यान॑वि॒द्याम॑षं वृ॒ज॒नं जी॒रदा॑नुम ॥ ६ ॥

6. *Atāriṣma tamaspāramasya prati vām stoma aśvināvadhāyi. Eha yātaṁ pathibhirdevayānairvidyāmeṣaṁ vṛjanam jīradānum.*

Ashvins, lords of light and love, let us swim across this darkness and ignorance to light and knowledge. Hence this song of adoration is sung in homage to you. Come to us here by the paths of divinity and we would be blest with food for life, the right path and the light of Divinity to swim across to Eternity.

### Mandala 1/Sukta 185

*Dyavaprthivi Devata, Agastya Maitravaruni Rshi*

कतरा पूर्वा कतरापरयाः कथा ज्ञात कवयः का वि वेद ।  
विश्वं त्मना बिभृता यद्ध नाम वि वर्तत अहनी चक्रि-  
यव ॥ १ ॥

1. *Katarā pūrvā katarāparāyoḥ kathā jāte kavayaḥ ko vi veda. Viśvaṁ tmanā bibhṛto yaddha nāma vi vartete ahanī cakriyeva.*

Of the two, heaven and earth, which comes first? Which follows later? How were they born? O men wise and bold, who knows all this? Verily they hold this entire universe as it is by themselves and go round and round like days and nights as parts of a wheel. Answer: Ka, He the Lord Supreme, knows.

भूरिं द्व अचरन्ती चरन्तं पृथ्वीं गभामपदी दधात । नित्यं न  
सूनुं पित्रारूपस्थ द्यावा र तं पृथिवी ना अभ्वात ॥ २ ॥

2. *Bhūriṁ dve acarantī carantaṁ padvantaṁ garbhamapadī dadhāte. Nityaṁ na sūnum pitrorupasthe dyāvā rakṣataṁ pṛthivī no abhvāt.*



The two, heaven and earth, undeviating from their nature, character, law and action, and keeping to their course without moving on legs, bear, nourish and sustain like a foetus this great, moving world of humans and animals. May the heaven and earth always protect us from sin and evil like a child in the lap of parents.

अ॒न॒हा द्वा॒त्रमदि॑तर॒न्व ह॒वु स्व॑र्वद॒व॒धं न॑मस्वत । तदा॑दसी  
जन॒यतं॑ ज॒रि॒त्र द्यावा॒ र तं॑ पृथि॒वी न् अ॒भ्वा॑त् ॥ ३ ॥

3. *Aneho dātramaditeranarvaṃ huve svarvadavadham namasvat. Tad rodasī janayatam jaritre dyāvā rakṣataṃ pṛthivī no abhvāt.*

I invoke Mother Nature's boundless generosity and pray for her pure and sinless gift of inviolable, brilliant and blissful, indestructible and reverential abundance of wealth of mind and material which, I crave, may heaven and earth create for the mother's adoring child. And, I pray, may the heaven and earth save us from the violence and monstrosity of a life of materialism and sinful opulence.

अत॑प्य॒मान् अ॒व॒साव॑न्ती॒ अनु॑ ष्या॒म र॑ दसी॒ द॒वपु॑त्र । उ॒भ  
द्वाना॑मु॒भय॑भिर॒ह्नां द्यावा॒ र तं॑ पृथि॒वी न् अ॒भ्वा॑त् ॥ ४ ॥

4. *Atapyamāne avasāvantī anu ṣyāma rodasī devaputre. Ubhe devānāmubhayebhirahnām dyāvā rakṣataṃ pṛthivī no abhvāt.*

Free from sufferance, causing no pain, protective by inbuilt safeguards, both heaven and earth, children of Divinity and mothers of divinities, may, we pray, protect the noble powers of nature and humanity day and night along with all that is moving and non-

moving in existence. Let us be in harmony with them and may they be good to us. May heaven and earth, we pray, protect us from the ravages of nature and worldly misfortune.

संगच्छमान युवती समन्त स्वसारा जामी पित्रारुपस्थ ।  
अभिजिघ्रन्ती भुवनस्य नाभिं द्यावा र तं पृथिवी न  
अभ्वात् ॥ ५ ॥

5. *Samgacchamāne yuvatī samante svasārā jāmi pitrorupasthe. Abhijighranī bhuvanasya nābhiṁ dyāvā rakṣataṁ pṛthivī no abhvāt.*

Heaven and earth, going together, ever youthful, contiguous and simultaneous like twin sisters, coexistent and cooperative, nestled in the lap of mother Nature and Father Supreme of existence, taste the fragrance of the omnipresent contrehold of the universe. May the heaven and earth protect us from the sin of falling off from that all-pervasive fragrance of the Divine Presence.

उवी सद्मानी बृहती ऋतन हुव दवानामवसा जनित्री । दधात्  
य अमृतं सुपतीक द्यावा र तं पृथिवी ना अभ्वात् ॥ ६ ॥

6. *Urvī sadmanī brhatī ṛtena huve devānāmasasā janitrī. Dadhāte ye amṛtaṁ supratīke dyāvā rakṣataṁ pṛthivī no abhvāt.*

I invoke and celebrate in song the grand and vast heaven and earth, mother sustainers and shelter homes of the brilliant and generous divinities of nature and humanity with protection and the truth of universal law. Beautiful of form, they bear the nectar sweets of water and energy for life. May the heaven and earth save us from the sin of filial ingratitude.

उ॒वी पृ॒थ्वी ब॑हु॒ल दू॒रअ॒न्त उ॒प बु॒व न॑म॒सा य॒ज्ञ अ॒स्मि॒न ।  
द॒धात॒ य सु॒भर्ग॑ सु॒प॒त॒ती द्या॒वा र॒ तं पृ॒थि॒वी न॒  
अ॒भ्वा॒त् ॥ ७ ॥

7. *Urvī pṛthvī bahule dūre-ante upa bruve namasā yajñe asmin. Dadhāte ye subhage supratūrī dyāvā rakṣataṁ pṛthivī no abhvāt.*

I invoke and adore the mighty heaven and earth, abundant and boundless far and wide, and sing in praise of them in this yajna of life with humility and offerings of fragrant oblations. Generous and overflowing with wealth and good fortune, bright and beatific in form and progress, they nourish and sustain the entire world of living beings. May the heaven and earth save me from the sin of sloth, greed and selfishness.

द॒वान्वा॒ यच्च॑कृ॒मा क॒च्चि॒दागः॑ स॒खायं॑ वा॒ स॒द॒मि॒ज्जा॒स्पतिं॑  
वा । इ॒यं धी॑भू॒या अ॒व॒या॒न॒म॒षां द्या॒वा र॒ तं पृ॒थि॒वी न॒  
अ॒भ्वा॒त् ॥ ८ ॥

8. *Devān vā yaccakṛmā kaccidāgaḥ sakhāyaṁ vā sadamijjāspatiṁ vā. Iyaṁ dhīrbhūyā avayānameṣāṁ dyāvā rakṣataṁ pṛthivī no abhvāt.*

If we commit a sin to the generousities of nature by violence to the environment, or do an insult to the wise and brilliant people, or offend a friend, or ever violate the sanctity of a woman or dishonour her husband, then may this mind and intelligence of ours be the corrective and preventive antidote to such evil conduct. May heaven and earth give us good sense and save us from sin against nature and humanity.

उ॒भा शं॒सा न॒या मा॒मवि॒ष्टामु॒भ मा॒मू॒ती अ॒व॒सा स॒चता॒म ।

भू॒रि॑ चि॒द॒यः सु॒दा॒स्तरा॒य॒षा म॒द॒न्त इ॒ष॒य॒म द॒वाः ॥ ९ ॥

9. *Ubhā śamsā naryā māmaviṣṭāmubhe māmūti avasā sacetām. Bhūri cidaryaḥ sudāstarāyeṣā madanta iṣayema devāḥ.*

Both heaven and earth as father and mother, both adorable and kind to humanity, save me. Both, protective and preventive, be with me with all protections and security. O divinities of nature and humanity noble men and women who command the business of life and living, be amply generous to the man of charity and broad-mindedness, and may we all, rejoicing with food and energy in abundance, be blest with self-fulfilment.

ऋ॒तं दि॒व तद॒वाचं॑ पृ॒थि॒व्या अ॒भि॒श्रा॒वाय॑ प॒थ॒मं सु॒म॒धाः ।  
पा॒ताम॑व॒द्याहु॑रि॒ताद्भी॑कं पि॒ता मा॒ता च॑ र॒ता॒-  
म॒वा॒भिः ॥ १० ॥

10. *Ṛtaṁ dive tadavocam pṛthivyā abhiśrāvāya prathamam sumedhāḥ. Pātāmavyād duritādabhīke pitā mātā ca rakṣatāmavobhiḥ.*

Blest with noble intelligence by heaven and earth, I pray I may speak the original Word of Truth and Divinity in honour of heaven and earth for the noble listener. May the heaven and earth, and father and mother, both loving and kind, both ever close-by, save me from calumny sin and evil and protect and promote me with their care, favour and kindness.

इ॒दं द्या॒वापृ॒थि॒वी स॒त्यम॑स्तु॒ पित॑मा॒त॒य॒द्रि॒हाप॑बु॒व वा॑म ।

भू॒तं द॒वाना॑म॒व॒म अ॒वा॒भि॒वि॒द्याम॑षं वृ॒ज॒नं जी॒र॒दानु॑म ॥ ११ ॥

11. *Idam dyāvāpṛthivī satyamastu pitarmātaryadihopabruve vām. Bhūtaṁ devānāmavame avobhirvidyāmeṣaṁ vṛjanam jīradānum.*

May this word and voice of mine, O heaven and earth, be true. O father and mother, may this word that I speak in this yajna of celebration be true and fruitful. O divinities, be ever close to the nobilities of humanity in their business of life with favours and protections. And may we, we pray, be blest with food and energy of body, mind and soul, move ahead on the right path, and enjoy the breeze of life and the bliss of Divinity.

### Mandala 1/Sukta 186

*Visavedeva Devata, Agastya Maitravaruni Rshi*

आ न इळाभिर्विदथ सुशस्ति विश्वानरः सविता द्व एतु ।  
अपि यथा युवाना मत्सथा न विश्वं जगदभिपित्व  
मनीषा ॥ १ ॥

1. *Ā na ilābhirvidathe suśasti viśvānaraḥ savitā deva etu. Api yathā yuvāno matsathā no viśvaṁ jagadabhipitve manīṣā.*

May Savita, self-refulgent lord giver of life and light, universal guide, ever adorable and adored, come and bless us in our yajnic performance of life with all the gifts of food, energy and vision of the eternal Word of knowledge and Divinity, so that, O youth of the world and youthful energies of Nature, you too may join us in our open-door yajna, rejoice with us and, with your conscious intelligence and wisdom, make the whole world rejoice.

आ न॒ विश्व॑ आस्का॑ गमन्तु॒ द्वा मि॒त्रा अ॒य॒मा वरु॑णः  
स॒जाषाः॑ । भुव॑न्यथा॒ न॒ विश्व॑ वृ॒धासः॑ कर॑न्त्सुषाहा॒ विथु॑रं  
न शवः॑ ॥ २ ॥

2. *Ā no viśva āskrā gamantu devā mitro aryamā  
varuṇaḥ sajoṣāḥ. Bhuvan yathā no viśve vṛdhāsaḥ  
karantsuṣāhā vithuraṁ na śavaḥ.*

Let all the divine powers of brilliance and generosity in the world, preservers of life against destruction, come to us. May Mitra, lord and friend of life and humanity, Aryama, lord and spirit of justice, and Varuna, lord supreme cherished of all, with love in unison for all come together so that they may be our preservers and promoters and, enduring and unchallengeable as they are, our courage and power no one may be able to destroy.

प॒ष्टं वा॑ अति॒थिं गृ॑णीष॒ ग्रिं श॑स्तिभिस्तुव॒णिः स॒जाषाः॑ ।  
अस॒द्यथा॑ न॒ वरु॑णः सु॒की॒तिरिष॑श्च प॒षदरि॑गूतः सूरिः ॥ ३ ॥

3. *Preṣṭham vo athithim grṇīṣe'gnim śastibhistur-  
vaniḥ sajoṣāḥ. Asad yathā no varuṇaḥ sukīrtir-  
iṣaśca paśadarigūrtaḥ sūriḥ.*

With songs of adoration I invoke and celebrate Agni, universal and dynamic lord of power, heat, light and knowledge, dearest of all, loving and friendly, honourably welcome like a distinguished visitor and guest, so that Varuna, lord supreme of universal choice, bright and brave, destroyer of hate and enmity, be celebrated in action with honour and glory and bring us showers of wealth and food and energy for our body, mind and soul.

उप व एष नमसा जिगीषाषासानक्ता सुदुघव धनुः । समान  
अहन्विमिमाना अर्क विषुरुप पर्यसि सस्मि तूधन ॥ ४ ॥

4. *Upa va eṣe namaśā jigīṣoṣāsānaktā sudugheva dhenuḥ. Samāne ahan vimimāno arkaṁ viṣurūpe payasi sasminnūdhan.*

O divinities of earth and humanity, generous powers of nature, I come to you with homage and offerings of food and with the desire for victory day and night as the generous earth does homage to the sun every day constantly, praying for light and seeing in the multiform and multicolour waters of the sky various kinds of wealth like all kinds of wealth and nourishment in the milk contained in the cow's udders.

उत ना हिवुध्न्याः मयस्कः शिशुं न पिप्युषीव वति सिन्धुः ।  
यन नपातमपां जुनाम मनाजुवा वृषणा यं वहन्ति ॥ ५ ॥

5. *Uta no'hirbudhnyo mayaskaḥ śiśum na pipyuṣīva veti sindhuḥ. Yena napātamapām junāma manojuvo vṛṣaṇo yaṁ vahanti.*

And let the cloud of the sky do us good. The river flows for us like the mother's milk for the baby. Let us then control and bind the rain storm and the river flow, grand child of the spatial waters, which the lightning energies fast as mind bring to us, by which then we may produce and use heat and electric energy, child of earthly waters.

उत न ई त्वष्टागन्त्वच्छा स्मत्सूरिभिरभिपित्व सजाषाः ।  
आ वृत्रहन्द्श्चषणिपास्तुविष्टमा नरां न इह गम्याः ॥ ६ ॥

6. *Uta na īm tvaṣṭā gantvacchā smat sūribhira-  
bhipitve sajoṣāḥ. Ā vṛtrahendraścarṣaṇiprā-  
stuviṣṭamo narām na iha gamyāḥ.*

May Twashta, divine creator of forms and maker of instruments, tools and implements, and chariots, dams and controls come well and enthusiastically with other sages and scholars, loving and kind, and bring us waters of various forms. Let Indra, breaker of the clouds, leader of men and fastest power of action come and bless this noble and joint yajnic project of all together among the people of the world.

उत न ई म॒तया श्व॒यागाः शिशुं॑ न गाव॒स्तरुणं॑ रिहन्ति ।

तमीं॑ गिरा॒ जन॒या न पत्नीः॑ सुर॒भिष्टमं॑ न॒रां न॑सन्त ॥ ७ ॥

7. *Uta na īm matayo 'śvayogāḥ śīśuṁ na gāvasta-  
ruṇam rihanti. Tamīm giro janayo na patnīḥ  
surabhiṣṭamaṁ narām nasanta.*

All our people, masters of thought at high speed and knights of horse, all our love and understanding, honour and esteem, devotion and prayers, determination and resolutions centre round this youthful ruler, Indra, most fragrantly lovable among men, as cows love and caress a tender calf, and all our words of praise and appreciation concentrate on him in the hope of progress as husbands concentrate on the love of the wives yearning for progeny.

उत न ई म॒रुता॑ वृ॒द्धस॒नाः स्मदा॑द॒समी॑ सम॒नसः॑ सदन्तु ।

पृ॒षद॑श्वासा॒ वन॒या न रथा॑ रि॒शाद॑सा मि॒त्रयु॒जा न  
द॒वाः ॥ ८ ॥



8. *Uta na im maruto vṛddhasenāḥ smad rodasī samanasaḥ sadantu. Prṣadaśvāso'vanayo na rathā riśādaso mitrayajo na devāḥ.*

Just as winds carry waters of the skies, so may the Maruts, tempestuous young warriors of a high united mind, equipped with mighty fighting forces, be ours and enthusiastically reach over earth and heaven for us. And let these warriors of strong and varied horse, riding chariots like commanders of the defence of the earths, destroyers of hate and enmity, brilliant friends of friends and the loving, be noble and generous to us all.

प नु यदेषां महिना चिकित्त्र प युञ्जत पयुजस्त सुवृक्ति ।  
अधु यदेषां सुदिन न शरुविश्वमरिणं पुषायन्त सनाः ॥ ९ ॥

9. *Pra nu yadeṣām mahinā cikitre pra yuñjate paryujaste svṛkti. Adha yadeṣām sudine na śarurviśvamariṇam pruṣāyanta senāḥ.*

When with their greatness and grandeur and dexterity they focus on the target and concentrate and use their forces, then their forces like a missile at the most strategic time burn off the entire tyranny of the world and shower the rain of bliss on the desert lands.

पा अश्विनाववसे कृणुध्वं प पूषणं स्वतवसा हि सन्ति ।  
अद्भुषा विष्णुवात ऋभु ः अच्छा सुम्नाय ववृतीय  
द्वान ॥ १० ॥

10. *Pro aśvināvavase kṛṇudhvaṃ pra pūṣaṇam svatavaso hi santi. Adveṣo viṣṇurvāta ṛbhukṣā Acchā sumnāya vavṛtīya devān.*

All ye men and women of the world, for the

sake of all round protection and advancement, take to, serve and honour the Ashvins, powers that give and take, teach and test. Take to, honour and value, and worship Pusha, agents of nourishment and growth. Self-potent are the divinities of nature and humanity, all free from hate and enmity, Vishnu, all-pervasive spirit of the universe, Vayu, universal breath of the living world, Rbhuksha, Indra, universal ruling lord of power, intelligence and expertise, and knowledge. Let us all, you and I, elect, select, choose, appoint, honour and consecrate our powers of humanity and divinity well for the sake of common good.

इयं सा वा अस्म दीधितियजत्रा अपिपाणी च सदनी च  
भूयाः । नि या द्वषु यतत वसूयुविद्यामषं वृजनं जीर-  
दानुम ॥ ११ ॥

11. *Iyaṃ sā vo asme dīdhitiryajatrā apiprāṇī ca sadanī ca bhūyāḥ. Ni yā deveṣu yatate vasūyurvidyāmeṣaṃ vrjanam jīradānum.*

O divinities and devotees of yajna and yajnic action, that brilliance and generosity of yours which is the treasure source of wealth for the world, which shines in and among the powers of divinity and which inspires the breath and power of life and living and creates the peace and prosperity of the home and family may, we pray, be ours too so that we may be happy, blest with food and energy for life, the path of rectitude and the gift of a long, healthy and dedicated life.

## Mandala 1/Sukta 187

*Oshadhis Annam Devata, Agastya Maitravaruni Rshi*

पितुं नु स्ताषं महा ध्रमाणं तविषीम ।

यस्य त्रिता व्याजसा वृत्रं विपवमदयत ॥ १ ॥

1. *Pituṃ nu stoṣaṃ maho dharmāṇaṃ taviṣīm.*  
*Yasya trito vyojasā vṛtraṃ viparvam-ardayat.*

Constantly do I honour and adore food and energy, fuel of life and instruments of the observance of Dharma, and the source of strength, power and courage, by the force and splendour of which Indra, mighty energy of sun and electricity, breaks the cloud to the last drop of condensed vapour, and by which the man of power and courage too, with the exercise of thought, word and deed, acquires cherished wealth complete in every aspect of value.

स्वादा पिता मधा पिता वयं त्वा ववृमह ।

अस्माकमविता भव ॥ २ ॥

2. *Svādo pito madho pito vayaṃ tvā vavṛmahe.*  
*Asmākamavitā bhava.*

O the food of life! O the drink for life! Delicious are you! Honey sweet are you! We love and cherish you with thanks and gratitude to the Lord of life and giver of food and nourishment. Be our saviour, preserver, sustainer, protector and promoter.

उप नः पित्वा चर शिवः शिवाभिरूतिभिः ।

मयाभुरद्विषण्यः सखा सुशवा अद्वयाः ॥ ३ ॥

3. *Upa naḥ pitavā cara śivaḥ śivābhirūtibhiḥ.*  
*Mayobhuradviṣeṇyaḥ sakhā suśevā advayāḥ.*

O Lord pervasive of food and nourishment, come and bless us. Kind and gracious as you are, bless us with the protections of your benign favours. Giver of peace and comfort, free from hate and anger, friendly, lover of lovers and devotees, free from duality, conflict or contradiction, come and be with us, forsake us not.

तव॒ त्य पि॒ता॒ रसा॒ रजांस्यनु॑ विष्टिताः ।

दिवि॑ वाता॒इव श्रि॒ताः ॥ ४ ॥

4. *Tava tye pito rasā rajāmsyanu viṣṭhitāḥ.*  
*Divi vātā iva śritāḥ.*

O Lord pervasive of food and nourishment of life, the taste, the pleasure, and the ecstasy of the experience of your presence is replete in the living worlds like the waves of energy and the winds and the air in the sky and the heavens.

तव॒ त्य पि॒ता॒ दद॑तस्तव॒ स्वादिष्ट॑ त पि॒ता ।

प स्वा॒द्भाना॒ रसानां॑ तुवि॒गीवा॑ इवरत ॥ ५ ॥

5. *Tava tye pito dadatastava svādiṣṭha te pito.*  
*Pra svādmāno rasānām tuvigrīvā iverate.*

O spirit of life pervasive in food and drink and all other nutriments, you are the giver, you are the most delicious and inspiring. All those who taste of the pleasure and inspiration of your gifts of juices and vital essences move around with rightful pride, holding their head high and proclaiming their existence with self-confidence.

त्व पि॒ता॒ म॒हानां॑ द्वा॒नां॑ म॒ना॑ हितम ।

अकारि॑ चारु॑ क॒तुना॒ तवाहि॑मवसावधीत ॥ ६ ॥

6. *Tve pito mahānām devānām mano hitam.  
Akāri cāru ketunā tavāhim-avasāvadhīt.*

O spirit and power of existence, food of life, in you and with you abides the mind of great nobilities and divinities. By virtue of your power and presence great works are done. By your energy and rays of light the sun breaks the cloud and pours forth the rains.

यद्दा पिता अजगन्विवस्व पवतानाम ।  
अत्रा चि पा मधा पिता रं भु पायं गम्याः ॥ ७ ॥

7. *Yadado pito ajagan vivasva parvatānām.  
Atrā cinno madho pito'raṁ bhakṣāya gamyāḥ.*

O spirit pervasive and food of energy in the process of nature's metabolism, when the clouds move, be there in them, enrich and energise them and, then, O honey sweet food of life, come here down from the clouds and be with us for us to our heart's desire.

यद्दुपामाषधीनां परिंशमारिशामह । वातापु पीव इद्द्व ॥ ८ ॥

8. *Yadapām-oṣadhīnām pariṁśam-āriśāmahe.  
Vātāpe pīva id bhava.*

When to our heart's content we have eaten of the gift of herbs and waters, then, O universal energy pervasive of food, be with us, kind and gracious, for our growth and advancement (not for corpulence).

यत्त साम् गवाशिरा यवाशिरा भजामह ।  
वातापु पीव इद्द्व ॥ ९ ॥

9. *Yat te soma gavāśiro yavāśiro bhajāmahe.  
Vātāpe pīva id bhava.*

O Soma, lord and spirit of nourishment, health and peace, whatever we eat and drink of what is prepared with cow's milk and barley, let us enjoy and, O universal lord pervasive in food and energy, let that be for our growth and advancement.

कर॒म्भ आ॑षध भव॒ पीवा॑ वृ॒क्क उ॑दार॒थिः ।

वाता॑प॒ पीव॑ इ॒द्धव॑ ॥ १० ॥

10. *Karambha oṣadhe bhava pīvo vṛkka udārathiḥ.*  
*Vātāpe pīva id bhava.*

Lord creator of herbs, nourishment and energy, let the herbs be delicious food, destroyer of ailment and disease, a sharpener of appetite and digestion and a tonic for mind and senses. Lord universal of health and life breath, let it be for our growth and advancement in health and intelligence for a long long age of joy and bliss.

तं त्वा॑ व॒यं पि॒ता व॒चाभि॑गावा॒ न ह॒व्या सु॑षूदिम ।

द्व॒भ्यस्त्वा॑ सध॒माद॑म॒स्मभ्यं॑ त्वा सध॒माद॑म ॥ ११ ॥

11. *Tam tvā vyaṁ pita vacobhīrgāvo na havyā suṣūdimā.*  
*Devebhyastvā sadhamādam-asma-*  
*bhyaṁ tvā sadhamādam.*

Lord giver of food and nourishment, spirit pervasive of health and energy, you are the giver of divine joy to the generous powers of nature and the generous nobilities of humanity. You are the giver of health and joy to us all. We praise you with words of gratitude for your gifts, and just as cows distil the essence of herbs and bless us with milky nutriment, so do we distil the essence of nourishment from the divine gifts of herbs and food, and express our gratitude in

words and songs of celebration and service.

## Mandala 1/Sukta 188

*Apris Hymn, Mantrawise Devata, Agastya  
Maitravaruni Rshi*

समिद्धा अद्य राजसि द्वा द्वः सहस्रजित ।  
दूता हव्या क्विवह ॥ १ ॥

1. *Samiddho adya rājasi devo devaiḥ sahasrajit.  
Dūto havyā kavirvaha.*

Agni, lord of light, power and generosity, lighted, consecrated, bright and blazing, today rules and shines glorious with the brilliant powers of nature and humanity, having won a thousand foes. O lord of knowledge and wisdom, creative visionary and poetic maker of past, present and future as you are, receiver, mover and harbinger of the fragrances of life in the yajnic evolution of nature and humanity, accept our homage and lead us on the march of life.

तनूनपादृतं यत मध्वा यज्ञः समज्यत ।  
दधत्सहस्त्रिणीरिषः ॥ २ ॥

2. *Tanūnapād-ṛtaṁ yate madhvā yajñāḥ samajyate.  
Dadhat sasasriṇīriṣaḥ.*

Preserving and promoting the body politic, not allowing the system to slacken, the yajna of social and natural evolution goes forward on the path of truth and divine law for the man of action and endeavour with sweets of honey and wealth of soma joy, bearing and bringing a thousand gifts of food, energy and vitality.

आजुह्वाना न इड्या द्वाँ आ वीं यज्ञियान ।

अग्रं सहस्रसा असि ॥ ३ ॥

3. *Ājuhvāno na īdyo devāñ ā vakṣi yajñiyān.*  
*Agne sahasrasā asi.*

Agni, adorable lord of light and knowledge, ruler of the world, invoked and invited to our creative endeavours, bring and proclaim the arrival of the brilliancies of humanity and gems of nature worthy of celebration and advancement by yajnic research and development. You are the creator, harbinger and giver of a thousand gifts of wealth and knowledge.

पाचीनं बहिराजसा सहस्रवीरमस्तृणन ।

यत्रादित्या विराजथ ॥ ४ ॥

4. *Prācīnam barhirojasā sahasravīram-astrṇan.*  
*Yatrādityā virājatha.*

That ancient and eternal seat of existence and knowledge wherein abide a thousand brave and mysterious divinities and where the suns with their blazing refulgence cover as well as reveal the face of Divinity, there, all ye men and women of the world, arise, reach and dwell.

विराट समाद्विभ्वीः पृथ्वीबृह्वीश्च भूर्यसीश्च याः ।

दुरा घृतान्यं रन ॥ ५ ॥

5. *Virāṭ samrād-vibhvīḥ pṛthvībṛhṛvīśca bhū-*  
*yasīśca yāḥ. Duro ghr̥tānyakṣaran.*

Infinite and various is the light and power of Divinity, yet unique, one whole together and indivisible is the rule and glory of the universal power and presence.



Mightily wide and various, excellent and deep are the doors and paths to Divinity which reveal and release the flood gates of vision and the bliss of Eternity.

सुरु॒क्म हि सु॒प॒श॒सा धिं श्रि॒या वि॒राज॑तः ।

उ॒षासा॒वह सी॑दताम ॥ ६ ॥

6. *Surukme hi supeśasā'dhi śriyā virājataḥ.*  
*Uśāsāveha sīdatām.*

The dawn and dusk, the day and night, bright and beautiful of form and glory, shine with the splendour of Divinity. Let them come and grace our yajna of fragrance and vision of the Light Divine.

प॒थ॒मा हि सु॒वाच॑सा॒ हाता॑रा॒ द॒व्या क॒वी ।

य॒ज्ञं ना॑ य॒ ता॒मि॒मम ॥ ७ ॥

7. *Prathamā hi suvācasā hotārā daivyā kavī.*  
*Yajñam no yakṣatāmimam.*

May two Yajakas, old and ancient, first and best, masters of noble speech, divine of nature, scholars of poetic visionaries such as the Ashvins or the teacher and preacher, come and grace this yajna of ours unto a splendid completion.

भार॑ती॒ळ॒ सर॑स्वति॒ या वः॒ सर्वा॑ उपबुव ।

ता न॑श्चादयत श्रि॒य ॥ ८ ॥

8. *Bhāratīḷe sarasvati yā vaḥ sarvā upabruve.*  
*Tā naścodayata śriye.*

Bharati, mother of scientific speech and knowledge, Ila, mother of eternal speech and knowledge, and Sarasvati, mother of the existential flow

of universal speech and knowledge, may you all whom I invoke to grace our yajna of learning and education, inspire us, I pray, to rise to the heights of glory and the beauty and grace of life and culture.

त्वष्टा रूपाणि हि प्रभुः प्रशून्विश्वान्त्समान्ज ।

तथां नः स्फातिमा यज ॥ ९ ॥

9. *Tvaṣṭā rūpāṇi hi prabhuḥ paśūn viśvānts-amānaje. Teṣāṁ naḥ sphātimā yaja.*

Tvashta, lord creator, is the master maker of all the forms of existence. He has created all the living species of the universe. May the lord augment their growth and welfare and ours too.

उप त्मन्यां वनस्पत पाथां देवभ्यः सृज ।

अग्निहव्यानि सिष्वदत ॥ १० ॥

10. *Upa tmanyā vanaspate pātho devebhyaḥ sṛja. Agnirhavyāni siṣvadat.*

O Vanaspati, lord of herbs and trees and forests, create, produce and give the best of food and nourishments to the noble and virtuous people of virtue with the sincerity of your mind and soul, as fire helps to prepare the sweetest delicacies for entertainment of the divines.

पुरागा अग्निद्वानां गायत्रण समज्यत ।

स्वाहाकृतीषु राचत ॥ ११ ॥

11. *Purogā agnirdevānām gāyatrena samajyate. Svāhākṛtīṣu rocate.*

Agni, fire, is the leading power among the

divinities of nature such as earth and sky, and it is lighted with the chant of Gayatri verses of the Veda to rise and shine in the holiest acts of human life.

(So should the noble people rise and shine in life with the chant of holy verses and live for the service of Divinity and humanity for the sake of all life.)

### Mandala 1/Sukta 189

*Agni Devata, Agastya Maitravaruni Rshi*

अग्र नय सुपथा राय अस्मान्विश्वानि देव वयुनानि विद्वान ।  
युयाध्यस्मज्जुहुराणमना भूयिष्ठां त नमउक्तिं विधम ॥ १ ॥

1. *Agne naya supathā rāye asmān viśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyīṣṭhām te nama uktiṁ vidhema.*

Agni, light of life and lord giver of bliss to humanity, lead us to the wealth and joy of the world by the simple and straight path of rectitude. Brilliant and generous lord of power, you are the master of the knowledge of all the ways and laws of life and the world. Ward off all the sin and evil and crookedness from us. Bless us that we may always sing songs of homage and worship to you more and ever more.

अग्र त्वं पारया नव्या अस्मान्त्वस्तिभिरति दुगाणि विश्वा ।  
पूश्च पृथ्वी बहुला न उवी भवा ताकाय तनयाय शं  
याः ॥ २ ॥

2. *Agne tvam pārayā navyo asmāntsvastibhirati durgāṇi viśvā. Pūśca pṛthvī bahulā na urvī bhavā tokāya tanayāya śaṁ yoh.*

Agni, light of life, lord of knowledge, ever

young and new, lead us far across the challenging problems of the world with success and victories of prosperity. Let our lands and cities be wide and abundant as earth and be the harbinger of peace and joy for our children and grand children.

अग्र त्वमस्मद्युयाध्यमीवा अनग्नित्रा अभ्यमन्त कृष्टीः ।

पुनरस्मभ्यं सुविताय दव तां विश्वभिरमृतभियजत्र ॥ ३ ॥

3. *Agne tvam-asmad yuyodhyamīvā anagnitrā abhyamanta kṛṣṭīḥ. Punarasmabhyam suvitāya deva kṣām viśvebhir-amṛtebhir-yajatra.*

Agni, lord of light and life, reduce and remove from us suffering and disease through yajna, since, O leading power of yajna fire, those who neglect the sacred fire suffer from ailments all round. And then, O lord of love and creative generosity, for our welfare, peace and prosperity, come with the sacred flames of holy fire and bless the earth with universal nectar sweets of good health and gifts of imperishable joy.

पाहि ना अग्र पायुभिरजस्त्ररुत पिय सदन आ शुशुक्वान ।

मा त भयं जरितारं यविष्ठ नूनं विदन्मापरं सहस्वः ॥ ४ ॥

4. *Pāhi no agne pāyubhir-ajasrairuta priye sadana ā śuśukvān. Mā te bhayaṁ jaritāraṁ yaviṣṭha nūnaṁ vidan-māparaṁ sahasvaḥ.*

Agni, lord of light and knowledge, protect and promote us with inviolable safeguards and relentless modes of protection, shining in our dear home with the glow of health and blaze of power. Most youthful and powerful lord of endurance and challenges, may fear never touch your admirer and worshipper or any other,

for sure.

मा ना अग्र व सृजा अघाया विष्यव रिपव दुच्छुनाय ।  
मा दत्वत दशत मादत ना मा रीषत सहसावन्परा दाः ॥ ५ ॥

5. *Mā no agne'ava sṛjo aghāyā'viṣyave ripave ducchunāyai. Mā datvate daśate mādate no mā rīṣate sahasāvan parā dāḥ.*

Agni, lord of power and endurance, abandon us not, throw us not to the sinner, the irreligious, the enemy, the mischievous, the biter, the tearer, and the destroyer. Leave us not, put us not off from you.

वि घ त्वावाँ ऋतजात यंसद गृणाना अग्र तन्व३ वरूथम ।  
विश्वादिरि णरुत वा निनित्सारभिहुतामसि हि देव  
विष्पट ॥ ६ ॥

6. *Vi gha tvāvāñ ṛtajāta yaṁsad gṛṇāno agne tanve varūtham. Viśvād-ririkṣoruta vā ninitisorabhihrutām-asi hi deva viṣpaṭ.*

Agni, lord manifest in truth and Dharma, let your admirer and worshipper, sharing brilliance like yours, singing in praise and homage to you, give unto himself due protection for his body and mind. And then, O lord of light and power, you are the ultimate protector against all violent and hostile maligners since you break them down or teach them a lesson to correction.

त्वं ताँ अग्र उभयान्वि विद्वान्वषि पपित्व मनुषा यजत्र ।  
अभिपित्व मनव शास्या भूममृजन्य उशिग्भिनाकः ॥ ७ ॥

7. *Tvaṁ tāñ agna ubhayān vi vidvān veṣi prapitve manuṣo yajatra. Abhipitve manave śāsyo bhūrmarmṛjenya uśigbhirnākraḥ.*

Agni, lord adorable of light, protection and correction, you know them both, men good and evil, admirers as well as maligners, and reach them just at the right time to protect and to correct as well. Lord of law and discipline, be the teacher and ruler for the man approaching in faith or even turning away in hostility, adored or remembered by all, lovers or haters, with love or in fear, like a ruling power.

अवाचाम निवर्चनान्यस्मिन्मानस्य सूनुः संहसान अग्रा ।

वयं सहस्रमृषिभिः सनम विद्यामषं वृजनं जीरदानुम ॥ ८ ॥

8. *Avocāma nivacanānyasmin mānasya sūnuḥ sahasāne agnau. Vayaṁ sahasram-ṛṣibhiḥ sanema vidyāmeṣaṁ vrjanam jīradānum.*

In homage and worship to this Agni, mighty lord creator of honour and self-esteem and inspirer of the idea and sense of purpose in life, we speak and sing these words of adoration with reflection and holy thought in composition, and thereby we share with a thousand sages of vision and insight of knowledge food and energy for body, mind and soul, the path of Dharma and the spirit and joy of life.

### Mandala 1/Sukta 190

*Brhaspati Devata, Agastya Maitravaruni Rshi*

अनवाणं वृषभं मन्दर्जिह्वं बृहस्पतिं वधया नव्यमकः ।  
गाथान्यः सुरुचा यस्य द्वा आशृण्वन्ति नवमानस्य  
मर्ताः ॥ १ ॥

1. *Anarvāṇam vṛṣabham mandrajihvam bṛhaspatim vardhayā navyamarkaiḥ. Gāthānyaḥ suruco yasya devā āśṛṇvanti navamānasya martāḥ.*

Welcome, entertain and exalt with offerings of respectful good cheer and hospitality Brhaspati, a very embodiment of piety, knowledge, wisdom and virtue, an adorable scholar, irresistible, generous and sweet-tongued, a master of ancient as well as modern versions of universal knowledge, whose delightful tales of heroism old and new and virtue sacred and secular, noble, intelligent and brilliant people love to hear for reflection and meditation. Welcome and entertain such a holy visitor on the rounds, an atithi, chance guest like the holy fire of yajna, fragrant and blissful.

तमृत्विया उप वाचः सचन्त सगा न या दवयतामसजि ।  
 बृहस्पतिः स ह्यञ्जा वरांसि विभ्वाभवत्समृत मातृ-  
 रिश्वा ॥ २ ॥

2. *Tamṛtviyā upa vācaḥ sacante sargo na yo deva-  
 yatām-asarji. Brhaspatiḥ sa hyañjo varāmsi  
 vibhvābhavat samṛte mātariśvā.*

Words of meaning and power come to him at his command and serve him according to the season of time, place and the subject of discourse, Brhaspati as he is, high-priest of the Divine Word. Like an extension of the Lord's creation, he makes divinities out of dedicated humanity and brings them gifts of their choice. Thus loved, graceful and powerful like the breeze of life, he rises in the affairs of life and Dharma by the grace of the Infinite Lord of the universe.

उपस्तुतिं नमस उद्यतिं च श्लाकं यंसत्सवितव प बाहू ।  
 अस्य कत्वाहन्या ३ या अस्ति मृगा न भीमा अर् तसस्तु-  
 विष्मान ॥ ३ ॥

3. *Upastutiṁ namasa udyatiṁ ca ślokaṁ yaṁsat saviteva pra bāhū. Asya kratvāhanyo yo asti mṛga na bhīmo arakṣasas-tuviṣmān.*

Let this Brhaspati, man of piety, knowledge and wisdom, acknowledge and reciprocate the respectful host's salutation, obeisance and words of adoration with hands upraised in benediction like the rays of the inspiring sun. Loving and non-violent, surrounded by many admirers by virtue of his holy actions, he walks like a ruling lion on his daily rounds.

अस्य श्लोका दिव्यीयत पृथिव्यामत्या न यंसद्य । भृद्विचताः ।  
मृगाणां न हतया यन्ति चमा बृहस्पतरहिमायाँ अभि  
द्युन ॥ ४ ॥

4. *Asya śloko divīyate pṛthivyām-atyo na yaṁsad yakṣabhṛd vicetāḥ. Mṛgāṇāṁ na hetayo yanti cemā bṛhaspater-ahimāyāṅ abhi dyūn.*

The voice of this Brhaspati and his fame goes over earth and heaven like the waves of energy. Supporter of the man of yajna, master of exceptional knowledge and intelligence, let him continue to give knowledge. And then, these voices of Brhaspati, like the bounces of the deer, every day reach men of generosity such as clouds of rain.

य त्वा दवास्त्रिकं मन्यमानाः पापा भदमुपजीवन्ति पजाः ।  
न दूढ्ये अनु ददासि वामं बृहस्पत चर्यस इत्पियारुम ॥ ५ ॥

5. *Ye tvā devosrikaṁ manyamānāḥ pāpā bhadram-upajīvanti pajrāḥ. Na dūḍhye anu dadāsi vāmaṁ bṛhaspate cayasa it piyārum.*

There are those rigid and sinful people who



accept the wise man as brilliant and good, but in reality they exploit him to live by him for self-support as parasites do. O Brhaspati, you yield not to the man of crooked intelligence but choose the man of honest desire for the gift of knowledge.

सुपतुः सूयवसा न पन्था दुनियन्तुः परिपीता न मित्रः ।  
अन्वाणा अभि य च त ना पीवृता अपाणुवन्ता  
अस्थुः ॥ ६ ॥

6. *Supraituḥ sūyavaso na panthā durniyantuḥ pari-  
pṛīto na mitraḥ. Anarvāṇo abhi ye cakṣate no'-  
pīvṛtā aporṇuvanto asthuḥ.*

Brhaspati is like the guiding path of one who is well-provided with food and energy and one who wants to follow the simple and straight path of knowledge. He is like the all round loving friend of one caught up on a difficult highway. Men who are free from sin and every way look after us and who, with light and knowledge, uncover the ignorance of those covered in darkness, may, we pray, be our teachers.

संयंस्तुभा वनया न यन्ति समुद्रं न स्रवता रधचकाः ।  
स विद्वाँ उभयं चष्ट अन्तबृहस्पतिस्तर आपश्च गृधः ॥ ७ ॥

7. *Sam yaṁ stubho'vanayo na yanti samudraṁ na  
sṛavato rodhacakrāḥ. Sa vidvāñ ubhayaṁ caṣṭe  
antar-brhaspatistara āpaśca ḡdhraḥ.*

Just as the satellites go round Brhaspati, the planet Jupiter, or as the flowing streams with whirlpools reach the sea, so that scholar whom all the praises of devoted admirers reach is Brhaspati, the divine teacher who knows both the inner reality of the spirit and the

outer reality of nature and who, keen to save his pupils, calmly watches both the waters of existence and the saving ark of knowledge.

एवा महस्तुविजातस्तुविष्मान्बृहस्पतिवृषभा धायि द्वः ।  
स नः स्तुता वीरवद्भ्रातु गामद्विद्यामषं वृजनं जीरदानुम ॥ ८ ॥

8. *Evāmahas-tuvijātas-tuviṣmān bṛhaspatir-vṛṣabho dhāyi devaḥ. Sa naḥ stuto vīravadbhrātu gamadvidyāmaṣaṁ vṛjanam jīradānum.*

Thus is Brhaspati, the great scholar, highly revered among the learned, commanding courage and strength of body and mind, generous and brilliant master of learning and pious sage honoured and acclaimed. May he, for us, be the teacher, maker of the brave and giver of the knowledge of science and Divinity so that we may be blest with food and energy, knowledge and power and the breath and joy of life.

## Mandala 1/Sukta 191

*Ap-Oshadhi-Surya Devata, Maitravaruni Agastya Rshi*

कङ्कता न कङ्कता था सतीनकङ्कतः ।  
द्वविति प्लुषी इति न्यद्रष्टा अलिप्सत ॥ १ ॥

1. *Kaṅkato na kaṅkato 'tho satīnakaṅkataḥ.  
Dvāviti pluṣī iti nyadrṣṭā alipsata.*

The poisonous as well as the slithering, and the essentially poisonous as well as the slightly poisonous, both bite and burn, and yet they both sprinkle and anoint as antidotes too, and both smear, bite and burn unseen, and they harbour the unseen.

अ॒दृष्टा॑न्ह॒न्त्याय॒त्यथा॑ ह॒न्ति परा॒य॒ती ।  
अथा॑ अव॒घ्न॒ती ह॒न्त्यथा॑ पि॒नष्टि॑ पि॒ष॒ती ॥ २ ॥

2. *Adrṣṭān hantyaīatyatho hanti parāyātī.*  
*Atho avaghnaṭī hantyaṭho pinaṣṭi piṣṭatī.*

One medicine immediately starts destroying the poison as it is taken. Another destroys the poison while its activity seems to be subsiding. Yet another destroys it when its effect is extremely strong. And yet another reduces and destroys it when it is completely assimilated.

श॒रासुः॑ कु॒श॒रासा॑ द॒भासः॑ स॒या उ॒त ।  
मा॒ञ्जा अ॒दृष्टा॑ व॒रि॒णाः स॒र्व सा॒कं न्य॑लि॒प्सत ॥ ३ ॥

3. *Śarāsaḥ kuśarāso darbhāsaḥ sairyā uta.*  
*Mauñjā adrṣṭā bairiṇāḥ sarve sākaṁ nyalipsata.*

The parasitic seeds of poison lurk in the hollow of bamboos and in inferior reeds, in the darbha grass and in reeds and grasses round tanks, lakes and streams. Unseen they lurk in the munja roots and leaves and virina plants. Together they all stick to anything as parasites.

नि गा॒वां गा॒ष्ठ अ॑स॒द्नि मृ॒गासा॑ अ॒वि त॒त ।  
नि क॒त॒वा ज॒नानां॑ न्य॒दृष्टा॑ अ॒लि॒प्सत ॥ ४ ॥

4. *Ni gāvo goṣṭhe asadan ni mṛgāso avikṣata.*  
*Ni ketavo janānām nyadrṣṭā alipsata.*

Where the cows sit in the stalls or the forest beasts sit or hide in their habitat or humans live in the homes, and even in the brain and sense organs, the seeds of poison lurk and cluster unseen.

एत उ त्य पत्यदृश्रन्पदाषं तस्कराइव ।

अदृष्टा विश्वदृष्टाः पतिबुद्धा अभूतन ॥ ५ ॥

5. *Eta u tye pratyadr̥śran pradoṣaṁ taskarā iva. Aḍṛṣṭā viśvadr̥ṣṭāḥ pratibuddhā abhūtana.*

All these come out astir like thieves at night, unseen as they are and yet seen by all and known to all. Therefore, all ye men and women, beware of them.

द्यावः पिता पृथिवी माता सामा भातादितिः स्वसा ।

अदृष्टा विश्वदृष्टास्तिष्ठतलयता सु कम ॥ ६ ॥

6. *Dyaurvedaḥ pitā pṛthivī mātā somo bhrātāditiḥ svasā. Aḍṛṣṭā viśvadr̥ṣṭās-tiṣṭhatelayatā su kam.*

O seeds, parasites, insects and other carriers of poison such as bacteria and viruses, the heaven of light is your father, creator, the earth is your mother, feeder, soma is your brother and nature's fertility is your sister (since both nectar and poison are born of the creative power of nature). Unseen and yet universally seen and known are you all. Why move, better be still for the sake of good and comfort?

य अंस्या य अङ्ग्याः सूचीका य पकङ्कताः ।

अदृष्टाः किं चनह वः सव साकं नि जस्यत ॥ ७ ॥

7. *Ye aṁsyā ye aṅgyāḥ sūcīkā ye prakāṅkatāḥ. Aḍṛṣṭāḥ kiṁ caneha vaḥ sarve sākaṁ ni jasyata.*

Those which creep or affect the shoulders, those which move or fly and affect all parts of the body, those which bite and burn, and those which are highly poisonous and painful, all those which are unseen or whatever, all together retire and exhaust yourselves of

the bite and the poison, be eliminated all.

उत्पुरस्तात्सूय' एति विश्वदृष्टा अदृष्टहा ।  
अदृष्टान्त्सवाञ्जम्भयन्त्सवाश्च यातुधान्यः ॥ ८ ॥

8. *Utpurastātsūrya eti viśvadr̥ṣṭo adr̥ṣṭahā. Adr̥ṣṭāntsarvāñjambhayantsarvāśca yātudhānyaḥ.*

There upfront rises the sun from the east, universally seen and showing the world, and destroying all that is unseen poisonous, eliminating all the negativities and all that is evil and invisible to the naked eye.

उदपप्तदसा सूयः पुरु विश्वानि जूवन ।  
आदित्यः पर्वतभ्या विश्वदृष्टा अदृष्टहा ॥ ९ ॥

9. *Udapaptadasau sūryaḥ puru viśvāni jūrvan. Ādityaḥ parvatebhyo viśvadr̥ṣṭo adr̥ṣṭahā.*

The sun rises there, lord of light, from behind the mountains and the clouds, showing to the entire world and destroying all the poisons on a large scale, invisible evils which thrive in the dark.

सूय' विषमा संजामि दृतिं सुरावता गृह । सा चि पु न मराति  
ना वयं मरामा र अस्य याजनं हरिष्टा मधु त्वा मधुला  
चकार ॥ १० ॥

10. *Sūrye viṣamā sajamī dṛtiṃ surāvato gr̥he. So cinnu na marāti no vyaṃ marāmā're asya yojanaṃ hariṣṭhā madhu tvā mahulā cakāra.*

Just as liquor is contained in the cask in the house of a liquor maker, so do I collect the earth's poison and evaporate it to join the sun so that neither the sun

would die nor would we, since the poison would join the far away sun which would drink it up. O poison, then the honey sweet chemistry of nature may turn you to nectar honey.

इयत्तिका शकुन्तिका सका जघास त विषम । सा चि न  
मराति ना वयं मरामा र अस्य याजनं हरिष्ठा मधु त्वा  
मधुला चकार ॥ ११ ॥

11. *Iyattikā śakuntikā sakā jaghāsa te viṣam. So cinnu na marāti no vyaṃ marāmā're asya yojanaṃ hariṣṭhā madhu tvā madhulā cakāra.*

O man infested with poison, this little Shakuntika (kapiñjali, partridge, blue jay) would consume your poison. That bird would not die, nor would we. The one that drinks up the poison unharmed would keep it far off. O poison, the life's chemistry of nectar would turn you too to honey.

त्रिः सप्त विष्पुलिङ्गका विषस्य पुष्पम न । ताश्चि न  
मरन्ति ना वयं मरामा र अस्य याजनं हरिष्ठा मधु त्वा  
मधुला चकार ॥ १२ ॥

12. *Triḥ sapta viṣpuliṅgakā viṣasya puṣpamakṣan. Taścinnu na maranti no vyaṃ marāmā're asya yojanaṃ hariṣṭhā madhu tvā madhulā cakāra.*

Twenty one little birds eat up and consume the flowers of poison. But they do not die for sure, nor would we. The one who would consume poison undisturbed would keep it far off. The honey-science of nature would turn the poison to honey.

नवानां नवतीनां विषस्य रापुषीणाम । सर्वासामगभं नामा र  
अस्य याजनं हरिष्ठा मधु त्वा मधुला चकार ॥ १३ ॥

13. *Navānām navatīnām viśasya ropuṣiṇām. Sarvā-sām-agrabham nāmār''e asya yojanam hariṣṭhā madhu tvā madhulā cakāra.*

Let me have the names of all the ninety-nine lacerations of poison and of all the ninety-nine antidotes. The man who can counter poison and calmly render it ineffective would keep its effects far off without danger or fear. O poison, the science of honey nectar would turn you to honey and nectar.

त्रिः सप्त मयूयः सप्त स्वसारा अगुवः ।

तास्त विषं वि जभिर उदकं कुम्भिनीरिव ॥ १४ ॥

14. *Triḥ sapta mayūryaḥ sapta svasāro agruvaḥ. Tāste viṣam vi jabhira udakam kumbhinīriva.*

May the twenty-one peahens and seven sisterly streams and rivers flowing on and on collect and carry off the poison as female water carriers carry water in their jars.

इयत्तकः कुषुम्भकस्तकं भिनदम्यश्मना ।

तता विषं प वावृत पराचीरनु संवतः ॥ १५ ॥

15. *Iyattakaḥ kuṣumbhakastakam bhinadmyasmanā. Tato viṣam pra vāvṛte parācīranu saṁvataḥ.*

This little poisonous insect that comes to me, this little mongoose, that holds the poison, I strike with a gem stone. The poison flows, and I collect and isolate the poison from the area as an antidote.

कुषुम्भकस्तदबवीद गिरः पवतमानकः ।

वृश्चिकस्यारसं विषमरसं वृश्चिक त विषम ॥ १६ ॥

16. *Kuṣumbhakas-tad-abravīd gireḥ pravartam-ānakaḥ. Vṛścikasyārasaṁ viṣamarasaṁ vṛścika te viṣam.*

The little mongoose coming down from the mountains tells me that the taste of the scorpion's poison is dull. For this reason, on this expansive and practical basis I say, the poison of the scorpion is tasteless.

Note: The mantras in this Sukta point to the possibilities of isolating all poisons, bacteria and viruses that cause disease. They also suggest the preparation of antidotes from those very poisons, bacteria and viruses. They also point out to the fact that in natural evolution poison and nectar are coexistent carriers of death and life. They are contradictory effects of the same one cause, but they can be converted into two complementary substances through chemical process — since all contradictions in nature are apparent, but essentially they are all complementary.

The term 'Madhula' is suggestive of this chemical process in nature itself. Swami Dayanand interprets it as the science of converting poison into nectar for our purposes. Elsewhere as in Sayana or in Kaushika Sutra or by Satavalekara it is interpreted as a herb, which too is true. There is a herb on the hills, for example, the touch of which bites as scorpion, giving a burning poisonous sensation all over the body, for which reason it is called the scorpion herb. And immediately close to it is another herb the juice of which turns the burning sensation into a soothing sweet feeling.

In fact every poison, it seems, carries its own antidote which has to be isolated, analysed and



developed like all the vaccines in modern medicine and all the drugs in homeopathic medicine. The dose of the poison would depend upon the effect desired as in the case of all stimulants, intoxicants and painkillers.

The myth of churning of the ocean by the Devas and Asuras (gods and demons) is an all-time symbol of the contradictions alias complementarities of nature, whichever way you want to put it. It shows that both nectar and poison are born of the ocean of nature and the power that consumes and assimilates the poison for the sake of the continuance of life and existence is Shiva, lord of nature's justice and ferocity on the one hand, and lord of the saving grace of Divinity on the other. The word for this power of turning contradiction into complementarity, and turning the poison into honey-sweet nectar in this Sukta is 'Harishtha'. For references to Madhu Vidya or the honey science of nectar we may turn to Yajurveda and the Upanishads specially Chhandogya Upanishad 3, 1-5, and Brhadaranyaka Upanishad, 2, 5, 1-19.

इति पथमं मण्डलम् ॥

## MANDALA 2

### Mandala 2/Sukta 1

*Agni Devata, Angirasa Shaunahotra, Bhargava  
Shaunaka Grtsamada Rshi*

त्वमग्न्य द्युभिस्त्वमाशुशु ऽणिस्त्वमद्भ्यस्त्वमश्मन्स्परी ।

त्वं वनभ्यस्त्वमाषधीभ्यस्त्वं नृणां नृपत जायस शुचिः ॥ १ ॥

1. *Tvamagne dyubhis-tvamāśuśukṣaṇis-tvamadbhyas-tvamaśmana-spari. Tvam vanebhyas-tvamoṣadhībhyas-tvam nṛṇām nṛpate jāyase śuciḥ.*

Agni, lord of light and knowledge, bright and blazing and ever enlightening, ruler and leader and sustainer of humanity, power of crystalline purity shining with splendour, you rise like vapours from the oceans and rain like showers from the skies. You ignite like sparks from stones and burn like fire from the forests. You thunder like lightning from clouds and overwhelm like lava from volcanoes. And you refresh like fragrance of flowers and rejuvenate like honey drinks of herbs as soma.

तवाग्न्य ह्यत्रं तव पात्रमृत्वियं तव नष्टं त्वमग्निदृतायतः । तव  
पशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च ना दम ॥ २ ॥

2. *Tavāgne hotraṁ tava potramṛtviyaṁ tava neṣtraṁ tvamagnidṛtāyataḥ. Tava praśāstraṁ tvamadhvarīyasi brahmā cāsi grhaspatiśca no dame.*

Agni, light of life and leader of humanity, yours is yajna and the spirit of charity, yours is piety and purity, yours is the conduct and the organisation of holy plans and projects in time and seasons, yours is the message and the mission, yours is the truth and fiery knowledge of life and advancement, yours is the teaching, law, governance and administration, yours is love and the gift of charity for the growth of all, you are the high-priest and presiding presence of nature and humanity, and you are the life within and brightness of the happy family. Lord of light and life, we pray be the light within of the individual and protector and preserver of peace and joy of the family in the home for all.

त्वमग्ने इन्द्रा वृषभः सतामसि त्वं विष्णुरुरुगाया नमस्यः ।  
 त्वं ब्रह्मा रयिविद ब्रह्मणस्पत त्वं विधतः सचस पुरन्ध्या ॥ ३ ॥

3. *Tvamagna indro vṛṣabhaḥ satāmasi tvam viṣṇururugāyo namasyah. Tvam brahmā rayivid brahmanaspate tvam vidhartah sacase purandhyā.*

Agni, self-refulgent lord of light and life, you are Indra, lord of power and glory. You are Vrshabha, mighty and generous among the good and great. You are Vishnu, omnipresent spirit, adorable, worthy of homage by all. You are Brahma, high-priest of the universe who knows the wealth and value of existence. O Brahmanaspati, lord protector, preserver and promoter of knowledge of the Spirit and Nature, you are the treasure-hold of all that exists in the universe, and you abide by all humans and others with your knowledge, power and glory.

त्वमग्र राजा वरुणा धृतवतस्त्वं मित्रा भवसि दस्म इड्यः ।  
 त्वमयमा सत्पतियस्य संभुजं त्वमंशा' विदथ' दव  
 भाजयुः ॥ ४ ॥

4. *Tvamagne rājā varuṇo dhṛtavratastvaṁ mitro bhavasi dasma īḍyaḥ. Tvamaryamā satpatir-yasya sambhujam tvamaṁśo vidathe deva bhājayuh.*

Agni, lord of life and light of existence, you are the glorious ruler. You are Varuna, greatest and best lord of nature and humanity, upholder of natural truth and law of life. You are Mitra, the master, dear as friend and the very breath of life, adorable and worthy of homage and worship. You are Aryama, lord giver of love and justice, preserver and promoter of truth and sustainer of the lovers of truth and justice. Lord of light blazing as the sun, generous and blissful, in the grand yajnic system of life and living, you are the giver of every one's rights and duties, actions and rewards, according to the law of Dharma and the Karmic dispensation.

त्वमग्र त्वष्टा विधत सुवीर्यं तव ग्रावा' मित्रमहः सजात्यम ।  
 त्वमाशुहमा ररिष स्वश्व्यं त्वं नरां शधा' असि पुरुवसुः ॥ ५ ॥

5. *Tvamagne tvaṣṭā vidhate suvīryam tava gnāvo mitramahaḥ sajātyam. Tvamāśuhemā rariṣe svaśvyam tvam narām śardho asi purūvasuh.*

Agni, heat and light of life, universal presence, you are Tvashta, breaker, maker and preserver of the forms of life. You bestow noble strength and courage upon the man of love and service. Lord of universal speech of love and truth, you are the greatest friend. Yours is real equality and brotherhood. You are the giver

of instant inspiration calling men of action to duty and you give the noble speed of motion and advancement to the pioneers. You are the strength and power of the people, and you are the haven and home of all.

त्वमग्ने रुद्रा असुरा महा दिवस्त्वं शधा मारुतं पृ ऽ इशिष ।  
 त्वं वातरुणयासि शंगयस्त्वं पूषा विधतः पासि नु  
 त्मना ॥ ६ ॥

6. *Tvamagne rudro asuro maho divastvaṃ śardho mārutam ṛkṣa īśiṣe. Tvaṃ vātairaruṇairyāsi śaṅgayastavaṃ pūṣā vidhataḥ pāsi nu tmanā.*

Agni, vital heat and light and fire of life, you are Rudra, shatterer of evil and terror for the wicked. You are vital as breath and generous as the cloud. You are the mighty blaze of the sun in heaven and essential force of the winds. You blow with the fiery waves of energy and bring peace and joy to the living. You are Pusha, food and sustenance of life, and with your heart and soul you protect and promote those who dedicate themselves to your service.

त्वमग्ने द्रविणादा अरंकृत त्वं द्रवः सविता रत्नधा असि ।  
 त्वं भगा नृपते वस्व इशिष त्वं पायुदम यस्त विधत ॥ ७ ॥

7. *Tvamagne draviṇodā araṅkrte tvaṃ devaḥ savitā ratnadhā asi. Tvaṃ bhago nṛpate vastva īśiṣe tvaṃ pāyurdame yaste vidhat.*

Agni, lord of light and creator of new life, you are the giver of wealth to the person who acts in faith and homage to you for the beauty and grace of life and culture. Self-refulgent lord of life, you are Savita, light and inspiration, the spirit of universal creation,

fertilisation, refreshment and rejuvenation. You hold the entire treasure jewels of the world of existence. Ruler and sustainer of all, you are Bhaga, power and glory of humanity. You rule and command and advance the wealth and beauty and splendour of the life-sustaining abodes of nature and humanity. You are the father, mother and sustainer of the person whoever observes the law of Dharma in the family and the home.

त्वामग्न दम् आ विशपतिं विशस्त्वां राजानं सुविदत्रमृञ्जत ।  
त्वं विश्वानि स्वनीक पत्यस त्वं सहस्राणि शता दश  
पति ॥ ८ ॥

8. *Tvāmagne dama ā viśpatiṁ visastvām rājānaṁ suvidatramṛñjate. Tvaṁ viśvāni svanīka patyase tvaṁ sahasrāṇi śatā daśa prati.*

Agni, lord of life, light and power of the world, the people in their home, in individual, familial and social discipline, do honour to you, ruler, sustainer and protector of humanity and generous giver of the wealth of life for all. Gracious lord of power and fighting force for the protection and advancement of humanity, you rule and sustain all alike with love and favour to tens and hundreds and thousands of the units of life and society — wherever they be.

त्वामग्न पितरमिष्टिभिर्नस्त्वां भ्रात्राय शम्या तनुरुचम । त्वं  
पुत्रा भवसि यस्त विधत्त्वं सखा सुशवः पास्याधृषः ॥ ९ ॥

9. *Tvāmagne pitaram-iṣṭibhir-narastvām bhrātr-āya śamyā tanūrucam. Tvaṁ putro bhavasi yaste'-vidhat tvaṁ sakhā suśevaḥ pāsyādhrṣaḥ.*

Agni, lord of light and glory, ruler of the world,

people come to you as father, sustainer and protector, and they do honour and homage to you with yajnic acts of creation and development. They come to you as brother with love and peace at heart for the sake of friendship and fraternity as they see in you the glow of health and grace of the body politic. You act as son of the mother earth and her people as saviour from want and suffering and protector against lawless bullies and destructive terrorists. O lord of law and power, friend of humanity, noble giver of peace and prosperity, whoever honours and obeys you and the law, you save, protect and advance in freedom, peace and prosperity against all fear and evil.

त्वमग्र ऋभुराक नमस्यस्त्वं वाजस्य पुमता राय इशिष ।  
 त्वं वि भास्यनु द १ दावन त्वं विशि सुरसि यज्ञ-  
 मातनिः ॥ १० ॥

10. *Tvamagna ṛbhurāke namasyastvaṃ vājasya kṣumato rāya īśiṣe. Tvaṃ vi bhāsyānu dakṣi dāvane tvaṃ viśikṣurasi yajñamātaniḥ.*

Agni, lord of light and ruler of the world, you are the master of knowledge and expertise close at hand, worthy of honour and homage. You are the ruler of knowledge, power and prosperity and all round wealth and glory of the world. You shine all that is good, and consequently, you burn all that is evil and destructive. You are the teacher and guide for the generous giver and the presiding power of expansive yajna in life and humanity.

त्वमग्र अदितिदव दाशुष त्वं हात्रा भारती वधस गिरा ।  
 त्वमिळा शतहिमासि द १स् त्वं वृत्रहा वसुपत सर-  
 स्वती ॥ ११ ॥

11. *Tvamagne aditirdeva dāsūṣe tvam hotrā bhārātī vardhase girā. Tvamiḷā śatahimāsi dakṣase tvam vṛtrahā vasupate sarasvatī.*

Agni, light of life and inspiration for the world, you are the light of heaven for the generous giver of knowledge and wisdom. You are Bharati, speech of communication, a clarion call to action and invitation to knowledge, which grows with inspiration from the voice of Divinity. You are Ila, omniscient vision of Divinity which reflects in the hundred years of the scholar's awareness. O lord of the world's wealth of knowledge and vision and wisdom, you are the everflowing stream of knowledge, mother Sarasvati, who dispels all darkness and destroys ignorance.

त्वमग्ने सुभृत उत्तमं वयस्तव स्याह वण आ सुन्दृशि श्रियः ।  
 त्वं वाजः पतरणा बृह त्सि त्वं रयिर्बहुला विश्वत-  
 स्पृथुः ॥ १२ ॥

12. *Tvamagne subhṛta uttamam vayastava spārhe varṇa ā saṁdr̥ṣi śriyah. Tvam vājah pratarāṇo bṛhannasi tvam rayirbahulo viśvataspr̥thuh.*

Agni, lord of glory and magnanimity, you are the highest wielder and upholder of great action. Highest are your lives and roles in performance. Lovely and wondrous are your graces in form and view. Mighty great are you, high your vision and knowledge, a saving ark across the seas of sin and suffering. High and plentiful are you in wealth and knowledge, all round great and greater, in measure immeasurable of all.



त्वामग्र आदित्यास आस्यं॑ त्वां जिह्वां शुचयश्चकिर कव ।  
 त्वां रतिषाचा अध्वरषु सश्चिर् त्व द्वा हविरदन्त्या-  
 हुतम ॥ १३ ॥

13. *Tvāmagna ādityāsa āsyaṃ tvāṃ jihvāṃ śucaya-  
 ścakrire kave. Tvāṃ rātiṣāco adhvareṣu saścire  
 tve devā haviradantyāhutam.*

Agni, lord of the fire of life, knowledge and vision, poet of nature, humanity and divinity, the Adityas, devotees of light and learning brilliant as the sun in the zodiacs, listen to you as the mouthpiece of omniscience. Pure and innocent souls in search of truth regard you as the very tongue of divine will and vision. Liberal powers of fragrant favours and generosity seek and follow you in yajnas of love and non-violence. And while you are there, bright and blazing, the brilliancies of nature and humanity receive and enjoy the gifts of oblations offered into the fire.

त्व अग्र विश्व अमृतासा अदुह आसा द्वा हविरदन्त्याहुतम ।  
 त्वया मतासः स्वदन्त आसुतिं त्वं गभा वीरुधां जज्ञिषु  
 शुचिः ॥ १४ ॥

14. *Tve agne viśve amṛtāso adruha āsā devā havira-  
 dantyāhutam. Tvayā martāsaḥ svadanta āsutim  
 tvāṃ garbho vīrudhāṃ jajñiṣe śuciḥ.*

Agni, immortal spirit and vital power of life, by virtue of your presence and action, all the immortal souls and brilliancies of nature, full of love, free from hate and enmity, with their receptive organs receive their share of food through the oblations offered into the fire. By you only, the mortals among humanity receive their drink of soma for immortality. You are the essence and

vitality of the herbs and trees, and in them and through them, you manifest and rise ever pure and brilliant.

त्वं तान्त्सं च॒ प्रति चासि म॒ज्मना॒ ग्रं सुजात॒ प च॒ देव रिच्यस ।  
पृ॒ ण॒ यदत्र॑ महिना वि॒ त॒ भुव॒दनु॒ द्यावापृथि॒वी राद॑सी  
उ॒भ ॥ १५ ॥

15. *Tvaṁ tāntsam ca prati cāsi majmanā'gne sujāta pra ca deva ricyase. Prkṣo yadatra mahinā vi te bhuvadanu dyāvāpṛthivī rodasī ubhe.*

Agni, spirit of life in existence, light of the world, brilliant, generous and universally manifestive, by virtue of your power and grandeur, you are immanent and yet transcendent. You are with all forms of existence together and with each one of them separately, and yet you are distinct and superior and rise above them all. Whatever abundance of life and wealth is there, exists here and prospers by virtue of your power and grandeur. Even the heaven and earth and the intermediate regions of the skies are great and generous by virtue of your power and splendour.

य॒ स्ता॒तृ॒भ्या॒ गा॒ अ॒गा॒म॒श्व॒प॒श॒स॒म॒ग्रं॒ रा॒ति॒मु॒प॒सृ॒ज॒न्ति॒ सूर॑यः ।  
अ॒स्मा॒ञ्च॒ तांश्च॒ प॒ हि॒ न॒षि॒ व॒स्य॒ आ॒ बृ॒ह॒द्व॒द॒म॒ वि॒दथ॑  
सु॒वी॒राः ॥ १६ ॥

16. *Ye stotr̥bhyo go agrām-aśvapeśasam-agne rātimupasṛjanti sūrayaḥ. Asmāñca tāṁsca pra hi neṣi vasya ā brhad vadema vidathe suvīrāḥ.*

Agni, lord of light and life, to the brave and brilliant people who are keen for knowledge and come with receptive organs of perception and dynamic, responsive and brilliant intelligence with gifts of cows

and leading horses to the masters of knowledge and singers of hymns, to these seekers, teachers and to us all, we pray, bring a peaceful and happy home for settlement so that we all, blest with the courage and knowledge of truth, sing in praise of your great gifts of light and generosity in our yajnic programmes.

## Mandala 2/Sukta 2

### *Agni Devata, Gritsamada Rshi*

य॒ज्ञं व॒धत॒ जा॒तव॑दस॒मग्निं॑ यज॒ध्वं ह॒विषा॑ तना॒ गिरा॑ ।  
स॒मि॒धानं॑ सु॒प॒यसं॑ स्व॒णरं॑ ह्यु॒ ि हा॒तारं॑ वृ॒ज॒न॒षु धू॒ष॒द॒म ॥ १ ॥

1. *Yajñena vardhata jātavedasamagniṃ yajadhvaṃ haviṣā tanā girā. Samidhānaṃ suprayasaṃ svarṇaram dyukṣaṃ hotāraṃ vrjaneṣu dhūrṣadam.*

By yajna, research and development, expand the power and gifts of Agni, treasure of knowledge and power. Ignited and shining, rich and beautiful, harbinger of wealth and comfort, brilliant, generous giver of gifts, energy and power, it moves the wheels of action on the paths of progress. Develop it with holy inputs offered with elaborate voices of vast and far-reaching meaning.

अ॒भि त्वा॒ नक्ती॑रुषसा॒ ववा॑शिर॒ ग्रं व॒त्सं न॑ स्व॒सर॑षु ध॒नवः॑ ।  
द्वि॒व॒इ॒व॒दर॑ति॒मानु॑षा यु॒गा त्पा॑ भा॒सि पुरु॑वार॒ संय॑तः ॥ २ ॥

2. *Abhi tvā naktiruṣaso vavāśire'gne vatsaṃ na svasareṣu dhenavaḥ. Diva ivedaratirmānuṣā yugā kṣapo bhāsi puruvāra saṃyataḥ.*

Agni, lord of light and power, master of knowledge and fire, as cows in the stalls eagerly call for their calves, so do the days and nights call upon you

for action and success. Selected by many, disciplined and committed to programmes of work, you passionately shine day and night for ages of humanity, creating and giving wealth and power for progress.

तं द्वा बुध्न रजसः सुदंससं दिवस्पृथिव्याररतिं न्यरिर ।  
रथमिव वद्यं शुक्रशाचिषमग्निं मित्रं न ितिषु पशंस्यम ॥ ३ ॥

3. *Taṁ devā budhne rajasah sudānsasaṁ divasprthivyoraratiṁ nyerire. Rathamiva vedyāṁ śukraśociṣamagniṁ mitraṁ na kṣitiṣu praśaṁsyam.*

That fire power of Agni, admirable among humanity, worthy to be discovered and known as a friend, mighty rich in quantity and quality of power, bright and blazing with flames of light and waves of energy, brilliant and generous scholars find abundantly present in the depths of the earth and between earth and heaven in the midst of clouds and in the lower atmosphere, and they develop it and exploit it as a chariot of speed and success for progress.

तमु ामाणं रजसि स्व आ दम चन्दमिव सुरुचं ह्यार आ  
दधुः । पृश्न्याः पतरं चितयन्तम् िभिः पाथा न पायुं जनसी  
उभ अनु ॥ ४ ॥

4. *Tamuṣamāṇaṁ rajasti sva ā dame candramiva surucaṁ hvāra ā dadhuḥ. Pṛśnyāḥ pataraṁ citayantamakṣabhiḥ pātho na pāyuṁ janasī ubhe anu.*

That energy of Agni, generous, creative and abundant, falling from space profusely in particles in waves of motion, concentrating in both heaven and earth through the skies, the scholars with their organs of perception, volition and intelligence collect like food

for the journey of progress and store it, dear and lovely as gold, in the power homes of their own making and use it in circular and wavy motion for the production of power and vitality in simulation of both creative earth and heaven.

स हाता विश्वं परि भूत्वध्वरं तमु हव्यमनुष ऋञ्जत गिरा ।  
हिरिशिपा वृधसानासु जभुर्दद्य न स्तृभिश्चितयदादसी  
अनु ॥ ५ ॥

5. *Sa hotā viśvam pari bhūtvadhvaram tamu hav-yairmanuṣa ṛñjate girā. Hiriśipro vṛdhasā-nāsu jarbhurad dyaurna str̥bhiścītayad rodasī anu.*

That Agni, self-refulgent lord of light and life, is the chief yajamana of universal yajna which He conducts, governs and transcends. Him too the whole humanity celebrates with songs of praise and they augment His yajna with holy offerings in the vedi. And He, voracious Agni, with a golden face and fiery mouth, receives, devours, burns and blazes, radiating and vibrating among the people advancing on their path of progress. May the Lord collect and radiate the light and vitality of life for us and spread it around by the shining stars, and let us too simulate and conduct the yajna in pursuance of heaven and earth.

So also let the performer of scientific yajna conduct the holy project of research and development of light, energy and vitality on a universal scale. Him the people recognise, appreciate and applaud in words of praise and gratitude with holy offerings of support. Let this yajaka with a golden face radiate the light of knowledge, and, as an illuminating power among the

people moving forward on the path of progress, let him shine as stars, collecting, developing and creating new light in pursuance of the generosity of heaven and earth at our level.

स ना॑ र्वत्समिधा॒नः स्व॒स्तय॑ संन्ददस्वान॒यिम॒स्मासु॑ दीदिहि ।  
आ नः॑ कृ॒णुष्व॑ सु॒वि॒ताय॑ राद॒सी अग्र॑ ह॒व्या मनु॑षा दव  
वी॒तय॑ ॥ ६ ॥

6. *Sa no revat samidhānaḥ svastaye saṁdadasvān rayim-asmāsu dīdihī. Ā naḥ kṛṇuṣva suvitāya rodasī agne havyā manuṣo deva vītaye.*

Agni, such you are, shining bright, wealthy and abundant, generous and giving, create and bestow the light of knowledge and wealth of the world on us for our good. Just as heaven and earth create light and wealth and with it bless humanity, so you too create the wealth of existence for the grace and glory of life on earth and let the earth become a happy place fit for the divinities to come and dwell.

(The mantra, according to Swami Dayanand, is applicable to the brilliant saintly and generous scholars and scientists.)

दा ना॑ अग्र॑ बृ॒हता॑ दाः स॒ह॒स्त्रिणा॑ दुरा न वाजं॑ श्रु॒त्या अ॒पा  
वृ॒धि । पा॒ची द्यावा॑पृ॒थि॒वी ब॒ह्ना॒णा कृ॒धि स्व॑ण शु॒क्रमु॒षसा॑  
वि दि॒द्युतुः॑ ॥ ७ ॥

7. *Dā no agne bṛhato dāḥ sahasriṇo duro na vājaṁ śrutyā apā vṛdhi. Prācī dyāvāpṛthivī brahmaṇā kṛdhi svarṇa śukramuṣaso vi didyutuḥ.*

Agni, give us liberally. Give us the grace and the glory a thousandfold. Reveal the light and, likewise,

open the flood-gates of knowledge, wealth and power, and the velocity of light for the speed of progress. Let the heaven and earth be the eastern horizon of a new dawn and the dawns bring in brilliant days of holy light and creative vitality of life's purity.

स इ॒धान॑ उ॒षसा॑ रा॒म्या॒ अनु॑ स्व॒र्ण दी॑द॒दरु॑षण॒ भानु॑ना ।  
हा॒त्राभि॑र॒ग्नि॒मनु॑षः स्व॒ध्वरा॑ राजा॒ विशा॑मति॒श्चि॒श्चारु॑-  
रा॒यव॑ ॥ ८ ॥

8. *Sa idhāna uṣaso rāmyā anu svarṇa dīdeda-ruṣeṇa bhānunā. Hotrābhiragnirmanuṣaḥ svadhvaro rājā viśāmatithiścārurāyave.*

May the same Agni, bright and burning, radiate and illuminate us day and night with holy light. And may he, ruler of humanity, lovely and charming, high-priest of life's yajna of love and non-violence, ever on the round like a beneficent visitor, with the rise of the morning sun, with holy offerings as well as gifts of food, energy and joy, add to the health, happiness and longevity of the people.

ए॒वा ना॑ अ॒ग्र अ॒मृत॑षु॒ पू॒व्य॒ धी॒ष्पी॑पा॒य बृ॒हद्दिव॑षु॒ मानु॑षा ।  
दु॒हाना॑ ध॒नुवृ॑जन॒षु का॒रव॑ त्मना॒ श॒ति॒नं पु॒रुरूप॑मि॒षणि॑ ॥ ९ ॥

9. *Evā no agne amṛteṣu pūrvya dhīṣpīpāya bṛhad diveṣu mānuṣā. Duhānā dhenurvrjaneṣu kārave tmanā śatinam pururūpamiṣaṇi.*

Thus, Agni, ancient light of eternal vision, knowledge and wisdom, we pray, increase and advance for us among our people, immortal lovers and seekers of universal knowledge, versatile intelligence for our human purposes, and, with your sincere mind and soul,

impart a hundred fold specialist knowledge and expertise of various forms in various fields to the expert inventor, designer and worker according to the need and requirement of the situation among our dynamic people, knowledge and expertise from which may flow the wealth of food and honeyed prosperity like abundant milk of generous cow.

व्यमग्र अवता वा सुवीर्यं ब्रह्मणा वा चितयमा जनाँ अति ।  
अस्माकं द्युम्नमधि पञ्च कृष्टिषूच्चा स्वर्ण शुशुचीत  
दुष्टरम ॥ १० ॥

10. *Vayamagne arvatā vā suvīryam brahmaṇā vā citayemā janāñ ati. Asmākaṁ dyumnamadhi pañca kṛṣṭiṣūccā svarṇa śuśucīta duṣṭaram.*

Agni, leading light of life and humanity, let us acquire noble strength and power with speed and transport. Let us enlighten our people with knowledge to a higher than usual degree. May our honour and splendour be high over and among all the five classes of people. Lord of light, purify, sanctify and brighten our holy joy so that our strength, honour and happiness becomes difficult to challenge and grows inviolable.

स ना बाधि सहस्य पशंस्या यस्मिन्त्सुजाता इषयन्त सूरयः ।  
यमग्र यज्ञमुपयन्ति वाजिना नित्यं ताक दीदिवांसं स्व  
दम ॥ ११ ॥

11. *Sa no bodhi sahasya praśaṁsya yasmintsujātā iṣayanta sūrayaḥ. Yamagne yajñamupayanti vājino nitye toke dīdivāṁsam sve dame.*

Agni, adorable lord of life and majesty, leading light of humanity, mighty commander of challenge and



victory, instruct and enlighten us in that struggle and endeavour for life, living in which the bright and brave aspire for success and arise nobly reborn and seasoned leaders. Temper us in that yajnic ordeal of fire, eternal and subtle, shining and burning in everyone's own heart and home, which the warlike heroes enter and attain the life eternal.

उभयासा जातवदः स्याम त स्तातारा अग्र सूरयश्च शमणि ।  
वस्वा रायः पुरुश्चन्द्रस्य भूर्यसः पजावतः स्वपत्यस्य शग्धि  
नः ॥ १२ ॥

12. *Ubhayāso jātavedaḥ syāma te stotāro agne sūrayaśca śarmaṇi. Vasvo rāyaḥ puruścandrasya bhūyasaḥ prajāvataḥ svapatyasya śagdhināḥ.*

Agni, Jataveda who know and govern all that is born in the world of existence, bless us that we may be both your admirers and worshippers and also shine bright and brave in the household. Help us Lord, and give us the competence to have a liberal share of your gifts of happy home, health and wealth, all round peace and divine grace, plenty and prosperity, a happy family and bright children.

य स्तातृभ्या गाअंगामश्वपशसमग्र रातिमुपसृजन्ति सूरयः ।  
अस्माञ्च तांश्च प हि नषि वस्य आ बृहद्वदम विदथ  
सुवीरः ॥ १३ ॥

13. *Ye stotṛbhyo go-agrām-aśvapeśasam-agne rāti-mupasṛjanti sūrayaḥ. Asmāñca tāñśca pra hi neṣi vasya ā bṛhad vadema vidathe suvīrāḥ.*

Those learned, bright and brave people who create and offer gifts in homage specially of quality cows

and lands and handsome horses for the worshippers of Agni and developers of the science of fire, O lord of light and life, giver of peace and happy home, you advance all these and us in life, and bless us that we may, wise and brave, sing songs of praise to celebrate you in yajnic acts of life.

### Mandala 2/Sukta 3

#### *Agni Devata, Gritsamada Rshi*

समिद्धा अग्निर्हितः पृथिव्यां पत्यङ् विश्वानि भुवनान्य-  
स्थात । हाता पावकः पदिवः सुमधा द्वा द्वान्यजत्व-  
ग्निर्हन् ॥ १ ॥

1. *Samiddho agnirnihitaḥ pṛthivyām pratyāṅ viśvāni bhuvānanyasthāt. Hotā pāvakaḥ pra-divaḥ sumedhā devo devān yajatvagnirarhan.*

Agni, light and fire of life and all existence, is established in action on and in the earth. It abides in and by all regions of the universe, each one of them, directly, immediately and positively. It is the sacred fire that carries on the yajna of the universe, giving, receiving and giving again in the cycle of cosmic dynamics. It is 'pavaka', refiner, purifier and sanctifier. It is bright and blazing, innately intelligent, guiding and directing the onward march of life.

May Agni, in its own right of its nature and Dharma, bright and ever giving as the Divinity, abide by all the divinities of nature and humanity, holy powers all, and, together with them, carry on the cycle of life in existence.

(Swami Dayananda interprets Agni symboli-

cally, in an open-ended applied manner in the human context: Agni is the scholar, teacher, researcher, ruler, producer, worker, in fact any power human or natural, creatively working for life and helping humanity and the environment for the progress of all living beings in the service of God.)

नराशंसः पति धामान्यञ्जन्तिस्त्रा दिवः पति मृहा स्वचिः ।  
घृतपुषा मनसा हृव्यमुन्दन्मृधन्यज्ञस्य समनक्तु दवान ॥ २ ॥

2. *Narāsaṃsaḥ prati dhāmānyañjan tisro divaḥ prati mahnā svarciḥ. Ghṛtapruṣā manasā havyamundan mūrdhan yajñasya mananaktu devān .*

Agni, lord of life and light of the world, adored by many people, self-refulgent with the light of his own flames, revealing the regions of the universe with his own knowledge and power and lighting the threefold fires of the sun in heaven, lightning in the sky and fire on the earth, including the three fires of the home, i.e., garhapatya, ahavaniya and daksinagni, replete with ghrta and brilliant with his own inner light of mind, receiving the offerings into the vedi and augmenting and returning them manifold in showers of bliss, may, we pray, bless and beatify the brilliant and generous yajakas of divine order seated at the head of yajna.

इळिता अग्र मनसा ना अहन्द्वान्यि । मानुषात्पूवा अद्य ।  
स आ वह मरुतां शधा अच्युतमिन्दं नरा बहिषदं यज-  
ध्वम ॥ ३ ॥

3. *Īlito agne manasā no arhan devān yakṣi mānuṣāt pūrvo adya. Sa ā vaha marutām śardho acyutamindram naro barhiṣadam yajadhvam .*

Agni, praised, adored and celebrated lord of light and power of knowledge, first and foremost friend of humanity, worthy of honour and pleased to listen and bless, we pray join the brilliant divinities and reward them with science and sacred knowledge now as ever. Lord, such as you are, bring us the speed and force of the Maruts, mighty winds, and the imperishable power and glory of Indra, showers of electric energy from the clouds. Come ye all members of humanity, join and honour Agni seated on the grass upfront on the holy vedi of your yajna of life.

द्वं बह्विधमानं सुवीरं स्तीर्णं राय सुभरं वद्वस्याम ।  
घृतनाक्तं वसवः सीदतदं विश्वं दवा आदित्या  
यज्ञियासः ॥ ४ ॥

4. *Deva barhirvardhamānaṁ suvīraṁ stīrṇaṁ rāye subharaṁ vedyasyām. Ghṛtenāktaṁ vasavaḥ sīdatedaṁ viśve devā ādityā yajñiyāsaḥ.*

Deva Agni, brilliant and generous lord of light and life, knowledge and bliss, come and grace this holy grass spread around the vedi manned by bright and brave young people and, with ghrta in the vedi, refine and reinforce the waters full of virility, holding power and prosperity and further expanding for the growth of life's wealth and joy. And let the Vasu order of researchers, Aditya order of eminent scholars, all nobilities of the world and holy yajakas, the vitality of the Vasu sources and supports of life and the light of the sun on yearly rounds, too, join the programme and vitalise the waters.

वि श्रयन्तामुविया हूयमाना द्वारा' द्दवीः सुपायणा  
नमाभिः । व्यचस्वतीवि पथन्तामजुया वर्ण' पुनाना  
यशसं सुवी-रम ॥ ५ ॥

5. *Vi śrayantāmurviyā hūyamānā dvāro devīḥ  
suprāyaṇā namobhiḥ. Vyacasvatīrvi prathantā-  
majuryā varṇaṁ punānā yaśasaṁ suvīram.*

Let the sacred doors of yajnic progress, wide, expansive and easy of access, open and welcome the performers. And let the performers, youthful and unaging, take recourse to these at the call of the wide wide earth and spread around with acts of humility and gratitude, purifying and sanctifying the integrity of their form and character, honour and grace, and the heroism of their young generation.

साध्वपांसि सनता न उत उषासानक्ता वय्यव रण्वित ।  
तन्तुं ततं संवर्यन्ती समीची यज्ञस्य पशः सुदुघ  
पर्यस्वती ॥ ६ ॥

6. *Sādhvapāṁsi sanatā na ukṣite uṣāsānaktā  
vayyeva raṇvite. Tantuṁ tataṁ saṁvayantī samīcī  
yajñasya peśaḥ sudughe payasvatī.*

May the night and day going together in orbit, singing in unison, replete with the waters of peace and bliss, abundant in the milk of life and profusely giving, harmoniously shaping and advancing the beauteous form of nature's vast yajnic evolution, like two companion women weaving the warp and woof of cloth, bless us with noble competence for holy yajnic actions performed with humility and gratitude to Agni, lord of light, yajna and advancement.

(Like the night and day the husband and wife should act in unison and carry on the holy yajna of the family and the household as part of the vast yajna of life in existence.)

दव्या हातारा पथमा विदुष्टर ऋजु य तः समृचा वपुष्टरा ।  
द्वान्यजन्तावृतुथा समञ्जता नाभा पृथिव्या अधि सानुषु  
त्रिषु ॥ ७ ॥

7. *Daivyā hotārā prathamā viduṣṭara ṛju yakṣataḥ  
samṛcā vapuṣṭarā. Devān yajantāvṛtuthā  
samañjato nābhā pṛthivyā adhi sānuṣu triṣu.*

The two divine yajakas, day and night, husband and wife, of prime nature and character, blest with innate intelligence, and handsome in form and stature, carry on the creative yajna sincerely and naturally with hymns of praise for the lord of existence. Carrying on the yajna in honour of the divinities of nature and nobilities of humanity according to the seasons on the vedi of the earth and over the three peaks of space, i.e., the earth's atmosphere, the middle region and the region of heavenly light, or doing their best in the first, second and third quarter of life for Dharma, artha and kama, they live and act together.

सरस्वती साधयन्ती धियं न इळा द्वी भारती  
विश्वतूतिः । तिस्रा द्वीः स्वधया बहिरदमच्छिदं पान्तु  
शरणं निषद्य ॥ ८ ॥

8. *Sarasvatī sādhayantī dhiyaṁ na iḷā devī bhārātī  
viśvaturtiḥ. Tisro devīḥ svadhayā barhireda-  
macchidraṁ pāntu śaraṇaṁ niṣadya .*

Ila, the transcendent Infinity of Divine Omniscience, Sarasvati, dynamic universal knowledge revealed, recorded and envisioned in meditation, and Bharati, living human speech which holds the treasure of secular knowledge ever on the move in life onward like a tempest: may these three goddesses inspire our

intelligence and, with their innate and essential power, come and grace our holy seat of yajna and bless it as our perfect haven and faultless home under protection of the divinities.

पि॒शङ्ग॑रूपः सु॒भरा॑ वया॒धाः श्रु॒ष्टी वी॒रा जा॑यत द॒वका॑मः ।  
प॒जां त्वष्टा॑ वि ष्य॒तु नाभि॑म॒स्म अथा॑ द॒वाना॑मप्य॒तु  
पाथः ॥ ९ ॥

9. *Piṣaṅgarūpaḥ subharo vayodhāḥ śruṣṭī vīro jāyate devakāmaḥ. Prajāṁ tvaṣṭā vi śyatu nābhimasme athā devānāmapyetu pāthaḥ.*

The person who loves God and serves the divinities of nature and nobilities of humanity soon and sure grows handsome in form and personal splendour, generous and abundant in nature and habit, strong in health, virility and longevity, and bright and brave in performance. May Tvashta, lord creator and maker of life-forms, give us progeny, our sustenance and security for life, and then bless us with food and maintenance for the learned and the divines on way to the holy destination of life.

व॒नस्पति॑रवसृ॒ज पु॑प॒ स्थाद॑ग्नि॒हविः॑ सू॒दया॑ति प॒ धी॑भिः । त्रि॒धा  
स॒मक्तं॑ नयतु प॒जान॑न्द॒वभ्या॑ द॒व्यः श॑मि॒ताप॑ ह॒व्यम ॥ १० ॥

10. *Vanaspatiravasṛjannupa sthādagnirhaviḥ sūdayāti pra dhībhiḥ. Tridhā samaktaṁ nayatu prajānan devebhyo daivyaḥ śamitopa havyam.*

May Agni, ruler and life-giver, Vanaspati, giver of vitality to vegetation, stand by us. May Vanaspati, trees and all vegetation, giving fruits, flowers and life-breath, stand by us. Agni, sun and fire, prepares for us

the food for life and yajna. So also may Agni, the scholar specialist of the science of yajna, knowing his subject and aware of his duty, rising high in the light of holiness, divine of nature, creator and harbinger of peace, bring in for us yajnic materials mixed, refined and sanctified three ways by thought, word and deed for threefold purpose of the health of body, mind and soul for the divinities of nature and humanity.

घृतं मिमि ऽ घृतमस्य यानिघृत श्रिता घृतम्बस्य धाम ।  
 अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वः ।  
 हव्यम ॥ ११ ॥

11. *Ghṛtaṁ mimikṣe ghṛtamasya yonirghṛte śrito ghṛtamvasya dhāma. Anuṣvadhamā vaha mādayasva svāhākṛtaṁ vṛṣabha vakṣi havyam.*

I mix, prepare and offer ghrta into the fire. Ghrta, vitality, is the womb of fire energy. It (fire energy and vitality) exists in fertility, ghrta, which is its medium. And this ghrta, fertility, too abides in Ghrta, eternal creativity, Agni, Life Supreme, which is the ultimate abode of all existential energy, vitality, fertility, production and procreation. O Vrsabha, youthful and generous yajaka overflowing with the lustre and splendour of vitality, bring in the sanctified and dedicated materials committed to Svaha, the word of truth and sincerity of the oblation in yajna. Collect, prepare, commit, offer with faith and dedication, and rejoice in your act of creation.



## Mandala 2/Sukta 4

*Agni Devata, Somahuti Bhargava Rshi*

हुव वः सुद्यात्मानं सुवृक्तिं विशामग्रिमतिथिं सुपयसम ।

मित्रइव या दिधिषाय्या भूहव आदव जन जातवदाः ॥ १ ॥

1. *Huve vaḥ sudyotmānaṁ suvr̥k̥tiṁ viśāmagr̥imatiṭhiṁ supayasam. Mitra iva yo didhiṣāy̥yo bhūd deva ādeve jane jātavedāḥ.*

For you all, I invoke, adore and worship Agni, lord of light and giver of life and energy, blissfully shining, selflessly generous and abundant in food and wealth of the world, ever on the round among the people like a cherished guest of honour, who may, I pray, be the sustainer and protector of all like a friend, brilliant light giver for all the people who know and understand, omnipotent as he is in the world of existence, lord omniscient as he is of all that is born.

इमं विधन्ता अपां सधस्थं द्वितादधुभृगवा वि वाऽयाः ।

एष विश्वान्यभ्यस्तु भूमा दवानामग्रिरर्तिजीराश्वः ॥ २ ॥

2. *Imamaṁ vidhanto apāṁ sadhasthe dvitā dadhur-bhṛgavo vikṣvāyoh. Eṣa viśvānyabhyastu bhūmā devānāmagr̥irar̥tir̥jīrāsvaḥ.*

This fire energy, uniformly present in the midst of waters in the womb of space, the Bhrgus, specialists of heat energy, collect, bring down, reproduce, and place the part available among the people for their use in two forms, one that gives heat and light and the other that is motive energy. May this agni, fire energy, dynamic and strong, fastest in motion, be vastly and universally available to all as gift of the divinities of nature's power

and the brilliant scholars of the earth.

अग्निं द्वासा मानुषीषु वि ऽपियं धुः ऽप्यन्तान मित्रम ।

स दीदयदुशतीरूम्या आ द ऽप्या या दास्वत दम आ ॥ ३ ॥

3. *Agnim devāso mānuṣīṣu vikṣu priyaṁ dhuḥ kṣeṣyanto na mitram. Sa dīdayaduśatīrūrmyā ā dakṣāyyo yo dāsvate dama ā.*

Agni, heat and light energy, brilliant scientists living among human communities in the world produce and establish like a dear favourite friend in power homes. And that power, developed and exploited by experts, as a catalytic force burning in waves of light, brightens up the nights all round with love and joy for the man of generosity.

अस्य र्णवा स्वस्यैव पुष्टिः संदृष्टिरस्य हियानस्य द ऽपः ।

वि या भरिभ्रदाषधीषु जिह्वामत्या न रथ्या दाधवीति वारान ॥ ४ ॥

4. *Asya raṇvā svasyeva puṣṭiḥ samdrṣṭirasya hiyā-nasya dakṣoḥ. Vi yo bharibhradoṣadhīṣu jihvā-matyō na rathyo dodhavīti vārān.*

Joyous and beautiful is the growth of this fire, satisfying as one's own. Delightful is the holy form of it as it rises to a bright and blazing stature. Brilliant and inspiring is it while it shines in herbs and trees, and awful is its form while it raises its flames of fire like the tongues of a voracious demon or shakes them like the mane and tail of a chariot horse.

आ यन्म अभ्वं वनद्ः पनन्ताशिग्भ्या नामिमीत् वर्णम ।

स चित्रणं चिकित रंसु भासा जुजुवाँ या मुहुरा युवा भूत ॥ ५ ॥

5. *Ā yanme abhvaṁ vanadaḥ panantośigbhyo nāmimīta varṇam. Sa citreṇa cikite raṁsu bhāsā jujurvāṁ yo muhurā yuvā bhūt.*

That immensity and golden glory of Agni which the scholars and admirers fail to measure, comprehend and express for me and the worshippers, He himself, joyous and blissful, reveals directly by his glorious light in meditation and through its majesty in blaze, the same which, though aging since eternity, grows young again and again every moment of time.

आ या वना तातृषाणा न भाति वाण पथा रथ्येव स्वानीत ।  
कृष्णाध्वा तपूरण्वश्चिकेत द्यारिव स्मयमाना नभाभिः ॥ ६ ॥

6. *Ā yo vanā tātrṣāṇo na bhāti vārṇa pathā rathyeva svānīt. Kṛṣṇādhwā tapū raṁvaściketa dyauriva smayamāno nabhobhiḥ.*

Agni, bright as sun rays, flaming with light and love, shines, radiates and roars like a flood rushing on its way, or like a war horse on the highway. Bright and burning, it goes on dispelling darkness and leaving a trail of light on its path, blazing like the light of heaven and thundering like lightning. It can be known and realised with homage of service in humility and inputs of fine foods in yajna.

स या व्यस्थाद्भि द दुर्वी पशुनति स्वयुरगापाः । अग्निः  
शाचिष्माँ अतसान्युष्णान्कृष्णव्यथिरस्वदय १ भूम ॥ ७ ॥

7. *Sa yo vyasthādabhi dakṣadurvīm paśurnaiti svayuragopāḥ. Agniḥ śociṣmāñ atasānyuṣṇan kṛṣṇavyathirasvadayanna bhūma .*

That is Agni which stands by us all round, heats

and lights the earth, and freely at will goes forward like the light of the eye or like a cow without the shepherd — Agni, shining, blazing and cleansing, heating and moving the particles of matter and energy, attracting, propelling and dispelling, breaking up, universal presence all knowing, as if tasting everything that exists.

नू त पूवस्यावसा अधीता तृतीयं विदथ मन्म शंसि । अस्म  
अग्र संयद्वीरं बृहन्तं गुमन्तं वाजं स्वपत्यं रयिं दाः ॥ ८ ॥

8. *Nū te pūrvasyāvaso adhītau tṛtīye vidathe manma śaṁsi. Asme agne saṁyadvīraṁ bṛhantaṁ guṁantaṁ vājaṁ svapatyaṁ rayiṁ dāḥ.*

Agni, lord omniscient, teacher par excellence, in studies and in our third and highest order of yajnic ways of living you teach us the eternal science of all round protection and progress. Bless us, O lord, with bright and brave dedicated youth, immensely growing prosperity of food, knowledge and speed of advancement, noble progeny, and wealth, power and honour.

त्वया यथा गृत्समदासा अग्र गुहा वन्वन्त उपरां अभि ष्युः ।  
सुवीरासा अभिमातिषाहः स्मत्सूरिभ्या गृणत तद्वया  
धाः ॥ ९ ॥

9. *Tvayā yathā gr̥tsamadāso agne guhā vanvanta uparāñ abhi ṣyuh. Suvīrāso abhimātiṣāhaḥ smat sūribhyo gr̥nate tad vayo dhāḥ.*

Agni, lord of light and life, for the wise and the brave and for the teacher and the celebrant, bring that health and age by which the people, happy and enlightened, shining within with discriminative

intelligence, blest with noble youth and fighting force, challenging hate and enmity, may, by your grace, rise high and ever higher.

## Mandala 2/Sukta 5

*Agni Devata, Somahuti Bhargava Rshi*

हाताजनिष्ट चर्तनः पिता पितृभ्य ऊतय ।

पय उञ्ज्यं वसु शकम वाजिना यमम ॥ १ ॥

1. *Hotajaniṣṭa cetanaḥ pitā pitṛbhya ūtaye.*  
*Prayakṣañjeyam vasu śakema vājino yamam.*

The yajaka, man of self, man of intelligence and self-awareness performing yajna, giving and cooperating with creative people, grows and is reborn as father, supporter, sustainer and protector for the elder generation and sustaining powers for the protection and advancement of life and society in general as part of the social and historical cycle, creating wealth, power and services worthy to be attained. Let us too, intelligent and progressive, be able to create an environment which may take us forward as a disciplined and organised society.

आ यस्मिन्त्सप्त रश्मयस्तता यज्ञस्य नतरि ।

मनुष्वद्व्यमष्टमं पाता विश्वं तदिन्वति ॥ २ ॥

2. *Ā yasmintsapta raśmayastatā yajñasya netari.*  
*Manuṣvad daivyam-aṣṭamam potā viśvam tadin-*  
*vati.*

In the cosmic conduct of the universal yajna, the sun is the performer, and there are seven rays in the spectrum of light acting like seven priests. There is one

more, eighth, just like the human agent in the socio-natural yajnic life of the world, and that is the divine performer, Agni, universal holy power, purifier, sanctifier and sustainer who pervades and sustains the entire world of existence.

दधन्व वा यदीमनु वाचद ब्रह्माणि वरु तत ।

परि विश्वानि काव्या नमिश्चकर्मिवाभवत ॥ ३ ॥

3. *Dadhanve vā yadīmanu vocad brahmāṇi veru tat.*  
*Pari viśvāni kāvyā nemiścakramivābhavat .*

He holds and controls the waters of life, and He reveals the universal knowledge of existence, the Veda. And He knows that world of existence and comprehends the cosmic system and its working. Thus He holds and controls its working just as the centre-hold of the wheel and the rim hold the structure and control the movement of the wheel.

साकं हि शुचिना शुचिः पशास्ता क्रतुनाजनि ।

विद्वान् अस्य व्रता ध्रुवा वयाइवानु राहत ॥ ४ ॥

4. *Śākaṁ hi śucinā śuciḥ praśāstā kratunājani.*  
*Vidvāñ asya vratā dhruvā vayā ivānu rohate.*

Surely he who, by the grace of the Divine Spirit of universal purity, grows pure, and, by the divine control and universal action of the Spirit of the universe, rises to a state of self-control and right action, he is reborn as the real man of knowledge, and, abiding by the immutable law and discipline of Divinity and nature, grows high and great in life like the branches of a tree (drawing and receiving the spirit and breath of life from the root at the centre of existence).

ता अस्य वर्णमायुवा नष्टुः सचन्त धनवः ।  
 कुवित्सृभ्य आ वरं स्वसारा या इदं ययुः ॥ ५ ॥

5. *Tā asya varṇamāyuvo neṣṭuḥ sacanta dhenavaḥ.  
 Kuvit tisṛbhya ā varaṁ svasāro yā idam yayuḥ.*

And those girls and women who abide by the nature, law and self-willed action of the Omniscient Controller of existence, and, like sister streams flowing from the same source, receive abundant and cherished showers of life and light energy from the three worlds of earth, heaven and the middle regions of the skies, rise to the beauty, grace and generosity of the divine fire and waters and bless the world around like mother cows by virtue of their knowledge, performance and devotion.

यदी मातुरुप स्वसा घृतं भरन्त्यस्थित ।  
 तासामध्वयुरागता यवा वृष्टीव मादत ॥ ६ ॥

6. *Yadī māturupa svasā ghr̥taṁ bharantyasthita.  
 Tāsāmadhvayurāgatau yavo vṛṣṭīva modate.*

If the mother and the sister bearing ghr̥ta and water come and sit close around the vedi in yajna, then on their arrival the high-priest and the yajakas rejoice like herbs and grass and barley on the arrival of rain showers.

स्वः स्वाय धायस कृणुतामृत्विगृत्विजम ।  
 स्तामं यज्ञं चादरं वनमा ररिमा वयम ॥ ७ ॥

7. *Svaḥ svāya dhāyase kṛṇutāmṛtvigṛtvijam.  
 Stomaṁ yajñam cādaram vanemā rarimā vayam.*

Let the priests and yajakas do their priest-like

tasks for the sake of heavenly light and the self in the service of Agni, lord sustainer and controller of life and the universe. Let them offer songs of praise and yajnic action to the Lord. May we too, we pray, as participants of yajna, rejoice in the holiness and divinity of life and, with dedicated performance, attain the abundant wealth and waters of life and the spirit divine.

यथा विद्वाँ अर्ं कर्द्विश्वभ्या यजतभ्यः ।

अयमग्र त्व अपि यं यज्ञं चकृमा वयम ॥ ८ ॥

8. *Yathā vidvāñ aram karad viśvebhyo yajatebhyah.*  
*Ayamagne tve api yañ yajñam cakṛmā vayam.*

O lord giver of light and life, Agni, what this man of knowledge and wisdom does holily and gracefully for all the saints and sagely performers of yajna, the same he does for you too in dedication. And so also whatever yajnic acts of life we perform, we dedicate to you.

## Mandala 2/Sukta 6

### *Agni Devata, Somahuti Bhargava Rshi*

इमां म अग्र समिधमिमामुपसदं वनः ।

इमा उ षु श्रुधी गिरः ॥ १ ॥

1. *Imām me agne samidham-imāmupasadam vaneḥ.*  
*Imā u ṣu śrudhī girah.*

Agni, lord giver of light and knowledge, pray accept this holy fuel of mine offered with folded hands, accept this homage and allow the supplicants entry to the yajna of enlightenment, and listen graciously to these prayers of mine.



अ॒या त॑ अ॒ग्न॒ वि॒ध॒माजा॑ न॒पा॒द॒श्व॒मिष्ट॑ ।

ए॒ना सू॒क्त॑न॒ सुजा॑त ॥ २ ॥

2. *Ayā te agne vidhemorjo napādaśvamiṣṭe.  
Enā sūktena sujāta.*

Agni, child as well as creator and preserver of energy and power, lover of speed and acceleration, brilliantly risen to eminence, with this offer and homage and by this song and celebration of light and fire, let us serve you and advance the yajnic development of knowledge and energy.

तं त्वा॑ गी॒भि॒गि॒व॒ण॑सं द॒वि॒ण॒स्युं द॒वि॒णा॒दः ।

स॒प॒य॒मं स॒प॒य॒वः ॥ ३ ॥

3. *Tam tvā gīrbhirgirvaṇasam draviṇasyum  
draviṇodaḥ. Saparyema saparyavaḥ.*

Agni, lord of wealth and power of existence, lover and creator of energy, power and wealth, giver of wealth and honour, with songs of love and praise, we, your lovers and devotees, are at your service with our homage and holy offerings — seekers and supplicants as we are.

स बा॑धि॒ सू॒रि॒म॒घ॒वा॒ वसु॑प॒त॒ वसु॑दा॒वन॑ ।

यु॒या॒ध्य॒स्म॒द॒ द्व॒षांसि॑ ॥ ४ ॥

4. *Sa bodhi sūrirmaghavā vasupate vasudāvan.  
Yuyodhyasmad dveṣānsi.*

Agni, lord of light, give us knowledge and enlightenment. Lord bright and brave of knowledge, power and honour, lord of wealth and grandeur, giver of wealth, power, honour and glory of the world, ward

off all hate and jealousy of existence and cleanse us from within.

स न॑ वृष्टिं दिवस्प॑रि स न॑ वा॒जम॑न॒वाण॑म ।

स नः॑ सह॒स्त्रिणी॑रिषः ॥ ५ ॥

5. *Sa no vṛṣṭim divaspari sa no vājamanarvāṇam.*  
*Sa naḥ sahasriṇīriṣaḥ.*

Agni gives us the rain showers from the regions of the sun and sky. Agni gives us the power and automotive speed of movement without the horse. Agni gives us a thousand forms of food and energy.

इ॒ळाना॑याव॒स्यव॑ यविष्ठ॒ दू॒त ना॑ गि॒रा ।

यजिष्ठ॒ हा॒तरा॑ ग॒हि ॥ ६ ॥

6. *Īlānāyāvasyave yaviṣṭha dūta no girā.*  
*Yajīṣṭha hotarā gahi.*

Agni, lord of light and power, youngest and unaging, harbinger of safety and destroyer of evil, power adorable and generous giver, for the supplicant and the worshipper in need seeking protection and progress, come and listen to our prayers.

अ॒न्त॒ह्य॑ग्न॒ इ॒यस॑ वि॒द्वान॑ जन्मा॒भया॑ कव ।

दू॒ता ज॑न्य॒व मि॒त्र्यः ॥ ७ ॥

7. *Antarhyagna īyase vidvān janmobhayā kave.*  
*Dūto janyeva mitryaḥ.*

Agni, omnipresent lord of light, you are ever present in the heart within. Lord of knowledge, poetic visionary of the universe, you know the birth and death of things past, present and future. Harbinger and giver

of knowledge of life in existence, you are the friend of all living beings for the sake of entire humanity.

स विद्वाँ आ च पिपया यि † चिकित्वा आनुषक ।  
आ चास्मिन्त्सत्सि ब्रहिषि ॥ ८ ॥

8. *Sa vidvāñ ā ca piprayo yakṣi cikitva ānuṣak.*  
*Ā cāsmintsatsi barhiṣi.*

Agni, lord of knowledge, loving and kind, you give whatever we need since you know and command the wealth of the world. And, omnipresent in the quarters of the universe, you come, manifest and bless our home, sit on our vedi of yajna, this same one where we pray.

### Mandala 2/Sukta 7

*Agni Devata, Somahuti Bhargava Rshi*

श्रष्टं यविष्ठ भारता ग्रं द्युमन्तमा भर ।  
वसा पुरुस्पृहं रयिम ॥ १ ॥

1. *Śreṣṭham yaviṣṭha bhāratā'gne dyumantamā bhara. Vaso purusprham rayim .*

Agni, most youthful spirit and ruling power of the world, Bharata, lord commander of abundance and prosperity, home of life's joy and comfort and giver of whatever wealth whoever loves to have, come bearing that best and highest and most shining wealth which entire humanity loves and aspires to create and possess. Come and bless all.

मा ना अरातिरीशत द्वस्य मत्यस्य च ।  
पषि तस्या उत द्विषः ॥ २ ॥

2. *Mā no arātirīśata devasya martyasya ca.  
Parṣi tasyā uta dviṣaḥ.*

Agni, generous and brilliant lord ruler of the world of life, let no one who is selfish, ungenerous, uncreative and graceless rule over us, whether we are learned and bright or just simple ordinary folk living as children of nature. Liberate us from him, purge us of the hateful and the envious within and without, and purge him too of hate and enmity.

विश्वा उत त्वया वयं धारा उदुन्याइव ।  
अति गाहमहि द्विषः ॥ ३ ॥

3. *Viśvā uta tvayā vyaṃ dhārā udanyā iva.  
Ati gāhemahi dviṣaḥ.*

Agni, lord of light and knowledge, brilliant ruling power of the world, let us all, with you and by your divine grace, plunge and penetrate into all forces of hate and enmity, explore and fight and cross over the evils as navigators cross over the turbulent waves of the sea.

शुचिः पावक वन्द्या ग्रं बृहद्वि रचस ।  
त्वं घृतभिराहुतः ॥ ४ ॥

4. *Śuciḥ pāvaka vandyo'gne bṛhad vi rocasa.  
Tvam ghr̥tebhirāhutaḥ.*

Agni, pure and brilliant, burning, cleansing and creating, you are the power adorable, refulgent, shining bright, vast and mighty. And among us you are invoked, kindled, raised and fed and raised into flames of light and fire with profuse libations of ghr̥ta in joint yajna.

त्वं ना असि भारता ग्रं वशाभिरु षभिः ।

अष्टापदीभिराहुतः ॥ ५ ॥

5. *Tvaṁ no asi bhāratā'gne vaśabhirukṣabhiḥ.  
Aṣṭāpadībhirāhutaḥ .*

Agni, brilliant ruling lord of light and life, you are the holder and wielder of wealth and power for us by virtue of generous cows and virile bulls and with the generosity of our noble women and the industry of our brave and creative men. And you are invoked and adored with eightfold voices of holy chants in yajna.

द्वं ऽः सपिरासुतिः पत्ना हाता वरण्यः ।

सहसस्पुत्रा अद्भुतः ॥ ६ ॥

6. *Dravannaḥ sarpirāsutiḥ pratno hotā vareṇyaḥ.  
Sahasasputro adbhutaḥ.*

Marvellous is Agni, child of courage and power, ancient and eternal. Fuel wood is its food and ghrta its drink. Creator, giver and receiver, it calls up everything to life and shines with light and heat, adorable, a darling of our choice.

## Mandala 2/Sukta 8

*Agni Devata, Grtsamada Rshi*

वाजयति नू रथान्वागाँ अग्ररुपं स्तुहि ।

यशस्तमस्य मी हुषः ॥ १ ॥

1. *Vājayanniva nū rathān yogāñ agnerupa stuhi.  
Yaśastamasya mīḥuṣaḥ.*

Scientist of eminence, would you like to drive your chariots fast and far? Then tap, appraise and exploit

agni, fire, in various uses and experiments. It is immensely powerful, replete with wealth and liquid energy and a blessing for humanity. So is water.

यः सुनी॒था ददा॑शुष॒ जुया ज॒रय॑ ऽरि॒म ।  
चा॒रु॒पती॒क् आ॒हुतः॑ ॥ २ ॥

2. *Yaḥ sunītho dadāśu-ṣe'juryo jarayannarim.*  
*Cārupratīka āhutaḥ .*

Agni, brilliant and leading power of the world, is generous for the liberal investor. Inexhaustible itself, it destroys the negative forces inimical to life. Beautiful and blissful in nature and character, it is invoked and lighted for power and comfort in life.

य उ॑ श्रि॒या दम॑ष्वा द्वा॒षाष॑सि॒ पश॑स्यत ।  
यस्य॑ व्र॒तं न मी॑र्यत ॥ ३ ॥

3. *Ya u śriyā dameṣvā doṣoṣasi praśasyate.*  
*Yasya vrataṁ na mīryate .*

Agni, power of heat and life of the world, is honoured and valued in the homes day and night, and its potential and function is never measured out.

आ यः स्व॑ण॒ भानु॑नी चि॒त्रा वि॒भात्य॑चि॒षा ।  
अ॒ञ्जाना॑ अ॒जर॑र॒भि ॥ ४ ॥

4. *Ā yaḥ svarṇa bhānunā citro vibhātyarciṣā.*  
*Añjāno ajarairabhi.*

Agni which gloriously shines and blazes for us with the light of the sun is wonderful and awe-inspiring with its beauty and splendour, manifesting itself through unaging forms, revealing them to our sight and experience.

अत्रिमनु स्वराज्यमग्निमुक्थानि वावृधुः ।

विश्वा अधि श्रिया दध ॥ ५ ॥

5. *Atrimanu svarājyamagnimukthāni vāvṛdhuḥ.*  
*Viśvā adhi śriyo dadhe.*

Holy words of praise and appreciation advance and celebrate Agni, light and power of the world, self-reflecting, free and self-governing, which devours the offerings of yajna and yields the beauty and fragrance of life beyond all three kinds of physical, mental and spiritual ailments and discomfort. For that reason I bear and abide by it above all other wealth and beauty of the world.

अग्रिन्दस्य सामस्य द्वानामूतिभिव्यम ।

अरिष्यन्तः सचमह्यभि ष्याम पृतन्यतः ॥ ६ ॥

6. *Agnerindrasya somasya devānāmūtibhirvayam.*  
*Ariṣyantāḥ sacemahyabhi ṣyāma pṛtanyataḥ.*

Agni, light and life of existence, prime power and energy of the world, may we ever abide and benefit by you by virtue of the light and protection of Indra, the sun, Soma, the moon, and the divinities of nature such as earth, and the brilliant geniuses of humanity who give us the knowledge of Agni, fire, energy and electric power. And may we, unhurt and inviolable, rise in life, building our defences and fighting the battles of our growth and progress.

**Mandala 2/Sukta 9*****Agni Devata, Grtsamada Rshi***

नि हाता हातृषदंन विदानस्त्वषा दीदिवौ असदत्सुद १ः ।

अदब्धवतपमतिवसिष्ठः सहस्रंभरः शुचिजिह्वा अग्निः ॥ १ ॥

1. *Ni hotā hotṛṣadane vidānastveṣo dīdivāñ asadat sudakṣaḥ. Adabdha-vratapramatir-vasiṣṭhaḥ Sahasrambharah śucijihvo' agniḥ.*

Agni, lord of light, life and knowledge, ever sits and abides as the chief of life's evolution, invoking the divine powers, receiving, consuming and creating, and giving the wherewithal for life's evolution. Let him sit in the home of the host of yajna, in and around the vedi, in the chariot, in the car, in the house of science and industry, wherever the yajna is carried on in nature and human society. He is fully knowledgeable and ever present, shining, radiating and illuminating the people around with knowledge, best creator of haven and home for peace and comfort, bearing a thousand forms of wealth and power, crystalline pure and bright of the rays of light and tongues of fire for the Word of knowledge and passion for action. Such is Agni, radiant and flaming, burning and blazing, devouring, creating, ever blessing.

त्वं दूतस्त्वमुं नः परस्पास्त्वं वस्य वृषभ पणता ।

अग्रं ताकस्यं नस्तनं तनूनामपयुच्छन्दीद्विधाधि गापाः ॥ २ ॥

2. *Tvaṁ dūtastvamu naḥ paraspāstvaṁ vasya vṛṣabha praṇetā. Agne tokasya nastane tanūnāmaprayucchan dīdyad bodhi gopāḥ.*

Agni, lord creator and giver of light and life,



high-priest of the yajna of knowledge and creative action for advancement, you are the messenger of inspiration and enlightenment, you are the saviour protector and pilot to guide us across the seas, you are our haven and home, leader and guide most generous and brave in the forward march, relentless in the continuation of the race, community, family and progeny and the expansion and advancement of our body and body-politic. Lord omniscient, you know. Giver of knowledge, enlighten us. Protector, preserver and advancer of our animal wealth and health of body, mind and senses, saviour and preserver of mother earth and her environment and animal world, help us to protect, preserve and advance ourselves and save the earth and her environment.

विधम त परम जन्मं अग्न विधम स्ताम्रवर सुधस्थ ।

यस्मान्दानरुदारिथ्या यज तं प त्व हवींषि जुहुर समिद्ध ॥ ३ ॥

3. *Vidhema te parame janmannagne vidhema stomaivare sadhasthe. Yasmād yonerudārithā yaje taṁ pra tve havīmṣi juhure samiddhe.*

Agni, lord of light, giver of life and leader of our yajnic progress and advancement, let us roam around in meditation in that highest heaven of freedom where you reveal your presence in living experience. Let us send up our holy chants of Vedic hymns to celebrate you in the regions of the skies this side of the heavens of light. Let us adore you with havan and homage here on earth where the learned and the wise offer oblations of ghrta into the vedi wherefrom you rise and manifest in fire and fragrance to bless the world around.

अग्र यजस्व हविषा यजीयाञ्छुष्टी दृष्णमभि गृणीहि राधः ।  
त्वं ह्यसि रयिपती रयीणां त्वं शुकस्य वचसा मनाता ॥ ४ ॥

4. *Agne yajasva haviṣā yajīyāñchruṣṭī deṣṇamabhi gṛṇīhi rādhaḥ. Tvam hyasi rayipatī rayīṇām tvam śukrasya vacaso manotā.*

Agni, high-priest of cosmic yajna, perform the yajna of creation and evolution with the holiest materials in existence, go on with the performance, instantly as ever, receiving, offering, consuming and creating the wealth worthy and valuable as holy gift, and loudly proclaim the wealth you have created and the success you have achieved. Surely you alone are the lord of riches, creator as well as dispenser of the jewels of the earth. And you are the inspirer and proclaimer of the eternal Word of power, purity and truth.

उभयं त न गीयत वसुव्यं दिवदिव जायमानस्य दस्म ।

कृधि मुन्तं जरितारमग्र कृधि पतिं स्वपत्यस्य रायः ॥ ५ ॥

5. *Ubhayaṁ te na kṣīyate vasavyaṁ divedive jāyamānasya dasma. Kṛdhi kṣumantaṁ jaritāramagne kṛdhi patiṁ svapatyasya rāyaḥ.*

Both your creation and dispensation of wealth never end, never diminish. Day by day your creation grows and your gifting prospers, lord of charity and destroyer of suffering as you are. Agni, lord of universal yajna, promote the worshipper of Divinity dedicated to holy work, promote the man of wealth and charity, promote the father of noble children and the defender of holy tradition, and raise the potential of the master creator of yajnic wealth.

सनानीकन सुविदत्रा अस्म यष्टा द्वाँ आर्यजिष्ठः स्वस्ति ।  
अदब्धा गापा उत नः पर्स्या अग्रं द्युमदुत र्वद्दिदीहि ॥ ६ ॥

6. *Sainānīkena suvidatro asme yaṣṭā devāñ āyaji-  
ṣṭhaḥ svasti. Adabdho gopā uta naḥ paraspā  
Agne dyumaduta revad didīhi.*

Agni, lord of light, creator and commander of wealth, shine with this glory of yours, generous benefactor of ours, high-priest of cosmic yajna with the bounties of nature to the maximum for the good of humanity. Shine on, high-priest of yajna, fearless and inviolable, protector of the cow, mother earth and her children, our saviour and ultimate protector.

## Mandala 2/Sukta 10

### *Agni Devata, Grtsamada Rshi*

जाहूत्रा अग्निः पथमः पितवळस्पद मनुषा यत्समिद्धः । श्रियं  
वसाना अमृता विचता ममृजन्यः श्रवस्यः स वाजी ॥ १ ॥

1. *Johūtro agniḥ prathamah pitevelāspade manuṣā  
yat samiddhaḥ. Śriyam vasāno amṛto vicetā  
marmṛjenyah śravasyah sa vājī.*

Agni, heat and light of existence, first and primary power of yajnic applications, kindled and raised on earth in the vedi, both spiritual and material, is a source of comfort and protection as a paternal power. Wearing the spectral beauty of colour, indestructible, pure and purifying, it is a splendid power that can be used as fuel food for the production of energy, motion and speed like a horse.

श्रूया अग्निश्चित्रभानुहवं म विश्वाभिगीभिरमृता विचताः ।  
श्यावा रथं वहता राहिता वातारुषाह चक्र विभृत्रः ॥ २ ॥

2. *Śrūyā agniścitrabhānurhavaṃ me viśvabhir-  
gīrbhiramṛto vicetāḥ. Śyāvā ratham vahato rohitā  
votāruṣāha cakre vibhṛtraḥ.*

Listen ye all to my call, proclamation and invitation to power made in universal words of science: Agni is a wonderful power that shines with the sun, indestructible, and a source of manifold knowledge, riding a chariot drawn by wave-like horses of rain-bow colours—dark brown, bay, reddish, dark red and violet, the horses bearing the two wheels forward in circuit.

उत्तानायामजनयन्त्सुषूतं भुवद्ग्निः पुरुपशासु गभः ।  
शिरिणायां चिदक्तुना महाभिरपरीवृता वसति पचताः ॥ ३ ॥

3. *Uttānāyāmajanayantsuṣūtaṃ bhudagniḥ puru-  
peśāsu garbhah. Śiriṇāyāṃ cidaktunā mahobhi-  
raparīvrta vasati pracetāḥ.*

Conceived and nestled like an embryo in the many coloured herbs over the wide wide earth in the womb of night but, with its splendour not suppressed even by darkness of the night, it remains awake until it comes back to light again in the morning waking up all living beings.

जिघर्म्यग्निं हविषा घृतनं पतिं यन्तं भुवनानि विश्वा ।  
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्टम । रभसं दृशानम ॥ ४ ॥

4. *Jigharmyagniṃ haviṣā ghr̥tena pratikṣiyantaṃ  
bhuvanāni viśvā. Pṛthuṃ tiraścā vayasā br̥han-  
taṃ vyaciṣṭhamannai rabhasaṃ dṛśānam.*

I light and sprinkle the fire with ghrta and fragrant oblations, fire, pervading all regions of the universe, vast, radiating in waves, expanding with life energy and splendour, extending and comprehending, mighty and impetuous with energy in velocity, beautiful and gracious with light and illumination.

आ विश्वतः पत्यञ्चं जिघम्यर् त्सा मनसा तज्जुषत ।  
मयश्रीः स्पृहयद्वणा अग्निनाभिमृशं तन्वा३ जभुराणः ॥ ५ ॥

5. *Ā viśvataḥ pratyañcaṁ जिघarmyarakṣasā manasā tajjuṣeta. Maryaśrīḥ sprhayadvaṇo agnirnābhimrṣe tanvā jarbhurāṇaḥ .*

I light the fire and sprinkle it with ghrta all round as it pervades everything everywhere. I do so carefully, with specific knowledge and with a loving mind without hate or jealousy toward anyone. You too serve it, be with it, the same way. Agni is the wealth, beauty and grace of mortal humanity, lovely and splendid of form as it loves to be. Flaming, flickering and awfully vibrating, it brooks no touch by anyone.

ज्ञया भागं सहसाना वरणं त्वादूतासा मनुवद्वदम ।  
अनूनमग्निं जुह्वा वचस्या मधुपृचं धनसा जाहवीमि ॥ ६ ॥

6. *Jñeyā bhāgaṁ sahasāno vareṇa tvādūtāso manuvad vadema. Anūnamagniṁ juhvā vacasyā madhupṛcaṁ dhanasā johavīmi .*

Know and abide by your share of the beauty, power and prosperity of life by the grace of Agni. Be patient, challenging and victorious at the peak of your conduct and performance. Let us all, your messengers, eloquent and rich in wealth and fire-power, speak and

celebrate Agni as human power, preserver, protector and promoter of life. I invoke, enkindle, praise, serve and worship Agni, perfect power without a fault, replete with showers of honey-sweets.

## Mandala 2/Sukta 11

### Indra Devata, Grtsamada Rshi

श्रुधी हवमिन्द्र मा रिषण्यः स्याम त दावन वसूनाम । इमा  
हि त्वामूजा' वधयन्ति वसूयवः सिन्धवा न रन्तः ॥ १ ॥

1. *Śrudhī havamindra mā riṣaṇyaḥ syāma te dāvane vasūnām. Imā hi tvāmūrjo vardhayanti vasūyavaḥ sindhavo na kṣarantaḥ.*

Indra, ruler and commander of wealth, power and honour, listen to our prayer: May we, unhurt, well cared and confident seekers of wealth and honour in the world, ever be sure of the gift of your generosity and gracious favours. All these powers and energies of the world streaming forth your favours like the seas sing of your power and celebrate your grace.

सृजा महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूर पूवीः ।  
अमर्त्यं चिद्दासं मन्यमानमवाभिनदुक्थवावृधानः ॥ २ ॥

3. *Sṛjo mahīrindra yā apinvāḥ pariṣṭhitā ahinā śura pūrvīḥ. Amartyaṁ cid dāsaṁ manyamā-nam-avābhinad-ukthair-vāvṛdhānaḥ .*

Indra, lord of wealth and power, bright and brave hero of light, knowledge and freedom, release the ancient lands held up by the demon destroyer of freedom. Release the prime voices of truth suppressed under the dark clouds of ignorance. Release the lands

and voices like the showers of rain released by the sun by breaking the cloud. Lord of truth, light and power, rising by songs of homage and applause, break down the demonic fiend who believes that he is not subject to death.

उक्थञ्चि ऽ शूर॑ यषु॑ चा॒कन्त्स्ताम॑ञ्चिन्द रु॒दिय॑षु च ।

तु॒भ्यद॑ता यासु॑ मन्दसा॒नः प वा॒यव॑ सि॒स्त्रत॒ न शु॒भाः ॥ ३ ॥

3. *Uktheṣvinnu śūra yeṣu cākan tśomeṣvindra rudriyeṣu ca. Tubhyedetā yāsu mandasānaḥ pra vāyave sisrate na śubhrāḥ .*

Indra, bright and brave, heroic lord of light, action and generosity, all the citations of praise and appreciation of achievement and victory in which you delight, all these holy songs of gratitude to Divinity, Rudra, for the gifts of pranic vitality, power and majesty in which you rejoice, and all these brilliant acts of glory which shine and vibrate among people like waves of light energy : all these flow from us in thanks and gratitude to you who, in human words, are like the wind, tempestuous, ferocious, kind and creative, all in one, divine.

शु॒भं नु॑ त॒ शु॒भं व॒धय॑न्तः शु॒भं व॒जं बा॒ह्वा॒दधा॑नाः । शु॒भस्त्व॑-  
मि॒न्द वा॒वृधा॑ना अ॒स्म दा॒सी॒विशः॑ सूर्य॑ण सहाः ॥ ४ ॥

4. *Śubhram nu te śuṣman vardhayantaḥ śubhram vajram bāhvordadhānāḥ. Śubhrastvamindra vāvṛdhāno asme dāsīviśaḥ sūryeṇa sahyāḥ.*

Indra, ruling lord of humanity, exalting your brilliant power and prosperity, holding radiant thunderbolts in their hands, our people, workers,

producers, administrators, warriors and teachers deserve your bounty. Lord of spotless and incorruptible virtue ever rising in power and majesty, raise their courage, valour and lustre by the light and splendour of the sun.

गुहा हितं गुह्यं गू हम्प्स्वपीवृतं मायिनं त्रियन्तम ।

उता अपा द्यां तस्तभ्वांसमहृ हिं शूर वीर्येण ॥ ५ ॥

5. *Guhā hitam guhyaṁ gūlhamapsvapīvṛtam māyinaṁ kṣiyantam. Uto apo dyām tastabhvāṁsamahannahīm śūra vīryeṇa .*

Indra, brilliant and fearless ruling power of the world, just as the sun breaks up the demoniac cloud which holds up the vapours of water and overcasts the light of heaven, so with your valour and blazing splendour break up and destroy the covert, mysterious, artful and manipulative social enemies living in the midst of the people but hidden deep in the recesses of society under the surface of national waters, paralysing the flow of national dynamics of development and progress.

स्तवा नु त इन्द्र पूव्या महान्युत स्त्वाम नूतना कृतानि ।

स्तवा वज्रं बाह्वरुशन्तं स्तवा हरी सूर्यस्य क्रतू ॥ ६ ॥

6. *Stavā nu ta indra pūrvyā mahanyuta stavāma nūtanā kṛtāni. Stavā vajraṁ bāhvoruśantaṁ stavā harī sūryasya ketū.*

Indra, lord of power, majesty and glory, we praise your grand achievements of old. We celebrate your new acts of splendour and victory. We admire the thunderbolt of defence blazing in your hands. And we sing the glories of your majesty like rays of the sun doing homage to the sun's power of sustenance of the



solar system.

हरी नु त इन्द्र वाजयन्ता घृतश्चुतं स्वारमस्वाष्टाम ।  
वि समना भूमिरपथिष्ठा रंस्त पवतश्चित्सरिष्यन् ॥ ७ ॥

7. *Harī nu ta indra vājayantā ghr̥taścutam svāra-  
masvārṣṭām. Vi samanā bhūmirapraṭhiṣṭā'-  
raṁsta parvataścit sariṣyan .*

Indra, lord of light and power, ruler of the world, the circuitous rays of your glory like two horses of the solar chariot radiating, moving, energising, vitalising, fertilising, giving and receiving, proclaim your grace and majesty replete with the waters of life. Let the earth expand and grow and prosper. Let the battles of life be fought and won in unison. Arise and rejoice flowing like streams from the mountain, showering like clouds of rain, from the heavens.

नि पवतः साद्यपयुच्छन्त्सं मातृभिवावशाना अकान ।  
दूर पार वाणीं वधयन्त इन्द्रषितां धमनिं पपथि ॥ ८ ॥

8. *Ni parvataḥ sādyaprayucchan tsam mātṛbhir-  
vāvaśāno akrān. Dūre pāre vāṇīm vardhayanta  
indreṣitām dhamaniṁ paprathan ni.*

Let Indra, ruler of the world, sit and reign settled as a mountain, showering as a cloud, shining with heaven and earth, revered and loved by mothers of the land, his voice resounding as thunder, his rule measured and assessed by intelligent experts who, raising the holy voice higher and farther beyond the seas may universalise the divine voice of omniscience revealed by Indra, lord omnipotent ruler of the universe.

इन्द्रां महान् सिन्धुमाशयानं मायाविनं वृत्रमस्फुरतिः । अरजतां  
रादसी भियान कनिकदता वृष्णा अस्य वजात ॥ ९ ॥

9. *Indro mahām sindhumāśayānaṁ māyāvinam  
vr̥tramasphuraniḥ. Arejetām rodasī bhiyāne  
kanikradato vr̥ṣṇo asya vajrāt.*

Indra is great, mighty heroic, creates, thickens and chases the wondrous cloud overcasting the wide and bottomless skies, so that when the cloud, falling in heavy showers, roars and thunders, the heaven and earth, stricken with fear by thunder and lightning, shake and rave under terror. (So should be the ruler and the law.)

अरारवीद वृष्णा अस्य वजा मानुषं यन्मानुषा निजूवात ।  
नि मायिना दानवस्य माया अपादयत्पिबान्तसुतस्य ॥ १० ॥

10. *Aroravīd vr̥ṣṇo asya vajro 'mānuṣaṁ yanmānuṣo  
nijūrvāt. Ni māyino dānavasya māyā apādayat  
papivāntsutasya .*

Awfully roars and resounds the thunderbolt of this mighty Indra, beyond human imagination. It is the tempestuous shower of solar energy which humanity should exploit. So does the ruler with the blaze of his power and justice crush the mischief and malevolent force of the underworld and enjoy the peace and pleasure of a noble social order, creating it for himself and the people.

पिबापिबदिन्द्र शूर सामं मन्दन्तु त्वा मन्दिनः सुतासः ।  
पृणन्तस्त कु णि वधयन्त्वित्था सुतः पार इन्द्रमाव ॥ ११ ॥

11. *Pibāpibedindra śūra somaṁ Mandantu tvā  
mandinaḥ sutāsaḥ. Pṛṇantaste kuḥṣī vardhaya-  
ntvitthā sutaḥ paura indramāva .*

Indra, mighty brave and resplendent lord of power and knowledge, ruler, scholar, physician, destroyer of evil and ill-health, drink and drink on the soma of peace, health and life's joy. May the exhilarating essences distilled from life and nature transport you to ecstasy. May the invigorating spirits of life and nature like the drink of soma increase your creative power and the fertility of the land. O distinguished citizen and ruler of the land, thus regaled with peace, power and pleasure, preserve and promote the prosperity and honour of the earth and her children.

त्व इन्द्राप्यभूम विषा धियं वनम ऋतया सपन्तः ।

अवस्यवा धीमहि पशस्तिं सद्यस्त राया दावन स्याम ॥ १२ ॥

12. *Tve indrāpyabhūma viprā dhiyaṁ vanema ṛtayā sapantah. Avasyavo dhīmahi praśastim sadyaste rāyo dāvane syāma.*

Indra, lord of light and power, mighty and gracious ruler of the world, may we too abide by you, cultivate our intellect and intelligence, dedicating our mind to truth and the laws of truth, nature and humanity, and thereby become noble scholars and learned professionals. Thus searching for self-protection and working for social progress, may we earn appreciation and praise for ourselves and our work, and may we speedily contribute to the honour, prosperity and glory of a generous ruler like you.

स्याम त त इन्द्र य त ऊती अवस्यव ऊर्जं वृधयन्तः ।

शुष्मिन्तमं यं चाकनाम दवा स्म र्थिं रसि वीर-  
वन्तम ॥ १३ ॥

13. *Syāma te ta indra ye ta ūtī avasyava ūrjaṃ vardhayantaḥ. Śuṣmintamaṃ yaṃ cākanāma devā'sme rayiṃ rāsi vīravantam.*

Indra, generous and self-refulgent lord of light, power and honour, may we be yours, dedicated to you only, working for self-development and social progress under your kind protection and contributing to the energy and prosperity of the nation. Generous and gracious lord, you bless us with the wealth and honour which we love and cherish and which is distinguished by richest prosperity, fieriest energy and mightiest heroes of the world on the field.

रासि॒ इयं॑ रासि॒ मित्र॑मु॒स्म रासि॒ शध॑ इ॒न्द्र॒ मारु॑तं नः ।  
स॒जा॑ष॒सा॒ य च॑ म॒न्दसा॒नाः प॒ वा॒यवः॑ पा॒न्त्य॑ग॒णी॒-  
ति॒म ॥ १४ ॥

14. *Rāsi kṣayaṃ rāsi mitramasme rāsi śardha indra mārutam naḥ. Sajoṣaso ye ca mandasānāḥ pra vayavaḥ pāntyagraṇītim.*

Indra, gracious ruler of the world, giver of power and prosperity, you give us a home, friends, and strength and force as that of the winds. And you give us also those who, united and acting in harmony, joyous and inspired, full of vigour and enthusiasm, follow the ways and values of policy, conduct and action far in advance of their time.

व्यन्ति॑ ऽ॒ यषु॑ म॒न्दसा॒नस्तृ॑प॒त्सामं॑ पा॒हि॒ द्र॒ह्यदि॑न्द्र ।  
अ॒स्मा॒न्त्सु॑ पृ॒त्स्वा त॑रु॒त्रा व॑ध॒या द्यां॑ बृ॒हद्भि॑र॒कः ॥ १५ ॥

15. *Vyantvinnu yeṣu mandasānastrpat somaṃ pāhi drahyadindra. Asmāntsu pṛtsvā tarutrā'vardhaya dyāṃ bṛhadbhir-arkaiḥ.*

Indra, lord of knowledge and power, ruler of the world, ruler of the self, the things and values in which wise and learned visionaries rejoice and find the very breath of life are those in which you too, settled, satisfied and rejoicing, find your haven and home for the joy of life for yourself and others. Therein protect and promote the beauty and joy of the soma-value of life. Promote us, we pray, help us advance in the battles of life, protector and saviour as you are, and extend the possibilities of life and life's heavenly joy on earth as the sun illuminates the glories of heaven and augments them with its mighty rays and atomic fuel.

बृहन्त इ ऽु य त तरुत्राक्थभिवा सुम्नमाविवासान ।  
स्तृणानासा ब्रहिः पस्त्यावत्त्वाता इदिन्द वाजमगमन ॥ १६ ॥

16. *Bṛhanta innu ye te tarutrokthebhirvā sumnamā-vivāsān. Strṇānāso barhiḥ pastyāvat tvotā idindra vājamagman.*

Indra, gracious lord of power and ruler of the world, saviour from suffering and helping us all to cross the seas of existence, those who celebrate your glories with holy chants of the Veda, rising high, enjoy your favour and grace and, under your protection, achieve food, energy, speed and prosperity and, traversing the skies like their own home, rise to space heights.

उगृष्वि ऽु शूर मन्दसानस्त्रिकदुकषु पाहि साममिन्द ।  
पदाधुवच्छमश्रुषु पीणाना याहि हरिभ्यां सुतस्य  
पीतिम ॥ १७ ॥

17. *Ugreṣvinnu śūra mandasānas-trikadrūkeṣu pāhi somamindra. Pradodhuvacchmaśruṣu prīṇāno yāhi haribhyāṁ sutasya pītim.*

Indra, lord of light and life of life, destroyer of pain and suffering, harbinger of the soma-joy of living, bright, blazing and rejoicing among the brilliant geniuses of the world, collect, create and fill soma in the three-fold vessels of our body, mind and soul. Move by the circuitous rays of the sun for a drink of the spirituous ecstasy of life and, happy at heart, vibrate in every cell through every pore of the body.

धिष्वा शवः शूर यन वृत्रमवाभिनद्धानुमाणवाभम ।

अपावृणाज्यातिरायाय नि संव्यतः सादि दस्युरिन्द ॥ १८ ॥

18. *Dhiṣvā śavaḥ śūra yena vṛtramavābhinad dānu-maurṇavābham. Apāvṛṇor-jyotir-āryāya ni savya-taḥ sādi dasyurindra.*

Indra, lord of knowledge and power, hold on that strength by which you break the dark cloud pregnant with waters covered as under the web of a spider. Reveal and release the light and power of the sun for the noble seekers of wisdom and virtuous life so that the wicked exploiter and demon of darkness is kept and crushed by the left wing of your law.

सनम् य त ऊतिभिस्तरन्ता विश्वाः स्पृध आयण दस्यून ।

अस्मभ्यं तत्त्वाष्टं विश्वरूपमरन्धयः साख्यस्य त्रिताय ॥ १९ ॥

19. *Sanema ye ta ūtibhis-taranto viśvāḥ sprdha āryeṇa dasyūn. Asmabhyaṃ tat tvāṣṭraṃ viśvarūpam-arandhayaḥ sākhyasya tritāya.*

Indra, lord of light, power and love, let us abide by those who, by your modes of protection and advancement, surpass and subdue all the dark and exploitative forces of hate, jealousy, enmity and wicked

opposition with their strength of justice and virtue, and who form and structure for us that universal character and constitution of one world order of love and friendship which is inspired by Divinity for humanity free from physical, mental and spiritual want and suffering.

अस्य सुवानस्य मन्दिनस्त्रितस्य न्यबुदं वावृधाना अस्तः ।  
अवतयत्सूया न चक्रं भिनद्धलमिन्द्रा अङ्गिरस्वान ॥ २० ॥

20. *Asya suvānasya mandinas tritasya nyrbudam vāvṛdhāno astaḥ. Avartayat sūryo na cakram bhinad valam-indro aṅgirasvān.*

Let Indra, lord ruler of the world, settled and inspired, vibrating with energy, wind and power, developing and growing to splendour with the billion-fold nation of this mighty, joyous and free humanity, move like the sun his wheel of governance and dispel the dark and demoniac forces of evil and wickedness.

नूनं सा त पति वरं जरित्र दुहीयदिन्द्र दणिणा मघानी ।  
शि ता स्तातृभ्या माति धग्भगा ना बृहद्वदम विदथ  
सुवीरः ॥ २१ ॥

21. *Nūnaṁ sā te prati varam jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhagbhaga na bṛhad vadema vidathe suvīrāḥ .*

Indra, glorious lord ruler of light and life, mighty powerful, may that generous power and liberality of yours ever flow with the highest good for the admirer and worshipper of Divinity. Give knowledge and enlightenment to the singers and celebrants. Pray do not strain them, hurt them not, nor burn them to naught.

Bless us with unbounded wealth and honour. Bless us with brave and noble heroes. Inspire us to sing and celebrate the divine glory in our battles of life.

## Mandala 2/Sukta 12

*Indra Devata, Grtsamada Rshi*

या जा॒त ए॒व प॑थ॒मा म॒नस्वा॒न्द॒वा द॒वा॒न्क॒तु॒ना प॒यभू॑षत ।  
यस्य॑ शु॒ष्मा॒दा॒द॒सी अ॒भ्य॑स॒तां नृ॒म्णा॒स्य म॒हा स॒ ज॒ना॒सु  
इ॒न्दः ॥ १ ॥

1. *Yo jāta eva prathamo manasvān devo devān kratunā paryabhūṣat. Yasya śuṣmād rodasī abhyasetāṁ nr̥mṇasya mahnā sa janāsa indrah.*

Ye men and women of the world, Indra is the generous self-refulgent lord omnipotent and omniscient who, first manifested, creates and adorns the generous earth and brilliant stars. It is by the grandeur of his mighty wealth and power of action that the heaven and earth and the middle regions of the skies move around in orbit.

यः पृ॒थि॒वीं व्य॑थ॒माना॒मदृ॑ह॒द्यः प॒व॒ता॒न्प॒कु॒पि॒ताँ अ॒र॑म्णा॒त ।  
या अ॒न्त॒रि॑ ि॒ वि॒म॒म व॒री॒या या॒ द्या॒म॒स्त॒भ्ना॒त्स ज॒ना॒सु  
इ॒न्दः ॥ २ ॥

2. *Yah pṛthivīm vyathamānāmadr̥had yah parvatān prakupitāṁ aramṇāt. Yo antarikṣam vimame varīyo yo dyāmastabhnāt sa janāsa indrah.*

O people of the world, it is Indra, lord omnipotent, who establishes the moving earth in balance in orbit and silences the angry volcanoes and roaring clouds, who encompasses the vast skies and holds up



the high heavens of light.(Such is Indra, universal energy.)

या हत्वाहिमरिणात्सप्त सिन्धून्या गा उदाजदपथा वलस्य ।  
या अश्मनारन्तरग्निं जजान संवृक्समत्सु स जनास इन्दः ॥ ३ ॥

3. *Yo hatvāhimariṇāt sapta sindhūn yo gā udāja-dapadhā valasya. Yo aśmanorantaragniṁ jajāna saṁvṛk samatsu sa janāsa indrah .*

People of the world, it is Indra who breaks the cloud into showers and makes the seven rivers and seven seas flow, who makes the moving stars and planets such as earth and satellites such as moon dance around in order, who wields and controls the entire energy of the universe, who creates the fire at the centre of the stone and the cloud and controls the making and breaking of the elements in the cosmic dynamics.

यन्मा विश्वा च्यवना कृतानि या दासं वणमधरं गुहाकः ।  
श्वघ्नीव या जिगीवाँ ल त्माददयः पुष्टानि स जनास  
इन्दः ॥ ४ ॥

4. *Yanemā viśvā cyavanā kṛtāni yo dāsaṁ varṇama-dharaṁ guhākah. Śvaghnīva yo jigīvāñ lakṣa-mādadaryaḥ puṣṭāni sa janāsa indrah .*

Who makes all these moving objects of the moving world of existence, who conceives and fixes the emergent form deep in the cavern of the mind, who takes on the target like an unfailing hunter, all those in course of time which are created and nurtured by him: Such is Indra, O people of the world.

यं स्मां पृच्छन्ति कुह सति घारमुतमाहुनषा अस्तीत्यनम ।  
सा अयः पुष्टीविज इवा मिनाति श्रदस्म धत्त स जनास  
इन्दः ॥ ५ ॥

5. *Yam smā pṛcchanti kuha seti ghoramutemā-  
hurnaiṣo astītyenam. So ayaḥ puṣṭīrvija ivā  
mināti śradasmai dhatta sa janāsa indraḥ.*

Of whom they often ask: Where is he? He is terrible, say they. He is everywhere, say some. He is nowhere, say others. He is the master and lord of all, creates, evolves and devolves, elevates with a heave and, “like a victor” he shoots down the thriving ones: Such, O people, is Indra. Know him well in truth, and have faith.

या र्धस्य चादिता यः कृशस्य या ब्रह्मणा नाधमानस्य  
कीरः । युक्तगाव्णा या विता सुशिपः सुतसामस्य स जनास  
इन्दः ॥ ६ ॥

6. *Yo radhrasya coditā yaḥ kṛśasya yo brahmaṇo  
nādhamānasya kīreḥ. Yuktagrāvṇo yo'vitā  
suśipraḥ sutasomasya sa janāsa indraḥ.*

He is inspirer of the obedient worshipper, support of the weak and emaciated, promoter of knowledge and Veda, saviour of the poor and destitute, and strength of the celebrant; he is protector of the person who is dedicated to learning and soma-yajna, commands knowledge and creates the joy of soma in society: Such is Indra O people of the world.

यस्याश्वासः पदिशि यस्य गावा यस्य गामा यस्य विश्व  
रथासः । यः सूर्य य उषसं जजान या अपां नता स जनास  
इन्दः ॥ ७ ॥

7. *Yasyāśvāsaḥ pradiśi yasya gāvo yasya grāmā yasya viśve rathāsaḥ. Yaḥ sūryam ya uṣasaṁ jajāna yo apām netā sa janāsa indraḥ.*

His are the waves of energy pervading in the directions and sub-directions of space. His are the horses and the cows, his the earths and the rays of light. His are the habitations and all the starry chariots of the world. He creates the sun and the dawn, revealing them every day anew. He is the mover and guide of the waters and spatial energy. Such, O people, is Indra, universal energy.

यं कन्दसी संयुती विह्वयत् पर वर उभया अमित्राः । समानं  
चिदर्थमातस्थिवांसा नाना हवत् स जनास् इन्द्रः ॥ ८ ॥

8. *Yaṁ krandasī saṁyātī vihvayete pare'vara ubhayā amitrāḥ. Samānaṁ cid ratham ātasthivāmsā nānā havete sa janāsa indraḥ.*

Whom the heaven and earth wheeling, whirling, humming the celestial music of the spheres together and vying each other in homage, invoke, whom the highest and farthest as well as lowest and nearest, all, friends and non-friends, worship alike as riding the same chariot, invoke and worship in various ways: that, O people of the world, is Indra, lord of power over all.

यस्मात् ऋत विजयन्त जनासा यं युध्यमाना अवस हवन्त ।  
या विश्वस्य पतिमानं बभूव या अच्युतच्युत्स जनास्  
इन्द्रः ॥ ९ ॥

9. *Yasmāna ṛte vijayante janāso yaṁ yudhya-mānā avase havante. Yo viśvasya pratimānaṁ babhūva yo acyutacyut sa janāsa indraḥ.*

Without whom the people win no victories, on

whom the warriors depend for protection, who is the comprehending measure of the universe and the unmoved mover of the cosmic dynamics: he, O people of the world, is Indra.

यः शश्व॑त् मह्य॑ना॒ दधा॑ना॒नम॑न्यमाना॒ञ्छवा॑ ज॒घान॑ । यः  
शध॑त् नानु॒ददा॑ति श्रृ॒ध्यां या द॑स्याह॒न्ता स॒ जना॑सु  
इ॒न्दः ॥ १० ॥

10. *Yaḥ śaśvato mahyeno dadhānān-amanyamā-nāñ-charvā jaghāna. Yaḥ śardhate nānudadāti śṛdhyām yo dasyorhantā sa janāsa indraḥ.*

He who holds and governs the eternal constituents of existence, who with his power of justice and punishment destroys the disreputables taking recourse to great sins and crimes, who disapproves, scotches and silences the evil tongue of the maligner, and who eliminates the wicked exploiter: such, O people, is Indra.

यः शम्ब॑रं पव॑तषु ि॒यन्तं च॒त्वारि॑ंश्यां श॒रद्य॑न्वविन्दत ।  
आ॒जा॒यमा॑नं॒ या अहि॑ ज॒घान॒ दानुं॑ श॒या॑नं॒ स॒ जना॑सु  
इ॒न्दः ॥ ११ ॥

11. *Yaḥ śambaram parvateṣu kṣiyantaṁ catvāriṁśyām śaradyanvavindat. Ojāyamānaṁ yo ahim jaghāna dānuṁ śayānaṁ sa janāsa indraḥ.*

He who finds the vapours of water hidden in the cloud on the fortieth day of autumn (or in the fortieth autumn) and breaks the cloud, heavy with water for showers yet sleeping like a giant, thus releasing the rain-showers: such, O people, is Indra, the mighty Sun.

यः सप्त रश्मिवृषभस्तुविष्मान्वासृजत्सतव सप्त सिन्धून ।  
या राहिणमस्फुरद्वजबाहुद्यामाराहन्तं स जनासु इन्दः ॥ १२ ॥

12. *Yaḥ saptaraśmir-vṛṣabhastuviṣmānavāsṛjat sartave sapta sindhūn. Yo rauhiṇamasphurad vajrabāhur-dyām-ārohantaṁ sa janāsa indrah.*

Who shines bright with seven-colour rays of light, mightily generous, immensely full of energy and power, and, breaking the clouds to rain showers, releases the seven floods of water, rivers and seas rolling and flowing, and who energises the moon and the cloud ascending towards the sun under the Rohini asterism, that, dear people, is Indra, the Sun, mighty with his arms of thunder and adamant.

द्यावा चिदस्म पृथिवी नमत शुष्माच्चिदस्य पवता भयन्त ।  
यः सामपा निचिता वजबाहुया वजहस्तः स जनासु  
इन्दः ॥ १३ ॥

13. *Dyāvā cidasmai pṛthivī namete śuṣmāccidasya parvatā bhayante. Yaḥ somapā nicito vajrabāhuryo vajrahastah sa janāsa indrah.*

Heaven and earth bow to him in homage. Clouds cower and mountains quake for fear of his power. He is the creator, preserver and promoter of the soma nectar and ecstasy of life, knowledge concentrate and power both, thunder-armed for punishment and protection, flower-handed with kusha grass for blessing and benediction. Such is Indra, lord of light and might and life of life, O children of the earth.

यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमृती ।  
यस्य बह्व वधनं यस्य सामा यस्यदं राधः स जनासु  
इन्दः ॥ १४ ॥

14. *Yah sunvantam-avati yah pacantam yah sam-santam yah sasamanam-uti. Yasya brahma vardhanam yasya somo yasyedam radhah sa janasa indrah.*

He who protects the creative man of yajnic action, who promotes the man struggling for perfection, and who, with all his modes of protection and progress, advances the prayerful celebrant pilgrim on way to Dharma, piety and charity, He is Indra, know ye all children of the earth. The Veda glorifies him, the soma-joy of the world celebrates him, the beauty and perfection of this creation proclaims his art and presence. Such is Indra, dear children of Divinity.

यः सुन्वत पचत दुध आ चिद्वाजं ददषि स किलासि  
सत्यः । वयं त इन्द विश्वह प्रियासः सुवीरासा विदथमा  
वदम ॥ १५ ॥

15. *Yah sunvate pacate dudhra a cid vajam dardarshi sa kilasi satyah. Vayam ta indra visvaha priyasaḥ suviraso vidathamā vadema .*

Indra, lord of light and life, potent and inviolable, you provide all power and protection with speed of advancement for the creative and struggling perfectionist, and you ward off all force of opposition from him. Lord of existence, surely you are the ultimate Truth, you are eternal. Lord giver of life and potency, we love you, we are your dear darlings. We pray that confident and brave, blest with noble progeny, we may always honour you with holy songs of celebration and creative action in yajna.

## Mandala 2/Sukta 13

### *Indra Devata, Grtsamada Rshi*

ऋतुजनित्री तस्या अपस्परिं मू जात आविशद्यासु वधत ।  
तदाहना अभवत्पिप्युषी पर्यां शाः पीयूषं पथमं तदुक्थ्यम् ॥ १ ॥

1. *Rturjanitrī tasyā apaspari makṣū jāta āviśad yāsu vardhate. Tadāhanā abhavat piyyuṣī payom'śoḥ pīyūṣam prathamam tadukthyam .*

(There is a season for the birth of life, for everything.) The season is the mother's womb. Whatever is born, the seed enters the waters of the womb, the season, and therein it grows. The receiving mother becomes the first recipient, taster and giver of the nectar of life to the seed, which nectar is the life-nursing energy of the sun. That nectar, that original essence of living energy, is worth knowing and celebration.

सुधीमा यन्ति परि बिभ्रतीः पर्या विश्वप्स्याय प भरन्त  
भार्जनम । समांना अध्वा पवतामनुष्यद् यस्ताकृणाः पथमं  
सास्युक्थ्यः ॥ २ ॥

2. *Sadhrīmā yanti pari bibhratīḥ payo viśvapsn-yāya pra bharanta bhojanam. Samāno adhvā prava-tāmanuṣyade yastākṛṇoḥ prathamam sāsyukth-yah.*

To the same one end flow the streams of life all round, holding the nectar of life for nourishment of the world, carrying food for everything living and growing. Similar and equal is the path of the streams so that they may flow for the same purpose. The one, the first original creator who created these streams of life, is worth knowing and celebration.

अन्वका वदति यद ददाति तदूपा मिनन्तदपा एक इयत ।  
विश्वा एकस्य विनुदस्तिति त् यस्ताकृणाः पथमं  
सास्युक्थ्यः ॥ ३ ॥

3. *Anveko vadati yad dadāti tad rūpā minantadapā  
eka īyate. Viśvā ekasya vinudas-titikṣate yastā-  
kṛṇoḥ prathamam sāsuyukthyah .*

Whatever that one lord of power, Indra, creates and gives solely by himself, the same he reveals by himself. He creates all the forms and he destroys them all. That's the lord's power and karma in which he is solely manifested. All these universal karmas of the one, the one manages by himself. That one sole lord, the first and original doer who does all these is he, Indra, and he is worth knowing and celebration.

पजाभ्यः पुष्टिं विभजन्त आसत रयिमिव पृष्ठं पभवन्त-  
मायत । असिन्वन्दंष्टः पितुरत्ति भाजनं यस्ताकृणाः पथमं  
सास्युक्थ्यः ॥ ४ ॥

4. *Prajābhyah puṣṭim vibhajanta āsate rayimiva  
pṛṣṭham prabhavantamāyate. Asinvan daṁ-ṣṭraiḥ  
pituratti bhojanam yastākṛṇoḥ pratha-mam  
sāsuyukthyah .*

The house holders sit at the yajna working, serving and giving for the health, growth and advancement of the people, and while their wealth, property and possessions are rising in assets, they sit and abide by the yajna, sealing and securing the back bone of the nation, a firm foundation and a launching pad for the coming generations of humanity for further progress. And all the while the sagely scholar scientist visionary enjoys yajnic food masticating every particle



of it with his teeth. Indra, it is you who plan, ordain and execute all these dispensations, you are adorable in words of celebration.

अधाकृणाः पृथिवीं संदृशं दिव या धातीनामहिह गारिण-  
क्पथः । तं त्वा स्तार्मभिरुदभिन वाजिनं द्रवं द्रवा अजन्-  
न्त्सास्युक्थ्यः ॥ ५ ॥

5. *Adhākṛṇoḥ pṛthivīm saṁdṛṣe dive yo dhautīnā-  
ma-hihannāriṇak pathaḥ. Tam tvā stomebhir-  
udabhir-na vājinam devam devā ajanantsāsy-  
ukthyah.*

And you develop the earth to a festival of lights for all to see and celebrate, O breaker of the cloud of rain showers of wealth, and you open the various channels of wealth for the streams to flow. Such as you are, Indra, lord of light, wealth and power, brilliant and generous, dynamic and tempestuous as wind and energy, brilliant scholars of the world anoint you with holy waters, and celebrate you with citations and presentations, and raise you to eminence. Adorable you are, indeed.

या भार्जनं च दयस च वधनमादादा शुष्कं मधुमहुदाहित्थ ।  
स शवधिं नि दधिष विवस्वति विश्वस्यक इशिष  
सास्युक्थ्यः ॥ ६ ॥

6. *Yo bhojanam ca dayase ca vardhanm-ārdrādā  
śuṣkam madhumad dudohitha. Sa śevadhim ni  
dadhiṣe vivasvati viśvasyaika īśiṣe sāsyukthyah.*

Indra, lord of light, wealth and power, you are the one who organise and control consumption and production, growth and allotment and, with your liquid

creativity and energising waters, convert the deserts into honeyed gardens to milk the wealth from the holy earth. O people of the earth, he holds the wealth of the world in the sun and rules the universe solely by himself, alone. Such as you are, O lord of creation and sustenance, you are worthy of celebration in song and yajnic action.

यः पुष्पिणींश्च पस्वश्च धमणां धि दान व्यवनीरधारयः ।  
यश्चासमा अजना दिद्युता दिव उरुरूवाँ अभितः सास्यु-  
क्थ्यः ॥ ७ ॥

7. *Yaḥ puṣpiṅīśca prasvaśca dharmaṇā'dhi dāne vyavanīradhārayaḥ. Yaścāsamā ajano didyuto diva ururūrvāñ abhitaḥ sāsyukthyaḥ.*

Who, with his law and power, in his profuse generosity, holds and sustains the various lands of flowers and fertility, who is vast and potent and creates the infinite variety of lights and blazing energies in their entirety, he, lord worthy of homage and celebration, is Indra.

या नाम्रं सहवसुं निहन्तव पृ ाय च दासवशाय चावहः ।  
ऊजयन्त्या अपरिविष्टमास्यमुतवाद्य पुरुकृत्सास्युक्थ्यः ॥ ८ ॥

8. *Yo nārmaraṁ sahasvaṣuṁ nihantave pṛkṣāya ca dāsaveśāya cāvahaḥ. Ūrjayantya apariviṣṭamāsyamutaivādya purukṛt sāsyukthyaḥ.*

Who for the elimination of antihuman forces, even though they might command wealth and power, and for the expansion of the powers of generosity and creativity and for the working forces, rules and provides the unbounded face of the fertile and energising mother earth, he is Indra, lord of manifold action and he is

worthy of adoration today.

श॒तं वा॒ यस्य॒ दश॑ सा॒कमाद्य॑ एक॒स्य श्रु॒ष्टा यद्भ॑ च॒ादमावि॑थ ।  
अ॒र॒जा दस्यु॑न्त्समु॒नब्द॑भी॒तय॑ सुपा॒व्या॑ अ॒भवः॑ सास्यु॒-  
क्थ्यः॑ ॥ ९ ॥

9. *Śataṁ vā yasya daśa sākamādya ekasya śruṣṭau yaddha codamāvitha. Arajjau dasyūntsamunab-dabhītaye suprāvvyo abhavaḥ sāsyukthyah.*

Ten, hundred or thousands are with Indra, sole lord of the world, ready for service at his bidding, unbounded his favours and incentives, a thousand-ways his inspirations and exhortations, he knows. He binds the wicked exploiters, criminals and sinners with unfettered chains to break them down. Supreme protector is he just at hand everywhere. So is he adorable in holy chant.

वि॒श्वद॑नु॒ राध॒ना अ॒स्य पा॑स्यं द॒दुर॑स्म द॒धिर॑ कृ॒त्नव॑ ध॒नम॑ ।  
ष॒ळ॑स्त॒भ्ना वि॒ष्टिर्ः प॒ञ्च॑ सं॒दृशः॑ परि॑ प॒रा अ॒भवः॑  
सास्यु॒क्थ्यः॑ ॥ १० ॥

10. *Viśvedanu rodhanā asya paumsyaṁ dadura-smai dadhire kṛtnave dhanam. Ṣaṣṭastabhñā viṣṭirah pañca saṁdṛśaḥ pari paro abhavaḥ sāsyukthyah.*

All according to his will and law carry out the acts of his omnipotence for him. They hold the wealth and power of the universe for him, lord of action as he is. Lord of wide extensive power and presence, he commands the six seasons of the year and energises the five senses of perception. He encompasses all, he transcends all. The lord is worthy of homage and adoration in words of faith and piety.

सुपुवाचनं तव वीर वीर्यं यदकेन कतुना विन्दस् वसु ।  
जातूष्ठिरस्य प वयः सहस्वता या चकथ सन्द विश्वा-  
स्युक्थ्यः ॥ ११ ॥

12. *Supravācanam tava vīra vīryam yadekena kratunā vindase vasu. Jātūṣṭhirasya pra vayah sahasvato yā cakartha sendra viśvāsyukthyah.*

Indra, mighty lord of light and life, noble and powerful is your eloquence, since with a single act of will and divinity you win and command the wealth of the world. Eternal and inviolable, ancient and ever youthful, patient yet potent and victorious, for all the acts of existence and creation you do, you are divine, supremely holy, and adorable in acts and words of piety.

अरमयः सरपसस्तराय कं तुवीतय च वय्याय च स्तुतिम ।  
नीचा सन्तमुदनयः परावृजं पान्धं श्राणं श्रवयन्त्सास्यु-  
क्थ्यः ॥ १२ ॥

12. *Aramayah sarapasas-tarāya kam turvītaye ca vayyāya ca srutim. Nīcā santam-udanayah parāvṛjam prāndham śroṇam śravayantsā-syukthyah.*

Indra, you change the dire discipline of holiness to a pleasure path for the sinners to cross the seas and leap to the freedom of Moksha. You accelerate the speed and success of the parent and teacher to continue the family line and the tradition of knowledge. You raise the fallen from the depth, you own and console the rejected and destitute, you give eyes to the blind and ears to the deaf with knowledge to the ignorant. As such, the celebrants adore you in songs of faith and joy.

अ॒स्मभ्यं॑ तद्व॒सा दानाय॑ राधः॒ सम॑थयस्व बहु॒ त वस॑व्यम ।  
इन्द्र॑ यच्चि॒त्रं श्रव॑स्या॒ अनु॑ द्यून्बृ॒हद्व॑दम वि॒दथ॑ सुवी॒राः ॥ १३ ॥

13. *Asmabhyam tad vaso dānāya rādhaḥ samar-thay-sva bahu te vasavyam. Indra yaccitraṁ śravasyā anu dyūn brhad vadema vidathe suvīrāḥ.*

Indra, lord of light, power, honour and generosity, giver of peace, progress and prosperity, great and manifold is that wealth of yours which is your parental gift to us as a home and haven to live in joy. Give us the strength and capacity for charity and generosity like yours. Listening, celebrating, we pray, that brave and blest with brave heroic progeny, honoured and glorious, we may profusely praise and spontaneously celebrate your wondrous and heavenly gifts and glory day by day in song and yajna and justify your gifts of life and honour to humanity.

## Mandala 2/Sukta 14

### *Indra Devata, Grtsamada Rshi*

अध्व॑यवा॒ भर॑तन्दी॒य साम॑माम॒त्रभिः॑ सिञ्च॒ता म॒द्यम॑न्थः ।  
का॒मी हि॑ वी॒रः स॒दम॑स्य पी॒तिं जु॒हात॑ वृ॒ष्णा तदि॑द॒ष  
व॒ष्टि ॥ १ ॥

1. *Adhvaryavo bharatendrāya somamāmatrebhiḥ siñcatā madyamandhaḥ. Kāmi hi vīraḥ sadama-sya pītiṁ juhota vṛṣṇe tadideṣa vaṣṭi.*

High priest of the yajna of love and non-violent creation, bear potfuls of soma juice for Indra, brave and youthful hero of the world. Collect and serve exciting food and drink for him in celebration. Eminent, valiant and victorious is he and loves a drink of this soma.

Always call for and prepare the drink for the mighty hero. He loves to live the vigour and ecstasy of life, create the strength and rise in joy.

अध्वयवा या अपा वविवांसं वृत्रं जघानाशन्यव वृ तम ।

तस्मा एतं भरत तद्वशायाँ एष इन्द्रा अहति पीतिमस्य ॥ २ ॥

2. *Adhvaryo yo apo vavrivāmsaṁ vṛtraṁ jaghānāśanyeva vṛkṣam. Tasmā etaṁ bharata tadvaśāyaṅ eṣa indro arhati pītimasya.*

High priests of the yajna of life, just as a stroke of lightning breaks and shatters a tree into bits, so does Indra, solar hero of the world, break the dark cloud concealing and hoarding the waters of life and thereby releases the showers of rain and joy of life. For him, bear and bring this soma of joy and celebration. He loves it intensely, and this Indra deserves to drink of it to his heart's content.

अध्वयवा या दृभीकं जघान या गा उदाजदप हि वलं वः ।

तस्मा एतमन्तरि न वातमिन्द्रं सामराणुत जून वस्त्रः ॥ ३ ॥

3. *Adhvaryayo yo ṛbhīkaṁ jaghāna yo gā udāja-dapa hi valaṁ vaḥ. Tasmā etamantarikṣe na vāta-min-draṁ somairorṇuta jūrna vastraiḥ.*

Yajnic leaders of the people, Indra, lord ruler of humanity and the world, is he who, like the brilliant sun, dispels the forces of fear and darkness, develops the cows and animal wealth, preserves and replenishes the earth and her environment, opens up flood-gates of power and energy for you and, like the wind in the sky, drives life onward. Carry on this yajna and the creation of soma-joy and vigour for him, celebrate him like the

wind in the sky, felicitate him with drinks of soma and honour him with robes of distinction as you would honour a veteran hero and senior scholar of eminence.

अध्व॑यवा॒ य उर॑णं॒ ज॒घान॒ नव॑ च॒ख्वांसं॑ नव॒तिं च॑ बा॒हून् ।  
या अबु॑द्मव॒ नी॒चा ब॑बा॒ध तमि॒न्द्रं॒ साम॑स्य भृ॒थ  
हि॑नात् ॥ ४ ॥

4. *Adhvaryayo ya uraṇaṁ jaghana nava cakhvān-  
saṁ navatiṁ ca bāhūn. Yo arbudamava nīcā  
babādhe tamindraṁ somasya bhṛthe hinota.*

High priests and participants of the progressive yajna of love and creative advancement, invoke, applaud and advance Indra, leader and commander of humanity, who exposes and punishes the hoarder, eliminates the saboteur, overthrows nine and ninety handed demons, and binds and chains down hundred millions of enemy forces. Honour him and celebrate with oblations of love and offer of soma for the creation of vigour and life's joy.

अध्व॑यवा॒ यः स्व॑श्नं॒ ज॒घान॒ यः शु॑ष्णम॒शु॑षं॒ या व्यंस॑म ।  
यः पि॒पुं न॑मु॒चिं॒ या रु॑धि॒कां तस्मा॒ इन्द्रा॒यान्ध॑सा जुहात् ॥ ५ ॥

5. *Adhvaryayo yaḥ svaśnaṁ jaghāna yaḥ śuṣṇama-  
śuṣaṁ yo vyansam. Yaḥ pipruṁ namuciṁ yo  
rudhikrāṁ tasmā indrāyāndhaso juhota.*

High priests of yajna, invoke, invite, honour and offer homage with food and love to Indra who breaks through the clouds of ignorance, who prevents the thriving social suckers and converts deserts into fertile fields, who breaks the shoulders of lawless powers, who fights and defeats the self-server and the persistent evil

doer, and who brings to book those who cross the bounds of preventive law. Do him honour in the yajna of love and dedication.

अध्वयवा यः शतं शम्बरस्य पुरा बिभदाश्मनव पूर्वीः ।

या वचिनः शतमिन्दः सहस्रमपावपद्भरता साममस्म ॥ ६ ॥

6. *Adhvaryayo yaḥ śataṁ śambarasya puro bibhedāśmaneva pūrvīḥ. Yo varcinaḥ śatamin-draḥ sahasramapāvapad bharatā somamas-mai.*

High priests of yajna, offer soma yajna to Indra who shatters with a lightning stone blow a hundred well-established strongholds of the demon of darkness who arrests and prevents the joyous waters of life from their natural flow, Indra who digs out and uproots a hundred thousand sins and crimes of the blazing powers of evil and buries them for ever. Regale him with a drink of soma, the universal joy of life.

अध्वयवा यः शतमा सहस्रं भूम्या उपस्थ वपज्जघन्वान ।

कुत्सस्यायारतिथिग्वस्य वीरान न्यावृणग्भरता साम-  
मस्म ॥ ७ ॥

7. *Adhvaryayo yaḥ śatamā sahasraṁ bhūmyā upasthe'vapajjaghanvān. Kutsasyāyoratithigvasya vīrān nyāvṛṇag bharatā somamasmai.*

High priests of yajna, bring soma drinks in honour of Indra who sows the seeds and creates a hundred thousand heroes of yajna on the face of the earth, while on the other hand he destroys another hundred thousand warriors of evil and wards off the forces of the opponents of generosity and hospitality.



अध्वयवा॒ य इ॒रः का॒मया॑ध्व॒ श्रुष्टी॑ वह॒न्ता न॒शथा॒ तदि॒न्द ।  
ग॒र्भस्ति॑पू॒तं भ॒रत॑ श्रु॒ताय॑न्दा॒य॒ सामं॑ यज्यवा जुहात ॥ ८ ॥

8. *Adhvaryavo yannarah kāmayaḍhve śruṣṭī vahanto naśathā tadindre. Gabhastipūtaṁ bhārata śrutāyendrāya somaṁ yajyavo juhota.*

High priests of yajna, faithful performers, leaders of humanity, whatever you love and desire, whatever you achieve and attain, always with a will in obedience to Divinity carry that forward and hold it in the service of Indra, lord ruler of the world, and bear and bring it up soma, purified and sanctified by the rays of the sun, as an offering in homage to him who is universally heard, praised and celebrated. Enjoy the bliss and ecstasy of soma with him.

अध्वयवः॒ कत॑ना श्रु॒ष्टि॑मस्म॒ वन् नि॒पू॒तं वन् उ॒ यिध्व॑म ।  
जु॒ष्ठा॒णा ह॒स्त्य॑म॒भि वा॒वश॑ व॒ इन्दा॒य॒ सामं॑ म॒दिरं॑  
जुहात ॥ ९ ॥

9. *Adhvaryavaḥ kartanā śruṣṭiṁasmai vane nipūtaṁ vana unnayadhvam. Juṣṭāṅo hastya-mabhi vāvaśe va indrāya somaṁ madiraṁ juhota.*

Leaders and participants of the yajnic developments of humanity, do your best willingly and spontaneously for this mighty and brilliant Indra. Do that and let it be sanctified and consecrated in the light and purity of the sun and raise the social order in the holy light. Join Indra and do his will, whatever he loves and desires of your art and industry. And when you have accomplished that with the expertise of your hand and imagination, then invoke, invite and honour him and celebrate the exciting pleasure and ecstasy of the soma

of success.

अध्व॑यवः॒ पय॑साध॒यथा॒ गाः साम॑भि॒रीं पृ॑णता भा॒जमि॑न्द॒म ।  
वदा॑ह॒मस्य॒ निभृ॑तं म ए॒तद्वि॑त्स॒न्तं भू॒या य॒ज॒तश्चि॑क॒त ॥ १० ॥

10. *Adhvaryavaḥ payasodharyathā goḥ somebhirīm pṛṇatā bhojamindram. Vedāhamasya nibhrtam ma etad ditsantam bhūyo yajataściketa.*

High priests of the yajna of white revolution and herbal essences, let the streams of soma flow for health and joy and surfeit Indra, the mighty order of humanity. Let the order overflow with food and drink like the cow's udders with milk. I know him and the wealth he holds for me. Join him, let everyone know and serve him for his creation and generosity, and let all carry on the effort in unison.

अध्व॑यवा॒ या दि॒व्यस्य॒ वस्वा॒ यः पा॒थि॑वस्य॒ त्म्यस्य॒ राजा॑ ।  
तमू॑द॒रं न॒ पृ॑णता॒ यव॑न॒न्दं साम॑भि॒स्तदा॑पा॒ वा अस्तु॑ ॥ ११ ॥

11. *Adhvaryavo yo divyasya vasvo yaḥ pārthivasya kṣamyasya rājā. Tamūrdaram na pṛṇatā yavendraṁ somebhistadapo vo astu.*

High priests of yajnic action and advancement, citizens of the world, serve Indra who is ruler of the light of heaven, the wealth of earth and the sweets of love and tolerance. Fill his kingdom to overflowing as farmers fill the stores with food and drink. Let the life on earth sparkle with streams of soma and shine with the glow of health and joy. Let that be your karma of divine dedication. Let that be the dynamics of human society.

अ॒स्मभ्यं॑ तद्व॒सा दा॒नाय॑ रा॒धः स॒मथ॑यस्व ब॒हु त वस॑व्यम ।  
इ॒न्द यच्चि॑त्रं श्र॒वस्या॑ अनु॒ द्यून्बृ॑हद्व॒दम वि॑दथ सु॒वीराः ॥ १२ ॥

12. *Asmabhyam tad vaso dānāya rādhaḥ samartha-  
yasva bahu te vasavyam. Indra yaccitraṁ śra-  
vasyā anu dyūn bṛhad vadema vidathe suvīrāḥ.*

Indra, lord ruler and master of the wealth of the universe, bless us with that wealth and honour, light and power, and strengthen us that we may be generous, tolerant and forgiving. Great and infinite is your power and glory of the worlds in existence. Wondrous and various is your wealth of life. May we, O lord, blest with that honour, power and splendour, brave and rising with the brave, every day and night sing of your glory and justify your gifts of yajna in our actions and endeavours.

## Mandala 2/Sukta 15

### *Indra Devata, Grtsamada Rshi*

प घा॑ न्वस्य मह॒ता म॒हानि॑ स॒त्या स॒त्यस्य॑ कर॒णानि॑ वाचम ।  
त्रि॒क॒दु॒क॒ष्वपि॑बत्सु॒तस्या॑स्य म॒द् अ॒हि॒मि॒न्दा॑ जघान ॥ १ ॥

1. *Pra ghā nvasya mahato mahāni satyā satyasya  
karaṇāni vocam. Trikadrukeṣvapibat sutasyā-  
sya made ahimindro jaghāna .*

I would set forth and sing in celebration of the great and true actions and achievements of this great and eternal lord Indra, ruler of the world, brilliant and blazing as the sun who drinks up the distilled essences of earth, heaven and the middle regions in three ways and radiates and matures exhilarating soma in three orders of nature, herbs of the earth, waters of the sky

and light of the solar regions, and who, in the power and ecstasy of this soma process, strikes and breaks the dark cloud of showers for rain on the earth.

अ॒वंश॑ द्या॒मस्त॑भा॒यद॑ बृ॒हन्त॑मा रा॒दसी॑ अपृ॒णद॑न्तरि॑ ।  
स धा॑रयत्पृ॒थि॒र्वीं प॒पथ॑च्च॒ साम॑स्य॒ ता मद् इन्द्र॑श्चकार ॥ २ ॥

2. *Avamśe dyāmastabhāyad brhantamā rodasī aprṇadantarikṣam. Sa dhārayat pṛthivīm paprathacca somasya tā mada indraścakāra.*

Indra, lord of existence, sustains the mighty heaven of light in space without a supporting column. He fills the heaven and earth and the skies of the middle regions with light and fertility for life and holds the earth in orbit. And thus the lord manifests his power and glory in the expansive universe across the spaces. In the ecstasy and Ananda of the soma of creation, the lord performs all these actions for life and humanity.

सद्म॑व॒ पाच॑ वि मि॒माय॑ मान॒वज॑ण॒ खान्य॑तृण॒ ।दी॒नाम॑ ।  
वृ॒थासृ॑जत्पृ॒थिभि॑दी॒घया॑थः॒ साम॑स्य॒ ता मद् इन्द्र॑श्च॒-  
कार॑ ॥ ३ ॥

3. *Sadmeva prāco vi mimāya mānair-vajreṇa khānyatṛṇan-nadīnām. Vṛthāsrjat pathibhir-dīrghayāthaiḥ somasya tā mada indraścakāra.*

Like a sacred house of prayer, Indra, lord creator, makes the worlds of existence since eternity with exact measures and perfect knowledge of their form, function and purpose. He splits open the upsurge of waters from river sources, digs the beds of flow with a natural and spontaneous stroke of the thunderbolt and releases the floods by paths deep and wide for us to move and

navigate. Indra does all these in joy and ecstasy for his love of creation and for the soma pleasure of his children.

स पवा हृन्परिगत्या दधीतविश्वमधागायुधमिद्ध अग्रा ।  
सं गाभिरश्वरसृजदर्थभिः सामस्य ता मद इन्द्रश्चकार ॥ ४ ॥

4. *Sa pravoḥhṛṇ parigatyā dabhīter-viśvam-adhāg-āyudham-iddhe agnau. Saṁ gobhir-aśvair-asṛjad rathebhīḥ somasya tā mada indraścakāra.*

Having overcome all the weapons of violence, fear and terror, he burns them in the blazing fire of his cosmic yajna and creates modes of transport and communication with bullocks, horses, chariots and waves of energy and motive power. He does all these in his ecstasy of creativity for the joy of his creation. This is the glory of Indra.

स ईं महीं धुनिमताररम्णात्सा अस्नातूनपारयत्स्वस्ति । त  
उत्सनाय रयिमभि प तस्थुः सामस्य ता मद इन्द्रश्च-  
कार ॥ ५ ॥

5. *Sa īm mahīm dhunim-etor-aramṇāt so asnātṛn-apārayat svasti. Ta utsnāya rayimabhi pra tasthuḥ somasya tā mada indraścakāra.*

He gives motion to the waters, and the earth, in fact to all things on the move, and he controls, stabilizes, arrests and ultimately stills that movement to rest. He helps the uninitiates to move and cross the seas for their good, and they rise and, having bathed in the waters, abide in the wealth of divine bliss. Indra does all these in the ecstasy of creation for the joy of his creation.

सादञ्चं सिन्धुमरिणान्महित्वा वज्रणान् उषसः सं पिपष ।  
अजवसा ज्विनीभिविवृश्चन्त्सामस्य ता मद इन्दश्च-  
कार ॥ ६ ॥

6. *Sodañcam sindhum-ariṇān-mahitvā vajreṇāna uṣasaḥ saṁ pipeṣa. Ajavaso javinībhir-vivṛścan tsomasya tā mada indraścakāra.*

With his blazing might he reaches and raises the rising sea. With his light he adorns the chariot of the dawn. Moving and shaking the motionless with his own forces of velocity, Indra goes on with his actions in the joy of his creation for the joy of his children.

स विद्वान् अपगोहं कनीनामविभव इदतिष्ठत्परावृक । पति  
श्राणः स्थाद व्यनगचष्ट सामस्य ता मद इन्दश्चकार ॥ ७ ॥

7. *Sa vidvāñ apagoḥaṁ kanīnām-āvirbhavann-udatiṣṭhat parāvṛk. Prati śraṇaḥ sthād vyana-gacaṣṭa somasya tā mada indraścakāra.*

He, self-refulgent lord of knowledge, removing the veil of darkness from the lights, manifests himself and stays high and above all. Listening to the prayerful, he abides by all, reveals himself and speaks to the faithful. Thus does Indra perform his actions of divinity in his own ecstasy of creation and for the created.

भिनद्वलमङ्गिराभिगृणाना वि पवतस्य दृहितान्यरत ।  
रिणगाधांसि कृत्रिमाण्यषां सामस्य ता मद इन्दश्चकार ॥ ८ ॥

8. *Bhinad valam-aṅgirobhir-grṇāno vi parvatasya dṛmhitānyairat. Riṇagrodhāmsi kṛtrimāṇyeṣāṁ somasya tā mada indraścakāra.*

Indra, blazing ruler of the world, proclaiming

his power and presence, dispels the dark and distressive forces of life with the rays of his light and knowledge. He breaks open the deep caverns of mountains and the clouds and opens their gates for sun and shower. He shatters the artificial walls of division in humanity for their progress. These are the acts of Indra done in his ecstasy of soma for his people.

स्वप्ननाभ्युप्या चुमुरिं धुनिं च जघन्थ दस्युं प दभीतिमावः ।  
रम्भी चिदत्र विविद् हिरण्यं सामस्य ता मद् इन्द्रश्च-  
कार ॥ ९ ॥

9. *Svapnenābhyupyā cumurim dhuniṁ ca jaghantha dasyuṁ pra dabhītimāvaḥ. Rambhī cidatra vivide hiraṇyam somasya tā mada indraścakāra.*

He alerts the man yawning with sleepy sloth, silences the agitator, destroys the robber, suppresses the fearful devil, and, under his rule, the honest worker gets his wages in gold. Such are the acts of performance which Indra accomplishes in the ecstasy of soma for the joy of the people.

नूनं सा त पति वरं जरित्र दुह्यदिन्द्र दणिणा मघानी ।  
शि ता स्तातृभ्या माति धग्भगा ना बृहद्वदम विदथ  
सुवीराः ॥ १० ॥

10. *Nūnaṁ sā te prati varam jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotr̥bhyo māti dhagbhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord ruler of the world, giver of light and joy, may that magnificent generosity of yours award the highest fulfilment to the celebrant, and cherished knowledge to the worshipper. Lord of power and

splendour, may your glory shine and blaze for us but not burn our gifts of your magnanimity. And may we, brave and blest with the brave, celebrate your glory in our yajnic acts of piety and obedience to your will.

## Mandala 2/Sukta 16

### *Indra Devata, Grtsamada Rshi*

प वः स॒तां ज्य॑ष्ठ॒तमा॒य सु॑ष्टु॒तिम॒ग्रावि॑व॒ समि॒धान॒ ह॒विभ॑र ।  
इ॒न्दम॑जु॒र्यं ज॒रय॑न्तमु॒त्तं स॒नाद्यु॑वा॒नम॒वस॑ हवामह ॥ १ ॥

1. *Pra vaḥ satām jyeṣṭhatamāya suṣṭutimagṇāviva samidhāne havirbhare. Indramajuryam jarayantamukṣitam sanād yuvānamavase havāmahe.*

O worshippers and dedicated devotees of Indra, for your sake I offer the sweetest song of celebration in honour of the highest lord of life and energy as I bear and offer oblations of holy fragrant havish into the lighted fire of yajna. We invoke and serve Indra, unaging lord of imperishable energy, full of inexhaustible power and eternally youthful, consuming and converting matter into energy. We develop the lord's energy for our protection and advancement.

यस्मा॒दिन्द्रा॑द॒ बृ॒हतः॑ किं च॒नमृ॑त॒ विश्वा॑न्यस्मिन्त्संभृ॒ताधि॑  
वी॒र्या॑ । ज॒ठर॑ सामं त॒न्वी॑रे॒ सहा॑ महा॒ हस्त॑ वज्रं॒ भर॑ति शी॒षणि॑  
कर्तु॑म ॥ २ ॥

2. *Yasmādirādrād brhataḥ kiṁ canemṛte viśvānyasmintsambhṛtādhi vīryā. Jaṭhatre somam tanvī saho maho haste vajram bharati śīrṣaṇi kratum .*

Without this great lord Indra, eternal power and energy, there is nothing that is great, indeed anything at



all. In this supreme presence are held all the courage, valour and virility. In his oceanic potential lies all the power, peace and pleasure. In his body, he holds challenge, patience and fortitude, grandeur and splendour, in his hand, thunder and lightning, in his head, vision, intelligence and noblest yajnic action.

न ण्णीभ्यां परिश्वं त इन्द्रियं न समुद्रः पवतरिन्द त्  
रथः । न त वज्रमन्वशनाति कश्चन यदाशुभिः पतसि याजना  
पुरु ॥ ३ ॥

3. *Na kṣoṇībhyāṃ paribhve ta indriyaṃ na samudraiḥ parvatairindra te rathaḥ. Na te vajramanvaśnoti kaścana yadāśubhiḥ patasi yojanā puru.*

Not by heaven and earth is your wealth and power contained, much less surpassed. Nor can your chariot be exhausted and out-distanced by the expansive seas and high mountains or even by the spatial clouds. Nor can any weapon even remotely approach the invincible terror of your thunderbolt. All this because you shoot like an arrow with the tempestuous rays of light and waves of energy and currents of winds many many miles and yojans distance instantly.

विश्व ह्यस्म यजताय धृष्णाव कतुं भरन्ति वृषभाय सश्चत ।  
वृषा यजस्व हविषा विदुष्टरः पिबेन्द सामं वृषभण  
भानुना ॥ ४ ॥

4. *Viśve hyasmai yajatāya dhṛṣṇāve kratuṃ bharanti vṛṣabhāya saścate. Vṛṣā yajasva haviṣā viduṣṭarah pibendra somaṃ vṛṣabhena bhānunā.*

All bear noble thoughts and perform holy acts of yajna in honour of this lord Indra, cosmic yajamana,

bold and daring, overwhelming and generous, and universal friend and constant companion. Generous yajaka, you are very wise and highly knowledgeable. Offer yajna with homage and fragrant havis. O lord Indra, participate in our yajna alongwith the generous sun and like the sun, drink the soma of joy and grant us the bliss.

वृष्णः काशः पवत मध्व ऊमिवृषभा तय वृषभाय पातव ।  
वृषणाध्वयू वृषभासा अदया वृषणं सामं वृषभाय  
सुष्वति ॥ ५ ॥

5. *Vṛṣṇaḥ kośaḥ pavate madhva ūrmirvṛṣa-  
bhānnāya vṛṣabhāya pātave. Vṛṣaṇādhvaryū  
vṛṣabhāso adrayo vṛṣaṇam somam vṛṣabhāya  
suṣvati.*

Treasure clouds of liquid energy explode from the sun and radiate all round, honey streams of light and power flow from the sun, in waves, for the nourishment and maturation of the vibrant life in existence as food and drink for the mighty humanity and other living beings. Roaring clouds rain down living waters for the health and joy of the children of earth. Generous high-priests of the yajna of love and non-violence press out soma and distil the exciting drink of life and ecstasy from the herbs and raise it in flaming waves of fragrance.

वृषा त वज उत त वृषा रथा वृषणा हरी वृषभाण्यायुधा ।  
वृषणा मदस्य वृषभ त्वमीशिष इन्द सामस्य वृषभस्य  
तृष्णुहि ॥ ६ ॥

6. *Vṛṣā te vajra uta te vṛṣā ratho vṛṣaṇā harī vṛṣa-  
bhānyāyudhā. Vṛṣṇo madasya vṛṣabha tvamīṣiṣa  
indra somasya vṛṣabhasya tṛpṇuhi .*

Indra, generous and potent lord of life and joy, mighty is your thunderbolt, tempestuous your chariot, fast as winds are your horses, and blazing are your arms and weapons of justice, reward and punishment. Generous and mighty lord, you create and govern the infinite treasures of life, vigour and joy. O lord of power and energy, drink of this invigorating soma of joy and give us too the drink of it to the depth of surfeit and heights of sobriety.

प त् नाव्ं न समन वचस्युव्ं ब्रह्मणा यामि सर्वनषु दाधृषिः ।  
कुवि ण अस्व वचसा निबाधिषदिन्दमुत्सं न वसुनः  
सिचामह ॥ ७ ॥

7. *Pra te nāvaṃ na samane vacasyuvaṃ brahmaṇā  
yāmi savaneṣu dādhrṣiḥ. Kuvinno asya vacaso  
nobodhiṣadindramutsaṃ na vasunaḥ sicāmahe.*

Loud and bold in inspiration for the challenges of the business of living, with all my wealth of power and prayer I come to you, lord of light and knowledge, and take on to you as to a boat in the struggle for survival and success across the seas, eloquent as you are with the Word of the Veda and light of Divinity. Indra, lord of knowledge, listen to this word of prayer, know what we need and desire. We come to you, associate with you, serve you, and study and develop divine energy and power with you as a treasure-house of the wealth of the world.

पुरा संबाधाद्भ्या ववृत्स्व ना धनुन वत्सं यवसस्य पिप्युषी ।  
सकृत्सु तं सुमतिभिः शतकता सं पत्नीभिन वृषणा  
नसीमहि ॥ ८ ॥

8. *Purā sambādhdābhyā vavṛtsva no dhenurna  
vatsaṁ yavasasya pipyuṣī. Sakṛtsu te sumatibhiḥ  
śatakrato saṁ patnībhirna vṛṣaṇo naśīmahī.*

Indra, lord of a hundred noble acts of yajna, by virtue of our ancient and eternal relation as father and son, mother and child, creator and creature, pervader and pervaded, teacher and disciple, come to us like the abundant mother cow overflowing with the milk of life for her darling calf on the pasture, and be with us always, never forsake us, lord, so that we too, with all noble thoughts and intentions, reach you and ever be with you like generous, loving and prayerful men abiding in the company of intelligent and life-sustaining wives and mothers.

नूनं सा तं प्रति वरं जरित्र दुहीयदिन्द्र दक्षिणा मघानी ।  
शिवां स्तातृभ्या मातिं धग्भगा ना बृहद्वदम विदथ  
सुवीरः ॥ ९ ॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra  
dakṣiṇā maghonī. Śikṣā stotr̥bhyo māti dhag-  
bhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord giver of light and the wealth of life, may that magnificent bounty of yours flow and shower the desired excellence upon your singer and celebrant, sure, instantly and incessantly. May the light of knowledge and wealth of power given to the devotee ever shine for us but never blaze to excess, never burn, so that, bright and brave, blest with the brave, we may

sing in praise and homage to you in our yajnic acts of life and the music may rise and ring across the spaces.

## Mandala 2/Sukta 17

### *Indra Devata, Grtsamada Rshi*

तदस्म॒ नव्यमङ्गि॒रस्वद॑च॒त् शुष्मा॒ यदस्य॑ प॒त्नथा॑दीर॒त् ।  
विश्वा॒ यद गा॒त्रा सह॑सा॒ परी॑वृ॒ता म॒दु साम॑स्य दृंहि॒तान्य॑-  
र॒यत् ॥ १ ॥

1. *Tadasmāi navyam-aṅgirasvad-arcata śuṣmā yadasya pratnathodirate. Viśvā yad gotrā sahasā parivṛtā made somasya dr̥mhitānyai-rayat.*

Offer homage of praise in worship to this adorable lord Indra, light of the world, like the breath of life, since his powers operate in life as of old and eternally and who in his ecstasy of soma-yaga of creation, with a stroke of his omnipotence, opened forth and activated all the clouds of dark energies which lay asleep all round during the night of the universe.

स भू॒तु या ह॑ पथ॒माय॒ धार्य॑स॒ आज्ञा॒ मिर्मा॑ना म॒हिमान॑-  
माति॑र॒त् । शू॒रा या यु॒त्सु त॒न्वं परि॑व्य॒त् शी॒षणि॑ द्यां म॒हिना॑  
प॒त्यमु॑ञ्च॒त् ॥ २ ॥

2. *Sa bhūtu yo ha prathamāya dhāyasa ojo mimāno mahimānamātirat. Śuro yo yutsu tanvaṁ parivyata śīṣaṇi dyāṁ mahinā pratyamuñcata.*

May that Indra, lord creator, be good and kind to us, Indra who first for the creation and sustenance of the universe manifests his creative energy in Prakṛti and then expands his own power and potential across the

world of nature. Mighty is he who in the battlesome-interaction of the elements creates the grand structure of the universe and then, as the pervasive spirit of life, veils himself in the body of the universe. It is he who, by his own essential might raised the heaven of light on high and stayed it there.

अधाकृणाः पथमं वीर्यं महद्यदस्याग बर्हणा शुष्मरयः ।  
रथष्ठन हयश्वन विच्युताः प जीरयः सिस्रत सध्यक  
पृथक ॥ ३ ॥

3. *Adhākṛṇoḥ prathamam vīryam mahad yada-syāgre brahmaṇā śuṣmamairayaḥ. Ratheṣṭhena haryaśvena vicyutāḥ pra jīrayaḥ sisrate sadhryak pṛthak.*

And thereafter, first of all, he creates the prime universal fertility and creative vitality, mighty energy forces, which he with his omnipotence and omniscience, sets in motion. They, great lokas and regions of the universe, released and accelerated by Indra, master of the chariot as well as of the horses, roll and revolve and rotate youthfully, all together and separately too, each by itself.

अधा या विश्वा भुवनाभि मज्जनशानकृत्यवया अभ्यवधत ।  
आदादसी ज्यातिषा वह्निरातनात्सीव्यन्तमांसि दुधिता  
समव्ययत ॥ ४ ॥

4. *Adhā yo viśvā bhunābhi majmaneśānakṛt pravayā abhyavardhata. Ād rodasī jyotiṣā vahnirātanot sīvyān tamāmsi dudhitā samavyayat.*

Indra, lord creator, who is master controller and ruler of the worlds of the universe by his omnipotence,

pervades the expansive universe, and, wielding and sustaining the creation, fills the heaven and earth with light and, binding and integrating the far off regions together, dispels the darkness from the regions and covers them with the light of divinity.

स पा॒चीना॒न पर्व॑तान दू॒हृदा॑र्जसा धरा॒चीन॑मकृणाद्पामपः ।  
अधा॑रयत्पृथि॒वीं विश्व॑धायस॒मस्त॑भ्नान्मा॒यया॒ द्याम॑-  
व॒स्त्रसः ॥ ५ ॥

5. *Sa prācīnān parvatān dṛṛhḥadojasā-dharācīnam-akṛṇodapāmapaḥ. Adhārayat pṛthivīm viśvadhā-yasamastabhñān-māyayā dyāmavasrasaḥ .*

He strengthens and firms up the ancient high clouds with his might and splendour and creates the lower ones this side of time and also creates the waters of the middle regions of the skies. He wields and sustains the earth mother of all the living life and holds and sustains with his marvellous power the heaven of light above, steady, secure, and extensive.

सास्मा॒ अरं॑ बा॒हुभ्यां॑ यं पि॒ताकृ॑णाद्विश्व॒स्मादा॑ ज॒नुषा॑  
वद॑स॒स्परि॑ । यना॑ पृथि॒व्यां नि॑ कि॒विंश॑य॒ध्य॒ वज॑ण ह॒त्व्य-  
वृ॒णक्तु॑वि॒ष्वणिः ॥ ६ ॥

6. *Sāsmā aram bāhubhyām yaṁ pitākṛṇod viśva-smādā januṣo vedasaspari. Yenā pṛthivyām ni kriviṁ śayadhyai vajreṇa hatvyavṛṇak tuviṣvaṇiḥ.*

That is for this: The sun which the father creator has created and fashioned forth in beauty with his own hands over all that is born and all that know, that mighty catalytic power by which he breaks and burns the atoms and, with a stroke of thunder and lightning, melts the

cloud in rain showers to flow on earth and rest in the oceans. That sun is for this lord Indra and his pleasure. And the sun is for this darling Indra of the world of creation, the human soul which the father creator has fashioned forth in body and adorned with his own hands and which is over and above all that is born, by virtue of its knowledge and intelligence. And this darling child too, this humanity, is for the sun and earth and for the father creator to be ever in service for preservation of the earth and environment and for dedication to Divinity.

अमाजूरिव पित्राः सचा सती समांनादा सदसस्त्वामिय  
भगम । कृधि पकृतमुप मास्या भर द्दधि भागं तन्वाइ यन  
मामहः ॥ ७ ॥

7. *Amājūriva pitroḥ sacā satī samānādā sadastvā-  
miye bhagam. Kṛdhi praketaṃupa māsyā bhara  
daddhi bhāgaṃ tanvo yena māmahaḥ .*

Like a dedicated maiden abiding in the father's home I pray: Let me rise from this physical house of life to the glory of divinity. Indra, lord of light and knowledge, raise me to knowledge. O Sun, bring me to light and lustre month by month. Bless me with the best that is mine, my share of life, by which I may rise to the highest that I can be, my own real self.

भाजं त्वामिन्द वयं हुवम द्दिष्ट्वमिन्दापांसि वाजान ।  
अविद्धीन्द चित्रया न कृती कृधि वृषािन्द वस्यसा नः ॥ ८ ॥

8. *Bhojaṃ tvāmindra vayaṃ huvema dadiṣṭvamin-  
drāpānsi vājān. Aviddhīndra citrayā na ūtī kṛdhi  
vṛṣannindra vasyaso naḥ.*

Indra, bountiful lord of the beauty and joy of



life, we invoke you and pray: Lord of wealth, honour and power, give us the strength and courage to do our karma. Give us the light of your knowledge and vision. Lord destroyer of hate, jealousy and enmity, save us, protect us with your wondrous ways of protection. Lord of generosity, make us profusely rich and generous with the gifts of life.

नूनं सा त पति वरं जरित्र दुहीयदिन्द्र दि णा मघानी ।  
शि ता स्तातृभ्या माति धग्भगा ना बृहद्वदम विदथ  
सुवीरः ॥ ९ ॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhagbhaga na bṛhadvadam vidathe suvīrāḥ .*

Indra, lord of light and knowledge, power and glory, may that munificent generosity of yours, and may that knowledge and divine teaching of yours bring unto the singer celebrant and the disciples holy gifts of their heart's desire for sure and at the earliest. Give us the strength and vision that we, brave and blest with the brave, be great celebrants of your glory in our holy and yajnic acts of life in your service. Let the light shine, let the fire blaze, but not burn any of the gifts of Divinity.

## Mandala 2/Sukta 18

### *Indra Devata, Grtsamada Rshi*

पाता रथा नवा याजि सन्निश्चतुयुगस्त्रिकशः सप्तरश्मिः ।  
दशारित्रा मनुष्यः स्वषाः स इष्टिभिर्मतिभी रंह्या भूत ॥ १ ॥

1. *Prātāratho navo yoji sasnīścaturyugastrikaśaḥ saptaraśmiḥ. Daśāritro manuṣyaḥ svarṣāḥ sa iṣṭibhirmatibhī rañhyo bhūt.*

Let the latest new chariot be harnessed this morning, winsome, bountiful and strongly structured, four powered, three geared, seven steered, with ten propellers, manmade chariot for humanity, self-generative for power which may be navigable with inbuilt intelligence, controlled and monitored by men.

सास्मा॒ अरं॑ पथ॒मं स॑ द्वितीय॒मुता॑ तृतीयं॒ मनु॑षः स हाता॑ ।  
अ॒न्यस्या॑ ग॒भम॒न्य ऊँ॑ जनन्त॒ सा अ॒न्यभिः॑ सच॒त॒ ज॒न्या॒  
वृ॒षा ॥ २ ॥

2. *Sāsmā aram̐ prathamam̐ sa dvitīyamuto trīyam̐ manuṣaḥ sa hotā. Anyasyā garbhamanya ū jananta so anyebhiḥ sacate jenyo vṛṣā.*

That chariot is perfectly suitable and comfortable for this lord Indra, creator and ruler of power. Harbinger of knowledge, comfort and power for humanity, it covers the first stage of the earth, second stage of the sky, and the third stage of space. The product of one is taken over by others who move it further so that, victorious and highly productive, it joins with the other heavenly bodies.

हरी॑ नु कं॒ रथ॑ इन्द्रस्य॒ याज॑मा॒य सू॒क्त॒न॒ वच॑सा॒ नव॑न । मा  
षु॒ त्वा॒म॒त्रं ब॒ह॒वा॒ हि वि॒पा॒ नि री॑र॒म॒न्य॒ज॒मा॒ना॒सा अ॒न्य ॥ ३ ॥

3. *Harī nu kam̐ ratha indrasya yojamāyai sūktena vacasā navena. Mo ṣu tvāmatra bahavo hi viprā ni rīraman yajamānāso anye.*

In this versatile chariot of Indra, lord of power and humanity, I use twofold power of electric energy in a circuit to move it according to the latest word of the formula of automotion. The many scholars and

participants in the yajnic programme of research and science please and celebrate you, O creator, not the others.

आ द्वाभ्यां हरिभ्यामिन्द याह्या चतुभिरा षडभिहूयमानः ।  
आष्टाभिदशभिः सामपयमयं सुतः सुमख्र मा मृधस्क्कः ॥ ४ ॥

4. *Ā dvābhyāṃ haribhyāmindra yāhyā caturbhirā ṣaḍbhirhūyamānaḥ. Āṣṭābhirdaśabhiḥ soma-peya-mayaṃ sutah sumakha mā mṛdhaskah.*

Indra, lord of knowledge and power, come conducted by two, four, and six powers of motion, even by eight or ten for a drink of soma of success which, O high priest of noble yajna, is ready right here. Pray do not engage in any programme of violence and war.

आ विंशत्या त्रिंशता याह्यावाडा चत्वारिंशता हरिभियुजानः ।  
आ पञ्चाशता सुरथभिर्इन्द्रा षष्ट्या सप्तत्या सामपयम ॥ ५ ॥

5. *Ā viṃśatyā trimśatā yāhyarvāṇā catvarimśatā haribhiryujānaḥ. Ā pañcāśatā surathebhirindrā ṣaṣṭyā saptatyā somapeyam.*

Indra, come hither equipped with twenty, thirty, forty, fifty, sixty, seventy excellent horse powers of chariot for a drink of soma.

आशीत्या नवत्या याह्यावाडा शतन् हरिभिरुह्यमानः ।  
अयं हि त शुनहात्रषु साम इन्द त्वाया परिषिक्ता मदाय ॥ ६ ॥

6. *Āśītyā navatyā yāhyarvāṇā śatena haribhiruhyamānaḥ. Ayaṃ hi te śunahotreṣu soma indra tvāyā pariṣikto madāya.*

Indra, come hither conducted by a chariot of eighty, ninety and a hundred horse power. Here is this

soma distilled and sanctified for your pleasure in the auspicious programmes of yajna of your choice.

मम ब्रह्मन्द् याह्यच्छा विश्वा हरी धुरि धिष्वा रथस्य ।

पुरुत्रा हि विहव्या बभूथास्मिञ्छूर सवन मादयस्व ॥ ७ ॥

7. *Mama brahmendra yāhyacchā viśvā harī dhuri dhiṣvā rathasya. Purutrā hi vihavyo bahhūthā-smiñchūra savane mādayasva .*

Indra, lord of power and honour, listen well to our song of praise and prayer. Take to the chariot, yoke the circuitous motive energies to the chariot pole and come post haste to receive our homage and yajna fragrance. Be responsive to the invocation and invitation of many, O generous lord, join in this auspicious celebration and rejoice with us.

न म इन्द्रेण सख्यं वि योषदस्मभ्यमस्य दि णा दुहीत ।

उप ज्येष्ठ वरुथ गभस्ता पायपाय जिगीवांसः स्याम ॥ ८ ॥

8. *Na ma indreṇa sakhyam vi yoṣadasmabhyamasya dakṣiṇā duhīta. Upa jyeṣṭhe varūthe gabhastau prāyepṛāye jigīvāmsaḥ syāma.*

Never may my love and friendship with Indra be snapped, and may his kindness and generosity ever keep it flowing for us abundantly. And may we, closely under his high protection and divine light, be inspired for victory in every project of life at the very start of the expedition.

नूनं सा त पति वरं जरित्र दुहीयदिन्द्र दि णा मघानी ।

शि ता स्तातृभ्या माति धग्भगा ना बृहद्वदम विदथ सुवीराः ॥ ९ ॥

9. *Nūnaṁ sā te prati varam̐ jaritre duhīyadindra dakṣiṇā maghonī. Sikṣā stotr̥bhyo māti dhagbhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, generous lord of wealth and power, honour and victory, may that magnificent generosity and kindness of your grace ever flow abundantly for us and bestow upon the singer celebrant and the disciples sure gifts of their favourite choice. And may your teaching and knowledge and your grandeur ever shine for the admirers but never burn the love, desire and self-confidence of the devotees. And may we, brave and blest with the brave, ever celebrate your heavenly glory in our noblest yajnic projects of life.

### Mandala 2/Sukta 19

#### *Indra Devata, Grtsamada Rshi*

अपाय्यस्यान्धसा मदाय मनीषिणः सुवानस्य पर्यसः ।  
यस्मिन्दः पदिवि वावृधान आका दध ब्रह्मण्यन्तश्च  
नरः ॥ १ ॥

1. *Apāyyasyāndhaso madāya manīṣiṇaḥ suvānasya prayasaḥ. Yasminindraḥ pradivi vāvṛdhāne oko dadhe brahmaṇyantaśca naraḥ.*

Ye saints and sages all, masters of mind and thought, lovers of Divinity and leaders of humanity, you have tasted of the food and drunk deep of the honey sweets of nectar for the beauty and ecstasy of life at that fount of light divine where Indra, the Sun, ever abiding, rising and waxing, holds his place in the light of heaven! O for a draught of that nectar, a morsel of that food, a glimpse of that light!

अस्य मन्दाना मध्वा वज्रहस्ता हिमिन्दा अणावृतं वि  
वृश्चत । प यद्वया न स्वसराण्यच्छ पयांसि च नदीनां  
चक्रमन्त ॥ २ ॥

2. *Asya mandāno madhvo vajrahasto 'himindro arṇovṛtaṃ vi vṛścat. Pra yad vayo na svasarāṅyacchā prayāṃsi ca nadīnām cakramanta.*

Tasting of the nectar sweets of this divinity in ecstasy, Indra, the Sun, armed with light and thunder, breaks open the clouds of darkness holding floods and oceans of water, and thence flow, flying like birds of life, bright days of light and sparkling streams of water.

स माहिं न इन्दा अणा अपां परयदहिहाच्छा समुद्रम ।  
अर्जनयत्सूर्यं विदद्वा अक्तुनाह्नां व्युनानि साधत ॥ ३ ॥

3. *Sa māhina indro arṇo apām prairayad-ahihācchā samudram. Ajanayat sūryaṃ vidad gā aktunāhnām vayunāni sādhat.*

That great Indra, lord omnipotent, activates the waters in the midst of space and he, breaker of darkness into light and life, then creates the oceans. He creates the solar system, reveals the stars, planets and satellites, shows the days by nights and directs the daily round of world's activities.

सा अपतीनि मनव पुरूणीन्दा दाशद्वाशुष हन्ति वृत्रम ।  
सद्य या नृभ्या अतसाय्या भूत्पस्पृधानभ्यः सूयस्य  
साता ॥ ४ ॥

4. *So apratīni manave purūṅindro dāśad dāśuṣe hanti vṛtraṃ. Sadyo yo nṛbhyo atasāyyo bhūt pasprdhānebhyaḥ sūryasya sātau.*

The same omnipotent lord Indra who breaks the clouds of darkness bestows on the generous man of noble thought and meditation many gifts of immeasurable value. May the lord ever be friends with people who struggle forward in life for sun and shower of the light and peace of Divinity.

स सुन्वत इन्द्रः सूयमा द्वा रिण्डमत्याय स्त्वान ।  
आ यदयिं गुहदवद्यमस्म भरदंशं नतशा दशस्यन ॥ ५ ॥

5. *Sa sunvata indraḥ sūryamā''devo riṇam-artyāya stavān. Ā yad rayiṃ guhadavadyamasmai bhavadamśam naitaśo daśasyan.*

That Indra, lord of universal energy, light and wealth, brilliant and generous, releases for the creative man of research and development the light and power of the sun in addition to songs of praise and appreciation and, bringing unknown and indescribable wealth for this man, never destroys the share that is his due.

स रन्धयत्सदिवः सारथय शुष्णमशुषं कुर्यवं कुत्साय ।  
दिवादासाय नवतिं च नवन्दः पुरा व्यरच्छम्बरस्य ॥ ६ ॥

6. *Sa randhayat sadivaḥ sārathaye śuṣṇam-aśuṣam kuyavam kutsāya. Divodāsāya navatiṃ ca navedraḥ puro vyairac chamberasya .*

Indra, lord of light and energy of the sun in heaven, for the good of the guide and leader of humanity and for the man of piety, charity and dedication to Divinity, breaks the intensity of drought and the pestilence of good harvest, overcomes ninety and nine defensive walls of the dark cloud for rain and converts drought into showers and famine into plenty and fertility.

Thus the lord accomplishes the purposes of Divinity for humanity.

एवा त इन्द्राचथमहम श्रवस्या न त्मना वाजयन्तः ।

अश्याम् तत्साप्तमाशुषाणा ननमा वधरदवस्य पीयाः ॥ ७ ॥

7. *Evā ta indrocatham-ahema śravasyā na tmanā vājayantah. Aśyāma tat sāptam-āśuṣāṇā nanamo vadharadevasya pīyoḥ.*

Thus we, O lord Indra, on our way to Divinity by our mind and soul with speed and sincerity, may, we pray, hear the word of your glory and have a glimpse of your admirable action. And may we, acting and thus struggling, cross that seven stage path to Divinity whereby we may eliminate from within and without the words and weapons of the impious reviler and destroyer of faith and reach our destination.

एवा त गृत्समदाः शूर मन्मावस्यवा न वयुनानि त ऽः ।

ब्रह्मण्यन्त इन्द्र त नवीय इषमूर्जं सु तिं सुम्नमशुः ॥ ८ ॥

8. *Evā te gr̥tsamadāḥ śūra manmāvasyavo na vayunāni takṣuḥ. Brahmanyanta indra te navīya iṣamūrjaṁ sukṣitim sumnamaśyuh.*

O lord of light and divine action, thus do your admirers and celebrants in ecstasy, like children seeking protection of the parent, sing in praise of your thought and marvellous actions. And thus may they, praying and working for the gifts of Divinity, attain the blessings of your eternal and ever new food and energy, peaceable haven and home, and joy and comfort in the shade of Divinity.



नूनं सा त पति वरं जरित्र दुहीयदिन्द दणिणा मघानी ।  
शि गं स्तातृभ्या माति धग्भगा ना बृहद्वदम विदथ  
सुवीरः ॥ ९ ॥

9. *Nūnaṁ sā te prati varam jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotr̥bhyo māti dhagbhago no bṛhad vadema vidathe suvīrāḥ .*

Indra, lord of universal generosity, may that munificent hand of your liberality and grace deliver unto the celebrant the gift of his heart's desire. O lord of glory, may your word of knowledge ever ring and shine for the disciples but never burn off their love and desire and the prosperity of us all. And may we, brave and blest with the brave, celebrate your glory in our holy yajnic actions.

## Mandala 2/Sukta 20

### *Indra Devata, Grtsamada Rshi*

वयं त वय इन्द विद्धि षु णः प भरामह वाजयुन रथम ।  
विपन्यवा दीध्यता मनीषा सुम्नमियं त्तस्त्वावता  
नून ॥ ९ ॥

1. *Vayaṁ ta vaya indra viddhi ṣu ṇaḥ pra bharāmahe vājayurna ratham. Vipanyavo dīdhyato manīṣā sumnam-iyakṣantas-tvāvato nṛn.*

Indra, lord of life and ruler of the world, please to know us well. Like a fast driver, accelerating his car to the destination, we bear our homage of yajnic food and songs of praise to you. We come, lord, admirers, shining, with sincerity of mind and heart, joining and praying to powers human and divine as to you we come

for peace of mind and all round comfort.

त्वं न इन्द्र त्वाभिरूती त्वायता अभिष्टिपासि जनान ।

त्वमिना दाशुषा वरूतत्थाधीरभि या न त्ति त्वा ॥ २ ॥

2. *Tvam na indra tvābhirūtī tvāyato abhiṣṭipāsi janān. Tvamino dāśuṣo varūtetthādhīrabhi yo nakṣati tvā.*

Indra, lord of love, power and protection, you are our own, protector of the life and interests of our people who are yours, you are committed to us with all your means of protection and advancement. You are the mighty lord and master, saviour and promoter of the man of charity and of anyone who approaches you sincerely in faith that you are the real and ultimate master and saviour.

स ना युवन्दा जाहूत्रः सखा शिवा नरामस्तु पाता । यः

शंसन्तं यः शंसमानमूती पचन्तं च स्तुवन्तं च पणषत ॥ ३ ॥

3. *Sa no yuvendro johūtraḥ sakhā śivo narāmastu pātā. Yaḥ śamsantaṁ yaḥ śāsamānamūti pacantaṁ ca stuvantaṁ ca praṇeṣat.*

Indra, lord of life, ever young, generous giver invoked and invited, our friend, giver of peace and bliss, may he be the guardian and protector of the people. May he guide and enlighten the admirer, zealous worshipper, self-developing devotee and the singer celebrant.

तमु स्तुषु इन्द्रं तं गृणीषु यस्मिन्पुरा वावृधुः शाशुदुश्च ।

स वस्वः कामं पीपरदियाना बह्वण्यता नूतनस्यायाः ॥ ४ ॥

4. *Tamu stuṣa indraṃ taṃ grṇīṣe yasmin purā vāvṛdhuḥ śāsaduśca. Sa vasvaḥ kāmaṃ pīpara-diyāno brahmaṇyato nūtanasyāyoḥ.*

O man, I worship that lord Indra, celebrate, in song, him in whose protective shade humanity has grown and advanced since eternity and fought out the evil and the wicked. He, reaching out to the lover of wealth, fulfils his desire and blesses the new initiate in search of Vedic knowledge and spiritual enlightenment.

सा अङ्गिरसामुचथा जुजुष्वान्ब्रह्मा तूतादिन्द्रा गातुमिष्णान ।  
मुष्णान् सुषः सूर्येण स्तवानश्नस्य चिच्छिश्नथत्यूव्याणि ॥ ५ ॥

5. *So aṅgirasāmucathā jujusvān brahmā tūtodin-dro gātumiṣṇan. Muṣṇannuśasaḥ sūryeṇa stavāna-śnasya cicchiśnathat pūrvyāṇi .*

That same Indra, lord of light and power, delighting in the admirable wealth and knowledge of the people, watching and loving the wide earth, taking over the beauty of the dawn with the splendour of the sun, and silencing the roar of clouds, augments and advances the songs of the celebrants since eternity and releases them from their bonds.

स ह श्रुत इन्द्रा नाम द्व ऊध्वा भुवन्मनुष दस्मतमः । अव  
पियमशसानस्य साह्वञ्छिर' भरद्वासस्य स्वधावान ॥ ६ ॥

6. *Sa ha śruta indro nāma deva ūrdhvo bhuvan-manuṣe dasmatamaḥ. Ava priyam-arśasānasya sāhvāñchiro bharad dāsasya svadhāvān.*

Indra, omnipotent lord of light and generosity, is surely the supreme power heard and celebrated in the Revelation, self-refulgent giver, highest above all, who

is the ultimate saviour and destroyer of suffering for humanity. Dear and loving to anyone who approaches him, bold and patient and tolerant, highest on top of the world of existence, commanding absolute power and sustenance, he brings total joy and fulfilment to his servant and supplicant.

स वृत्रहन्दः कृष्णाय 'नीः पुरन्दरा दासीररयद्वि ।

अर्जनयन्मन्त्रं तामपश्च सत्रा शंसं यजमानस्य तूतात ॥ ७ ॥

7. *Sa vṛtrahendraḥ kṛṣṇayonīḥ purandaro dāsīrayad vi. Ajanayan manave kṣāmapaśca satrā śaṁsam yajamānasya tūtot.*

Such is Indra, breaker of the clouds of rain showers. He opens up the wombs of energies, dark and deep, to let out the floods of existence into positive paths of generation, creating the earth mother and the waters of life for humanity. He is breaker of the walls of hoarders' cities to release the flow of wealth in human history. May the lord raise the honour and wealth of the host of yajna by virtue, truth and creative generosity.

तस्मै तवस्यमनुं दायि सत्रन्दाय द्वभिरर्णसाता । पति  
यदस्य वजं बाह्वधुहृत्वी दस्युन्पुर आयसीनि तारीत ॥ ८ ॥

8. *Tasmai tavasyamanu dāyi satrendrāya devebhir-  
arṇasātau. Prati yadasya vajraṁ bāhvordhur-  
hatvī dasyūn pura āyasīrni tārit.*

To that omnipotent Indra, in the battles of creation for the waters of life and generation of the wealth of existence, mighty offerings are made into the fire of yajna in truth and sequence by the divine powers of nature and the noblest of humanity who hold on to

their part in obedience and response to this wielder of the thunderbolt in arms who destroys the evil and the negatives to overcome the cities of gold and steel in existence.

नूनं सा त् पति वरं जरित्र दुह्यदिन्द्र दणिणा मघानी ।  
शि ता स्तातृभ्या माति धग्भगा ना बृहद्वदम विदथ  
सुवीरः ॥ ९ ॥

9. *Nūnaṃ sā te prati varam jaritre duhīyadindra dakṣiṇā maghonī. Sikṣā stotr̥bhyo māti dhagbhaga nā bṛhadvadam vidathe suvīrāḥ.*

Indra, lord of the universe and wealth of existence, may that oceanic generosity of your love bless the singer celebrant with the choicest gifts of his desire, and may your light of knowledge ever shine on the disciples but never burn our greatness and grandeur so that we and our children may boldly celebrate you in our yajnas.

## Mandala 2/Sukta 21

### *Indra Devata, Grtsamada Rshi*

विश्वजित धनजित स्वजित सत्रजित नृजित उवरजित ।  
अश्वजित गाजित अब्जित भरन्दाय सामं यजताय  
हयतम ॥ १ ॥

1. *Viśvajite dhanajite svarjite satrājite nṛjita urvarājite. Aśvajite gojite abjite bharendrāya somam yajatāya haryatam.*

Ye men and women of the world, bear and bring the sweetest soma in honour of Indra, conquerer, ruler and controller of the universe, wealth and power of

existence, joy beyond suffering, truth of life, humanity, earth and her fertility, horses, cows, and waters of the universe—Indra who carries on the yajna of the universe and, for his sake, bear the soma of joy in your lives too.

अभिभुव॑ भिभुङ्गाय॑ वन्व॒त षा॑ हा॒य॒ सह॑मानाय॒ व॒धस॑ ।  
तु॒वि॒ग॒य॒ व॒ह्य॑ दु॒ष्टरी॑तव॒ स॒त्रासा॑ह॒ न॒म॒ इन्द्रा॑य॒ वाच॑त ॥ २ ॥

2. *Abhibhuve'bhibhaṅgāya vanvate'ṣālḥāya saha-mānāya vedhase. Tuvigraye vahnaye duṣṭarītave satrāsāhe nama indrāya vocata.*

Say, 'Hail your worship', bow and surrender in homage to Indra, all creator and conqueror, all destroyer, all lover and dispenser, unchallengeable, inviolable, all knower, universal teacher, sole bearer of the burdens of existence, unconquerable, upholder of truth and universal law, the be-all and end-all of creation and existence.

स॒त्रासा॑हा॒ ज॒न॒भ॒ ॥ ज॒नं॑स॒ह॒श्च्य॑व॒ना॒ यु॒ध्मा॒ अ॒नु॒ जा॒ष॑-  
मु॒त्तः॑ । वृ॒तं॒च॒यः॑ स॒हुरि॑वि॒ वा॒रि॒त॒ इन्द्र॑स्य॒ वाचं॑ प॒ कृ॒तानि॑  
वी॒र्या॑ ॥ ३ ॥

3. *Satrāsāho janabhakṣo janamsahaścyavano yudhmo anu joṣamuṣitaḥ. Vṛtamcayaḥ sahurivikṣvārīta indrasya vocam pra kṛtāni vīryā.*

Let us celebrate the mighty actions and achievements of Indra, lord upholder of truth, adorable to people, patient lover of humanity, mover and promoter, warrior, giver of showers in response to prayer, integrative creator and organiser, tolerant and merciful, accessible to all people.

अ॒ना॒नु॒दा वृष॑भा दा॒ध॒ता व॒धा ग॑म्भी॒र ऋष्व॑षा अस॑मष्टकाव्यः ।  
 र॒ध॒चा॒दः श॒न॒थ॒ना वी॒ळि॒तस्पृ॒थुरि॒न्दः सु॒य॒ज्ञ उ॒षसः॑ स्व॒ज॒-  
 नत ॥ ४ ॥

4. *Anānudo vṛṣabho dodhato vadho gambhīra ṛṣvo  
 asamaṣṭakāvyaḥ. Radhracodaḥ śnathano vīṭita-  
 spr̥thurindraḥ suyajña uṣasaḥ svarjanat.*

Unmoved mover, mighty generous, destroyer of destroyers, deep and grave, instant inspirer to the sublime, beyond definition in poetry and himself the poet of Infinity, inspirer of the diffident and depressed, breaker of the stumbling blocks and the violent, versatile in virtue, vast in presence and performance, Indra is the highest high-priest of cosmic yajna who lights the daily fire with the heavenly light of the dawn.

य॒ज्ञ॒न॑ गा॒तु॒म॒सुरा॑ वि॒वि॒दि॒र॒ धि॒या॑ हि॒न्वा॒ना उ॒शि॒ज॑'  
 मनी॒षि॒णः॑ । अ॒भि॒स्व॒रा नि॒षदा॑ गा अ॒व॒स्य॒व इ॒न्द॑ हि॒न्वा॒ना  
 द॒वि॒णान्या॑शत ॥ ५ ॥

5. *Yajñena gātumapturo vividrire dhiyo hinvānā  
 uśijo manīṣiṇaḥ. Abhisvarā niṣadā gā avasyava  
 indre hinvānā draviṇānyāśata.*

Inspired pioneers, aspiring warriors and wise visionaries applying their thought, imagination and will in association, working with cooperation and united action in sustained yajna carve new paths of progress across the earth. Speaking together with a united voice, sitting together in assembly, acting together on the field for preservation and progress, exploiting natural energy and invoking the blessings of Indra in yajna, they reclaim lands of the earth and win wealths of the world.

इन्द्रं ३ छानि दर्विणानि धहि चित्तिं दस्य सुभगत्वमस्म ।  
प षं रयीणामरिष्टिं तनूनां स्वाद्धानं वाचः सुदिनत्वमह्नाम ॥ ६ ॥

6. *Indra śreṣṭhāni draviṇāni dhehi cittim dakṣasya subhagatvam-asme. Poṣaṁ rayiṇām-ariṣṭim tanūnām svādmānaṁ vācaḥ sudinatvamahnām.*

Indra, lord of the world, bless us with the best of strength and power, high intelligence and awareness, beauty and delicacy of art and expertise, abundance of wealth and prosperity, health and security of senses and body, sweetness of speech and style, and peace and brightness of days and nights.

## Mandala 2/Sukta 22

### *Indra Devata, Grtsamada Rshi*

त्रिकदुकषु महिष यवाशिरं तुविशुष्मस्तृपत्स ममपि-  
बुद्धिष्णुना सुतं यथावशत । स ई<sup>१</sup> ममाद् महि कम् कत<sup>१</sup>व  
महामुरुं सनं सश्चद्द्व दवं सत्यमिन्दं<sup>१</sup>सत्य इन्दुः ॥ १ ॥

1. *Trikadrūkeṣu mahiṣo yavāśiraṁ tuviśuṣmas-trpat somamapibad viṣṇunā sutam yathāvaśat. Sa īm mamāda mahi karma kartave mahām-urum Sainam saścad devo devam satyam-indram satya induḥ.*

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir, matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the



eternal, ever true, self-refulgent Lord Supreme, blissful as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy.

अध॒ त्विषी॑माँ॒ अ॒भ्य॒ जसा॑ कि॒विं॑ यु॒धाभ॑व॒दा र॒ द॑सी  
अ॒पृ॒णद॑स्य॒ म॒ज्मना॑ प॒ वा॒वृ॒ध । अ॒ध॒त्ता॒न्यं॒ ज॒ठर॑ प॒म॒रि॒च्यत॑  
स॒नं स॑श्च॒द्द्व॒ द्र॒वं स॒त्यमि॑न्दं॒ स॒त्य॒ इ॒न्दुः ॥ २ ॥

2. *Adha tviṣīmāñ abhyojasā kriviṃ yudhābhavadā rodasī aprṇadasya majmanā pra vāvṛdhe. Adhattānyam jaṭhare premaricyata sainam saścād devo devaṃ satyamindram satya induḥ .*

The mighty universal energy with its own electric force and its action fills up the heaven and earth with universal water vapours full like a reservoir, and it continues to grow by the omnipotence of the omnipresent lord Indra, the self-refulgent Indra. It holds within its womb the other, wealth of waters, releases the waters and stays larger and mightier. The lord self-refulgent who creates and blesses this mighty bright universal yajnic energy of electricity is Indra, eternal and ever blissful as the moon.

सा॒कं॑ जा॒तः॒ क॒तु॒ना सा॒कम॑ ज॒सा व॑वा॒ इथ॑ सा॒कं॑ वृ॒द्ध  
वी॒र्यः॑ सा॒स॒हि॒मृ॒धा॒ वि॒च॒ष॒णिः । दा॒ता रा॒धः॑ स्तु॒व॒त का॒म्यं॑  
व॒सु॒ स॒नं स॑श्च॒द्द्व॒ द्र॒वं स॒त्यमि॑न्दं॒ स॒त्य॒ इ॒न्दुः ॥ ३ ॥

3. *Sakam jātaḥ kratunā sākamojasā vavakṣitha sākam vṛddho vīryaiḥ sāsahirmṛdho vicarṣaiḥ. Dātā rādhaḥ stuvate kāmyaṃ vasu sainam saścād devo devaṃ satyamindram satya induḥ .*

The jiva, individual soul, born in human form with the potential to know and act, courage and splendour, carries on the business of life and grows with vigour and valour, challenging, victorious and brilliant with vision and judgement. Indra, lord of life, all giver, provides whatever wealth and power is loved and valued by the pious and worshipful soul. May the soul of man, blessed and true as the moon, join and serve this supreme lord Indra, self-refulgent, eternal and true, in prayer, worship and meditation.

तव॒ त्य॒ त्र्य॑ नृ॒त प॑ इन्द्र॒ पथ॑मं॒ पू॒र्व्यं॑ दि॒वि प॒वाच्यं॑ कृ॒तम॑ ।  
 यद्भु॒वस्य॑ श॒र्वसा॑ पारि॒णा असुं॑ रि॒ण ऽपः॑ । भुव॒द्वि॒श्वम॑भ्या-  
 द॒वम॑ ज॒सा वि॒दादूर्ज॑ श॒तक॑तुवि॒दादि॑षम ॥ ४ ॥

4. *Tava tyannaryam nṛto'pa indra prathamam pūrvyam divi pravācyam kṛtam . Yad devasya śavasā prāriṇā amsu riṇannapaḥ bhuvad viśvamabhyādevamojasā vidādūrjam śatakra-turvidādiṣam.*

Indra, lord of light, life and generosity, director of the cosmic dance of creation, that original, ancient act of yours admirable in the light and language of heaven performed for the sake of humanity which, by the omnipotence of Divinity, moves the pranic energies and causes the waters of life to flow may, we pray, with the power and splendour of Divinity, inspire the entire world of matter and energy, conquer impiety and bring us, O lord of a hundred yajnic gifts and actions, food and energy for body, mind and soul.

## Mandala 2/Sukta 23

*Brahmanaspati, Brhaspati Devata, Grtsamada Rshi*

गुणानां त्वा गुणपतिं हवामह कविं कवीनामुपमश्रवस्तमम ।  
ज्येष्ठराजं बह्मणां बह्मणस्पत आ नः शृण्व तूतिभिः सीद  
सादनम ॥ १ ॥

1. *Gaṇānām tvā gaṇapatiṁ havāmahe kavim kavīnāmupamaśravastamam. Jyeṣṭharājaṁ brahmaṇām brahmaṇaspata ā naḥ śṛṇvannūtibhiḥ sīda sādānam .*

We invoke, invite and honour you Brahmanaspati, as lord president of all classes, nations and republics of the peoples of the world, as highest visionary of the men of supreme vision, most renowned of all beyond comparison and imagination, highest of the brilliant rulers, lord of the knowledge and commonwealth of the world in existence. Listen to our prayer, come with all powers of protection, preservation and promotion of the peace and prosperity of the world and grace the presidential seat in the hall of nations.

द्वाश्चित्त असुय पचतसा बृहस्पत यज्ञियं भागमानशुः ।  
उस्राइव सूया ज्य तिषा महा विश्वषामिज्जनिता बह्मणा-  
मसि ॥ २ ॥

2. *Devāṣcit te asurya pracetaso brhaspate yajñiyam bhāgamānaśuḥ. Ustrā iva sūryo jyotiṣā maho viśveṣāmijjanitā brahmaṇāmasi.*

Lord of spirit and prana, ruler of the grand universal order, master of supreme knowledge, the divinities too of the world in your honour receive their share of the yajnic fragrance of life. As sun is the

progenitor of sun-rays, so you are the great creator of all knowledge, wealth and grandeur of the universe with your light of omniscience.

आ वि॒बा॒ध्या॑ परि॒राप॑स्तमांसि च॒ ज्याति॑ष्मन्तं रथ॒मृत॑स्य  
तिष्ठ॑सि । बृ॒ह॒स्प॒त॒ भी॒म॒मि॒त्र॒द॒म्भ॒नं॑ र ॥१॥ ग॒ह॒णं॑ गा॒त्र॒भि॒दं  
स्व॒वि॒द॒म ॥ ३ ॥

3. *Ā vibādhyā parirāpas-tamānsi ca jyotiṣmantam ratham-ṛtasya tiṣṭhasi. Bṛhaspate bhīmam-amitra-dambhanam rakṣoḥaṇam gotrabhidam svarvidam .*

Brhaspati, lord of the grand universe and light of the world, having chained all sin and darkness by the rule of light and law, you ride the chariot of the dynamics of nature and rectitude, blazing with light and fire, awful to the lawless, shatterer of the enemies, destroyer of the wicked, breaker of the clouds and bringer of the showers of rain and bliss.

सु॒नी॒ति॒भि॒न॒य॑सि॒ त्राय॑स॒ ज॒नं॑ यस्तु॒भ्यं॑ दा॒शा ॥ १ ॥ त॒मं॒हं॑  
अ॒श्न॒व॒त । ब्र॒ह्म॒द्वि॒ष्ट॒स्त॒प॒ना॑ म॒न्यु॒मी॒र॑सि॒ बृ॒ह॒स्प॒त॒ म॒हि॒ त॒त्तं॑  
म॒हि॒त्व॒न॒म ॥ ४ ॥

4. *Sunītibhir-nayasi trāyase janam yastubhyam dāsāna tamamho aśnavat. Brahmadvīṣa-stapano manyumīrasi bṛhaspate mahi tat te mahitvanam.*

You lead us by the right path and policy. You protect and save humanity. Whoever surrenders himself to you and gives in charity in your service is safe, sin and crime touch him not, nor hurt him ever. You are the scorcher of the haters of humanity, divinity and knowledge. You are the destroyer of hostile passion.

Brhaspati, lord of this grand universe, great is that grandeur of yours, blazing with majesty.

न तमंहा न दुरितं कुतश्चन नारातयस्तितिरुन द्वयाविनः ।  
विश्वा इदस्माद ध्वरसा वि बाधसु यं सुगापा र सि  
बहणस्पत ॥ ५ ॥

5. *Na tamamho na duritam kutaścana nārātayastitirurna dvayāvinaḥ. Viśvā idasmād dhvaraso vi bādhasa yaṁ sugopā rakṣasi brahmaṇaspate.*

Brahmanaspati, ruler of the mighty universe, saviour of the good and great, neither sin nor evil conduct from anywhere, nor enemies nor those who try to tread the parallel paths of good and evil at the same time can ever surpass or evade or escape you. You prevent and rule out all violence from him whosoever, O noble protector and saviour, you guide, guard and protect.

त्वं न' गापाः पथिकृद्विच ऽणस्तव व्रताय मतिभिजरामह ।  
बृहस्पत या न' अभि ह्वर' दध स्वा तं मम तु दुच्छुना  
हरस्वती ॥ ६ ॥

6. *Tvaṁ no gopāḥ pathikṛd vicakṣaṇastava vratāya matibhirjarāmahe. Brhaspate yo no abhi hvaro dadhe svā taṁ marmartu ducchunā harasvatī.*

You are our protector and saviour. You are our guide along the paths of right. You are the wise visionary, judge and teacher. We worship you with all our mind and intelligence so that we may abide by your divine rule of conduct. O lord of the great universe, whoever entertains and bears hate and enmity, anger and jealousy toward us may face the self-defeating forces of his own

corrosive mind from within himself.

उ॒त वा॒ या न॑ म॒चया॒दना॑गसा रा॒तीवा॒ मतः॑ सा॒नुका॒ वृ॒कः ।  
 बृ॒ह॑स्प॒त॒ अप॒ तं व॑तया प॒थः सु॒गं न॑ अ॒स्य द॒ववी॑तय  
 कृ॒धि ॥ ७ ॥

7. *Uta vā yo no marcayādanāgaso'rātīvā marṭaḥ sānuko vṛkaḥ. Bṛhaspate apa taṁ vartayā pathaḥ sugaṁ no asyai devavītaye kṛdhi .*

And whoever seize us and injure us, innocent and sinless as we move on, whoever the man-wolf with a train of allies, enemies in the garb of fellow travellers, O Brhaspati, lord saviour of the great and protector from the awesome, remove all such from the path so that it is easy to follow for the attainment of our divine destination.

त्रा॒तारं॑ त्वा त॒नूनां॑ ह॒वाम॒ह व॑स्प॒तर॒धिव॒क्तारं॑ म॒स्मयु॒म ।  
 बृ॒ह॑स्प॒त द॒वनि॒दा नि ब॑ह॒य मा दुर॒वा उत्तरं॑ सु॒म्नमु॑ शिन ॥ ८ ॥

8. *Trātāraṁ tvā tanūnāṁ havāmahe'vaspartaradhivaktāramasmayum. Bṛhaspate devanido ni barhaya mā durevā uttaraṁ sumnam-unnaśan.*

Brhaspati, lord of the universe, master of supreme knowledge, ruler and defender of the world, we invoke you, protector and preserver of our bodies, senses and minds, saviour and protector from sin and evil acts, our pilot across suffering, lord supreme of our own, teacher and supreme commander. Brhaspati, uproot the revilers of divinity, nobility, brilliance and generosity of people. Let not the evil doers destroy the future peace and well-being of humanity.

त्वया वयं सुवृधा ब्रह्मणस्पत स्याहा वसु मनुष्या ददीमहि ।  
या न' दूर तळिता या अरातया भि सन्ति जम्भया ता  
अनप्रसः ॥ ९ ॥

9. *Tvayā vyaṃ suvṛdhā brahmaṇaspate spārhā vasu manuṣyā dadīmahi. Yā no dūre taḷito yā arātayo'bhi santi jambhayā tā anapnasah .*

Brahmanaspati, lord of the universe, promoter of life and knowledge, supreme power worthy of love and homage, may we, people of the world, with your care and protection, develop and promote the wealth of the world, and we pray, crush whatever forms of violence, adversity, frustration, malignity, meanness and fruitless efforts be there far or near or around us.

त्वया वयमुत्तमं धीमह वया ब्रह्मस्पत पपिणा सस्त्रिना युजा ।  
मा ना दुःशंसा अभिदिप्सुरीशत प सुशंसा मतिभिस्तारिषी-  
महि ॥ १० ॥

10. *Tvayā vyaṃ-uttamaṃ dhīmahe vayo brhaspate papriṇā sasninā yujā. Mā no duḥśaṃso abhidi-psur-īśata pra suśaṃsā matibhis-tāriṣīmahi .*

Brhaspati, lord of the universe, ruler of the world, master of supreme knowledge, giver of fulfilment, purifier and sanctifier, ever helpful, may we, we pray, develop and promote the best life on earth. May no disreputable reviler or deceitful saboteur or destroyer rule over us. And may we, we pray, be righteous, faithful and honourable, and with our intelligent people swim across our problems of life.

अनानुदा वृषभा जग्मिराह्वं निष्टसा शत्रुं पृतनासु सासहिः ।  
असि सत्य ऋणया ब्रह्मणस्पत उगस्य चिहमिता वीळु-  
हृषिणः ॥ ११ ॥

11. *Anānudo vṛṣabho jagmir-āhavaṁ niṣṭaptā śatruṁ pṛtanāsu sāsahīḥ. Asi satya ṛṇayā brahmaṇaspata ugrasya cid damitā vīluhar-ṣiṇaḥ.*

Brahmanaspati, lord of universal knowledge and ruler of the grand social order, uncompromising, mighty generous, responsive to the call for action, subduer of the enemy, unyielding and victorious in battles, ever true, insistent on obligation and fulfilment, you are controller of the fierce and restrainer of the passionate carouser.

अद'वन् मनसा या रिषुण्यति शासामुगा मन्यमाना  
जिघांसति । बृहस्पत् मा पणक्तस्य ना वधा नि कम मनुं  
दुर्वस्य शधतः ॥ १२ ॥

12. *Adevena manasā yo riṣanyati śāsāmugro manyamāno jighāṁsati. Bṛhaspate mā praṇak tasya no vadho ni karma manyuṁ durevasya śardhataḥ.*

Whoever with a sinful mind injures or sabotages or wants to destroy the rulers, commanders, administrators, teachers and the devotees of Divinity and admirers of the human nation, fierce and proud though he be, O Brhaspati, lord of the realm, we pray and hereby determine, his weapon of attack must not reach us, nor shall the mean action of the evil minded ever bully and weaken our morale.

भरषु हव्या नमसापसद्या गन्ता वाजषु सनिता धनंधनम ।  
विश्व इद्या अभिदिप्स्वा ३ मृधा बृहस्पतिवि ववहा रथौ  
इव ॥ १३ ॥

13. *Bhareṣu havyo namasopasadyo gantā vājeṣu sanitā dhanam-dhanam. Viśvā idaryo abhi-dipsvo mṛdho bṛhaspatirvi vavarhā rathāñ iva.*



In the battles of production, defence and progress, O lord, worthy of access, invocation and invitation with gifts of homage for participation, leader in the battles of advancement, and dispenser of wealth and reward in every field of activity, Brhaspati, lord of the realm, father of all, we pray, take on all the strongholds of the proud intimidators and rout them all like their chariots.

तजिष्ठया तपनी र् असस्तप य त्वा निद दधिर दृष्टवीयम ।  
आविस्तत्कृष्व यदसत्त उक्थ्यं१ बृहस्पत वि परिरापा  
अदय ॥ १४ ॥

14. *Tajiṣṭhayā tapanī rakṣasastapa ye tvā nide dadhire dṛṣṭavīryam. Avistat kṛṣva yadasat ta ukthyam brhaspate vi parirāpo ardaya.*

Brhaspati, lord of the great realm, with the splendour of your blazing power, scorch those who take you on with malignant criticism and columny, although your honour and courage is proven. Proclaim openly what your commendable policy is and heat up, shake off and evaporate all those who are steeped in sin and crime.

बृहस्पत अति यदया अहाद द्युमद्विभाति कतुमज्जनषु । यद  
दीदयच्छवस ऋतपजात् तदस्मासु दविणं धहि चित्रम ॥ १५ ॥

15. *Bṛhaspate ati yadaryo arhād dyumad vibhāti kratumajjaneṣu. Yad dīdayacchavasa ṛtaprajāta tadasmāsu draviṇam dhehi citram.*

Brhaspati, lord of the great realm of life and nature, ruler and sustainer of the great, omnipotent master, lord of light by your own innate virtue, who shine among people while you do your acts of holiness

and make others shine with your power and grandeur, lord manifested and manifesting in truth, rectitude and law, bless us too with that wondrous wealth of divinity by which you enlighten others.

मा नः स्तनभ्या य अभि दुहस्यद निरामिणा रिपवा षु  
जागृधुः । आ द्वानामाहत वि वया हृदि बृहस्पत न परः  
साम्न विदुः ॥ १६ ॥

16. *Mā naḥ stenebhyo ye abhi druhaspate nirāmiṇo ripavo 'nneṣu jāgrdhuḥ. Ā devānāmohate vi vrayo hr̥di bṛhaspate na paraḥ sāmno viduḥ.*

Save us, lord of the great world, right and universal law, from the thieves and enemies who hate all and delight in positions of power, who covet nothing but food and luxury, who hold nothing in their heart but disdainful superiority complex toward the learned, wise and virtuous and who know nothing of value beyond money and property.

विश्वभ्या हि त्वा भुवनभ्यस्परि त्वष्टाजनत्साम्नःसाम्नः  
कविः । स ऋणचिद्रणया ब्रह्मणस्पतिदुहा हुन्ता मह ऋतस्य  
धतरि ॥ १७ ॥

17. *Viśvebhyo hi tvā bhuvanebhyaspari tvaṣṭājanat sāmnaḥ sāmnaḥ kaviḥ. Sa ṛṇacidrṇayā brahmaṇaspatir-druho hantā maha ṛtasya dhartari .*

Lord of the great world, master of the Veda, the omniscient maker, Tvashta, made you all round wise and visionary as a poet for the sake of the entire world of humanity across divinity and the world of materiality. You are consolidator of the public debt and the debt of gratitude to Divinity and the wise, and you fulfil the obligations of the debt. Established in the presence of

the Lord Omnipotent, father sustainer of the great Law of social order, be the destroyer of hate, jealousy and enmity.

तव श्रिय व्यजिहीत पवता गवां गात्रमुदसृजा यदङ्गिरः ।  
इन्द्रेण युजा तमसा परीवृतं बृहस्पत निर्पामाब्जा  
अणवम ॥ १८ ॥

18. *Tava śriye vyajihīta parvato gavāṃ gotramu-  
dasṛjo yadaṅgirah. Indreṇa yujā tamasā parīvṛ-  
taṃ bṛhaspate nirapāmaubjo aṇavam.*

For your grace and glory, O lord and sustainer of the great world, does the cloud collect the flood of sun-rays which you, dear as breath of life, release. In association with Indra, the sun, O lord of the wide realm, open and release the oceanic flood of the waters of life suppressed and enveloped in darkness and let it flow freely.

ब्रह्मणस्पत त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।  
विश्वं तद्भद्रं यदवन्ति द्वा बृहद्वदम विदथ सुवीराः ॥ १९ ॥

19. *Brahmaṇaspate tvamasya yantā sūktasya bodhi  
tanayaṃ ca jinva. Viśvaṃ tad bhadraṃ yadavanti  
devā bṛhad vadema vidathe suvīrāḥ.*

Brahmanaspati, lord protector and sustainer of the universe, you are the hero as well as creator of this song of Divinity which you graciously know and accept as your very child, and bless your creation with life and joy, all that good of entire humanity and the world which the divinities protect and promote, so that we, brave and blest with the brave, in our acts of yajnic piety, may celebrate your gifts highly and ecstatically.

**Mandala 2/Sukta 24**

*Indra Brahmanaspati, Brhspati Devata,  
Grtsamada Rshi*

समामविद्धि पभृतिं य इशिष या विधम नवया महा गिरा ।  
यथा ना मीद्वान्स्तवत् सखा तव बृहस्पत सीषधः सात न'  
मतिम ॥ १ ॥

1. *Semāmavidḍhi prabhṛtiṁ ya īsiṣe'yā vidhema navayā mahā girā. Yathā no mīdhvāntstavate sakhā tava brhaspate sīṣadhaḥ sota no matim.*

Brhaspati, lord and master of knowledge and the great realm of the earth which you rule and command, please to accept this offer of celebration which we dedicate with this great new voice of homage in honour of Indra so that he, our lord, generous as the sun and cloud, your friend, may enlighten our mind and intelligence.

या नन्त्वान्यनम् याजसाताददमन्युना शम्बराणि वि ।  
पाच्यावयदच्युता ब्रह्मणस्पतिरा चाविशद्वसुमन्तं वि  
पर्वतम ॥ २ ॥

2. *Yo nantvānyanamannyojasotādardar-manyunā śambarāṇi vi. Prācyāvayadacyutā brahmaṇaspatirā cāviśad vasumantaṁ vi parvatam.*

Indra, lord ruler and sustainer of the mighty human race, is he who with his might and majesty bends those who deserve to be bent, who with his thunder and terror breaks and scatters the clouds into showers, who shakes the apparently unshakables, and who breaks open the mountain ranges of the treasure jewels of the earth.

तद्भवानां द्रवतमाय कत्वमश्रथन्दृ हावदन्त वीळिता । उद्गा  
आजदभिन्द बह्मणा वलमगू हत्तमा व्यच यत्स्वः ॥ ३ ॥

3. *Tad devānām devatamāya kartvamaśrathnan  
dṛḷhāvradanta vīlitā. Ud gā ājadabhinad brah-  
maṇā valam-agūhat tamo vyacakṣayat svaḥ.*

That exceptional wonder of Karma is worthy of the most brilliant of the divinities of the universe, Indra, refulgent as the sun. He disarms the most obstinate, softens the hardest, releases the rays of light, breaks the cloud with his divine might, dispels the darkness, and reveals the light of heaven.

अश्मास्यमवतं बह्मणस्पतिमधुधारमभि यमाजसातृणत ।  
तमव विश्वं पपिर स्वदृश' बहु साकं सिसिचुरुत्स-  
मुदिणम ॥ ४ ॥

4. *Aśmāsyamavataṁ brahmaṇaspatir-madhudhā-  
ramabhi yamojasāṭṛṇat. Tameva viśve papire  
svardṛśo bahu sākam sisicur-utsam-udriṇam.*

The lord of the universe and master of the universal Word breaks open the flood gates of the hanging cloud and the dark caverns of the mountain holding showers and streams of honey sweet waters. The same showers and streams all those who see the light and joy of heaven in the sun and water drink to their heart's content with all living beings as a gift of the ocean, and the same they sprinkle around for the gift and growth of life in abundance.

सना ता का चिद भुवना भवीत्वा माद्भिः शरद्भिदुर' वरन्त  
वः । अयतन्ता चरता अन्यदन्यदिद्या चकार' वयुना  
बह्मणस्पतिः ॥ ५ ॥

5. *Sanā tā kā cid bhuvanā bhavītvā mādbhiḥ śarad-bhirduro varanta vaḥ. Ayatantā carato anyada-nyadid yā cakāra vayunā brahmaṇa-spatih.*

The acts which Brahmanaspati, lord of the wide world, has performed and the knowledge which he has revealed open by months and years the doors of eternal light and the past and future worlds for you from which the people naturally benefit and spontaneously enjoy without any effort, all in their own ways.

अभिनन्ता अभि य तमानशुनिधिं पणीनां परमं गुहं  
हितम । त विद्वांसः पतिच यानृता पुन्यत उ आयन्तदुदी-  
युराविशम ॥ ६ ॥

6. *Abhinakṣanto abhi ye tamānaśur-nidhiṃ paṇīnām paramaṃ guhā hitam. Te vidvānsaḥ praticakṣyānṛtā punaryata u āyan tadudīyurāviśam.*

Those saints and scholars who go forward all round in search of the treasures of admirable humanity hidden in the cavern of time find the jewel treasures of wealth and knowledge. But having seen the falsehood and untruth discovered there in the cave go back by the same door by which they came and then come again to propagate the truth and contradict and expose the untruth.

ऋतावानः पतिच यानृता पुनरात् आ तस्थुः क्वय'  
महस्पथः । त बाहुभ्यां धमितमग्निमश्मनि नक्किः षा  
अस्त्यरणा जहुहि तम ॥ ७ ॥

7. *Ṛtāvānaḥ praticakṣyānṛtā punarāta ā tasthuḥ kavayo mahaspathaḥ. Te bāhubhyām dhamitam-agnimaśmani nakih ṣo astyaraṇo jahurhi tam .*

Men of truth and rectitude, poets and visionaries, pioneers of action, having perceived, challenged and fought out untruth and evil, come and stand firm by the great paths of right and universal law. By force of arms they keep the fire burning on the rock, in the cave, over the cloud and in the sky. None is a man of truth and knowledge, nor brave, none of them who abandon the fire and desert the truth of life and rectitude.

ऋतज्यन िपण बह्मणस्पतियत्र वष्टि प तदशनाति धन्वना ।  
तस्य साध्वीरिषवा याभिरस्यति नृच सा दृशय  
कर्णयानयः ॥ ८ ॥

8. *Ṛtajyena kṣipreṇa brahmaṇaspatiryatra vaṣṭi pra tadaśnoti dhanvanā. Tasya sādhwīriṣavo yābhira-syati nṛcakṣaso dṛśaye karṇayonayah.*

By the stretch of natural truth and justice and by instant action, the mighty lord of the realm wielding the bow and arrow of law and rectitude reaches wherever he wants and achieves whatever he targets. Accurate and unfailing are the arrows of this watchful ruler and guide of humanity, stretched unto the ear, reaching to the ear and taking the aim even by a whisper and vibration, which the lord shoots and by which he uproots the plants and plans of evil and crime, having seen what is right and what is wrong.

स संनयः स विनयः पुराहितः स सुष्टुतः स युधि बह्मण-  
स्पतिः । चा मा यद्वाजं भरत मती धना दित्सूयस्तपति  
तप्यतुवृथा ॥ ९ ॥

9. *Sa saṁnayaḥ sa vinayaḥ purohitaḥ sa suṣṭutaḥ sa yudhi brahmaṇaspatiḥ. Cākṣmo yad vājaṁ bhara-te maṭī dhanā''ditsūryastapati tapyarurvr-thā.*

Right and true are his policies, unassailable. Correct and firm are his paths of planning and leadership. Front leader is he, ever commanding, and elected first and foremost. Admired is he and admirable, adorable ruler, protector and promoter of the wealth of nations. Clear is his sight and vision, bold his voice and speech, by virtue of which he holds and rules energy and the speed of progress, intelligence and education, and the power and prosperity of the social order through the battles of life. He blazes as the sun and would naturally and without effort heat and season and temper the wastours and wrong-doers.

वि॒भु प॒भु प॑थ॒मं म॒हना॑वता॒ बृ॒हस्प॑तः सु॒वि॒द्रा॒णि रा॒ध्या ।  
इ॒मा सा॒तानि॑ व॒न्यस्य॑ वा॒जिना॒ यन् जना॑ उ॒भय॑ भु॒ञ्जत॑  
वि॒शः ॥ १० ॥

10. *Vibhu prabhu prathamam mehanāvato brhaspateḥ suvidatrāṇi rādhyā. Imā sātāni venyasya vājino yena janā ubhaye bhuñjate viśaḥ.*

Infinite, omnipotent and eternal, first and original is Brhaspati, lord of existence and knowledge. Noble and blissful are the gifts of this generous and powerful lord, givers of knowledge, competence and success, all. It is the gifts and blessings of this pervasive and warlike lord adorable by which all people of the world, high or low, simple or sophisticated, intelligent or illiterate enjoy life and its wealth.

या व॑र वृ॒जन॑ वि॒श्वथा॑ वि॒भुम॑हामु॒र॒ण्वः श॑र्वसा व॒वि॒थ ।  
स द॒वा द॒वान्प॑ति॒ पप॑थ पृ॒थु वि॑श्वदु॒ ता प॑रि॒भूब॑ह्म॒ण॒स्पतिः॑ ॥ ११ ॥



11. *Yo'vare vṛjane viśvathā vibhur-mahām-u raṇvaḥ śavasā vavakṣitha. Sa devo devān prati paprathe pṛthu viśvedu tā paribhūr-brahmaṇaspatiḥ.*

Brahmanaspati, lord ruler and sustainer of this mighty universe, is immanent and transcendent, who by virtue of his own omnipotence pervades this world of creation, every particle of it, and is the most joyous and blissful over all the worlds of existence. By him only, try to abide and live. He, self-refulgent generous lord, vast and great, rules and expands all the divine abodes of life, pervades them and reveals his presence therein.

विश्वं सृत्यं मघवाना युवारिदापश्चन प मिनन्ति वृतं वाम ।  
अच्छन्दाबह्मणस्पती हविना ऽ युज्व वाजिना जिगा-  
तम ॥ १२ ॥

12. *Visvaṁ satyaṁ maghavānā yuvorid-āpaścana pra minanti vrataṁ vām. Acchendrābrahmaṇas-patī harivno'nnam yujeva vājinā jigātam.*

Indra and Brahmanaspati, lord ruler of majesty and lord ruler of the wealth of the nation, yours is the truth of the world and yours is the law. Not the actions of anyone, not even the flowing waters, can violate your law and discipline. Both ruler and the teacher of divinity may kindly grace our seat of yajna and, like the motive forces of the chariot of the nation, may accept our proffered homage.

उताशिष्टा अनु शृण्वन्ति वह्नयः सभया विपा भरत मती  
धना । वीळुद्वषा अनु वश ऋणमादृदिः स ह वाजी समिथ  
बह्मणस्पतिः ॥ १३ ॥

13. *Utāsiṣṭhā anu śṛṇvanti vahnayaḥ sabheyo vipro bharate maṭī dhanā. Viḷudveṣā anu vaśa ṛṇamā-dadiḥ sa ha vājī samithe brahmaṇaspatiḥ.*

Fast driving forces of the nation listen carefully to the ruler and the people. The sagely scholar member of the council intelligently holds and manages the wealth and assets of the nation. A match for the strong and unruly, the collector collects the taxes according to law and discretion. Such is the dispensation of Brahmanaspati, lord ruler of the common wealth of humanity, fast, sensitive and instant of movement in the business of governance.

ब॒ह्म॒ण॒स्प॒त॒र॒भ॒व॒द्य॒था॒व॒शं॒ स॒त्या॒ म॒न्यु॒म॒हि॒ क॒र्मा॒ क॒रि॒ष्य॒तः ।  
या॒ गा॒ उ॒दा॒ज॒त्स॒ दि॒व॒ वि॒ चा॒भ॒ज॒न्म॒ही॒व॒ री॒तिः॒ श॒व॒सा॒स॒-  
र॒त्पृ॒थ॒क ॥ १४ ॥

14. *Brahmaṇaspatērabhavad yathāvaśaṁ satyo manyurmahi karmā kariṣyataḥ. Yo gā udājat sa dive vi cābhajanmahīva rītiḥ śavasāsarāt pṛthak.*

Let the righteous passion, even anger, of Brahmanaspati, lord of great action in governance, be true to the purpose of Dharma, and controlled according to the state of affairs, as it is he who directs the vibrations of the nation up and down in the light of heaven and, with his own strength and power, moves forward by himself and abides by custom, tradition and law like the earth in orbit.

ब॒ह्म॒ण॒स्प॒त॒ सु॒य॒म॒स्य॒ वि॒श्व॒हो॒ रा॒यः॒ स्या॒म॒ र॒थ्या॒ ३॒ व॒य॒स्व॒तः ।  
वी॒र॒षु॒ वी॒राँ॒ उप॑ पृ॒ङ्धि॒ न॒स्त्वं॒ यदी॒शा॒ना॒ ब॒ह्म॒णा॒ व॒षि॑ म॒  
ह॒व॒म ॥ १५ ॥

15. *Brahmaṇaspate suyamasya viśvahā rāyah syāma rathyo vayasvataḥ. Vīreṣu vīrāñ upa pṛṅdhi nastvañ yaḍīśāno brahmaṇā veṣi me havam.*

Brahmanaspati, lord protector of the wealth of the nation of humanity, master of the universal knowledge of existence, you are the hero of the chariot, knower and friend of the whole world. Ruler supreme as you are of the entire existence, come to us in response to my Vedic invocation and join the brave with the brave and eminent with the eminent so that we may be masters and protectors of well-begotten and life-giving wealth and develop it further by noble conduct and development.

ब॒ह्म॒णस्प॒त॒ त्वम॒स्य॒ य॒न्ता॒ सू॒क्तस्य॑ बा॒धि॒ तन॑यं च जि॒न्व ।  
वि॒श्वं॑ तद्भ॒द्रं यद॑व॒न्ति॒ द्वा॒ बृ॒हद्भ॒द्रम॑ वि॒दथ॑ सु॒वीराः॑ ॥ १६ ॥

16. *Brahmaṇaspate tvamasya yantā sūktasya bodhi tanayaṃ ca jinva. Viśvañ tad bhadrañ yadavanti devā bṛhad vadema vidathe suvīrah.*

Brahmanaspati, lord of the great world of humanity, you are the inspiration, guide, leader and hero of this holy song of celebration. Please to know its meaning, intention and purpose, and give life and joy to the child and the devotee. Give us all that good which the poets and divines preserve, protect and promote so that we, brave and blest with the brave, sing and celebrate you highly in our yajnic projects of life.

**Mandala 2/Sukta 25*****Brahmanaspati Devata, Grtsamada Rshi***

इन्धा॒ना अ॒ग्निं व॒नव॒द्वनु॒ष्य॒तः कृ॒तब॒ह्मा शू॒शुव॒दा॒तह॑व्य॒ इत॑ ।  
जा॒त॒नं जा॒तम॒ति स॒ प सं॒सृ॒त यं॒यं यु॒जं कृ॒णु॒त ब॒ह्म॒ण॒-  
स्प॒तिः ॥ १ ॥

1. *Indhāno agniṁ vanavad vanuṣyataḥ kṛtabrahmā śūśuvad rātahavya it. Jātena jātamati sa prasarsṛte yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Brahmanaspati, lord ruler, protector, and promoter of wealth and nature, maker of forms of food, energy and power, giver of yajnic materials and fragrances for natural and human activities of creation and production, lighting the fire and burning the requisite materials like forest wood, creates new forms with what it has already created and thus moves on in cyclic motion at electric velocity whatever it takes on as its friendly associate for the progress of humanity.

वी॒र॒भि॒वी॒रा॒न्व॒नव॒द्वनु॒ष्य॒ता गा॒भी र॒यिं प॒पथ॑द्वा॒धति॒ त्मना॑ ।  
ता॒कं च॒ तस्य॑ त॒नयं॑ च॒ वध॑त् यं॒यं यु॒जं कृ॒णु॒त ब॒ह्म॒ण॒-  
स्प॒तिः ॥ २ ॥

2. *Virebhirvīrān vanavad vanuṣyato gobhī rayiṁ paprathad bodhati tmanā. Tokaṁ ca tasya tanayaṁ ca vardhate yaṁyaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Spending up one loving parental generation like forest wood and creating another like forest greenery, extending the community of the brave from the brave seeking immortality, expanding the community wealth with cows, lands and the light and power of energy,

Brahmanaspati, lord of the evolution of existence, advances the race of humanity from father to son and from son to grandson. Who ever or whatever the lord takes up as his instrument and creative associate, he knows at heart with his very soul.

सिन्धुन गद्ः शिमीवाँ ऋघायता वृषव वधीँरभि  
वृष्ट्यार्जसा । अग्ररिव पसित्तिनाह वतव ययं युजं कृणुत  
बह्नाणस्पतिः ॥ ३ ॥

3. *Sindhurna kṣodaḥ śimīvāñ ṛghāyato vṛṣeva vadhrīñrabhi vaṣṭyojasā. Agneriva prasitirnāha vartave yaṁ yaṁ yujam kṛṇute brahmaṇaspatiḥ.*

Just as the deep sea receives and stills the impetuous river in flood, as the mighty man of action subdues the forces of violence, and as the strong and virile bull overthrows the old broken bullock with its strength, so does the man whom Brahmanaspati chooses as his friend and associate for his purpose overcome opposition with his valour and lustre. Like the rising flames of fire there is no looking back for him, no resistance against him.

तस्मा अषन्ति दिव्या असृचतः स सत्वभिः पथमा गाषु  
गच्छति । अनिभृष्टतविषिहन्त्यार्जसा ययं युजं कृणुत  
बह्नाणस्पतिः ॥ ४ ॥

4. *Tasmā arṣanti divyā asaścataḥ sa satvabhiḥ prathamo goṣu gacchati. Anibhrṣtataviṣirhan-tyojasā yaṁ yaṁ yujam kṛṇute brahmaṇaspatiḥ.*

To him and for him flow celestial powers and virtues pure and free. First and foremost, front leader, with his powers and intelligence he develops the cows,

goes over the lands and rises into the lights in the skies. With the irresistible blaze of his lustre and valour he smashes all opposition of the negatives. Such is the man whom Brahmanaspati chooses as his friend and instrument for the divine purpose.

तस्मा॒ इद्विश्वं॑ धुनयन्त॒ सिन्धु॒वा च्छि॒दा शम॑ दधिर॒ पुरू॒णि ।  
द्वानां॑ सु॒म्न सु॒भगः॑ स ए॒धत॒ ययं॑ युजं॒ कृणु॑त ब॒र्हण॒-  
स्पतिः॑ ॥ ५ ॥

5. *Tasmā id viśve dhunayanta sindhavo'cchidrā śarma dadhire purūṇi. Devānām sumne subhagaḥ sa edhate yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatih .*

For him the oceans roll, for him the rivers flow, boundless, incessant and universal across the world, bearing grace divine, cosmic energy and infinite joy of the heart. And he, happy and blest with fortune, grows on and on in peace and favour of the divinities of nature and humanity. Such is the man whom Brahmanaspati chooses for a friend and instrument for fulfilment and the divine purpose.

## Mandala 2/Sukta 26

### *Brahmanaspati Devata, Grtsamada Rshi*

ऋ॒जुरिच्छं॑स॒ वन॑वद्व॒नुष्य॒ता द॑व्य॒दिद॑वयन्त॒मभ्य॑सत ।  
सु॒पा॒वीरि॑द्व॒नव॑त्पृ॒त्सु दु॒ष्टरं॑ य॒ज्वद॑य॒ज्या॒वि भ॑जाति॒ भाज॑-  
नम ॥ १ ॥

1. *Rjuricchaṁso vanavad vanuṣyato devayannida-devayantam-abhyasat. suprāvīrid vanavat pṛtsu duṣṭaram yajvedayajyorvi bhajāti bhojanam.*

Brahmanaspati, lord of the wide world and the wealth of life, let the man of simple, natural and faithful character, like the rays of the sun, be superior to the forces of violence. Let the man rising to piety and divinity face the powers that oppose the divine purpose. Let the brave warrior who protects and promotes light and life like the rays of the sun fight out formidable evil in the battles of life, because, ultimately, it is the man of yajna, dedicated to humanity, environment and Divinity who is the dispenser of the share of the selfish and uncreative.

यजस्व वीरु प विहि मनायता भुदं मनः कृणुष्व वृत्रतूय ।  
हविष्कृणुष्व सुभगा यथाससि बह्मणस्पतरव आ  
वृणीमह ॥ २ ॥

2. *Yajasva vīra pra vihi manāyato bhadraṁ manaḥ  
kṛṇuṣva vṛtratūrye. Haviṣkṛṇuṣva subhago yathā-  
sasi brahmaṇaspatēva ā vṛṇīmahe.*

Brave young man, do yajnic acts of creation and service, meet men of thought and wisdom, elevate your mind to goodness and virtue to fight out the forces of darkness and evil, prepare the fragrant oblations for yajna, be great and gracious as you should be. Let us all choose and pray for the protection of Brahmanaspati, lord of the world's glory and wisdom.

स इज्जनन स विशा स जन्मना स पुत्रवाजं भरत धना  
नृभिः । दवानां यः पितरमाविवासति श्रद्धामना हविषा  
बह्मणस्पतिम ॥ ३ ॥

3. *Sa ijjanena sa viśā sa janmanā sa putraivājaṁ  
bharate dhanā nṛbhiḥ. Devānām yaḥ pitaramā-  
vivāsati śraddhāmanā haviṣā brahmaṇaspatim .*

He for sure bears and wields power, progress and prosperity of life with the people, with settlements of working communities, by birth and with children, and he creates and enjoys the wealth of life with his men who serves and lives with the maker of noble scholars and sages and who, faithful at heart, offers worship and sacrifice with fragrant oblations to Brahmanaspati, lord creator and sustainer of the world and its wealth of humanity.

या अस्म हव्यघृतवद्भिरविधत्प तं पाचा नयति ब्रह्मण-  
स्पतिः । उरुष्यतीमंहसा र ती रिषांश्च ह शिचिदस्मा उरुच-  
किरद्भुतः ॥ ४ ॥

4. *Yo asmai havyair-ghṛtavadbhir-avidhat pra tam prācā nayati brahmaṇaspatiḥ. Urusyatīm-aṅhaso rakṣatī riṣo 'n hościdadmā urucakrir-adbhutaḥ.*

Who ever worships and honours the lord with oblations of fragrant materials seasoned with ghrta, Brahmanaspati advances him far ahead and high. He saves him from sin, protects him from the violent and safeguards him against the perpetrators of evil. Wondrous are the ways of Brahmanaspati, mighty and awful are his deeds on earth.

## Mandala 2/Sukta 27

*Aditya Devata, Kurma Gartsamada or Grtsamada Rshi*

इमा गिरा आदित्यभ्य घृतसूः सनादाजभ्या जुह्वी जुहामि ।  
शृणातु मित्रा अयमा भगा नस्तुविजाता वरुणा द ॥  
अंशः ॥ १ ॥

1. *Imā gira ādityebhyo ghṛtasnūḥ sanād rājabhyo juhvā juhomi. Śṛnotu mitro aryamā bhago nastuvijāto varuṇo dakṣo aṅśaḥ .*



I offer these words of worship and prayer, adoration and admiration, sprinkled with the showers of ghrta from above dedicated to the Adityas, cosmic stars and children of Mother Infinity, self-refulgent like the sun in the zodiacs of his galactic round. I offer these words as ever with the ladle of love and whispers of faith into the fire of light and life. May the Adityas listen: Mitra, friend and darling companion of life, Aryama, lord of justice and dispensation, Bhaga, lord of glory and majesty, Tuvijata, lord manifest in power and splendour, Varuna, lord of light supreme of our choice, Daksha, lord of dexterity in the art of creation, and Ansha, divine reflection of Infinity in the world of existence, all for us all our own.

इमं स्तामं सक्रतवा म अद्य मित्रा अयमा वरुणा जुषन्त ।  
 आदित्यासः शुचया धारपूता अवृजिना अनवद्या  
 अरिष्टाः ॥ २ ॥

2. *Imaṁ stomaṁ sakratavo me adya mitro aryamā  
 varuṇo juṣanta. Ādityāsaḥ śucayo dhārapūtā  
 avṛjinā anavadyā ariṣṭāḥ.*

This song of adoration may the lords of vision and holy action hear, accept and bless with love and favour: friendly Mitra, just Aryama, and Varuna, lord supreme of universal choice, Adityas all, reflections of the lights of omniscience, purifying and sanctifying showers of the holy voice of Divinity, free from the sins of negativities, irreproachable and inviolable all.

त आदित्यास उरव गभीरा अदब्धासा दिप्सन्ता भूय पाः ।  
 अन्तः पश्यन्ति वृजिनात साधु सर्व राजभ्यः परमा  
 चिदन्ति ॥ ३ ॥

3. *Ta ādityāsa uravo gabhīrā adabdhāso dipsanto bhūryakṣāḥ. Antaḥ paśyanti vṛjinota sādhu sarvaṁ rājabhyaḥ paramā cidanti.*

The Adityas, children of light, are brilliant, profound, irrepressible. They brook no nonsense, no violence, no bullying or black-mail. With many many eyes all round they see within and without all that is good, or evil that must be rejected. Supremely good are they and their actions for the shining rulers for whom they stand ever at the closest.

धारयन्त आदित्यासा जगत्स्था द्वा विश्वस्य भुवनस्य  
गापाः । दीघाधिया र िमाणा असुयमृतावानश्चर्यमाना  
ऋणानि ॥ ४ ॥

4. *Dhārayanta ādityāso jagat sthā devā viśvasya bhuvanasya gopāḥ. Dīrghādhiyo rakṣamānā asuryamṛtāvānaścayamānā ṛṇāni.*

Brilliant Adityas sustain the moving and the stable world of existence. Generously giving, they are preservers of the entire world of existence. Far-reaching is their intelligence, they love truth and rectitude, they protect the breath of life and they augment whatever or whoever extends the vision and knowledge of life for others. (Aditya-like should the teachers be.)

विद्यामादित्या अवसा वा अस्य यदयमभ्य आ चिन्मयाभु ।  
युष्माकं मित्रावरुणा पणीता परि श्वभव दुरितानि  
वृज्याम ॥ ५ ॥

5. *Vidyāmādityā avaso vo asya yadaryaman bhaya ā cinmayobhu. Yuṣmākaṁ mitrāvaruṇā praṇītau pari śvabhreva dūrītāni vṛjyām.*

Adityas, powers of light and knowledge, Aryaman, lord of justice and dispensation, if ever I face a state of insecurity, then, in that state of fear, I pray, I may have the gift of this divine protection of yours, of this divine peace and comfort. O Mitra and Varuna, friends of humanity, dear and just, I pray, that under the protection of your ethics and guidance I may give up all evils and avoid them as dangerous pitfalls on the paths of life.

सुगा हि वा अयमन्मित्र पन्था अनृरा वरुण साधुरस्ति ।  
तनादित्या अधि वाचता ना यच्छता ना दुष्परिहन्तु  
शम ॥ ६ ॥

6. *Sugo hi vo aryaman mitra panthā anṛkṣaro varuṇa sādthurasti. Tenādityā adhi vocatā no yachatā no duṣparihantu śarma.*

Aryaman, lord of noble action, Mitra, friend and companion, simple and straight is your path, easy to tread. O Varuna, lord of our choice and best teacher, thornless and good is the path you show. Adityas, lords of enlightenment, teach us to follow and go forward by that path. And give us a home which is difficult to disrupt.

पिपतु ना अदिती राजपुत्रा त्ति द्वेषांस्ययमा सुगभिः ।  
बृहन्मित्रस्य वरुणस्य शमारप स्याम पुरुवीरा अरिष्टाः ॥ ७ ॥

7. *Pipartu no aditī rājaputrā'ti dveṣāṁsyaryamā sugebhiḥ. Bṛhanmitrasya varuṇasya śarmopa syāma puruvīrā ariṣṭāḥ.*

May Aditi, mother queen of inviolable unity and abundance with her brilliant children of regal character

give us total fulfilment of life. May Aryama, just and judicious ruler, friend of the intelligent and the wise, lead us across and beyond the jealous and the hostile by simple and clear paths of action. May we all, mighty brave blest with vibrant progeny, ever live unhurt and happy by the great household of peace and well-being, a perpetual gift of Mitra, lord of friend-ship and fraternity, and Varuna, lord of freedom and justice.

तिस्त्रा भूमीधारयन्त्रीरूत द्यून्त्रीणि वृता विदथ अन्तरषाम ।  
ऋतनादित्या महि वा महित्वं तदयमन्वरुण मित्र चारु ॥ ८ ॥

8. *Tisro bhūmīdhārayantrīrūta dyūn trīṇi vratā vidathe antareṣām. Rtenādityā mahi vo mahitvam tadaryaman varuṇa mitra cāru.*

Adityas, brilliant children of Aditi, radiant concentrations of indestructible energy, by the universal Law of Rtam, hold and sustain three terrestrial regions and three heavenly regions in the midst of which they observe threefold dynamics of existential energy in the field of karmic order. Aryaman, lord of action and justice, Varuna, lord of love and peace, and Mitra, friend of fraternity, that too is your holy grandeur and greatness in the mighty social order, threefold, three-level, for the body, mind and spirit of the human nation.

त्री र'चना दिव्या धारयन्त हिरण्ययाः शुचया धारपूताः ।  
अस्वप्नजा अनिमिषा अदब्धा उरुशंसा ऋजव मत्याय ॥ ९ ॥

9. *Trī rocanā divyā dhārayanta hiraṇyayāḥ śucayo dhārapūtāḥ. Asvapnajo animiṣā adabdhā uruśam-sā ṛjave martyāya.*

Three charming gifts of Divinity the Adityas,

scholar celibates, hold for humanity. Golden great are they, blazing brilliant, sanctified in the showers of knowledge and piety. Ever wakeful, they never sleep, nor dream, nor even wink their eye for a moment. Firm and inviolable are they, adorable, for the simple, honest and pious order of humanity, holding and preserving the knowledge of Divinity, karmic dexterity and sincerity of worship for survival and fulfilment in the world of mortality.

त्वं विश्वेषां वरुणासि राजा य च द्वा असुर य च मताः ।  
शतं न' रास्व शरद' विच । श्यामायूंषि सुधितानि  
पूर्वा ॥ १० ॥

10. *Tvaṃ viśveṣāṃ varuṇāsi rājā ye ca devā asura ye ca martāḥ. Śataṃ no rāsva śarado vicakṣe 'śyāmāyūṃṣi sudhitāni pūrvā.*

Varuna, spirit of life and breath of energy, first of love, choice and justice, you are the ruler of all, whether they are divine or ordinary mortals by nature. Give us a full hundred years of life for the vision and realisation of the light of Divinity and our own immortality. May we, we pray, enjoy a full and perfect span of life and age, sweet and satisfying as ever.

न दीणा वि चिकित् न सव्या न पाचीनमादित्या नात  
पश्चा । पाक्या चिद्वसवा धीया' चिद्युष्मानीता अभयं  
ज्यातिरश्याम ॥ ११ ॥

11. *Na dakṣiṇā vi cikite na savyā na prācīnamādityā nota paścā. Pākyā cid vasavo dhīryā cid yuṣmānīto abhayaṃ jyotiraśyām.*

Ye Adityas, stars of the highest order of light, O

Vasus, planets of the first order of life, I know not wholly what is on the right, or on the left, or in front, or behind, as the man of ripe intelligence and settled mind among scholars does. However, with his guidance and led by your light, leadership and generosity, I pray, may I attain freedom from fear and the light of knowledge.

या राजभ्य ऋतुनिभ्य' द्वादश यं वृधयन्ति पुष्टयश्च नित्याः ।  
स र्वान्याति पथमा रथेन वसुदावा विदथेषु पशस्तः ॥ १२ ॥

12. *Yo rājabhya ṛtanibhyo dadāśa yaṁ vardhayanti puṣṭayaśca nityāḥ. Sa revān yāti prathamorathena vasudāvā vidatheṣu praśastah.*

The ruler who liberally gives for the illustrious men of justice and for the leading lights of truth and righteousness, and whom strength and nourishment of body, mind and character constantly advance towards perfection, grows first in power and prestige and, well-provided with wealth and the spirit of generosity, admired and exhorted universally, moves forward in his chariot of fame as a leader in yajnic projects of humanity.

शुचिरपः सूयवसा अदब्ध उप गति वृद्धवयाः सुवीरः ।  
नकिष्टं घृन्त्यन्तिता न दूराद्य आदित्यानां भवति  
पणीता ॥ १३ ॥

13. *Śucirapaḥ sūyavasā adabdha upa kṣeti vṛddhavayāḥ suvīraḥ. Nakiṣṭam ghnantyantito na dūrādyā ādityānām bhavati praṇītau.*

The ruler, pure at heart, courageous and indomitable, who abides by the values, policies and guidance of Adityas, men of light, truth and justice, rules a long age, blest with noble children and followed by

brave warriors, well-provided with plenty of food and water and doing noble acts of fame. None can hurt or damage or destroy him or his dominion either from far or near at hand.

अदित् मित्र वरुणात् मृळ यद्वा वयं चकृमा कच्चिदागः ।  
उवश्यामभयं ज्यातिरिन्द मा न दीघा अभि नशन्त-  
मिस्राः ॥ १४ ॥

14. *Adite mitra varuṇota mṛḷa yad vo vyaṁ cakṛmā kaccidāgaḥ. Urvaśyāmabhayaṁ jyotirindra mā no dīrghā abhi naśantamisrāḥ.*

Aditi, Nature, mother earth and spirit of the human nation, Mitra, lord of love and friendship, Varuna, lord of justice, relent, be kind and gracious to us even if we happen to transgress and commit a sin of error. Indra, lord of power and ruler over the nation, grant us ample freedom from fear and lots of light and knowledge so that long nights of darkness, sin and suffering may never afflict us.

उभ अस्म पीपयतः समीची दिवा वृष्टिं सुभगा नाम् पुष्यन् ।  
उभा तयावाजयन्त्याति पृत्सूभावधा भवतः साधू  
अस्म ॥ १५ ॥

15. *Ubhe asmai pīpayataḥ samīcī divo vṛṣṭim subhago nāma puṣyan. Ubhā kṣayāvājayan yāti pṛtsūbhāvardhau bhavataḥ sādhus asmai.*

Both the enlightened woman and the noble husband, the people and the noble ruler, conjoined in unison grow together for the sake of this Rashtra, the great social order of humanity, augmenting through yajna the showers of rain from heaven. Both live

together and move forward, winning victories in the battles of life. Both are indispensable for the social order, complementing each other like two halves of a sphere in the interest of progress and prosperity for the sake of the family and the nation.

या वा माया अभिदुह यजत्राः पाशा आदित्या रिपव  
विचृत्ताः । अश्वीव ताँ अति यषं रथनारिष्टा उरावा  
शमन्त्स्याम ॥ १६ ॥

16. *Yā vo māyā abhidruhe yajatrāḥ pāśā ādityā  
ripave vicṛtāḥ. Aśvīva tāṁ ati yeṣaṁ rathenā-  
riṣṭā urāvā śarmantsyāma.*

Adityas, powers of light and law, dedicated to yajnic advancement of life and nature, whatever your bonds of power and law, sinless and inviolable, spread across the earth, which are like chains of arrest and prisons of punishment for the lawless and the enemies of humanity, let me, I pray, cross them over with ease and pleasure by the chariot of knowledge and action like a knight of horse, so that we may live at peace in bliss on this vast earth, common home of the human family.

माहं मघाना वरुण प्रियस्य भूरिदान् आ विदं शूनमापः ।  
मा राया राजन्त्सुयमादव स्थां बृहद्वदम विदथ सुवीराः ॥ १७ ॥

17. *Māhaṁ maghono varuṇa priyasya bhūridāvna ā  
vidam śūnamāpeḥ. Mā rāyo rājantsuyam-ādava  
sthām bṛhad vadema vidathe suvīrāḥ.*

Varuna, lord of justice, highest and best of our choice, I pray I may attain to the progress and prosperity of a dear and generous man of wealth and dignity, but



not to the swelling pride of a man of easy money. Brilliant lord ruler of the nation, may I never be deprived of wealth well-earned with honesty. And let us all, blest with noble progeny, speak well and highly in thanks and praise of the lord ruler of the world in all our yajnic performances.

## Mandala 2/Sukta 28

*Varuna Devata, Grtsamada or Kurma Gartsamada Rshi*

इ॒दं क॒वरा॑दि॒त्यस्य॑ स्व॒राजा॑ वि॒श्वानि॑ सान्त्य॒भ्यस्तु॑ म॒ह्ना ।  
अति॑ या म॒न्दा य॒जथा॑य द॒वः सु॒कीर्ति॑ भि॒ ॥ १ ॥  
भूरः॑ ॥ १ ॥

1. *Idam kaverādityasya svarājo viśvāni sāntya-bhyastu mahnā. Ati yo mandro yajathāya devaḥ sukīrtim bhikṣe varuṇasya bhūreḥ.*

This is the song of honour for Aditya, self-fulgent lord of light eternal and poetic vision of omniscience who, with his might, rules over and transcends all forms of existence and karma. Lord of brilliance and generosity is he, extremely kind and pleased with the liberal man of yajna. I pray for a vision of the glory of Varuna, magnificent lord of abundance, love and justice and crave for his mercy and pleasure.

तव॑ व॒त् सु॒भगा॑सः स्याम॒ स्वा॒ध्य' वरु॑ण तु॒ष्टुवा॑ंसः ।  
उ॒पाय॑न उ॒षसां॑ गा॒मती॑नाम॒ग्रया॑ न ज॒रमा॑णा॒ अनु॑ द्यू॒न ॥ २ ॥

2. *Tava vrata subhagāsaḥ syāma svādhyo varuṇa tuṣṭuvāmsaḥ. Upāyana uṣasām gomatinā-magnayo na jaramāṇā anu dhyūn.*

Varuna, lord of knowledge and wisdom, law and

justice, may we, under your inviolable discipline, be blest with good fortune and all round prosperity and, singing in praise and admiration of Divinity, be rewarded with noble intelligence and scientific knowledge of existence. And when the dawns arise with their wealth of light rays and the cows stir in their stalls, let us, like holy fires of yajna, celebrate the glory of the morning sun every day.

तव स्याम पुरुवीरस्य शम' पुरुशंसस्य वरुण पणतः ।

यूयं नः पुत्रा अदितरदब्धा अभि मिध्वं युज्याय दवाः ॥ ३ ॥

3. *Tava syāma puruvīrasya śarmannuruśaṁsasya varuṇa praṇetaḥ. Yūyaṁ naḥ putrā aditeradabdhā abhi kṣamadhvaṁ yujyāya devāḥ .*

Varuna, great leader of humanity, universally admired and followed by hosts of brave warriors, let us live in peace and bliss under your protection as in our heaven and home. And ye, all our children, be brilliant and generous, inviolable and indomitable, be strong and brilliant as children of eternity and prepare yourselves for action and cooperation in the service of the Lord.

प सीमादित्या असृजद्विधृताँ ऋतं सिन्धवा वरुणस्य यन्ति ।

न श्राम्यन्ति न वि मुचन्त्यत वया न पसू रघुया परिज्मन ॥ ४ ॥

4. *Pra sīmādityo asṛjad vidhartāñ ṛtaṁ sindhavo varuṇasya yanti. Na śrāmyanti na vi mucantyete vayo na paptū raghuyā parijman.*

Aditya, the sun, sustainer of the regions of the world, creates the waters all round and then the streams of Varuna, the cloud, shower down and flow. They tire not, nor ever stop. Like flying birds they flow all round on the earth at their top speed.

वि मच्छथाय रशनामिवागं ऋध्याम त वरुण खामृतस्य ।  
मा तन्तुश्छेदि वयता धियं म मा मात्रा शायपसः पुर  
ऋताः ॥ ५ ॥

5. *Vi macchrathāya raśanāmivāga ṛdhyāma te varuṇa khāmṛtasya. Mā tantuśchedi vayato dhiyaṁ me mā mātrā śāryapasah pura ṛtoḥ.*

Like the chain of slavery, loosen the hold of sin and evil from me. O Varuna, lord of law and justice, let us prosper and promote the stream of virtuous living in your service. While I weave the web of my life, snap not the bond of nature and intelligence with my mother. Snap not my bond of karma before the time is ripe.

अपा सुम्यं । वरुण भियसं मत्समाळृतावा नु मा गृभाय ।  
दामव वत्साद्वि मुमुग्ध्यंहा नहि त्वदार निमिषश्चनशं ॥ ६ ॥

6. *Apo su myakṣa varuṇa bhiyasaṁ mat samrālṛtāvo'nu mā gṛbhāya. Dāmeva vatsād vi mumugdhyāṁho nahi tvadāre nimiṣaścaneśe.*

Varuna, lord of love and justice, keep off fear from me. Illustrious ruler and defender of truth and rectitude, take me as your own for protection, and, as a calf is freed from the rope, release me from sin. Other than you no one far or near can rule over me even for a moment.

मा ना वधवरुण य त इष्टावनः कृण्वन्तमसुर भीणन्ति ।  
मा ज्यातिषः पवसथानि गन्म वि षू मृधः शिश्रथा जीवसं  
नः ॥ ७ ॥

7. *Mā no vadhairvaruṇa ye ta iṣṭāvenaḥ kṛṇvāntamsura bhrīṇanti. Mā jyotiṣaḥ pravasathāni ganma vi śū mṛdhaḥ śiśratho jīvase naḥ.*

Varuna, lord of life and giver of pranic energy, save us from the blows which strike to punish those who commit sin against your yajnic law. Let us not go astray from light to the dens of darkness. For our life and holy living reduce and eliminate the forces of hate and violence.

नमः पुरा तं वरुणात् नूनमुतापरं तुविजात बवाम ।

त्व हि क्वं पवत् न श्रितान्यपच्युतानि दूळभ व्रतानि ॥ ८ ॥

8. *Namaḥ purā te varuṇota nūnamutāparam tuvijāta bravām. Tve hi kaṁ parate na śritānyapacyutāni dūlabha vratāni.*

Lord unassailable and ever powerful of all, we raise our voice of homage and offer words of salutation to you in the past, at present and in the future. O Varuna, as herbs grow on the mountain and vapours rest in the cloud, so peace and comfort rest in you, and in you abide the imperishable laws of existence and inviolable rules of life's discipline and conduct.

परं ऋणा सावीरध मत्कृतानि माहं राज न्यकृतन भाजम ।

अव्युष्टा इ तु भूर्यसीरुषास आ ना जीवान्वरुण तासु  
शाधि ॥ ९ ॥

9. *Para ṛṇā sāvīradha matkṛtāni māhaṁ rājanna nyakṛtena bhojam. Avyuṣṭā innu bhūyasīruṣāsa ā no jīvān varuṇa tāsu śādhi .*

Varuna, lord of light and law, acquit me of the highest liabilities, and obligations undertaken by me. Never let me live on the fruits of others' labour. And in the many days of light not yet come, in which you would be there to protect us, teach us, all the living souls, to

live the way we should.

या मं राजन्त्युज्यां वा सखां वा स्वप्नं भयं भीरुं मह्यमाहं ।  
स्तना वा या दिप्सति न वृकं वा त्वं तस्माद्वरुण  
पाह्यस्मान् ॥ १० ॥

10. *Yo me rājan yujyo vā sakhā vā svapne bhayaṁ bhīrave mahyamāha. Steno vā yo dipsati no vṛko vā tvaṁ tasmād varuṇa pāhyasmān .*

Varuna, lord of light and law, brilliant ruler, if a friend or companion threatens me with fear and I feel afraid in a state of sleep or wakefulness, or if a thief or a wolfish robber terrorizes us, save us from such fear and terror.

माहं मघानां वरुण प्रियस्य भूरिदान् आ विदं शूनमापः ।  
मा राया राजन्त्सुयमादव स्थां बृहद्वदम विदथ सुवीराः ॥ ११ ॥

11. *Māhaṁ maghono varuṇo priyasya bhūridāvna ā vidaṁ śūnamāpeḥ. Mā rāyo rājantsuyamā-dava sthām brhad vadema vidathe suvīrāḥ.*

Varuna, refulgent lord ruler of the world, I pray, I may never suffer the empty pride and morbid swelling from the wealth of a dear, prosperous, generous man of power and honour. Nor may I suffer the want of wealth well earned with honest labour. And, blest with noble progeny and brave warrior heroes, may we ever sing songs of thanks and praise for the Lord in all our yajnic performances.

## Mandala 2/Sukta 29

*Vishvedevah Devata, Kurma Gartsamada or  
Grtsamada Rshi*

धृ॒तव॒ता आ॒दि॒त्या इ॒षि॒रा आ॒र म॒त्क॒त र॒हसू॒रि॒वागः॑ । शृ॒ण्व॒त  
व॒ वरु॑ण॒ मि॒त्र॒ द॒वा भ॒दस्य॑ वि॒द्वान् अ॒वस॑ हु॒व वः॑ ॥ १ ॥

1. *Dhṛtavratā ādityā iṣirā āre mat karta rahasū-  
rivāgaḥ. Śṛṇvato vo varuṇa mitra devā bha-  
drasya vidvān avase huve vaḥ.*

Ye lights of the world of life and spirit, brilliant as the suns, upholders of law and pious vows of discipline, dynamic masters of refreshing knowledge and wisdom, remove from me far and near sin and pollution like a fallen woman's. Ye divine souls of the world, Varuna, lord supreme, Mitra, friend of life and humanity, brilliant scholar and teacher, all you who listen, I invoke and call upon you for the protection of truth and goodness in life.

यू॒यं द॒वाः प॒म॒तियू॒यमाज॑' यू॒यं द्वा॒षांसि॑ स॒नु॒तयु॑यात ।  
अ॒भि॒त्ता॒रा' अ॒भि॒ च॒ तम॑ध्वम॒द्या च॑ ना मृ॒ळ्य॑ता॒परं॑ च ॥ २ ॥

2. *Yuyam devāḥ pramatiryūyamojo yūyam dveṣāmsi  
sanutaryuyota. Abhikṣattāro abhi ca kṣam-  
adhvamadyā ca no mṛḷayatāparam ca.*

Ye divine spirits and noble personalities of the world, you uphold, protect and promote wisdom. You constantly advance the light and splendour of life. You quietly challenge and fight out hate and jealousy. All round shelters and protectors of the good, destroyers of evil, be kind and gracious, relent now, strengthen us and save us ever after.

कि॒मू॒ नु॒ वः कृ॒णवा॒मा॒प॒रण॒ किं॒ स॒न॒न॒ व॒स॒व॒ आ॒प्य॒न॒ ।  
 यू॒यं॒ न॒ ' मि॒त्रा॒वरु॒णा॒दि॒त॒ च॒ स्व॒स्ति॒मि॒न्द्रा॒म॒रु॒ता॒ द॒धा॒त ॥ ३ ॥

3. *Kimū nu vaḥ kṛṇavāmāpareṇa kiṁ sanena vasava āpyena . Yūyaṁ no mitrāvaruṇādite ca svastimin-drāmaruto dadhāta .*

O Vasus, shelter homes of life and humanity, teachers and scholars generous as mother earth, what shall we do for you with our share of karma and competence now and whatever potential we might have later? O Mitra and Varuna, friends and lovers of humanity dear as the breath of life, Aditi, generous mother sustainer like earth and nature, Indra and Maruts, winds and vital energies of life, bear and bring us the good and best of life, intelligence and knowledge of existence.

ह्य॒ दे॒वा यू॒थ॒मि॒दा॒प॒यः॑ स्थ॒ त॒ मृ॒ळ॒त॒ ना॒ध॒मा॒ना॒य॒ म॒ह्य॑म॒ ।  
 मा॒ वा॒ रथ॑' म॒ध्य॒म॒वा॒ळ॒त॒ भू॒न्मा॒ यु॒ष्मा॒व॒त्स्वा॒पि॒षु॑  
 श्र॒मि॒ष्म ॥ ४ ॥

4. *Haye devā yūthamidāpayah stha te mṛḷata nādhamānāya mahyam. Mā vo ratho madhyamavālṛte bhūnmā yuṣmāvatsvāpiṣu śramiṣma .*

Ye Devas, teachers and scholars, noble powers of the world and nature, you are our own, friends and kinsmen, the very soul of our virtues. Be kind and gracious to me, the seeker and the supplicant. May your chariot never move at slow or medium speed in yajnic projects on earth or in water. Nor must we tire or slacken in our service to you in virtuous and scholarly projects.

प व एक' मिमय भूयागा यन्मा पितव कितवं शशास ।  
आर पाशा आर अघानि दवा मा माधि पुत्र विमिव  
गभीष्ट ॥ ५ ॥

5. *Pra va eko mimaya bhūryāgo yanmā piteva  
kitavaṁ śaśāsa. Āre pāśā āre aghāni devā  
mā mādhi putre vimiva grabhīṣṭa.*

Ye Devas, teachers, scholars, noble seniors, I am one, alone and helpless, but let me throw off all sin and evil since you teach and enlighten me as a father teaches and corrects a prodigal son. Let all snares of bondage be off! Let all sin and trespasses be off! A child as I am of yours, seize me not as a hunter catches a bird. No one seizes a child.

अवाञ्च' अद्या भवता यजत्रा आ वा हादि भयमाना  
व्यययम । त्राध्वं ना दवा निजुरा वृकस्य त्राध्वं कृतादवपद'  
यजत्राः ॥ ६ ॥

6. *Arvāñco adyā bhavatā yajatrā ā vo hārdi  
bhayamāno vyayeyam. Trādhvaṁ no devā nijuro  
ṛkasya trādhvaṁ kartādavapado yajatrāḥ.*

Devas, noble and generous powers of the world, yajnic teachers and enlightened seniors, advance in knowledge and generosity, come, be kind and gracious right front. Obedient with awe and reverence, let me do what is dear to you at heart. Protect us against the violent wolf and the greedy robber. Worshipful and dedicated to yajna as you are, save us from evil time and violence.

माहं मघाना वरुण पियस्य भूरिदात्र आ विदं शूनमापः ।  
मा राया राजन्त्सुयमादव स्थां बृहद्वदम विदथ सुवीरः ॥ ७ ॥



7. *Māhaṁ maghono varuṇa priyasya bhūridāvna ā vidam śunamāpeḥ. Mā rāyo rājantsuyamā-dava sthām brhad vadema vidathe suvīrāḥ.*

Varuna, lord of light, law and justice, let me never come to that state of sufferance when a dear, mighty generous man of honour and power either suffers from empty pride of easy achievement or suffers want and penury. O brilliant ruler and law-giver of the world, let me never suffer the want of well earned wealth of money and materials. And let us all, blest with noble children and followers, sing in praise of the Lord for his gracious gifts of righteous prosperity.

### Mandala 2/Sukta 30

*Indra, Indra-Soma, Sarasvati-Indra, Brhaspati, Maruts  
Devata, Grtsamada Rshi*

ऋतं द्वाय कृण्वत सवित्र इन्द्रायाहिघ्न न रमन्त आपः ।

अहरहयात्यक्तुरपां कियत्या पथमः सग आसाम ॥ १ ॥

1. *Ṛtam devāya kṛṇvate savitra intrāyāhighne na ramanta āpaḥ. Aharaharyātyakturapām kiyātyā prathamah sarga āsām.*

The streams of the existential flow of divine action stop not, nor do they play for fun, for the creator of waters and the executor of laws, self-refulgent Savita, the sun who inspires Prakṛti with life, nor for Indra who breaks the clouds for rain. The light of his actions radiates continuously day by day. When did the first flow of these actions of creation originate? (Let us know.)

या वृत्राय॒ सिन्म॒त्राभ॑रिष्य॒त्य तं॑ जनि॒त्री वि॒दुष॑ उवाच ।

प॒था रद॑न्ती॒रानु॑ जा॒षम॑स्म दि॒वदि॑व॒ धुन॑या य॒न्त्यथ॑म ॥ २ ॥

2. *Yo vṛtrāya sinamatrābhariṣyat pra taṁ janitrī viduṣa uvāca. Patho radantīranu joṣamasmai divedive dhunayo yantyartham .*

The one (sun) who for the cloud of darkness bears the food (of vapours) as well as the bond (of structure and formation), of him the mother Nature speaks to the man of knowledge. And in accordance with the will divine the streams of light and action flow to their destined goal carving out their paths of motion day by day.

ऊ॒ध्वा ह्य॒स्थाद॑ध्यन्त॒रि । धा॑ वृ॒त्राय॑ प॒ व॒धं ज॑भार ।

मि॒हं व॒सान॑ उप॒ हीम॑दु॒दात्ति॑ग्मायु॒धा अ॒जय॑च्छ॒त्रुमि॒न्दः ॥ ३ ॥

3. *Ūrdhvo hyasthādadhyanterikṣe' dhā vṛtrāya pra vadhaṁ jabhāra. Mihāṁ vasāna upa hīmadudrot tigmāyudho ajayacchatrumindraḥ.*

The sun abides high up in heaven far above the middle region of the sky. And then it bears, raises and strikes the deadly weapon of the thunderbolt upon the cloud and, taking the vapours on all round, it melts the waters to rain. Thus it is that Indra, sunny wielder of the lightning weapon, who conquers the adversary, the dark and deep cloud of rain.

बृ॒हस्प॑त॒ तपु॑षा॒श्नव॑ वि॒ध्य वृ॑क॒द्वर॑सा॒ असु॑रस्य वी॒रान॑ ।

यथा॑ ज॒घन्थ॑ धृ॒षता॑ पु॒रा चि॑द्वा जहि॒ शत्रु॑म॒स्माक॑मि॒न्द ॥ ४ ॥

4. *Bṛhaspate tapuṣāśneva vidhya vṛkadvaraso asurasya vīrān. Yathā jaghantha dhṛṣatā purā cidevā jahi śatrumasmākamindra.*

Indra, destroyer of enemies, Brhaspati, lord sustainer of the vast world, just as with your mighty blazing thunderous weapon you broke through the front gates of the stronghold of the cloud and destroyed the forces of the demon of darkness and drought earlier, so now destroy our enemy (and throw open the gates of light and prosperity).

अव िप दिवा अश्मानमुच्चा यन् शत्रुं मन्दसाना निजूवाः ।  
ताकस्य साता तनयस्य भूररस्माँ अर्ध कृणुतादिन्द  
गानाम ॥ ५ ॥

5. *Ava kṣīpa divo aśmānamuccā yena śatruṃ mandasāno nijūrvāḥ. Tokasya sātau tanayasya bhūrerasmāñ ardham kṛṇutādindra gonām.*

Indra, lord of light and power, ruler of the world, admirable, joyous and fiery, hurl the thunderbolt from high up regions of light and destroy the enemy, the same thunderbolt by which you struck and broke the cloud, and for the progress and prosperity of our children and grand children and for the growth and development of our land and cows, grant us plenty of means and materials.

प हि कतुं वृहथा यं वनुथा र्धस्य स्था यजमानस्य चादा ।  
इन्दासामा युवम्सामँ अविष्टमस्मिन्भयस्थ कृणुतमु  
लाकम ॥ ६ ॥

6. *Pra hi kratuṃ vṛhatho yaṃ vanutho radhrasya stho yajamānasya codau. Indrāsomā yuvama-smāñ aviṣtamasmīn bhayasthe kṛṇutam lokam .*

Indra, lord of power, and Soma, lord of peace, expand the yajna of development and progress which

you love. Abide as inspirers and promoters of the obedient worshipful yajamana. Favour us, protect and promote us, and in this land which is stricken with fear, create a social order free and fearless, full of joy.

न मा तम् । श्रम् गत तन्द । वाचाम् मा सुनातति सामम् ।  
या म' पृणाद्या दद्या निबाधाद्या मा सुन्वन्तमुप  
गाभिरायत ॥ ७ ॥

7. *Na mā tamanna śramannota tandranna vocāma mā sunoteti somam. Yo me pṛṇād yo dadad yo nibodhād yo mā sunvantamupa gobhirāyat.*

Indra, who gives me fulfilment, who gives me wealth and happiness, who gives me enlightenment, and who blesses me with the gift of cows and health of mind and senses, while I offer homage to the lord, may, I pray, never vex me, nor tire me, nor make me feel languid with lassitude. And may we never (with ingratitude) say: “Do not offer homage of soma to the lord.”

सरस्वति त्वमस्माँ अविद्धि मरुत्वती धृषती जषि शत्रून् ।  
त्यं चिच्छधन्तं तविषीयमाणमिन्दा हन्ति वृषभं शण्डि-  
कानाम ॥ ८ ॥

8. *Sarasvati tvamasmāñ aviddhi marutvatī dhṛṣatī jeṣi śatrūn. Tyaṁ cicchardhantaṁ taviṣīyam-āṇamindro hanti vṛṣabhaṁ śaṇḍikānām.*

Sarasvati, mother of knowledge and divine speech, inspire and protect us. Loud and bold with a troop of stormy commandos you overthrow the enemies. Indra, ruling lord of light and power, too, destroys the defiant and violent intrepidable leader of the forces of

damage and darkness.

या नः सनुत्य उत वा जिघत्सुरभिख्याय तं तिगितन विध्य ।  
बृहस्पत आयुधजषि शत्रून्दुह रीषन्तं परि धहि राजन ॥ ९ ॥

9. *Yo naḥ sanutya uta vā jighatnurabhikhyāya taṁ tigitena vidhya. Brhaspata āyudhairjeṣi śatrūn druhe rīṣantaṁ pari dhehi rājan.*

Brhaspati, lord of knowledge and sustainer of the grand social order, expose and fix with pointed steel the surreptitious foe in hiding and the saboteur who plans to destroy us. O brilliant ruler, conquer the enemies with weapons of offence and defence, and surround and seal the force of the jealous and the destructive along with their counterparts.

अस्माकभिः सत्वभिः शूर शूरवीया कृधि यानि त कत्वानि ।  
ज्यागभूव नुधूपितासा हृत्वी तषामा भरा ना वसूनि ॥ १० ॥

10. *Asmākebhiḥ satvabhiḥ śūra śūrainvīyā kṛdhi yāni te kartvāni. Jyogabhūvannanudhūpitāso hatvī teṣāmā bharaṅ no vasūni.*

O Indra, valiant hero and ruler of the world, with our resolute heroes of real mettle, do the deeds worthy of your character and majesty. And if there be adversaries long puffed up with pride and arrogance, break them down to their reality and hold and manage their assets and ours for the nation.

तं वः शर्धं मारुतं सुम्नयुगिराप बुव नमसा दव्यं जनम ।  
यथा रयिं सववीरं नशामहा अपत्यसाचं श्रुत्यं दिव-  
दिव ॥ ११ ॥

11. *Tam vaḥ śardham mārutaṃ sunnayurgiropa  
bruve namasā daivyaṃ janam. Yathā rayiṃ  
sarvavīraṃ naśāmahā apatyasācaṃ śrutyaṃ  
dive dive .*

That mighty manpower of yours, divine and stormy, I, seeker of peace and well-being, sing and celebrate in words of humility and reverence and address the song to you so that day by day we may attain wealth and honour which may be worthy of the valiance of all our heroes, the pride of our children, and worthy of celebration in song for the future generations.

### Mandala 2/Sukta 31

#### *Vishvedeva Devata, Grtsamada Rshi*

अस्माकं मित्रावरुणावतं रथमादित्य रुदवसुभिः सचा-  
भुवा । प यद्वया न पप्तन्वस्मन्स्पारि श्रवस्यवा हृषीवन्ता  
वन्षदः ॥ १ ॥

1. *Asmākaṃ mitrāvaruṇāvataṃ rathamādityai  
rudrairvasubhiḥ sacābhuvā. Pra yad vayo na  
paptanvasmanaspari śravasyavo hrṣīvanto  
vanarṣadaḥ.*

O Mitra and Varuna, brilliant light and life breath of the universe, friendly ruler and vibrant people of the world, vested with innate virtues, working with Adityas, scholars brilliant as yearly phases of the sun, Rudras, forces of strength vital as life breath, and Vasus, people generous as mother earth, come with all these, programme, protect, impel, drive and guide our chariot by which we, in search of food for knowledge and fame, joyous and inspired, rested in our sylvan home, may fly like birds flying freely from their nest.

अथ स्मा न उदवता सजाषसा रथं दवासा अभि वि ऽ  
वाजयुम । यदाशवः पद्याभिस्त्रिता रजः पृथिव्याः साना  
जङ्घनन्त पाणिभिः ॥ २ ॥

2. *Adha smā na udavatā sajoṣaso ratham devāso  
abhi vikṣu vājayum. Yadāśavaḥ padyābhistitrato  
rajaḥ pṛthivyāḥ sānau jañghananta pāṇibhiḥ .*

And now you, brilliant Devas, scholars and scientists working together as a team, direct our stormy and victorious chariot towards the people since the motive forces fast traversing the spaces by their paths are heading with their wings to the surface of the earth.

उत स्य न इन्द्रा विश्वचषणिदिवः शधन मारुतन सुकतुः ।  
अनु नु स्थात्यवृकाभिरूतिभी रथं मह सनय वाज-  
सातय ॥ ३ ॥

3. *Uta sya na indro viśvacarṣaṇirdivaḥ śardhena  
mārutena sukratuḥ. Anu nu sthātyavr̥kābhirū-  
tibhī ratham mahe sanaye vājasātaye.*

And may that Indra, lord of power and the people, who watches the world and does noble acts of yajna with stormy powers of the winds for great wealth and victory across the skies, descend from the regions of space and, with safe and simple protective operations land and abide by our chariot.

उत स्य द्वा भुवनस्य स ऽणिस्त्वष्टा ग्राभिः सजाषा  
जूजुवदथम । इळा भगा बृहद्विवात रादसी पूषा पुरंधिर्श्वि-  
नावधा पती ॥ ४ ॥

4. *Uta sya devo bhuvanasya sakṣaṇistavaṣṭā gnā-  
bhiḥ sajoṣā jūjuvad ratham. Ilā bhago bṛha-  
ddivota rodasī pūṣā purandhirasvināvadhā patī .*

And that refulgent generous Deva Tvashta, universal designer and maker of forms, co-existent and co-operative associate of all, may, we wish and pray, accelerate our chariot with divine voice of exhortation. And so may Ila, divine speech, Bhaga, lord of power and prosperity, Brhat, vast space, earth and heaven, Pusha, lord of vitality and sustenance, Purandhi, wielder of the ancient stars, and both the Ashvins, lord sustainers of health and vital energy, energise, sustain and accelerate our project of the chariot.

उ॒त॒ त्य॒ द॒वी॒ सु॒भ॒ग॑ मि॒थू॒द्र॒शो॒षा॒सा॒न॒क्ता॒ ज॒ग॒ता॒म॒पी॒जु॒वा॑ ।  
स्तु॒ष॒ य॒द्वां॑ पृ॒थि॒वि॒ न॒व्य॒सा॒ व॒चः॑ स्था॒तु॒श्च॒ व॒य॒स्त्रि॒व॒या॒  
उ॒प॒स्ति॒र॑ ॥ ५ ॥

5. *Uta te devī subhage mithūdrśoṣāsānaktā jagatāmapījuvā. Stuṣe yad vāṁ pṛthivi navyasā vacaḥ sthātuśca vyastrivayā upastire .*

And those two refulgent and generous divinities, dawn and night, twins in mutual sight, which inspire the moving and non-moving worlds of being, I praise, with new words of adoration when, O earth and heaven, I cover the vedi with three orders of holy grass and offer three orders of holy fragrance, praise, prayer and meditation.

उ॒त॒ वः॒ शंस॑मु॒शि॒जा॒मि॒व॒ श॒म॒स्य॒हि॒बु॒ध्न्या॒इ॒ ज॒ ए॒क॒पा॒दु॒त॑ ।  
त्रि॒त॒ ऋ॒भु॒ पाः॑ स॒वि॒ता॒ च॒ना॑ द॒धु॒ पां॑ न॒पा॒दा॒शु॒ह॒मा॑ धि॒या॒  
श॒मि॑ ॥ ६ ॥

6. *Uta vaḥ śamsamuśijāmiva śmasyahirbudhn-yo'ja ekapāduta. Trita ṛbhukṣāḥ savitā cano dadhe'pām napādāśuhemā dhīyā śami.*



We love to adore you, O divine powers of nature and humanity, as those who love and are inspired. Ahirbudhnya, cloud of waters in the skies, Aja, unborn nature and the soul, Ekapat, constant powers of bliss, Ribhuksha, lord of universal art and artists, Savita, refulgent lord of creation and inspiration, and Apam Napat, infallible energy born of waters, bear the food of life for us. And I, Ribhuksha, in search of intelligence, strength and knowledge, with all effort of intellect and passion in holy action, growing fast and faster, receive the food for body, mind and soul.

एता वा वृश्म्युद्यता यजत्रा अतं । णयवा नव्यसु सम ।

श्रवस्यवा वाजं चकानाः सप्तिन रथ्या अहं धीतिमश्याः ॥ ७ ॥

7. *Etā vo vaśmyudyatā yajatrā atakṣannāyavo navyase sam. Śravasyavo vājaṃ cakānāḥ saptirna rathyo aha dhītimaśyāḥ.*

These acts and higher gifts of yours, O powers and performers of yajnic creation in love and association, I crave and pray for, which men of desire in search of knowledge and fame, progress and prosperity, beautifully refine and advance, and which progress in knowledge, power and piety, O man of devotion and endeavour, you too, like a pioneer of the chariot caravan of humanity, may attain.

### Mandala 2/Sukta 32

*Dyava-prthivi, Indra-Tvashta, Raka, Sinivali Devata,  
Grtsamada Rshi*

अस्य मं द्यावापृथिवी ऋतायता भूतमवित्री वचसुः  
सिषासतः । ययारायुः पतरं त इदं पुर उपस्तुत वसूयुर्वी  
महा दध ॥ १ ॥

1. *Asya me dyāvāpṛthivī ṛtāyato bhūtamavitṛī vacasaḥ siṣāsataḥ. Yayorāyuhḥ prataraṁ te idaṁ pura upastute vasūyurvām maho dadhe.*

May the heaven and earth be saviours and protectors of this voice of mine, who follow the universal law of Dharma and crave their love in unison. Excellent and elevating is their power and action. Hence in search of food for body, mind and soul, I present this prayer since I hold them adorable as great blissful powers of Divinity.

मा ना गुह्या रिप आयारहन्दभन्मा न आभ्या रीरधा  
दुच्छुनाभ्यः । मा ना वि याः सुख्या विद्धि तस्य नः सुम्नायता  
मनसा तत्त्वमह ॥ २ ॥

2. *Mā no guhyā ripa āyoraḥan dabhan mā na ābhyo rīradho ducchunābhyaḥ. Mā no vi yauḥ sakhyā viddhi tasya naḥ sumnāyatā manasā tat tvemahe.*

May the secret intrigues of hostile men never hurt us in the day or night, nor may the earth hurt the joy of humanity with calamities. Nor must anyone alienate us from our friends. Indra, know our friends and our friendships with a gracious mind. For this reason of peace, friendship, and well-being, we offer our worship and prayers to you, O lord of earth and heaven.

अहळता मनसा श्रुष्टिमा वह दुहानां धनुं पिप्युषीमसश्चतम ।  
पद्याभिराशुं वचसा च वाजिनं त्वां हिनामि पुरुहूत  
विश्वही ॥ ३ ॥

3. *Aheḷatā manasā śruṣṭimā vaha duhānām dhenum pipyuṣīmasaścatam. Padyābhirāśum vacasā ca vājinam tvām hinomi puruhūta viśvahā.*

Indra, lord of light and power, with a kind and gracious mind bring us instantly a gift of that comprehensive speech of Divinity which, like the mother earth and generous cow and an imaginative mind and sense, gives us the milk of mental and spiritual nourishment. Every day, O lord universally invoked and adored, ruler of the dynamics of existence, with the holy Word and successive steps of meditation, I knock at your door.

राकामहं सुहवां सुष्टुती हुव शृणातु नः सुभगा बाधतु  
त्मना । सीव्यत्वर्षः सूच्याच्छिद्यमानया ददातु वीरं शतदाय-  
मुक्थ्यम् ॥ ४ ॥

4. *Rākāmaham suhavām suṣṭutī huve śṛṇotu naḥ  
subhagā bodhatu tmanā. Sīvyatvapah sūcyācchi-  
dyamānayā dadātu vīraṁ śatadāyamukthyam.*

I call upon the beauteous moon-lit night, soothing and generous, with words of adoration. May she, luxuriously gracious, listen to us and, with her mind and soul, acknowledge and yield to our wish and desire. May she, with an uninteruptible needle, sew on our garments of action. May she bless us with praise-worthy progeny who may produce a hundredfold wealth of life for us.

यास्तं राक सुमतयः सुपशसा याभिददासि दाशुष वसूनि ।  
ताभिना अद्य सुमना उपागहि सहस्रपाषं सुभगा रराणा ॥ ५ ॥

5. *Yāste rāke sumatayaḥ supeśaso yābhirdadāsi  
dāśuṣe vasūni. Tābhirno adya sumanā upāgahi  
sahasrapaṣaṁ subhage rarāṇā.*

O Lady of the Moon, those visions of yours, of

wisdom and beauty, with which you bless the generous giver with the wealths of conjugal life, with all those today, O mistress of noble and lovely mind, harbinger of good fortune, overflowing with a thousand blessings, come close to us and bless.

सिनीवालि पृथुष्टुक या द्वानामसि स्वसा ।

जुषस्व हव्यमाहुतं पजां दवि दिदिद्धि नः ॥ ६ ॥

6. *Sinivāli prthuṣṭuke yā devānāmasi svasā. Juṣasva havyamāhutam prajāṁ devi dididdhi nah.*

O Sinivali, lady of love and beauty, you are the sister of the gods of nature's bounty. Accept and cherish the fragrance offered into the fire and, O lady of light and bliss, give us lovely progeny.

या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी ।

तस्य विश्पत्न्य हविः सिनीवालय जुहातन ॥ ७ ॥

7. *Yā subāhuḥ svaṅguriḥ suṣūmā bahusūvarī. Tasyai viśpatnyai haviḥ sinivālyai juhātana.*

Her arms are beautiful, delicate, and lovely her fingers. Fertile and passionate is she and generous nurse of life. Mother of many and lovely lady of love and beauty, offer her the oblations of life into the fire.

या गुङ्गूया सिनीवाली या राका या सरस्वती ।

इन्द्राणीमह वृतय वरुणानीं स्वस्तय ॥ ८ ॥

8. *Ya guṅgūryā sinivālī yā rākā yā sarasvatī. Indrāṇīmaha vṛtaye varuṇānīm svastaye.*

She is the first night of the new moon, cooing with amour, she is lovely and passionate, she is night of

the full moon, she is the mistress of exuberant speech and noble knowledge, she is the lady of power and prosperity, and she is the love of my first choice. I invoke her, I solicit her, I love her for safety, security and all round well-being.

## Mandala 2/Sukta 33

### *Rudra Devata, Grtsamada Rshi*

आ त पितमरुतां सुम्नमत्तु मा नः सूर्यस्य संदृशा युयाथाः ।  
अभि ना वीरा अवति तमत् प जायमहि रुद्र प्रजाभिः ॥ १ ॥

1. *Ā te pitarmārutām sumnametu mā naḥ sūryasya saṁdr̥śo yuyothāḥ. Abhi no vīro arvati kṣameta pra jāyemahi rudra prajābhiḥ.*

Rudra, lord of the laws of nature for universal health, justice and punishment, father sustainer of the people, may your blessings of well-being ever come to us. Deprive us not of the light and benign eye of the sun. May our brave children be strong on horse back to challenge the enemies. May we rise and advance with our future generations.

त्वार्दत्तभी रुद्र शंतमभिः शतं हिमा अशीय भषजभिः ।  
व्यस्मद द्वषा वितरं व्यंहा व्यमीवाश्चातयस्वा विषूचीः ॥ २ ॥

2. *Tvādattebhī rudra śaṁtamebhiḥ śataṁ himā aśīya bheṣajebhiḥ. Vyasmad dveṣo vitaraṁ vyamīho vyamīvāścātayasvā viṣūcīḥ.*

O Rudra, lord of health and well-being, with your soothing and invigorating herbs given by you, may we live a full hundred years. May hate and jealousy and sinful actions be off from us so that we may be free

from all chronic diseases.

श्रद्धां जा॒तस्य॑ रु॒द्र श्रि॒यासि॑ त॒वस्त॑मस्त॒वसां॑ वज॒बाहा॑ । प॒षि॑  
णः पार॑मंह॒सः स्व॒स्ति वि॒श्वा अ॒भीती॑ रप॒सा यु॒याधि॑ ॥ ३ ॥

3. *Śreṣṭho jātasya rudra śriyāsi tavastamas-tavasām vajrabāho . Parṣi ṇaḥ pāramaṅhasaḥ svasti viśvā abhīti rapaso yuyodhi.*

Rudra, lord of adamantine arms by virtue of your own knowledge and power, you are the best of the world of humanity and strongest of the strong. Take us across the seas of sin and disease to our good and well being. Fight out all the roads to infirmity and block them against ill-health.

मा त्वा॑ रु॒द्र चु॒कुधामा॑ न॒माभि॑मा दु॒ष्टुती॑ वृष॒भ मा॑ सहू॒ती ।  
उ॒गा वी॒राँ अ॑प॒य भ॒षज॑भि॒भिष॑क्तं त्वा॒भिष॑जां शृ॒णामि॑ ॥ ४ ॥

4. *Mā tvā rudra cukrudhāmā namobhirmā duṣṭuṭī vṛṣabha mā sahūṭī. Unno vīrāṅ arpayā bheṣajebhirbhiṣaktamaṅ tvā bhiṣajāṅ ṣṛṇomi.*

Rudra, O physician, mighty brave and generous, may we never irritate or provoke you by neglect or turning away, or by disappraisal, or by pestering you. With herbs and tonics raise a generation of brave, heroic young people. I hear that you are the most eminent physician among physicians.

ह॒वीम॑भि॒हव॑त् या ह॒विभि॑र॒व स्ता॑म॒भी रु॒द्रं दि॑षी॒य ।  
ऋ॒दूद॑रः सु॒हवा॑ मा॒ ना अ॒स्य ब॒भुः सु॒शिपा॑ री॒रध॑न्म॒नाय॑ ॥ ५ ॥

5. *Havīmabhirhavate yo havirbhirava stomebhī rudraṅ diṣīya. Ṛdūdaraḥ suhavo mā no asyai babhruḥ suṣipro rīrandhanmanāyai.*

The physician who helps, inspires and advances us with exhortations, herbs and tonics, him I serve and please with offers of presents and appreciation. And he too, soft and kind at heart, invited with reverence, benevolent and pleasant of manners, should not, in the interest of the patient's mind and morale, hurt us.

उन्मा॑ ममन्द॒ वृष॒भा म॒रुत्वा॒न्त्व गी॑यसा॒ वय॑सा॒ नाध॑मानम ।  
घृ॒णी॑व॒ च्छा॒याम॑र॒पा अ॑शी॒या वि॑वासयं॒ रु॒दस्य॑  
सु॒म्नम॑ ॥ ६ ॥

6. *Unmā mamanda vṛṣabho marutvān tvakṣīyasā vayasā nādhamānam. Ghṛṇīvacchāyāmarapā aśīyā''vivāseyaṁ rudrasya sumnam.*

And the divine physician, Rudra, bold and generous, commanding the energies of the elements, restores me, poor patient in need of strength, to glowing health and energy and I, like one taking shelter in the shade from the scorching heat, feel relieved, and I pray that I may continue to enjoy Rudra's gift of comfort and joy free from sin and disease.

क्व॑ स्य॒ त रु॒द मृ॒ळ्याकु॑हस्ता॒ या अ॑स्ति॒ भष॒जा जला॑षः ।  
अ॒प॒भ॒ता रप॑सा॒ दव्य॑स्या॒भी नु॑ मा॒ वृष॑भ॒ च तमी॑थाः ॥ ७ ॥

7. *Kva sya te rudra mṛḷayākur-hasto yo asti bheṣajo jalāṣaḥ . Apabhartā rapaso daivyasyābhī nu mā vṛṣabha cakṣamīthāḥ.*

O Rudra, divine physician, where is that merciful hand of yours which is the healing balm (for the restoration of health), which is an antidote to the ravages of the elements of nature? O lord, potent and generous, save me, spare me, and bless me with

immunity.

प ब्रभवं वृषभाय श्वित्तीच महा महीं सुष्टुतिमीरयामि ।  
नमस्या कल्मलीकिनं नमाभिगृणीमसि त्वं रुद्रस्य नाम ॥ ८ ॥

8. *Pra babhrave vṛṣabhāya śvitīce maho mahīm suṣṭutimīrayāmi. Namasyā kalmaṭīkinam namobhir-grṇīmasi tveṣaṁ rudrasya nāma.*

I offer the highest of the high songs of praise in honour of Rudra, potent, generous and brilliant sustainer of health and life. Celebrate and serve this illustrious Rudra with salutations and presentations. We invoke and praise the name and splendour of Rudra with honour and reverence.

स्थिरभिरङ्गः पुरुरूप उगा ब्रभुः शुकभिः पिपिश हिरण्यः ।  
इशानाद्रस्य भुवनस्य भूरन वा उ याषदु दादसुयम ॥ ९ ॥

9. *Sthirebhir-aṅgaiḥ pururūpa ugro babhruḥ śukrebhiḥ pipiṣe hiraṇyaiḥ. Īśānādasya bhuvanasya bhūrerna vā u yoṣad rudrādasuryam.*

Rudra, divine physician, brilliant sustainer of versatile form and character, shines forth with his sturdy constitution and purest golden virtues. May his essential vitality and life-giving power never part from this Rudra, universal and versatile ruler of this world.

अहन्विभषि सायकानि धन्वाह्निष्कं यजतं विश्वरूपम ।  
अह्निदं दयस् विश्वमभ्वं न वा आजीया रुद्र त्वद-  
स्ति ॥ १० ॥

10. *Arhan bibharṣi sāyakāni dhanvārhan niṣkaṁ yajataṁ viśvarūpam. Arhannidaṁ dayase viśvamabhvaṁ na vā oḷīyo rudra tvadasti.*



Rudra, potent and illustrious lord of the world, scourge of the evil and the wicked, in your own right with your own essential power, you wield the bow and arrows. Rightfully you bear and hold the adorable gold of universal form and lustre. With your essential strength and power, you protect this grand and mighty universe. O Rudra, never and none is greater than you in might and majesty.

स्तुहि श्रुतं गतसदं युवानं मृगं न भीममुपहृत्तुमुगम । मृळा  
जरित्र रुद्र स्तवान्ना न्यं त अस्मि वपन्तु सनाः ॥ ११ ॥

11. *Stuhi śrutaṁ gartasadaṁ yuvānaṁ mṛgaṁ na bhīmam-upahatnum-ugragm. Mṛḷā jaritre rudra stavāno 'nyam te asmanni vapantu senāḥ.*

O Rudra, scourge of the evil and the wicked, praise and cherish the eminent young man of action seated in the war chariot, fearful as a tiger, destroyer of enemies and illustrious of merit. Be kind and gracious to the admirer and worshipper who sings in praise of you. And let your forces throw off from us the others who are ungrateful and negative.

कुमारश्चित्पितरं वन्दमानं पतिं नानाम रुद्रापयन्तम ।  
भूरदातारं सत्पतिं गृणीष स्तुतस्त्वं भेषजा रास्यस्म ॥ १२ ॥

12. *Kumāraścit pitarāṁ vandamānaṁ prati nānāma rudropayantam. Bhūrerdātāraṁ satpatiṁ gṛṇīṣe stutastvaṁ bheṣajā rāsyasme.*

Rudra, lord giver of good health and joy, just as the son bows to the father worthy of reverence and adoration while the father approaches, so do I praise and offer obeisance to you, generous giver and leader

and sustainer of the good and the truthful, and as we offer reverence and obeisance, you bless us with healing cures for health and joy.

या वा भषजा मरुतः शुचीनि या शन्तमा वृषणा या मयाभु ।  
यानि मनुरवृणीता पिता नस्ता शं च याश्च रुदस्य  
वश्मि ॥ १३ ॥

13. *Yā vo bheṣajā marutaḥ śucīni yā śāntamā vṛṣaṇo  
yā mayobhu. Yāni manurvṛṇītā pitā nastā śaṁ ca  
yośca rudrasya vaśmi.*

O Maruts, energies of the winds and vital breath of prana, whatever your healing powers, pure, purifying and without adverse effects, O powers of rain and water, whatever your cures most sanative and tranquillising, which Manu, the wise and imaginative scholar, father figure, collects, selects and refines for us, all those sanative cures and restoratives of benevolent Rudra's I love and desire.

परि णा हृती रुदस्य वृज्याः परि त्वषस्य दुमतिमही गात ।  
अव स्थिरा मघवद्भ्यस्तनुष्व मीद्वस्ताकाय तनयाय  
मृळ ॥ १४ ॥

14. *Pari ṇo heṭī rudrasya vṛjyāḥ pari tveṣasya durma-  
tirmahī gāt. Ava sthirā maghavadbhyas-tanuṣva  
mīdhvas-tokāya tanayāya mṛḷa.*

May the stroke of fatal illness stay far from us. May the serious error of judgement of the brilliant specialist be far from us. Ward off and remove the chronic diseases from the people of wealth and power. O potent and generous lord of health and power, be kind and gracious to our children and our grand children.

एवा ब॑भा वृष॑भ च॒कितान् यथा॑ द॒व न हृ॑णीष॒ न हंसि॑ ।  
ह॒व॒न॒श्रु॒ तां रु॒द्र॒ह बा॑धि बृ॒हद्व॑दम॒ वि॒दथ॑ सु॒वीराः॑ ॥ १५ ॥

15. *Evā babhro vṛṣabha cekitāna yathā deva na hr̥ṇīṣe na haṁsi. Havanaśrunno rudreha bodhi br̥had vadema vidathe svīrāḥ.*

Rudra, lord sustainer of the world with health and life, mighty potent and generous, lord of knowledge and enlightenment, brilliant and illustrious, be kind and gracious so as not to deprive us of our comfort and joy nor to strike us with illness or untimely death. O lord listener to our invocation and prayer, enlighten us here and now, enlighten us so that, blest with brave and noble children, we sing and celebrate your mighty magnificence in our battles of yajnic life.

## Mandala 2/Sukta 34

### *Maruts Devata, Grtsamada Rshi*

धा॒रा॒व॒रा म॒रु॒ता धृ॑ष्णवा॒जसा॑ मृ॒गा न भी॑मास्तवि॒षी-  
भि॒र्चि॒नः । अ॒ग्न्या॒ न शु॑शु॒चा॒ना ऋ॑जी॒षिणा॑ भृ॒मिं ध॑म॒न्ता  
अ॒प॒ गा अ॑वृ॒ण्वत॑ ॥ १ ॥

1. *Dhārāvarā maruto dhṛṣṇvojaso mṛgā na bhimāstaviṣībhir-arcinaḥ. Agnayo na śusucānā rjīṣiṇo bhṛmim dhamanto apa gā avṛṇvata.*

Maruts, pioneers of humanity on top of the wave, sharp as razor's edge and vibrant as the winds, irresistible with might and majesty, terrible as the tiger, bright with light and culture, blazing as flames of fire, soft and sophisticated at heart and fond of soma to the last drop, blow off the whirlwinds of time and circumstance and open out the light and language of

Divinity for the progress of humanity.

द्यावा॑ न स्तृ॒भिश्चित॑यन्त॒ खादि॑ना॒ व्य॑भि॒भ्या॒ न द्यु॑तयन्त  
वृष्ट॑यः । रु॒द्रा यद्वा॑ मरु॒ता रु॒क्मव॑ सा॒ वृषा॑र्जन्ति॒ पृश्न्याः॑  
शु॒क्र ऊ॒र्धनि॑ ॥ २ ॥

2. *Dyāvo na str̥bhiścītayanta khādīno vyabhriyā na dyutayanta vṛṣṭayaḥ. Rudro yad vo maruto rukmavakṣaso vṛṣājani pṛśnyāḥ śukra ūdhani.*

Ye Maruts, tempestuous pioneers of the world, blest with a heart of gold with light and love, be bright like the heavens with stars and, with the blaze of honour and distinction on your person, shine and roar like thunder and lightning of the clouds, since Rudra, bold and generous lord of justice, generous as showers of rain, generated you from the holiest womb of earth and the rays of heaven's light.

उ॒ इन्त॑ अश्वान्॑ अ॒त्याँ इवा॒जिषु॑ न॒दस्य॑ कण॑स्तुरयन्त  
आ॒शु॒भिः । हि॒र॑ण्यशि॒पा मरु॑ता॒ दवि॑ध्वतः॒ पृ॒ ि॒ याथ्रु॑  
पृ॒षती॑भिः॒ सम॑न्यवः ॥ ३ ॥

3. *Ukṣante aśvāñ atyāñ ivājiṣu nadasya karnai-sturayanta āsubhiḥ. Hiraṇyaśiprā maruto davi-dhvataḥ pṛkṣam yātha pṛṣatībhiḥ samanyavaḥ.*

Maruts, passionate heroes of action, shining in golden helmets, ride and goad their horses in battles like rockets in constant motion and shoot forward like sailors conquering the waves of the sea with instant oars. O Maruts, commanders of the winds, shaking and storming the adversaries in battle contests, go forward and achieve your cherished goal, fast like wind shears shaking, ripping and scattering the clouds.

पृ॒ ऽ ता॒ वि॒श्वा॒ भुव॑ना॒ वव॑रि॒र मि॒त्राय॑ वा॒ स॒द॒मा  
जी॒रदा॑नवः । पृष॑दश्वासा॒ अन॑व॒भरा॑धस॒ ऋ॒जि॒ष्यासा॒ न  
व॒युन॑षु॒ धूष॑दः ॥ ४ ॥

4. *Prkṣe tā viśvā bhuvanā vavakṣire mitrāya vā sadamā jīradānavah. Prṣadaśvāso anavabhra-rādhasa ṛjipyāso na vayuneṣu dhūrṣadah.*

As the battles of action are won and the earth is sprinkled with showers of peace, all the regions of the world grow strong and powerful as one restful home for a friendly humanity. And Maruts, brilliant and generous heroes of victory and givers of nourishment and the breath of fresh life, possessed of mighty means of advancement, without diminishing the wealth of nations, shooting up straight to their goals and values, sit steadfast on the helm of affairs along the simple paths of peace and progress.

इ॒न्ध॒न्वभि॒ध॒नुभी॑ र॒ष्वा॒दू॒धभि॑र॒ध्व॒स्मभिः॑ प॒थिभि॑भाज॒  
दृ॒ष्टयः॑ । आ॒ हंसा॑सा॒ न स्व॑स॒राणि॒ गन्त॑न् म॒धाम॑दीय॒ मरु॑तः  
स॒मन्य॑वः ॥ ५ ॥

5. *Indhanvabhir-dhenubhī rapśad-ūdhabhir-adhvasmabhiḥ pathibhir-bhrājadṛṣṭayah. Ā hamsāso na svasarāṇi gantana madhormadāya marutah samanyavah.*

The Maruts, leaders and pioneers, impassioned with enthusiasm and love of life, bright and blazing with arms and words pregnant with meaning, advance on inviolable paths of peace and progress, like swans flying to their own resorts of water, for celebration of the boundless ecstasy of the honey sweets of success and

victory.

आ न्ना ब्रह्माणि मरुतः समन्यवा नृरां न शंसुः सर्वनानि  
गन्तन । अश्वामिव पिप्यत धनुमूर्धनि कता धियं जरित्र  
वाजपशसम ॥ ६ ॥

6. *Ā no brahmāṇi marutaḥ samanyavo narām na śaṁsaḥ savanāni gantana. Aśvāmiva pipyata dhenumūdhani kartā dhiyaṁ jaritre vājapeśasam.*

O Maruts, heroes of mankind, impassioned with the will to act and equanimity of mind to think, come and grace our sessions of yajnic celebrations, admired universally as you are among people. Come for the development of wealth and prosperity. Develop the mare for speed as well as the cow for plenty of milk. And for the admirer and celebrant, create and award ample wealth of intelligence and knowledge with noble language and competence for karma with precious gifts.

तं ना दात मरुता वाजिनं रथं आपानं ब्रह्म चितयद्विवदिव ।  
इषं स्तातृभ्या वृजनषु कारव सनिं मधामरिष्टं दुष्टरं  
सहः ॥ ७ ॥

7. *Taṁ no dāta maruto vājinam ratha āpānam brahma citayad divedive. Iṣaṁ stotr̥bhyo vṛjaneṣu kārave sanim medhāmariṣṭaṁ duṣṭaram sahaḥ.*

O Maruts, heroes dear as breath of life, give us that power and speed for our nation's chariot, that wealth and vitality of life and that universal knowledge which may awaken and enlighten us day by day. Give us that food and energy for the admirers and celebrants in the yajnic programmes of development which is

inexhaustible, and, for the poet, singer, scientist, technologist and the architect of the human nation, bring ample reward of fulfilment, high intelligence, freedom from sin and ill-health and inviolable courage, patience, and fortitude.

यद्युञ्जत मरुता रुक्मवत्सा श्वानथेषु भग आसुदानवः ।  
धनुन शिश्व स्वसरषु पिन्वत् जनाय रातहविष मही-  
मिषम ॥ ८ ॥

8. *Yad yuñjate maruto rukmavakṣaso'śvān ratheṣu bhaga ā sudānavaḥ. Dhenurna śiśve svasareṣu pivate janāya rātahaviṣe mahīmiṣam.*

Maruts, leaders with heart of gold and brilliant person, generous givers of knowledge and advancement, as they yoke the power and horses to the chariots of the nation, and as success in progress and prosperity is achieved, then, every day for every home, like the mother cow overflowing with milk for the calf, they provide and augment ample food and freshness for high fulfilment of the people who give and have given their share of service and self-sacrifice in the national yajna.

या ना मरुता वृकताति मत्या रिपुद्ध वसवा र ता रिषः ।  
वतयत् तपुषा चक्रियाभि तमव रुदा अशसा हन्तना  
वधः ॥ ९ ॥

9. *Yo no maruto vṛkatāti martyo ripurdadhe vasavo rakṣatā riṣaḥ. Vartayata tapuṣā cakriyābhi tamava rudrā aśaso hantanā vadhaḥ.*

Whoever be the person who, like a wolfish thief or robber or deadly enemy, targets us with anger and torture, O Maruts, shelter home for all and universal

saviours, protect us against the violence of the enemy. Whosoever raises the fatal weapon upon us, bind and seal him with punishment and circle him round with vigilance. O Rudras, scholars of the middle order, defenders of law and scourage of the lawless, hurt not, destroy not, those who are non-violent, peace loving and law abiding.

चित्रं तद्वा मरुता याम् चकित् पृश्न्या यदूधरप्यापया दुहुः ।  
यद्वा निद नवमानस्य रुदियास्त्रितं जराय जुर्ताम-  
दाभ्याः ॥ १० ॥

10. *Citraṁ tad vo maruto yāma cekite pṛśnyā yadūdharapyāpayo duhuḥ. Yad vā nide navamā-nasya rudriyāstritaṁ jarāya juratāmadābhyāḥ.*

Maruts, defenders and pioneers of the social order, friends of humanity, wondrous is that yajnic exploit of yours so well known, when from heights of the skies and depths of the earth you churn out and distil the nectar of life which again, O friends of Rudra, lord of light and justice, and indomitable warriors, becomes a fatal antidote against the maligners of your celebrants and the weary weakness of the aging.

तान्वा महा मरुत एवयाव्ना विष्णार्षस्य पभृथ हवामह ।  
हिरण्यवणान्ककुहान्यतस्त्रुचा बह्वण्यन्तः शंस्यं राध  
इमह ॥ ११ ॥

11. *Tān vo maho maruta evayavno viṣṇoreṣasya prabhṛthe havāmahe. Hiraṇyavarṇān kakuhān yatasruco brahmaṇyantah saṁsyaṁ rādha īmahe.*

Such as you are, O great Maruts, who thus venture out to exploit the earth and the skies in search



of knowledge and life's energy, we invoke and exhort you for the fulfilment of the omnipresent lord Vishnu's love and desire for the progress and prosperity for his children. And thus do we, having raised our ladles of yajna as our share in our effort for piety, honour and prosperity, pray for the gifts of the Maruts, heroes of the golden hue great and, marvellous in their own right.

त दशग्वाः पथमा यज्ञमूहिर् त ना हिन्वन्तूषसा व्युष्टिषु ।  
उषा न रामीररुणरपाणुत महा ज्यातिषा शुचता गा-  
अणसा ॥ १२ ॥

12. *Te daśagvāḥ prathamā jajñamūhire te no hinva-  
ntūśaso vyuṣṭiṣu. Uṣā na rāmīr-arunair-aporṇute  
maho jyotiṣā śucatā goarṇasā.*

They, the Maruts, masters of their mind and ten senses of perception and action, first in intelligence and imagination, organise the yajna and take it to success. May they, we pray, give us the clarion call with the light of the dawn, and, like the lady of light which removes the veil of darkness from over the restful night with radiant rays of the sun, may they, we pray, remove our veil of darkness and ignorance with the great and sacred light of the rising sun of divine knowledge.

त ण्णीभिररुणभिनाञ्जिभी रुदा ऋतस्य सदनषु वावृधुः ।  
निमघमाना अत्यन् पाजसा सुश्चन्दं वर्णं दधिर सुपर्श-  
सम ॥ १३ ॥

13. *Te kṣoṇībhir-aruṇebhir-nāñjibhī rudrā ṛtasya  
sadaneṣu vāvṛdhuḥ. Nimeghamānā atyena pājasā  
suścandram varṇam dadhire supeśasam.*

Those Rudras, stormy winds and roaring clouds,

tempestuous pioneers of humanity, leaders of science and knowledge, act and grow within the dynamics of the laws of nature alongwith the earths, planets and the atmosphere, with the golden light of dawn and the various beauties of nature, and, showering gifts of living energy and wearing the grace of the full moon and majesty of form, they grow and advance with the strength and speed of the brilliance of light.

ताँ इयांना महि वरूथमूतय उप घदना नमसा गृणीमसि ।  
त्रिता न यान्पञ्च हातूनभिष्टय आववतदवराञ्चक्रिया-  
वस ॥ १४ ॥

14. *Tāñ iyāno mahi varūtham-ūtaya upa ghedenā namasā grṇīmasi. Trito na yān pañca hotṛn-abhiṣṭaya āvavartad-avarāñ-cakriyāvase.*

Wanting a great home for the sake of safety, security and advancement, we praise and, with humble salutations, do homage to those great and noblest yajakas, i.e., five pranic energies, which Trita, the man commander of those five yajakas, deploys for his safety, security and good fortune, since they are ever fresh, dynamic and ever on the move like a wheel in constant motion.

यया र्थं पारयथात्यंहा यया निदा मुञ्चथ वन्दितारम ।  
अवाची सा मरुता या व ऊतिरा षु वाश्रव सुमतिजि-  
गातु ॥ १५ ॥

15. *Yayā radhram pārayathātyaṅho yayā nido muñcatha vanditāram. Arvācī sā maruto ya va ūtiro ṣu vāśreva sumatirjigātu.*

O Maruts, pioneering guides of humanity, divine

powers of knowledge and holy intelligence, that virtuous mind and power of protection by which you save the devotee from the taint of sin and let him cross the ocean, by which you save the celebrant from the calumny of maligners, may that power of protection, that noble intelligence, like a loving mother, come hither to me and bring me divine grace.

## Mandala 2/Sukta 35

*Apam-napat Devata, Grtsamada Rshi*

उपमसृि वाजयुवचस्यां चना दधीत नाद्या गिरा म । अपां  
नपादाशुहमा कुवित्स सुपशसस्करति जाषिषद्धि ॥ १ ॥

1. *Upemasr̥ṣi vājayurvacyāṃ cano dadhīta nādyo giro me. Apāṃ napādāśuhemā kuvit sa supeśasaskarati joṣiṣaddhi.*

Close to the waters in search of food, energy, vitality and fast speed of action, I create this song related to water energy and subsequent water wealth. May these holy words of mine, loud and bold, flowing like a stream, be delightful and bear fruit and fulfilment. May that divine energy born of waters, instant and imperishable, be in accord with the holy voice and help us create many beautiful forms of life and various wealth for us.

इमं स्वस्म हृद आ सुतष्टं मन्त्रं वाचम कुविदस्य वदत ।

अपां नपादसुयस्य म्हा विश्वान्यया भुवना जजान ॥ २ ॥

2. *Imaṃ svasmai hr̥da ā sutaṣṭaṃ mantraṃ vocema kuvidasya vedat. Apāṃ napād-asuryasya mahṇā viśvanyayo bhuvanā jajāna.*

Let us chant this mantra conscientiously created

and composed from depths of the heart in honour and celebration of this magnificent power. May the great lord of the wide world know of it. Indeed this mighty energy born of the waters, replete with wealth and power, with the great omnipotence of divine nature, creates the entire worlds of existence.

समन्या यन्त्युप यन्त्यन्याः समानमूर्व नद्यः पृणन्ति ।

तमू शुचिं शुचया दीदिवांसमपां नपातं परि तस्थुरापः ॥ ३ ॥

3. *Samanyā yantyuṣa yantyanāḥ samānamūrvaṇḍyaḥ samānamūrvāṇḍyaḥ pṛṇanti. Tamū śuciṃ śucayo dīdivāṃsamapāṇḍyaḥ napatam pari tasthurāpaḥ.*

Some of these streams of water and currents of energy flow together. Some others flow close by them, and all of them together join and flow into the ocean to fullness. And these clear and purest streams of water and water energy all round abide by that pure, bright and blazing child of the waters, imperishable agni, fire and electric energy of the water power. (This mantra describes the dynamic circuit flow of energy and its imperishable form in the state of conservation.)

तमस्मरा युवतया युवानं ममृज्यमानाः परि यन्त्यापः ।

स शुक्भिः शिक्वभी र्वदस्म दीदायानिध्मा घृतनिणि-  
गप्सु ॥ ४ ॥

4. *Tamasmerā yuvatayo yuvānaṃ marmṛjyamānāḥ pari yantyaṣaḥ. Sa śukrebhiḥ śikvabhī revadasme dīdāyānidhmo gṛtanirṇigapsu.*

Just as young maidens in crystalline purity of body and mind and fragrant modesty anxiously yet bashfully approach the youthful man, feeding his fire

and receiving the shower of life and love, so do crystalline streams of water murmuring with exciting energy approach from all round that Apam-napat, fiery energy of the essence of waters, and he, overflowing with vitalising energy, fertilises their thirst for life and creativity. May that, the eternal elan vital distilled from waters by nature, bright and blazing like flames of fire fed with ghrta in yajna, shine on by itself in the waters of life for us.

अस्म तिस्रा अव्यथ्याय नारीद्वयाय द्वीदिधिषन्त्य ऽम ।

कृताइवाप हि प्सस्र अप्सु स पीयूषं धयति पूवसूनाम ॥ ५ ॥

5. *Asmai tisro avyathyāya nārīdevāya devīrdidhi-  
ṣantyanam . Kṛtā ivopa hi prasarsre apsu sa  
pīyūṣam dhayati pūvasūnām.*

For this Apam-napat, liquid and fiery energy of waters, brilliant, generous and inviolable divinity, three brilliant and generous streams of dynamic energy, Ila, Sarasvati, Mahi, eternal, universal and specific forms of divine energy, flow and bear food for his sustenance and growth. They move like young maidens approaching their man for the continuance of life and vital energy. They move on and on like three divinities, reflections of the divine will in the cosmic oceans of time and space, and he, the fiery creative energy, drinks the milk of life from the three motherly powers.

अश्वस्यात्र जनिमास्य च स्वदुहा रिषः संपृचः पाहि सूरीन ।

आमासु पूषु प्रा अपमृष्यं नारीतया वि नश नानृतानि ॥ ६ ॥

6. *Asvasyātra janimāsyā ca swardruho riṣaḥ sampr-  
caḥ pāhi sūrīn . Āmāsu pūṣu paro apramṛṣyam  
nārātayo vi naśannānṛtāni.*

In the dynamics of water, fire and vital energy lies the source of virility, fertility and generation of the species. Herein lies the source of pleasure and happiness. O brilliant lord of generosity, protect the good and the pious people from the hateful, violent and destructive associates and encounters. It is perfect, beyond all stages short of ripeness in nature. Nothing false, opposed or negative can pollute or destroy it.

स्व आ दम सुदुघा यस्य धनुः स्वधां पीपाय सुभ्व मन्ति ।  
सा अपां नपादूजयत्स्वन्तवसुदयाय विधत्त वि  
भति ॥ ७ ॥

7. *Sva ā dame sudughā yasya dhenuḥ svadhām pīpāya subhvannamatti. So apām napādūrjayann-apsvantar-vasudeyāya vidhate vi bhāti.*

He whose home is blest with a fertile cow, abundant holy speech in communication, and noble knowledge, drinks holy water and eats consecrated food. He, inviolable in pranic energies, enveloped in the folds of nature's vitalities is 'apam-napat', as such he grows for the sake of the generous man of charity, wields power and prosperity, and shines with might and majesty.

या अप्स्वा शुचिना दव्येन ऋतावाजस्र उविया विभति ।  
वया इदन्या भुवनान्यस्य प जायन्त वीरुधश्च प्रजाभिः ॥ ८ ॥

8. *Yo apsvā śucinā daivyena ṛtāvājasra urviyā vibhāti. Vayā idanyā bhuvanānyasya pra jāyante vīrudhaśca prajābhiḥ.*

Abiding in the holy waters of nature's liquid bounty, dedicated to nature's law and blest with her consecrating power, vast and constant with the earth,

he shines with immaculate purity of character and the majesty of light divine. The other regions of the world are like the branches of his family tree where, too, further, grow the trees with their own farther branches.

अपां नपादा ह्यस्थादुपस्थं जिह्यानामूध्वा विद्युतं वसानः ।  
तस्य ज्येष्ठं महिमानं वहन्तीहिरण्यवणाः परि यन्ति  
युह्वीः ॥ ९ ॥

9. *Apām napādā hyasthādupastham jihmānāmūr-  
dhvo vidyutam vasānah . Tasya jyeṣṭham mahimā-  
nam vahantīr-hiraṇyavarṇāḥ pari yanti yahvīḥ.*

Apam-napat, essential energy born of the waters of space, wearing the mantle of lightning power, electricity, abides close above the wavy and curvy motions of the clouds. And streams of energy, wearing the lustre of gold, carrying its highest power, flow all round.

हिरण्यरूपः स हिरण्यसन्दृग्पां नपात्सदु हिरण्यवणः ।  
हिरण्ययात्परि याननिषद्या हिरण्यदा ददत्य ऽमस्म ॥ १० ॥

10. *Hiranyarūpaḥ sa hiraṇyasandṛg-apām napāt  
sedu hiraṇyavarṇāḥ . Hiraṇyayāt pari yonerni-  
ṣadyā hiraṇyadā dadatyannam-asmai.*

Golden of form, Apam-napat, the child of waters, golden eyed revealing its gold, golden coloured, abides higher than the golden seat of its origin, and the golden feeder energies of physical existence provide the food for its growth.

तदस्यानीकमुत चारु नामापीच्यं वधत् नसुरपाम ।  
यमिन्धत युवतयः समित्था हिरण्यवर्णं घृतम ऽमस्य ॥ ११ ॥

11. *Tadasyānīkamuta cāru nāmāpīcyam vardhate napturapām. Yamindhate yuvatayaḥ samitthā hiraṇyavarṇam ghr̥tamannamasya.*

That lustrous power of this child of the waters and its essential name arising from its innate properties is beautiful, and it grows while the youthful maidens raise it in its golden glory like the flames of fire with ghr̥ta, ghr̥ta being its favourite food.

अ॒स्म ब॒हूनाम॑व॒माय॒ सख्य॑ य॒ज्ञवि॑धम॒ नम॑सा ह॒विर्भिः॑ ।  
सं सानु॑ मा॒ज्मि॒ दिधि॑षामि॒ बिल्म॑द॒धाम्य॑ । परि॑ वन्द  
ऋ॒ग्भिः ॥ १२ ॥

12. *Asmai bahūnām-avamāya sakhye yajñair-vidhema namasā havirbhiḥ. Saṁ sānu mārjmi didhiṣāmi bilmair-dhāmyannaiḥ pari vanda ṛgbhiḥ.*

We serve this Apam-napat, golden energy, with yajnas and feed it with food and sacrifices in the midst of many powers of nature for the good of our closest friends. I refine it in the vedi, sustain it by degrees with fuel, feed it with food and sacrifices and celebrate it with exalting songs of Rks.

स॒ ई॒ वृ॒षाज॑नय॒त्तासु॑ गर्भ॒ स॒ ई॒ शि॒शु॑धयति॒ तं रि॑हन्ति । सा  
अ॒पां न॑पा॒दन॑भि॒स्म्लात॑वणा॒ न्यस्य॑व॒ह त॒न्वा वि॑वष ॥ १३ ॥

13. *Sa īm vṛṣājanayat tāsū garbham sa īm śīśurdhayati taṁ rihanti. So apām napād-anabhimlāta-varṇo'nyasyeveha tanvā viveṣa.*

That potent and generous Apam-napat, vital heat of life, creates the fetus in the waters. The same baby



sucks the same vitality of the waters. The same water energies then kiss and caress the baby. The same, then, in bright, unfaded effulgence shines in the youthful body as it shines in other body forms too.

अस्मिन्पद परम तस्थिवांसमध्वस्मभिविश्वहा दीदिवांसम ।  
आपा नप्त्र घृतम ि वहन्तीः स्वयमत्कः परि दीयन्ति  
युहीः ॥ १४ ॥

14. *Asmin pade parame tasthivāmsam-adhvasma-  
bhir-viśvahā dīdivāmsam . Āpo naptre ghṛtamā-  
nnaṁ vahantīḥ svayamatkaiḥ pari dīyanti yahvīḥ.*

Mighty streams of cosmic energy, with their own imperishable velocity, flow all round bearing ghrta and anna-food for their grand child, Apam-napat, abiding all-time effulgent in this highest state of existence.

अयांसमग्र सुतिं जनायायांसमु मघवद्भ्यः सुवृक्तिम ।  
विश्वं तद्भद्रं यदवन्ति द्वा बृहद्भद्रम विदथ सुवीराः ॥ १५ ॥

15. *Ayāmsamagne sukṣitīm janāyāyāmsamu  
maghavadbhyaḥ suvr̥ktim . Viśvaṁ tad bhadraṁ  
yadavanti devā bṛhad vadema vidathe suvīrāḥ.*

Agni, vital spirit of life in existence, I pray, may I attain a blessed home for the people. May I receive a glorious hymn of divine worship for our people of power and honour from our poets of power and imagination. May we attain all that good and glory which Devas protect and promote. And may we, blest with the brave, sing songs of Divinity in our yajnic projects.

**Mandala 2/Sukta 36**

*Indra-madhu, Maruts-madhava, Tvashta-shukra, Agni-shuchi, Indra-nabha, Mitra-Varuna nabhasya Devatah, Grtsamada Rshi*

तुभ्यं हिन्वाना वसिष्ठ गा अपा धु इन्त्सीमविभिरदिभिनरः ।  
पिबन्द स्वाहा पहुतं वर्षटकृतं हात्रादा सामं पथमा य  
इशिष ॥ १ ॥

1. *Tubhyam hinvāno vasiṣṭa gā apo' dhukṣantsīmavi-bhir-adribhir-narah. Pibendra svāhā prahutam vaṣaṭkṛtam hotrādā somam prathamam ya īsiṣe.*

Indra, yajnapati, first and prime power who rule the world, let the person invoking you and rising in life settle down in peace and security for your sake. May the people like children of Aditi, mother Earth, receive the best of cows, lands and the holy Word and the best of water and energy with protective showers of the clouds. Indra, drink up the libations of soma, offered with dedication with the words 'Svaha' and 'vashat' from our yajna.

यज्ञः संमिश्लाः पृषतीभिः ऋष्टिभियामञ्छुभासा अज्जिषु  
प्रिया उत । असद्या बृहिभरतस्य सूनवः पात्रादा सामं  
पिबता दिवा नरः ॥ २ ॥

2. *Yajñaiḥ sammiślāḥ pṛṣatībhir-ṛṣṭibhir-yāmañ-chubhrāso añjiṣu priyā uta . Āsadyā barhir-bharatasya sūnavah potrādā somam pibatā divo narah .*

Maruts, children of the Lord sustainer of the world, powers natural and divine, leaders of humanity united by yajna, moving by the right path at the right

time by speed of the winds, creating and achieving the objects of desire, crystalline pure and lovely in colours of beauty, seating yourselves on the holy grass of the vedi, drink the soma distilled from the purest light of heaven.

अमव नः सुहवा आ हि गन्तन् नि ब्रहिषि सदतना रणिष्ठन ।  
अथा मन्दस्व जुजुषाणा अन्धसस्त्वष्टद्वभिजनिभिः  
सुमद्रणः ॥ ३ ॥

3. *Ameva naḥ suhavā ā hi gantana ni barhiṣi sadatanā raṇiṣṭana. Athā mandasva jujuṣāṇo andhasastvaṣṭar-devebhirjanibhiḥ sumadga-ṇaḥ .*

Maruts, invoked and invited with love and respect, come to us as to your own home, ride the skies and raise the voice of victory. Tvashta, lord maker of forms and institutions, leader of the republics, commanding high intelligence and wisdom, come with the brilliant creators and experts of production, taste the sweets of our yajnic food and celebrate the victory with us.

आ वी ऽ द्वाँ इह विप यि ऽ चाशन्हातनि षदा यानिषु  
त्रिषु । प्रति वीहि पस्थितं साम्यं मधु पिबाग्रीधात्तव भगस्य  
तृष्णुहि ॥ ४ ॥

4. *Ā vakṣi devāñ iha vipra yakṣi cośan hotarni ṣadā yoniṣu triṣu. Prati vīhi prasthitaṁ somyaṁ madhu pibāgnīdhrāt tava bhāgasya tṛṣṇuhi.*

Agni, 'vipra', brilliant lord of the dynamics of nature and human society, speak of the laws of nature and psycho-social dynamics and inaugurate and direct the yajna of creation and production here. Inspired and passionate for holy action, be seated on the vedi,

establish yourself in the three fields of earth, sky and space and be sure and specific on description, application and valuation of knowledge human and divine with prayer and gratitude to the Lord Omniscient. Achieve the planned targets of blissful creativity and development, taste the sweets of yajnic success and be happy that you have played your part of life's action for your people.

एष स्य त तन्वा नृमणवधनः सह आजः पृदिवि बाह्वहितः ।  
तुभ्यं सुता मघवन्तुभ्यमाभृतस्त्वमस्य बाह्वणादा तृप-  
त्विब ॥ ५ ॥

5. *Eṣa sya te tanvo nṛmṇavardhanaḥ saha ojaḥ pradivi bāhvorhitaḥ. Tubhyaṁ suta maghavan tubhyamābhṛtas-tvamasya brāhmaṇādā tṛpat piba.*

Indra, lord of wealth and power, ruler of the world, this soma is such that it would strengthen and augment the wealth and power of your body and soul. It is the very patience and fortitude and the lustre of your personality, as broad and clear as daylight, collected and consecrated in your very arms. It is distilled, seasoned, preserved and served for you only. Drink of it as a gift from the Brahmana, expert of science and bio-technology, and be happy.

जुषथां यज्ञं बाधतं हवस्य म सत्ता हाता निविदः पूव्या  
अनु । अच्छ राजाना नम एत्यावृतं पशास्त्रादा पिबतं साम्यं  
मधु ॥ ६ ॥

6. *Juṣethāṁ yajñam bodhataṁ havasya me satto hotā nividah pūrvyā anu. Acchā rājānā nama etyāvṛ-taṁ praśāstrādā pibataṁ somyaṁ madhu.*

O brilliant Mitra and Varuna, friendly lord of the rule of law, administrators and people of the earth, join and participate in my yajna for the nation in honour of the Lord. Listen and appreciate the revealing voices of knowledge gifted by the saints and scholars old and new. Just as the yajaka seated and established in yajnic acts of creation and development receives the gifts of food and sustenance from yajna well-preserved, so you too receive the gifts of peace and prosperity from the scholars of Shastras and enjoy the honey sweets of the good life.

### Mandala 2/Sukta 37

*Dravinoda, Ashvins, Agni Devatah, Grtsamada Rshi*

मन्दस्व हात्रादनु जाषमन्धसा ध्वयवः स पूर्णा वष्ट्या-  
सिचम । तस्मा एतं भरत तद्वशा द्दिहात्रात्सामं दविणादः  
पिब ऋतुभिः ॥ १ ॥

1. *Mandasva hotrādanu joṣamandhaso'dhvar-yavaḥ sa pūrṇām vaṣṭyāsīcam. Tasmā etaṁ bharata tadvaśo dadirhotrāt somaṁ draviṇo-daḥ piba ṛtubhiḥ.*

O lord giver beatific, rejoice and thrive on the food of libations to your heart's desire. O yajakas, he loves the libations, full and profuse, offered with love in faith. Bear this sacred 'havi' and offer it liberally to him. He is loving and kind, eagerly awaiting the offering, and he is the abundant giver. O lord giver of the wealth of existence, drink up the fragrant soma from the fire of yajna in accordance with the seasons.

यमु पूवमहुव तमिदं हुव सद्दु हव्या द्दिया नाम पत्यत ।  
अध्वयुभिः पस्थितं साम्यं मधु पात्रात्सामं दविणाद्ः पिब  
ऋतुभिः ॥ २ ॥

2. *Yamu pūrvamahuve tamidaṁ huve sedu havyo dadiryo nāma patyate. Adhvaryubhiḥ prasthitaṁ somyaṁ madhu potrāt somaṁ draviṇodaḥ piba ṛtubhiḥ.*

Whom I ever invoke and worship, him alone I invoke and serve and worship now. He alone is the giver, he alone is the master, he alone is the ruler, he alone for sure is the lord worthy of invocation, invitation, service, yajna and worship. O lord giver of the wealth of life, abundant and infinite, receive and drink this honey sweet of soma prepared and refined by the loving, faithful and non-violent priests according to the seasons. Take it from the sacred cup and drink to your heart's desire.

मद्यन्तु त वह्नया यभिरीयस रिषण्यन्वीळयस्वा वनस्पत ।  
आयूया धृष्णा अभिगूया त्वं नष्टात्सामं दविणाद्ः पिब  
ऋतुभिः ॥ ३ ॥

3. *Medyantu te vahnayo yebhirīyase 'riṣaṇyan vīḷa-yasvā vanaspate. Āyūyā dhṛṣṇo abhigūryā tvam neṣṭrāt somaṁ draviṇodaḥ piba ṛtubhiḥ.*

May they be happy and may they prosper with whom you go, whom you support, who bear your burdens and carry forward your programmes for you. O lord controller of light and growth, wanting nothing for yourself and hurting none, be strong and firm, make your devotees strong and firm. Joining all, acting all round, lustrous, intrepidable and inviolable, please to

accept the soma yajna of all seasons from the hand of the yajakas, drink and rejoice with love and for beneficence.

अपाद्द्वात्रादुत पात्रादमत्तात नष्टादजुषत पर्या हितम । तुरीयं  
पात्रममृक्तममर्त्यं द्रविणादाः पिबतु द्रविणादसः ॥ ४ ॥

4. *Apāddhotrāduta potrād-amattota nteṣṭrād-ajūṣata prayo hitam. Turīyaṁ pātram-amṛktam-amartyaṁ draviṇodāḥ pibatu drāviṇodasaḥ.*

May the lord giver receive the food brought by the yajaka and offered from the ladle and the vedi and may the lord relish and rejoice and shower the yajaka with love. And may the lord giver of wealth and bliss bless the yajaka's fourth estate of existence and protect his bowl of bliss unhurt and immortal.

अवाञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमार्चनम ।  
पृङ्गं हवीषि मधुना हि कं गतमथा सामं पिबतं वाजिनी-  
वसू ॥ ५ ॥

5. *Arvāñcam-adya yayyaṁ nṛvāhaṇaṁ rathaṁ yuñjāthāmiha vāṁ vimocanam. Pṛṅktaṁ havīmṣi madhunā hi kaṁ gatamathā somaṁ pibataṁ vājinīvasū .*

Ashvins, agents of nature for the lord of omnipotence, leaders of humanity and pioneers of peace and prosperity for the people, start your chariot and direct it hitherward to us, the chariot which transports you to our yajna and takes us to the land of freedom and bliss. Come to the land of joy, season our havi with honey, and drink the soma of immortal bliss.

जाष्यग्र समिधं जाष्याहुतिं जाषि बह्य जन्यं जाषि सुष्टुतिम् ।  
विश्वभ्रिविश्वौ ऋतुना वसा मह उशन्द्वौ उशतः पायया  
हविः ॥ ६ ॥

6. *Joṣyagne samidhaṁ joṣyāhutim joṣi brahma  
janyaṁ joṣi suṣṭutim. Viśvebhir-viśvāṅ ṛtunā vaso  
maha uśan devāṅ uśataḥ pāyayā haviḥ.*

Agni, lord of light, leader of humanity, giver of life's vitality, accept the fuel offered, receive the havi offered in oblations, accept the creative chant of holy mantras, accept the praise and prayer. With all the powers of nature, serve the generous divinities. Lord giver of haven and home and the wealth of life, great, happy and rejoicing, yourself eager for the food of yajna and excitement, let all other great divinities, eager for food and fulfilment, receive and enjoy the offerings according to the seasons.

## Mandala 2/Sukta 38

### *Savita Devata, Grtsamada Rshi*

उदु ष्य दवः सविता सवायं शश्वत्तमं तदपा वह्निरस्थात् ।  
नूनं दवभ्या वि हि धाति रत्नमथाभजद्दीतिहात्रं स्वस्ता ॥ १ ॥

1. *Udu ṣya devaḥ savitā savāya śaśvattamaṁ tadapā  
vahnirasthāt. Nūnaṁ devabhyo vi hi dhāti  
ratnamathābhajad vītihotraṁ svastau.*

That self-refulgent lord Savita, creator and inspirer of the universe, omnipotent lord of action, holds, rules and sustains the universe and abides supreme over the eternal Prakṛti. Indeed, he alone wields, orders and sustains the magnificent universe for the sake of living beings and carries on the sacred yajna of creation for



the well-being of all.

विश्वस्य हि श्रुष्टयं द्रव ऊर्ध्वः प बाहवा पृथुपाणिः सिसर्ति ।  
आपश्चिदस्य वृत आ निमृगा अयं चिद्वाता रमत  
परिज्मन ॥ २ ॥

2. *Viśvasya hi śruṣṭaye deva ūrdhvaḥ pra bāhavā pṛthupāṇiḥ sisarti. Āpaścidasya vrata ā nimṛgrā ayam cid vāto ramate pariḥman.*

For the good of the world alone the generous and self-refulgent lord Savita of long and mighty arms abides over all and extends his rays of light across the spaces. The waters too, pure and purifying, flow within his rule of law, and so do the winds play around every where under the same law.

आशुभिश्चिद्वान्वि मुचाति नूनमरीरमुदतमानं चिदताः ।  
अह्यषूणां चि ययाँ अविष्यामनु वृतं सवितुमाक्या-  
गात ॥ ३ ॥

3. *Āsubhiścidyān vi mucāti nūnam-arīramad-atamānaṁ cidetoḥ. Ahyarṣūṇāṁ cinnyayāñ aviṣyāmanu vrataṁ saviturmokyāgāt.*

Savita, lord of light, the Sun, with its radiant rays releases the moving planets from the shadow of another planet as it removes the shadow of darkness and causes the planet to shine. And for the sake of protection it also controls the movement of the winds coming to the clouds as also other serpentine movements either freakish or destructive. Thus the night and release from darkness comes according to the rule and movement of the Sun's light, and that is the divine law.

पुनः समव्यद्विततं वयन्ती मध्या कतान्यधाच्छक्म धीरः ।  
उत्संहायास्थाद व्यृत्तूरदधरर्मतिः सविता द्व आगात ॥ ४ ॥

4. *Punaḥ samavyad vitataṁ vayanfī madhyā kartor-nyadhāc-chakma dhīraḥ. Ut saṁhāyās-thād vyṛtūñradardhar-aramatiḥ savitā deva āgāt.*

The earth, traversing the wide wide space, revolves again and again in orbit in the solar region wielding her force and power to do the rounds assigned to her, and, leaving one place, moving on, comes back to the same and remains stable in the orbit. The constant and sleepless lord Savita, the Sun, self-refulgent and divine, creates the seasons of the year in the distinct order.

नानाकांसि दुर्या विश्वमायुवि तिष्ठत पभवः शाका अग्रः ।  
ज्येष्ठं माता सूनव भगमाधादन्वस्य कर्तमिषितं सवित्रा ॥ ५ ॥

5. *Nānaukāṁsi duryo viśamāyurvi tiṣṭhate prabhavaḥ śoko agneḥ. Jyeṣṭhaṁ mātā sūnave bhāgamādhadanvasya ketamiṣitaṁ savitrā.*

Many are the forms and abodes of life, many doors, exits and entrances, where universal life abides, the light and life of Agni, the birth and death of the flame, the lustre, the desire and passion of the will divine to live and to be. The mother bears the highest share of it for the son, the flower in bloom inspired by Savita, father creator in accordance with his law of existence.

समाववति विष्टिता जिगीषुविश्वषां कामश्चरताममाभूत ।  
शशवाँ अपा विकृतं हित्व्यागादनु वृतं सवितुदव्यस्य ॥ ६ ॥

6. *Samāvavarti viṣṭhito jigīṣur-viśveṣām kāmāś-caratāmamābhūt. Śāśvān apo vikṛtaṁ hitvyā-gādanu vrataṁ saviturdaivyasya.*

Happy is the man who is well settled in the home, prays for the well-being of all living beings and is fast and eager to win the battles of life. Such a man shuns all crooked ways of living and keeps to the pious ways of living in accordance with the laws and discipline of the brilliant and generous lord Savita, creator and ruler of the world.

त्वया हितमप्यमप्सु भृगं धन्वान्वा मृगयसा वि तस्थुः ।  
वनानि विभ्या नकिरस्य तानि वृता द्वस्य सवितुमि-  
नन्ति ॥ ७ ॥

7. *Tvayā hitamapyamapsu bhāgaṁ dhanvānvā mṛgayaso vi tasthuḥ. Vanāni vibhyo nakirasya tāni vratā devasya saviturminanti.*

O lord creator and ruler of existence, by you is created and provided life-giving energy in the waters. By you is created the sky, by you the forests, for the birds and the deer to fly, to roam and play. Those rules and laws of divine Savita they never violate, who can? No one does.

याद्दध्यं वरुणा यानिमप्यमनिशितं निमिषि जभुराणः ।  
विश्वा माताण्डा वज्रमा पशुगात्स्थशा जन्मानि सविता  
व्याकः ॥ ८ ॥

8. *Yādrādhyam varuṇo yonim-apyam-anīṣitaṁ nimiṣi jarbhurāṇaḥ. Viśvo mārtaṇḍo vrajamā paśurgāt sthaśo janmāni savitā vyākah.*

Savita, lord creator of the universe, sustaining it in the succession of moments in the time continuum, creates various forms for various births of the souls according to their state of karma, and the same lord as Varuna, lord of love and justice, assigns the form desired and deserved by the soul the moment its eye is closed on death. Thus do all living beings under the sun come back to their ultimate home from where they had gone out on their existential journey.

न यस्यन्द्वा वरुणा न मित्रा व्रतमयमा न मिनन्ति रुदः ।  
नारातयस्तमिदं स्वस्ति हुव द्रवं सवितारं नमाभिः ॥ ९ ॥

9. *Na yasendro varuṇo na mitro vratamaryamā na minanti rudraḥ. Nārātayas-tamidam svasti huve devam savitāram namobhiḥ.*

None can violate, nor circumvent the law and justice of Savita, Supreme Lord Creator: Neither Indra, the sun and cosmic electric force, nor Varuna, the waters, nor Mitra, the winds, nor Aryama, life breath of air, nor even Rudra, the soul by itself or in alliance with any power of nature, no enemies, that is, any imaginable counter forces can violate the divine law. This Lord Savita, for well-being and salvation, do I invoke with homage and salutations. Self-refulgent is He, generous and gracious.

भगं धियं वाजयन्तः पुरन्धिं नराशंसा ग्रास्पतिना अव्याः ।  
आय वामस्य सङ्गथ रयीणां प्रिया द्रवस्य सवितुः  
स्याम ॥ १० ॥

10. *Bhagam dhiyam vajayantaḥ purandhim narāśaṁso gnāspatirno avyāḥ. Āye vāmasya saṅgathe rayīṇām priyā devasya savituḥ syāma.*

Glorious is Savita, worthy of thought and meditation, sustainer of the universe, celebrated by humanity, lord protector of all. We know the lord and do homage to Him with prayer, submission and yajna, and we earnestly wish that in our battles of life and in our success in the achievement of the wealth of life we may ever be blest with His love and grace.

अ॒स्मभ्यं॑ तद्दि॒वा अ॒द्भ्यः॑ पृ॒थि॒व्यास्त्वया॑ दत्त॒ काम्यं॑ राध  
आ गा॑त । शं॒ यत्स्ता॒तृभ्य॑ आ॒पय॑ भवा॒त्युरु॒शंसा॑य सवितज॒-  
रि॒त्र ॥ ११ ॥

11. *Asmabhyam tad divo adbhyaḥ pṛthivyastvayā dattaṁ kāmyam rādha ā gāt. Śam yat stotr̥bhya āpaye bhavātyuruśamsāya savitarjaritre.*

O Lord, whatever wealth has been given to us by you from the regions of light and the enlightened people, from the waters and the generous people, from the earth and motherly figures, whatever desired be achieved, may all that be good and blissful for the celebrants, the learned, the praiseworthy and, O Lord Savita, for the worshipful.

## Mandala 2/Sukta 39

*Ashvinau Devata, Grtsamada Rshi*

गावा॑णव॒ तदि॒दर्थं॑ ज॒रथ॑ गृ॒ध्रव॑ वृ॒ िं नि॒धि॒मन्त॑मच्छ ।  
ब्र॒ह्माण॑व॒ वि॒दथ॑ उक्थ॒शासा॑ दू॒तव॑ ह॒व्या ज॑न्या॒ पुरु॑त्रा ॥ १ ॥

1. *Grāvāṇeva tadidarthaṁ jarethe gr̥dhreva vṛkṣam nidhimantamaccha. Brahmāṇeva vidatha ukthasāsā dūteva havyā janyā purutrā.*

Ashvins, harbingers of life's heat and light,

breath of being and energy, spirit of passion and action, complementary currents of the circuit of existence, you approach the earth like two clouds of rain to augment her wealth. You come like two eager birds and sit on the tree of life laden with fruit to enjoy yourselves to the full. In the yajna of development, you are two priests who chant the hymns of celebration and prayer. And in life in general, you are like two welcome harbingers who create and help us create the abundance of earth.

पा॒त्यावा॑णा र॒थ्य॑व वी॒रा ज॑व॒ य॒मा व॒र्मा स॑च॒थ ।

म॒न॒इ॒व त॒न्वा॒३ शु॒म्भ॑मा॒न॒ द॒म्प॑ती॒व क॒तु॒वि॒दा॒ ज॒न॑षु ॥ २ ॥

2. *Prātaryāvāṇā rathyeva vīrā'jeva yamā varamā sacethe. Mene iva tanvā śumbhamāne dampatīva kratuvidā janeṣu.*

You come like two heroic warriors of the chariot in the morning. You join us like two leaders of the flock to lead us on in the right direction. You descend like two fairies of celestial form full of bliss. And you are like a wedded couple who know their sacred obligations among the people.

शृ॒ङ्ग॑व॒ नः प॒थ॒मा ग॑न्त॒म॒वाक्छ॑फा॒विव॑ ज॒भुरा॑णा॒ तरा॑भिः ।

च॒क॒वा॒क॒व॒ पति॑ व॒स्तारु॑स्रा॒ वाञ्छा॑ या॒तं र॒थ्य॑व॒ श॒का ॥ ३ ॥

3. *Ṣṛṅgeva naḥ prathamā gantamarvāk chaphāviva jarbhuraṇā tarabhiḥ. Cakravākeva prati vastorusrā'rvāñcā yātaṁ rathyeva śakrā.*

You come first and foremost for us like horns of defence, like bright war horses panting for action,

with strength and patience for victory, like the chakravaka bird couple which are harbingers of light and love every morning. Thus mighty and powerful, you move and lead us forward like the pioneers of battle.

नावव नः पारयतं युगव नभ्यव न उपधीव पधीव । श्वानव  
ना अरिषण्या तनूनां खृगलव विस्रसः पातमस्मान् ॥ ४ ॥

4. *Nāveva naḥ pārayataṁ yugeva nabhyeva na upadhīva pradhīva. Śvāneva no ariṣaṇyā tanūnāṁ khṛgaleva visrasaḥ pātamaśmān.*

Take us across like a boat, like two chariot horses; hold us strong and stable like the nave, the axle and the chassis of the chariot; keep us wide awake like watch dogs for the safety of our body and society and, like the coat of mail, save us from falling down battered and broken.

वातवाजुया नद्यव रीतिरि ति इव च णुषा यातमवाक ।  
हस्ताविव तन्व इ शंभविष्ठा पादव ना नयतं वस्या  
अच्छ ॥ ५ ॥

5. *Vātevājuryā nadyeva rītirakṣī iva cakṣuṣā yāta-marvāk. Hastāviva tanve śambhaviṣṭhā pādeva no nayataṁ vasyo accha.*

Unaging like winds, ever flowing like river waters, watchful as with open eyes, come upfront and, like the hands giving protection and security to the body, and like the feet, take us forward to the holy wealth of life.

आष्टाविव मध्वास्त्र वदन्ता स्तनाविव पिप्यतं जीवस नः ।  
नासव नस्तन्वा रि तारा कणाविव सुश्रुता भूतमस्म ॥ ६ ॥

6. *Oṣṭhāviva madhvāsne vadantā stanāviva pīpyataṁ jīvase naḥ. Nāseva nastanvo rakṣitārā karṇāviva suśrutā bhūtamasme.*

Like the lips, speaking honey sweet for the mouth, help us to be sweet. Like the mother's breast, nourish and sustain us to live. Like the nostrils, sustain our body with the breath of life. And like the ears, be listeners for us to give us the voice divine.

हस्तव शक्तिमभि सन्ददी नः । तमव नः समजतं रजांसि ।  
इमा गिरा अश्विना युष्मयन्तीः । पात्रणव स्वधितिं सं  
शिशीतम ॥ ७ ॥

7. *Hasteva śaktimabhi saṁdadī naḥ kṣāmeva naḥ samajataṁ rajāṁsi. Imā giro aśvinā yuṣmayan-tīḥ kṣṇotreṇeva svadhitim saṁ śiśītam.*

Like the arms, give us noble strength. Like the earth, give us wide spaces for expansion. These words, O Ashvins, addressed to you, may, like a whetstone, energise and sharpen our communication and raise it to the voice of thunder.

एतानि वामश्विना वधनानि ब्रह्म स्तामं गृत्समदासा अकन ।  
तानि नरा जुजुषाणाप यातं बृहद्वदम विदथ सुवीराः ॥ ८ ॥

8. *Etāni vāmaśvinā vardhanāni brahma stomaṁ gr̥tsamadāso akran. Tāni narā jujuṣāṇopa yātaṁ br̥had vadema vidathe suvīrāḥ.*

These words of homage, this holy song of celebration, the seekers of life's joy and excitement offer to you. Ashvins, O leaders of humanity, accept these with love and grace, and come to bless us so that, blest with the brave, we speak and celebrate you highly and



advance far ahead in our projects of life.

## Mandala 2/Sukta 40

*Soma, Pusha and Aditi Devatah, Grtsamada Rshi*

सामापूषणा जनना रयीणां जनना दिवा जनना पृथिव्याः ।  
जाता विश्वस्य भुवनस्य गापा द्वा अकृण्वामृतस्य  
नाभिम ॥ १ ॥

1. *Somāpūṣanā janānā rayīṇām janānā divo janānā  
pṛthivyāḥ. Jātau viśvasya bhuvanasya gopau devā  
akṛṇvannamṛtasya nābhim.*

Soma and Pusha, universal energies of peace and stability and nourishment and growth, are creators of all forms of wealth, creators of light and creators of earth. Born as complementary powers, they are protectors of the entire universe. O Devas, divinities of nature, scholars and leaders, feed, know and reveal this creative centre and power of immortality.

इमा द्वा जायमाना जुषन्तमा तमांसि गूहतामजुष्टा ।  
आभ्यामिन्द्रः पक्वमामास्वन्तः सामापूषभ्यां जनदुस्त्रि-  
यासु ॥ २ ॥

2. *Imau devau jāyamānau juṣantemau tamāṁsi  
gūhatāmajuṣṭā. Ābhyāmindraḥ pakvamāmā-  
svantaḥ somāpūṣabhyām janadusriyāsu.*

All divinities of nature serve and feed these two powers ever since they come into existence. Together, these two, Soma and Pusha, like the moon and the herbs, dispel the disagreeable forces of darkness and ignorance. With the same two, Indra, the Sun, nature's power of light and energy, creates the generative maturity and

ripeness in the developing fields of generation such as earth, cows and women.

सामा॑पूषणा॒ रजसा॑ वि॒मानं॑ स॒प्तचक्रं॑ रथ॒मवि॑श्वमिन्वम ।  
वि॒षूवृ॑तं॒ मनसा॑ यु॒ज्यमानं॑ तं जिन्वथा वृषणा॒ पञ्च-  
रश्मि॑म ॥ ३ ॥

3. *Somāpūṣaṇā rajaso vimānaṁ saptacakraṁ rathamaviśvaminvam. Viṣūvṛtaṁ manasā yujyamānaṁ taṁ jinvaṭho vṛṣaṇā pañcaraśmim .*

Soma and Pusha, fire and air, all-invigorating powers, create, animate and refresh that aerial chariot with seven chakras (circles and centres of energy) and five controls for the people it traverses the spaces and goes all over in all directions but is not perceived everywhere and it can be controlled with the mind.

दिव्य॑न्व्यः स॒दानं॑ च॒क्र उ॒च्चा पृ॒थिव्या॑म॒न्या अ॒ध्यन्तरि॑ । ।  
ताव॒स्मभ्यं॑ पुरु॒वारं॑ पुरु॒ तुं रा॒यस्या॑षं॒ वि ष्य॑तां॒ नाभि-  
म॒स्म ॥ ४ ॥

4. *Divyanyaḥ sadanaṁ cakra uccā pṛthivyāmanyō adhyantarikṣe. Tāvasmabyaṁ puruvāraṁ puruḥṣum rāyaspoṣaṁ vi śyatāṁ nābhimasme .*

One of them as sun has made his home high up in heaven, the other on the earth and over in the sky as generative heat and electric energy. May the two create for us wealth and growth loved and admired universally, and may they strengthen the natural bond between themselves and us like the natal cord between mother and child.

विश्वान्यन्या भुवना जजान विश्वमन्या अभिच ण एति ।  
सामापूषणावर्तं धियं म युवाभ्यां विश्वाः पृतना  
जयम ॥ ५ ॥

5. *Viśvānyanyo bhuvanā jajāna viśvamanyo abhi-  
cakṣāṇa eti. Somāpūṣaṇāvavataṁ dhiyaṁ me  
yuvābhyāṁ viśvāḥ pṛtanā jayema.*

One of them creates the entire worlds of existence, and the other goes on and on watching the world and watched and admired by the world. O Soma and Pusha, I pray, protect and promote my intelligence. We pray that with the help and kindness of both of you we may help and promote the entire humanity and win the battles of life.

धियं पूषा जिन्वतु विश्वमिन्वा रयिं सामा रयिपतिदधातु ।  
अवतु द्रव्यदितिरनवा बृहद्वदम विदथ सुवीराः ॥ ६ ॥

6. *Dhiyaṁ pūṣā jinvatu viśvaminvo rayiṁ somo  
rayipatirdadhātu. Avatu devyaditiranavā bṛhad  
vadema vidathe suvīrāḥ.*

May Pusha, all-pervading spirit of growth and refinement, inspire our will and intelligence. May Soma, lord of wealth, bless us with wealth. May mother Aditi, divine intelligence, moving in unseen currents, inspire our intelligence. And may we, blest with brave warriors and noble children, sing ecstatic songs of thanks and praise in celebration of Soma and Pusha.

**Mandala 2/Sukta 41**

*Vayu, Indra-Vayu, Mitra-Varuna, Ashvins, Indra, Vishvedeva, Sarasvati, Dyava-Prthivi, or Havirdhane Devatah, Grtsamada Rshi*

वा॒या॒ य॒ तं॒ स॒ह॒स्त्रि॒णा॒ र॒था॑स॒स्त॒भिरा॒ ग॒हि॒ ।

नि॒यु॒त्वान्त्साम॑पीतय ॥ १ ॥

1. *Vāyo ye te sahasriṇo rathāsastebhirā gahi. Niyutvāntsomapītaye.*

Vayu, tempestuous power of divine nature, intelligence of the learned, commanding a thousand chariots and laws of motion, come with all those powers and laws to drink of the soma of life's joy.

नि॒यु॒त्वान्वा॒य॒वा॒ ग॒ह्य॑यं शु॒क्रा॒ अ॒यामि॑ त ।

गन्ता॑सि सु॒न्व॒ता॒ गृ॒हम॑ ॥ २ ॥

2. *Niyutvān vāyavā gahyayaṁ śukro ayāmi te. Gantāsi sunvato grham.*

Vayu, scholar of the dynamics of the winds, self-controlled with your disciplined mind and senses, drying up the mists of ignorance and confusion with the brilliant light of knowledge, come to the brilliant light of knowledge, come to the house of the yajamana who has distilled the soma. Universally moving you are, I invite you come in person. This soma is for you.

शु॒क्रस्या॒द्य॒ ग॒वा॑शिर् इन्द्र॒वा॒यू॒ नि॒यु॒त्वन्तः॑ ।

आ॒ या॑तं॒ पि॒ब॒तं॒ नरा॑ ॥ ३ ॥

3. *Śukrasyādyā gavāsira indravāyū nuyutvataḥ. Ā yātaṁ pibataṁ narā .*

O Indra, O Vayu, power dynamic as electric energy, scholar vibrant as wind, sages dedicated to love and Dharma, come to the yajamana, pure, brilliant, disciplined and dedicated, and drink of the soma distilled and prepared.

अ॒यं वां मि॒त्रावरु॑णा सु॒तः सामं ऋ॒तावृ॑धा ।  
ममदि॒ह श्रु॑तं ह॒वम ॥ ४ ॥

4. *Ayam vāṁ mitrāvaruṇā sutah soma ṛtāvṛdhā.  
Mamediha śrutam havam.*

O Mitra and Varuna, dear as breath of life and soothing as morning mist, eminent in dedication to truth and law, the soma of life is distilled and prepared for you. Listen to this call and invitation of mine and come here and now.

राजा॑ना॒वर्न॑भिदुहा ध्रु॒व सद॑स्युत्त॒म ।  
स॒हस्र॑स्थू॒ण आ॑सात ॥ ५ ॥

5. *Rājānāvanabhidruhā dhruve sadasyuttame.  
Sahasrasthūṇa āsāte.*

Indra and Vayu, power and progress, Mitra and Varuna, love and justice in freedom of choice, all embracing and hating none, abide in the house of inviolable peace and stability firmly resting on a thousand pillars.

ता स॒माजा॑ घृ॒तासु॑ती आदि॒त्या दानु॑न॒स्पती॑ ।  
स॒च॒त् अ॒र्नव॑ह॒रम ॥ ६ ॥

6. *Tā samrājā ghṛtāsutī ādityā dānunaspatī.  
Sacete anavahvaram.*

The brilliant Adityas, inviolable ruling lords of light and peace, the sun and moon of the world, who distil the very essence of life like ghrta and aqua pura, protect and promote the generous charitable people who follow the simple, straight and natural paths of life free from crookedness.

गामदू षु नासत्या श्वावद्यातमश्विना ।  
वृती रुद्रा नृपाय्यम ॥ ७ ॥

7. *Gomadū ṣu nāsatyā'śvāvad yātamaśvinā.*  
*Varī rudrā nṛpāyyam.*

Ashvins, complementarities of nature and humanity, spirits of love and justice, dedicated to truth and Dharma, rich and prosperous with cows and horses, that is, plenty of wealth and enlightenment and speed of progress, you are Rudras, wielding the sceptre of law and power and the rod of punishment, come to bless all by simple and straight paths of naturalness which are protective and promotive for all people.

न यत्परा नान्तर आदधरषद वृषण्वसू ।  
दुःशंसा मत्या रिपुः ॥ ८ ॥

8. *Na yat paro nāntara ādadharṣad vṛṣaṇvasū.*  
*Duḥśaṁso martyo ripuḥ.*

Generous are the Ashvins' showers of wealth, joy and protection, so strong that no mortal man, no maligner, no enemy internal or external, dare challenge, much less hurt, violate or surpass and overcome them. (Let us all abide by them.)

ता न आ वा हमश्विना रयिं पिशङ्गसन्दृशम ।  
धिष्ण्या वरिवाविदम ॥ ९ ॥

9. *Tā na ā voḷhamaśvinā rayim piśaṅgasamdrśam. Dhiṣṇyā varivovidam.*

Ashvins, pious and resolute lords of generosity, fire and air of life in existence, bring us that wealth of golden hue which creates further wealth and gives us freedom and space for progress and expansion.

इन्द्रा अङ्ग महद्भयमभी षदप चुच्यवत ।  
स हि स्थिरा विचषणिः ॥ १० ॥

10. *Indro aṅga mahad bhayamabhīṣadap cucyavat. Sa hi sthiro vicarṣaṇiḥ.*

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom.

इन्द्रश्च मृळयाति ना न नः पश्चाद्दधं नशत ।  
भृदं भवाति नः पुरः ॥ ११ ॥

11. *Indraśca mṛḷyāti na na naḥ paścādaghāṁ naśat. Bhadrāṁ bhavāti naḥ puraḥ .*

May Indra, lord omnipotent, and the sun bless us with peace and comfort, and may sin and evil, we pray, never touch us either before or after, and may good alone be our share and fortune for all time.

इन्द्र आशाभ्यस्परि सर्वाभ्या अभयं करत ।  
जता शत्रून्विचषणिः ॥ १२ ॥

12. *Indra āśābhyaspari sarvābhyo abhayam karat. Jetā śatrūn vicarṣaṇiḥ.*

May Indra, lord omnipotent beyond all fear and

violence, grant us freedom from all quarters of space. He watches all and he is the supreme victor over all enemies and contrarities.

विश्वं दवासु आ गतं शृणुता मं इमं हवम ।  
एदं ब्रह्मिनि षीदत ॥ १३ ॥

13. *Viśve devāsa ā gata śṛṇutā ma imam havam.*  
*Edam barhirni śīdata.*

All brilliant greats of the world, divinities of nature and humanity, sages and scholars, listen to this voice and prayer of mine: come and grace the holy seats of our yajna.

तीवा वा मधुमाँ अयं शुनहात्रेषु मत्सरः ।  
एतं पिबत काम्यम ॥ १४ ॥

14. *Tivro vo madhumāñ ayam śunahatreṣu matsarah.*  
*Etam pibata kāmiam .*

Intense, honey sweet and exhilarating is the pleasure gifted by saints and scholars in our soma-yajna for the promotion of science. It is for you, divinities of the world. Come and drink of this pleasure to your heart's content.

इन्द्रज्येष्ठा मरुद्गणा दवासुः पूषरातयः ।  
विश्वं मम श्रुता हवम ॥ १५ ॥

15. *Indrajyeṣṭhā marudgaṇā devāsaḥ pūṣarātayaḥ.*  
*Viśve mama śrutā havam.*

Indra supreme, ruling light and power of the world, and all those divinities whose presiding priest is he, republics of the people, saints and sages, and all those people and organisations who generously



contribute to and for the advancement of science and culture, listen to this call and prayer of mine and come.

अम्बितम् नदीतम् दर्वितम् सरस्वति ।

अपशस्ता इव स्मसि पशस्तिमम्ब नस्कृधि ॥ १६ ॥

16. *Ambitame nadītame devitame sarasvati.*  
*Aprāśastā iva smasi praśastimamba naskṛdhi.*

Sarasvati, mother dearest, most fluent and eloquent giver of vision and wisdom, liberal and most brilliant, eternal fount of knowledge and speech, we are just like simple, natural, innocent, unknown children. Mother spirit of nature and humanity, give us the light of knowledge and culture with the grace of Divinity and make us worthy of acceptance, appreciation and rightful praise.

त्व विश्वा सरस्वति श्रितायूंषि द्वय्याम ।

शुनहात्रषु मत्स्व पजां देवि दिदिद्धि नः ॥ १७ ॥

17. *Te viśvā sarasvati śritāyūṁṣi devyām.*  
*Śunahotreṣu matsva prajāṁ devi didiḍdhi naḥ.*

In you, O generous mother giver of vision and wisdom, lie all the health and age and wealth of knowledge for the world. Come brilliant mother Sarasvati, grace our yajna of education and science, rejoice and create for us a new generation of healthy, educated and refined children.

इमा ब्रह्म सरस्वति जुषस्व वाजिनीवति ।

या तु मन्म गृत्समदा ऋतावरि प्रिया द्वेषु जुह्वति ॥ १८ ॥

18. *Imā brahma sarasvati juṣasva vājinīvati.* *Yā te manma grtsamadā ṛtāvare priyā deveṣu juhvati.*

Sarasvati, mother of universal knowledge and speech, commanding the food, energy and speed of the advancement of humanity moving on the paths of truth and rectitude, listen to these chants of homage and accept with delight and homage these your favourite oblations of scientific knowledge which the ecstatic performers in the yajna of education offer to you in honour of the bounties of nature, divinity and humanity for the benefit of the faithful seekers.

पतां यज्ञस्य शंभुवा युवामिदा वृणीमह ।  
अग्निं च हव्यवाहनम ॥ १९ ॥

19. *Pretām yajñasya śambhuvā yuvāmidā vṛṇī-  
mahe. Agniṁ ca havyavāhanam.*

Dyavaprthivi, heaven and earth, generative treasures of yajnic wealth, creators and givers of peace, prosperity and well-being, come and grace our yajna. We opt for you and invoke and invite you. And we invoke and invite Agni who carries the fragrance of the holy yajna offered into the fire.

द्यावा नः पृथिवी इमं सिधमद्य दिविस्पृशम ।  
यज्ञं देवेषु यच्छताम ॥ २० ॥

20. *Dyāvā naḥ pṛthivī imaṁ sidhramadya divisprśam.  
Yajñam deveṣu yacchatām.*

Heaven and earth, teachers enlightened as the sun and generous as mother earth, let this perfect yajna of ours, this planned yajnic programme of education and enlightenment, which touches the skies and the regions of light now rise high to the divinities and reach the saints and scholars of brilliance across the earth.

आ वामुपस्थमदुहा द्वाः सीदन्तु यज्ञियाः ।

इहाद्य सामपीतय ॥ २१ ॥

21. *Ā vām-upasthamadruhā devāḥ sīdantu yajñi-yāḥ. Ihādya somapītaye.*

Dyava-prthivi, heaven and earth, enlightened and generous teachers and scholars of eminence, who love all and hate none and who are easily accessible and blissfully companionable, may the noble and brilliant seekers of knowledge dedicated to creative and yajnic programmes of learning and education come to you and sit with you for the attainment of the pleasures of knowledge, power and prosperity, and honour and dignity of life here and now.

## Mandala 2/Sukta 42

*Indra (in metaphor) Devata, Grtsamada Rshi*

कनिकदज्जनुषं पबुवाण इयति वाचमरितव् नावम ।  
सुमङ्गलश्च शकुन् भवासि मा त्वा का चिदभिभा विश्व्या  
विदत ॥ १ ॥

1. *Kanikradajjanuṣaṁ prabruvāṇa iyarti vāca-mariteva nāvam. Sumaṅgalaśca śakune bhavāsi mā tvā kā cidabhibhā viśvyā vidat .*

Speaking loud and bold, addressing humanity, you take the Word forward like a mariner who takes his vessel forward on the waters. O master of the Word, flying like the eagle, you are the harbinger of good fortune. No superior force from any quarter whatsoever would approach you to disturb your mission.

मा त्वा श्यन उद्धधीन्मा सुपणा मा त्वा विददिषुमान्वीरा  
अस्ता । पित्र्यामनु पदिशं कनिकदत्सुमङ्गला भद्रवादी  
वदह ॥ २ ॥

2. *Mā tvā śyena uda vadhīnmā suparṇo mā tvā  
vidadiṣumān vīro astā. Pitryāmanu pradiśam  
kanidradat sumaṅgalo bhadravādī vadeha.*

May none like the hawk smite you, nor like the vulture violate you. Nor must the hunter with the bow shoot you down with the arrow. Reverberating with your voice loud and bold across the lands of your forefathers, harbinger of good fortune, speak to us here of the good things to come.

अव कन्द दि णता गृहाणीं सुमङ्गला भद्रवादी शकुन्त ।  
मा नः स्तन इशत माघशंसा बृहद्वदम विदथ सुवीराः ॥ ३ ॥

3. *Ava kranda dakṣiṇato grhāṇāṁ sumaṅgalo bha-  
dravādī śakunte. Mā naḥ stena īsata māghaśamso  
brhad vadema vidathe suvīrāḥ.*

Speak aloud, proclaim from the house tops on the right the good things to come. Speak of good fortune, man of power and the Word as you are. May no thief rule over us, no sinner, no maligner boss over us. And we would all, blest with the brave, sing aloud in praise of you and celebrant.

## Mandala 2/Sukta 43

*Indra (in metaphor) Devata, Grtsamada Rshi*

पदि णिदभि गृणन्ति कारवा वया वदन्त ऋतुथा  
शकुन्तयः । उभ वाचा वदति सामगा इव गायत्रं च त्रष्टुभं  
चानु राजति ॥ १ ॥

1. *Pradakṣiṇīdabhi grṇanti kāravo vayo vadanta ṛtuthā śakuntayaḥ. Ubhe vācau vadati sāmāgā iva gāyatrām ca traiṣṭubhaṁ cānu rājati.*

Going round clockwise from left to right in obeisance, poets and artists sing in homage to Indra, lord of light and power. So do birds of beauty and majesty sing in praise of the lord according to the seasons. So does Indra, poet of power, like a Soma-singer chant the Word of both material and spiritual significance as he chants and reveals the significance of other mantras in Gayatri, Tristubh and other metres.

उद्गातव शकुन सामं गायसि ब्रह्मपुत्र इव सर्वनषु शंससि ।  
वृषव वाजी शिशुमतीरपीत्या सवता नः शकुन भद्रमा  
वद विश्वता नः शकुन पुण्यमा वद ॥ २ ॥

2. *Udgāteva śakune sāma gāyasi brahmaputra iva savaneṣu śamsasi. Vṛṣeva vājī śiśumatīrapītyā sarvato naḥ śakune bhadramā vada viśvato naḥ śakune puṇyamā vada.*

Shakuni, poet of power and homage to Indra, like the Sama-singer in yajna, you sing the songs of ecstasy. Like the disciple of a Vedic scholar Brahamana, you sing in homage to the lord in holy rites. Like a virile and passionate bull approaching youthful females, speak to us with enthusiasm of all round good things. All round, speak to us of noble and blissful things.

आवदंस्त्वं शकुन भद्रमा वद तूष्णीमासीनः सुमतिं  
चिकिद्धि नः । यदुत्पतन्वदसि ककरियथा बृहद्वदम  
विदथ सुवीरः ॥ ३ ॥

3. *Āvadañstvaṃ śakune bhadramā vada tūṣṇīmā-  
sīnaḥ sumatiṃ cikiddhi naḥ. Yadutpatan vadasi  
karkariryathā bṛhad vadema vidathe suvīrāḥ.*

Shakuni, poet of power and imagination, while speaking, speak to us of good. Silent and sitting, enlighten our mind with noble thoughts. While flying on the wings of imagination, you speak of the way you do good. Let us then, blest with good and brave children, sing songs of high praise for the lord.

इति द्वितीयं मण्डलम् ॥

## MANDALA 3

### Mandala 3/Sukta 1

*Agni Devata, Gathina Vishvamitra Rshi*

सामस्य मा त्वसं व यग्र वह्निं चकथ विदथ यजध्य ।

दुवाँ अच्छ दीद्यद्युज्ज अदिंशमाय अग्र तन्वं जुषस्व ॥ १ ॥

1. *Somasya mā tavasaṁ vakṣyagne vahniṁ cakartha vidathe yajadhyai. Devāñ acchā dīdyad yuñje adriṁ śamāye agne tanvaṁ juṣasva.*

Agni, brilliant scholar and fiery leader, you speak to me of the strength and power of soma, the elixir of life. You have prepared me, like the fire that carries the fragrance of yajna from the vedi over earth and skies, to join and conduct the yajnic business of life and play my part in the battles of progress. Shining forth, I join the brilliant best of generous humanity and, as fire moves the cloud to break into showers, we move the nation to release its potential into showers of peace and prosperity. O leading spirit of life and humanity, Agni, protect, promote and sustain the body politic of the world community and move it forward.

पाञ्चं यज्ञं चकृम वधतां गीः समिद्धिर्ग्रिं नमसा दुवस्यन ।

दिवः शशासुविदथा कवीनां गृत्साय चित्तवसं गातुमीषुः ॥ २ ॥

2. *Prāñcam yajñam cakṛma vardhatām gīḥ samid-bhiragniṁ namasā duvasyan. Divaḥ śaśāsursvidathā kavīnām grtsāya cit tavase gātumīṣuḥ.*

Joining all together, we carry the yajna forward.

Let the voices of celebration and joy of the people rise to the skies. Feeding the fire with fuel and fragrance, doing homage to the lord of light with salutations in dedication they conduct and control the yajna of social order by virtue of the vision and wisdom of the sages and the grace of Divinity. And they seek the highways of further advancement for the sake of safety, security and the joy of peace and enlightenment.

मया दधु मधिरः पूतदं ॥ दिवः सुबन्धुजनुषा पृथिव्याः ।

अविन्द १ दशतमप्स्व १ न्तदवासा अग्निमपसि स्वसृणाम ॥ ३ ॥

3. *Mayo dadhe medhirah pūtadakṣo divaḥ subandhurjanuṣā pṛthivyāḥ. avidannu darśatama-psvantardevāso agnimapasi svasṛṇām.*

Agni, the yajnic power, as also the man of clear vision, essentially pure and dedicated to yajna, by nature a friend and brother of heaven and earth, holds the treasure of comfort and joy. Brilliant and generous souls and the divine powers of nature discover this golden power, Agni, at the heart of currents of waters and vapours, in the flow of pranic energies, and in the sister streams of sparkling water flowing free, and the yajnic find it in their own karma and in the waters.

अवधयन्त्सुभगं सप्त यद्द्वीः श्वतं जज्ञानमरुषं महित्वा । शिशुं

न जातमभ्यारुरश्वा द्वासा अग्निं जनिमन्वपुष्यन ॥ ४ ॥

4. *Avardhayantsubhagam sapta yadvīḥ śvetam jajñānamaruṣam mahitvā. Śīsum na jātamabhyā-ruraśvā devāso agniṁ janiman vapuṣyan.*

Seven flames of fire as seven streams of water with power and grandeur raise and elevate this glorious



effulgence emerging red and white in majesty. While this Agni arises assuming a wondrous form, high-priests of brilliance and generous ambition rush to develop and adorn it as a new born baby.

शुकभिरङ्ग रज आतत्त्वाङ्कतुं पुनानः क्विभिः पवित्रः ।  
शाचिवसानः पयायुरपां श्रिया मिमीत बृहतीरनूनाः ॥ ५ ॥

5. *Śukrebhiraṅgai raja ātatanvān kratum punānaḥ kavibhiḥ pavitraiḥ. Śocirvasānaḥ paryāyur-apān śriyo mimīte bṛhatīranūnāḥ.*

Overspreading the vast spaces with beams of blazing heat and light, raising and sanctifying the holy programmes of yajnic development by poets and priests and visionary experts of purest mind and heart, clothed in purity and majesty, Agni as the brilliant yajaka goes round and round creating and showering great unbounded gifts of health, age and prosperity on all across the flow of life in the world of nature.

ववाजा सीमनदतीरदब्धा दिवा यह्वीरवसाना अनग्नाः । सना  
अत्र युवतयुः सयानीरकं गर्भं दधिर सप्त वाणीः ॥ ६ ॥

6. *Vavrājā sīmanadatīradabdhā divo yahvīravasānā anagnāḥ. Sanā atra yuvatayah sayonīrekaṁ garbhaṁ dadhire sapta vāṇīḥ.*

Agni, light of the universe, takes to and abides in the subtle unconsuming, pure unhurt streams, close together, open yet not exposed, flowing unbroken from the Light Divine. These seven streams of light and speech flow here, constant, ever young, together and they hold but one eternal meaning like a fetus in their unfathomable womb.

(The mantra applies to light and Vak, Speech, flowing in seven streams of the spectrum.)

स्तीणा अस्य संहता विश्वरूपा घृतस्य याना' स्रवथ  
मधूनाम । अस्थुरत्र धनवः पिन्वमाना मही दस्मस्य मातरा  
समीची ॥ ७ ॥

7. *Stīrṇā asya saṁhato viśvarūpā gṛtasya yonau  
sravathe madhūnām. Asthuratra dhenavaḥ  
pinvamānā mahī dasmasya mātaraḥ samīcī.*

Expansive yet covered, united yet universal and various are the gifts of this Agni abiding in the womb of the waters of life and abounding in the flow of the honey sweets of existence. The heaven and earth both one and together are the manifestive mothers of this lord of bliss and power.

ब्रह्माणः सूना सहसा व्यद्याहधानः शुका रभसा वपूंषि ।  
श्चातन्ति धारा मधुना घृतस्य वृषा यत्र वावृध काव्यन ॥ ८ ॥

8. *Babhrāṇaḥ sūno sahaso vyadyaud dadhānaḥ  
śukrā rabhasā vapūṁṣi. Ścotanti dhārā madhuno  
gṛtasya vṛṣā yatra vāvṛdhe kāvyena.*

Agni, child of omnipotence, growing in power and generosity, bearing and wearing beautiful forms of versatility by virtue of passion and purity and the zeal of light and lustre you are ever expanding and advancing with equipoise. Wherever the honey streams of light and waters of life shower and flow, there the potent man of generosity grows in might and moves forward by the poetry of divinity created by poets of vision and imagination.

O Man, child of Manu, you too watch, follow

and grow by the poetry of power and purity created by the poets of vision and imagination in honour of Agni.

पितुश्चिदूधजनुषा विवद् व्यस्य धारा असृजद्वि धनाः ।  
गुहा चरन्तं सखिभिः शिवभिदिवा यहीभिन गुहा  
बभूव ॥ ९ ॥

9. *Pituścidūdharjanuṣā viveda vyasya dhārā asṛjad vi dhenāḥ. Guha carantam sakhibhiḥ śivebhirdivo yahvībhirna guhā babhūva.*

Agni, light and vitality of life, knows the creator's gift of life and life's home by its very nature from the very birth, and that home is the cloud, the mother's womb, the night's darkness and the mother's breast from where the streams of water, milk, speech and intelligence immediately flow. This Agni, living and growing in the cave of life, the mother's womb, moving with its blessed companions and with the streams of energy flowing from heaven, doesn't remain hidden in the cave. One who knows life moving as such knows the secret of life. One who doesn't doesn't.

पितुश्च गर्भं जन्तुश्च बभ पूवीरका अधयत्पीप्यानाः ।  
वृष्णा सपत्नी शुचय सबन्धू उभ अस्म मनुष्ये नि  
पाहि ॥ १० ॥

10. *Pituśca garbham janituśca babhre pūrvīreko adhayat pīpyānāḥ. Vṛṣṇe sapatnī śucaye sabandhū ubhe asmaḥ manusye ni pāhi.*

Agni, spirit and vitality of life, nurses the one life-embryo of both father and mother, and the one receives nourishment from the mother as well as from other universal sources of nature, abundant and swelling

all since time immemorial. Heaven and earth, father and mother, both bound by nature to life in the embryo, bear, nurse and support it to continue. O Agni, lord of life, light of the world, protect and support both, father and mother, heaven and earth, for the sake of this virile and sacred humanity, for the continuance of this holy life, this sacred humanity in the embryo.

उ॒रा म॒हाँ अनि॒बा॒ध व॒व॒धा पा॑ अ॒ग्निं य॒श॒सः सं हि  
पू॒र्वीः । ऋ॒तस्य॑ या॒ना॒व॒श॒य॒द्मू॒ना जा॒मी॒ना॒म॒ग्नि॒र॒प॒सि॒ स्व॒  
सृ॒णाम ॥ ११ ॥

11. *Urau mahāñ anibādhe vavardhā''po agniṁ yaśa-  
sah saṁ hi pūrvīḥ. Ṛtasya yonāvaśayad damūnā  
jāmīnāmagnirapasi svasṛṇām.*

Agni, mighty spirit and vitality of life, grows in the lap of nature, vast and irresistible creative power of Divinity, where the streams of ancient waters flowing together feed it to bloom, expand and continue. Agni, the fire of life, lies in the womb of nature and her cosmic laws of evolution, assertive and inviolable yet subject to the laws, a darling of the karmic flow of the twin powers of heaven and earth, father and mother of the baby in the process of procreation.

अ॒का न॒ ब॒भिः संमि॒थ म॒हीनां॑ दि॒दृ॒ तयः॑ सू॒नव॑ भा॒र्ज॒जीकः॑ ।  
उ॒दु॒स्त्रि॒या ज॒नि॒ता या॑ ज॒जाना॒ पां ग॒भा नृ॒त॒मा य॒ह्वा  
अ॒ग्निः ॥ १२ ॥

12. *Akro na babhriḥ samithe mahīnāṁ didṛkṣeyah  
sūnave bhārjīkaḥ. Udusriyā janitā yo jajānā-  
'pām garbho nṛtamo yahvo agniḥ.*

Agni, like an unbreakable wall of a fort is the

commander and defender of his mighty forces in the battles of life. Auspicious and blissful of sight he is self-refulgent and a simple and natural source of light for his children. Creator of the rays of light and knowledge, born of the womb of the currents of primordial energy, it manifests as the great sun and most human leader of humanity.

अ॒पां ग॒र्भं॑ द॒श॒त॒मा॒ष॒धी॒नां॑ व॒ना॑ ज॒जान॑ सु॒भगा॑ वि॒रू॒प॒म ।  
द॒वा॒स॒श्चि॒न्म॒न॒सा॑ सं हि ज॒ग्मुः॑ प॒नि॒ष्ठं॑ जा॒तं त॒व॒सं॑  
दु॒व॒स्य॒न ॥ १३ ॥

13. *Apām garbham darśatamoṣadhīnām vanā jajāna subhagā virūpam. Devāsaścīnmanasā saṁ hi jagmuḥ paniṣṭham jātam tavaśam duvasyan.*

The vital fire and light energy abiding in the waters and pranic vitality creates the woods of herbs and trees, and the clusters of wood such as arani generate this fire which is beautiful to see, full of wealth and power and versatile in form. Scholars of heat and light energy, conscientiously with their heart and soul, study it practically and comprehensively. It is highly valuable, manifest everywhere and a tremendous source of power.

बृ॒हन्त॑ इ॒द्भान॒वा॒ भा॒र्ऋ॒जी॒क॒म॒ग्निं॑ स॒च॒न्त॑ वि॒द्यु॒ता॒ न शु॒काः ।  
गु॒ह॒व॒ वृ॒द्धं॑ स॒द॒सि॑ स्व अ॒न्तर॑पा॒र ऊ॒व अ॒मृतं॑ दु॒हानाः॑ ॥ १४ ॥

14. *Bṛhanta id bhānavo bhārjīkamagniṁ sacanta vidyuto na śukrāḥ. Guheva vṛddham sadasi sve antarapāra ūrve amṛtam duhānāḥ.*

Resplendent rays of light as dazzling flashes of lightning serve and derive their power from Agni, simple and natural refulgent power. They milk the nectar of

immortal light energy in the midst of vast spaces of earth and heaven in the same way in which the individual soul draws its light and joy from the Supreme Soul immanent in the cave of the heart in the individual body itself.

इळ च त्वा यजमाना हविभिरीळ सखित्वं सुमतिं निकामः ।  
द्वरवा मिमीहि सं जरित्र र ता च ना दम्यभिरनीकः ॥ १५ ॥

15. *Īḷe ca tvā yajamāno havirbhirīḷe śakhitvaṃ sumatiṃ nikāmaḥ. Devairavo mimīhi saṃ jaritre rakṣā ca no damyebhiranīkaiḥ.*

As a dedicated devotee performing yajna, I praise, worship and pray to you, Agni, light of life, with the offer of fragrant materials. With honest mind and sincere desire, I worship you and pray for friendship and comradeship and for holy understanding and vision. Lord of light and power, bring shelter and protection for the celebrant alongwith devas, brilliancies of nature and humanity. Save us all with the inviolable glory of your light and lustre.

उप इतारस्तव सुपणीत गृ विश्वानि धन्या दधानाः ।  
सुरतसा श्रवसा तुञ्जमाना अभि ध्याम पृतनायूरदवान ॥ १६ ॥

16. *Upakṣetārastava supraṇīte'gne viśvāni dhanyā dadhānāḥ. Suretasā śravasā juñjamānā abhi śyāma pṛtanāyūrdevān.*

Agni, lord of light and life, noble leader pursuing right values in society, we are your devotees abiding by you, residing close to you. We hold and command all the wealth of food for sustenance and other materials. Virile we are and strong. We pray that in our battles of

life we may defeat and win over our impious adversaries and enjoy a happy and pious life.

आ द्वानामभवः कतुरग्र मन्दा विश्वानि काव्यानि  
विद्वान् । पति मताँ' अवासया दमूना अनु द्वानथिरा  
यासि साधन ॥ १७ ॥

17. *Ā devānāmabhavaḥ keturagne mandro viśvāni  
kāvyāni vidvān. Prati martāñ avāsayo damūnā  
anu devān rathiro yāsi sādhan.*

Agni, lord of the light of knowledge, noble scholar, you are brilliant among the leading lights, happy and rejoicing, master of all the poetry of divinity and humanity. Be like a restful shelter for common humanity. Self-confident and self-controlled, master of your chariot and freedom of movement, you go forward to your goal in association with noble scholars and in conformity with the powers of nature and the environment.

नि दुराण अमृता मत्यानां राजा ससाद विदथानि साधन ।  
घृतपतीक उवि्या व्यद्यादग्निविश्वानि काव्यानि  
विद्वान् ॥ १८ ॥

18. *Ni duroṇe amṛto martyānām rājā sasāda  
vidathāni sādhan. Ghṛtapratīka urviyā vyadyaud-  
agnirviśvāni kāvyāni vidvān.*

Immortal Agni, lord of light and ruler of the world, abides in the home of immortal humanity, guiding and directing their yajnic programmes to success. Fed with ghrta and rising high, he shines bright as far and wide as the earth. Agni, leader of the people, is lord of knowledge who knows the entire poetry of existence.

आ ना॑ गहि॒ स॒ख्यभिः॑ शि॒वभि॑म॒हान्म॒हीभि॑रू॒तिभिः॑  
स॒र॒ण्यन॑ । अ॒स्म र॒यिं ब॒हुलं॑ सन्त॒रुत्रं॑ सु॒वाचं॑ भा॒गं य॒शसं॑  
कृ॒धी नः॑ ॥ १९ ॥

19. *Ā no gahi sakhyebhiḥ śivebhir-mahān mahībhirū-  
tibhiḥ sarāṇyan. Asme rayiṁ bahulaṁ saṁtaru-  
tram suvācam bhāgam yaśasaṁ kṛdhī naḥ.*

Agni, lord of knowledge and power, come to us with friendly acts of grace and benevolence. Lord of universal movement and freedom, mighty great, come with grand provisions of protection and promotion. Lead us to honour and success and render us our share of abundant wealth and power, mutual and ultimate peace and saving grace worthy of poetic celebration.

ए॒ता त॑ अ॒ग्न॒ जनि॑मा॒ सना॑नि॒ प॒ पू॒व्याय॑ नू॒तना॑नि॒ वाच॑म ।  
म॒हान्ति॑ वृ॒ष्णा॒ सर्व॑ना कृ॒तमा॑ जन्मंजन्म॒ गि॒हित॑ जा॒त-  
व॒दाः ॥ २० ॥

20. *Etā te agne janimā sanāni pra pūrvyāya nūtanāni  
vocam. Mahānti vṛṣṇe savanā kṛtemā janman  
janman nihito jātavedāḥ.*

Agni, lord of light, knowledge and creative power, these are your various and universal manifestations in action old and new. Great are these acts of power and grace for the bold and generous humanity in every manifestation of yours which, O power immanent and omnipresent, I sing and celebrate in honour of your excellence and which, O lord, be gracious to hear.

जन्मंजन्म॒ गि॒हिता॑ जा॒तव॒दा वि॒श्वामि॑त्र॒भिरि॒ध्यत॑ अ॒जस्रः॑ ।  
तस्य॑ व॒यं सु॑म॒ता य॒ज्ञिय॑स्या॒ पि भ॒द सा॑मन॒स स्या॑म ॥ २१ ॥



21. *Janman janman nihito jātavedā viśvāmitrebhiridhyate ajasraḥ. Tasya vayan̄ sumatau yajñya-syā'pi bhadre saumanase syāma.*

Jataveda, Agni, immanent and omnipresent in every particle of creation, is constantly and eternally lighted, served and celebrated by the sagely friends of the world. We pray that we too may ever abide in the kind and gracious heart and mind of the venerable lord worshipped in yajna and social gatherings and ever enjoy the benefit of his benevolence.

इ॒मं य॒ज्ञं स॒हसा॒व॒न्त्वं ना॑ द॒व॒त्रा ध॑हि सु॒क॒ता र॒राणः॑ ।

प यंसि हा॒तबृ॒ह॒तीरि॒षा ना॑ ग्र॒ म॒हि द॒वि॒ण॒मा य॑ज॒स्व ॥ २२ ॥

22. *Imaṁ yajñam sahasāvan tvaṁ no devatrā dhehi sukrato rarāṇaḥ. Pra yamsi hotarbrhatīriṣo no 'gne mahi draviṇamā yajasva.*

This yajna of ours, of celebration and worship, O lord of power and grandeur, send up unto nature's powers of Divinity, and establish among the generous and brilliant celebrities of humanity, wise lord of holy acts of creation and development as you are, generous and rejoicing in the holy yajnic performances of ours. Agni, lord yajaka of the universe yourself, you give abundantly to the devotees. Give us generously of great food and energy and of extensive wealth and knowledge of life.

इ॒ळाम॒ग्र पु॒रु॒दंसं॑ स॒निं गाः॑ श॒श्व॒त्त॒मं ह॑व॒मानाय॑ साध ।

स्या ः॑ सू॒नु॒स्त॒न॒या वि॒जा॒वा ग्र॒ सा त॑ सु॒म॒तिभू॑त्व॒स्म ॥ २३ ॥

23. *Iḷāmagne purudaṁsaṁ sanim goḥ śaśvattamaṁ havamānāya sādha. Syāṇnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, lord of light and life and knowledge, bless the yajnic worshipper with a generous gift of Ila, that eternal and infinite speech of Divinity which reveals the knowledge of universal action and confirms him in the practice of it in universal action. Bless us with intelligent sons and grandsons specially to continue the family line. Agni, may your gifts of love and holy intelligence be showered on us.

### Mandala 3/Sukta 2

*Vaishvanara Agni Devata, Gathina Vishvamitra Rshi*

व॒श्वा॒न॒राय॑ धि॒षणा॑मृ॒तावृ॑धं घृ॒तं न॑ पू॒तम॒ग्रय॑ ज॒नाम॑सि ।  
द्वि॒ता हा॑तारं॒ मनु॑षश्च॒ वा॒घता॑ धि॒या रथं॑ न कु॒लिंशः॑  
समृ॑ण्वति ॥ १ ॥

1. *Vaiśvānarāya dhiṣaṇāmṛtāvṛdhe ghrtaṁ na pūta-magnaye janāmasi. Dvitā hotāraṁ manuṣaśca vāghato dhiyā rathaṁ na kuliśaḥ samṛṇvati.*

Like refined and fortified ghrta offered in yajna to the fire of the vedi, we generate, refine and sharpen our courage and intelligence and compose hymns of praise in honour of Vaishvanara Agni, fiery ruler of the world and protector and promoter of the universal yajna of Truth and Law. And the people as well as the leading priest both join in developmental yajna and, with the application of intelligence and action, produce a refined version of the chariot and the thunderbolt and surrender it to Agni, divine high priest of the universal yajna of creation as a hymn of tribute and celebration.

स रा॑चय॒ज्ज॒नुषा॑ रा॒दसी॑ उ॒भ स॒ मा॒त्रार॑भव॒त्पुत्र॑ इ॒ड्यः॑ ।  
ह॒व्य॒वाळ॑ग्रि॒र्ज॒श्च॒नाहि॑ता दू॒ळभा॑ वि॒शाम॑ति॒थिवि॒भा-  
व॑सुः ॥ २ ॥

2. *Sa rocayajjanuṣā rodasī ubhe se mātrorabhavat putra īḍyah. Havyavāḷagnirajaraścanohito dūḷabho viśāmatithirvibhāvasuh.*

That Agni, Vaishvanara, fiery life of the world, by nature, illuminates both earth and heaven and rises as the darling admirable favourite of his motherly generators. He is the carrier of the fragrances of yajna, unaging treasure of food, energy and universal wealth, indomitable, brilliant sun and most welcome visiting guest of the people.

कत्वा द तस्य तरुषा विधमणि द्वासा अग्निं जनयन्त  
चित्तिभिः । रुरुचानं भानुना ज्यातिषा महामत्यं न वाजं  
सनिष्य गुपं बुव ॥ ३ ॥

3. *Kratvā dakṣasya taruṣo vidharmaṇi devāso agniṁ janayanta cittibhiḥ. Rurucānaṁ bhānunā jyotiṣā mahāmatyaṁ na vājaṁ saniṣyannupa bruve.*

With yajna, holy application of mind and will, and contribution with the spirit of yajna to the various dharmic programmes of the man of power and expertise, who is dedicated to the service of the divine saviour father, the creative pioneers of brilliance and generosity generate and develop Agni, heat and light energy, with organised planning and corporate action. And desiring to join this programme and have the benefit, I whisper and discuss, and invoke this Agni power shining with the light of the sun, great with its own light, and fast as the energy of nature itself.

आ मन्दस्य सनिष्यन्ता वरण्यं वृणीमह अह्यं वाज-  
मृग्मियम् । रातिं भृगूणामुशिजं क्विक्तुमग्निं राजन्तं दिव्यन  
शाचिषा ॥ ४ ॥

4. *Ā mandrasya saniṣyanto vareṇyaṃ vṛṇīmahe  
ahrayaṃ vājamṛgmiyam. Rātiṃ bhṛgūṇām-  
uśijaṃ kavikratu-magniṃ rājantaṃ divyena  
śociṣā.*

To share and enjoy the beauty, ecstasy and magnificence of life, we choose what is worthy of choice: Agni, lord and power of light, boldly free and abundant, tempestuous power revealed by the Rks, excellent gift of the Bhrgus, generous and celestial artists and scientists far reaching in poetic imagination, wisdom and creation, loving, and radiant with the light of heaven.

अग्निं सुम्नाय दधिर पुरा जना वाजश्रवसमिह वृक्तबहिषः ।  
यतस्त्रुचः सुरुचं विश्वदव्यं रुदं यज्ञानां साधदिष्टिमप-  
साम ॥ ५ ॥

5. *Agniṃ sumnāya dadhire puro janā vājaśra-  
vasamiha vṛktabarhiṣaḥ. Yatasrucaḥ surucaṃ  
visvadevyam rudraṃ yajñānām sādhadīṣṭim-  
apasām.*

For the attainment of peace and prosperity, people here since eternity have lighted the fire of Agni, rich in matter, mind and motion, lovely brilliant, radiant divine across the worlds, mighty just and corrective, leader of yajnic programmes to success and giver of karmic joy and satisfaction. Having collected the holy grass for the vedi and lighted the fire, they raise the ladle to feed the fire and open the secrets of the skies.

पावकशाच तव हि त्वं परि हातयज्ञषु वृक्तबहिषा  
नरः । अग्न दुर्व इच्छमानास आप्यमुपासत दविणं धहि  
तभ्यः ॥ ६ ॥

6. *Pāvakaśoce tava hi kṣayam pari hotaryajñeṣu vṛktabarhiṣo narah. Agne duva icchamānāsa āpyam-upāsate draviṇam dhehi tebhyaḥ.*

Agni, lord of light and fire, infinite giver, having collected the grass and sitting around the vedi in yajnas, the performers are but seekers of service and lasting peace and they pray for a haven under your dominion only. O lord and presiding power of yajna, bless them with the wealth and well-being of their heart's desire.

आ रादसी अपृणदा स्वमहज्जातं यदनमपसा अधारयन ।  
सा अध्वराय परि णीयत क्विरत्या न वाजसातय  
चनाहितः ॥ ७ ॥

7. *Ā rodasī aprṇadā svarmahajjātam yaden-  
amapaso adhārayan. So adhvarāya pari ṇīyate  
kaviratyo na vājasātaye canohitaḥ.*

When people of yajnic karma take to this Agni for service, light up the fire, raise it and feed the rising power, then it fills the earth and skies and the vast and high heavens with light and fragrance of bliss. And thus this power and presence of Agni, lord of power and bliss, poetic omniscient, treasure home of food, energy and light, is extended far and wide across the universe for the speed and success of yajna, human acts of love, non-violence and creative self-sacrifice.

नमस्यत हव्यदातिं स्वध्वरं दुवस्यत् दम्यं जातवदसम ।  
रथीरुहृतस्य बृहता विचषणिरग्निद्वानामभवत् पुरहितः ॥ ८ ॥

8. *Namasyata havyadātiṃ svadhvaram duvasyata  
damyam jātavedasam. Rathīr-ṛtasya brhato  
vicarṣaṇir-agnir-devānām-abhavat purohitaḥ.*

Offer salutations and service in homage to Agni. Creator of food for yajna and enjoyment, leader of yajna to success, supreme giver, knower of all that is born, omnipresent lord ever on the move, watching and superintending the universal operation of law and yajna, Agni is the foremost high-priest of the dynamics of Divinity working through the forces of nature.

तिस्त्रा य॒ह्वस्य॑ स॒मिधः॑ परि॒ज्मना॑ ग्र॒रपुन॑ ऽगुशिजा॒ अमृ॑त्यवः ।  
तासा॒मका॒मद॑धु॒मत्य॑ भु॒र्जमु॑ ला॒कमु॑ द्व उ॒प जा॒मिमी॑यतुः ॥ ९ ॥

9. *Tisro yahvasya samidhaḥ pariḥmano' gnerapunnannuśijo amṛtyavaḥ. Tāsām-ekām-adadhur-martye bhujamu lokamu dve upa jāmimīyatuh.*

Three are the flames of mighty Agni shining everywhere, beautiful are they and immortal, purging, purifying and sanctifying everything. One of these they, the immortal powers of Divinity, place in the world of the mortals for their sustenance: this one is the fire and magnetic energy. The other two, electric energy and light, they carry up above to the heights of the twins, sky and the region of light and place them there.

वि॒शां क॒विं वि॒श॒पतिं॑ मा॒नु॒षी॒रिषः॑ सं सी॒मकृ॑ण्वन्त्स्वधि॒तिं  
न तर्ज॑स । स उ॒द्वता॑ नि॒वता॑ याति॒ ववि॑षत्स ग॒भ॒म॒षु भु॑व॒न॒षु  
दी॒धर॑त ॥ १० ॥

10. *Viśām kavim viśpatiṁ mānuṣīriṣaḥ saṁ sīmakṛṇvantsvadhitiṁ na tejase. Sa udvato nivato yāti veviṣat sa garbhameṣu bhuvaneṣu dīdharat.*

The oblations of fragrant food offered by yajnic people into the fire intensify and sharpen like razor's edge the catalytic and creative power of Agni, protector

and promoter of the people and the imaginative visionary among them, for the refinement of their valour and brilliance. The same Agni as the fire and passion of virility goes up and down everywhere, inspires every heart and, in these worlds, bears the fetus in the womb of existence for continuance.

स जिन्वत जठरेषु पज्जिवान्वृषा चित्रेषु नानद् । सिंहः ।  
वृश्वानुरः पृथुपाजा अमत्या वसु रत्ना दयमाना वि  
दाशुष ॥ ११ ॥

11. *Sa jinvate jathareṣu prajajñivān vṛṣā citreṣu nānadanna siṅhaḥ. Vaiśvānaraḥ pṛthupājā amartyo vasu ratnā dayamāno vi dāśuṣe.*

That Agni grows in the vital fire of living beings, germinating, evolving, mighty virile in various wonderful forms, roaring for expression like the irrepressible lion as Vaishvanara, immanent as the vital heat of living energy, fiery leader, illustrious, immortal, treasure home of life's wealth and will to live, all round giving the jewels of existence to the generous person of yajnic performance.

वृश्वानुरः पत्नथा नाकमारुहद्विवस्पृष्टं भन्दमानः सुम-  
न्मभिः । स पूववज्जनयञ्जन्तव धनं समानमज्मं पयति  
जागृविः ॥ १२ ॥

12. *Vaiśvānaraḥ pratnathā nākamāruhad divas-pṛṣṭham bhandamānaḥ sumanmabhiḥ. Sa pūrvavajjanayañjantave dhanam samānamajmam paryeti jāgrviḥ.*

Vaishvanara, vital fire of life and immanent will, ancient and eternal, rises to paradisaal bliss over the

heights of heaven sung and celebrated by poets of faith and imagination. Creating as ever the wealth of life for living beings, the illustrious leader goes all round by the highways of existence ever awake, without a wink of sleep.

ऋतावानं यज्ञियं विप्रमुक्थ्यमा यं दध मातरिश्वा दिवि  
 तम । तं चित्रयामं हरिकशमीमह सुदीतिमग्निं सुविताय  
 नव्यस ॥ १३ ॥

13. *Ṛtāvānaṃ yajñiyam vipramukthyamā yaṃ dadhe mātariśvā divi kṣayam. Taṃ citrayāmaṃ harikeśamīmahe sudītimagniṃ suvitāya navyase.*

That Agni, Vaishvanara, universal fire of life, going by the ways of Truth and universal Law, venerable, intelligent, admirable, existing and operating in the lights of spaces, which is held and sustained by the universal Vayu energy, that same Agni, wonderful in movement and achievement, bright in flames, radiant with holy light, we love, admire and worship for the sake of latest success and well-being.

शुचिं न यामाणिषिरं स्वदृशं कर्तुं दिवा रचनस्थामुषबुधम ।  
 अग्निं मूधानं दिवा अपतिष्कुतं तमीमह नमसा वाजिनं  
 बृहत् ॥ १४ ॥

14. *Śuciṃ na yāmaniṣiraṃ svardṛśaṃ ketuṃ divo rocanasthām-uṣarbudham. Agniṃ mūrdhānaṃ divo apratiṣkutaṃ tamīmahe namasā vājinaṃ bṛhat.*

We invoke, admire, worship and pray with homage and oblations to that Agni which is pure and purifying, vigorous and lovely, brilliant as light of the



sun, banner of heaven, established in beauty, rising as the dawn, shining on top of heaven, irresistible and impetuous lord of majesty. We follow this lord as a torch bearer over untrodden paths of infinity to the Sublime and the Divine.

म॒न्दं हा॒तारं॑ शु॒चि॒मद्व॑यावि॒नं द॒मून॑समु॒क्थ्यं वि॒श्वच॑षणि॒म ।  
रथं॑ न चि॒त्रं व॑पु॒षाय॑ द॒शतं॑ म॒नुहि॑तं॒ सद॒मिदा॑य इ॒मह ॥ १५ ॥

15. *Mandram hotāraṁ śucimadvayāvinam damūna-samukthyaṁ viśvacarṣaṇim. Ratham na citraṁ vapuṣāya darśataṁ manurhitaṁ sadamid rāya īmahe.*

Emanating the ecstasy of Ananda, universal yajna, purest power, clarion call to life unambiguous, self-controlled and all-controlling, adorable, all watching eye, infinitely various in colour and motion yet constant as light and steady as a chariot, beauty crystallized in form, inexhaustible fount of bliss for humanity, the ultimate haven of peace, the real treasure of existence: that is Agni, that we worship with homage and yajnic offerings.

### Mandala 3/Sukta 3

*Vaiśvanara Agni Devata, Vishvamitra Gathina Rshi*

व॒श्वान॑राय॒ पृथु॑पाज॒सु वि॒पा र॒त्ना वि॒धन्त॑ ध॒रुण॑षु॒ गात॑व ।  
अ॒ग्नि॒हि दे॒वाँ अ॒मृता॑ दु॒वस्य॑त्यथा॒ धर्मा॑णि॒ स॒नता॑ न  
दू॒दुष॑त ॥ १ ॥

1. *Vaiśvānarāya pṛthupājase vipo ratnā vidhanta dharuṇeṣu gātave. Agnirhi devāñ amṛto duvasyatyathā dharmāṇi sanatā na dūdusat.*

To move forward on heavenly paths of progress on firm ground, the wise offer the best of jewels as offering in the service of Vaishvanara Agni, brilliant light and blazing fire pioneer of the world and leader of the most potent order. It is Agni alone, constant and immortal power, which honours and inspires the excellencies of nature and humanity so that the eternal order and laws of existence may not be vitiated.

अन्तदूता रादसी दस्म इयत् हाता निषत्ता मनुषः पुराहितः ।  
 त्वं बृहन्तं परि भूषति द्युभिद्वभिरग्निरिषिता धिया-  
 वसुः ॥ २ ॥

2. *Antardūto rodasī dasma īyate hotā niṣatto manuṣaḥ purohitaḥ. Kṣayam bṛhantaṁ pari bhūṣati dyubhir-devebhir-agniriṣito dhiyāvasuḥ.*

Agni, magnificent and powerful, moves around as a messenger of energy in heaven and earth. Creative performer and consecrated leader of humanity, it beautifies and beatifies the wide world with rays of light. It is loved and honoured by the brilliancies of nature and humanity as the very treasure home of light and intelligence.

क्तुं यज्ञानां विदथस्य साधनं विपासा अग्निं महयन्त  
 चित्तिभिः । अपांसि यस्मि तधि सन्दधुगिरस्तस्मिन्त्सुम्नानि  
 यजमान् आ चक ॥ ३ ॥

3. *Ketuṁ yajñānām vidathasya sādhanam vipāsa agniṁ mahayanta cittibhiḥ. Apāṁsi yasminn-adhi saṁdadhur-girastasmint-sumnāni yajam-āna ā cake.*

Pious scholars and wise yajakas praise and

celebrate Agni as the symbol of yajnas and yajnic success of all creative and constructive programmes of life with their thoughts, devotion and acts of worship. They dedicate their holy chants and their holy acts to Agni and the yajamana realises his ambitions of success and well-being in it and through it.

पिता यज्ञानामसुरा विपश्चितां विमानमग्निवयुनं च  
वाघताम । आ विवश रादसी भूरिवपसा पुरुपिया भन्दत्  
धामभिः क्विः ॥ ४ ॥

4. *Pitā yajñānāmasuro vipāścītām vimānamagnir-  
vayunam ca vāghatām. Ā viveśa rodasī bhūrivar-  
pasā purupriyo bhandate dhāmabhiḥ kavīḥ.*

Agni is the father, generator and promoter of yajnas. It is life breath of the wise and motive power of the stars and planets. It is the aerial car of the scholars and path to bliss for the celebrants. It pervades and energises heaven and earth in many forms and, as universal favourite and illuminative light of the imagination, it is sung and celebrated in worship by virtue of its own might and majesty.

चन्दमग्निं चन्द्ररथं हरिव्रतं वश्वानरमप्सुषदं स्वविदम ।  
विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं द्वास इह सुश्रियं  
दधुः ॥ ५ ॥

5. *Candramagniṃ candraratham harivratam  
vaiśvānaram-apsuśadam svarvidam. Vigāham  
rūrṇiṃ taviṣībhir-āvṛtam bhūrṇiṃ devāsa iha  
suśriyam dadhuḥ.*

Devas, mighty powers of nature, bear Agni, and holy yajakas light and establish it here: Agni that is

beautiful as the golden orb of the moon, majestic in bearing, splendid in its own law and function, omnipresent in the world, abiding in the waters and breath of air, all penetrative, instantly and constantly moving, covered in its own rays of light and lustre, all sustaining, pure crystalline concentration of beauty and wealth of existence.

अग्निद्वभिमनुषश्च जन्तुभिस्तन्वाना यज्ञं पुरुपशंसं धिया ।  
रथीरन्तरीयत् साधदिष्टिभिजीरा दमूना अभिशस्ति-  
चातनः ॥ ६ ॥

6. *Agnir-devebhir-manuṣaśca jantubhis-tanvāno yajñam purupeśamaṁ dhīyā. Rathīr-antarīyate sādhad-iṣṭibhirjīro damūnā abhiśasticātanah.*

Agni goes on and ever in the world on the chariot of time conducting and expanding the yajna of existence by the powers of nature and pious human beings with their karma and intelligence executing its auspicious commands. It is tempestuous, self-controlled and all-controlling, driving off opposition, calumny and negative criticism.

अग्र जरस्व स्वपत्य आयुन्यूजा पिन्वस्व समिष' दिदीहि  
नः । वयांसि जिन्व बृहतश्च जागृव उशिग्द्वानामसि  
सुकतुविपाम ॥ ७ ॥

7. *Agne jarasva svapatya āyunyurjā pinvasva samiṣo didīhi nah. Vayāṁsi jinva brhataśca jāgrva uśigdevānāmasi sukaturvipām.*

Agni, lord giver of light, life and energy, come and bless our young progeny with full age and let them abound in strength and overflow with vigour and energy.

Let us all shine with plenty to our heart's desires. Inspire our life and age to fullness and grandeur. O lord ever wakeful and watchful, you are the darling of the brilliant and the wise for veneration and worship and the lord of yajnic good works for the scholars.

वि॒श॒पतिं॑ य॒ह्म॒मति॑त्थिं न॒रः सदा॑ य॒न्तारं॑ धी॒नामु॑शिजं च  
वा॒घ॒ता॒म । अ॒ध्व॒राणां॑ च॒तनं॑ जा॒तव॑दसं प शंस॒न्ति न॑मसा  
जू॒तिभि॑वृ॒ध ॥ ८ ॥

8. *Viśpatim yahvamatithim naraḥ sadā yantāraṁ dhīnāmuśijam ca vāghatām. Adhvarāṇām cetanam jātavedasam pra śamsanti namasā jūtibhir-ṛdhe.*

For the sake of elevation and exaltation, with food and homage, abandon and ecstasy, people praise, admire and worship Agni, lord of the common wealth of humanity, great, honourable and welcome like a learned visitor, guide and leader, inspirer of the wise and worshipful performers of the yajna of love and non-violence, eminent among the learned and the lord who knows all that is born and exists.

वि॒भावा॑ द॒वः सु॒रणः॑ परि॑ ि॒ती॒र॒ग्नि॑ब॒भूव॑ श॒वसा॑ सु॒म॒द॒थः ।  
तस्य॑ व॒तानि॑ भूरि॒पा॒षिणा॑ व॒यमु॑प॒ भूष॑म॒ दम॑ आ  
सु॒वृ॒क्तिभिः॑ ॥ ९ ॥

9. *Vibhāvā devaḥ suraṇaḥ pari kṣītragnirbabhūva śavasā sumadrathaḥ. Tasya vratāni bhūripoṣiṇo vayamupa bhūṣema dama ā suvrktibhiḥ.*

Agni, lord refulgent and generous, happy-warrior riding a magnificent chariot rules over lands and people by virtue of his might and majesty. We wish

and pray that with our acts and conduct in the home, sustained by him, we may honour and obey the rules and laws of his making in the land ruled and sustained by him in every way.

वश्वानरु तव धामान्या चक्र यभिः स्वविदभवा विच ण ।  
जात आपृणा भुवनानि रादसी अग्र ता विश्वा परिभूरसि  
त्मना ॥ १० ॥

10. *Vaiśvānara tava dhāmānyā cake yebhiḥ svarvidabhava viça ṅa ।  
jāta āpṛṇa bhuvanāni rodasī agre tā viśvā paribhūrasī tmanā.*

Vaishvanara Agni, lord of light omnipresent, I love and pray for your light and splendour by which, O lord of omniscient vision, you rise to be the lord of bliss and freedom. As you rise to manifestation, you fill up and pervade the regions of earth and heaven. Agni, by virtue of your own power and presence, you are the lord supreme of all the worlds.

उश्वानरस्य दंसनाभ्या बृहदरिणादकः स्वपस्यया क्विः ।  
उभा पितरा मह्यं तजायताग्निद्यावापृथिवी भूरितसा ॥ ११ ॥

11. *Vaiśvānarasya daṁsanābhyo bṛhadariṇādekaḥ  
svapasyayā kavīḥ. Ubhā pitarā mahayannajāyatāgnirdyāvāpṛthivī bhūritetasā.*

By one's earnest desire to act and rise freely, anyone of poetic vision and creative imagination attains the infinite light of heaven by virtue of the gracious power and actions of Vaishvanara, light and life of the world, anyone by the self alone, independent. Agni, lord of light and power, doing honour to both his parents and generators, rises and manifests, radiating and filling

both earth and heaven with abundant light and expansive vitality.

### Mandala 3/Sukta 4

*Apris, Graces, Devata, Vishvamitra Gathina Rshi*

स॒मित्स॑मित्सु॒मना॑ बा॒ध्यस्म॑ शु॒चाशु॑चा सु॒म॒तिं रा॑सि वस्वः ।  
आ दे॒व द्वा॒न्यज॑थाय वि॒ सखा॑ सखी॒न्त्सु॒मना॑ य यग्र ॥ १ ॥

1. *Samitsamit sumanā bodhyasme śucāśucā sumatim rāsi vasvah. Ā deva devān yajathāya vakṣi sakhā sakhīntsumanā yakṣyagne.*

Agni, fire of life, lord of light, master of knowledge, guide and leader, kind and benevolent at heart, rise for us with every piece of sacred fuel offered, rise with every libation from the ladle, shine with every flame of fire and purity, and bless us with life's wealth and generous disposition of mind and heart. Lord of brilliance and benevolence, you call the divine powers of nature and brilliant people to the yajna to meet and cooperate in creative and constructive action. You are a friend, we are friends, come with your heart and soul, join us in the yajna, and raise us to the light divine.

यं द्वा॒सस्त्रि॑रह॑ इ॒यज॑न्त दि॒वदि॑व् वरु॒णा मि॒त्रा अ॒ग्निः ।  
समं॑ य॒ज्ञं मधु॑मन्तं कृ॒धी न॒स्तनू॑नपाद॒ घृ॒तया॑निं वि॒धन्त॑म ॥ २ ॥

2. *Yam devāsas-trirahannāyajante divadive varuṇo mitro agniḥ. Semam yajñam madhum-antarṁ kṛdhī nastanūnapād gṛtayoniṁ vidhantam.*

That yajna of ours, performed with reverence in faith and rising with the libations of ghrta, which the best of humanity and divinities of nature join thrice in

the day and which Varuna the moon, Mitra the wind, and Agni the fire of life bless every day with peace, power and light, that same yajna, O Tanunapat, lord protector of physical and material world, raise to the honey sweetness and fragrance of love and kindness in society.

प दीधितिर्विश्ववारा जिगाति हातारमिळः पंथ्रमं यजध्य ।  
अच्छा नमाभिवृषभं वन्दध्य स दुवान्य दिषिता यजी-  
यान ॥ ३ ॥

*Pra dīdhitirviśvavārā jigāti hotāramiḷaḥ prathamam yajadhyai. Acchā namobhirvṛṣabham vandadhyai sa devān vakṣadiṣito yajīyān.*

That universal Agni, inspiration of awareness and reflection for action, first arises in the cosmic yajaka, lord creator, and then flows in streams of awareness, universal intelligence and divine speech, to the first yajakas on earth to join in holy yajna and to worship the generous omnipotent creator with homage and yajna in faith. May that Agni, light of universal awareness, intelligence and the holy Word, conducting the cosmic yajna, loved and prayed for, flow and bless the noble humanity.

ऊध्वा वां गातुरध्वर अकायूध्वा शाचींषि पस्थिता रजांसि ।  
दिवा वा नाभा न्यसादि हाता स्तृणीमहि दुव्यचा वि  
बहिः ॥ ४ ॥

4. *Ūrdhvo vām gāturadhvare akāryūrdhvā śocīmṣi prasthitā rajāmsi. Divo vā nābhā nyasādi hotā strṇīmahi devavyacā vi barhiḥ.*

The singer is appointed in your creative yajna



of love and non-violence, and the path upward is selected and taken. The flames of fire rise and touch the skies. The yajaka is seated in the centre of the vedi by the life string of heaven clothed in light and fragrance. The light and fragrance spread over the spaces and fill the divine planes of nature.

सप्त हात्राणि मनसा वृणाना इन्वन्ता विश्वं प्रति य तूतन ।  
नृपशसा विदथेषु प जाता अभीष्टं यज्ञं वि चरन्त  
पृवीः ॥ ५ ॥

5. *Sapta hotrāṇi manasā vṛṇānā invanto viśvam prati yannṛtena. Nṛpeśaso vidatheṣu pra jātā abhīmaṁ yajñam vi caranta pūrviḥ.*

Seven rituals of yajna consciously and judiciously selected spread out, go round and round and fill up the world with the light of truth and cool of vapours. Born of nature in yajnas with human vitality, ancient as ever, they emanate from the vedi and roam around at their own freedom giving fresh life to yajna.

आ भन्दमान उषसा उपाक उत स्मयत तन्वाऽ विरूप ।  
यथा ना मित्रा वरुणा जुजाषदिन्दा मरुत्वाँ उत वा  
महाभिः ॥ ६ ॥

6. *Ā bhandamāne uṣasā upāke uta smayete tanvā virūpe. Yathā no mitro varuṇo jujoṣadindro maru- tvāñ uta vā mahobhiḥ.*

Loved and greeted by all, the twins, night and day, though different in form, come and manifest in their smiling beauty, so that Mitra, vibrations of air, Varuna, waves of water, and the mighty Indra, currents of energy, with their acts and qualities of nature, give us the

pleasure of experience, (soothing, energising and exciting, but all enlightening).

दव्या हातारा पथ्रमा न्यृञ्ज सप्त पृ णसः स्वधया मदन्ति ।  
ऋतं शंसन्त ऋतमित्त आहुरनु वृतं वतपा दीध्यानाः ॥ ७ ॥

7. *Daivyā hotārā prathamā nyrāñje sapta pṛkṣāsaḥ svadhayā madanti. Ṛtaṁ śamsanta ṛtमित्त आहुरनु वृतं वतपा दीध्यानाः ॥ ७ ॥*

I celebrate the first and foremost divine highpriests of nature in the universe, the sun and the fire. The seven ministering priests of yajna, too, together, with offers of ghrta and fragrant materials, feed and propitiate the same two. Praising and celebrating the universal Law of Nature and the waters of life, they proclaim the Law and the joy of life and, observing the rules of the Law and shining in accordance with the Law and the Truth, they exult with heavenly joy.

आ भारती भारतीभिः सजाषा इळा द्वमनुष्यभिर्ग्निः ।  
सरस्वती सारस्वतभिर्वाक तिस्रा द्वीबहिरदं सन्दन्तु ॥ ८ ॥

8. *Ā bhāratī bhāratībhiḥ sajoṣā iḷā devairmanuṣyebhiragniḥ. Sarasvatī sārāsvatebhirarvāk tisro devībarhiredaṁ sadantu.*

Come Bharati, speech bearing knowledge and education, loving and kind, with all forms of living languages and lessons for learning; come Ila, Eternal Speech Divine, the inner Light Divine, with potential knowledge of all attributes of divine and human existence; come Sarasvati, universal stream of the existential flow of eternal awareness with all the knowledge of existence. Come all three divine modes

of Word and Knowledge and grace the sacred vedi of our yajna. Come here and now, threefold mother of human knowledge and speech.

त॒ स्तु॒री॒प॒म॒धं॑ पा॒ष॒यि॒त्नु॒ द॒वं॑ त्व॒ष्ट॒वि॒ रं॒रा॒णः॑ स्य॒स्व । य॒ता॒  
वी॒रः॑ क॒म॒ण्यः॑ सु॒द॒ गं॑ यु॒क्त॒गा॒वा॒ जा॒य॒त॒ द॒व॒का॒मः॑ ॥ ९ ॥

9. *Tannasturīpamadha pošayitnu deva tvaṣṭarvirarāṇaḥ syasva. Yato vīraḥ karmanyaḥ sudakṣo yuktagrāvā jāyate devakāmaḥ.*

O Tvashta, lord maker and refiner of forms in existence, brilliant and generous divinity, rejoicing in acts of creation and development, give us and internalise in us instant and developmental forms of that yajna which gives us the vitality of life and the science of development and sustenance through which is born a generation of youth, brave men of practical action, creative and generous, dedicated to yajnic programmes and the love of Divinity.

व॒न॒स्प॒त॒ वं॑ सृ॒जा॒पं॑ द॒वा॒न॒ग्नि॒ह॒विः॑ शं॒मि॒ता॒ सू॒द॒या॒ति॑ । स॒दु॒  
हा॒ता॒ स॒त्य॒तरा॑ य॒जा॒ति॒ यथा॑ द॒वा॒नां॑ ज॒नि॒मा॒नि॒ व॒द॑ ॥ १० ॥

10. *Vanaspate'va sṛjopa devānagnirhaviḥ śamitā sūdayāti. Sedu hotā satyataro yajāti yathā devānām janimāni veda.*

O Vanaspati, O sun, lord of light and preserver of forests, release the lights of brilliance, let the showers of light, energy and freshness come close to us and the powers of nature. Agni is the giver of peace and ripeness. It matures to fullness the sacred materials of yajna. It truly is the yajaka and the clarion call. It is true and truer to the divine law and integrates with all objects of

creation since it knows the origin and character of all the bountiful powers of nature and humanity.

आ याह्यग्र समिधा॒ना अ॒वाडि॒न्द्रेण॑ द॒वः स॒रथं॑ तु॒रभिः॑ ।  
ब॒हि॒न् आ॒स्ता॒मदि॑तिः सु॒पु॒त्रा स्वा॒ही द॒वा अ॒मृता॑ माद॒  
यन्ता॑म ॥ ११ ॥

11. *Ā yāhyagne samidhāno arvānindreṇa devaiḥ saratham turebhiḥ. Barhirna āstāmaditiḥ suputrā svāhā devā amṛtā mādayantām.*

Agni, lord of light and fire and knowledge, guide and leader, come to us bright and blazing at the speed of energy with Indra, lord of might, and the devas, divine virtues of spirit and character on the chariot powered by sun-rays. Stay firm on our holy seats unshaken like space. Let mother earth be blest with noble children of noble action. Let the bright scholars of immortal spirit, knowledge and action rejoice with holy chant of divine speech.

### Mandala 3/Sukta 5

#### *Agni Devata, Vishvamitra Gathina Rshi*

प॒त्य॒ग्निरु॒षस॑श्चकि॒ताना॑ बा॒धि वि॒पः प॒द्वीः क॒वीना॑म ।  
पृ॒थु॒पाजा॑ द॒व्यद्भिः॑ स॒मि॒द्धा प॒ द्वा॒रा त॑म॒सा व॒ह्नि॒रावः॑ ॥ १ ॥

1. *Pratyagnirusasascekitāno 'bodhi vipraḥ padaviḥ kavīnām. Pṛthupājā devayadbhiḥ samiddho 'pa dvārā tamaso vahnirāvah.*

Just as Agni, fire divine, light of the dawn, awakes, arises and awakens every morning, so does the man of knowledge, dynamic scholar, attaining to the positions of the men of light and vision, rise high and higher day by day and awaken the sleeping humanity.

Agni, mighty powerful, lighted and raised in the vedi by lovers of divinity, throws open the doors of light against darkness. So does the scholar, bearer and harbinger of the light of knowledge, dispel the darkness of ignorance and reveal the light of knowledge to a nation in slumber.

प॒द्वृ॒ग्नि॒वा॒वृ॒ध् स्ता॒म॒भि॒गी॒भिः स्ता॒तृ॒णां न॒म॒स्य॑ उ॒क्थः ।  
पू॒वी॒ऋ॒तस्य॑ स॒न्दृ॒श॒श्च॒कानः॑ सं दू॒ता अ॒द्यादु॒षसा॑ वि॒रा॒क ॥ २ ॥

2. *Predvagnirvāvṛdhe stomebhirgīrbhiḥ stotṛṇām namasya ukthaiḥ. Pūrvīṛtasya sandṛśaścakānaḥ saṁ dūto adyauḍaśaso viroke.*

Just as the adorable Agni grows in heat, light and power by the chant of songs and celebration of the devotees and then this harbinger of light adorns the morning with the bright and beautiful light of the dawn, so does the sagely scholar, dedicated to the light of eternal truth, shine in the lovely light of Revelation as the messenger of light and life divine for the people.

अ॒धा॒य्य॒ग्नि॒मा॒नु॒षी॒षु वि॒ व॒पां ग॒भा॑ मि॒त्र ऋ॒त॒न सा॒ध॒न ।  
आ ह॑य॒ता य॒ज॒तः सा॒न्व॒स्था॒द॒भू॒दु वि॒प॒ ह॒व्या॑ म॒ती॒-  
ना॒म ॥ ३ ॥

3. *Adhāyagnirmānuṣīṣu vikṣvapām garbho mitra ṛtena sādhan. Ā haryato yajataḥ sānvasthāda-bhūdu vipro havyo maṭinām.*

Agni, heat and light of life, concentration of the power of action, born of the waters of space and currents of cosmic energy, friendly saviour, leader and guide to success by the laws of Truth and flow of the will to live, is established in the heart of human communities. Bright and beautiful, loved and adored, it abides on top

of values in human history. It is the sagely scholar and the dynamic leader worthy of homage and reverence for all intelligent people.

मित्रा अग्निर्भवति यत्समिद्धा मित्रा हाता वरुणा जातवदाः ।  
मित्रा अध्वयुरिषिरा दमूना मित्रः सिन्धूनामुत पवता-  
नाम ॥ ४ ॥

4. *Mitro agnirbhavati yat samiddho mitro hotā varuṇo jātavedāḥ. Mitro adhvaryuriṣiro damūnā mitraḥ sindhūnāmuta parvatānām.*

Agni rises as a friend when it is lighted and raised. As a yajaka conducting the yajna of evolution and development it is a friend. As the omniscient lord of existence and as presiding power of justice it is a friend. As the highpriest of the yajna of love and non-violence it is a friend, and as the power of inspiration and self-control it is a friend. And it is a friend as it flows with the rivers and rolls with the oceans. And finally it is a friend as it sits on top of mountains and sustains their steadiness.

पाति पियं रिपा अगं पदं वः पाति यद्दृश्चरणं सूर्यस्य ।  
पाति नाभा सप्तशीषाणमग्निः पाति द्वानामुपमाद-  
मृष्वः ॥ ५ ॥

5. *Pāti priyaṁ ripa agram padaṁ veḥ pāti yahvaścaraṇaṁ sūryasya. Pāti nābhā saptaśīrṣānamagniḥ pāti devānām-upamādam-ṛṣvaḥ.*

Agni protects the friend and favourite, it protects the amplitude of the earth in orbit, and the flight of birds. Mighty powerful, it protects the rainbow colours of light in space and the orbit of the sun in the galaxy. Noble,

elevated and sublime, it protects the pleasure and amusement of the noble people who are brilliant and generous.

ऋभुश्चक्र इड्यं चारु नाम विश्वानि द्वा वयुनानि विद्वान ।  
ससस्य चम' घृतवत्पदं वस्तदिदग्नी रं त्यपयुच्छन ॥ ६ ॥

6. *Ṛbhuścakra īḍyaṁ cāru nāma viśvāni devo vayanāni vidvān. Sasasya carma ghṛtavat padam vestadidagnī rakṣatyaprayucchan.*

Mighty and versatile lord of light, omnipresent in all facts, motions and laws of the universe, Agni creates the soothing and adorable fluents such as speech and waters, and guards them all wholly, without reservation, and without let up. And whether it is manifest or latent it shines charming in form like the liquid flow of water or the rising flames of ghrta from the vedi.

आ यानिमग्निघृतवन्तमस्थात पृथुपगाणमुशन्तमुशानः ।  
दीद्यानः शुचिर्ऋष्वः पावकः पुनःपुनमातरा नव्यसी कः ॥ ७ ॥

7. *Ā yonimagnirghṛtavantamasthāt pṛthupragāṇamuśantamuśānaḥ. Dīdyānaḥ śucirṛṣvaḥ pāvakaḥ punaḥ punarmātarā navyasī kaḥ.*

Loving and brilliant Agni, as the eminent scholar, blazing pure and radiating fire, abides in the seat since birth itself, overflowing with ghrta and celestial waters, worthy of extensive songs of praise and celebration, loving and glorious, and constantly, again and again, renews, refreshes and reinforces its generators, loving parents, earth and sky.

सद्या जात आषधीभिवव । यदी वर्धन्ति पस्वा घृतन ।

आपइव पवता शुभमाना उरुष्यद्ग्निः पितरारुपस्थ ॥ ८ ॥

8. *Sadyo jāta oṣadhībhirvavakṣe yadī vardhanti prasvo ghr̥tena. Āpa iva pravatā śumbhamānā uruṣyadagniḥ pitrorupasthe.*

As soon as Agni is born, it is borne and grows, in, with, and by, the herbs which, like nursing mothers, increase it and themselves grow bright and green with the waters and sunrays flowing down. Thus does Agni, flowing like streams of life's vitality, grow and evolve in the lap of its parents, earth and sky, the mother and the father, and thus does it preserve, protect and continue the onward flow of life.

उदु ष्टुतः समिधा यद्वा अद्याद्वष्मन्दिवा अधि नाभा  
पृथिव्याः । मित्रा अग्निरीड्या मातरिश्वा दृता  
व । द्यजथाय दवान ॥ ९ ॥

9. *Udu ṣṭutaḥ samidhā yahvo adyaud varṣman divo adhi nābhā pṛthivyāḥ. Mitro agnirīḍyo mātariśvā''dūto vakṣad yajathāya devān.*

Agni, mighty spirit of life, raised, praised and worshipped with holy food shines over heaven and earth raining in showers from heaven on the vedi of mother earth. Friend and saviour, adorable Agni breathes in and collects the vitality of life from nature's currents of energy and, as the very messenger of Divinity, brings the light and virtues of nature's bounties for the lover and performer of yajna.

उदस्तम्भीत्समिधा नाकमृष्वाइग्निभवंतुत्तमा राचनानाम ।  
यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यवाहं  
समीध ॥ १० ॥



10. *Udastambhīt samidhā nākamṛṣvo'gnirbhava-  
nnuttamo rocanānām. Yādī bhṛgubhyaḥ pari  
mātariśvā guhā santam havyaavāham samīdhe.*

Mighty Agni being the highest of luminaries, living, breathing, shining and abiding as the very breath of life in the middle regions of space, holds and sustains the heavenly regions of light and bliss with its blazing light and power, for the sake of the wise and brilliant scholars of science, art and technology. It abides in the heart of every soul and in the centre of every particle of matter and every wave of energy. I pray I may also light this power that brings all the fragrant bounties of life to its devotees.

इळामग्र पुरुदंसं सुनिं गाः शश्वत्तमं हवमानाय साध ।

स्या ः सूनुस्तनया विजावा ग्र सा तं सुमतिभूत्वस्म ॥ ११ ॥

11. *Ilāmage purudaṁsaṁ sanim goḥ śaśvattamaṁ  
havamānāya sādha. Syānnaḥ sūnustanayo  
vijāvā'gne sā te sumatirbhūtvvasme.*

Agni, refulgent lord of light and universal breath of life, give us that transcendent vision and wisdom, that divine speech and power of action which makes everything possible in life. Give us ample land, knowledge and earthly speech of the Divine Word, most blissful which brings success to the devotee dedicated to yajna so that an exceptional generation of children and grand children may rise in the community. Agni, lord of light, we pray, such may be your favour, such may be your benign eye and goodwill toward us.

## Mandala 3/Sukta 6

### *Agni Devata, Vishvamitra Gathina Rshi*

प कारवा मनना वच्यमाना दवदीचीं नयत दवयन्तः ।

द्वि णावाड वाजिनी पाच्यति हविभरन्त्यग्रय घृताचीं ॥ १ ॥

1. *Pra kāravo mananā vacyamānā devādrīcīm nayata devayantah. Dakṣiṇāvāḍ vājīnī prācyeti havirbharantyanayagrāyē ghṛtācī.*

Artists, scientists, workers and experts of yajnic work of creation and development, inspired by the voice of thought and deep reflection, dedicated to the bounties of nature and Divinity, take up the yajnic activity that would lead to the divine goal of your imagination. Take up the ghrtachi, the ladle of yajnic offering full of ghṛta bearing the fragrant materials to be offered into the fire of yajna as inputs, let it be potent and procreative, the abundant giver of holy reward moving in full gear and take the project forward.

आ रादसी अपृणा जायमान उत प रिक्था अध नु पयज्या ।  
द्विश्चिदग्र महिना पृथिव्या वच्यन्तां त वह्नयः सप्त-  
जिह्वाः ॥ २ ॥

2. *Ā rodasī aprṇā jāyamāna uta pra rikthā adha nu prayajyo. Divāścīdagne mahinā pṛthivyā vacyantām te vahnayah saptajihvāh.*

O fire of cosmic yajna rising from the vedi, fill the heaven and earth with fragrance, fertility and prosperity. O yajaka, eliminate the weaknesses, exhaust the possibilities of excellence, and then retire and call it a day. And with the glory of heaven and majesty of the earth, the seven flames of fire with tongues of gold

would speak for you in words loud and bold ringing across the spaces.

द्याश्च त्वा पृथिवी यज्ञियासा नि हातारं सादयन्त दमाय ।  
यदी विशा मानुषीदव्यन्तीः पर्यस्वतीरीळत शुक्र-  
मचिः ॥ ३ ॥

3. *Dyausca tvā pṛthivī yajñiyāso ni hotāraṃ sādāyante damāya. Yādī viśo mānuṣīrdevayan-tīḥ prayasvatīrīlate śukramarciḥ.*

When the human communities in pursuit of the service and bounties of nature and the divinities of heaven and earth, worship Agni, pure, powerful and radiant in their state of abundance, prosperity and generosity, then heaven and earth, and the divinities and the yajakas consecrate and dedicate the high-priest of the yajnic commonwealth to the law of peace and self-sacrifice.

महान्तसधस्थ ध्रुव आ निषत्ता न्तद्यावा माहिन् हयमाणः ।  
आस्क सपत्नी अजर अमृक्त सबदुघ उरुगायस्य धनू ॥ ४ ॥

4. *Mahāntsadhasthe dhruva ā niṣatto 'ntardyāvā māhine haryamāṇaḥ. Āskre sapatnī ajare amṛkte sabardughe urugāyasya dhenū.*

Agni, the high-priest of cosmic yajna, great and gracious, is happily and firmly established in his seat in the vast and joyous dominion between heaven and earth, which both, united and cooperative rivals, unaging and uninjured, yielding the nectar-milk of the world are his generous cows.

वता त अग्र महता महानि तव कत्वा रादसी आ ततन्थ ।  
त्वं दूता अभवा जायमानस्त्वं नता वृषभ चषणीनाम ॥ ५ ॥

5. *Vratā te agne mahato mahāni tava kratvā rodasī ā tatantha. Tvaṁ dūto abhavo jāyamānstvaṁ netā vṛṣabha carṣaṇīnām.*

Agni, lord great and gracious, your laws and ordinances, your acts and self-discipline are greater than the greatest. By virtue of your creative and yajnic action the heaven and earth expand in glory and prosperity. Instantly on your rise you become the harbinger of peace, progress and happiness, messenger of bliss. Lord generous and potent, you are the guide and leader of the people of the world.

ऋतस्य वा कृशिनो यग्याभिघृतस्नुवा राहिता धुरि धिष्व ।  
अथा वह दवान्द्व विश्वान्त्स्वध्वरा कृणुहि जातवदः ॥ ६ ॥

6. *Rtasya vā keśinā yogyābhirghṛtasnuvā rohitā dhuri dhiṣva. Athā vaha devān deva viśvāntsvadhvarā kṛṇuhi jātavedaḥ.*

And to the steer of your chariot of the flow of existence and the Law, yoke the flaming currents of energy with the operative reins of centrifugal and centripetal forces of nature, blazing with light, and thus, O Jataveda, lord of light, knowing as you do all that is born and exists, bring in all the devas, divinities of nature and nobilities of humanity together and make them participate in the yajnic programme of the world.

दिवश्चिदा त रुचयन्त रुका उषा विभातीरनु भासि पूवीः ।  
अपा यदग्र उशध्वनषु हातुमन्दस्य पनर्यन्त दवाः ॥ ७ ॥

7. *Divaścidā te rucayanta rokā uṣo vibhātīranu bhāsi pūrvīḥ. Apo yadagna uśadhagvaneṣu hoturmandrasya panayanta devāḥ.*

Bright and blissful are your lights of heaven. You shine in the radiance of the eternal dawns of the morning. And as you blaze upon the forests with might and splendour and the vapours arise in steamy fragrance, divinities burst into song in praise of the cosmic sacrificer beaming with joy.

उ॒र वा॒ य अ॒न्तरि॑ ।॒ म॒दन्ति॑ दि॒वा वा॒ य रा॑च॒न सन्ति॑ द॒वाः ।  
ऊ॒मा वा॒ य सु॒हवा॑सा॒ यज॑त्रा आ॒यमि॑र र॒थ्या' अ॒ग्नू  
अ॒श्वाः ॥ ८ ॥

8. *Urau vā ye antarikṣe madanti divo vā ye rocane santi devāḥ. Ūmā vā ye suhavāso yajatrā āyemire rathyo agne aśvāḥ.*

And those who rejoice in the wide wide skies, or the shining ones who exult in the glory of the highest heavens of light, or those friendly, protective, adorable companions whose culture is cooperation and self-sacrifice, may they all, O lord of light and joy, Agni, direct their beams of light and chariot horses, like senses and intelligence, hitherward under full control.

ए॒भि॒र॒ग्न॒ स॒रथं॑ या॒ह्यवा॑ड॒ना॒ना॒र॒थं वा॑ वि॒भवा॒ ह्य॒श्वाः ।  
प॒त्नी॒वत॑स्त्रिंश॒तं त्रीं॑श्च॒ द॒वान॑नु॒ष्व॒ध॒मा वह॑ मा॒दय॑स्व ॥ ९ ॥

9. *Aibhiragne saratham yāhyarvān nānāratham vā vibhavo hyaśvāḥ. Patnīvatastrīmśataṁ trīmśca devananuṣvadhama vaha mādayasva.*

With these devas, come hither to us, Agni, Spirit of light and fire, knowledge and power and the ecstasy of life, come by one chariot or many. Exalted and omnipresent and expansive are your beams of light which transport your chariot over the quarters of space.

Bring along the thirty-three devas, divinities of nature and spirit, all bountiful, with all their virtues and attributes and rejoice in the beauty of life with us.

स हाता यस्य रादसी चिदुवी यज्ञंयज्ञमभि वृध गृणीतः ।  
पाची अध्वरेव तस्थतुः सुमर्क ऋतावरी ऋतजातस्य  
सत्य ॥ १० ॥

10. *Sa hotā yasya rodasī cidurvī yajñāmyajñamabhi  
vṛdhe gṛṇītaḥ. Prācī adhvareva tasthatuḥ sumerke  
ṛtāvarī ṛtajātasya satye.*

He is Agni, the cosmic sacrificer in whose honour and for whose exaltation the vast earth and high heaven sing in celebration and prayer at every yajnic programme of evolution and progress. Prime powers of the universe, both of them, like two yajna-vedis of the yajna of love and non-violence, stay and abide beautifully established in the cosmic order dedicated to truth and overflowing with vitality in the universal law of the lord himself manifested in the truth and law of eternal mother Prakrti.

इळामग्र पुरुदंसं सनिं गाः शश्वत्तमं हवमानाय साध ।  
स्या ः सूनुस्तनया विजावा ग्र सा तं सुमतिभूत्वस्म ॥ ११ ॥

11. *Ilāmagne purudaṁsaṁ sanim goḥ śaśvattamaṁ  
havamānāya sādha. Syānnaḥ sūnustanayo  
vijāvā'gne sā te sumatir-bhūtvasme.*

Agni, lord of heaven and earth, give us, we pray, the abundance of mother earth which overflows with possibilities of action and achievement. Give us liberal gifts of cows and the universal form of speech and knowledge and lasting wealth. Make it possible for the

performer of yajna. Bless us with brave and heroic children and grand children. Bless us with the favour of your kindness and benevolence under your benign eye.

### Mandala 3/Sukta 7

*Agni Devata, Vishvamitra Gathina Rshi*

प य आरुः शितिपृष्ठस्य धासरा मातरा विविशुः सप्त वाणीः ।  
परि ता पितरा सं चरत् प सस्त्रात दीघमायुः पय १ ॥ १ ॥

1. *Pra ya āruḥ śitipṛṣṭhasya dhāserā mātaraḥ vivishuḥ sapta vāṇīḥ. Parikṣitā pitarā saṁ carete pra sarsrāte dīrghamāyuh prayakṣe.*

Seven penetrative currents of the golden fire of divine energy radiate carrying the seven streams of sound waves and fill their generative parents, all pervasive heaven and earth. Pervaded, the generators, heaven and earth, cooperate and, to keep on the fire and flow of the voice of cosmic yajna, they sustain the life and energy of the currents a long age without end for the devotee.

दिव िसा धनवा वृष्णा अश्वा दवीरा तस्था मधुमद्वहन्तीः ।  
ऋतस्य त्वा सदसि ाम्यन्तं पयका चरति वतनिं गाः ॥ २ ॥

2. *Divakṣaso dhenavo vṛṣṇo aśvā devīrā tasthau madhumad vahanṭīḥ. Ṛtasya tvā sadasi kṣemayantam paryekā carati vartaniṁ gauḥ.*

The waves of sound, eternal Vak, voice of omniscience, pervade the spaces. The currents of energy of the generous and omnipotent lord, Agni, are omnipresent. The lord alone pervades the celestial streams of energy and speech carrying the honey sweets

of meaning and life's wealth. In this world of truth and eternal law, O lord protector of all life and light, Agni, one energy, like a cow or the earth, goes round and round in orbit doing homage to you.

आ सीमराहत्सुयमा भवन्तीः पतिश्चिकित्वानयिविदयी-  
णाम । प नीलपृष्ठा अतसस्य धासस्ता अवासयत्पुरुध-  
पतीकः ॥ ३ ॥

3. *Ā sīmarohat suyamā bhavantīḥ patiścikityān rayivid rayīṇām. Pra nīlaprṣṭho atasasya dhāsestā avāsayat purudhapratīkaḥ.*

Agni, sustainer of life, lord of light and knowledge of the physical world, wielder of universal wealth, the sun, ruler of the day, rides the waves of light and energy well directed and controlled in the world of existence. And he of the blue back, the corona, multifarious of form and colour, sustains the various species of life and helps them to settle and enjoy themselves.

महि त्वाष्ट्रमूजयन्तीरजुर्य स्तभूयमानं वहता वहन्ति ।  
व्यङ्गभिदिद्युतानः सधस्थ एकामिव रादसी आ विवश ॥ ४ ॥

4. *Mahi tvāṣṭramūjayantīrajuryam stabhūyamānam vahato vahanti. Vyaṅgebhirdidyutānaḥ sadhastha ekāmiva rodasī ā viveśa.*

Strengthening and refreshing the great, creative, shaping, unaging and sustaining power of the sun, lustrous bearer of the solar system, the currents of Agni's energy flow. Radiant in the regions of light, illuminating and invigorating with its various powers, the sun operates in heaven and earth as in one united, integrated



organismic system in the cosmic body of the Lord Supreme.

जानन्ति वृष्णा अरुषस्य शर्वमुत ब्रध्नस्य शासन रणन्ति ।  
दिवारुचः सुरुचा राचमाना इळा यषां गण्या माहिना  
गीः ॥ ५ ॥

5. *Jānanti vṛṣṇo aruṣasya śevamuta bradhnasya śāsane raṇanti. Divorucaḥ suruco rocamānā ilā yeṣām gaṇyā māhinā gīḥ.*

They know the peace, comfort and joy of living under the rule and order of the generous, radiant and mighty ruler of the world, and they rejoice and sing in ecstasy, whose songs of Divinity are great and worshipful, radiant and illuminative as the light of heaven, and sublime and deep as eternity.

उता पितृभ्यां पविदानु घाषं महा महद्भ्यामनयन्त शूषम ।  
उ ता ह यत्र परि धानमक्तारनु स्वं धाम जरितुव्व † ॥ ६ ॥

6. *Uto pitṛbhyāṃ pravidānu ghoṣam mahō mahadbhyāmanayanta śūṣam. Ukṣā ha yatra pari dhānamaktorānu svam dhāma jariturva-vakṣa.*

And young people from adorable parents, teachers, heaven and earth receive the great wealth of light and joy of life and the Divine Word in response to their holy voice of knowledge and piety, when the generous lord of light bestows upon the celebrant his own vestment of light and glory when the veil of darkness is removed at the end of the night.

अध्वयुभिः पञ्चभिः सप्त विषाः प्रियं रं न्तु निहितं पदं  
वः । पाञ्चा मदन्त्यु णा अजुया द्वा दवानामनु हि वता  
गुः ॥ ७ ॥

7. *Adhvaryubhiḥ pañcabhiḥ sapta viprāḥ priyaṁ rakṣante nihitaṁ padaṁ veḥ. Prāñco madantyu-  
kṣaṇo ajuryā devā devānāmanu hi vratā guḥ.*

Along with five highpriests, seven sages, divinely inspired scholars secure and maintain Agni's dear and favourite place of worship on the vedi. The generous and powerful sagely performers, confident and untiring, facing the east, rejoice in the ritual and act in accordance with the laws and ordinances of the divinities of nature and humanity and the will of the lord of cosmic law.

दव्या हातारा पथमा न्यृञ्ज सप्त पृ णसः स्वधया मदन्ति ।  
ऋतं शंसन्त ऋतमित्त आहुरनु वृतं वतपा दीध्यानाः ॥ ८ ॥

8. *Daivyā hotārā prathamā nyṛñje sapta prkṣāsaḥ svadhayā madanti. Ṛtaṁ śaṁsanta ṛtamit ta āhuranu vrataṁ vratapā dīdhyānāḥ.*

I honour and reverence the two pioneer priests of divinity. Seven priests, sprinkling the vedi with water and ghrta, rejoice with the holy freedom and fragrance and their own ecstasy. Celebrating and speaking of the divine law of truth and nature, they say that the real version of law and truth is: know it, act it, this is It. And observing the law strictly in accordance with the dictates of law, rejoicing in the law, they shine in life, illuminating others too.

वृषायन्त मह अत्याय पूवीवृष्ण चित्राय रश्मयः सुयामाः ।  
दव हातमन्दतरश्चिकित्वान्महा दवानादसी एह वी ॥ ९ ॥

9. *Vṛṣāyante mahe atyāya pūrvīvrṣṇe citrāya raśmayāḥ suyāmāḥ. Deva hotarmandrataraści-  
kitvān maho devān rodaśī eha vakṣi.*

Eternal rays of light and bliss, controlled and well directed, rain in showers rising in power and generosity in homage to the lord sublime, transcendent, potent and most wonderful. O lord of light and wealth, high-priest of cosmic yajna, joyous and blissful, all aware and ever wakeful, bring us the light and glory and the bounties of heaven and earth here and now.

पृ॒ ण्यजा॑ दविणः सु॒वाचः॑ सु॒क॒तव॑ उ॒षसा॑ र्वदू॒षुः । उ॒ता  
चि॒दग्र॑ म॒हिना॑ पृथि॒व्याः कृ॒तं चि॒दन्ः॑ सं म॒ह द॑शस्य ॥ १० ॥

10. *Prkṣaprayajo draviṇaḥ suvācaḥ suketava uṣaso revadūṣuḥ. Uto cidagne mahinā pṛthivyāḥ kṛtaṁ cidenāḥ saṁ mahe daśasya.*

Munificent yajakas, blest with wealth of energy, blissfully vocal and highly expressive, refulgent with holy light, the dawns of divinity, rise and shine bearing the wealth of nature. And you, O lord of cosmic yajna, Agni, for the sake of the great earth and her children, with the mighty blaze of majesty, eliminate from the world whatever sin or crime or evil has ever been committed.

इ॒ळा॒मग्र॑ पु॒रु॒दसं॑ सु॒निं गाः॑ श॒श्वत्त॑मं ह॒व॒मा॒नाय॑ साध ।  
स्या॑ †ः सु॒नु॒स्त॒न॒या वि॒जा॒वा गृ॒ सा त॑ सु॒म॒ति॒भू॒त्व॒स्म ॥ ११ ॥

11. *Iḷāmagne purudaṁsaṁ sanim goḥ śaśvattamaṁ havamānāya sādha. Syānaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvāsme.*

The holy Word and vision of Eternity, all-giving, abundance of the earth, everlasting of value, O lord of light and might of the universe, Agni, create and bless upon the supplicant yajaka. May there arise for us a

generation of youth and children, dynamic and potent, and may we ever enjoy, we pray, the favours of your love and benevolence, living under your benign eye.

### Mandala 3/Sukta 8

*Vishvedeva Devata, Vishvamitra Gathina Rshi*

अञ्जन्ति त्वामध्वर दव्यन्ता वनस्पतु मधुना दव्यन ।  
यदूध्वस्तिष्ठा दविणह धत्ताद्यद्वा या मातुरस्या  
उपस्थ ॥ १ ॥

1. *Añjanti tvāmadhvare devayanto vanaspate madhunā daivyena. Yadūrdhvastiṣṭhā dravi-ṇeha dhattād yad vā kṣayo māturasyā upasthe.*

Vanaspati, lord of sunbeams and earth's greenery, aspiring lovers of divinity celebrate you in their yajnic programmes of education, governance and administration, and economic management and production, and they honour you with the celestial presentation of honeyed words in faith. Whether you abide higher up in the heavens or lie here nestled in the folds of this mother earth's bosom, bear and bring, we pray, the riches of existence for the supplicants.

समिद्धस्य श्रयमाणः पुरस्ताद ब्रह्म वन्वाना अजरं सुवीरम् ।  
आर अस्मदमतिं बाधमान उच्छ्रयस्व महत साभगाय ॥ २ ॥

2. *Samiddhasya śrayamāṇaḥ purastād brahma vanvāno ajaram suvīram. Āre asmadamatim bādhamāna ucchrayasva mahate saubhagāya.*

Vanaspati, lord of light and wealth of greenery and earth's fertility, staying firm forward and sharing the refreshing fragrance of the lighted fire, loving food

and energy growth and exaltation of the spirit, keeping off vitiation of mind and intelligence far away from us, abide by us, we pray, constantly for the bliss of great good fortune and all round prosperity.

उच्छ्रयस्व वनस्पत् वष्मन्पृथिव्या अधि ।

सुमिती मीयमाना वचा धा यज्ञवाहस ॥ ३ ॥

3. *Ucchrayasva vanaspate varṣman pṛthivyā adhi.*  
*Sumitī mīyamāno varco dhā yajñavāhase.*

Guardian and protector of all round wealth of life, Vanaspati, generous giver of showers of rain and wealth of the world, abide by us, we pray, and stand guard high and firm on the earth, mapping, measuring, valuing noble intelligence, and bear and bring the light and lustre of life for the guardian and promoter of yajna.

युवा सुवासाः परिवीत आगात्स उ श्रयान्भवति जायमानः ।

तं धीरासः क्वय उ यन्ति स्वाध्याइ मनसा दव्यन्तः ॥ ४ ॥

4. *Yuvā suvāsāḥ parivīta āgāt sa u śreyān bhavati jāyamānaḥ.* *Taṁ dhīrāsaḥ kavaya unnayanti svādhyo manasā devayantaḥ.*

Let the young graduate come back home, decently robed, graceful, brilliant as the rising sun, auspicious, reborn through education as a scholar. Eminent and sagely scholars, creative minds of sublime imagination, highly learned, seekers of divinity with sincere mind and soul may continue to guide and lead the scholar onward.

जाता जायत सुदिनत्व अह्नां समय आ विदथ वधमानः ।

पुनन्ति धीरा अपसा मनीषा दव्या विप उदियति  
वाचम ॥ ५ ॥

5. *Jāto jāyate sudinatve ahnām samarya ā vidathe vardhamānaḥ. Punanti dhīrā apaso manīṣā devayā vipra udiyarti vācam.*

The one who is born and then reborn in the holy light of auspicious days rises to eminence in the yajnic programmes and conscientious battles of practical life in action. Noble leading lights, wise and grave, veterans of action, with thought, reflection and meditation, purify and sanctify the vibrant scholar, and he rises and attains to the life and meaning of the holy Word with dedication to the pursuit of divinity among humanity.

यान्वा नरा दव्यन्ता निमिम्युवनस्पत् स्वधित्तिवा त्त † ।  
त द्वासुः स्वरवस्तस्थिवांसः प्जावदस्म दिधिषन्तु  
रत्नम् ॥ ६ ॥

6. *Yān vo naro devayanto nimimyurvanaspate svadhitirvā tatakṣa. Te devāsaḥ svaravastasthivāmsaḥ prajāvadasme didhiṣantu ratnam.*

O leading lights of society, those pious people in pursuit of divine virtue who love you, honour and value you, and O Vanaspati, lord of light, those whom the shaping power of Divinity has refined with knowledge and culture, may all those magnificent scholars, self-luminous in their own words, balanced and firm in judgement and wisdom, blest with people and progeny, bear and bring the jewels of life for us.

य वृक्णासा अधि तिमि न्मितासा यतस्त्रुचः ।  
त ना व्यन्तु वार्यं दवत्रा त्रिसार्धसः ॥ ७ ॥

7. *Ye vṛkṇāso adhi kṣami nimitāso yatasrucaḥ. Te no vyantu vāryam devatrā kṣetrasādhasaḥ.*

Those who are exceptionally distinguished on the earth, masters of eternal and measured knowledge, devoted yajnic with the holy ladle upraised and successful in any field of knowledge and action — may those lovers of Divinity achieve and bring the most cherished wealth and values of life for us.

आदित्या रुद्रा वसवः सुनीथा द्यावा तामा पृथिवी अन्तरि  
रिं तम । सजाषसा यज्ञमवन्तु द्वा ऊर्ध्वं कृण्वन्त्वध्वरस्य  
कृतुम ॥ ८ ॥

8. *Ādityā rudrā vasavaḥ sunīthā dyāvākṣāmā pṛthivī antarikṣam. Sajoṣaso yajñamavantu devā ūrdhvaṁ kṛṇvantvadhvarasya ketum.*

May the twelve Adityas, sun in the zodiacs, Rudras, ten pranic energies and the individual soul, and the eight Vasus, abodes and supports of life, heaven and earth, and the regions of the middle space, all wide and generous as earth, all divine powers of mother nature and agents of Divinity, protect and promote the yajna of life and raise our knowledge, practice and awareness of Dharma, love and non-violence.

हंसाइव श्रणिशा यतानाः शुका वसानाः स्वरवा न आगुः ।  
उ गियमानाः क्विभिः पुरस्ताद्वा द्वानामपि यन्ति  
पार्थः ॥ ९ ॥

9. *Hamsā iva śreṇiśo yatānāḥ śukrā vasānāḥ svaravo na āguḥ. Unnīyamānāḥ kavibhiḥ purastāddevā devānāmapi yanti pāthaḥ.*

Just as hansa birds, pure white in beautiful plume, flying in line formation, singing and rejoicing, traverse the skies, so do the Devas, brilliant scholars

and generous yajna performers raised and guided by poetic teachers since ancient times, working, singing and rejoicing together, bless us and go forward by the paths of divines.

शृङ्गाणीवच्छृङ्गिणां सं ददृश चषालवन्तः स्वरवः  
पृथिव्याम । वाघद्धिवा विहव श्राषमाणा अस्माँ अवन्तु  
पृतनाज्यषु ॥ १० ॥

10. *Śṛṅgāṇīvecchṛṅgiṇām saṁ dadṛśre caṣālan-taḥ svaravaḥ pṛthivyām. Vāghadbhirvā vihave śroṣa-māṇā asmāñ avantu pṛtanājyeṣu.*

Like the horns of animals they look good and beautiful, protective. Enjoying many good things of life, hearing hymns of adoration, performing yajna with singing priests in the assembly, may holy men and distinguished scholars protect us in the battles of life on the earth.

वनस्पत शतवल्शा वि राह सहस्रवल्शा वि वयं रुहम । यं  
त्वामयं स्वधितिस्तजमानः पणिनाय महत साभगाय ॥ ११ ॥

11. *Vanaspate śatavalśo vi roha sahasravalśā vi vayaṁ ruhema. Yaṁ tvāmayam svadhitiste-jamānaḥ praṇināya mahate saubhagāya.*

Vanaspati, lord of sunbeams and greenery of the earth, yajnic scholar, generous giver, just as a tree grows into a hundred shoots and branches and then to a thousand, so may you grow a hundred-fold, and let us grow too into a thousand shoots and branches. And may this divine thunderbolt of fire and lightning power help you to rise and grow manifold in grandeur and all round prosperity.



## Mandala 3/Sukta 9

*Agni Devata, Vishvamitra Gathina Rshi*

सखायस्त्वा ववृमह द्रवं मर्तास ऊतय । अपां नपातं सुभगं  
सुदीदितिं सुपतूतिमनहसम ॥ १ ॥

1. *Sakhāyastvā vavṛmahe devaṁ martāsa ūtaye. Apāṁ napatam subhagam sudīditim supatūr-timanehasam.*

Agni, lord of brilliance, friends we are, human, mortals all. We choose you as our guide and leader for the sake of protection and victory. You are immortal, imperishable in the flow of existence and the flux of karma, treasure home of good fortune, auspicious flame of inspiration, faster than light and free from sin and violence.

कायमाना वना त्वं यन्मातृरजग ऽपः ।

न तत् अग्र प्रमृष निवतनं यद दूर सन्निहाभवः ॥ २ ॥

2. *Kāyamāno vanā tvam yanmātṛrajagannapaḥ. Na tat te agne pramṛṣe nivartanam yad dūre sannihābhavaḥ.*

Agni, lord and lover of light and knowledge, giver of light and knowledge, when you go to the waters, vibrant mother sources of light and energy, that going away is not to be endured, nor to be forgotten or neglected, because while you are away, you are still near at hand with your light. Hence I have the best that is worthy of love and value from you.

अतिं तृष्टं ववृ ऽथाथव सुमना असि ।

पपान्य यन्ति पयन्य आसत् यषां सख्य असिं श्रितः ॥ ३ ॥

3. *Ati tṛṣṭam vavakṣithāthaiva sumanā asi. Pra-prānye yanti paryanya āsate yeṣāṃ sakhye asi śritah.*

The one who is very keen, thirsting for knowledge and other things of value, you speak to and bear across. Hence you are good at heart, happy and cheerful. Of those you sit with in a spirit of friendship, some go forward, others sit at peace and meditate. Yet others just sit still with you and do nothing else.

इयिवांसमति स्त्रिधः शश्वतीरति सश्चतः । अन्वीमविन्द-  
तिचिरासा अदुहा प्सु सिंहमिव श्रितम ॥ ४ ॥

4. *Īyivāṃsamati sridhaḥ śaśvatīrati saścataḥ. Anvīmavindan nicirāso adruho'psu simhamiva śritam.*

Extremely patient, deeply dedicated to eternal energies, O seekers, working together without a trace of jealousy, find the fire and electric energy existing vibrantly in the currents of waters and winds and vapours in space hidden like a lion in the forest..

ससृवांसमिव त्मनाग्निमित्था तिराहितम । एनं नयन्मातरिश्वा  
परावता द्वभ्या मथितं परि ॥ ५ ॥

5. *Sasṛvāṃsamiva tmanā'gnimitthā tirohitam. Enaṃ nayanmātariśvā parāvato devebhyo mathitam pari.*

Active by its very nature but hidden, this Agni-energy is thus present in space. Matarishva, mighty currents of celestial and terrestrial wind from far around churn and bring this fire and electric energy to the brilliant and dedicated scholars for noble humanity.

तं त्वा मता अगृभ्णत द्वभ्या हव्यवाहन । विश्वान्यद्यज्ञाँ  
अभिपासि मानुष तव कत्वा यविष्ठ्य ॥ ६ ॥

6. *Tam tvā martā agrbhṇata devebhyo havyaavāhana.  
Viśvān yad yajñāñ abhipāsi mānuṣa tava kratvā  
yaviṣṭhya.*

Such as you are, Agni, carrier and harbinger of holy materials for the good life, the mortals thus receive the power through yajnic scholars for yajnic humanity, and thus do you, O youthful energy, feed and promote all creative and productive yajnic programmes of humanity with your power and operation.

तद्भद्रं तव दुंसना पाकाय चिच्छदयति ।

त्वां यदग्र पशवः समासत समिद्धमपिशवर ॥ ७ ॥

7. *Tad bhadraṁ tava daṁsana pākāya cicchadayati.  
Tvām yadagne paśavaḥ samāsate samiddhama-  
piśarvare.*

That is your holy action, precious gift, O power of fire, which gratifies and advances humanity to maturity and the good life, and as even the animals in winter nights come and sit round the burning fire for relief from the cold, so do humans, O brilliant and fiery scholar, come to you and receive the light of knowledge and warmth of life against the cold and dark winter nights of ignorance.

आ जुहाता स्वध्वरं शीरं पावकशाचिषम ।

आशुं दूतमजिरं पत्नमीड्यं श्रुष्टी द्वं संपयत ॥ ८ ॥

8. *Ā juhota svadhvaraṁ śīraṁ pāvakaśaciṣam. Āśuṁ  
dūtamajiraṁ pratnamīdyam śruṣṭī devaṁ sapar-  
yata.*

Invoke, enlight, adore and enthusiastically serve, and immediately receive the gifts of Agni, light, energy and power of nature and Divinity: loving, nonviolent and giving, latent and omnipresent energy, pure and purifying light and fire, instantly operative, universal carrier and messenger, fast as lightning, eternal, adorable and divine.

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च द्वा नव चासपयन ।  
आ न्धृतरस्तृणन्बहिरस्मा आदिद्धातरं न्यसादयन्त ॥ ९ ॥

1. *Trīṇi śatā trī sahasrāṇyagnim trimśacca devā nava cāsaparyan. Aukṣan ghr̥tairastr̥ṇan barhirasmā ādiddhotāraṁ nyasādayanta.*

Three hundred, three thousand, thirty, and nine Devas, principles of nature, serve this Agni. They sprinkle it with ghr̥ta, cover the vedi with holy grass and then afterward consecrate this high-priest of cosmic yajna on the seat for the conduct and completion of the yajna.

### Mandala 3/Sukta 10

*Agni Devata, Vishvamitra Gathina Rshi*

त्वामग्ने मनीषिणः समाजं चषणीनाम ।  
द्वं मर्तास इन्धत् समध्वर ॥ १ ॥

1. *Tvāmagne manīṣiṇaḥ samrājam carṣaṇīnām. Devaṁ martāsa indhate samadhvare.*

Agni, lord self-refulgent, benign and majestic ruler supreme of the world and her children, thoughtful, reflective and meditative people light, raise and worship you in their yajnic programmes of love and non-violence in the service of humanity and the environment.

त्वां य॒ज्ञष्वृ॒त्विज॒मग्र॒ हा॒तार॒मीळ॒त ।

गा॒पा ऋ॒तस्य॑ दी॒दिहि॒ स्व द॒म ॥ २ ॥

2. *Tvām yajñeṣvrtvijamagne hotāramīlate.*  
*Gopā ṛtasya dīdihī sve dame.*

Agni, holy men, observers and guardians of Rtam, the cosmic law of truth, worship you in their yajna and celebrate you as the high-priest and performer of the universal yajna of creation. O lord, bless them to shine with the light of knowledge in the world which is the very home of the law of truth and rectitude.

स घा॒ यस्तु॒ ददा॑शति॒ समि॒धा जा॒तव॑दस ।

सा अ॒ग्र ध॒त्त सु॒वीर्यं॑ स पु॒ष्यति॑ ॥ ३ ॥

3. *Sa ghā yaste dadāśati samidhā jātavedase.*  
*So agne dhatte suvīryam sa puṣyati.*

Agni, lord omnificent, that person alone for sure is blest with vital energy and lustrous power and rises all round in life who gives in yajnic acts in the service of lord omniscient of existence, with fuel kindled with knowledge and rising faith.

स क॒तुर॑ध्व॒राणा॑म॒ग्निद्व॑भिरा ग॒मत ।

अ॒ञ्जानः॑ सप्त हा॒तृभि॑हृविष्म॒त ॥ ४ ॥

4. *Sa keturadhvarāṇāmagnirdvebhirā gamat.*  
*Añjānaḥ sapta hotṛbhirhaviṣmate.*

Agni, that rising fire of the yajnas of love and non-violent creation, raised by seven divine performers, i.e., five pranas, one mind and one intellect, or, five priests and the yajamana couple, comes as a flaming messenger proclaiming the liberal gifts of yajna for the person who offers fragrant libations of holy materials

into the fire. Agni comes with gifts and the devas, divinities of nature and humanity.

प हात्र॑ पू॒र्व्यं व॒च्चा॒ ग्र॒यं॑ भ॒रता॑ बृ॒हत ।

वि॒पां॑ ज्य॒तीं॑षि॒ बि॒भ्रत् न॒ व॒धसं॑ ॥ ५ ॥

5. *Pra hotre pūrvyam vaco 'gnaye bharatā bṛhat.  
Vipāṁ jyotīṁṣi bibhrate na vedhase.*

O wise saints and scholars, just as you offer fragrant oblations to Agni, lord ordainer of the world who wields the wide spaces and bears the lights of brilliant stars inspired with the spirit of divinity, so offer the gift of the supreme eternal voice of Divinity to the yajamana performer who bears in faith the lights of inspired sages.

अ॒ग्निं॑ व॒धन्तु॒ न॒ गिरा॑ य॒ता॒ जा॒यत॑ उ॒क्थ्यः॑ ।

म॒ह॒ वा॒जा॒य॒ द॒वि॒णाय॑ द॒श॒तः॑ ॥ ६ ॥

6. *Agnim vardhantu no giro yato jāyata ukthyah.  
Mahe vājāya draviṇāya darśataḥ.*

For the sake of great energy and wealth of life, let our voices rise, and exalt and celebrate Agni, lord of light and omniscience, blissful vision of Eternity, whence arises the sagely scholar, admirable gift of Agni's, whose very sight is holy and auspicious for the attainment of strength and real wealth of life.

अ॒ग्न॒ यजि॑ष्ठा॒ अध्व॑र॒ द॒वान्द॑व॒य॒त॒ य॒ज ।

हा॒ता॑ म॒न्दा॒ वि॒ र॑ज॒स्य॒ति॒ स्त्रि॒धः॑ ॥ ७ ॥

7. *Agne yajishtho adhware devān devayate yaja.  
Hotā mandro vi rājasyati sridhaḥ.*

Agni, in the yajna, creative programme of love

and non-violence, you are the most adorable. Bring the devas, holy divinities, for the yajamana who loves to be with the divinities. You are the giver and performer, happy giver of happiness, over-shining and over-winning the stingy and selfish uncreators.

स नः पावक दीदिहि द्युमदस्म सुवीयाम् ।

भवा स्तातृभ्या अन्तमः स्वस्तय ॥ ८ ॥

8. *Sa naḥ pāvaka dīdihi dyumadasme suvīryam.  
Bhavā stotr̥bhyo antamaḥ svastaye.*

Agni, fire of yajna, such as you are, give us the light and make us shine. Bring us valour and lustrous energy with the light of wisdom and knowledge. For the celebrants, be at the closest for the sake of well-being and the bliss of life.

तं त्वा विपा विपुन्यवा जागृवांसः समिन्धत ।

हव्यवाहममर्त्यं सहावृधम ॥ ९ ॥

9. *Tam tvā viprā vipanyavo jāgrvāṁsaḥ samindhate. Havyavāhamamartyaṁ sahovṛdham.*

Thus do the sagely scholars, holy celebrants, ever wide awake, light, raise and exalt Agni, carrier and harbinger of holy fragrances of life and yajna, immortal power, creator and giver of greater and ever higher strength and courage and patience.

### Mandala 3/Sukta 11

*Agni Devata, Vishvamitra Gathina Rshi*

अग्निहाता पुराहिता ध्वरस्य विचषणिः ।

स वद यज्ञमानुषक ॥ १ ॥

1. *Agnirhotā purohito' dhvarasya vicarṣaṇiḥ.  
Sa veda yajñamānuṣak.*

One who invokes, lights and raises the fire of yajna, leads the yajna with love for the welfare of all, closely watches the yajna free from violence, jealousy and ill-will, conducts the yajna continuously, and persistently, he knows the secret, mystery and benefits of yajna. He is Agni, brilliant, fiery, and a pioneer.

स हव्यवाळमत्य उशिग्दूतश्चनाहितः ।  
अग्निधिया समृण्वति ॥ २ ॥

2. *Sa havyavālamartya uśigdūtaścanohitaḥ.  
Agnirdhiyā samṛṇvati.*

He, carrier of holy yajnic offerings, immortal, charming, messenger of fragrance, lover of the food of yajna for all, Agni, moves forward by virtue of his own light and intelligence.

अग्निधिया स चतति कतुयज्ञस्य पूव्यः ।  
अर्थं ह्यस्य तरणि ॥ ३ ॥

3. *Agnirdhiyā sa cetati keturyajñasya pūrvyah.  
Artham hyasya tarāṇi.*

That Agni knows and is known by his own intelligence and action. He is the most ancient banner of yajna. His sole aim and purpose is to be a saviour, a redeemer.

अग्निं सूनुं सनश्रुतं सहसा जातवदसम ।  
वह्निं द्वा अकृण्वत ॥ ४ ॥

4. *Agnim sūnum sanuśrutam sahaso jātavedasam.  
Vahnim devā akṛṇvata.*



All ye noble and brilliant sages and scholars, Agni is potent, child of courage and patience, famous of old, and he knows all that is born. Elect him as the leader, bearer of the yajnic business of the world to carry the fragrance of yajna all round.

अदाभ्यः पुरएता विशामग्निमानुषीणाम ।

तूणी रथः सदा नवः ॥ ५ ॥

5. *Adābhyaḥ pura etā viśamagnirmānuṣīṇām.  
Tūrṇī rathaḥ sadā navah.*

Irrepressible and indestructible, going forward in front of the people, fiery leader of the nation, instant starter, torch bearer of humanity and warrior, ever new: such is Agni, pioneer and leader.

साह्वान्विश्वा अभियुजः कतुद्वानाममृक्तः ।

अग्निस्तु विश्रवस्तमः ॥ ६ ॥

6. *Sāhvān viśvā abhiyujah kraturdevānāmamṛktaḥ.  
Agnistuviśravastamaḥ.*

Patient yet most irresistible of all the front rank people, most enlightened of the noble and generous, inviolable, Agni is well read and most renowned leading light.

अभि पयांसि वाहसा दाश्वाँ अश्नाति मत्यः ।

तयं पावकशाचिषः ॥ ७ ॥

7. *Abhi prayāmsi vāhasā dāśvāñ aśnoti martyaḥ.  
Kṣayam pāvakaśaciṣaḥ.*

By virtue of the leading light of Agni, the generous man who gives in yajnic action gets his objects of desire, and from the rising flames of holy fire as by

virtue of the scholar's brilliance of knowledge, he gets a haven of peace.

परि विश्वानि सुधिताग्रश्याम मन्मभिः ।

विप्रासा जातवदसः ॥ ८ ॥

8. *Pari viśvāni sudhitāgrśyāma manmabhiḥ.  
Viprāso jātavedasaḥ.*

May we, inspired and enlightened yajakas, with sincere prayers, worship and do yajna to get all the benevolent and gracious gifts of Agni, lord omniscient of existence.

अग्न विश्वानि वाया वाजषु सनिषामह ।

त्व द्वास एरिर ॥ ९ ॥

9. *Agne viśvāni vāyā vājeṣu saniṣāmahe.  
Tve devāsa erire.*

Agni, lord of light and yajna fire, may we receive and share, we pray, all the chosen objects of desire and wealth of the world in our battles of life. Holy men of knowledge and dedication inspire us to pray and worship you.

### Mandala 3/Sukta 12

*Indragni Devata, Vishvamitra Gathina Rshi*

इन्द्राग्नी आ गतं सुतं गीभिनभा वरण्यम ।

अस्य पातं धियषिता ॥ १ ॥

1. *Indrāgnī ā gatam sutam gīrbhirnabho varenyam.  
Asya pātam dhiyeṣitā.*

Indra and Agni, lord of might and lord of light, brilliant and blazing like thunder and lightning, come

to this child worthy of love and choice, come with voices from the heavens and inspire the darling with intelligence and passion for action.

इन्द्राग्नी जरितुः सचा यज्ञा जिगाति चतनः ।

अया पातमिमं सुतम ॥ २ ॥

2. *Indrāgnī jarituh sacā yajña jigāti cetanaḥ.*  
*Ayā pātamimam sutam.*

Indra, lord of wealth and power, Agni, lord of light and knowledge, friends of the supplicant celebrant, the child is yajna, worthy of love, dedication and consecration, sensitive and intelligent, and moves forward to learn. Nurture him with the holy voice and the Word.

इन्द्रमग्निं क्विच्छदा यज्ञस्य जूत्या वृण ।

ता सामस्यह तृम्पताम ॥ ३ ॥

3. *Indramagnim kavicchadā yajñasya jūtyā vṛṇe.*  
*Tā somasyeha tṛmpatām.*

I choose Indra and Agni, both patrons and promoters of poets, with holy enthusiasm such as the fire of yajna. May they both come here, have a drink of soma, and bless the child.

ताशा वृत्रहणा हुव सजित्वानापरजिता ।

इन्द्राग्नी वाजसातमा ॥ ४ ॥

4. *Tośā vṛtrahaṇā huve sajityānāparājitā.*  
*Indrāgnī vājasātamā.*

I invoke and invite Indra, commander of the forces, and Agni, leader of the enlightened, both promoters of knowledge, destroyers of evil, victorious,

unconquered, winners of the highest order of prizes.

प वामचन्त्युक्थिना नीथाविदा जरितारः ।

इन्द्राग्नी इष आ वृण ॥ ५ ॥

5. *Pra vāmarcantlyukthino nīthāvīdo jaritārah.*  
*Indrāgnī iṣa ā vṛṇe.*

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy.

इन्द्राग्नी नवतिं पुरा दासपत्नीरधूनतम ।

साकमकेन कर्मणा ॥ ६ ॥

6. *Indrāgnī navatiṁ puro dāsapatnīrathūnutam.*  
*Sākamekena karmaṇā.*

Indra and Agni, shake up, inspire and arouse with a single clarion call the ninety fortresses yonder of the allied and supporting forces of the benevolent ruler of the republics.

इन्द्राग्नी अपसस्पयुप प यन्ति धीतर्यः ।

ऋतस्य पथ्याऽनु ॥ ७ ॥

7. *Indrāgnī apasasparyupa pra yanti dhītarayah.*  
*Rtasya pathyā anu.*

Indra and Agni, lord of power and lord of light and law, the pioneer forces of action and reflection go forward, all round, and close to the target, following the paths of truth and law of rectitude. (Swami Dayanand interprets Indra and Agni as wind and electric energy of space, and the movements of this energy in waves directed to the targets of purpose).

इन्द्राग्नी तविषाणि वां सधस्थानि पयांसि च ।

युवारमूर्य<sup>1</sup> हितम ॥ ८ ॥

8. *Indrāgnī taviṣāṇi vāṁ sadhasthāni prayāṁsi ca.  
Yuvoraptūryaṁ hitam.*

Indra and Agni, your forces, strategic concentrations of the forces deployed and collective resources, are well disposed, and integrated, and your zeal for making a move is instantaneous, everything being just at hand.

इन्द्राग्नी राचना दिवः परि वाजेषु भूषथः ।

तद्वां चति प वीर्यम ॥ ९ ॥

9. *Indrāgnī rocanā divaḥ pari vājeṣu bhūṣathaḥ.  
Tad vāṁ ceti pra vīryam.*

Indra and Agni, you are the light and fire of heaven and you shine all round in the battles of life. And that brilliance proclaims your power and splendour.

### Mandala 3/Sukta 13

*Agni Devata, Rshabha Vaishvamitra Rshi*

प वा<sup>1</sup> द्वायाग्रय बहि<sup>1</sup>ष्ठमचास्म ।

गमद्भवभिरा स ना यजिष्ठा बहिरा सदत ॥ १ ॥

1. *Pra vo devāyāgnaye barhiṣṭhamarcāsmi.  
Gamad devebhirā sa no yajiṣṭho barhirā sadat.*

Offer honour and yajnic oblations in worship to Agni, this lord of light and knowledge, who pervades the spaces of the universe, so that he, the lord most adorable, may come with the bounties of nature for you and us all, and he may grace the seats of our yajna and

help us rise to the heights of heavenly virtue.

ऋतावा यस्य रादसी द ऽं सचन्त ऊतयः ।

हविष्मन्तस्तमीळत तं सनिष्यन्ता वस ॥ २ ॥

2. *Ṛtāvā yasya rodasī dakṣaṁ sacanta ūtayaḥ.  
Haviṣmantas-tamīḷate taṁ saniṣyanto'vase.*

Devotees human and divine dedicated to the law of the universe, Rtam, and even the heaven and earth and protective forces of nature, obey and participate in the expertise and perfection of systemic existence. Hence the devotees bearing fragrant offerings for yajna and seekers of protection, all these, worship him, i.e., Agni, for favour of joy and fulfilment.

स यन्ता विषं एषां स यज्ञानामथा हि षः ।

अग्निं तं वा दुवस्यत दाता या वनिता मघम ॥ ३ ॥

3. *Sa yantā vipra eṣāṁ sa yajñānāmathā hi ṣaḥ.  
Agniṁ taṁ vo duvasyata dātā yo vanitā magham.*

All wise, Agni is the guide of all these seekers and devotees. And he alone is the guide of the yajnas and yajnic programmes of humanity, he is the giver of fulfilment. That Agni, all of you serve and worship. He only is the giver: his is the wealth of the universe, he gives the wealth of honour, prosperity and fulfilment.

स नः शर्माणि वीतय ग्रियच्छतु शन्तमा ।

यता नः पुष्णवद्भसु दिवि ितिभ्या अप्स्वा ॥ ४ ॥

4. *Sa naḥ śarmāṇi vītaye'gniryacchatu śaṁtamā.  
Yato naḥ puṣṇavad vasu divi kṣitibhyo apsvā.*

Agni, lord of light and knowledge, peace and

bliss, may, we pray, lead us all to havens of peace for well being and the joy of life, to homes wherein and where from may flow for the people of the world showers of wealth all round abounding in the light of the sun, streams of waters, currents of energy in space and the vibrations of pranas.

दीद्विवांसमपूर्व्यं वस्वीभिरस्य धीतिभिः ।  
ऋक्वाणा अग्निमिन्धत हातारं विशपतिं विशाम ॥ ५ ॥

5. *Dīdivāṃsam-apūrvyaṃ vasvībhirasya dhītibhiḥ.*  
*Ṛkvāṇo agnim-indhate hotāraṃ viśpatiṃ viśām.*

Devotees of the Rks, divine revelations and human reflections of light and knowledge, with creative imagination and productive efforts in action, research into the gifts of Agni and light the fire, radiant energy, inexhaustible and ever new, master performer of cosmic yajna and sustainer of the people of the world.

उत ना बहो विष उक्थेषु दवहूतमः ।  
शं नः शाचा मरुद वृधा ग्रं सहस्रसातमः ॥ ६ ॥

6. *Uta no brahmannaviṣa uktheṣu devahūtamaḥ.*  
*Śaṃ no śocā marudvṛdho 'gne sahasrasātamaḥ.*

Agni, lord and light of infinity, let us flow with infinity. Lord most invoked by brilliant people and adored by divine powers of nature, let us advance into celebrations and service of Divinity. Lord adored and exalted by the Maruts, dynamic people and the winds, let peace shine on us and let us shine in peace. Agni, you are the giver of a thousand blessings.

नू ना रास्व सहस्रवत्ताकवत्पुष्टिमद्वसु ।  
द्युमदग्र सुवीर्यं वषिष्ठमनुषि तम ॥ ७ ॥

7. *Nū no rāsva sahasravat tokavat puṣṭimad vasu.  
Dyumadagne suvīryaṃ varṣiṣṭhamanupakṣitam.*

Agni, lord of a thousandfold energy, power, progeny, growth and wealth, and light of knowledge, give us manly vigour, valour and honour in showers of undiminishing abundance without reserve.

### Mandala 3/Sukta 14

*Agni Devata, Rshabha Vaishvamitra Rshi*

आ हाता मन्दा विदथान्यस्थात्सत्या यज्वा क्वितम्ः स  
वधाः । विद्युदथः सहसस्पुत्रा अग्निः शाचिष्कशः पृथिव्यां  
पाजा अश्रत ॥ १ ॥

1. *Ā hotā mandro vidathānyasthāt satyo yajvā  
kavitamah sa vedhāḥ. Vidyudrathaḥ sahasa-  
sputro agniḥ śociṣkeśaḥ pṛthivyām pājo aśret.*

Versatile leader, messenger of joy, Agni sustains the projects of creation and production. Truest of the true, master of unifying applications, he is an imaginative thinker and a skillful creator. Child of energy itself, he travels by chariots run by electricity. His hair radiate fire and he brings the light of heaven to illuminate the planes of earth.

अयामि त नमउक्तिं जुषस्व ऋतावस्तुभ्यं चतत सहस्वः ।  
विद्वाँ आ वी । विदुषा नि षत्सि मध्य आ बहिरूतय  
यजत्र ॥ २ ॥

2. *Ayāmi te namauktiṃ juṣasva ṛtāvastubhyaṃ  
cetate sahasvaḥ. Vidvāñ ā vakṣi viduṣo ni ṣatsi  
madhya ā barhirūtaye yajatra.*

O scholar of the laws of nature and natural



energy, lord of knowledge, power, courage and patience, I come to you, accept my homage and salutations. Venerable yajaka, you speak to the scholars, and you reach and stay in the midst of the skies for the sake of protection and progress.

दवतां त उषसा वाजयन्ती अग्र वातस्य पथ्याभिरच्छ ।

यत्सीमञ्जन्ति पूर्व्य हविभिरा बन्धुरव तस्थतुदुराण ॥ ३ ॥

3. *Dravatām ta uṣasā vājayantī agne vātasya pathyābhiraccha. Yat sīmañjanti pūrvyaṁ havir-bhirā bandhureva tasthaturdurāṇe.*

Agni, brilliant scholar, the lights of the dawn bearing fresh energy and power radiate to you by beautiful paths of the winds and shine in the house where, like experts of design and structure, with new materials, they refine the earlier model of the chariot for you.

मित्रश्च तुभ्यं वरुणः सहस्वा ग्र विश्वं मरुतः सुम्नमचन ।

यच्छाचिषा सहसस्पुत्र तिष्ठा अभि ितीः पथयन्तसूया  
नृन् ॥ ४ ॥

4. *Mitraśca tubhyaṁ varuṇaḥ sahasvo'gne viśve marutaḥ sumnamarcan. Yacchociṣā sahasasputra tiṣṭhā abhi kṣiṭhḥ prathayantsūryo nṛṇ.*

Agni, lord of might, child of energy, valour and patience, friends, best people of judgement and leading lights and powers of the world offer homage to you and wish you all well since, a very sun among humanity, raising regions of the earth to the heights and promoting the nations' joy and welfare, you shine with your brilliance and abide with them, radiating light.

व॒यं त॑ अ॒द्य र॑रि॒मा हि॑ का॒ममु॒त्ता॒नह॑स्ता॒ नम॑सा॒प॒सद्य॑ ।

यजि॑ष्ठ॒न॒ मन॑सा॒ यि॑ । द॒वान॑स्र॒धता॑ मन्म॒ना॒ विपा॑ अ॒ग्र ॥ ५ ॥

5. *Vayaṁ te adya rarimā hi kāmam-uttānahastā namasopasadya. Yajīṣṭhena manasā yakṣi devānasredhatā manmanā vipro agne.*

Agni, vibrant master of knowledge, with hands raised in respect and bearing cherished gifts of homage, we come and offer our reverence and adorations to you since you join the brilliant leaders and scholars of humanity with your reverential mind and share your unerring knowledge of arts and sciences with pleasure with all of them.

त्वद्धि॑ पु॒त्र॒ सह॑सा॒ वि॒ पू॒र्वी॒द॒वस्य॑ यन्त्यू॒तया॑ वि॒ वाजाः॑ ।

त्वं दे॑हि॒ सह॑स्त्रि॒णं र॒यिं ना॑ द्वा॒घण॑ व॒चसा॑ स॒त्यम॑ग्र ॥ ६ ॥

6. *Tvaddhi putra sahaso vi pūrvīdevasya yantū-tayo vi vājāḥ. Tvam dehi sahasriṇaṁ rayiṁ no 'drogheṇa vacasā satyamagne.*

From you alone, O lord sanctifier of the power of knowledge, flow all round eternal sciences, forces and ways of protection revealed by the Lord Omniscient and Omnipotent. And you give us, we pray, the real knowledge, sure and true, of a thousand things and values with words and a disposition of mind full of love, untouched by jealousy.

तु॒भ्यं द॑ । क॒विक॑ता॒ यानि॑मा॒ द॒व॒ मता॑सा॒ अध्व॑र॒ अक॑म ।

त्वं वि॑श्व॒स्य॑ सु॒रथ॑स्य॒ बाधि॑ सर्व॒ तद॑ग्र॒ अमृ॑त॒ स्वद॑ह ॥ ७ ॥

7. *Tubhyaṁ dakṣa kavikrato yānīmā deva martāso adhware akarma. Tvam viśvasya surathasya bodhi sarvaṁ tadagne amṛta svadeha.*

Immortal Agni, brilliant scholar, expert scientist, imaginative creator and master of pious action, whatever we mortal do and offer you in this holy yajnic programme of creation, construction and development, taste the pleasure of all that here and now. Awake, arise and know this entire world riding the beautiful chariot, and let all that be known to the entire world on the wheels of progress.

### Mandala 3/Sukta 15

#### *Agni Devata, Utkeela Katyā Rshi*

वि पाजसा पृथुना शाशुचाना बाधस्व द्विषा रसा  
अमीवाः । सुशमणा बृहतः शमणि स्यामग्रहं सुहवस्य  
पणीता ॥ १ ॥

1. *Vi pājasā pṛthunā śośucāno bādhasva dviṣo rakṣaso amīvāḥ. Suśarmaṇo bṛhataḥ śarmaṇi syāmagnerahaṃ suhavasya praṇītau.*

Agni, lord of light and fire, radiant purifier with intense expansive heat and light of lustre, resist, repel and keep off all infections and cancerous evils of jealousy and destructive force of enmity, so that I may live at ease in comfort in a happy home under the blessed rule and order of the great lord of peace, protection and yajnic progress across the wide world.

त्वं ना अस्या उषसा व्युष्टा त्वं सूर उदित बाधि गापाः ।  
जन्मव नित्यं तनयं जुषस्व स्तामं म अग्र तन्वा सुजात ॥ २ ॥

2. *Tvaṃ no asyā uṣaso vyuṣṭau tvaṃ sūra udite bodhi gopāḥ. Janmeva nityaṃ tanayaṃ juṣasva stomaṃ me agne tanvā sujāta.*

At the break of dawn and sun rise, let me awake into light and life anew, O lord protector and sustainer. Like a father and sustainer, ever love and protect the child as a baby at birth. Agni, blest of body-form, and nobly risen as you are, listen to my prayer and accept my song of praise and worship.

त्वं नृच ण वृषभानु पूवीः कृष्णास्वग्र अरुषा वि भहि ।  
वसा नषि च पषि चात्यंहः कृधी ना राय उशिजा  
यविष्ठ ॥ ३ ॥

3. *Tvaṃ nṛcakṣā vṛṣabhānu pūrvīḥ kṛṣṇāsvagne aruṣo vi bhāhi. Vaso neṣi ca paṛṣi cātyañhaḥ kṛdhī no rāya uśijo yaviṣṭha.*

Agni, bright and benevolent in flames of fire, all watchful over humanity and their performance, radiant, virile and generous, shine in the darkest of the dark and enlighten even the most primitive children of nature. Lord most youthful in command of light and virtue who lead and purge us of sin and impurity, take the aspirants to the noblest wealth they love.

अषा हा अग्र वृषभा दिदीहि पुरा विश्वाः साभगा  
संजिगीवान । यज्ञस्य नता पथमस्य पायाजातवदा बृहतः  
सुपणीत ॥ ४ ॥

4. *Aṣāḥ ha agne vṛṣabho didīhi puro viśvāḥ saubhagā sañjigīvān. Yajñasya netā pratha-masya pāyor-jātavedo brhataḥ supraṇīte.*

Invincible Agni, generous and brave, shine and be victorious, and let all the cities of good fortune and prosperity shine and proclaim your acts of glory, being, as you are, leader, conductor and guardian of the first

great, protective and promotive yajna of the Brahmacharya period of education and preparation for life, master of the knowledge of existence, teacher and pioneer of the noblest ways of living.

अच्छिद्वा शम' जरितः पुरूणि द्वाँ अच्छ् दीद्यानः सुमधाः ।  
रथा न सस्त्रिर्भिर्वी वाजमग्र त्वं रादसी नः सुमकं ॥ ५ ॥

5. *Acchidrā śarma jaritaḥ purūṇi devāñ acchā dīdyānaḥ sumedhāḥ. Ratho na sasnirabhi vakṣi vājamagne tvaṁ rodasī naḥ sumeke.*

Agni, lover, admirer and worshipper of Truth, Divinity and virtues and divinities of existence, wise and shining with knowledge, just as the sun illuminates the earth and regions of space, so, like a well-built chariot, bring us the knowledge of science and speed and bless us with brilliant scholars and faultless homes of peace and prosperity.

प पीपय वृषभ जिन्व वाजानग्र त्वं रादसी नः सुदाघ ।  
द्वभिदव सुरुचा रुचाना मा ना मतस्य दुमतिः परि  
ष्टात ॥ ६ ॥

6. *Pra pīpaya vṛṣabha jinva vājānagne tvaṁ rodasī naḥ sudoghe. Devebhirdeva surucā rucāno mā no martasya durmatih pari ṣthat.*

Agni, generous lord of science and power, fill our life to the full, inspire our strength and vigour, speed and energy to overflowing just as the sun fills the heaven and earth with light. O lord of light resplendent with the stars, bless us with light so that no ill-will of the mortals, no dark intention and motive may ever touch us, much less abide with us.

इळामग्र पुरुदंसं सनिं गाः शश्वत्तमं हवमानाय साध ।

स्या ः सूनुस्तनया विजावा ग्र सा त सुमतिभूत्वस्म ॥ ७ ॥

7. *Ilāmagne purudaṁsaṁ sanim goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatir-bhūtvasme.*

Agni, lord of light and power, wealth and vitality of existence, master of science and divinity, bless the celebrant yajaka with that divine speech and vision, and that abundant share of earthly prosperity which is versatile and of eternal value. Make that possible for us so that we may be blest with youthful and victorious generations of children and grand children and we may ever enjoy the favour of your benign eye and gracious disposition.

### Mandala 3/Sukta 16

#### *Agni Devata, Utkeela Katyā Rshi*

अयमग्निः सुवीर्यस्येश महः साभगस्य ।

राय इश स्वपत्यस्य गामत इश वृत्रहथानाम ॥ १ ॥

1. *Ayamagniḥ suvīryasyeśe mahāḥ saubhagasya. Rāya īśe svapatyasya gomata īśe vṛtraha-thānām.*

Agni, the ruler, rules strength and power, heroes and warriors of the world, rules the greatness and grandeur of good fortune, rules the wealth of nations, rules the families blest with children of noble character, rules the master of cows, land, and knowledge and language, and rules and controls those who destroy the darkness of ignorance and hoarders of wealth.

इमं नरा मरुतः सश्चता वृधं यस्मिनायः शर्वधासः ।  
अभि य सन्ति पृतनासु दूढ्या विश्वाहा शत्रुमाद्भुः ॥ २ ॥

2. *Imaṃ nara marutaḥ saścatā vṛdhaṃ yasmin rāyaḥ śevṛdhāsaḥ. Abhi ye santi pṛtanāsu dudḥyo viśvāhā śatrumadabhuh.*

Ye leaders of the good and noble citizens, heroes vibrant as winds and people of the land, join, serve and cooperate with this eminent and exalted ruler and support his order in which exist abounding wealths of the nation, and in which warriors unchallengeable in battle who rout and humiliate the enemies are ever standing on guard.

स त्वं ना रायः शिशीहि मीद्ध्र' अग्र सुवीयस्य ।  
तुविद्युम्न वषिष्ठस्य पजावता नमीवस्य शुष्मिणः ॥ ३ ॥

3. *Sa tvaṃ no rāyaḥ śiśīhi mīdhvo agne suvīryasya. Tuvidyumna varṣiṣṭhasya prajāvato'namīvasya śuṣmiṇaḥ.*

Agni, generous ruler, blessed lord of power and glory, increase, refine and govern the wealth and power of the virile, generous, powerfully manned, healthy and prosperous nation.

चक्रिया विश्वा भुवनाभि सासहिश्चक्रिदवष्वा दुवः ।  
आ दवषु यतत आ सुवीय आ शंस उत नृणाम ॥ ४ ॥

4. *Cakriyo viśvā bhuvanābhi sāsaḥiścakrirdeveṣvā duvaḥ. Ā deveṣu yatata ā suvīrya ā śaṃsa uta nṛṇām.*

The lord of action wields and governs all regions of the world, he is the adorable sustainer among all the divine powers, he inspires life and passion among the

noblest of humanity, and he is the object of admiration and the very life of the courage and valour of the people.

मा ना अग्र मंतय मावीरताय रीरधः । मागाताय सहसस्पुत्र  
मा निद प द्वषांस्या कृधि ॥ ५ ॥

5. *Mā no agne'mataye māvīratāyai rīradhaḥ.  
Māgotāyai sahasasputra mā nide'pa dveṣāmsyā  
kṛdhi.*

Agni, lord of light and power, abandon us not to poverty and intellectual disability, leave us not to cowardice, let us not suffer from debility of the senses, and subject us not to insult and calumny. Ward off all jealousy and enmity from us.

शुग्धि वाजस्य सुभग पजावता ग्र बृहता अध्वर ।  
सं राया भूयसा सृज मयाभुना तुविद्युम्न यशस्वता ॥ ६ ॥

6. *Śagdhi vājasya subhaga prajāvato 'gne bṛhato  
adhvare. Saṁ rāyā bhūyasā sṛja mayobhunā  
tuvidyumna yaśasvatā.*

Agni, lord of knowledge, wealth and power, gracious and prosperous, rise high in extensive programmes for the growth of food and energy, and human and social development, and enable us too to rise and be strong. O lord of prosperity and honour, grace us with plentiful, honourable and blissful wealth and help us rise on and on.



## Mandala 3/Sukta 17

### *Agni Devata, Kata Vaishvamitra Rshi*

समिध्यमानः पथमानु धमा समक्तुभिरज्यत विश्ववारः ।  
शाचिष्कशा घृतनिणिक्पावकः सुयज्ञा अग्नियजथाय  
दवान ॥ १ ॥

1. *Samidhyamānaḥ prathamānu dharmā samaktu-  
bhirajyate viśvavāraḥ. Śociṣkeśo ghr̥tanir̥nik  
pāva kaḥ suyajño agniryajathāya devān.*

Agni, the holy fire that purifies and sanctifies, lighted and raised in accordance with ancient original Dharma, served in conjunction with morning and evening, becomes universally adorable. And radiant in flames in shining robes of ghr̥ta-light, splendid metaphor of yajna, it rises as a clarion call to the divine bounties of Nature.

यथायजा हात्रमग्न पृथिव्या यथा दिवा जातवदश्चि-  
कित्वान । एवानन हविषा यि । दवान्मनुष्वद्यज्ञं प तिर-  
ममद्य ॥ २ ॥

2. *Yathāyajo hotramagne pṛthivyā yathā divo  
jātavedaścikitvān. Evānena haviṣā yakṣi devān  
manuṣvad yajñam pra tiremamadya.*

O universal fire of life, living light of cosmic intelligence, Agni, coexistent with everything that is born, O high-priest of yajna, as you enact the yajna and offer the havi to call and invite the bounties of earth and heaven, similarly by this offer of oblations call the bounties of heaven and earth and invite the brilliancies of humanity, and let this yajna of ours be accomplished as the yajna of a thoughtful and conscientious person.

त्रीण्यायूंषि तव जातवदस्तिस्त्र आजानीरुषसस्त अग्र ।  
ताभिर्द्वानामवा यि । विद्वानथा भव यजमानाय शं  
याः ॥ ३ ॥

3. *Trīṇyāyūṁṣi tava jātavedastisra ājānīruṣasaste agne. Tabhir-devānām-avo yakṣi vidvān-athā bhava yajamānāya śaṁ yoḥ.*

Agni, omnipresent lord of knowledge and life's vitality, co-eval with existence, three are your lives: magnetic energy and fire on earth, electric energy and wind in the skies, and light in the solar region. You are the vital heat of the body, will, passion and thought of the mind, and vision and imagination of the soul. Three are your motherly seats of existence and operation: earth, sky and heaven of the cosmos, and the body, mind and soul of the individual. And three are the times of your operation: day and light, night and cold, and twilights of the morning and evening. With these orders of three, O master of knowledge, bring life and protection to the noble and generous people, and then be the harbinger of peace and joy to the yajamana.

अग्निं सुदीतिं सुदृशं गृणन्ता नमस्यामस्त्वड्यं जातवदः ।  
त्वां दूतमर्तिं हव्यवाहं द्वा अकृण्वामृतस्य नाभिम ॥ ४ ॥

4. *Agnim sudītim sudṛśam gṛṇanto namasyā-mastvedyam jātavedaḥ. Tvām dūtamaratim havyaavāham devā akṛṇvannamrtasya nābhim.*

We celebrants and devotees of the lord of light and refulgence offer our homage and salutations to you, Agni, fire of cosmic yajna, splendid light, beautiful of form, adorable and coeval of all that is born in existence.

Noble, generous and brilliant sages and scholars reveal you, Agni, as the messenger of good news, harbinger of good fortune, carrier of the fragrance of life, and the very generative seat and sustaining column of the nectar of life and the freedom of Moksha. And the creative scholars and scientists recreate you as the power and energy source of wealth and the comfort and welfare of life.

यस्त्वद्भाता पूवा' अग्र यजीयान्द्विता च सत्ता स्वधया च  
शंभुः । तस्यानु धम् प यजा चिकित्वा था ना धा अध्वरं  
दववीता ॥ ५ ॥

5. *Yastvaddhotā pūrvo agne yajīyān dvitā ca sattā svadhayā ca śambhuḥ. Tasyānu dharmā pra yajā cikītvā 'thā nā dhā adhvaram devavītau.*

O primeval fire, Agni, creative vitality of Prakṛti, as the first Lord of bliss and well being, original and eternal Creator, performing the yajna of creation, manifesting as consort with you, at the cosmic vedī conducts the yajna, similarly, O intelligent sacrificer, in pursuance of the same creator's law of Dharma, carry on the yajna and take it high to the state of divine beauty and joy of life for us.

### Mandala 3/Sukta 18

*Agni Devata, Kata Vaishvamitra Rshi*

भवा ना अग्र सुमना उपता सखव सख्यं पितरव साधुः ।

पुरुदुहा हि ितया जनानां प्रति पतीचीदहतादरतीः ॥ १ ॥

1. *Bhavā no agne sumanā upetau sakheva sakhye pitareva sādhuḥ. Purudruho hi kṣītayō janānām prati pratīcīr-dahatādarātīḥ.*

Agni, master of yajna, sagely scholar, high-priest of social dynamics, be kind at heart to come to us, like a friend in company, good as a father and mother, and with the heat of love and creativity, burn off the negativities, contradictions and adversities of humanity, the various forces of jealousy and enmity acting against the people.

तपा ष्वग्रु अन्तराँ अमित्रान्तपा शंसमररुषः परस्य । तपा  
वसा चिकिताना अचित्तान्वि त तिष्ठन्तामजरौ अयासः ॥ २ ॥

2. *Tapo śvagne antarāñ amitrān tapā śamsamararuṣaḥ parasya. Tapo vaso cikitāno acittān vi te tiṣṭhantām-ajarā ayāsaḥ.*

Agni, bright and blazing lord of discipline and austerity, burn off the enemies within, season and purify the praise and appreciation of the non-violent devotee of higher order. O scorcher of evil and shelter of the good, lord of light and knowledge, arouse the unaware and ignorant, and may your dynamic yajakas live a long age strong and youthful.

इध्मनाग्र इच्छमाना घृतन जुहामि हव्यं तरसु बलाय ।  
यावदीश बह्मणा वन्दमान इमां धियं शतसयाय  
द्वीम ॥ ३ ॥

3. *Idhmenāgna icchamāno ghr̥tena juhomi havyaṁ tarase balāya. Yāvādīśe brahmaṇā vandamānaimāṁ dhiyaṁ śataseyāya devīm.*

Agni, lord of light and knowledge, desirous of having superlative strength of body, mind and soul, I offer libations of yajna with holy fuel and ghr̥ta, singing in praise of the lord with holy mantras and praying, as

far as I can, for this divine light of intelligence for the attainment of a hundredfold good fortune.

उच्छ्रिचिषा सहसस्पुत्र स्तुता बृहद्वयः शशमानषु धहि । र्वदग्र  
विश्वामित्रेषु शं याममृज्मा त तन्वं॑ भूरि कृत्वः ॥ ४ ॥

4. *Ucchociṣā sahasasputra stuto brhad vayah śaśamāneṣu dhehi. Revadagne viśvāmitreṣu śam yor-marmṛjmā te tanvaṁ bhūri kṛtvah.*

Agni, spirit of power and courage, holding immense wealth of life, rising with light and lustre and served and worshipped with divine verses, bear, bring and in-vest good health, long age and ample wealth, peace and freedom among the zealous celebrants and lovers and favourites of entire humanity. Lord of great action, we refine and brighten your form and potential more and ever more.

कृधि रत्नं सुसनित्धनानां स घदग्र भवसि यत्समिद्धः ।  
स्तातुदुराण सुभगस्य र्वत्सृपा करस्त्रा दधिष्व वपूंषि ॥ ५ ॥

5. *Kṛdhi ratnaṁ susanitar-dhanānām sa ghedagne bhavasi yat samiddhah. Stoturduṛeṇe subhagasya revat sṛprā karasnā dadhiṣe vapūṁṣi.*

Agni, lord of wealth, give us the jewel of wealth, generous giver as you are specially when lighted up in yajna. O lord of the wealth of existence, bearing a brilliant form in the house of the prosperous worshipper, you extend your generous hand to the supplicants.

**Mandala 3/Sukta 19***Agni Devata, Gathi Kaushika Rshi*

अग्निं हातारं प वृण मियध गृत्सं क्विं विश्वविदममूरम ।

स ना य इवताता यजीयानाय वाजाय वनत मघानि ॥ १ ॥

1. *Agniṁ hotāraṁ pra vṛṇe miyedhe gr̥tsaṁ kavim̐ viśvavidam-amūram. Sa no yakṣad devatātā yajīyān rāye vājāya vanate maghāni.*

In this yajna of creation and development I chose to elect Agni as the highpriest and guide yajaka, adoring worshipper, revolutionary thinker, eminent scholar, and wise, who, while organising the yajna, would invoke the brilliancies of humanity and bounties of nature and, for the seeker of wealth and knowledge, create and provide the wealth and prosperity desired.

प त अग्र हविष्मतीमियम्यच्छा सुद्युम्नां रातिनीं घृताचीम ।

पद्दि णिइवतातिमुराणः सं रातिभिवसुभियज्ञमश्रत ॥ २ ॥

2. *Pra te agne haviṣmatīmiyarmyacchā sudyum-nān̐ rātinīm̐ ghṛtācīm. Pradakṣiṇid devatātim-urāṇaḥ sam̐ rātibhir-vasubhir-yajñam-aśret.*

Agni, lord and highpriest of yajna, I come forward to you in peace and faith and raise the holy ladle full of fragrant havi, rich and splendid, overflowing with ghrta, just as a faithful performer, extending divine service to expand nature's bounties, takes to yajna going round the fire with excellent liberal offerings.

स तजीयसा मनसा त्वात उत शि ऽ स्वपत्यस्य शि ः ।

अग्र राया नृतमस्य पभूता भूयाम त सुष्टुतयश्च वस्वः ॥ ३ ॥

3. *Sa teḷyasā manasā tvota uta śikṣa svapatyasya śikṣoḥ. Agne rāyo nṛtamasya prabhūtau bhūyāma te suṣṭutayaśca vasvaḥ.*

Lord of light, Agni, happy is the person that loves you, comes to you with a brilliant mind thirsting for knowledge and protection. Master of knowledge, impart the knowledge as to your own dear child. Lord of wealth, leader of the best people, may we live happy and prosperous, worshipfully under your kind dispensation.

भूरीणि हि त्व दधिर अनीका ग्र द्वस्य यज्यवा जनासः ।  
स आ वह द्वतातिं यविष्ठ शधा यदद्य दिव्यं यजासि ॥ ४ ॥

4. *Bhūrīṇi hi tve dadhire anīkā' gne devasya yajyavo janāsaḥ. Sa ā vaha devatātim yaviṣṭha śardho yadadya divyaṁ yajāsi.*

Agni, lord of light, many are the flames of fire which devout celebrants have raised in the vedi, many the fighting forces which dedicated followers have raised under your governance. As such, O lord most youthful, bear and bring that divine beneficence of protection and security for which today you call and conduct a yajnic team of scholars in pursuit of a noble force and power of defence.

यत्त्वा हातारमनजन्मियध निषादयन्ता यजथाय द्वाः ।  
स त्वं ना अग्र वितह बाध्यधि श्रवांसि धहि नस्तनूषु ॥ ५ ॥

6. *Yat tvā hotāramanajan miyedhe niṣādayanto yajathāya devāḥ. Sa tvam no agne'viteha bodhya-dhi śravānsi dhehi nastanūṣu.*

Devas, noble people, consecrate you in your

rightful seat for the conduct of yajna and celebrate you as the highpriest and chief performer. So you, Agni, lord of light and knowledge, leader of the people, guide and protector, lead us to light and awakening, and bless us and our descendants with food, energy and channels of progress for our body, mind and soul.

### Mandala 3/Sukta 20

*Agni, Vishvedeva Devata, Gathi Kaushika Rshi*

अग्निमुषसमश्विना दधिकां व्युष्टिषु हवत वह्निरुक्थः ।  
सुज्यातिषा नः शृण्वन्तु द्वाः सजाषसा अध्वरं  
वावशानाः ॥ १ ॥

1. *Agnimuṣasamaśvinā dadhikrām vyuṣṭiṣu havate vahnirukthaiḥ. Sujyotiṣo naḥ śṛṇvantu devāḥ sajo-ṣaso adhvaram vāvāśānāḥ.*

In the lights of the morning, Vayu, cosmic energy that holds the universe, calls up and awakens the fire of Agni, light of the dawn, the Ashvins, complementary currents of solar and lunar energy, and the gravitational force with songs of the morning hymns vibrating in spaces. So does the highpriest, conductor of morning yajna, invoke and serve Agni, divine fire, the lights of the dawn, pranic energies and the earth's gravitation with hymns of the Veda. May the Devas, bounties of nature and brilliancies of humanity, all of holy light and knowledge, loving and shining the yajna, listen to our prayers.

अग्र त्री त् वार्जिना त्री षुधस्था तिस्रस्त जिह्वा ऋतजात  
पूवीः । तिस्र उ त तन्वा द्वावातास्ताभिनः पाहि गिरा  
अपयुच्छन ॥ २ ॥



2. *Agne trī te vājinā trī śadhasthā tistraste jihvā rtaajāta pūrvīḥ. Tisra u te tanvo devavātāstābhir-nah pāhi giro aprayucchan.*

Agni, divine energy of the cosmos, three are your media: radiation, conduction and gravitation; three your seats: solar region, middle region and the earthly region (dyu loka, antariksha loka and prthivi loka); three your tongues: light, thunder and greenery; O power eternal, risen from the cosmic law of Rtam. Three are your forms: day, lightning and night, energised by nature; and three your sacred fuels: solar particles of energy, vapours and fertility of the earth. Agni, divine fire, protect and nourish our tongue and speech seriously without relent or reserve.

Note: The allegory of cosmic fire energy is beautifully explained in Chhandogya Upanishad 5, 4-8, and in Brhadaranyaka Upanishad 6, 9-13.

Swami Dayananda also interprets Agni as the sagely scholar whose three media of existence are jnana, gamana and prapti, i.e., knowledge, expression and movement, and attainment and acquisition. We might add in the same vein that his three seats of origin are the parental home of natural birth, the teacher's home of educational and cultural birth and the family home of professional birth. Of course, after retirement his life is lived in an open social and universal home of no dimensions and no boundaries.

अग्र भूरीणि तव जातवद् दव स्वधावा मृतस्य नाम ।  
याश्च माया मायिनां विश्वमिन्व त्व पूवीः सन्दधुः  
पृष्टबन्धा ॥ ३ ॥

3. *Agne bhūrīni tava jātavedo deva svadhāvo' -  
mṛtasya nāma. Yāśca māyā māyinām viśvam-inva  
tve pūrvīḥ saṁdadhuḥ pṛṣṭabandho.*

Agni, lord immanent manifest in all that is born in existence, generous and divine power, brilliant spirit of knowledge and enlightenment, possessing nectar foods and energies of life, immortal soul, countless are your names and attributes. O lord omnipresent in the universe, giver of the karmic dispensation of jivatmas, whatever the generations of living beings old or new, whatever the power and potential of these generations, all that is vested and neatly nestled in you.

अग्निता भगइव ितीनां दवीनां द्व ऋतुपा ऋतावा ।  
स वृत्रहा सनया विश्ववदाः पषद्विश्वाति दुरिता गृणन्तम ॥ ४ ॥

4. *Agnirnetā bhaga iva kṣitīnām daivīnām deva  
ṛtupā ṛtāvā. Sa vṛtrahā sanayo viśvavedāḥ  
parśad viśvāti duriṭā gṛṇantam.*

Agni is the leader and mover, like the sun, of the living beings and the planets such as the earth and other regions of the universe. He is the lord of all divine powers and forms of existence. He is the ordainer and sustainer of the cycle of the seasons, and the creator, controller and sustainer of the laws of nature, truth and rectitude. He is the destroyer of darkness, ignorance and evil and eternal omniscient lord of existence. May the lord purge the celebrant worshipper of all the dirt of thought and action of the material world.

दधिकामग्निमुषसं च दवीं बृहस्पतिं सवितारं च द्वम ।  
अश्विना मित्रावरुणा भगं च वसूनुदाँ अदित्याँ इह हुव ॥ ५ ॥

5. *Dadhikrām-agnim-uṣasaṁ ca devīm bṛhaspatiṁ savitāraṁ ca devam. Aśvinā mitrāvaruṇā bhagaṁ ca vasūn rudrāñ ādityāñ iha huve.*

I invoke, celebrate and pray to Agni, divine spirit and energy which, like Time, transcends all stars and planets of the universe, brilliant dawn, Brhaspati, sustaining wind energy, Savita, creator and light giver of the universe, Deva, self-refulgent lord of love and might, Ashvins, complementary currents of life's energy, Mitra and Varuna, prana and udana energy, Bhaga, lord of wealth and honour, Vasus, abodes of life such as earth, Rudras, vital energies of life, Adityas, moving stars of light in orbit. I invoke, celebrate and pray to the Lord for the light, wealth and honour of the world.

### Mandala 3/Sukta 21

#### *Agni Devata, Gathi Kaushika Rshi*

इ॒मं ना॑ य॒ज्ञम॒मृ॒त॒षु ध॒ही॒मा ह॒व्या जा॑तवद जुषस्व । स्ता॒का॒ना॒मगृ॒ मर्द॑सा घृ॒तस्य॒ हा॒तः पा॑शा॒न प॒थ॒मा नि॒षद्य॑ ॥ १ ॥

1. *Imaṁ no yajñamamṛteṣu dhehīmā havyā jātavedo juṣasva. Stokānāmagne medaso ghṛtasya hotaḥ prāśāna prathamō niṣadya.*

Agni, lord of light, accept this yajnic performance of our knowledge, action and meditation, charity and social action, take it high up and establish it among the immortals. O lord omniscient of all in existence, take and taste these offerings of ours and bless us. First, foremost and most excellent lord of knowledge, Agni, seated on the vedi, chief yajaka and generous giver, taste of the fragrance of the delicacies, ghrta and oils offered into the fire.

घृतवन्तः पावक त स्ताकाः श्चातन्ति मदसः ।

स्वधमन्द्ववीतयु श्रष्टं ना धहि वायम ॥ २ ॥

2. *Ghrtavantah pāvaka te stokāḥ ścotanti medasaḥ.  
Svadharmān devavītaye śreṣṭham no dhehi  
vāryam.*

Pavaka, purifying fire of yajna, the finest delicacies soaked in ghrta, tender and unctuous, stream forth and rise in fragrance. Taste these, bring us the loveliest gifts of our choice and let us be established in our universal Dharma for the company of the divinities of nature and humanity.

तुभ्यं स्ताका घृतश्चुता गृ विपाय सन्त्य ।

ऋषिः श्रष्टः समिध्यस यज्ञस्य पाविता भव ॥ ३ ॥

3. *Tubhyaṁ stokā ghṛtaścuto'gne vipāya santya.  
Ṛṣiḥ śreṣṭhaḥ samidhyase yajñasya prāvitā  
bhava.*

Agni, intelligent and vibrant scholar of distinction between truth and untruth, right and wrong, Dharma and adharma, Shraddha and ashraaddha, yajnic delicacies sprinkled with ghrta trickle and stream forth for you. Seer, visionary diviner into the truth of Veda, best of scholars, you light the fire and are inspired by the fire. Be the saviour of yajna, take it to success for us.

तुभ्यं श्चातन्त्यधिगा शचीवः स्ताकासा अग्न मदसा घृतस्य ।

कविशस्ता बृहता भानुनागा हव्या जुषस्व मधिर ॥ ४ ॥

4. *Tubhyaṁ ścotantyadhrigo śacīvaḥ stokāso agne  
medaso ghṛtasya. Kaviśasto brhatā bhānunāgā  
havyā juṣasva medhira.*

Agni, seer of mantras, genius scholar of divine vision, for you stream forth the juices and fragrances of yajnic delicacies of ghrta and creams. Celebrated by poets, going by the sublimity of the sun, adorable in yajna, accept and taste the honey sweets of our yajna.

आजिष्ठं त मध्यता मद् उद्धृतं प त वयं ददामह । श्चातन्ति  
त वसा स्ताका अधि त्वचि पति तान्दवशा विहि ॥ ५ ॥

5. *Ojīṣṭhaṁ te madhyato meda udbhṛtaṁ pra te vayaṁ dadāmahe. Ścotanti te vaso stokā adhi tvaci prati tān devaśo vihi.*

Agni, vital heat and support of life, we offer you in the centre of the vedi the most lustrous delicacies held high in care and esteem. The finest delicacies trickle and stream on your flames. Take these and raise them to the divine powers of nature wherever each should rise.

## Mandala 3/Sukta 22

*Purishya Agni Devata, Gathi Kaushika Rshi*

अयं सा अग्रियस्मिन्त्सामिन्दः सुतं दध जठरं वावशानः ।  
सहस्त्रिणं वाजमत्यं न सप्तं ससवान्त्सन्स्तूयस जात-  
वदः ॥ १ ॥

1. *Ayaṁ so agniryasmintsomamindraḥ sutam dadhe jaṭhare vāvaśānaḥ. Sahasriṇaṁ vājamatyam na saptiṁ sasavāntsantstūyase jātavedaḥ.*

This is that Agni, vital electric energy, in which Indra, lord of power and passion, thirsting for the joy of living, concentrates soma, essence of peace, power and joy, distilled and placed in the heat of the stomach,

navel of the body system. O Jataveda, vital fire of energy present in everything that is born in the world of existence, holding and sharing a thousandfold power, moving and reaching anywhere like a tempestuous horse, you are loved and adored everywhere.

अग्र यत्त दिवि वचः पृथिव्यां यद षधीष्वप्स्वा यजत्र ।

यनान्तरि ऽमुवाततन्थ त्वषः स भानुरण्वा नृच गाः ॥ २ ॥

2. *Agne yat te divi varcaḥ pṛthivyāṁ yadoṣadhī-  
ṣvapsvā yajatra. Yanāntarikṣamurvātatantha  
tveṣaḥ sa bhānurarṇavo nṛcakṣāḥ.*

Agni, lord of light and power, loving, emanating and sharing the life of everything in existence, your splendour that shines in the light of heaven, breathes on the earth, reflects in the greenery of the herbs, and rolls in the waters of space and oceans, and by which the skies and spaces grow far and farther, that splendour and glory is the blazing sun, the deep ocean and the light of the eye for humanity.

अग्र दिवा अणमच्छा जिगास्यच्छा द्वाँ ऊचिष धिष्या  
य । या राचन परस्तात्सूयस्य याश्चावस्तादुपतिष्ठन्त  
आपः ॥ ३ ॥

3. *Agne divo arṇamacchā jigāsyacchā devāṅ ūciṣe  
dhiṣṇyā ye. Yā rocane parastāt sūryasya yāścā-  
vastād-upatiṣṭhanta āpaḥ.*

Agni, you move and magnificently pervade the particles of the light of heaven. You rise and do honour to the divinely pious and benevolent people and the generous powers of nature. And you pervade and energise the oceans of vapour in the light beyond the

sun and those oceans which are below in the sky.

पु॒री॒ष्या॒सा अ॒ग्र॒यः पा॒व॒ण॒भिः स॒जा॒ष॒सः ।

जु॒ष॒न्तां य॒ज्ञ॒म॒दु॒हा॑ न॒मी॒वा इ॒षा॑ म॒हीः ॥ ४ ॥

4. *Purīṣyāso agnayah prāvaṇebhiḥ sajośasaḥ. Juṣantāṃ yajñamadruho'namivā iṣo mahīḥ.*

May the vital fires of fertility come together to the earth by straight paths, free from negativities and disease, and participate in the yajna and bless us with invigorating foods and energies of high order.

इ॒ळा॒म॒ग्न॒ पुरु॒दं॒सं सु॒निं गाः श॑श्वत्त॒मं ह॒र्व॒मा॒नाय॑ साध ।

स्या॑ ऽः सू॒नु॒स्त॒न॒या वि॒जा॒वा गृ॒ सा त॑ सु॒म॒ति॒भू॒त्व॒स्म ॥ ५ ॥

5. *Iḷāmage purudaṁsaṁ sanim goḥ śaśvattamaṁ havamānāya sādha. Syānnah sūnustanayo vijāvā'gne sā te sumatirbhūtvāsme.*

Agni, bless the supplicant yajaka with gifts of the holy Word, extensive lands and cows, and a noble tongue. Bless us with children and grand children, active, intelligent and discriminative, and may we ever remain in your good books under your benign eye in a state of prosperity and divine bliss.

### Mandala 3/Sukta 23

*Agni Devata, Devashrava Bharata and Devavata  
Bharata Rshis*

नि॒म॒थि॒तः सु॒धि॒त आ॒ स॒ध॒स्थ॒ यु॒वा क॒वि॒र॒ध्व॒र॒स्य॑ प॒ण॒ता ।

जू॒य॒त्स्व॒ग्नि॒र॒ज॒रा व॒न॒ष्व॒त्रा द॒ध अ॒मृ॒तं जा॒त॒व॒दाः ॥ १ ॥

1. *Nirmathitaḥ sudhita ā sadhasthe yuvā kaviradhvarasya praṇetā. Jūryatsvagnirajaro vaneṣvatrā dadhe amṛtaṁ jātavedāḥ.*

Well produced by friction, well kindled and well managed in the home of yajna, Agni, jataveda, treasure house of wealth, youthful and unaging, catalytic creative light, leader of yajna, visionary maker, may, we pray, on the velocity of light rays, bear and bring nectar-like vitality and energy and sustain our yajnic programme of love and creative production.

अमन्थिष्टां भारता र्वदग्निं दवश्रवा दववातः सुद म ।

अग्रु वि पश्य बृहताभि रायषां ना नता भवतादनु द्यून ॥ २ ॥

2. *Amanthiṣṭām bhāratā revadagnim devaśravā devavātaḥ sudakṣam. Agne vi paśya bṛhatābhi rāyeṣām no netā bhavatādanu dyūn.*

May the Bharatas, the producer and the manager of mighty generous Agni, fire and electric power, treasure giver of wealth, inspired by vibrations of the imagination and listening to the noble senior scholars, produce, develop and manage the light, power and gifts of Agni. O lord of light, power and fire, Agni, look after us with a benign eye and with vast and abundant wealth and values of life, and be our guide and leader of the productive yajnas for food and energy every day as we advance in research and endeavour.

दश ि तपः पूर्व्य सीमजीजनुत्सुजातं मातृषु पियम ।

अग्निं स्तुहि दववातं दवश्रवा या जनानामसद्दुशी ॥ ३ ॥

3. *Daśa kṣipāḥ pūrvyam sīmajījanantsujātaṁ mātr̥ṣu priyam. Agnim stuhi daivavātaṁ devaśravo yo janānāmasad vaśī.*

Devashrava, scholar in conference with eminent pioneers of research, honour and advance the eternal



energy, agni, which ten rapidly successive movements of action, like the nimble fingers, ever generate. It is lovely and nobly born, latent in motherly sources such as wood and streams of water, produced and developed by sagely scholars, and under the management and control of the people.

नि त्वा दध वर आ पृथिव्या इळायास्पद सुदिनत्व अह्नाम ।  
दृषद्वत्यां मानुष आपयायां सरस्वत्यां रवदग्र दिदीहि ॥ ४ ॥

4. *Ni tvā dadhe vara ā pṛthivyā ilāyāspade sudinatve ahnām. Dṛṣadvatyām mānuṣa āpayāyām sara-svatyām revadagne didīhi.*

Agni, divine fire and holy light, I place you on the best altar of the earth in the best words of holy speech in the holy light of the days. O brilliant power, treasure home of abundant wealth, shine in the rocky streams of mountains, smooth flowing rivers of the plains and in the minds of reflective people.

इळामग्र पुरुदंसं सनिं गाः शश्वत्तमं हवमानाय साध ।  
स्या ः सूनुस्तनया विजावा ग्र सा तं सुमतिभूत्वस्म ॥ ५ ॥

5. *Ilāmagne purudaṁsaṁ sanim goḥ śasvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, brilliant lord of knowledge and fire power, provide for the dedicated man of yajna the eternal Word of divine knowledge, abundant power of versatile action, and abundant gifts of science and lasting economic wealth, so that, O lord of light, we may be blest with dynamic children and grand children under your benign eye and enjoy the favour of your love and

approbation.

### Mandala 3/Sukta 24

*Agni Devata, Vishvamitra Gathina Rshi*

अग्र सहस्व पृतना अभिमातीरपास्य ।

दुष्टरस्तर रतीवचा धा यज्ञवाहस ॥ १ ॥

1. *Agne sahasva pṛtanā abhimātīr-apāsyā.*  
*Duṣṭaras-tarannarātīr-varco dhā yajñavāhase.*

Agni, fiery hero of the light of life, defeat the enemy force, throw off the insidious opponents. Unconquerable you are, cross over depression and adversities, rise and bring light and lustre to the sustainer and promoter of yajnic well-being.

अग्र इळा समिध्यस वीतिहात्रा अमत्यः ।

जुषस्व सू ना अध्वरम ॥ २ ॥

2. *Agna ilā samidhyase vītihotro amartyaḥ.*  
*Juṣasva sū no adhvaram.*

Agni, light of life, you shine by flames of fire, and flow with streams of the holy Word. Immortal you are, harbinger of peace, prosperity and joy. Join, enjoy to your heart's content and bless our yajna of love, non-violence and good fellowship.

अग्र द्युम्नन जागृव सहसः सूनवाहुत ।

एदं बहिः सदा मम ॥ ३ ॥

3. *Agne dyumnena jāgrve sahasaḥ sūnavāhuta.*  
*Edaṁ barhiḥ sado mama.*

Agni, lord of light and lustre, ever awake and alert, child of omnipotence and destroyer of evil and

adversity, invoked and invited, come with wealth and honours of life and seat yourself on this holy grass of my yajna.

अग्र विश्वभिरग्निभिर्दवभिमहया गिरः ।

यज्ञेषु य उ चायवः ॥ ४ ॥

4. *Agne viśvebhir-agnibhir-devebhir-mahayā girah.  
Yajñeṣu ya u cāyavaḥ.*

Agni, lover of light and master of knowledge, alongwith all the brilliant saints and sages of the world, love, respect and exalt the voices of Divine Revelation and honour those who abide by these with reverence and faith in yajnic acts of creation and self-sacrifice.

अग्र दा दाशुष रयिं वीरवन्तं परीणसम ।

शिशीहि नः सूनमतः ॥ ५ ॥

5. *Agne dā dāśuṣae rayim vīravantaṁ parīṇasam.  
Śiśīhi naḥ sūnumataḥ.*

Agni, lord of light and life of life, give to the man of charity and yajna wealth of the world in abundance and bless him with brave children. And, we pray, blest with children as we are, strengthen, sharpen and brighten us in our life.

### Mandala 3/Sukta 25

*Agni, Indragni Devata, Vishvamitra Gathina Rshi*

अग्र दिवः सूनुरसि पचतास्तना पृथिव्या उत विश्ववदाः ।

ऋधग्दवाँ इह यजा चिकित्वः ॥ १ ॥

1. *Agne divaḥ sūnurasī pracetāstanā pṛthivyā uta  
viśvavedāḥ. Ṛdhag-devāñ iha yajā cikitvaḥ.*

Agni, brilliant lord of knowledge, you are a child of the light of heaven, wide awake and universally aware, future of the extensive earth, scholar of world knowledge. Master of encyclopaedic learning, bring together the eminent and generous scholars of the world and distinctively serve and develop each one of the gifts of nature.

अग्निः सनाति वीर्याणि विद्वान्त्सनाति वाजममृताय भूषण ।  
स ना द्वाँ एह वहा पुरु ण ॥ २ ॥

2. *Agniḥ sanoti vīryāṇi vidvāntsanoti vājamamṛtāya bhūṣaṇ. Sa no devāñ eha vahā puruṣo.*

O generous and versatile lord of light and knowledge, just as Agni provides valour and honour for creativity and, enlightening the world, provides the spirit and energy for the attainment of immortality, may you, we pray, bring us here the company and gifts of the brilliant, generous and wise sagely scholars.

अग्निद्यावापृथिवी विश्वजन्य आ भाति द्वा अमृत अमूरः ।  
यन्वाजः पुरुश्चन्दा नमाभिः ॥ ३ ॥

3. *Agnirdyāvāpṛthivī viśvajanye ā bhāti devī amṛte amūrah. Kṣayan vājaiḥ puruścandro namobhiḥ.*

Agni, lord all wise, free from darkness and ignorance, giver of immense bliss, illuminates the heaven and earth, mother sustainers of the world, divine and immortal, providing food and sustenance, spirit and energy, and living space for the children of the earth.

अग्र इन्द्रश्च दाशुषा दुराण सुतावता यज्ञमिहारप यातम ।  
अमधन्ता सामपयाय दवा ॥ ४ ॥

4. *Agna indraśca dāsūṣo duroṇe sutāvato yajñam-ihopa yātam. Amardhantā somapeyāya devā.*

Agni, lord and light of knowledge, you and Indra, lord of vigour and energy, noble and generous, both, guarding and promoting the yajnic human endeavours for creation and production, may, we pray, come to the house of the generous yajaka, creating the soma of joy and prosperity and sit at the yajna to enjoy the fragrance and flavour of the soma. Come, lords, without delay.

अग्रं अ॒पां समि॑ध्यस दुरा॒ण नित्यः॑ सूना सहसा जातवदः ।  
स॒धस्थानि॑ म॒हय॑मान ऊ॒ती ॥ ५ ॥

5. *Agne apām samidhyase duroṇe nityaḥ sūno sahaso jātavedaḥ. Sadhasthāni mahayamāna ūtī.*

Agni, lord of light, fire and power, child of omnipotence, destroyer of darkness, all wise and knower of things in existence, immortal immanent spirit, you shine and blaze in the midst of the oceans of space and currents of pranic energies adding light and grandeur to the homes of earth's children.

### Mandala 3/Sukta 26

*Vaishvanara Agni, Maruts, Agni-Atma, Vishvamitra  
Upadhayaya Devata, Vishvamitra Gathina Rshi*

व॒श्वान॑रं मन॒साग्निं॑ नि॒चाय्या॑ ह॒विष्म॑न्ता अनु॒षत्यं॑ स्व॒विद॑म ।  
सु॒दानुं॑ द॒वं र॑थि॒रं व॑सू॒यवा॑ गी॒भी र॒ण्वं कु॑शि॒कासा॑ हवा-  
मह ॥ १ ॥

1. *Vaiśvānaram manasāgnim nicāyyā haviṣmanto anuṣatyam svarvidam. Sudānum devam rathiram vasūyavo gīrbhī raṇvam kuśikāso havāmahe.*

We Kushikas, i.e., teachers and researchers in search of the wealth and values of nature and life, bearing fragrant offerings for yajna and inputs for the programme, having analysed and determined the specific nature, character and action of Vaishvanara Agni, with our mind and reason, invoke, invite, enkindle and raise this global power, divine fire and life's vitality of the earth and her children, universally operative in accordance with the laws of cosmic truth, source of infinite happiness and comfort, generous giver, brilliant light, fast as the bright-rays of energy, loud and bold, and delightful for any seeker to perceive, and we celebrate this Agni with our holiest voices of faith and joy.

तं शुभमग्निमवस हवामह वश्वानरं मातरिश्वानमुक्थ्यम ।  
 बृहस्पतिं मनुषा द्वतातयु विपं श्रातारमतिथिं रघुष्य-  
 दम ॥ २ ॥

2. *Tam śubhramagnimavase havāmahe vaiśvānaram mātariśvānamukthyam. Bṛhaspatiṁ manuṣo devatātaye vipraṁ śrotāramatithiṁ raghuṣyadam.*

We, people dedicated to research and yajnic meditation, invoke, enkindle, raise and develop Agni for the sake of divine virtues for noble humanity, Agni which is bright and blazing, vitality of the world, breath of the winds, worthy of celebration. It is Brhaspati, lord of mighty stars and planets. It is Vipra, vibrant voice of the universe: It is intelligent and omniscient, listening to prayers, worthy as a learned visitor, and it is ever in motion faster than the fastest.

अश्वा॒ न कन्द॒ञ्जनि॑भिः॒ समि॑ध्यत वश्वान॒रः कु॑श्चि॒कभियु॑-  
गयु॑ग । स ना॑ अ॒ग्निः सु॒वीर्यं॑ स्वश्व्यं॒ दधा॑तु॒ रत्न॑ममृ॒तषु॑  
जागृ॑विः ॥ ३ ॥

3. *Aśvo na krandañjanibhiḥ samidhyate vaiśvānarah kuśikebhir-yugeyuge. Sa no agniḥ suvīryam svaśvyam dadhātu ratnam-amṛteṣu jāgrviḥ.*

Valuable and self-proclaiming radiant Vaishvanara Agni, vital fire of the world, ever awake in the immortal brilliancies of the world of existence, roused like a horse by the mates, is kindled and raised by holy celebrants from age to age, year by year. May this radiant energy bear and bring for us the jewels of heroic vigour and tempestuous speed of the winds.

प यन्तु॑ वाजा॒स्तवि॑षीभिर्ग्र॒यः शु॒भ संमि॑श्लः॒ पृष॑तीर-  
यु॒ ता । बृ॒हदु॑ ता॒ मरु॑ता॒ विश्व॑व॒दसः॒ प व॑पयन्ति॒ पव॑ताँ  
अदा॑भ्याः ॥ ४ ॥

4. *Pra yantu vājās-taviṣībhir-agnayah śubhe sam-  
miślāḥ pṛṣatīr-ayukṣata. Brahadukṣo maruto  
viśvavedasaḥ pra vepayanti parvatāñ adābhyāḥ.*

Let the tempestuous fires go up with blazing flames, join and integrate with the rich vapours of water in the oceans of the skies, and then the indomitable winds blowing across in spaces, deeply rich in showers of fertility, shake up and drive the clouds for rain.

अ॒ग्नि॒श्रिया॑ मरु॒ता विश्व॑कृ॒ष्टय॑ आ त्व॒षमु॑गमव॒ इमह॑ व॒यम॑ ।  
त स्वा॒निन॑ रु॒दिया॑ व॒षनि॑णिजः॒ सिंहा॑ न ह॒षक॑तवः  
सु॒दान॑वः ॥ ५ ॥

5. *Agnisriyo maruto visvakṛṣṭaya ā tveṣamugramava īmahe vayam. Te svānino rudriyā varṣanirṇijaḥ simhā na heṣakratavaḥ sudānavah.*

Maruts, the winds, are blest with the beauty and vitality of fire. They are friends of humanity, turbulent, impetuous, laden with clouds of rain, roaring like lions and highly generous. We beseech them for light, lustre and our protection.

वातंवातं ग॒णंग॑णं सु॒श॒स्तिभि॑र्ग्र॒भामं॑ म॒रुता॑माज॒ इमह॑ ।  
पृ॒षद॑श्वासा॒ अन॑व॒भरा॑धसा॒ गन्ता॑रा य॒ज्ञं वि॒दथ॑षु  
धी॒राः ॥ ६ ॥

6. *Vrātānvrātān gaṇaṅgaṇān suśastibhiragnerbhāmaṅ marutāmoja īmahe. Pṛṣadaśvāso anavabhrarādhaso gantāro yajñān vidatheṣu dhīrāḥ.*

From time to time and stage to stage, from place to place and from one group to another of themes and programmes, we invoke and investigate with best of efforts and appraisals the nature of Agni and Vayu and realise the heat and light of Agni and the force and vitality of Vayu, the winds and air. Laden with clouds of rain, and rainbow coloured, are they, riding the cosmic waves of energy and yielding inexhaustible wealth. And patient and persistent are we, moving to the yajna and committed to the sacred programmes of life's development.

अ॒ग्निर॑स्मि॒ जन्म॑ना जा॒तव॑दा घृ॒तं म॒ च पु॑र॒मृतं॑ म आ॒सन॑ ।  
अ॒क॒स्त्रि॒धातू॑ रज॒सा वि॒माना॑ ज॒स्त्रा घ॒मा ह॒विर॑स्मि॒  
नाम॑ ॥ ७ ॥



7. *Agnirasmī janmanā jātavedā ghr̥taṁ me cakṣu-  
ramṛtaṁ ma āsan. Arkastridhātū rajaso vimāno'-  
jasro gharmo havirasmī nāma.*

I am Agni, by birth present in all that is born in existence. My eye is the light of yajna fed on ghr̥ta, and my mouth is nectar as I speak the Word. I am the refulgence of the sun. I hold the earth and skies and the heavens and three principles of nature, Sattva, Rajas and Tamas of Prakṛti. I pervade and transcend the spaces. I am eternal, I am the heat and vitality of life, and I am the fragrant havi of the cosmic yajna (since I am in nature and nature is in me).

त्रिभिः पवित्ररपुपाद्ध्यर्कं हृदा मतिं ज्यातिरनु पजानन ।  
वषिष्टं रत्नमकृत स्वधाभिरादिद द्यावापृथिवी पय'-  
पश्यत ॥ ८ ॥

8. *Tribhiḥ pavitraitrapupoddhyarkam hṛdā matim  
jyotiranu prajānan. Varṣiṣṭhaṁ ratnamakṛta  
svadhābhirādid dyāvāpṛthivī paryapaśyat.*

With threefold cleansing of body, mind and soul, through the purity of thought, word and deed, by inculcation of right knowledge (jnana), right conduct (karma) and right prayer and meditation (upasana), I purify the holy light of the self, thereby lighting the flame of the spirit in the intelligence with honesty and sincerity of the heart, and with these foods and fortifications of the spirit, I redeem the diamond purity and generosity of the soul, and then watch the immensity of heaven and earth participating in the Infinity of the Supreme Self.

शुतधार्मुत्सम गीयमाणं विपश्चितं पितरं वक्त्वानाम ।

मळिं मदन्तं पित्रारूपस्थं तं रादसी पिपृतं सत्यवाचम ॥ ९ ॥

9. *Śatadhāram-utsamakṣīyamāṇaṁ vipāścitaṁ pītaraṁ vaktvānām. Meḷiṁ madantaṁ pitroru-pasthe taṁ rodasī pipṛtaṁ satyavācam.*

O heaven and earth, fulfil the aspirations of that sagely person to perfection who is generous and inexhaustible in giving like a fountain of hundred streams, who is wise, protects and promotes the holy words, speaks loud and bold only what is true, and rejoices in the bosom of his parents.

### Mandala 3/Sukta 27

*Agni, Rtava Devata, Vishvamitra Gathina Rshi*

प वा वाजा अ॒भिद्य॒वा ह॒विष्म॒न्ता घृ॒ताच्या ।

द॒वाञ्जि॒गाति॒ सु॒म॒न्युः ॥ १ ॥

1. *Pra vo vājā abhidyavo haviṣmanto ghṛtācyā. Devāñjigāti sumnayuḥ.*

Ye devout yajakas, your foods, energies, and excellencies are brilliant and overflowing with abundance of havi and ready with the ladle poised for the offer. And with these the yajakas eager for heavenly bliss goes to the divinities and celebrates.

इळ अ॒ग्निं वि॒प॒श्चितं गि॒रा य॒ज्ञस्य॒ साध॑नम ।

श्रु॒ष्टि॒वानं धि॒तावा॑नम ॥ २ ॥

2. *Īḷe agniṁ vipāścitaṁ girā yajñasya sādhanam. Śruṣṭivānaṁ dhitāvānam.*

With holy voice and song I celebrate Agni, lord

of light and knowledge, vision and wisdom and abundant giver of happiness and prosperity who leads the yajna to instant success.

अग्रं शकमं त वयं यमं दवस्यं वाजिनः ।

अति द्वेषांसि तरम ॥ ३ ॥

3. *Agne śakema te vyaṃ yamaṃ devasya vājinaḥ.  
Ati dveṣāṃsi tarema.*

Agni, lord of light and law, we pray, may we be able to go by the laws and discipline of rectitude of the brilliant, dynamic and scholarly leader of the nation so that we may swim across the seas of jealousy and turbulence.

समिध्यमाना अध्वर॑ः॒ गिः पाव॑क इड्यः ।

शाचिष्क॑शस्तमीमह ॥ ४ ॥

4. *Samidhyamāno adhvare'gniḥ pāvaka īḍyaḥ.  
Śaciṣkeśastamīmahe.*

Kindled, raised and rising in flames in the yajna of love and non-violence, Agni is lord of light and fire, adorable. Mighty and flaming are his locks of fire, and we praise and pray to him in words of homage.

पृथुपाजा॑ अमत्या घृ॒तनि॑णिक्स्वाहुतः ।

अ॒ग्निय॑ज्ञस्य हव्य॒वाट ॥ ५ ॥

5. *Pr̥thupājā amartyo ghṛtaniṇiḥ svāhutaḥ.  
Agniryajñasya havyavāṭ.*

Vastly powerful, immortal, adorned in flames of ghrta and vapours of water, invoked and celebrated, is Agni, carrier of the fragrances of oblations to their

destinations far and wide.

तं स॒बाधा॑ य॒तस्त्रु॑च इ॒त्था धि॒या य॒ज्ञव॑न्तः ।  
आ च॑क॒र॒ग्नि॑मू॒तय॑ ॥ ६ ॥

6. *Taṁ sabādho yatasruca itthā dhiyā yajñavan-taḥ.*  
*Ā cakruragnimūtaye.*

Those who ward off the impediments of yajna, raise the ladle of offering and hands in action truly with will and intelligence and dedicate themselves to yajna for the sake of protection and promotion, light the fire and raise it for well being and prosperity.

हा॒ता द्वा॑ अ॒म॒त्यः॑ पु॒रस्ता॑दति मा॒यया॑ ।  
वि॒दथा॑नि प॒चा॒दय॑न ॥ ७ ॥

7. *Hotā devo amartyaḥ purastādeti māyayā.*  
*Vidathāni pracodayan.*

The brilliant performers of yajna, immortal and indestructible, goes forward with his innate power and intelligence, inspiring, advancing and accelerating yajnic programmes of creative and productive corporate action.

वा॒जी वा॑ज॒षु धी॑यत ध्व॒र॒षु प॒ णी॑यत ।  
वि॒पा य॒ज्ञस्य॑ सा॒धनः॑ ॥ ८ ॥

8. *Vājī vājeṣu dhīyate' dhvareṣu pra ṇīyate.*  
*Vipro yajñasya sādhanah.*

Agni, tempestuous power and vibrant accomplisher of yajnic creation, is adopted, lighted and accelerated in top gear in scientific and technological programmes of friendly and cooperative nature.

धिया चक्र वरण्या भूतानां गभ्रमा दध ।  
द स्य पितरं तना ॥ ९ ॥

9. *Dhiyā cakre vareṇyo bhūtānām garbhamā dadhe.  
Dakṣasya pitaraṁ tanā.*

Agni, lord of our love and choice, as parent and teacher, bears the natural child, seed of evolving humanity, in protective and educational custody and, with expansive intelligence, completes the growth and accomplishment of the child to the future protector and promoter of human expertise and perfection through educational rebirth, into the full man as a 'dvija'.

नि त्वा दध वरण्यं द स्यळा सहस्कृत ।  
अग्र सुदीतिमुशिजम ॥ १० ॥

10. *Ni tvā dadhe vareṇyaṁ dakṣasyeḷā sahaśkrta.  
Agne sudītimuśijam.*

Agni, child of omnipotence, brilliant with intelligence, and passionate for action, home-coming graduate, darling of our love and choice, just as the Lord's earth holds the divine heat of life, just as the vedi holds the sacred fire for growth to blazing heights of flame, so does Ila, divine word of the Lord, expertise of the fatherly teacher, mother earth, the cow, and the mother teacher of the school, these bear you upto your accomplishment and perfection to full humanity.

अग्रिं यन्तुरमसुरमृतस्य यागं वनुषः ।  
विपा वाजः समिन्धत ॥ ११ ॥

11. *Agniṁ yanturam-apturam-ṛtasya yoge vanuṣaḥ.  
viprā vājaiḥ samindhate.*

Intelligent and dynamic people with the desire to accomplish their objects of life light and raise Agni, instant and inspiring moving power, in their yajnic applications, in order to achieve their practical programmes in the pursuit of science and Truth with the best offerings of food and fuels for energy.

ऊजा नपातमध्वर दीद्विवांसमुप द्यवि ।  
अग्निमीळ क्विक्रतुम ॥ १२ ॥

12. *Ūrjo napātam-adhvare dīdivāmsam-upa dyavi.  
Agnimīḷe kavikratum.*

In yajna, I worship indestructible Agni, child of cosmic energy shining upto the light of heaven, poetic power of refulgent vision and creativity.

इळन्या नमस्यस्तिरस्तमांसि दशतः ।  
समग्रिर्ध्वत् वृषा ॥ १३ ॥

13. *Īḷenyo namasyas-tiras-tamānsi darśataḥ.  
Samagniridhyate vṛṣā.*

Agni, worthy of worship, worthy of reverence and salutations, virile and generous, is beautiful, it conquers the darkness of the world and is lighted and raised in yajnas.

वृषा अग्निः समिध्यत् श्वा न देववाहनः ।  
तं हविष्मन्त इळत ॥ १४ ॥

14. *Vṛṣo agniḥ samidhyate 'śvo na devavāhanaḥ.  
Tam haviṣmanta ḷate.*

Virile and generous, Agni is lighted and raised, it shines and blazes. It is the carrier of fragrance to the

divinities of heaven and earth. Devotees bearing sacred offerings worship it in yajna.

वृषणं त्वा वयं वृषन्वृषणः समिधीमहि ।  
अग्र दीद्यतं बृहत ॥ १५ ॥

15. *Vṛṣaṇam tvā vayam vṛṣan vṛṣaṇaḥ samidhī-mahi.*  
*Agne dīdyataṁ brhat.*

Agni, virile and generous as showers of rain, refulgent lord of light and yajna, we, overflowing at heart with faith and generosity, light the fire of yajna rising and shining across the vast spaces.

### Mandala 3/Sukta 28

*Agni Devata, Vishvamitra Gathina Rshi*

अग्र जुषस्व ना हविः पुराळाशं जातवदः ।  
पातःसाव धियावसा ॥ १ ॥

1. *Agne juṣasva no haviḥ puroḷāśaṁ jātavedaḥ.*  
*prātaḥ sāve dhiyāvaso.*

Agni, lord of universal knowledge, wisdom and vision, inspiration for the refinement, expansion and elevation of intelligence, pray accept our homage of delicious food and fragrance in the morning session of yajna.

पुराळा अग्र पचतस्तुभ्यं वा घा परिष्कृतः ।  
तं जुषस्व यविष्ठ्य ॥ २ ॥

2. *Puroḷā agne pacatastubhyaṁ vā ghā pariṣkṛtaḥ.*  
*taṁ juṣasva yaviṣṭhya.*

Agni, most youthful creative power of universal

energy and intelligence, purified, refined and matured is this offering of love and faith for you. Accept it, enjoy it, and let the fragrance rise and pervade the spaces.

अग्रं वीहि पुराळाशमाहुतं तिराअह्नयम् ।

सहसः सूनुरस्यध्वर हितः ॥ ३ ॥

3. *Agne vīhi puroḷāśam-āhutam tiro-ahnyam.*  
*sahasah sūnurasyadhvare hitah.*

Agni, light and power of life, accept this food of homage, prepared, seasoned, amply matured and offered in the first session of the day's yajna. Spirit of omnipotence you are, invoked, invited, lover and diversifier of yajna.

माध्यंदिनं सर्वं जातवदः पुराळाशमिह क्व जुषस्व ।

अग्रं यह्वस्य तव भागधयं न प मिनन्ति विदथेषु धीराः ॥ ४ ॥

4. *Mādhyāndine savane jātavedaḥ puroḷāśamiha kave juṣasva.*  
*Agne yahvasya tava bhāgadheyam na pra minanti vidatheṣu dhīrāḥ.*

Agni, lord of vision and imagination, omniscient and omnipotent, ever vigilant on the move, come and share your part of the delicacies in the middle session of the day's yajna. Yajakas of constant devotion never transgress their dedication and commitment to you, they never fail to make the offering.

अग्रं तृतीयं सर्वं हि कानिषः पुराळाशं सहसः सूनवाहुतम् ।

अथा दवष्वध्वरं विपन्यया धा रत्नवन्तममृतषु जागृविम ॥ ५ ॥

5. *Agne tṛtīye savane hi kāniṣaḥ puroḷāśam sahasah sūnavāhutam.*  
*Athā deveṣvadhvaraṁ vipanya-yādhā ratnavantam-amṛteṣu jāgṛvim.*



Agni, lover, inspirer and source of strength and vigour, please to accept this sacred offering of purodash in the third session of yajna and, with our sacred hymns of praise and prayer, carry this stimulating and exciting oblation and the whole yajna of love and non-violence overflowing with jewels of life, and reach it among the immortal divinities of nature and humanity.

अग्रं वृधान आहुतिं पुराळाशं जातवदः ।

जुषस्व तिराअह्नयम ॥ ६ ॥

6. *Agne vṛdhāna āhutiṁ puroḷāśaṁ jātavedaḥ.*  
*Juṣasva tiro-ahnyam.*

Agni, ever growing, rising and expanding creative power, intelligent, awake and pervading in all that manifests in existence, accept and enjoy this delicious purodash oblation, soma and prayer offered by the end of the day.

### Mandala 3/Sukta 29

*Agni Devata, Vishvamitra Gathina Rshi*

अस्तीदमधिमन्थनमस्ति पजननं कृतम ।

एतां विश्वत्नीमा भराग्निं मन्थाम पूवथा ॥ १ ॥

1. *Astīdamadhimanthanamasti prajananaṁ kṛtam.*  
*Etāṁ viśpatnīmā bharāgniṁ manthāma pūrvathā.*

This is the arani-wood, churner of fire. This is the act of churning. And this is the fire generated. Hold on this apparatus of fire generation, sustainer of humanity, so that we may produce the fire as ever before.

अरण्यानिहिता जातवदा गभइव सुधिता गभिणीषु ।

दिवदिव इड्या जागृवद्भिह्विष्मद्भिमनुष्यभिरग्निः ॥ २ ॥

2. *Araṇyornihito jātavedā garbha iva sudhito garbhīṅṣu. Divediva īḍyo jāgṛvadbhir-haviṣmadbhir-manuṣyebhiragnih.*

Agni, immanent in everything in existence, it is hidden in the two arani woods (the lower base and the upper churner), like the embryo neatly nestled in the womb of pregnant mothers. Agni is worthy of love and reverence, and it ought to be generated by people who are alert and awake and possess the right inputs and apparatuses in plenty.

उत्तानायामव भरा चिकित्वान्त्सद्यः पवीता वृषणं जजान ।  
अरुषस्तूपा रुशदस्य पाज् इळायास्पुत्रा वयुनं जनिष्ट ॥ ३ ॥

3. *Uttānāyāmava bhara cikitvān tsadyaḥ pravītā vṛṣaṇam jajāna. Aruṣastūpo ruśadasya pāja iaḷāyāspuro vayune'janiṣṭa.*

O man of knowledge, specialist of fire and energy, put the upper arani on the lower properly positioned, churn, and, through friction, the lower one would produce the bright flame, current of energy, like a column of light. Mighty is its force and speed, which, like the child of earth and knowledge, takes birth and comes to life in the dark recesses of the earth mother's womb and rises in the knowledge of man and human yajna.

इळायास्त्वा पद वयं नाभां पृथिव्या अधि ।

जातवदा नि धीमह्यग्ं हव्याय वा हव ॥ ४ ॥

4. *Iḷāyāstvā pade vyaṃ nābhāṃ pṛthivyā adhi. Jātavedo ni dhīmahyagne havyāya voḷahave.*

Agni, immanent fire energy, we place you and

light you in the vedi on the floor of the earth in order that our oblations into the fire of yajna be carried across the globe and into the midst of the sky.

मन्थता नरः क्विमद्वयन्तं पचतसममृतं सुपतीकम ।

यज्ञस्य क्रतुं पथमं पुरस्ताद्दिग्ं नरा जनयता सुशर्वम ॥ ५ ॥

5. *Manthatā narah kavimadvayantaṁ pracetasam-amṛtaṁ supratīkam. Yajñasya ketuṁ pratha-maṁ purastādagniṁ nara janayatā suśevam.*

All ye leaders of humanity, explore and research into Agni full of latent possibilities of life, unique power, profusely revealing, indestructible, beautiful of form, lighthouse of yajnic production and immensely useful. O pioneers of science and fire power, generate this prime energy as your first priority of research and development.

यदी मन्थन्ति बाहुभिवि राचत श्वा न वाज्यरुषा वनष्वा ।  
चित्रा न यामां श्विनारनिवृतः परि वृणक्त्यश्मनस्तृणा  
दहन ॥ ६ ॥

6. *Yadī manthanti bāhubhirvi rocate'svo na vājya-ruṣo vaneṣvā. Citro na yāmannaśvinoranivṛtaḥ pari vṛṇaktyaśmanastrṇā dahan.*

When the yajakas churn the arani woods with their arms to produce Agni, it rises like a potent force and shines in flames, radiant as in the light waves of the sun and moon in circuitous motion, incessant and wondrous beautiful, and it burns the grass all round on earth, dislodges the stones on mountains and breaks the clouds in the sky.

जा॒ता अ॒ग्नी रा॑चत॒ चकि॑ताना वा॒जी वि॒पः क॒विशु॑स्तः  
सु॒दानुः॑ । यं द्वा॒स इ॒ड्यं वि॒श्ववि॑दं ह॒व्यवा॑ह॒मद॑धु॒र-  
ध्व॒रषु॑ ॥ ७ ॥

7. *Jāto agnī rocate cekitāno vājī vipraḥ kaviśastah sudānuḥ. Yam devāsa īḍyam viśvavidam havya-vāham-adadhur-adhvareṣu.*

Arisen, Agni shines, warm and soothing and beautiful as flames of fire, illuminating as light, energy and strong horse power, travelling, reaching vibrant, sensitive and even bearing intelligence, rich with lovely gifts, sung and celebrated by wise visionaries: which sacred and universal power, carrier and creator of life's fragrance, brilliant people serve, create and use in yajnic programmes of love and non-violence for the general good.

सी॒द हा॑तः स्व उ॒ लो॒क चि॑कित्वा॒न्त्सा॑दया॒ यज्ञं॑ सु॒कृत॑स्य  
या॒ना । द्वा॒वी॒द्वान्॒हृवि॑षा॒ यजा॑स्य॒ग्रं बृ॒हद्य॑ज॒मान् व॒या  
धाः ॥ ८ ॥

8. *Sīda hotaḥ sva u loke cikitvāntsādayā yajñam sukṛtasya yonau. Devāvīrdevān haviṣā yajāsya-gne bṛhad yajamāne vayo dhāḥ.*

High priest of yajna, expert performer, be seated in your own place of performance. Set up and conduct the yajna in the house of the man of noble creative action. Agni, lord of light and fire and energy you are the protector and promoter of good and benevolent people and you serve the powers of nature. Create and bring abundant gifts of food and energy, good health and long age, and bless the yajamana.

कृणात धूमं वृषणं सखाया स्रधन्त इतन् वाजमच्छ ।  
अयमग्निः पृतनाषाट सुवीरा यन् दवासा असहन्त दस्यून ॥ ९ ॥

9. *Kṛṇota dhūmaṁ vṛṣaṇaṁ sakhāyo'sredhanta itana vājamaccha. Ayamagniḥ pṛtanāṣaṭ suvīro yena devāso asahanta dasyūn.*

Friends, comrades of yajna, create the clouds of vapours and steam, laden with rain showers of wealth and fertility, immediately, unerringly, enthusiastically. Move forward and rise to the heights of strength, energy and power. This fire of yajna is the winner of battles, heroic, by which good people challenge and win over the forces of evil.

अयं त यानिऋत्विया यता जाता अराचथाः ।  
तं जानाग्न आ सीदार्था ना वधया गिरः ॥ १० ॥

10. *Ayam te yonirṛtviyo yato jāto arocathāḥ. Tam jānannagna ā sīdāthā no vardhayā girah.*

Agni, master of knowledge, light and fire, and energy, this vedi, this fire, this arani wood, the deep dense earth, the laboratory, seat and source of energy, is your home and identity from where, according to the seasons, you arise and shine. Knowing that, come, sit on the vedi, and then let our hymns of divine adoration rise to the heights of heaven.

तनूनपादुच्यत् गभ' आसुरा नराशंसा भवति यद्विजायत ।  
मातरिश्वा यदमिमित मातरि वातस्य सगा' अभवत्सरी-  
मणि ॥ ११ ॥

11. *Tanūnapāducyate garbha āsuro narāśaṁso bhavati yad vijāyate. Mātariśvā yadamimīta mātari vātasya sargo abhavat sarīmaṇi.*

When Agni is pervasive and immanent in space, it is called 'garbha', the foetus in the womb of space. When it pervades and energises the wind, it is called 'Narashansa' which rises as the object of admiration by the people. When it expands its power and presence in the sky, it is called 'matarishva', lying and breathing in the lap of the mother. And when it moves in fast motion, then it means 'the blowing of the storm'.

सुनिमथा निमथितः सुनिधा निहितः कविः ।

अग्रं स्वध्वरा कृणु द्वान्दवयत यज ॥ १२ ॥

12. *Sunirmathā nirmathitaḥ sunidhā nihitaḥ kaviḥ.  
Agne svadhvarā kṛṇu devān devayate yaja.*

Agni, brilliant light, fire and power, well produced with powerful tools and apparatuses, safely stored, well preserved in concentrations as in batteries, is a revolutionary illuminative power. O master of light and power of energy, Agni, develop and expand our yajnas of production and call up, advance, concentrate and conserve the wonderful powers of nature for the devotees of peace and progress.

अजीजन मृतं मत्यासा स्त्रमाणं तरणिं वीळुजम्भम । दश  
स्वसारा अगुवः समीचीः पुमांसं जातमभि सं रभन्त ॥ १३ ॥

13. *Ajījanannamṛtaṁ martyāso'stremāṇaṁ taraṇiṁ  
vīḷujambham. Daśa svasāro agruvaḥ samīcīḥ  
pumāṁsaṁ jātamabhi saṁ rabhante.*

Men of science and technology produce the immortal, imperishable and forceful motive power of Agni, and ten moving streams of water, ten fingers of the hands, moving forward in nimble work, all working

together like ten sisters, welcome and advance this dynamic power for the good of humanity as it is produced.

प सप्तहाता सनकादराचत मातुरुपस्थ यदश चदूधनि । न  
नि मिषति सुरणा दिवदिव यदसुरस्य जठरादजायत ॥ १४ ॥

14. *Pra saptahotā sanakādarocata māturupasthe yadaśocadūdhani. Na ni miṣati suraṇo dive dive yadasurasya jaṭharādayāyata.*

Served by seven priests and seven pranic energies, Agni arises from its eternal cause and shines bright and beautiful in the lap of its mother source, earth, wind and sky, and the solar region, illuminant in the dark night as well, proclaiming itself as the victor of battles day by day, day and night, without a wink of let up, since it is born of a powerful mother source, Vayu, eternal energy of existence.

अमित्रायुधा मरुतामिव प्रयाः पथमजा बह्वणा विश्वमि-  
द्विदुः । द्युम्वद बह्व कुशिकास एरिर एकैका दम अग्निं  
समीधिर ॥ १५ ॥

15. *Amitrāyudho marutāmiva prayāḥ prathamajā brahmaṇo viśvamid viduḥ. Dyumnavad brahma kuśikāsa erira eka-eko dame agniṁ samīdhire.*

Those who, like the forward forces of the winds, fight against the enemies, who are first born favourites of the Lord, and highly ambitious, who light the fire in the home, each one of them, and who know the whole world of the Lord's creation : they are blest with the joy of wealth, power and honour in life.

यद्दद्य त्वा पयति यज्ञ अस्मिन्हातश्चिकित्वा वृणीमहीह ।  
ध्रुवमया ध्रुवमुताशमिष्ठाः पजानन्विद्वाँ उप याहि  
सामम ॥ १६ ॥

16. *Yadadya tvā prayati yajñe asmin hotaścikitvo'-  
vrṇīmahīha. Dhruvamayā dhruvamutāśamiṣṭhāḥ  
prajānan vidvāñ upa yāhi somam.*

O master of the science of yajna, in this corporate programme of yajnic creation being organised to-day, we elect you to the office of the highpriest and chief yajaka. Be firm herein, and let peace and Dharma prevail all round firmly, and O scholar of eminence, creating the soma joy of life, come, enjoy the pleasure yourself.

### Mandala 3/Sukta 30

*Indra Devata, Vishvamisra Gathina Rshi*

इच्छन्ति त्वा साम्यासः सखायः सुन्वन्ति सामं दधति  
पयांसि । तितिं तन्त अभिषस्तिं जनानामिन्द त्वदा कश्चन  
हि पकृतः ॥ १ ॥

1. *Ichchanti tvā somyāsaḥ sakhāyaḥ sunvanti somam  
dadhati prayāmsi. Titikṣante abhiśastim janā-  
nāmindra tvadā kaścana hi praketaḥ.*

Indra, lord of honour, power and glory, friends and lovers of soma, excellence and joy of life, crave your love and friendship. They distil the soma, the very essence of life's meaning and value, and command the honour and prosperity of living. They forbear the calumny, malignity and even the violence of society, for they know that none is wiser than you, nothing is of



higher value than your love and friendship.

न त दूर परमा चिदजास्या तु प याहि हरिवा हरिभ्याम ।  
स्थिराय वृष्ण सर्वना कृतमा युक्ता गावाणः समिधान  
अग्रा ॥ २ ॥

2. *Na te dūre paramā cid rajāṁsyā tu pra yāhi harivo haribhyam. Sthirāya vṛṣṇe savanā kṛtemā yuktā grāvāṇaḥ samidhane agnau.*

The farthest of spaces are not too far for you, O lord commander of the waves of super energy. Come by the circuit of the vibrations of light, instant carriers of yours. These yajnas are enacted for the lord omnipotent and omnificent on the move without motion, (being omnipresent, immanent and pervasive in every particle of matter, energy and thought). Come, the fire is kindled and blazing, the crush is ready for soma, and the clouds are laden with showers.

इन्द्रः सुशिप' मघवा तरुत्रा महावातस्तुविकूमिऋघावान ।  
यदुगा धा बाधिता मत्येषु क्व' त्या त वृषभ वीयाणि ॥ ३ ॥

3. *Indraḥ suśipro maghavā tarutro mahāvṛāta-stuvikūrmirṛghāvān. Yadugro dhā bādhitō martyeṣu kvatyā te vṛṣabha vīryāṇi.*

Indra, lord of honour and majesty, self-protected and strongly helmeted, abundant in wealth, saviour and pilot over the seas, commander of disciplined and committed soldiers, lord of instant action, destroyer of enemies, when opposed among mortals, you rise with blazing power and passion. O lord of valour and generosity, where are those acts and heroic powers of yours?

त्वं हि ष्मा च्यावय च्युतान्यका वृत्रा चरसि जिघ्रमानः ।

तव द्यावापृथिवी पर्वतासा नुवताय निमित्तव तस्थुः ॥ ४ ॥

4. *Tvaṁ hi śmā cyāvayannacyutānyeko vṛtrā carasi jighnamānaḥ. Tava dyāvāpṛthivī parvatāso'nu vratāya nimateva tasthuḥ.*

Indra, ruling lord of humanity, you roam around with dignity shaking and breaking firm and otherwise unshakable clouds, hoarders, strongholds of darkness and ignorance and other enemies of humanity all by yourself. The earth and heaven, clouds and mountains, all in measured movement devoutly committed to your law and discipline abide and act in obedience to your will.

उताभय पुरुहूत श्रवाभिरका दू हर्मवद वृत्रहा सन । इम  
चिदिन्द्र रादसी अपार यत्संगृभ्णा मघवन्काशिरित्त ॥ ५ ॥

5. *Utābhaye puruhūta śravobhireko dr̥lhamavado vṛtrahā san. Ime cidindra rodasī apāre yat saṁ- gṛbhṇā maghavan kāśirit te.*

Also, O lord ruler of humanity and the world, Indra, invoked, invited and celebrated by many, in your glory, being free from fear, destroyer of demonic darkness and breaker of mountainous clouds all by yourself, whatever you firmly speak with your awful voice of thunder, and the way you hold and sustain these measureless earths and heavens, O lord of power and grandeur, is but a reflection of your majesty.

प सू त इन्द्र पवता हरिभ्यां प त वजः पमृण त्तु शत्रून ।  
जहि पंतीचा अनूचः पराचा विश्वं सत्यं कृणुहि विष्ट-  
मस्तु ॥ ६ ॥

6. *Pra sū ta indra pravatā haribhyām pra te vajraḥ pramṛṇannetu śatrūn. Jahi prañico anūcaḥ parāco viśvaṃ satyaṃ kṛṇuhi viṣṭamastu.*

Indra, may your chariot going forward by the speed of winds and sunrays move on majestically. May your thunderbolt, destroying the enemies, shoot forward victorious. Destroy the opposition at the back, close at hand in secret, and upfront in action. Let truth reign in the world and let it prevail everywhere.

यस्म॒ धायु॒रद॒धा म॒त्याया॒भक्तं॑ चि॒द्भज॑त ग॒ह्वां॑ सः ।  
भ॒दा त॑ इ॒न्द सु॒मति॑घृ॒ताची॑ स॒हस्र॑दाना पुरु॒हूत॑ रा॒तिः ॥ ७ ॥

7. *Yasmai dhāyuradadhā martyāyābhaktaṃ cid bhajate gehyaṃ saḥ. Bhadrā ta indra sumatir-ghṛtācī sahasradānā puruhūta rātiḥ.*

Indra, lord of abundance, wealth and honour, the mortal man, for whom you hold and bring the gifts of life and grace he has never had so far, gets and enjoys all that as his homely blessings of everyday. O lord invoked, served and celebrated by all people of the world, blissful is your love and kindness, abundant and overflowing your generosity, thousandfold your charity.

स॒हदा॑नुं पुरु॒हूत॑ ि॒यन्त॑म॒हस्त॑मि॒न्द सं पि॑ण॒क्कुणा॑रुम ।  
अ॒भि वृ॒त्रं वध॑मानं॒ पिय॑रुम॒पाद॑मि॒न्द त॒वसा॑ जघन्थ ॥ ८ ॥

8. *Sahadānum puruhūta kṣiyantamahastamindra saṃ piṇak kuṇārum. Abhi vṛtraṃ vardhamānaṃ piyārum-apādam-indra tavasā jaghantha.*

Indra, lord of power, justice and majesty, universally invoked, served and celebrated, just as the sun, with its blaze, strikes the dark demon of the cloud,

thundering, growing, flying with the winds, breaks it and crushes it into gladdening showers, so do you, with your power and justice, strike the dark hoarding demons of society coexisting camouflaged with the rich and liberal progressive people, vociferous, fattening, and scoffing at the poor, make them ineffective to grab with the hands and rush around robbing the innocent, break open the hoarded wealth and let it out in showers for the joy of general society.

नि साम्नामिषिरामिन्द भूमिं महीमपारां सदने ससत्थ ।  
अस्तभनाद द्यां वृषभा अन्तरि ऽमषन्त्वापस्त्वयह  
पसूताः ॥ ९ ॥

9. *Ni sāmānāmiṣirāmindra bhūmiṁ mahīmapā-rāṁ sadane sasattha. Astabhnād dyāṁ vṛṣabho antarīkṣam-arṣantvāpas-tvayeha prasūtāḥ.*

Lord ruler of the world, seat yourself in the house of yajna on the dear green earth, abundant, peaceful, mighty and measureless. Indra, lord omnipotent and generous sustains the heavens of light and the middle regions of the skies. Let the waters created by you in heaven and skies reach here on the earth. O lord ruler, let the actions performed by you on the seat of yajna reach the skies and the heavens with the fragrance.

अलातृणा वल इन्द वजा गाः पुरा हन्ताभयमाना व्यार ।  
सुगान्पथा अकृणा रज गाः पावन्वाणीः पुरुहूतं  
धमन्तीः ॥ १० ॥

10. *Alātrṇo vala indra vrajo goḥ purā hantorbhaya māno vyāra. Sugān patho akṛṇonniraje gāḥ prāvan vāṇīḥ puruhūtaṁ dhamantīḥ.*

Indra, lord of the universe, omnipotent you are, destroyer of the enemies. You protect the cow stalls, the earth's orbit and the flow of speech, and the enemy, stricken with fear, retreats even before the blow of the thunderbolt is struck. You create safe and straight highways for the cows to move, for the earths and stars to revolve and for the Divine Speech to flow in the vibrations of nature and the mind of humanity so that songs of celebration arise and resound in space in homage to the Lord invoked and worshipped by the universe.

एका द्व वसुमती समीची इन्द्र आ पपा पृथिवीमुत द्याम ।  
उतान्तरिं तादभि नः समीक इषा रथीः सयुजः शूर  
वाजान ॥ ११ ॥

11. *Eko dve vasumatī samīcī indra ā paprau pṛthi-  
vīmuta dyām. Utāntarikṣādabhi naḥ-samīka iṣo  
rathīḥ sayujāḥ śūra vājān.*

Indra, lord of light, riding the chariot of glory, all by himself fulfils with his lustre both heaven and earth together full of wealth. May you, O lord of valour and lustre, and our friends bring us from the skies food and energy and wealth of knowledge all in one.

दिशः सूया न मिनाति पदिष्टा दिवदिव हयश्वपसूताः । सं  
यदानळध्वन आदिदश्वविमार्चनं कृणुत तत्त्वस्य ॥ १२ ॥

12. *Dīśaḥ sūryo na mināti pradiṣṭā divedive harya-  
śvaprasūtāḥ. Saṁ yadānaḷadhvana ādidaśvair-  
vimocanaṁ kṛṇute tat tvasya.*

The sun traverses and illuminates the directions of space day by day indicated and roused to activity by the rays of light but does not transgress them, and when

it reaches a particular stage of the journey, it withdraws the light and releases the region to rest for the night. This too is a reflection of the power and glory of Indra, Lord Almighty.

दिदृ॑न्त उ॒षसा॑ याम॑ ।॒क्तावि॒वस्व॑त्या॒ महि॑ चि॒त्रमनी॑कम ।  
विश्व॑ जानन्ति महि॒ना यदागा॑दि॒न्दस्य॑ क॒म सु॒कृता॑  
पु॒रूणि॑ ॥ १३ ॥

13. *Didr̥kṣanta uṣaso yāmannaktorvivasvatyā mahi citramanīkam. Viśve jānanti mahinā yadāgād-indrasya karma sukṛtā purūṇi.*

When the night is on the way out, all the inmates of the living world love to see the great and glorious light of the dawn proclaiming the majesty of the rising sun, and, when the dawn arises, they realise the holiness and grace of Indra's infinite acts of omnipotence.

महि॑ ज्याति॒निहि॑तं व॒ णा॑स्वामा प॒क्वं च॑रति॒ बिभ॑ती गाः ।  
विश्वं॑ स्वाद्वा॒ संभृ॑तमु॒स्त्रिया॑यां यत्सी॒मिन्दा॑ अ॒दधा॑द्वाज॒नाय॑ ॥ १४ ॥

14. *Mahi jyotirnihitam vakṣaṇāsvāmā pakvaṁ carati bibhratī gauḥ. Viśvaṁ svādma sambhṛtamusriyāyām yat sīmindro adadhād bhojanāya.*

The moving world moves on bearing the great and glorious light of the lord and whatever mature and maturing vitality is held in the flowing streams of nature's matter and energy, and whatever delicious delicacies are treasured in the earth and in the cow's udders, all these Indra creates and holds therein for the sustenance of life in existence.

इन्द्र दृह्य॑ यामका॒शा अभू॑वन्य॒ज्ञाय॑ शि । गृण॑त सखि॒भ्यः ।  
दुमा॑यव॑ दु॒रवा॒ मत्या॑सा निष॒ङ्गिणा॑ रि॒पवा॒ हन्त्वा॑सः ॥ १५ ॥

15. *Indra dr̥hya yāmakośā abhūvan yajñāya śikṣa gr̥ṇate sakhibhyaḥ. Durmāyavo durevā martyāso niṣaṅgiṇo ripavo hantvāsaḥ.*

Indra, lord giver of light, knowledge and the beauty and prosperity of life, be firm, advance and grow higher and stronger. There are treasures on the way, highways and byways, impediments and obstructions. Enlighten and warn friends and admirers about these for the sake of yajnic living and advancement. There are people crafty, malignant, armed robbers, enemies and killers in ambush. Warn of these and protect the disciple.

सं घा॑र्षः शृण्व॑ व॒मर्॒मित्र॑ज॒ही न्य॑ष्व॒शनिं॑ तपि॒ष्ठाम॑ । वृ॒श्च-  
म॒धस्ता॑द्वि॒ रुजा॑ स॒हस्व॑ ज॒हि र । म॑घव॒न॒न्धय॑स्व ॥ १६ ॥

16. *Sam goṣaḥ śṛṇve'vamair-amitrair-jahī nyeśva-śaniṁ tapiṣṭhām. Vṛścemadhastād vi rujā sahasva jahi rakṣo maghavan randhayasva.*

Indra, lord of majesty, I hear the tumult of the covert enemies below. Strike on them the fieriest thunderbolt. Pluck them off from the root. Challenge and beat them down, destroy them, annihilate them, eliminate the demons.

उद्धृ॑ र । स॒हमू॑लमिन्द्र वृ॒श्चा म॑ध्यं॒ पत्य॑गं शृणी॒हि । आ  
की॒र्वतः॑ स॒ल॒लूकं॑ चकथ॒ बह्वा॑द्विष॒ तपु॑षिं ह॒तिम॑स्य ॥ १७ ॥

17. *Ud vṛha rakṣaḥ sahamūlamindra vṛścā madhyam pratyagram śṛṇīhi. Ā kīvataḥ salalū-kaṁ cakartha brahmadviṣe tapuṣiṁ hetimasya.*

Indra, lord of power and justice, sustainer of life and its progress, pluck off the evil from the root, break it at the middle, nip it in the bud and at every shoot, and, having cast the fiery thunderbolt upon the saboteurs of truth and justice, life and law of existence, destroy their hate and enmity to the farthest end of their reach.

स्वस्तय वृजिभिश्च पणतः सं यन्महीरिष आसत्सि पूवीः ।  
 राया वन्तारा बृहतः स्यामा स्म अस्तु भग इन्द पजा-  
 वान ॥ १८ ॥

18. *Svastaye vājibhiṣca praṇetaḥ saṁ yanmahīriṣa āsatsi pūrvīḥ. Rāyo vantāro brhataḥ syāmā'sme astu bhaga indra prajāvān.*

Indra, discriminative leader and pioneer in the pursuit of truth and excellence, as for the good and well-being of life, with your warlike heroes and powers of science and technology, you sit on the seat of the earth's yajna, preside over the wealth of the nations and guide the ambitions of humanity revealed and pursued of old. May we, we pray, be sharers in the vast wealth and prosperity of the world and may the blessings of generations of man power and honour, prosperity and excellence shower upon us all under your leadership.

आ ना भर् भगमिन्द द्युमन्तं नि त दृष्णस्य धीमहि परक् ।  
 ऊवइव पपथ कामा अस्म तमा पृण वसुपत वसूनाम ॥ १९ ॥

19. *Ā no bhara bhagamindra dyumantaṁ ni te deśṇasya dhīmahi prareke. Ūrva iva paprathe kāmō asme tamā pṛṇa vasupate vasūnām.*

Indra, lord of wealth, honour and majesty, bring



us the honour and excellence of prosperity full of light and wisdom. Let us abide and persevere in the abundance of your grace and kindness. Let our aspirations rise high and higher like the flames of yajna fire. O lord ordainer of the wealth of existence, ruler and protector of our hearth and home, let our aspirations and ambitions for total fulfilment be realised.

इमं कामं मन्दया गाभिरश्वश्चन्द्रवता राधसा पपथश्च ।  
स्वयवा मतिभिस्तुभ्यं विपा इन्द्राय वाहः कुशिकासी  
अकन ॥ २० ॥

20. *Imaṃ kāmam mandayā gobhiraśvaiścandravatā rādhasā paprathaśca. Svaryavo matibhistu-bhyam viprā indrāya vāhaḥ kuśikāso akran.*

Let this prayer and aspiration be fulfilled in joy with the attainment of cows, lands and the light of words divine at the speed of light, and let it expand with the golden beauty of the moon and accomplishment of life's end and aim, a prayer and aspiration such as lovers of joy, intelligent celebrants, with the best of their wit and imagination, construct and compose in poetry and express in loud voice for you, lord Indra. They are carriers of the divine message as we are, waiting for fulfilment.

आ ना गात्रा ददृहि गापत् गाः समस्मभ्यं सनया यन्तु  
वाजाः । दिव गी असि वृषभ सत्यशुष्मा स्मभ्यं सु  
मघवन्बाधि गादाः ॥ २१ ॥

21. *Ā no gotrā dardṛhi gopate gāḥ samasmabhyam sanayo yantu vājāḥ. Divakṣā asi vṛṣabha satya-śuṣmo'smabhyam su maghavan bodhi godāḥ.*

Indra, generous lord of honour and valour, protector and promoter of lands and cows, strengthen and advance our families, expand our lands and shine our speech. May knowledge of science and divinity, speed and power come to us peacefully as our share of good fortune. Lord of light and knowledge you are, virile and generous, commanding real strength, lord of power and prosperity, giver of lands and cows. Give us the light, give us the knowledge, let us awake into new life.

शु॒नं हु॒वम॑ म॒घवा॑न्मि॒न्द॑म॒स्मिन्भ॑र् नृ॒तमं॑ वा॒जसा॑ता ।  
 शृ॒ण्वन्त॑मु॒गमू॑तय॒ सम॑त्सु॒ घ्नन्त॑ वृ॒त्राणि॑ स॒जितं॑ ध॒ना-  
 नाम ॥ २२ ॥

22. *Śunam huvema maghavānam-indram-asmin bhare nṛtamaṁ vājasātau. Śṛṇvantam-ugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke, sing and celebrate Indra, lord giver of light and wisdom, commander of honour and prosperity, highest guide and leader of humanity, in this battle of life. Instantly does he listen to our prayers, bright and blazing is he in the battles and contests of life for protection, killer where he must be, breaker of the clouds of darkness, ignorance and poverty, and he is the winner, collector and consolidator of the wealths of life. We invoke him for protection, progress and victory in our battles of life.

### Mandala 3/Sukta 31

*Indra Devata, Vishvamitra Gathina or Kushika  
Aishirathi Rshi*

शासद्वह्निदुहितुनप्यं गाद्विद्वान् ऋतस्य दीधितिं सपयन ।

पिता यत्र दुहितुः सकमृञ्जन्त्सं शगम्यन् मनसा दधन्व ॥ १ ॥

1. *Śāsad vahnirduhiturnaptyam gād vidvān ṛtasya dīdhitiṁ saparyan. Pitā yatra duhituḥ sekam- rñjantsam śagmyena manasā dadhanve.*

Let the scholar dedicated to the cosmic law of solar radiation approach and study the morning rays of the sun, grand children of the sun, being children of the dawn which is the sun's daughter, and let him study the light and communicate the knowledge to his disciples — even to control and apply the light in practical use. And just as a father clothes and beautifies his grand child, the daughter's baby, and feels happy and proud at heart, so would the scholar augment the beauty and power of sun rays born of the sun, converting darkness into day light, and feel happy and proud.

न जामय तान्वा रिक्थमारक्चकार् गर्भं सनितुनिधानम् ।

यदी मातरा जनयन्त वह्निमन्यः कृता सुकृतारन्य  
ऋन्धन ॥ २ ॥

2. *Na jāmaye tānvo rikthamāraik cakāra garbham sanitur-nidhānam. Yādī mātara janayanta vahni-manyah kartā sukṛtoranya ṛndhan.*

The son does not set apart the patrimony for the son-in-law, he prepares the sister and accomplishes her with education, culture and presents for his wife, the mother of his children. The parents give birth to children,

son and daughter, one for the filial rites and duties for themselves and family, the other as beneficiary of the sanctities and accomplishments.

अग्निजज्ञ जुह्वार् रजमाना महस्पुत्राँ अरुषस्य पय ।।

महान्गभा मह्या जातमषां मही पवृद्धयश्वस्य यज्ञः ॥ ३ ॥

3. *Agnirjajñe juhvā rejamāno mahasputrāñ aruṣasya prayakṣe. Mahān garbho mayhā jātameṣāṃ mahī pravṛddharyaśvasya yajñaiḥ.*

Agni arises in flames of fire fed with the ladle of ghrta in the service of the sun in order to press forward the children, i.e., rays of the sun. Great is the offspring, i.e., the day, of this great power born of the refulgence of the rays, and great is the movement of the sun by virtue of the cosmic yajna.

अभि जत्रीरसचन्त स्पृधानं महि ज्यातिस्तमसा निरजानन ।

तं जानतीः पत्युदाय षासः पतिगवामभवदक इन्दः ॥ ४ ॥

4. *Abhi jaitrīrasacanta sprdhānaṃ mahi jyotistamaso nirajānan. Taṃ jānatīḥ pratyudāyannuṣāsaḥ patir-gavām-abhavad-eka indrah.*

Victorious Maruts, currents of cosmic energy, join and serve the sun, fighting the forces of darkness, thereby manifesting the mighty light rising out of the night's darkness. Similarly, manifesting the sun rise, they serve the dawns in consequence. And Indra, lord self-refulgent, the sun, is the generator of the dawns and the rays of light which bring about the day.

वीळा सतीरभि धीरा अतृन्दन्पाचाहिन्वन्मनसा सप्त विपाः ।

विश्वामविन्दन्पृथ्यामृतस्य पजानित्ता नमसा विवश ॥ ५ ॥

5. *Vīḷau satīrabhi dhīrā atṛndan prācāhinvan manasā sapta viprāḥ. Viśvāmavindan pathyā-mṛtasya prajānannittā namasā viveśa.*

When the seven faculties of the mind and senses grow too strong and rigid in their natural carnality, then saints and sages of patience and courage, knowledge and wisdom, calling up their original strength of the spirit, control their senses, mind and intellect and recover their vision of the path to universal truth and the Divine Law. And the soul, with homage and humility, enters the cave of the heart and discovers the light of Indra, lord of the universe.

विदद्यदीं सरमा रुग्णमदमहि पार्थः पूर्व्यं सध्व्यक्कः ।

अगं नयत्सुपद्य राणामच्छ रवं पथमा जानती गात ॥ ६ ॥

6. *Vidad yađī saramā ruḡṇamadremahi pāthaḥ pūrvyam sadhryakkaḥ. Agraṁ nayat supadya-kṣarāṇāmacchā ravaṁ prathamā jānatī gāt.*

O lady of dynamic thought and action, assessor of the fast moving things of life, if you know the great but broken path of the mountain and have it repaired at once as carved by the ancients, if you know the breach of the cloud known to the ancients and bring it down in showers, if you realise the noble voice of the ancients' words of divinity and lead it forward, you would be the first in knowledge and advancement.

अगच्छदु विपतमः सखीय असूदयत्सुकृत गभमदिः । ससान  
मया युवभिमखस्य तथाभवदङ्गिराः सद्या अचन ॥ ७ ॥

7. *Agacchadu vipratamaḥ sakhīyannasūdayat sukṛte garbhamadriḥ. Sasāna maryo yuvabhirmakhasyannathābhavadaṅgirāḥ sadyo arcan.*

Let the man of knowledge and wisdom, inspired for action go forward with friends and comrades and break the cloud to bring down the held up showers of rain for the people of yajnic action. Let the man, himself desirous of yajna, share life and action with the youth and, always loving and respecting others, be one with them like the life-blood flowing in the nation's veins.

सुतःसतः पतिमानं पुराभूविश्वा वदु जनिमा हन्ति  
शुष्णम । प णा दिवः पद्वीगव्युरचन्त्सखा सखीर-  
मुञ्चति-रवद्यात ॥ ८ ॥

8. *Sataḥ sataḥ pratimānaṃ purobhūrviśvā veda janimā hanti śuṣṇam. Pra ṇo divaḥ padavīr-gavyurarcantsakhā sakhīñramuñcanniravadyāt.*

The man on top, friend and comrade of the nation, first among all, who knows the models, equals and adversaries existing from moment to moment, who knows everything that is born on earth, who removes drought and poverty, who rises higher step by step to the light of heaven, who loves friends and respects seniors, may, we pray, save us from calumny, malignity and ill-will.

नि गव्यता मनसा सदुरकः कृण्वानासा अमृतत्वाय गातुम ।  
इदं चि तु सदनुं भूयषां यनु मासाँ असिषास तृतनुं ॥ ९ ॥

9. *Ni gavyatā manasā sedurarkaiḥ kṛṇvānāso amṛta-tvāya gātum. Idam cinnu sadanaṃ bhūryeṣāṃ yena māsāñ asiṣāsannṛtena.*

Let those who carve a path to immortality for themselves sit on the holy seats of yajna with earnest desire and sincere mind offering hymns of praise and

prayer to Indra. For sure, this yajna is their expansive seat of action by which, through observance of right conduct and self-sacrifice, they can try to realise their year round objective of spirituality over the months in succession.

संपश्यमाना अमदभिस्वंपयः पत्नस्य रतसा दुघानाः ।  
वि रादसी अतपद्भाष एषां जात निःष्ठामदधुगाषु  
वीरान ॥ १० ॥

10. *Sampaśyamānā amadannabhi svam payah  
pratnasya retaso dughānāḥ. Vi rodasī atapad  
ghoṣa eṣām jāte niḥṣṭhāmadadhurgoṣu vīrān.*

Watching and realising their own selves they rejoice, tasting the sweets of light and life eternal. The voice of the ecstasy of these settled celebrants rises and shines across earth and heaven and they confirm their faith in the world of Indra's creation and install their faithful heroes on guard over earths and divine voices of love and faith.

स जातभिवृत्रहा सदु हव्यरुदुस्त्रिया असृजदिन्दा अकः ।  
उरुच्यस्म घृतवद्भरन्ती मधु स्वाच्चा दुदुह जन्या गाः ॥ ११ ॥

11. *Sa jātebhirvṛtrahā sedu havyairudusriyā asṛjadindro arkaiḥ. Urūcyasmai ghrtavad bharantī  
madhu svādma duduhe jenyā gauḥ.*

He, Indra, destroyer of darkness, dispeller of ignorance and breaker of the cloud, with simultaneous creations, yajnic materials and yajnic processes of consumption and formation, creates the rays of light in the solar region, planets in the firmament and cows on earth. The wide earth, a very generous mother cow full

of wealth, bearing precious ghrta, water and honey sweets of herbs distils the nectar foods and other delicious materials from nature for this Indra in the service of living beings.

पित्र चिच्चकुः सद॑नं॒ सम॑स्म॒ महि॑ त्विषी॑मत्सुकृ॒ता वि हि॑  
ख्य॑न । विष्क॑भ॒न्तः॒ स्कम्भ॑न॒ना॒ जनि॑त्री॒ आसी॑ना ऊ॒र्ध्व  
र॑भ॒सं वि मि॑न्वन ॥ १२ ॥

12. *Pitre ciccakruḥ sadanam samasmai mahi tviṣīmat sukrto vi hi khyan. Viṣkabhnantaḥ skambhanenā janitrī āsīnā urdhvam rabhasam vi minvan.*

Divine experts of cosmic action build for this father creator and ruler, Indra, a great home, bright and beautiful, illuminate it and proclaim it wide. Themselves sitting firm on the vedi, holding and supporting it as Prakṛti, nature's creative and sustaining force of cosmic gravity, they cast it up in orbit, measuring the force upward and the force of gravity.

म॒ही यदि॑ धि॒षणा॑ शि॒श्नथ॑ धा॒त्सद्या॑वृ॒धं वि॒भ्वं॑ रा॒दस्याः॑ ।  
गिरा॑ यस्मि॒ त्वद्याः॑ स॒मीची॑वि॒श्वा इन्द्रा॑य॒ तवि॑षीर-  
नु॒त्ताः ॥ १३ ॥

13. *Mahī yadi dhiṣaṇā śīśnathe dhāt sadyovrdham vibhvam rodasyoḥ. Giro yasminnanavadyāḥ samīcīrviśvā indrāya taviṣīranuttāḥ.*

O seeker and celebrant of Indra, nature and divinity, if in the act of exploration, your great intelligence and penetrative vision were to hold on to the ever expansive spirit of heaven and earth, in which the entire light, words and vision of existence, irreproachable and invincible, lie embedded for Indra, then that is the state of sovereignty in research and meditation.



मह्या त सख्यं वशिम शक्तीरा वृत्रघ्न नियुता यन्ति पूवीः ।  
महि स्तात्रमव आगन्म सूरस्माकं सु मघवन्बाधि  
गापाः ॥ १४ ॥

14. *Mahyā te sakhyam vaśmi śaktīrā vrtraghne niyuto yanti pūrvīḥ. Mahi stotramava āganma sūre-rasmākaṁ su maghavan bodhi gopāḥ.*

Indra, lord of glory and majesty, I love and pray for your favour and friendship. O breaker of the cloud, dispeller of darkness and evil, all eternal powers and energies, divinely ordained, concentrate in you and emanate from you. O lord potent and universal protector, we offer our hymns of praise in your honour and pray for shelter under your protection. Give us the vision, give us the light, give us the knowledge.

महि तत्रं पुरु श्चन्दं विविद्वानादित्सखिभ्यश्चरथं समरत ।  
इन्दा नृभिरजनद्दीद्यानः सकं सूयमुषसं गातुमग्निम् ॥ १५ ॥

15. *Mahi kṣetraṁ puruścandraṁ vividvānādit sakhibhyaścaratham samairat. Indro nṛbhira-janad dīdyānaḥ sākaṁ sūryamuṣasaṁ gātuma-gniṁ.*

Indra, lord refulgent, commanding knowledge and wisdom, brings for his devotees and friends vast field and opportunities for action, immense wealth of gold, knowledge and inspiration, movement and expansion. With men, leaders and the force of winds, he provides the light of the sun, beauty of the dawns, inspiration of the Divine Word, the passion of fire, and he creates the paths of progress for them.

अपश्चिद्वष विभ्वाꣳ दमूनाः प सधीचीरसृजद्विश्वश्चन्दाः ।  
मध्वः पुनानाः क्विभिः पवित्रद्युभिहिन्वन्त्यक्तुभिध-  
नुत्रीः ॥ १६ ॥

16. *Apaścideṣa vibhvo damūnāḥ pra sadhrīcīrasṛjad viśvaścandrāḥ. Madhvaḥ punānāḥ kavibhiḥ pavitrait-dyubhir-hinvantyahtubhirdhanutrīḥ.*

And this lord omnipresent and infinite, fiery controller and guardian of human households, creates the waters and the world's golden wealth of materials, knowledge and culture and joy all together. And these waters, honey sweet and purifying, highly productive of food and wealth and joy, inspiring poets with their purest streams, thereby inspire and excite the people day and night for advancement.

(Swami Dayananda interprets 'Apah' metaphorically as intelligent, educated and cultured people of dynamic nature who inspire the nation with their knowledge and conduct.)

अनु कृष्ण वसुधिती जिहात उभ सूयस्य मंहना यजत्र ।  
परि यत् महिमानं वृजध्यु सखाय इन्दु काम्या  
ऋजिप्याः ॥ १७ ॥

17. *Anu kṛṣṇe vasudhitī jihāte ubhe sūryasya mañhanā yajatṛe. Pari yat te mahimānaṁ vṛjadhyai sakhāya indra kāmyā ṛjipyāḥ.*

The green earth and the bright heaven, holding the wealth of existence, mutually sustained by the force and grandeur of the sun, go round in concord like the dark night and bright day going on and on in unison, both doing homage to the sun. The same force and

grandeur, Indra, lustrous lord ruler of the world, your loving friends, going by the simple paths of truth and law, follow in order to collect the holy grass for cosmic yajna and avert untoward accidents and oppositions.

पतिभव वृत्रहन्तसूनृतांनां गिरां विश्वायुवृषभा वयाधाः ।  
आ ना गहि सख्यभिः शिवभिर्महान्महीभिरूतिभिः  
सर्ण्यन ॥ १८ ॥

18. *Patirbhava vṛtahantsūnṛtānām girām viśvāyur-  
vṛṣabho vayodhāḥ. Ā na gahi sakhyebhiḥ śivebhir-  
mahān mahābhirūtibhiḥ sarānyan.*

Be the protector, sustainer, and promoter of the voices of truth and cosmic laws of existence, O dispeller of darkness, breaker of the cloud and destroyer of evil. You are great, life eternal, generous and virile, universal giver of good health and full age. Come, take us on, moving, reaching, inspiring, with friendship, kindness and benevolence, and bless us with divine modes of protection and progress.

तमङ्गिस्व तमसा सपय त्व्यं कृणामि सन्त्यस पुराजाम ।  
दुहा वि याहि बहुला अदवीः स्वश्च ना मघवन्त्सातय  
धाः ॥ १९ ॥

19. *Tamaṅgirasvannamasā saparyan navyam kṛṇomi  
sanyase purājām. Druho vi yāhi bahulā adeviḥ  
svaśca no maghavantsātaye dhāḥ.*

That Indra, ruler of the world, ancient yet ever new, I honour and serve with homage and salutations in order to join him in the governance and administration of the common wealth. O lord of power, plenty and majesty, throw off and eliminate all hostile, impious and

uncreative elements of society, and bear and bring us peace, prosperity and joy for the sake of victory and progress.

मिहः पावकाः पतता अभूवन्त्स्वस्ति नः पिपृहि पारमासाम ।  
इन्द्र त्वं रथिरः पाहि ना रिषा म मूमू कृणुहि गाजिता  
नः ॥ २० ॥

20. *Mihaḥ pāvakāḥ pratatā abhūvantsvasti naḥ pipṛhi pāramāsām. Indra tvam rathirah pāhi no riṣo makṣūmakṣū kṛṇuhi gojito naḥ.*

Showers of rain, pure and purifying, pour down and spread around far and wide. Take us across these, lead us to life's well-being and total fulfilment. Indra, lord of the world, warrior of the chariot you are, protect us from violence, and at every step, at every moment, make us victors of lands and cows, sense-control and self-discipline with the voice divine.

अददिष्ट वृत्रहा गपतिगा अन्तः कृष्णाँ अरुषधामभिगात ।  
प सून्ता दिशमान ऋतन् दुरश्च विश्वा अवृणादप  
स्वाः ॥ २१ ॥

21. *Adediṣṭa vrtrahā gopatirgā antaḥ kṛṣṇāñ aruṣairdhamabhirgāt. Pra sūnṛtā diśamāna ṛtena duraśca viśvā avṛṇodapa svāḥ.*

Just as the sun, lord of light and breaker of the cloud of darkness, shoots its rays of light with its power and splendour, penetrates to the centre of dark energy and dispels the darkness releasing the energy, similarly, O lord of light and power, commanding and revealing your own lights and words of knowledge and the truth of reality, open out all the doors and reveal the secrets

of universal knowledge with the power and force of universal law which sustains the world of existence.

शुनं हुवम मघवानमिन्द्रमस्मिन्भर नृतमं वाजसाता ।  
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-  
नाम ॥ २२ ॥

22. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugra-mūtaye samatsu ghanantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

Fighting for victory in this battle of life, for the sake of defence, protection and advance in the engagements of action, we invoke and call upon Indra, auspicious lord of power and prosperity, first and highest among leaders, careful listener, fierce, passionate and noble winner of wealth and victory.

### Mandala 3/Sukta 32

#### *Indra Devata, Vishvamitra Gathina Rshi*

इन्द्र सामं सामपत् पिबमं माध्यंदिनं सवनं चारु यत् ।  
पपुथ्या शिपं मघव तृजीषिन्विमुच्या हरीं इह मादयस्व ॥ १ ॥

1. *Indra somaṁ somapate pibemaṁ mādhyam-dinaṁ savanaṁ cāru yat te. Prapruthyā śipre maghava-nṛjīṣin vimucyā harī iha mādayasva.*

Indra, creator giver of honour, excellence and prosperity, creator, preserver and promoter of the soma success of life, accept and enjoy this soma drink of homage which is your delicious share of the mid-day session of our yajna of struggle and success in creative action. Breathe deeply, rest your limbs, relax your muscles, lord of wealth and connoisseur of the purest

delicacies. Unharness your horses and enjoy yourself here on the vedi.

गवाशिरं मन्थिनमिन्द शुक्रं पिबा सामं रत्रिमा त् मदाय ।

ब्रह्मकृता मारुतना गुणन सजाषा रुदस्तृपदा वृषस्व ॥ २ ॥

2. *Gavāśiram manthinamindra śukraṃ pibā somam ratrimā te madāya. Brahmakṛtā mārutenā gaṇena sajoṣā rudraistr̥padā vṛṣasva.*

Indra, destroyer of suffering and poverty, have a drink of this pure exhilarating soma, well churned, distilled and blended with milk and seasoned in sun. We offer it to you for your joy and exhilaration. Enjoy it to the full in the company of divine scholars and producers and refiners of gold, and scholars of the Rudra order. Drink and rejoice and be virile and generous as a cloud of showers.

य त् शुष्मं य तविषीमवध् चन्त इन्द मरुतस्त आजः ।

माध्यन्दिन् सर्वन वजहस्त पिबा रुदभिः सगणः

सुशिप ॥ ३ ॥

3. *Ye te śuṣmaṃ ye taviṣīmavardhannarcanta indra marutasta ojaḥ. Mādhyandine savane vajrahasta pibā rudrebhiḥ saganah suśipra.*

Indra, lord destroyer of evil, of impressive visor, holding the thunder-bolt in hand, those who augment your strength, your forces, and your lustre and valour, and those who admire and serve you to the degree of worship, are Maruts, heroes as tempestuous as the winds in storm. In the company of all these and with the Rudras who rout the wicked, drink the soma in the mid-day session of the national yajna of defence.

त इ वस्य मधुमद्विविप इन्द्रस्य शधा मरुता य आसन ।  
यभिवृत्रस्यषिता विवदाममणा मन्यमानस्य मम ॥ ४ ॥

4. *Ta innvasya madhumad vivipra indrasya śardho maruto ya āsan. Yebhirvṛtrasyeṣito vivedāmarmaṇo manyamānasya marma.*

Indeed the Maruts stir the honey sweets of soma for Indra, lord ruler and commander of the world, and they, heroic brave like the winds of storm, are his force who rouse his passion against the evil. Stirred by these he knows and reaches the fatal core of Vrtra, the demon, who believes he is invulnerable.

मनुष्वदिन्द्र सवनं जुषाणः पिबा सामं शश्वत वीर्याय । स  
आ ववृत्स्व हयश्व यज्ञः सरण्युभिर्पा अणा सिसषि ॥ ५ ॥

5. *Manuṣvadindra savanam juṣāṇaḥ pibā somam śasvate vīryāya. Sa ā vavṛtsva haryaśva yajñaiḥ saranyubhirapo arṇā sisarṣi.*

Indra, lord giver of honour and glory, eager for yajnic action and fond of yajnic gifts of fragrant delicacies, come like a man of thought and meditation, join our yajna and have a drink of soma for lasting strength and inspiration. You move the vapours and waters to the skies by performance of yajna and currents of wind and rays of the sun. As such, O rider of the horses of light and waves of energy, turn round and come to enjoy the fragrances.

त्वमपा यद्ध वृत्रं जघन्वाँ अत्याँइव पासृजः सतवाजा ।  
शयानमिन्द्र चरता वधन वविवांसं परि द्वीरदवम ॥ ६ ॥

6. *Tvamapo yaddha vṛtram jaghanvāñ atyāñ iva prāsṛjaḥ sartavājau. Śayānamindra caratā vadhena vavrivāmsam pari devīradevam.*

Indra, when with the wielded weapon of the thunderbolt in battle, you destroy Vrtra, demonic cloud of darkness lying asleep in stolid state, covering and with-holding the blissful waters of vital rain showers, you release the waters of life and joy to flow, and the streams rush forth in freedom like horses released from the stables.

यजाम् इ ामसा वृद्धमिन्दं बृहन्तमृष्वमजरं युवानम ।

यस्य प्रिय ममतुयज्ञियस्य न रादसी महिमानं ममात् ॥ ७ ॥

7. *Yajāma innamasā vṛddhamindram bṛhantamṛ-  
ṣvamajaram yuvānam. Yasya priye mamatur-  
yajñiyasya na rodasī mahimānaṁ mamāte.*

We love, join and worship Indra, lord of glory and majesty, with homage and holy food: Indra, lord most ancient beyond calculation, great and sublime, unaging and ever youthful, the bounds of which Lord worthiest of reverence in yajna, no near and dear heaven and earth ever measure, nor can they ever measure or contain.

इन्दस्य कम सुकृता पुरुणि व्रतानि द्वा न मिनन्ति विश्व ।

दाधार यः पृथिवीं द्यामुतमां जजान सूयमुषसं सुदंसाः ॥ ८ ॥

8. *Indrasya karma sukṛtā puruṇi vratāni devā na  
minanti viśve. Dādhāra yaḥ pṛthivīm dyāmute-  
mām jajāna sūryamuṣasaṁ sudamsāḥ.*

Indra, Lord Almighty, His acts, innumerable gifts and graces, and His laws, none among the noblest humanity do ever violate, nor the mightiest powers of nature ever transgress: Indra, lord of generosity and holiest action, who sustains this earth and heaven, and



creates the sun and the dawn and the day.

अदाद्य सत्यं तव तन्महित्वं सद्यो यज्जाता अपिबा ह सामम ।  
न द्याव इन्द्र तवसस्त आज्ञा नाहा न मासाः शरद'  
वरन्त ॥ ९ ॥

9. *Adrogha satyam tava tanmahitvam sadyo yajjāto apibo ha somam. Na dyāva indra tavasasta onjāhā na māsāḥ śarado varanta.*

Indra, lord of love free from jealousy, negativity, discrimination or hypocrisy, ever true, inviolable and eternal is that greatness and glory of yours, that sun which, as it arises, drinks up the soma of nature to recreate, augment and return it to nature. Neither the heavens of light, nor days, nor months, nor seasons, nor years can evade or prevent or exceed or transgress the might and majesty of yours, omnipotent as you are.

त्वं सद्यो अपिबा जात इन्द्र मदाय सामं परम व्योमन ।  
यद्ध द्यावापृथिवी आविवशीरथाभवः पूव्यः कारु-  
धायाः ॥ १० ॥

10. *Tvam sadyo apibo jāta indra madāya somam param vyoman. Yaddha dyāvāpṛthivī āviveṣī-rathābhavaḥ pūrvyaḥ kārudhāyāḥ.*

Indra, mighty lord of light and senses and mind, as soon as you arise and manifest, you drink up the soma vitalities of the holiest regions of life and nature for pleasure and growth, since then, you pervade the heaven and earth and then you grow to be the maker and sustainer of the artists of beauty and singers of divinity.

अहं हि परिशयानमर्ण आजायमानं तुविजात् तव्यां । न  
त महित्वमनु भूदध द्यायदन्यया स्फिग्या इं गम-  
वस्थाः ॥ ११ ॥

11. *Ahannahim pariśayānamarṇa ojāyāmānaṁ  
tuvijāta tavyān. Na te mahitvamanu bhūdadha  
dyauryadanyayā sphigyā kṣāmavasthāḥ.*

Indra, potent lord of light universally manifest in existence and supremely generous, you break up the serpentine cloud of darkness waxing and overshadowing the oceans of air and vapours in the firmament and cover the earth with rain and light. Even the region of light cannot equal and contain your might because (while you strike the cover of darkness with the thunderbolt in one hand) with the other you hold and sustain the earth.

यज्ञा हि त इन्द्र वधना भूदुत प्रियः सुतसामा मियधः ।

यज्ञं यज्ञमव यज्ञियः सन्यज्ञस्त वजमहिहत्य आवत ॥ १२ ॥

12. *Yajño hi ta indra vardhano bhūduta priyaḥ  
sutasomo miyedhaḥ. Yajñena yajñamava yajñiyah  
san yajñaste vajramahihatya āvat.*

Indra, ruler of the world and giver of honour and excellence, your yajnic action, social and generous programme, is the mode of progress and promotion: It creates joy and prosperity, eliminates poverty and suffering, and promotes love and social cohesion. Be the leader of yajna, protect and promote yajna by yajna, and let your yajna protect and promote your thunder-arm in breaking the cloud of darkness for the rain showers of prosperity and joy in plenty.

यज्ञनन्दमवसा चक अवागनं सुम्नाय नव्यस ववृत्याम ।  
यः स्तामभिवावृध पूव्यभिया मध्यमभिरुत नूतनभिः ॥ १३ ॥

13. *Yajñenendramavasā cakre arvāgainam sumnāya navyase vavṛtyām. Yaḥ stomebhir-vāvṛdhe pūrvyebhiryo madhyamebhiruta nūtanebhiḥ.*

The person who creates honour and excellence, peace and prosperity for humanity by yajna, creative action of the corporate community and promotes it by protection, preservation and further yajnic action, who rises by the appreciation and praise of the seniors, cooperation of the middle classes and the hopes, aspirations and dreams of the new generation, to such a person let me turn as front leader, as Indra, ruler and law-giver for humanity.

विवष यन्मा धिषणा ज्ञजान् स्तव पुरा पायादिन्दमहः ।  
अंहसा यत्र पीपरद्यथा ना नावव यान्तमुभय हवन्त ॥ १४ ॥

14. *Viveṣa yanmā dhiṣaṇā jajāna stavai purā pāryādindramahnaḥ. Añhaso yatra pīparad yathā no nāveva yāntamubhaye havante.*

When thought is stirred and words arise in me in praise of Indra before the end of the day with gratitude how he would take us over across the world of sin and evil, then people too on both sides of the flood call upon him as captain of the ship on the move to take them over the seas to the shores of life beyond.

आपूर्णा अस्य कलशः स्वाहा सक्तव काशं सिसिच  
पिबध्य । समु पिया आववृत्रन्मदीय पद िणिदभि सामास  
इन्दम ॥ १५ ॥

15. *Āpūrṇo asya kalaśaḥ svāhā sekteva kośam sisice pibadhyai. Samu priyā āvavrtran madāya prada-kṣiṇidabhi somāsa indram.*

Full to the brim is the cup of life for Indra to drink, filled with the best of thought, perception and action, like the dense cloud of vapours poured in by the sun. Dear friends and admirers, lovers of the soma-joy of life, come close and stand round Indra in homage to join and celebrate the Lord's gift of life.

न त्वा गभीरः पुरुहूत सिन्धुनादयः परि षन्ता वरन्त । इत्था  
सखिभ्य इषिता यदिन्द्रा दू हं चिदरुज गव्य-  
मूवम ॥ १६ ॥

16. *Na tvā gabhīraḥ puruhūta sindhurnādrayaḥ pari śanto varanta. Itthā sakhibhya iṣito yadindrā''-dr̥lhaṁ cidarujo gavyamūrvam.*

Indra, mighty lord of light as the sun, invoked by one and all, neither the deep sea nor the dense clouds nor the high mountains all round can contain or hold you back when inspired by friends for friends you strike and break the formidable cloud, impenetrable except for the thunderbolt.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता ।  
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-  
नाम ॥ १७ ॥

17. *Śunam huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghanantaṁ vrtrāṇi sañjitaṁ dhanānām.*

For protection, victory and well-being, in this battle of life, we invoke Indra, auspicious lord of power

and prosperity, highest leader, careful listener, fierce fighter, destroyer of enemies, and winner of wealths.

### Mandala 3/Sukta 33

*Nadis, Streams, Devata, Vishvamitra Gathina Rshi*

प पर्वतानामुशती उपस्थादश्वइव विषित् हासमान ।

गार्वव शुभ मातरा रिहाण विपाट छुतुदी पर्यसा जवत ॥ १ ॥

1. *Pra parvatānāmuśatī upasthādaśve iva viṣite hāsamāne. Gāveva śubhre mātārā rihāṇe vipāṭ-chutudrī payasā javete.*

From the lap of mountains, arising brilliant and passionate like the dawn, laughing and sparkling, and bolting like a horse and mare, like two beautiful mother cows yearning to meet their calves, two streams, one expansive and divided (vipat), the other deep and concentrated, fast and overflowing the banks (shutudri), flow in unison rapidly to meet the sea with their water.

Note: Swami Dayananda interprets this mantra as a metaphor of two brilliant women teachers issuing forth from a mighty source of learning and going to meet their disciples. He does not accept the interpretation that Vipat and Shutudri refer to two particular streams of these names. He does not accept the historical comparative method of Vedic interpretation which says that these mantras were composed on the banks of Vipat and Shutudri streams. On the contrary, he says that the words of the Veda should be interpreted etymologically as translated above.

Why these names in the Veda then? That's the

question. Swamiji says that words of the Veda are independent of history and geography. Particulars names in history such as Rama, Krishna, and others, for example, and names in geography such as Vipat and Shutudri and Ganga were taken from the Veda and not vice versa. There is no history nor geography of persons and places in the Veda. All such words, which appear to be name-words, should be interpreted etymologically, that's the scientific method, just like the technical terms of science which are structured and interpreted etymologically.

इन्द्रपित पसुवं भि िमाणु अच्छा समुदं र्थ्यव याथः ।  
समाराण ऊमिभिः पिन्वमान अन्या वामन्यामप्यति  
शुभ ॥ २ ॥

2. *Indreṣite prasavaṁ bhikṣamāṇe acchā samudraṁ rathyeva yāthaḥ. Samārāṇe ūrmibhiḥ pinvamāṇe anyā vāmanyāmapyeti śubhre.*

Moved and inspired by Indra, lord of light and rain, sharing and receiving the impulse to grow, you flow with crystalline waters, like beautiful chariot mares, towards the sea. Meeting and growing together with rising waves, feeding the environs, brilliant and graceful, each of you meets and augments the other.

(The metaphor of learned women, meeting, cooperating and beautifying the life around with education and the graces of culture continues to apply.)

अच्छ सिन्धुं मातृतमामयासुं विपाशमुर्वी सुभगागन्म ।  
वत्समिव मातरां संरिहाण समानं यानिमनु संचरन्ती ॥ ३ ॥

3. *Acchā sindhum mātṛtamāmayāsam vipāśam-  
urvīm subhagāmaganma. Vatsamiva mātara  
samrihāṇe samānaṁ yonimanu samcarantī.*

I go to the river, I go to the sea, dearest mother generator and receiver of the rivers.

We go to the river, free, wide and auspicious.

The streams flow to the sea like mother cows hastening to the stalls to meet the calf, loving and caressing, reaching together in equal love and joy living together in one home.

ए॒ना व॒यं प॒यसा॒ पि॒न्व॒माना॒ अनु॒ यानि॑ द॒वकृ॑तं च॒रन्तीः ।

न व॒त॒व प॒स॒वः स॒र्गा॒त॒क्तः कि॒न्यु॒वि॒पा न॒द्या जा॒ह॒वीति ॥ ४ ॥

4. *Enā vayam payasā pinvamānā anu yonim deva-  
kṛtam carantīḥ. Na vartave prasavaḥ sargataktah  
kimyurvipro nadyo johavīti.*

We rivers rising with water and fertilizing the land move on by the same course appointed by the divine maker, never relenting in the flow, our birth itself and flow is never meant to stop.

(The mantra refers to the stream of life, continuance of the race, the family and the tradition of education and culture.)

र॒म॒ध्वं म॒ व॒च॒स॒ सा॒म्याय॒ ऋ॒ता॒व॒री॒रु॒प॒ मु॒हु॒त॒म॒वः ।

प॒ सि॒न्धु॒म॒च्छा॒ बृ॒ह॒ती म॒नी॒षा व॒स्यु॒र॒ह्व॒ कु॒शि॒क॒स्य॑ स॒नुः ॥ ५ ॥

5. *Ramadhvam me vacase somyāya ṛtāvarīrupa  
muhūrtamevaiḥ. Pra sindhumacchā bṛhatī  
manīṣā'vasyurahve kuśikasya sūnuḥ.*

Bide a while, listen, pray consider and enjoy my word of peace, prayer and beauty. Relax, why rush on like a storm to the bottom mysterious deep. Son and disciple of a self-realised soul, I invoke and call upon the river and the sea from the core of my heart and mind, I need the vision and the protection.

(The mantra points to the irresistible flow of existence and the soul's cry for a moment's vision of constancy against the flux of mutability.)

इन्दा अस्माँ अरदद्वजबाहुरपाहन्वृत्रं परिधिं नदीनाम ।  
दवा नयत्सविता सुपाणिस्तस्य वयं पसव याम उवीः ॥ ६ ॥

6. *Indro asmāñ aradad vajrabāhurapāhan vṛtram paridhiṃ nadīnām. Devó'nayat savitā supāṇi-stasya vyaṃ prasave yāma urvīḥ.*

Indra, lord of thunder, carved for us the paths we follow when he broke the ocean of dark energy in which the streams of existence lay confined. Into those channels the lord creator, Savita, cosmic sun of omnipotent arm, made us flow. In his channels we flow on and on, wide and deep, without rest.

(Mutability does not stop. The flux goes on and on, but you can stop the flow of your experience of the flow.)

पवाच्यं शश्वधा वीर्यं तदिन्द्रस्य कम यदहिं विवृश्चत ।  
वि वज्रण परिषद जघाना य पापा यनमिच्छमानाः ॥ ७ ॥

7. *Pravācyam śaśvadhā vīryam tadindrasya karma yadahim vivṛścat. Vi vajreṇa pariṣado jaghānā 'yannāpo'yanamicchamānāḥ.*

That omnipotence of Indra, that cosmic act by



which he breaks the dark energy of the state of annihilation (Pralaya) is worthy of song and celebration. With his voice of thunder he breaks the silence of the inert forces of Prakṛti, and the waves and waters of cosmic energy flow into existence, in-vested with the divine will.

ए॒तद्ब॒र्चा ज॒रित॒मापि॑ मृ॒ष्टा आ यत्त॒ घाषा॒नुत्तरा॑ यु॒गानि॑ ।  
उ॒क्थेषु॑ का॒रा प॒ति ना जुष॑स्व॒ मा ना॒ नि कः॑ पु॒रुष॒त्रा  
नम॑स्त ॥ ८ ॥

8. *Etad vaco jaritarmāpi mṛṣṭhā ā yat te ghoṣānuttarā yugāni. Uktheṣu kāro prati no juṣasva mā no ni kaḥ puruṣatrā namaste.*

O singer and celebrant, neglect not, nor forget these holy words of yours which the ages to come will honour and resound. O poet of divinity, master maker and artist of eminence, love us and serve us with faith in your yajnic programmes. Be not arrogant to us or to noble people in general. Salutations to you!

आ षु स्व॑सारः क॒रव॑ शृणा॒त य॒या वा॑ दू॒रादन॑सा रथे॒न ।  
नि षू॑ न॒मध्वं॑ भव॒ता सु॒पा॒रा अ॒धाअ॒ णः॑ सि॒न्धवः॑  
स्रा॒त्याभिः॑ ॥ ९ ॥

9. *O ṣu svasāraḥ kārave ṣṛṇota yayau vo dūrādanasā rathena. Ni ṣū namadhvaṁ bhavatā supārā adho-akṣāḥ sindhavaḥ srotyābhiḥ.*

O sister streams of existence in cosmic flow, powers of dynamic action, listen to the prayer and exhortations of the artist maker and poet. He has come to you from afar by a fast moving chariot. Lower your depth and turbulence, flow below the axle of his chariot wheels, bow to him, and help him to cross the flood.

आ त कारा शृणवामा वचांसि ययाथ दूरादनसा रथेन ।  
नि त नंस पीप्यानव याषा मयायव कन्या शश्वच त ॥ १० ॥

10. *Ā te kāro śṛṇvāmā vacāṃsi yayātha durādan-asā rathena. Ni te naṃsai pīpyāneva yoṣā maryāyeva kanyā śaśvacai te.*

O poet artist and maker, we listen to your words, you come from afar with a cart and chariot, and we greet you with salutations eagerly as a woman overflowing with love meets her child, and a maiden meets her lover with embraces.

यद्ङ् त्वा भरताः सन्तरयुग्व्यन्गाम इषित इन्दजूतः ।  
अषादह पसवः सर्गतक्त आ वा वृण सुमतिं यज्ञिया-  
नाम ॥ ११ ॥

11. *Yadaṅga tvā bharatāḥ saṃtareyurgavyan grāma iṣita indrajūtaḥ. Arṣādahaḥ prasavaḥ sargataкта ā vo vṛṇe sumatiṃ yajñiyānām.*

O dear streams of water and national economy, as the producers and managers of the nation may cross and manage you with your consent, so may the people of the settlement too, desirous of crossing you, when impassioned and inspired by Indra, ruling light of the world, cross and manage the waters. And then, for sure, may the flood rush on. O managers and planners of the nation's yajna, worthy of love and reverence, I admire and pray for the vision and wisdom and the good-will of friends and creators like you.

अतारिषुभरता ग्व्यवः समभक्त विपः सुमतिं नदीनाम ।  
प पिन्वध्वमिषयन्तीः सुराधा आ वृणाः पूणध्वं यात  
शीर्भम ॥ १२ ॥

12. *Atāriṣurbharatā gavyavaḥ samabhakta vipraḥ sumatiṁ nadīnām. Pra pinvadhvamīṣayantīḥ surādhā ā vakṣaṇāḥ pṛṇadhvam yāta śībham.*

May the producers, managers and rulers seeking and developing lands, and cows, and animal husbandry manage water resources. Let the intellectuals study and share the secret of river power. O people of the land, develop the rich and productive streams and rivers and fill the fields and canals with water for irrigation. Come all, go far, be quick and effective.

उद्ध ऊमिः शम्या हन्त्वापा याक्त्राणि मुञ्चत ।  
मादुष्कृता व्यनसा घ्न्या शूनमारताम ॥ १३ ॥

13. *Ud va ūrmiḥ śamyā hantvāpo yoktrāṇi muñcata. Māduṣkṛtau vyenasā' ghnyau śūnamāratām.*

O streams and rivers, may your flow, the waves, touch and sanctify the flagpole of yajna. May the waters relieve the yoke of bullocks. May the streams, fast, wide and free, never destructive but blissful, unhurt, protected and developed, auspicious as a boon, bring us peace, prosperity and joy. (Life is a flow, inspiring, energising, sanctifying. Manage it, develop it, live it as a divine gift.)

### Mandala 3/Sukta 34

*Indra Devata, Vishvamitra Gathina Rshi*

इन्द्रः पूभिदातिर्द्दासमकविद्वसुदयमाना वि शत्रून ।  
बह्वजृतस्तन्वा वावृधाना भूरिदात्र आपृणदादसी उभ ॥ १ ॥

1. *Indraḥ pūrbhidātirad dāsamarkairvidad vasurdayamāno vi śatrūn. Brahmajūtastanvā vāvṛdhāno bhūridātra āpṛṇad rodasī ubhe.*

Indra, lord ruler of the world, overcomes the hostile forces with light and thought and the power of persuasion. He opens and expands the cities bound in the dark and, abundant and charitable as he is, relieves and rehabilitates the helpless poor. Inspired by divinity and universal vision, rising and expanding in body and mind with plenty and prosperity, merciful and freely giving, he fills both heaven and earth with light and joy.

मृखस्य त तविषस्य प जूतिमियमि वाचममृताय भूषन ।  
इन्द ि तिनामसि मानुषीणां विशां दवीनामुत पूर्वयावा ॥ २ ॥

2. *Makhasya te taviṣasya pra jūtimiyarmi vācamamṛtāya bhūṣan. Indra kṣitīnāmasi mānuṣīṇāṁ viśāṁ daivīnāmuta pūrvayāvā.*

Indra, lord of life and giver of light, I arise and receive the inspiration of the power and generosity of your yajna, glorifying the divine voice for the sake of immortality. Lord of power and ruler of the world, you are the leader and pioneer of the nations of the world, ordinary people, specialized groups and exceptional people of brilliance and generosity.

इन्दा वृत्रमवृणाच्छधनीतिः प मायिनाममिनाद्वपणीतिः ।  
अहन्व्यंसमुशध्रग्वनष्वाविधना अकृणादाम्याणाम ॥ ३ ॥

3. *Indro vṛtramavṛṇocchardhanītiḥ pra māyinā-maminād varpaṇītiḥ. Ahan vyamsamuśadhra-gvaneṣvāvirdhenā akrṇod rāmyāṇām.*

Indra, heroic warrior of exploits, master of tactics, overwhelms the demon of darkness and, passionate for action, counters the magical moves of

the crafty enemies and overthrows the crippled monster. Thus does he set free the cows confined in the forests, voices suppressed in silence, and the streams of water locked up in the cloud and sunrays.

इन्द्रः स्वषा जनय॒ त्हा॒नि जि॒गाया॒शिग्भिः॑ पृ॒तना॑ अ॒भिष्टिः॑ ।  
पारा॑चय॒न्मन॑व॒ क॒तुम॒ह्नाम॑वि॒न्द॒ज्याति॑बृ॒हत॑ र॒णाय॑ ॥ ४ ॥

4. *Indraḥ svarṣā janayannahāni jigāyośigbhiḥ pṛtanā abhiṣṭiḥ. Prārocayanmanave ketu-mahnā-mavindajjyotirbrhate raṇāya.*

Indra, lord of the showers of joy, reveals and brightens the days, fights the battles alongwith his commandos, and comes out victorious. May he then unfurl the flag of the day's light and victory and win the light for the mighty battle of life as a whole in the flow of existence.

इन्द्र॒स्तुजा॑ ब॒रुणा॑ आ वि॒वश॑ नृ॒वद्धाना॑ न॒या पुरु॑णि ।  
अ॒च॒तय॒द्धिय॑ इ॒मा ज॒रित्र॑ प॒मं व॒र्णम॑ति॒रच्छु॑क॒र्मासाम॑ ॥ ५ ॥

5. *Indrastujo barhaṇā ā viveśa nṛvad dadhāno naryā purūṇi. Acetayad dhiya imā jaritre premaṁ varṇamatiracchukramāsām.*

Indra, like a manly hero, commanding overwhelming the forces of battle, blazing with the mighty thunderbolt, breaks through the thick of enemy lines. He enlightens these thoughts and minds for the celebrant and augments this pure and unsullied light of these within.

म॒हा म॒हानि॑ प॒नय॑न्त्य॒स्यन्द॑स्य॒ क॒म॒ सु॒कृ॒ता पुरु॑णि ।  
वृ॒ज॒न॒न वृ॒जि॒नान्त्सं॑ पि॒पष॑ मा॒याभि॑दस्यूरु॒भिभू॑त्याजाः ॥ ६ ॥

6. *Maho mahāni panayantyasyendrasya karma sukṛtā puruṇi. Vṛjanena vṛjināntsaṁ pipeṣa māyābhirdasyūñrabhibhūtyojāḥ.*

Many great and good acts of this mighty Indra, ruler and warrior, are worthy of admiration. Lord of might and splendour, hero of victory, he crushes the guiles and evils of the wicked with his strength, and eliminates the thieves and robbers of society by the force of his tactics and intelligence.

युधन्दा म॒ह्ना वरि॑वश्चकार द॒वभ्यः॑ स॒त्पति॑श्चषण्णि॒पाः ।  
वि॒वस्व॑तः स॒दन॑ अस्य॒ तानि॑ वि॒पा उ॒क्थ॑भिः क॒वया॑  
गृण॑न्ति ॥ ७ ॥

7. *Yudhendro mahnā varivaścakāra devebhyaḥ satpatiścaraṣaṇiprāḥ. Vivasvataḥ sadane asya tāni viprā ukthebhiḥ kavayo grṇanti.*

Indra, lover and favourite of humanity, protector and promoter of truth, reality and the good people, with his fight and force of strength and intelligence does great good deeds for the noble powers of nature and humanity. And those great exploits of his, brilliant poets and scholars celebrate with their songs of homage, the waves and echoes of which rise and resound in the house of the sun.

स॒त्रासा॑हं वर॑ण्यं सहा॒दां स॑स॒वांसु॑ स्व॒र्पश्च॑ द॒वीः ।  
स॒सान॑ यः पृ॒थि॒वीं द्या॑मु॒तमा॑मि॒न्दं म॑द॒न्त्यनु॑ धी॒रणा॑सः ॥ ८ ॥

8. *Satrāsāhaṁ vareṇyaṁ sahodām sasavāṁsam svarapaśca devīḥ. Sasāna yaḥ pṛthivīm dyāmutemāmindraṁ madantyanu dhīraṇāsaḥ.*

People of intelligence, patience and intelligence

may please and share the pleasure with Indra, lord of the world, who upholds truth and challenges untruth, who is worthy of choice, giver of strength and courage, who distinguishes between good and evil, and gives happiness, pranic energy and divine bliss, and who creates, gives and shares the gifts and beauty of this earth and heaven with us.

स॒साना॒त्याँ उ॒त सूर्य॑ स॒सानन्दः॑ स॒सान पु॒रुभाज॑सं गाम ।  
हि॒र॒ण्यय॑मु॒त भागं॑ स॒सान ह॒त्वी दस्यु॑न्पा॒र्य॒वर्ण॑मावत ॥ ९ ॥

9. *Sasānātyāñ uta sūryaṁ sasānendraḥ sasāna purubhojasaṁ gām. Hiraṇyayamuta bhogaṁ sasāna hatvī dasyūn prāryaṁ varṇamāvat.*

Indra gives us the horses and other modes of fast travel. He gives us the sun and enlightenment. He gives us the cow for milk, land and speech, and golden wealth for the sustenance of all. He destroys evil and the wicked and protects the good and virtuous people for the joy of all.

इ॒न्द आ॒ष॒धीर॑स॒नाद॒हानि॑ व॒न॒स्पती॑र॒सनाद॑न्तरि॑म ।  
बि॒भ॒द व॒लं नु॑नु॒द वि॒वा॒चा था॑भ॒वद्द॒मि॒ताभि॑क॒तूना॑म ॥ १० ॥

10. *Indra oṣadhīrasanodahāni vanaspatīñrasanodantarikṣam. Bibheda valaṁ nunude vivāco'thābhavad damitābhikratūnām.*

Indra gives us herbs and tonics everyday. He gives us waters of the firmament. He opens up the sources of strength and energy. He stimulates the organs of speech and inspires articulation and the growth of various languages. And he is the controller of the men of impetuous action to a steady state of balance in

thought and will.

शु॒नं हु॒वम॑ म॒घवा॑न॒मिन्द॑म॒स्मिन्भ॑र॒ नृ॒तमं॑ वा॒जसा॑ता ।  
श्रृ॒ण्वन्त॑मु॒गमू॑तय॒ सम॑त्सु॒ घ्नन्तं॑ वृ॒त्राणि॑ सं॒जितं॑ ध॒ना-  
नाम॑ ॥ ११ ॥

11. *Śunam huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi sanjitaṁ dhanānām.*

We invoke, invite and celebrate Indra, auspicious lord of wealth, honour and excellence, friend of the good and controller of the wicked. In this battle of life, we call upon him, best and highest of men and leaders, for victory. We call upon him in all our struggles for protection, promotion and progress, for he listens to us, destroys the evils of darkness and ignorance, and wins, preserves and promotes the wealth, honour and excellence of life and culture. Great is he, mighty lustrous, terribly irresistible, blazing, victorious.

### Mandala 3/Sukta 35

*Indra Devata, Vishvamitra Gathina Rshi*

ति॒ष्ठा ह॒री रथ॑ आ यु॒ज्यमा॑ना या॒हि वा॒युन॑ नि॒युता॑ न॒ अ॒च्छ ।  
पि॒बा॒स्यन्धा॑ अ॒भिसृ॑ष्टा अ॒स्म इ॒न्द्र स्वाहा॑ ररि॒मा त॒  
मदा॑य ॥ १ ॥

1. *Tiṣṭhā harī ratha ā yujyamānā yāhi vāyurna niyuto no accha. Pibāsyandho abhisṛṣṭo asme indra svāhā rarimā te madāya.*

Indra, lord ruler of the world, ride the chariot drawn by horse power of water and fire and come straight to us like the wind in all your glory in good



company. Come and partake of the holy food we offer in faith and truth of word and deed in homage for your joy and entertainment.

उपाजिरा पुरुहूताय सप्ती हरी रथस्य धूर्ष्वा युनज्मि ।

द्वद्यथा संभृतं विश्वतश्चिदुपमं यज्ञमा वहत इन्द्रम् ॥ २ ॥

2. *Upājirā puruhūtāya saptī harī rathasya dhūrṣvā yunajmi. Dravad yathā sambhṛtaṁ viśvataści-dupemaṁ yajñamā vahāta indram.*

I yoke the fastest horses, fast as sun-rays, to the centre pole of the chariot of Indra, lord universally invoked, praised and called upon for action, so that they may rush, bear him and carry wealth and honour from all round and bring it to this yajna of knowledge and science.

उपा' नयस्व वृषणा तपुष्पातमव त्वं वृषभ स्वधावः ।  
गसतामश्वा वि मुचह शाणा दिवदिव सदृशीरद्धि  
धानाः ॥ ३ ॥

3. *Upo nayasva vṛṣaṇā tapuṣpotemava tvam vṛṣabha svadhāvaḥ. Grāsetāmaśvā vi mucēha śoṇā divedive sadṛśīraddhi dhānāḥ.*

Indra, bold and generous lord commanding food and energy, take the two mighty fiery steeds of sun-rays close together, protect and take water too, let the horses free, consume the food and fuel of flames, and you too consume the food prepared and seasoned by fire every day in the bowels of the earth.

बर्हाणा त बह्ययुजा युनज्मि हरी सर्वाया सधमाद आशू ।  
स्थिरं रथं सुखमिन्दाधितिष्ठन्पजानन्विद्वाँ उप याहि  
सामम् ॥ ४ ॥

4. *Brahmaṇā te brahmayujā yunajmi harī sakhāyā sadhamāda āsū. Sthiraṃ ratham sukhamindrā-dhitiṣṭhan prajānan vidvāñ upa yāhi somam.*

By word I yoke the horses which sense and obey the word of command. Friendly they are, extremely fast to reach the yajnic destination. Indra, lord of knowledge and power, riding the chariot which is steady and comfortable, knowing and discovering further, go close to the moon and bring the nectar of magical powers.

मा त हरी वृषणा वीतपृष्ठा नि रीरमन्यजमानासा अन्य ।

अत्यायाहि शश्वता वयं त रं सुतभिः कृणवाम सामः ॥ ५ ॥

5. *Mā te harī vṛṣaṇā vītapṛṣṭhā ni rīraman yajamā-nāso anye. Atyāyāhi śaśvato vyaṃ te'raṃ sutebhiḥ kṛṇavāma somaiḥ.*

Indra, may your motive chariot powers, of wide and extensive back never slacken, exhaust or stop. We are the other collaborators in your yajna, ever and constant, who do all for you with the distilled yajnic essences of what you need. Go far to the target and come back to us victorious.

तवायं सामस्त्वमह्यवाङ्शश्वत्तमं सुमना अस्य पाहि ।

अस्मिन्यज्ञ बहिष्या निषद्या दधिष्वमं जठर इन्दुमिन्द ॥ ६ ॥

6. *Tavāyaṃ somastvamehyarvāñ śaśvattamaṃ sumanā asya pāhi. Asmin yajñe barhiṣyā niṣadyā dadhiṣvemaṃ jaṭhara indumindra.*

Indra, this soma is yours, come you hither, happy at heart, partake of it, lasting and constant as it is in power and energy. Sit on the holy grass in this yajna and hold it in the strong interior of the chariot.

स्तीर्णं तं ब॒हिः सु॒त इ॒न्द्र॒ सामः॑ कृ॒ता धा॒ना अ॒त्त॒व त  
ह॒रि॒भ्या॒म । तदा॑क॒स पु॒रु॒शाका॑य॒ वृ॒ष्णा म॒रु॒त्व॒त तु॒भ्यं रा॒ता  
ह॒वी॒षि ॥ ७ ॥

7. *Stīrṇam te barhiḥ suta indra somaḥ kṛtā dhānā  
attave te haribhyām. Tadokase puruśakāya vṛṣṇe  
marutvate tubhyam rātā havīmṣi.*

The liquid fuel, distilled and packed, is ready for you. The foods for the consumption of your motive forces are prepared and ready. All the inputs for you too are ready and reserved for the lord of the chariot, mighty helpful, creative and generous, lord of the wings of winds.

इ॒मं न॒रः प॒व॒तास्तु॑भ्य॒मापः॑ स॒मिन्द्र॑ गा॒भिम॑धु॒मन्त॑म॒क॒न ।  
त॒स्या॒ग॒त्या सु॒म॒ना ऋ॑ष्व॒ पाहि॑ प॒जान॑न्वि॒द्वान्प॒थ्या॑ ३ अनु॒  
स्वाः ॥ ८ ॥

8. *Imam naraḥ parvatāstubhyamāpaḥ samindra  
gobhirmadhumantamakran. Tasyāgatyā sumanā  
ṛṣva pāhi prajānan vidvān pathyā anu svāḥ.*

Indra, lord of honour and excellence, the best of men, mountains and clouds, waters and vapours in unison have prepared this nectar sweet of soma for you with currents of solar energy and treasures of the earth. Lord of glory, happy at heart, scholar and discoverer, take the soma, and protect and promote the product and your partners on the way.

याँ आ॒र्भ॒जा म॒रु॒त इ॒न्द्र॒ साम॑ य॒ त्वा॒मव॑ध॒ त॒भ॒व॒न्ग॒ण॒स्त ।  
त॒भि॒र॒तं स॒जा॒षा वा॒वशा॑ना॒ ३ ग्रः॑ पि॒ब जि॒ह्वया॑ साम॑-  
मिन्द्र॑ ॥ ९ ॥

9. *Yāñ ābhajo maruta indra some ye tvāmavar-dhannabhavan gaṇaste. Tebhiretaṃ sajoṣā vāva-śāno' gneḥ piba jihvayā somamindra.*

Indra, lord of knowledge, power and glory, the winds and men you engage in your soma project of science and development, who lead you to honour and advancement, and who become your force and allies : with them, celebrating in joy, shining and resounding, drink of the soma with the tongue of fire.

इन्द्र पिब स्वधया चित्सुतस्या ग्रवा पाहि जिह्वया यजत्र ।  
अध्वयावा पर्यतं शक्र हस्ताद्ध तुवा यज्ञं हविष' जुष-  
स्व ॥ १० ॥

10. *Indra piba svadhayā cit sutasyā' gnervā pāhi jihvayā yajatra. Adhvaryorvā prayataṃ śakra hastāddhoturvā yajñam haviṣo juṣasva.*

Indra, glorious ruler of the world, drink of the soma distilled with the tongue of fire. O lord venerable, drink of it and protect it with your strength and power. Lord of power and honour, join and develop the yajna instituted and conducted by the yajamana and the highpriest with oblations of fragrant materials offered with their own hands.

शुनं हुवम मघवान्मिन्द्रमस्मिन्भर नृतमं वाजसाता ।  
शृण्वन्तमुग्रमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-  
नाम ॥ ११ ॥

11. *Śunam huvema maghavānamindramasmin bhare nṛtamaṃ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghnantaṃ vṛtrāṇi sanjitaṃ dhanānām.*

For victory in this battle of life, we invoke, invite

and call upon Indra, lord auspicious of bliss, commander of honour, power and prosperity, and the best of men and leaders. For defence, protection, preservation and progress in the struggles of life for development, we look up to him, responsive listener, mighty lustrous destroyer of the demons of darkness and ignorance, and a winner of all round wealth of the nations.

### Mandala 3/Sukta 36

*Indra Devata, Vishvamitra Gathina (1-9, 11) and Ghora Angirasa (10) Rshi*

इमामू षु पभृतिं सातय धाः शश्वच्छश्वदूतिभियाद-  
मानः । सुतसुत वावृध वधनभियः कमभिमहद्भिः सुश्रुता  
भूत ॥ १ ॥

1. *Imāmū ṣu prabhṛtiṁ sātaye dhāḥ śaśvacchaśvadūtibhiryādamānaḥ. Sutesute vāvṛdhe vardhanebhiryah karmabhirmahadbhiḥ suśruto bhūt.*

Indra, O lord united with friends and devotees by continuous modes of protection, who rise by admirable acts of promotive generosity and advance in honour and reputation by greater and higher actions in one yajna after another, accept this praise and prayer for the gifts of success and acquisitions of value.

इन्दाय सामाः पदिवा विदाना ऋभुयभिवृषपवा विहायाः ।  
पयम्यमानान्पति षू गृभायन्द पिब वृषधूतस्य वृष्णः ॥ २ ॥

2. *Indrāya somāḥ pradivo vidānā ṛbhuryebhirvṛṣaparvā vihāyāḥ. Prayamyamānān prati ṣū grbhāyendra piba vṛṣadhūtasya vṛṣṇaḥ.*

Indra, the somas, essences of energy and

enlightenment, are distilled from the heavens by enlightened people for advancement of the honour and excellence of life, by which Rbhu, master of intelligence and expertise in social affairs, grows strong in every aspect of development and destroys the evil which must be destroyed.

Indra, lord ruler, drink of this powerful, inspiring, elevating vitality of strength and enlightenment, and hold and govern the elements under control for the protection, promotion and advancement of honour and excellence.

पिबा वधस्व तव घा सुतासु इन्द्र सामासः पथमा उतम ।  
यथापिबः पूव्याँ इन्द्र सामाँ एवा पाहि पन्या अद्या  
नवीयान ॥ ३ ॥

3. *Pibā vardhasva tava ghā sutāsa indra somāsaḥ prathamā uteme. Yathāpibaḥ pūrvyāñ indra somāñ evā pāhi panyo adyā navīyān.*

Indra, lord of honour and excellence, drink of the soma and grow in honour and power. For sure, the somas distilled earlier as well as these new ones distilled today are yours. As you drank of the earlier ones, so drink the new ones today and protect the honour and excellence of life, admirable leader as you are.

महाँ अमत्रा वृजन विरुष्युगं शवः पत्यत धृष्ववाजः ।  
नाह विव्याच पृथिवी चननं यत्स मासा हयश्वममन्दन ॥ ४ ॥

4. *Mahāñ amatro vṛjane virapśyugraṁ śavaḥ patyate dhrṣṇvojaḥ. Nāha vivyāca pṛthivī canai-naṁ yat somāso haryaśvam-amandan.*

Great, master of knowledge and power,

overwhelming in the battle of life and lord of terrible splendour, Indra possesses and commands formidable prowess and heroism. Even the whole humanity on earth does not comprehend the grandeur of this wondrous power commanding the winds whom the creators of soma, light of the sun, beauty of the moon and fragrances of yajna inspire and enlighten.

म॒हाँ उ॒गा वा॒वृ॒ध वी॒याय॑ स॒माच॑क वृ॒षभः॑ का॒व्येन॑ । इन्द्रा॑  
भगा॑ वा॒ज॒दा अ॒स्य गा॒वः प॒ जा॑यन्त॒ दक्षि॑णा अ॒स्य  
पू॒र्वीः ॥ ५ ॥

5. *Mahāñ ugro vāvṛdhe vīryāya samācakre vṛṣa-  
bhaḥ kāvyena. Indro bhago vājadā asya gāvaḥ  
pra jāyante dakṣiṇā asya pūrvīḥ.*

Indra, lord ruler of the world, is great, illustrious, generous and gracious giver of honour and excellence of prosperity. He rises to valorous and virtuous action and achieves every success by the word and vision of Divinity. His lands, cows and lights of knowledge are creative and profuse, and his gifts are always blissful more and ever more.

प॒ यत्सि॒न्ध॒वः प॒स॒वं यथा॑य॒ पापः॑ स॒मुदं॑ र॒थ्येव॑ जग्मुः ।  
अ॒तश्चि॒दिन्द्रः॑ स॒दसा॑ वरी॒यान्यदी॑ सामः॑ पृ॒णति॑ दुग्धा  
अंशुः॑ ॥ ६ ॥

6. *Pra yat sindhavaḥ prasavaṁ yathāyannāpaḥ  
samudraṁ rathyeva jagmuḥ. Atāścidindraḥ  
sadaso varīyān yaḍīm somaḥ pṛṇati dugdho  
amśuḥ.*

Just as rivers originate and pursue their course to the sea, and as vapours rise to the firmament like

chariots going by highways to their destination, so does soma mixed with milk and seasoned in sunlight offered in homage to Indra, supreme power of earth and heaven, inspires, and Indra sits over the assembly as first and presiding power, cream of the nation, bright as sunrays.

समुदण॑ सिन्ध॒वा याद॑माना॒ इन्द्रा॑य॒ सामं॑ सुषु॒तं भर॑न्तः ।  
अंशुं॑ दु॒हन्ति॑ ह॒स्तिना॑ भ॒रित्र॑मध्वः पुन॒न्ति धार॑या  
प॒वित्रः॑ ॥ ७ ॥

7. *Samudreṇa sindhavo yādamānā indrāya somam suṣutam bharantaḥ. Amśum duhanti hastino bharitraitr-madhvaḥ punanti dhārayā pavitraiḥ.*

Just as rivers join the sea bearing distilled soma from the essences of nature for Indra, lord of the world, so do the performers of yajna, men of generous hands, joining the scholars of oceanic depth of learning, distil the soma vitalities of nature and, with hands full of fragrant offerings, sanctify the honey sweets of life with streams of pure and holy showers of piety for honour and glory.

हृदा॑इव कु॒ त्र्यः॑ साम॒धानाः॒ समी॑वि॒व्याच॑ स॒वना॑ पु॒रुणि॑ ।  
अ॒ ण॒ यदिन्द्रः॑ प॒थमा॑ व्याशी वृ॒त्रं जघ॑न्वाँ अ॒वृणी॑त्  
साम॑म ॥ ८ ॥

8. *Hradā iva kuṣayaḥ somadhānāḥ samīm vivyāca savanā puruṇi. Annā yadindraḥ prathamā vyāśa vṛtram jaghanvāñ avṛṇīta somam.*

Like lakes and mountain valleys are the generous treasure holds of the bearers of soma. Many are the yajnic processes of the creation and reinforcement of the soma nectars. Indra, lord of



knowledge and brilliance, when he creates the first foods and nourishments for life and tastes and approves of these, then he, breaker of the clouds, selects soma as the first and most invigorating power.

आ तू भर् माकिर् तत्परि ष्टाद्विद्या हि त्वा वसुपतिं वसूनाम ।  
इन्दु यत्त माहिर्नं दत्रमस्त्यस्मभ्यं तद्धयश्च प यन्धि ॥ ९ ॥

9. *Ā tū bhara mākiretat pari ṣṭhād vidmā hi tvā vasupatiṁ vasūnām. Indra yat te māhinaṁ datra-mastyasmabhyaṁ taddharyaśva pra yandhi.*

Indra, lord of light and life, bear and bring us the soma, fill our treasures, fulfil us wholly. Let no one withhold it from us. We know you are the creator and protector of the wealths of life. O lord of the winds and velocities of energy, bless us with that which is the greatest and highest of your gifts.

अस्म प यन्धि मघव ऋषिर् इन्द्र रया विश्ववारस्य भूरः ।  
अस्म शतं शरदा जीवस धा अस्म वीराञ्छर्वत इन्द्र  
शिपिन ॥ १० ॥

10. *Asme pra yandhi maghavannṛṣinnindra rāyo viśvavārasya bhūreḥ. Asme śataṁ śarado jīvase dhā asme vīrāñchaśvata indra śiprin.*

Indra, lord of honour and excellence of prosperity, lover of purity and excellence of naturalness, ruler and protector of the world, give us abundance of the wealth of universal character and value. O lord of grandeur and handsomeness, bear and bring for us a full life of hundred years, and bless us with an unbroken line of brave progeny.

शुनं हुवम मघवान्मिन्दमस्मिन्भर् नृतमं वाजसाता ।  
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-  
नाम ॥ ११ ॥

11. *Śunam huvema maghavānamindramasmin bhare  
nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye  
samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhanānām.*

In this yajnic struggle of life for peace and plenty and the achievement of speed and excellence, we invoke and call upon Indra, lord of honour, power and innocence of naturalness, giver of joy and best of men and leaders, who listens to us, is lustrous and terrible, and destroys the demons of darkness in the battles for progress and who is the creator, protector and promoter of the wealths of universal value.

### Mandala 3/Sukta 37

*Indra Devata, Vishvamitra Gathina Rshi*

वात्रहत्याय शवस पृतनाषाहाय च ।  
इन्द त्वा वतयामसि ॥ १ ॥

1. *Vātrahatyāya śavase pṛtanāṣāhyāya ca.  
Indra tvā vartayāmasi.*

Indra, lord of honour and valour, commander of the forces of life and freedom, we pledge to abide by you and exhort you for breaking of the clouds of rain, for the destruction of darkness and evil, for rousing courage and valour, and for challenging and beating back the enemy in battle. And we pray, inspire and exhort us too with full power and preparation.

अवाचीनं सु त मन उत च तुः शतकता ।  
इन्द कृण्वन्तु वाघतः ॥ २ ॥

2. *Arvācīnam su te mana uta cakṣuḥ śatakrato.  
Indra kṛṇvantu vāghataḥ.*

Indra, lord destroyer of evil and enemies, hero of a hundred acts of yajnic creation and development, may the sages of vision, imagination and effective communication refresh and update your mind and eye with foresight so that you face the challenges of the present time successfully.

नामानि त शतकृता विश्वाभिगीभिरीमह ।  
इन्दाभिमातिषाह्य ॥ ३ ॥

3. *Nāmāni te śatakrato viśvābhīrgīrbhīrīmahe.  
Indrābhīmātiṣahye.*

Indra, lord ruler excellent and honourable, hero of a hundred acts of imaginative vision, with all our best words, thoughts and resolutions, we pray and exhort you to realise your names and attributes in action so that under your leadership we may face the challenges of the time successfully against the arrogant and proud enemies.

पुरुष्टुतस्य धामभिः शतन महयामसि ।  
इन्दस्य चषणीधृतः ॥ ४ ॥

4. *Puruṣṭutasya dhāmabhiḥ śatena mahayāmasi.  
Indrasya carṣaṇīdhṛtaḥ.*

We exhort and exalt Indra, universally admired ruler of the world and sustainer of his people, by hundredfold celebrations of his names, attributes and brilliant exploits of heroism.

इन्दं वृत्राय हन्तव पुरुहूतमुप बुव ।

भरषु वाजसातय ॥ ५ ॥

6. *Indraṁ vṛtrāya hantave puruhūtamupa bruve.  
Bhareṣu vājasātaye.*

I invoke Indra, invoked and worshipped by all, for the destruction of evil and victory in life's battles for food, energy, prosperity and progress.

वाजषु सासहिभव त्वामीमह शतकता ।

इन्दं वृत्राय हन्तव ॥ ६ ॥

6. *Vājeṣu sāsahirbhava tvāmīmahe śatakrato.  
Indra vṛtrāya hantave.*

Indra, be the challenger, warrior and winner of battles for prosperity and progress. O lord of a hundred creative actions, we invoke, exhort and exhalt you for breakup of the cloud into rain and elimination of the demon of darkness, ignorance, injustice and poverty.

द्युम्नषु पृतनाज्यं पृतसुतूषु श्रवःसु च ।

इन्द सा वाभिमातिषु ॥ ७ ॥

7. *Dyumneṣu pṛtanājye pṛtsu tūrṣu śravaḥsu ca.  
Indra sākṣvābhimātiṣu.*

In the battles of forces in plans and programmes of development for prosperity and excellence, in the contests of forces positive and negative for good and evil, in the onslaughts of stormy troops of hostility, in the efforts for growth in food, energy and enlightenment, in the struggles for self-realisation against pride and arrogance, Indra, O spirit of the soul, voice of conscience, genius of the nation, and invincible strength

of character, tolerate, endure, challenge, fight and throw out the enemies of life's light and joy.

शुष्मिन्तमं न ऊतय द्युम्निनं पाहि जागृविम ।  
इन्दु सामं शतकता ॥ ८ ॥

8. *Śuṣmintamaṁ na ūtaye dyumninaṁ pāhi jāgṛvim.*  
*Indra somaṁ śatakrato.*

Indra, lord ruler of the world, protector of life and humanity, leader of a hundred noble actions and master of knowledge, for our protection and progress, protect, defend, govern and promote the strongest and most prosperous, most brilliant and honourable, and the most wakeful and vigilant powers and people, and thus defend and safeguard the honour, happiness and excellence of the nation.

इन्द्रियाणि शतकता या त जनषु पञ्चसु ।  
इन्दु तानि त आ वृण ॥ ९ ॥

9. *Indriyāṇi śatakrato yā te janeṣu pañcasu.*  
*Indra tāni ta ā vṛṇe.*

Indra, ruler of the world, master of a hundred noble acts of governance, your powers and organs of perception operating among all the five classes of people, i.e., teachers and intellectuals, ruling powers and defence forces, producers and business men, ancillaries, and others, I accept and honour all these as powers and forces of yours.

अर्गािन्दु श्रवा बृहदद्युम्नं दधिष्व दुष्टरम ।  
उत्त शुष्मं तिरामसि ॥ १० ॥

10. *Agannindra śravo bṛhad dyumnarṁ dadhiṣva duṣṭaram. Ut te śuṣmarṁ tirāmasi.*

Indra, ruler and protector of the world, the assets of the dominion are high and rising. Hold and govern this formidable wealth, honour and excellence of the nation. And let us all, we pray, raise and exalt your courage and power, honour and glory.

अवावता न आ गृह्यथा शक परावतः ।

उ लाका यस्त अदिव इन्द्रह तत आ गहि ॥ ११ ॥

11. *Arvāvato na ā gahyatho śakra parāvataḥ. U loko yaste adriva indreha tata ā gahi.*

Indra, lord of might, ruler of the clouds, wielder of the thunderbolt and refulgent as the sun, come to us from far and from near, wherever you are. And whatever or wherever your abode, from there come to us here and now.

### Mandala 3/Sukta 38

*Indra Devata, Prajapati Vaishvamitra, or Prajapati Vachya, or both, or Vishvamitra Gathina Rshi*

अभि तष्टेव दीधया मनीषामत्या न वाजी सुधुरा जिहानः ।

अभि प्रियाणि ममृशत्पराणि कवीरिच्छामि सन्दृश सुमधाः ॥ १ ॥

1. *Abhi taṣṭeva dīdhayā manīṣāmatyo na vājī sudhuro jihānaḥ. Abhi priyāṇi marmṛśat parāṇi kavīricchāmi saṁdṛṣe sumedhāḥ.*

Just as a wood carver sculpts out a beautiful form of art from a piece of wood, so you shine and sharpen your intelligence, and, thinking and

contemplating the farthest favourite places of space, reach there like a ray of light well joined to the sun's chariot. Such men of intelligence and poets of wisdom I wish to see, intelligent as I am by the grace of Indra.

इ॒ना॒त॒ पृ॒च्छ॒ ज॒नि॒मा॒ क॒वी॒नां॑ म॒ना॒धृ॒तः॑ सु॒कृ॒त॒स्त॒ इ॒त् द्या॒म ।  
इ॒मा॒ उ॑ त॒ प॒ण्या॒इ॒ व॒ध॒मा॒ना॒ म॒ना॒वा॒ता॒ अध॒ नु॒ ध॒म॒णि॒  
ग॒म॒न ॥ २ ॥

2. *Inota pṛccha janimā kavīnāṃ manodhṛtaḥ sukṛ-tastakṣata dyām. Imā u te praṇyo vardhamānā manovātā adha nu dharmaṇi gman.*

O seeker of knowledge and light divine, ask these men of vision and wisdom about the life and birth of the poets who possess a treasure of knowledge in their mind, do great noble deeds, create knowledge and fashion it forth in heavenly words. And then, may these favourite vibrations of your mind, rising and elevating you, explore and pursue the paths of higher knowledge and Dharma of the universal order.

नि॒ षी॒मि॒द॒त्र॒ गु॒ह्या॒ द॒धा॒ना॒ उ॒त॒ ।॒त्रा॒य॒ रा॒द॒सी॒ स॒म॒ञ्ज॒न ।  
सं॒ मा॒त्रा॒भि॒म॒मि॒र॒ य॒मु॒रु॒वी॒ अ॒न्त॒म॒ही॒ स॒मृ॒त॒ धा॒य॒स॒ धुः ॥ ३ ॥

3. *Ni ṣīmidatra guhyā dadhānā uta kṣatrāya rodasī samañjan. Saṃ mātrābhirmamire yemururvī antarmahī samṛte dhāyase dhuḥ.*

Bearing vibrations of the mysterious in their mind here itself in the world, going over the spaces between heaven and earth for the cosmic order, they visualise and measure the world with definitive operations of the imagination, go over and within the earth, and traverse the joining firmament and space

between heaven and earth, and realise the cosmic relations in the service of the supreme lord who wields all these together in law.

आतिष्ठन्तं परि विश्वं अभूषञ्छिया वसानश्चरति स्वराचिः ।  
महत्तद वृष्णा असुरस्य नामा विश्वरूपा अमृतानि  
तस्था ॥ ४ ॥

4. *Ātiṣṭhantaṁ pari viśve abhūṣaṅchriyo vasāna-  
ścarati svarociḥ. Mahat tad vṛṣṇo asurasya nāmā  
''īśvarūpo amṛtāni tasthau.*

All the visionary sages realise and celebrate the one lord supreme, robed in his own glory, who pervades the world of existence. Great and glorious are his names and attributes: self-refulgent, omniform, generous and potent, life of life, who sustains the immortals of existence.

असूत पूवा वृषभा ज्यायानिमा अस्य शुरुधः सन्ति पूवीः ।  
दिवा नपाता विदथस्य धीभिः । त्रं राजाना पदिवा  
दधाथ ॥ ५ ॥

5. *Asūta pūrvo vṛṣabho jyāyānimā asyā śurudhaḥ  
santi pūrvīḥ. Divo napātā vidathasya dhībhiḥ  
kṣatram rājānā pradivo dadhāthe.*

Indra, first and eternal lord, supreme, generous and omnipotent, creates these forms of existence. These ancient forms of this world are life-inspired and life-giving. Two immortal powers, both ruling and brilliant, Indra and Varuna, Spirit and Energy, ruler and people, with their will and action from the light of heaven hold and sustain the divine yajnic order of nature and humanity and promote the light of knowledge.



त्रीणि राजाना विदथ पुरूणि परि विश्वानि भूषथः सदांसि ।  
अपश्यमत्र मनसा जगन्वान्वत गन्धवाँ अपि वायुकशान ॥ ६ ॥

6. *Trīṇi rājānā vidathe purūṇi pari viśvāni bhū-  
ṣathah sadāṁsi. Apaśyamatra manasā jaganvān  
vrate gandharvāñ api vāyukeśān.*

O brilliant powers of divinity, Indra and Varuna, spirit and energy, ruler and the people, both of you sustain and adorn the three houses of the social order: Executive, Legislature, and Education (Rajarya Sabha, Dharmarya Sabha and Vidyarya Sabha), and you maintain all the various ancient values, forms and institutions of the society. Moving with thought and imagination here itself, I have seen the gandharvas, leaders gifted with speech and ideas flying on the wings of the winds, committed to the sanctity of duty in the holy social order of yajna, serving and sustaining the earth and her environment.

तदि वस्य वृषभस्य धनारा नामभिममिर् सकम्यं गाः । अन्य-  
दन्यदसुर्यं वसाना नि मायिना ममिर् रूपमस्मिन ॥ ७ ॥

7. *Tadinnvasya vṛṣabhasya dhenorā nāmabhir-  
mamire sakmyaṁ goḥ. Anyadanyadasuryaṁ  
vasānā ni māyino mamire rūpamasmin.*

Sages of vision and imagination measure and describe the nature, character and forms of the earth by the speech and words of this divine and generous Indra, lord of light and knowledge and speech. And these sages and poets, wondrous makers of forms in words and materials, watching the light and energy of divinity in different earthly forms, recreate and re-enact the forms in this social order on this earth.

तदि वस्य सवितुनकिम हिरण्ययीममतिं यामशिश्नत ।  
आ सुष्टुती रदसी विश्वमिन्व अपीव याषा जनिमानि  
वव ॥ ८ ॥

8. *Tadinnvasya saviturnakirme hiranyayīmamatim  
yāmaśisret. Ā suṣṭutī rodasī viśvaminve Apīva  
yoṣā janimāni vavre.*

No one can deny nor destroy the light and beauty of the golden gifts of this lord Savita, creator of this beautiful world, or of my recreation of it in word or material or institutional form. Whoever takes to it for support or sustenance wins the showers of universal joy from all pervading heaven and earth just as a young mother receives the pleasure and bliss of the birth of her baby.

युवं पत्नस्य साधथा महा यद्वी स्वस्तिः परि णः स्यातम ।  
गापाजिह्वस्य तस्थुषा विरूपा विश्वं पश्यन्ति मायिनः  
कृतानि ॥ ९ ॥

9. *Yuvaṁ pratnasya sādhathe mahā yadvī svastihḥ pari ṇaḥ syātam. Gopājihvasya tasthuṣo  
virūpā viśve paśyanti māyinaḥ kṛtāni.*

Both of you, Indra and Varuna, Spirit and energy, power and justice, ruler and people, bring us straight that great and celestial gift of joy and well being which is the gift of tradition and eternity. May that great and heavenly joy be ours from all sides. Wonderful artists of word and form see and realise all the creations of the constant lord of infinite forms who is the protector of eternal speech and divine consciousness.

शुनं हुवम मघवान्मिन्दमस्मिन्भर नृतमं वाजसाता ।  
 शृण्वन्तमुगमूतय समत्सु घ्नन्त वृत्राणि संजितं धना-  
 नाम ॥ १० ॥

10. *Śunam huvema maghavānamindramasmin bhare  
 nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye  
 samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhanānām.*

We invoke Indra, lord of power and majesty for protection and victory in this battle of life. Auspicious is he and blissful, and the best among men and leaders, for the achievement of food, energy and advancement of body, mind and soul for the individual and the nation. He listens. He rises lustrous and blazing at the call for defence and victory, destroys the demons of darkness, violence and poverty in the strifes, breaks the clouds of rain showers and collects the trophies of excellence and glory for his people.

### Mandala 3/Sukta 39

#### *Indra Devata, Vishvamitra Gathina Rshi*

इन्दं मतिहृद आ वच्यमाना च्छ पतिं स्तामतष्टा जिगाति ।  
 या जागृविविदथ शस्यमानन्द यत्त जायत विद्धि तस्य ॥ १ ॥

1. *Indraṁ matirhṛda ā vacyamānā'cchā patim  
 stomataṣṭā jigāti. Yā jāgrvivrvidathe śasyamāne-  
 ndra yat te jāyate viddhi tasya.*

The song that arises from the heart, which is composed and sung in honour of Indra, father protector and sustainer of the world, reaches him well and directly. Indra, lord of power, love and majesty, accept that song of adoration raised in full consciousness, inspiring in the yajna of life and knowledge, and know it is the song

of a devotee.

Indra, O worshipful soul, know the nature, character and actions of the Lord Supreme by this song.

दिवश्चिदा पूव्या जायमाना वि जागृविविदथ शस्यमाना ।  
भृदा वस्त्राण्यजुना वसाना सयमस्म सनजा पित्र्या  
धीः ॥ २ ॥

2. *Divaścidā pūrvyā jāyamānā vi jāgrvirvidathe śasyamānā. Bhadrā vastrāṅyajarjunā vasānā seyamasme sanajā pitryā dhīḥ.*

Coming from the light of Divinity, ancient and eternal, ever rising, ever wakeful and awakening the mind and soul into divine awareness, celebrated in yajna and the sacred ways of life, blessed and blissful, like the dawn, adorned in the purest garb of immaculate words and verses, coexistent with Divine consciousness and abiding with fatherly sages, may that holy light of the Vedic Word be ours.

यमा चिदत्र यमसूरसूत जिह्वाया अगं पतदा ह्यस्थात ।  
वपूंषि जाता मिथुना संचत तमाहना तपुषा बुध्न एता ॥ ३ ॥

3. *Yamā cidatra yamasūrasūta jihvāyā agraṁ patadā hyasthāt. Vapūṁṣi jātā mithunā sacete tamohanā tapuṣo budhna etā.*

Just as cosmic energy creates the twin lights of the sun and moon, and just as the sun radiates the circuit of light energy that creates the Ashvins, which then bring forth the dawn, which inspires the tip of the tongue in adoration, and the twin flow of light currents dispelling darkness serves to reveal the objects of the world, so

does Indra, lord omniscient create the twins of Revelation, word and meaning of the Vedic speech, which both activate the tip of the tongue in spontaneous articulation and stay there. They both together, dispelling the darkness of ignorance in the light of knowledge, stay, serve the world of created objects and stay there in the memory.

नकिरषां निन्दिता मत्येषु य अस्माकं पितरा गाषु याधाः ।  
इन्द एषां दृहिता माहिनावानुद गात्राणि ससृज दंसना-  
वान ॥ ४ ॥

4. *Nakireṣāṃ ninditā matryeṣu ye asmākaṃ pitaro goṣu yodhāḥ. Indra eṣāṃ dṛmhitā māhināvā-nud gotrāṇi sasṛje daṃsanāvān.*

None among living humanity is reviler and maligner of those who are our ancestors, parents and teachers, who are veterans, warriors, in the battles of speech, knowledge and wisdom. Indra, lord of majesty, power and generosity, hero of divine actions, strengthens them with firmness of will and action and creates fortifications for their traditions, institutions and familial lines.

सखा ह यत्र सखिभिनवग्वरभिज्वा सत्वभिगा अनुगमन ।  
सत्यं तदिन्द्रा दशभिदशग्वः सूर्यं विवद तमसि  
ियन्तम ॥ ५ ॥

5. *Sakhā ha yatra sakhibhirnavagvairabhijñvā satvabhirgā anugman. Satyaṃ tadindro daśabhir-daśagvaiḥ sūryaṃ viveda tamasi kṣiyantam.*

Where, in the human body, when the soul is anxious to know the mystery of truth and light divine, does it find the holy cows of the Lord Supreme, words

and meanings of ultimate reality, the light? Surely then, there in the body itself, with nine friendly faculties of freshest powers (five pranic energies and mind, intellect, memory and self-awareness), and with another team of ten friends (five pranic energies and five senses), following the path of truth in meditation, the soul discovers the sun, Light Divine, self-refulgent, existing in the depth of the self, otherwise covered under existential darkness of ignorance.

इन्द्रा मधु संभृतमुस्त्रियायां पद्वद्विवद शफव् त्म गाः । गुहा  
हितं गुह्यं गू हम्प्सु हस्त दध दणि ण दणि णावान ॥ ६ ॥

6. *Indro madhu sambhṛtamusriyāyām padvad viveda śaphavannāme goḥ. Guhā hitam guhyam gūlhamapsu haste dadhe dakṣiṇe dakṣiṇāvān.*

Indra, the soul in pursuit of knowledge and meditation, discovers the honey sweets of the mystery of existence revealed in the light of divinity in the cave of the heart and in the Voice Divine voluble in the folds of memory. It discovers the secrets of motion and velocity and of production and generosity in the Word and in the Light.

Let man bow in reverence, be humble and generous, and hold the secret, deeper than the deepest within, on the palm of the right hand. (No pride, no arrogance!)

ज्यातिवृणीत् तमसा विज्ञान् गिर स्याम दुरिताद्भीक । इमा  
गिरः सामपाः सामवृद्ध जुषस्वन्द पुरुतमस्य काराः ॥ ७ ॥

7. *Jyotirvṛṇīta tamaso vijñānannāre syāma duritā-dabhīke. Imā girah somapāḥ somavṛddha juṣasvendra purutamasya kāroḥ.*

The man of knowledge discriminates and separates light from darkness. Let us be fearless, far from sin and evil. Indra, O man elevated by the light and inspiration of the spirit of divinity, O defender of truth and piety, listen and live by these words of the learned poet and artist.

ज्याति॒यज्ञाय॒ राद॑सी॒ अनु॑ ष्यादा॒र स्या॑म दु॒रित॑स्य॒ भूरः॑ ।  
भूरि॑ चि॒द्धि तु॒जता॑ म॒त्यस्य॑ सु॒पा॒रासा॑ वस॒वा ब॒हणा॑-  
वत ॥ ८ ॥

8. *Jyotiryajñāya rodasī anu ṣyādāre syāma duri-  
tasya bhūreḥ. Bhūri ciddhi tujato martyasya  
supārāso vasavo barhaṇāvat.*

Let there be light radiating from heaven to earth, and let the fragrance of fire rise from earth to heaven to join the three worlds for the yajna of human existence. Let us be far from sin prevalent around through the light of intelligence. And may the Vasus, sustainers of life on earth and the sages who command the light of knowledge as saviours and redeemers, be generous like celestial oceans with showers of bliss for the man of might and high charity.

शु॒नं हु॑वम॒ म॒घवा॑न॒मि॒न्द॑म॒स्मि॒न्भ॒र॒ नृ॒त॑मं॒ वाज॑साता ।  
शृ॒ण्वन्त॑मु॒गमू॒तय॑ स॒मत्सु॑ घ्नन्तं॒ वृ॒त्राणि॑ सं॒जितं॑ धना॒-  
नाम ॥ ९ ॥

9. *Śunaṁ huvema maghavānamindramasmin bhare  
nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye  
samatsu ghnantaṁ vṛtrāṇi sanjitaṁ dhanānām.*

We invoke Indra, generous lord of light and majesty, and best of men and leaders, for success in this

battle of life. He listens to our call and prayer, rises lustrous and blazing, for our protection and progress, destroying the forces of darkness and winning us the wealths of light and prosperity in our struggles for excellence.

### Mandala 3/Sukta 40

#### *Indra Devata, Vishvamitra Gathina Rshi*

इन्द्र त्वा वृषभं वयं सुत सामं हवामह ।

स पाहि मध्वा अन्धसः ॥ १ ॥

1. *Indra tvā vṛṣabham vayan̄ sute some havāmahe.  
Sa pāhi madhvo andhasaḥ.*

In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty, Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

इन्द्र कतुविदं सुतं सामं हय पुरुष्टुत ।

पिबा वृषस्व तातृपिम ॥ २ ॥

2. *Indra kratuvidam̄ sutam̄ somam̄ harya puruṣṭuta.  
Pibā vṛṣasva tātr̄pim.*

Indra, lover of life and excellence, sung and celebrated by many, cherish the nectar-sweet of soma distilled and inspiring for the completion of yajna. Drink of the delight of life to the lees, to your heart's content, grow strong and vigorous, and shower the blessings of divinity on the celebrants.



इन्द्र प णा धितावानं यज्ञं विश्वभिद्वभिः ।

तिर स्तवान विश्पत ॥ ३ ॥

3. *Indra pra ṇo dhitāvānaṃ yajñam viśvebhirdevabhīḥ. Tira stavāna viśpate.*

Indra, lord of might and majesty, ruler and protector of the people, celebrated defender of truth and rectitude, destroyer of darkness and evil, come with all the nobilities of humanity and promote and perfect this yajna of ours so that it overflows with the bounties of life and nature for all.

इन्द्र सामाः सुता इम तव प यन्ति सत्पत ।

तयं चन्द्रासु इन्द्रवः ॥ ४ ॥

4. *Indra somāḥ sutā ime tava pra yanti satpate. Kṣayaṃ candrāsa indavaḥ.*

Indra, lord of knowledge, protector of truth and lovers of rectitude, all these soma essences of nature, distilled, seasoned and reinforced, soothing sweet and inspiring, trickling in drops and flowing in streams, come to your abode.

दधिष्वा जठरं सुतं साममिन्द्र वरण्यम ॥

तव ह्यु तासु इन्द्रवः ॥ ५ ॥

5. *Dadhiṣvā jaṭhare sutam somamindra vareṇyam. Tava dyukṣāsa indavaḥ.*

Indra, lover of life and health a long age, the soma distilled drop by drop in sunlight is selected for you. Take it, bear it in the stomach, and it will give you the vigour and joy of a full life.

गि॒वणः॑ पा॒हि नः॑ सु॒तं म॒ध्या॒धारा॑भिरज्यस ।

इ॒न्द्र॒ त्वादा॑तमिद्यशः ॥ ६ ॥

6. *Girvaṇaḥ pāhi naḥ sutam madhordharabhir-ajyase. Indra tvādātamid yaśaḥ.*

Indra, lord of honour, excellence and majesty, honoured by songs of celebration, served and pleased with streams of sweet soma in homage, pray protect and promote our soma-yajna of life and endeavour. By you alone is acknowledged the honour, joy and value of life and karma.

अ॒भि द्यु॒म्नानि॑ व॒निन् इ॒न्द्रं स॒चन्त॑ अ॒ति॒ता ।

पी॒त्वी॒ साम॑स्य वावृध ॥ ७ ॥

7. *Abhi dyumnāni vanina indram sacante akṣitā. pītvī somasya vāvrdhe.*

Seekers and celebrants, serve Indra and pray for honour, excellence and prosperity of imperishable value, and as I drink of the soma of his grace, so he too waxes in divine joy as he accepts our homage.

अ॒वा॒वता॑ न॒ आ ग॑हि प॒रा॒वत॑श्च वृ॒त्र॒हन॑ ।

इ॒मा जु॑षस्व न॒ गिरः॑ ॥ ८ ॥

8. *Arvāvato na ā gahi parāvataśca vṛtrahan. Imā juṣasva no girah.*

Indra, lord destroyer of the clouds of darkness, giver of the showers of joy and prosperity, come to us, dynamic celebrants of life and divinity, come from far and near, receive, acknowledge and cherish these songs of ours offered in homage.

यदन्तरा परावतमवावतं च हूयस ।

इन्द्रह तत् आ गहि ॥ ९ ॥

9. *Yadantarā parāvataamarvāvataṃ ca hūyase.  
Indreha tata ā gahi.*

Indra, lord giver of prosperity, invoked from within, from far and from near, come from there, anywhere, take us and bless us with grace.

### Mandala 3/Sukta 41

*Indra Devata, Vishvamitra Gathina Rshi*

आ तू न इन्द्र मद्यग्घुवानः सामपीतय ।

हरिभ्यां याह्यदिवः ॥ १ ॥

1. *Ā tū na indra madryagghuvānaḥ somapītaye.  
Haribhyām yāhyadrivaḥ.*

Come lord of clouds and mountains, Indra, illustrious as the sun, invoked and invited, come straight to us, wholly without reserve, come for a drink of soma by horses fast as wings of the winds.

सत्ता हाता न ऋत्वियस्तिस्तिर बहिरानुषक ।

अयुजन्पातरदयः ॥ २ ॥

2. *Satto hotā na ṛtviyastistire barhirānuṣak.  
ayujan prātaradrayaḥ.*

The yajaka is seated for our yajna according to the season, the seats are fixed and spread in order, the stones have been used for the morning libations.

इमा बह्व बह्वावाहः कियन्त आ बहिः सीद ।

वीहि शूर पुराळाशम ॥ ३ ॥

3. *Imā brahma brahmavāhaḥ kriyanta ā barhiḥ sīda.  
Vīhi śūra puroḷāśam.*

These hymns are sung in honour of Divinity. O Spirit Divine, come and grace the sacred grass. O lord of power and majesty, come and enjoy the delicious offering.

रारुन्धि सर्वनषु ण एषु स्तामषु वृत्रहन ।  
उक्थष्विन्द गिवणः ॥ ४ ॥

4. *Rārandhi savaneṣu ṇa eṣu stomeṣu vṛtrahan.  
Uktheṣvindra girvaṇaḥ.*

Indra, lord of honour and excellence, destroyer of darkness and evil, breaker of clouds and harbinger of showers, celebrated in song, abide and rejoice in these celebrations of the season's prosperity in our yajnas, in these hymns of divinity and in these holy chants of mantras.

मतर्यः सामपामुरुं रिहन्ति शवसस्पतिम ।  
इन्दं वृत्सं न मातरः ॥ ५ ॥

5. *Matayaḥ somapāmurum rihanti śavasaspatim.  
Indram vatsam na mātaraḥ.*

Intelligent people love Indra, great and broad minded, lover of soma and protector of honour and prosperity, and commander of strength and power, just the same way as cows love their calf.

स मन्दस्वा ह्यन्धसा राधस तन्वा मह ।  
न स्तारं निद करः ॥ ६ ॥

6. *Sa mandasvā hyandhaso rādhaso tanvā mahe.  
Na stotāram nide karaḥ.*

Indra, lord lover of soma and commander of power, rejoice at heart with your whole personality for the realisation of food, energy and wealth of life. Let not your devotee and celebrant face an occasion of embarrassment, blame, insult or contempt.

व॒यमि॒न्द त्वा॒यवा॑ ह॒विष्म॑न्ता ज॒राम॑ह ।

उ॒त त्वम॑स्म॒युव॑सा ॥ ७ ॥

7. *Vayamindra tvāyavo haviṣmanto jarāmahe.*  
*Uta tvam-asmayurvaso.*

Indra, lord of love and power, we, your devotees and admirers, bearing gifts of homage, sing and celebrate your honour. And you love us too, our very shelter and home.

मा॒र अ॒स्मद्वि॒ मुमु॑चा॒ हरि॑पि॒यावा॒ड॒ या॒हि ।

इ॒न्द स्व॑धा॒वा म॑त्स्व॒ह ॥ ८ ॥

8. *Māre asmad vi mumuco haripriyārvān yāhi.*  
*Indra svadhāvo matsveha.*

Indra, lord lover of speed and progress, forsake us not, leave us not, go not far away, come hither close to us. Lord self-sufficient and self-refulgent, be here with us. Rejoice.

अ॒वाञ्चं॑ त्वा सु॒ख रथ॑ व॒हता॑मि॒न्द क॒शिना॑ ।

घृ॒तस्त्रू॑ ब॒हिरा॒सद॑ ॥ ९ ॥

9. *Arvāñcam tvā sukhe rathe vahatāmindra keśinā.*  
*Ghṛtasnū barhirāsade.*

May two carriers with flames of fire, fed on clarified and bright burning fuel, carry you forward, up and down, in a comfortable car and reach you to the

heights of the sky.

### Mandala 3/Sukta 42

*Indra Devata, Vishvamitra Gathina Rshi*

उप नः सुतमा गहि साममिन्दु गवाशिरम ।

हरिभ्यां यस्त अस्मयुः ॥ १ ॥

1. *Upa nah sutamā gahi somamindra gavāśiram.  
Haribhyām yaste asmayuḥ.*

Indra, lord of power and honour, come hither to our soma yajna and taste our soma seasoned with cow's milk. Come by your chariot drawn by horses, self-programmed to reach us.

तमिन्दु मद्रमा गहि बहिःष्ठां गावभिः सुतम ।

कुवि वस्य तृष्णवः ॥ २ ॥

2. *Tamindra madamā gahi barhiḥṣṭhām gravabhiḥ  
sutam. Kuvinnvasya tṛṣṇavah.*

Indra, lord of power, honour and prosperity, come taste this pleasure of soma floating in the skies and distilled by the clouds. Great are the virtues of this soma, highly soothing, satisfying and inspiring.

इन्दमित्था गिरा ममाच्छांगुरिषिता इतः ।

आवृत सामपीतय ॥ ३ ॥

3. *Indramitthā giro mamācchānguriṣitā itaḥ.  
Āvrte somapītaye.*

Let my words of adoration thus inspired rise up from here and reach across the sky beyond the clouds to share the ecstasy of soma with Indra.

इन्द्रं सामस्य पीतयु स्तामरिह हवामह ।

उक्थभिः कुविदागमत ॥ ४ ॥

4. *Indraṁ somasya pītayā stomairiha havāmahe.  
ukthebhiḥ kuvidāgamat.*

We invoke and invite Indra, lord of energy and knowledge, here, with songs of adoration and words of sacred speech, to have a drink of soma, and we pray he may come again and again.

इन्द्र सामाः सुता इम तान्दधिष्व शतकता ।

जठरं वाजिनीवसा ॥ ५ ॥

5. *Indra somāḥ sutā ime tān dadhiṣva śatakrato.  
Jathare vājīnīvaso.*

Indra, father of morning freshness, lord of a hundred acts of yajna, distilled are these soma essences. Take these, hold them safe in the treasury of this world for a fresh lease of life's energy.

विद्वा हि त्वा धनञ्जयं वाजेषु दधृषं कव ।

अधा त सुम्नमीमह ॥ ६ ॥

6. *Vidmā hi tvā dhanañjayam vājeṣu dadhṛṣam kave.  
Adhā te sumnamīmahe.*

We know you for sure, O lord of knowledge and vision, winner of wealth and bold fighter of battles for health and energy. And now we pray to you for the gift of peace and comfort of well-being.

इममिन्द्र गवाशिरं यवाशिरं च नः पिब ।

आगत्या वृषभिः सुतम ॥ ७ ॥

7. *Imamindra gavāsīraṃ yavāsīraṃ ca naḥ piba.  
Āgatyā vṛṣabhiḥ sutam.*

Indra, lord of power, honour and energy, come and have a drink of this soma of ours filtered with the shower of clouds, reinforced with rays of the sun and accompanied by a diet of barley milk.

तुभ्यदिन्द स्व आक्य३ सामं चादामि पीतय ।  
एष रारन्तु त हृदि ॥ ८ ॥

8. *Tubhyedindra sva okye somam codāmi pītaye.  
Eṣa rārantu te hṛdi.*

Indra, lord lover of power and energy, for your drink I distil and reinforce this soma in my own yajnic house of science. It would inspire, strengthen and delight your heart.

त्वां सुतस्य पीतय पत्नमिन्द हवामह ।  
कुशिकासा अवस्यवः ॥ ९ ॥

9. *Tvām sutasya pītaye pratnamindra havāmahe.  
Kuśikāso avasyavaḥ.*

Indra, veteran lord and ruler of the world, we children of knowledge and humility invoke and invite you to have a drink of the soma of our own making for the sake of protection and progress.

### Mandala 3/Sukta 43

*Indra Devata, Vishvamitra Gathina Rshi*

आ याह्यवाङ्प वन्धुरष्टास्तवदनु पदिवः सामपयम । प्रिया  
सखाया वि मुचाप बहिस्त्वामिम हव्यवाहा हवन्त ॥ १ ॥



1. *Ā yāhyarvānupa bandhureṣṭhāstavedanu pradiḥ somapeyam. Priyā sakhāyā vi mucopa barhistvamime havyavāho havante.*

Indra, lord of honour and power, riding your chariot, come to us for a drink of soma, brilliant and exhilarating, distilled from the light of the sun. Leave your favourite horses behind. These yajakas bearing fragrant offers of homage invite you to the yajna vedi.

आ याहि पूवीरति चषणीराँ अय आशिष उप न्ना हरिभ्याम ।  
इमा हि त्वा मृतयः स्तामतष्टा इन्द हवन्त सुख्यं  
जुषाणाः ॥ २ ॥

2. *Ā yāhi pūrvīrati carṣaṇīrāñ aya āśiṣa upa no haribhyām. Imā hi tvā matayaḥ stomataṣṭā indra havante sakhyam juṣāṇāḥ.*

Indra, lord and leader of the nation, come to us across the multitude of people by your chariot of horse power to receive our blessings of old and our good wishes. These worshipful people all with songs of adoration invoke and invite you, they love to be friends with you.

आ ना यज्ञं नमावृधं सजाषा इन्द दव हरिभियाहि तूर्यम ।  
अहं हि त्वा मतिभिजाह्वीमि घृतपयाः सधमाद् मधू-  
नाम ॥ ३ ॥

3. *Ā no yajñam namovṛdham sajoṣā indra deva haribhiryāhi tūyam. Aham hi tvā matibhirjohavāmi ghṛtaprayāḥ sadhamāde madhūnām.*

Indra, brilliant creator of wealth and master of development, come fast by your car of motive power as

a friend to join our yajnic programme of development for the growth of food, energy and overall prosperity. With the best of people, in the best of words and thought, I invite you and welcome you with the best of delicious offerings to our house of honey sweets.

आ च त्वाम॒ता वृष॑णा॒ वहा॑ता॒ हरी॑ सखा॒या सु॒धुरा॑ स्व॒ङ्गा ।  
धा॒नाव॒दिन्द्रः॑ सर्व॒नं जुषा॑णः सखा॒ सख्युः॑ शृ॒णव॒द्वन्द॑-  
नानि ॥ ४ ॥

4. *Ā ca tvāmetā vṛṣaṇā vahāto harī sakhāyā sudhurā svaṅgā. Dhānāvadindraḥ savanaṁ juṣāṇaḥ sakhā sakhyuḥ śṛṇavad vandanāni.*

And while these mighty friendly powers of light and wind, well employed in a beautiful car immaculately built, transport you to join the session of developmental programme as a partner, I pray, O friend, listen to the adorations of a friend.

कु॒विन्मा॑ गा॒पां कर॑सु॒ जन॑स्य कु॒विदा॑जानं मघव॒ तृजी॑षिन ।  
कु॒विन्म॒ ऋषि॑षिं प॒पिवा॑सं सु॒तस्य॑ कु॒विन्म॒ वस्वा॑ अ॒मृत॑स्य  
शि॒ तः ॥ ५ ॥

5. *Kuvinmā gopāṁ karase janasya kuvid rājānaṁ maghavannṛjīṣin. Kuvinma ṛṣiṁ papivāṁsaṁ sutasya kuvinme vasvo amṛtasya śikṣāḥ.*

O lord, make me a great protector of the cow, the earth and the holy Word. Lord of wealth and power, lover of simple and natural ways of living, make me a brilliant guardian of the people. Make me a man of sagely vision, a seer of divine mantras, and bless me with knowledge and immense wealth of imperishable value.

आ त्वा बृहन्ता हरया युजाना अवाग्निन्द सधमादा वहन्तु ।  
प य द्विता दिव ऋञ्जन्त्याताः सुसंमृष्टासा वृषभस्य  
मूराः ॥ ६ ॥

6. *Ā tvā brhanto harayo yujānā arvāgindra sadhamādo vahantu. Pra ye dvitā diva ṛñjantyātāḥ susamrṣṭāso vṛṣabhasya mūrāḥ.*

Indra, adorable lord giver of honour, excellence and prosperity, the motive powers of your chariot, mighty and harnessed together like fire and wind, impetuous forces of potent and generative nature, rise and fly to the heights of the sky, dividing the space, as if, into two. May these powers, well refined, reinforced and accelerated, complementarily exhilarated, carry you forward and transport you to our house of yajnic development.

इन्द्र पिब वृषधूतस्य वृष्णा आ यं तं श्येन उशत जभारं ।  
यस्य मदं च्यावयसि प कृष्टीयस्य मदं अपं गात्रा  
व्वथ ॥ ७ ॥

7. *Indra piba vṛṣadhūtasya vṛṣṇa ā yaṁ te śyena uśate jabhāra. Yasya made cyāvayasi pra kṛṣṭīryasya made apa gotrā vavartha.*

Indra, lord of power and passion for life, drink of the potent soma created by the vibrations of generous nature and brought down from the sky by the eagle flights of your car for you, lord of love and ambition, for your people. It is in the ecstasy of soma that you inspire the children of the earth with energy, and it is in the ecstasy of that energy that the earth abides and turns round and round.

शुनं हुवम मघवान्मिन्दमस्मिन्भर नृतमं वाजसाता ।  
 शृण्वन्तमुगमृतय समत्सु घ्नन्तं वृत्राणि संजितं धना-  
 नाम ॥ ८ ॥

8. *Śunam huvema maghavānamindramasmin bhare  
 nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye  
 samatsu ghanantaṁ vṛtrāṇi sañjitaṁ dhanānām.*

We invoke, invite and call upon Indra, lord creator and giver of knowledge, best of the leaders of humanity, in this battle between the learned and the ignorant, for success in discrimination between knowledge of truth and ignorance, for initiation and completion of our search for knowledge and in our battles between the good and evil forces. We call upon Indra, destroyer of conflict, winner of wealth and knowledge, sympathetic listener and lustrous lord of judgement and discrimination, and above all commander of wealth, power and honour for the good of humanity.

### Mandala 3/Sukta 44

*Indra Devata, Vishvamitra Gathina Rshi*

अयं त अस्तु हयतः साम आ हरिभिः सुतः ।  
 जुषाण इन्द्र हरिभिन् आ गह्या तिष्ठ हरितं रथम ॥ १ ॥

1. *Ayam te astu haryataḥ soma ā haribhiḥ sutah.  
 Juṣāṇa indra haribhirna ā gahyā tiṣṭha haritaṁ  
 ratham.*

Indra, lord lover of soma and the honour and lustre of life, this soma is dedicated to you. Brought by your carrier powers, let it be for you. To taste of it and enjoy it, ride the chariot drawn by the powers of horse and come to us. (The chariot is the chariot of the sun

and the horses are sun-rays.)

हृय णुषसमचयः सूर्यं हृय राचयः । विद्वांश्चिकित्वान्हयश्व  
वधसु इन्दु विश्वा अभि श्रियः ॥ २ ॥

2. *Haryannuṣasamarcayaḥ sūryam haryanna-  
rocayaḥ. Vidvānścikivān haryaśva vardhasa  
indra viśvā abhi śriyah.*

Lord of love and beauty, you shine the dawn.  
Lord of light, you illuminate the sun. Lord omniscient,  
light of the world, Indra, riding the sun-rays, you create  
and augment all the beauty and wealth of the world.

द्यामिन्दा हरिधायसं पृथिवीं हरिवपसम ।  
अधारयद्धरिताभूरि भाजनं ययारन्तहरिश्चरत ॥ ३ ॥

3. *Dyāmindro haridhāyasam pṛthivīm harivar-  
pasam. Adhārayaddharitorbhūri bhojanam  
yayorantarhariścarat.*

The heaven which holds the light of the sun,  
the earth which wears the green apparel of light, and  
the middle regions between heaven and earth in which  
the light shines and the winds blow and where food for  
life abounds in plenty, Indra, lord of light and life holds  
it all and sustains.

जज्ञाना हरिता वृषा विश्वमा भति राचनम ।  
हयश्वा हरितं धत्त आयुधमा वजं बाह्वाहरिम ॥ ४ ॥

4. *Jajñāno harito vṛṣā viśvamā bhāti rocanam.  
Haryaśvo haritam dhatta āyudhamā vajram  
bahvorharim.*

Rising and manifesting, the potent lord of light  
and showers of generosity illuminates the beautiful

world of existence. The lord of sunrays in his arms wields the blazing weapon of thunder and lightning. And he holds and sustains the sun and shines self-refulgent.

इन्दा ह्यन्तमजुनं वजं शुक्रभीवृतम ।  
 अपावृणाद्धरिभिरदिभिः सुतमुद्रा हरिभिराजत ॥ ५ ॥

5. *Indro haryantamarjunam vajram śukrairabhī-  
 vṛtam. Apāvṛṇoddharibhiradribhiḥ sutamud gā  
 haribhirājata.*

Indra, the sun, with its brilliant rays, uncovers and manifests his glorious form of light girdled round by the radiant halo and with his light reaches and re-reveals the earth and her environment sprinkled over by cloud showers.

### Mandala 3/Sukta 45

*Indra Devata, Vishvamitra Gathina Rshi*

आ मन्दरिन्दु हरिभियाहि मयूरारामभिः । मा त्वा क चिदि  
 यमन्विं न पाशिना ति धन्वव तां इहि ॥ १ ॥

1. *Ā mandrairindra haribhiryāhi mayūrarom-abhiḥ.  
 Mā tvā ke cinni yaman vim na pāsino 'ti dhanveva  
 tāñ ihi.*

Indra, lord of honour and excellence, come by the rays of light, beautiful and colourful as the feathers of the peacock. May none, as fowlers ensnare birds, catch you. Outskirt the fowlers as a rainbow and come.

वृत्रखादा वलरुजः पुरां द्रुमा अपामजः । स्थाता रथस्थ  
 ह्यारभिस्वर इन्दा दृ हा चिदारुजः ॥ २ ॥

2. *Vṛtrakhādo valamrujaḥ purām darmo apāmajaḥ.  
Sthātā rathasya haryorabhisvara indro dr̥ḷhā  
cidārujaḥ.*

Indra is the breaker of the clouds. He shatters the caverns of the demons, routs the cities of sin and releases the flow of waters. Sitting firm in the middle of the chariot behind the horses in the uproar like the sun on the back of the rays, he breaks even the unbreakables.

गम्भीराँ उदधीँरिव कतुं पुष्यसि गा इव । प सुगापा यवसं  
धनवा यथा हृदं कुल्या इवाशत ॥ ३ ॥

3. *Gambhīrāñ udadhīñriva kratuṃ puṣyasi gā iva.  
Pra sugopā yavasam̐ dhenavo yathā hradam̐ kulyā  
ivāśata.*

Indra, lord of life, power and prosperity, you promote and overfill the yajna and bless the yajamana like the deep sea and protect the earths, cows and the grass for them. As a good cowherd protects and feeds the cows and guards the fodder for the cows, so do you, O man, protect and promote the yajna. And as the cows gain the food, and as the rivers and rivulets reach the sea for self-fulfilment, so would you enjoy the delicacies of life and reach the Lord, Indra, for self-fulfilment.

आ नस्तुजं रयिं भरांशं न पतिजान्त । वृ ँ पक्वं फलमङ्गीव  
धूनुहीन्द संपारणं वसु ॥ ४ ॥

4. *Ā nastujam̐ rayim̐ bharāṃśam̐ na pratijānate.  
Vṛkṣam̐ pakvam̐ phalamañkīva dhūnuhīndra  
sañpāraṇam̐ vasu.*

Bring us wealth of the world, brilliant and

indestructible, as our share, for the devotees in a bond of covenant. As a gardener with his hook shakes a tree laden with ripe fruit, so shake for us the auspicious tree of life and bring down the fruits of wealth and light from the heights of heaven to help us cross the seas of the material world.

स्वयुरिन्द स्वराळसि स्मद्दिष्टिः स्वयशस्तरः । स वावृधान  
आजसा पुरुष्टुत भवा नः सुश्रवस्तमः ॥ ५ ॥

5. *Svayurindra svarāḷasi smaddiṣṭiḥ svayaśas-tarah.*  
*Sa vāvṛdhāna ojasā puruṣṭuta bhavā naḥ suśra-*  
*vastamaḥ.*

Indra, you are self-sufficient, self-refulgent, sovereign, innately honourable, self-growing with your own lustre, universally admired and celebrated. Be most kind and benevolent to us, we pray.

### Mandala 3/Sukta 46

*Indra Devata, Vishvamitra Gathina Rshi*

युध्मस्य त वृषभस्य स्वराज उगस्य यूनः स्थविरस्य घृष्वः ।  
अजूयता व्रजिणा वीयाङ्गणीन्द श्रुतस्य महता महानि ॥ १ ॥

1. *Yudhmasya te vṛṣabhasya svarāja ugrasya yunaḥ*  
*sthavirasya ghrṣveh. Ajūryato vajriṇo vīryāṅ-*  
*ndra śrutasya mahato mahāni.*

Indra, great are the acts and achievements of yours, Indra, mighty fighter, virile and generous, self-refulgent, lustrous and blazing, young, firm and senior, fierce challenger, unaging youthful, hero of thunder and lightning, famous and great.



म॒हाँ अ॒सि॒ म॒हिष॒ वृ॒ष्ण्य॒भिध॒न॒स्पृ॒दु॒ग॒ स॒ह॒मा॒ना अ॒न्या॒न ।  
 ए॒का॒ वि॒श्व॒स्य॒ भु॒वन॒स्य॒ रा॒जा॒ स या॒धया॑ च॒ ।य॒या च॒  
 ज॒ना॒न ॥ २ ॥

2. *Mahāñ asi mahiṣa vṛṣṇyebhirdhanaspr̥dugra sahamāno anyān. Eko viśvasya bhuvanasya rājā sa yodhayā ca kṣayayā ca janān.*

Great you are, adorable high, mighty winner of wealth with showers of generosity, fierce and potent, challenger and vanquisher of adversaries. You alone are the sole ruler of the world. Go, move the people, make them fight the adversities and settle them in peaceful homes.

प॒ मा॒त्रा॒भी रि॒रिच॒ रा॒च॒मा॒नः॒ प॒ द॒व॒भि॒वि॒श्व॒ता॒ अ॒प॒ती॒तः ।  
 प॒ म॒ज्म॒ना॒ दि॒व इ॒न्द्रः॑ पृ॒थि॒व्याः॑ पा॒रा॒म॒हा अ॒न्त॒रि॑ ।।दृ॒-  
 जी॒षी ॥ ३ ॥

3. *Pra mātrābhī ririce rocamānaḥ pra devebhir-viśvato apratītaḥ. Pra majmanā diva indraḥ pṛthivyāḥ prorormaho antarikṣād-rjīṣī.*

Self-refulgent, Indra exceeds all measures of definition and description. With his own majesty, he is uncomprehended by all the brilliancies of the world. With his own omnipotence, he is greater than heaven and earth. And simple and natural in character and function, he is greater than the mighty space and time in existence.

उ॒रुं ग॒भी॒रं॒ ज॒नु॒षा॒भ्यु॑ । गं॒ वि॒श्व॒व्य॒च॒स॒म॒व॒तं॒ म॒ती॒ना॒म । इ॒न्द्रं॑  
 सा॒मा॒सः॑ प॒दि॒वि॑ सु॒ता॒सः॑ स॒मु॒दं न स्र॒व॒त् आ वि॑श॒न्ति ॥ ४ ॥

4. *Uruṁ gabhīraṁ januṣābhyugraṁ viśvavya-  
casamavataṁ maṭinām. Indraṁ somāsaḥ pardi-  
vi sutāsaḥ samudraṁ na sravata ā viśanti.*

Men of peace and vision, fed on the light of divinity and nectar from heaven, attain and enter the presence of Indra, vast and deep, potent and lustrous by nature, all-world comprehensive, guardian of humanity and promoter of collective vision and intelligence, in the same way as streams of water flow and reach and enter the ocean.

यं साममिन्द पृथिवीद्यावा गर्भं न माता बिभृतस्त्वाया ।

तं तं हिन्वन्ति तमु त मृजन्त्यध्वयवा वृषभ पातवा उ ॥ ५ ॥

5. *Yaṁ somamindra pṛthivīdyāvā garbhaṁ na mātā  
bibhṛtastvāyā. Taṁ te hinvanti tamu te mṛjantya-  
dhvaryavo vṛṣabha pātavā u.*

Indra, lord of power, honour and generosity, the soma, life's joy and ecstasy, which by virtue of your love and law, earth and heaven bear as a mother bears the baby in her womb, the highpriests of the yajna of love and nonviolence purify and promote as homage in service to you.

### Mandala 3/Sukta 47

*Indra Devata, Vishvamitra Gathina Rshi*

मरुत्वान् इन्द वृषभा रणाय पिबा साममनुष्वधं मदाय । आ  
सिञ्चस्व जठर मध्व ऊर्मि त्वं राजासि पदिवः सुता-  
नाम ॥ १ ॥

1. *Marutvāñ indra vṛṣabho raṇāya pibā somam-  
anuṣvadhaṁ madāya. Ā siñcasva jaṭhare madhva  
ūrmim tvam rājāsi pradivah sutānām.*

Indra, lord of the winds and showers of favour from heaven, drink the soma of the light of divinity and life's joy and ecstasy to your heart's content for inspiration and exhilaration. Let the waves of the honey sweets of soma quench your thirst and exhilarate your ambition. You are the ruler and protector of the light and joy distilled from heaven on earth.

स॒जाषा॑ इ॒न्द्र॒ सग॑णा म॒रुद्भिः॑ सामं पिब वृ॒त्रहा॑ शूर॒ वि॒द्वान् ।  
ज॒हि शत्रूँ॑रप॒ मृधा॑ नुद॒स्वा था॑भयं कृ॒णुहि॑ वि॒श्वता॑ नः ॥ २ ॥

2. *Sajoṣā indra sagoṇo marudbhiḥ somam piba vṛtrahā śūra vidvān. Jahi śatruṅrapa mṛdho nudasvā'thābhayaṁ kṛṇuhi viśvato naḥ.*

Indra, friend of humanity, companion at the table, commander of the winds and forces of your auxiliaries, breaker of the cloud and dispeller of darkness, wise and brave, destroy the enemies, initiate and push on the battles, and create fearlessness all round for us.

उ॒त ऋ॒तुभि॑र्ऋ॒तुपाः॑ पा॒हि साम॑मि॒न्द्रं द॒वभिः॑ स॒खिभिः॑ सु॒तं  
नः । याँ॑ आ॒भजा॑ म॒रुता॒ य त्वा॑ न्वह॒न्वृ॒त्रम॑द॒धुस्तु॑भ्य॒-  
मा॒जः ॥ ३ ॥

3. *Uta ṛtubhirṛtupāḥ pāhi somamindra devebhiḥ sakhibhiḥ sutam naḥ. Yāñ ābhajo maruto ye tvā'nvahan vṛtram-adadhus-tubhyam-ojaḥ.*

Indra, ordainer, preserver and sustainer of the cycle of seasons, protect and promote the soma distilled by divines and friends for us according to the seasons. Protect and promote the Maruts, storm troops of yours who, in your service, destroy adversaries, dispel

darkness to bring in the light of reason and divinity, bring showers of rain and, for you, win and bear the honour and grandeur of majesty.

य त्वाहिहत्यं मघव त्वधुन्य शाम्बर हरिवा य गविष्टा ।  
य त्वा नूनमनुमदन्ति विपाः पिबन्द सामं सगणा  
मरुद्भिः ॥ ४ ॥

4. *Ye tvāhihatye maghavannavardhan ye sāmbarē harivo ye gaviṣṭau. Ye tvā nūnam-anumadanti viprāḥ pibendra somam saganō marudbhiḥ.*

Indra, lord of honour, prosperity and majesty, drink the soma with your friends and stormy troops of the Maruts who did you proud in battle against the darkness of serpentine forces, and, O lord of sunrays, who fight on in the battle for waters, light and cows, and celebrate with those wise scholars and sages who exhilarate, exalt and enlighten you in the joy of victory.

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्दम ।  
विश्वासाहमवस नूतनायागं सहादामिह तं हुवम ॥ ५ ॥

5. *Marutvantam vṛṣabham vāvṛdhānamakavāriṁ divyaṁ śāsamindram. Viśvāsāhamavase nūtanā-yogam sahodāmiha tam huvema.*

Here on the yajna vedi of our social order, for the latest modes of defence and protection, we invoke, exalt and celebrate Indra, commander of the stormy troops of Maruts, virile and generous with showers of favours, progressive and advancing in glory, universal friend having no enemies, heavenly, noble ruler, mighty glorious, all patient and all victorious, blazing brave and giver of strength and fortitude.

## Mandala 3/Sukta 48

### *Indra Devata, Vishvamitra Gathina Rshi*

स॒द्या ह॑ जा॒ता वृ॒षभः॑ क॒नीनः॑ प॒भ॒तुमा॑व॒दन्ध॑सः सु॒तस्य॑ ।  
सा॒धाः पि॑ब प॒त्तिक॑मं यथा॒ त॒ रसा॑शिरः प॒थ॒मं सा॒म्यस्य॑ ॥ १ ॥

1. *Sadyo ha jāto vṛṣabhaḥ kaṇīnaḥ prabhartumā-  
vadandhasaḥ sutasya. Sādhoḥ piba pratikāmaṁ  
yathā te rasāśiraḥ prathamam somyasya.*

The newly risen sun, mighty generous and beautiful, protects the essence of food in order to sustain and promote it for life. Indra, O sun, drink first the good and delicious essence of soma mixed with milk as it suits your desire, and protect and promote the soma for life.

(The mantra also applies to the brilliant ruler of the social order, and every new authority of taxation and the defence, protection, promotion and development of the people and the order, the primary aim being happiness and progress of society with taxes as the means and not the end strictly, with reference to the needs of the system.

The mantra can also apply to the birth of human life, its growth and maturity. It can be applied to the birth of the sun itself in the process of creative evolution. In short, Indra should be interpreted as the sun, the human soul, i.e., jivatma, the creative energy and the ruler.)

य॒ज्जाय॑था॒स्तद॑हर॒स्य का॑मं शाः पी॒यूष॑मपि॒बा गि॑रि॒ष्ठाम ।  
तं तं मा॒ता परि॑ या॒षा ज॑नि॒त्री म॒हः पि॒तुद॑म॒ आसि॑ञ्च॒-  
द॒गं ॥ २ ॥

2. *Yajjāyathāstadaharasya kamem'śoḥ pīyūṣama-  
pibo giriṣṭhām. Tam te mātā pari yoṣā janitrī  
mahāḥ piturdama āsiñcadagre.*

As you were born, that same day, in the desire for life and sustenance, you drank the nectar sweet of soma abiding and maturing in the cloud and on the mountain, which your loving mother, as life's creative spirit, inspired with love, recreated and nourished for you in the house of your great father much in advance of your birth.

उपस्थाय मातरमिमद्वृत्तिगमपश्यद्भि साम्मूधः ।  
प्रयावय चरुद गृत्सा अन्यान्महानि चक पुरुधपतीकः ॥ ३ ॥

3. *Upasthāya mātaramannamaiṭṭa tigmamapa-  
śyadabhi somamūdhaḥ. Prayāvayannacarad  
grtso anyān mahāni cakre purudhapratīkaḥ.*

Having approached the mother, he yearned for food and saw her breast overflowing with exhilarating soma of milky food and fiery energy. Growing, going forward, moving and leading others, strong and wise, versatile in form and action, he performs great deeds.

उगस्तुराषाळभिभूत्याजा यथावशं तन्वं चक एषः ।  
त्वष्टारमिन्द्रा जनुषाभिभूया मुष्या साममपिबच्चमूषु ॥ ४ ॥

4. *Ugrasturāṣālabhibhūtyojā yathāvaśam tanvaṁ  
cakra eṣaḥ. Tvaṣṭāramindro januṣābhibhūyā-  
'muṣyā somamapibaccamūṣu.*

Blazing brave, lustrous and impetuous victor over fastest forces, overwhelming in strength, he is a versatile master of his manifestation in action. By nature and birth he commands and controls the creative energy

for development and, drawing it in from nature, he drinks the soma from all sources of nature and humanity.

शुनं हुवम मघवान्मिन्दमस्मिन्भर नृतमं वाजसाता ।  
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-  
नाम ॥ ५ ॥

5. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi sanjitaṁ dhanānām.*

We invoke, invite and call upon Indra, auspicious and benevolent giver, commander of wealth, power and honour, best of men and leaders, for protection, defence and victory in this battle of life. He listens to prayer for protection in battles and rises, a fierce fighter, destroyer of demons and dark clouds, and winner of the wealths of life.

### Mandala 3/Sukta 49

*Indra Devata, Vishvamitra Gathina Rshi*

शंसो महामिन्दं यस्मिन्विश्वा आ कृष्टयः सामपाः  
काममव्यन । यं सुकतुं धिषणं विभवतष्टं घ्नं वृत्राणां  
जनयन्त द्वाः ॥ १ ॥

1. *Śaṁsā mahāmindraṁ yasmin viśvā ā kṛṣṭayah somapāḥ kāmamavyan. Yaṁ sukratuṁ dhiṣaṇe vibhvataṣṭaṁ ghanam vṛtrāṇām janayanta devāḥ.*

Celebrate and glorify Indra, ruler of the world, great, hero of noble actions, fashioned by all pervading divinity, breaker of the clouds and dispeller of the forces of darkness, whom the brilliancies of the world elect and heaven and earth consecrate as ruler, and in whom

all soma-makers and soma-lovers of the world find fulfilment of their heart's desire.

यं नु नक्किः पृतनासु स्वराजं द्विता तरति नृतमं हरिष्ठाम ।  
इनतमः सत्वभिः ह शूषः पृथुजया अमिनादायुदस्याः ॥ २ ॥

2. *Yam nu nakihṛtanāsu svarājam dvitā tarati nṛtamaṁ hariṣṭhām. Inatamaḥ satvabhīryo ha śūṣaiḥ pṛthujrayā aminādāyurdasyaḥ.*

In battles, none for certain can surpass Indra, self-refulgent and blazing by his manifold strength. Best of men and leaders is he, abiding with humanity in command of his impetuous forces. Most potent is he and most determined, widest in reach and effect, and with his essential purity of mind and strength of character, he frustrates the life and age of the wicked to naught.

सहावा पृत्सु तरणिनावाव्यानशी रादसी महनावान । भगा  
न कार हव्या मतीनां पितव चारुः सुहवा वयाधाः ॥ ३ ॥

3. *Sahāvā pṛtsu taraṇināvāvānāśī rodasī mehanāvān. Bhago na kāre hanyo matīnām piteva cāruḥ suhavo vayadhāḥ.*

Undeterred and victorious in battles, instant in action, going forward like a current of energy, he vibrates through heaven and earth. Rich and generous, lord of power and prosperity, he is to be invoked and invited in yajnic programmes of enlightened people like a very shower of rain. And he is kind and generous, ever gracious, ready like a father with gifts of life and sustenance for his children.



धृता दिवा रजसस्पृष्ट ऊर्ध्वा रथा न वायुवसुभिन्नियुत्वान ।  
 ऽपां वस्ता जनिता सूर्यस्य विभक्ता भागं धिषणव  
 वाजम ॥ ४ ॥

4. *Dhartā divo rajasaspr̥ṣṭa ūrdhvo ratho na vāyur-vasubhir-niyutvān. Kṣapām vastā janitā sūryasya vibhaktā bhāgam dhiṣaṇeva vājam.*

Sustainer of the light of heaven and earth and the skies, all pervasive, going high and higher like a chariot, mighty as the wind, controller and ruler of the people by the people, he is the light of dawn after the night of darkness, creator and harbinger of new and higher light, and, like the generous heaven and earth, giver of our share of food, energy and success in life.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता ।  
 शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-  
 नाम ॥ ५ ॥

5. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhanānām.*

In this battle of our life for food, energy and victory in the struggle, we invoke, invite and call upon Indra, best and highest of men and leaders, auspicious and generous lord of power and prosperity. Bright and blazing is he, listens graciously when we call upon him in the battles for defence, protection and success, destroys the demons of darkness, and wins the wealths of life for his children and celebrants.

**Mandala 3/Sukta 50*****Indra Devata, Vishvamitra Gathina Rshi***

इन्द्रः स्वाहा पिबतु यस्य साम आगत्या तुमा वृषभा  
मरुत्वान् । आरुव्यचाः पृणतामभिरास्य हविस्तन्वर्षः  
काममृध्याः ॥ १ ॥

1. *Indraḥ svāhā pibatu yasya soma āgatyā tumro vṛṣabho marutvān. Oruvyacāḥ pṛṇatāmebhira-nnairāsyā havistanvaḥ kāmamṛdhyāḥ.*

Indra, strong, virile and generous, lord creator and giver of power, prosperity and excellence of life, commanding the force of the winds and stormy troops over the wide world, may, we pray, come, and having come enjoy the offerings made in truth of word and deed with faith and humility and, pleased with these offerings, grant fulfilment of the devotee's mission of earthly existence.

आ त सपयू जवस युनज्मियारानु पदिवः श्रुष्टिमावः ।  
इह त्वा धयुहरयः सुशिप पिबा त्वस्य सुषुतस्य चाराः ॥ २ ॥

2. *Ā te saparyū javase yunajmi yayoranu pradivaḥ śruṣṭimāvaḥ. Iha tvā dheyurharayaḥ suśipra pibā tvasya suṣutasya cāroḥ.*

For your fast movement in work and travel I employ the fastest vehicles and appoint the most dynamic people in your service by which you come fast and protect the light of the world for us. O warrior of the helmet, lord of beauty and grace, may the intelligent and industrious people help you on here where you may drink this delicious soma of our making with them.

गाभिमिमि णुं दीधिर सुपारमिन्दं ज्यष्ठचाय धायस गृणानाः ।  
मन्दानः सामं पपिवाँ ऋजीषिन्त्समस्मभ्यं पुरुधा गा  
इषण्य ॥ ३ ॥

3. *Gobhirmimikṣum dadhire supāramindram  
jyaiṣṭhyāya dhāyase gṛṇānāḥ. Mandānaḥ somam  
papivāñ ṛjīṣin tsamasmabhyam purudhā gā  
iṣanya.*

With words of welcome and praise, the celebrants install and consecrate Indra, the ruler, generous as showers and saviour promoter of the common wealth, in the highest office of governance. O lord ruler, drink and enjoy the soma of the nation's prosperity and happiness, and, moving on the simple and natural paths of progress, initiate, inspire, and bring us many ways the knowledge, lands and cows required for the people.

इमं कामं मन्दया गाभिरश्वश्चन्द्रवता राधसा पपथश्च ।  
स्वयवा मतिभिस्तुभ्यं विपा इन्दाय वाहः कुशिकासो  
अकन ॥ ४ ॥

4. *Imam kāmam mandayā gobhiraśvaiścandravatā  
rādhasā paprathaśca. Svaryayo matibhistu-  
bhyam viprā indrāya vāhaḥ kuśikāso akran.*

This desire, prayer and programme, O lord of power and prosperity, fulfil to our heart's desire over the earth and extend it to the heights of heaven, with abundance of cows, horses, golden prosperity and celebrated means of success and advancement. May there be glory to you and joy come to the earth. In search of light and joy, earnest sages and scholars of holy

Shastras with their understanding, imagination and resolution, together with the will of the people, compose this prayer and exhortation for you, lord ruler of the world, and present it to you for the honour and excellence of life.

शुनं हुवम मघवान्मिन्दमस्मिन्भर नृतमं वाजसाता ।  
शृण्वन्तमुगमृतय समत्सु घ्नन्तं वृत्राणि संजितं धना-  
नाम ॥ ५ ॥

5. *Śunam huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhanānām.*

In this battle of existence, for the sake of success and victory, we invoke, invite and call upon Indra, best and highest of humanity, auspicious creator and commander of power, prosperity, honour and excellence of life. Blazing glorious is he, intent listener to prayers of his people, a fierce fighter for protection and progress, a destroyer of the demons of darkness, evil and poverty, harbinger of the showers of prosperity and a victor of trophies and treasures of corporate life.

### Mandala 3/Sukta 51

*Indra Devata, Vishvamitra Gathina Rshi*

चषणीधृतं मघवानमुक्थ्यमिन्दं गिरा बृहतीरभ्यनूषत ।  
वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवदिव ॥ १ ॥

1. *Carṣaṇīdhṛtaṁ maghavānam-ukthyam-indram giro brhatīr-abhyanūṣata. Vāvṛdhānaṁ puruhūtaṁ suvṛktibhir-amartyaṁ jaramāṇaṁ dive dive.*

Address these comprehensive words of prayer

and celebration with offers of yajna to Indra, lord ruler and sustainer of the people, munificent, honourable, growing in power and prosperity, universally acclaimed and celebrated, immortal in fame and glory, close and closer day by day in love and exhortation of the people. Let the songs glorify the lord.

श॒तक॑तुमण॒वं शा॒किनं॑ न॒रं गि॒रां म॒ इन्द्र॑मुप॒ यन्ति॑ वि॒श्वतः॑ ।  
वा॒ज॒सनि॑' पू॒भिदं॑ तू॒र्णिम॑प्तु॒रं धाम॑सा॒चम॑भि॒षाचं॑ स्व॒वि॒द॒म ॥ २ ॥

2. *Śatakratum-arṇavam śākinam naram giro ma indram-upa yanti viśvataḥ. Vājasaniṁ pūrbhidam tūrṇim-apturam dhāmasācam-abhiṣācam svarvidam.*

My words of prayer and praise constantly reach Indra, lord of a hundred great acts of yajna, deep and munificent as the sea, mighty powerful, leader, source of sustenance and light, winsome warrior and victor, shatterer of the strongholds of evil, instant starter and instantaneous reacher, sanctifier of the home, presiding presence and ceaseless shower of bliss.

आ॒क॒र वसा॑ज॒रिता॑ प॒नस्य॑त न॒हसः॑ स्तु॒भ इन्द्रा॑ दुवस्यति ।  
वि॒वस्व॑तः स॒दन् आ॑ हि पि॒पिय॑ सं॒त्रासा॑ह॒मभिमा॑ति॒हन्  
स्तु॒हि ॥ ३ ॥

3. *Ākare vasorjaritā panasyate'nehasaḥ stubha indro duvasyati. Vivasvataḥ sadana ā hi pipriye satrāsāham-abhimātihanam stuhi.*

In the house of wealth, the celebrant of Indra is praised. Indra loves and appreciates the simple and honest prayers and celebrations of the innocents. In the

house of light and splendour, he feels pleased. O man, praise and pray to the challenger of evil forces and the destroyer of adversity.

नृणामु त्वा नृतमं गीभिरुक्थरभि प वीरमचता सबाधः ।

सं सहस पुरुमाया जिहीत नमा अस्य पदिव एक इश ॥ ४ ॥

4. *Nṛṇāmu tvā nṛtamaṁ gīrbhirukthairabhi pra vīramarcatā sabādhaḥ. Saṁ sahase purumāyo jihīte namo asya pradiva eka īśe.*

Indra, let all honour and adore you with holy words and songs of worship, you who are mighty brave and best of men and leaders.

Indra is irresistibly brave, strong against the violent, highly meritorious, and he goes forward for a test of victory. All alone he rules over the heavens and the enlightened children of the earth. Salutations to the sole lord ruler of his world of light and life.

पूवीरस्य निषिधा मत्येषु पुरू वसूनि पृथिवी बिभति ।

इन्द्राय द्याव आषधीरुतापा रयिं रन्ति जीरया वनानि ॥ ५ ॥

5. *Pūrvīrasya niṣidho martyeṣu purū vasūni pṛthivī bibharti. Indrāya dyāva oṣadhīrutāpo rayiṁ rakṣanti jīrayo vanāni.*

Many and ancient are his blessings and defences among the people. Abundant wealth does the earth hold. The regions of light, the sun light, the greenery, the flowing waters and vapours, the veteran citizens, the forests, all these hold, preserve and protect many forms of wealth for Indra, ruler of the world.

तुभ्यं ब्रह्माणि गिर इन्द्र तुभ्यं सत्रा दधिर हरिवा जुषस्व ।  
 बाध्याइपिरवसा नूतनस्य सख वसा जरितृभ्या वया  
 धाः ॥ ६ ॥

6. *Tubhyaṁ brahmāṇi gira indra tubhyaṁ satrā dadhire harivo juṣasva. Bodhyāpiravaso nūtana-sya sakhe vaso jaritr̥bhyo vayo dhāḥ.*

Indra, lord of excellence, accept and cherish the songs of the celebrants which bear the wealth of divine praise in your honour, which bear the truth of existence with gratitude. O lord omnipresent, lord of vitalities, friend and shelter of all, know this, and bring for the celebrants the latest methods of protection and good health and long age.

इन्द्र मरुत्व इह पाहि सामं यथा शायत अपिबः सुतस्य ।  
 तव पणीती तव शूर शम् ॥ विवासन्ति क्वयः  
 सुयज्ञाः ॥ ७ ॥

7. *Indra marutva iha pāhi samam yathā śāryāte apibaḥ sutasya. Tava praṇīti tava śūra śarmannā vivāsanti kavayaḥ suyajñāḥ.*

Indra, leader of heroic warriors, in this business of the world, protect the joy and excellence of life as you protect the joy of those who resist danger and violence to their lives. O lord commander of the brave, intelligent people of imagination and yajnic action adore and pray for your ways of conduct and restful haven for home.

स वावशान इह पाहि सामं मरुद्धिरिन्द्र सखिभिः सुतं  
 नः । जातं यत्त्वा परि द्वा अभूषन्मह भराय पुरुहूत  
 विश्व ॥ ८ ॥

8. *Sa vāvaśāna iha pāhi somaṁ marudbhirindra sakhibhiḥ sutam naḥ. Jātam yat tvā pari devā abhūṣan mahe bharāya puruhūta viśve.*

Indra, lord of love and majesty, invoked and invited by many, come with the storm troops of the winds and vitalities, and, here in the world, taste, protect and promote our soma of life's joy and excellence distilled by our friends and vibrant youth, since as you arose and manifested to view, all the brilliancies of the world adored and investitured you with power and honour for the sake of grandeur and glory in life.

अ॒मू॒य॑ मरु॒त आ॒पि॒र॒षा म॒न्द॒न्दि॒न्मनु॒ दा॒ति॒वाराः॑ । त॒भिः  
सा॒कं पि॒बतु॑ वृ॒त्रखा॒दः सु॒तं सा॒मं दा॒शुषः॑ स्व स॒धस्थ॑ ॥ ९ ॥

9. *Aptūrye maruta āpireṣo'mandannindramanu dātivārāḥ. Tebhiḥ sākam pibatu vṛtrakhādaḥ sutam somaṁ dāśuṣaḥ sve sadhasthe.*

This lord Indra is a friend and universal ally. The Maruts, vibrant youth and stormy troops of the nation, stand by him and exhort and exalt him in the speedy march of the nation to victory. With these, may Indra, consuming, absorbing and transforming the dark energies of life to light and joy, drink the soma distilled in the generous yajamana's own house.

इ॒दं ह्य॒न्वा॒जसा॑ सु॒तं रा॒धानां॑ प॒त ।  
पि॒बा॒ त्व॒स्य॑ गि॒वणः॑ ॥ १० ॥

10. *Idam hyanvojasā sutam rādhānām pate. pibā tvasya girvanah.*

O lord and ruler of wealth, power and potential, drink the exciting soma of this generous yajamana,



elaborately distilled with vigour and splendour and offered with the voice of homage and reverence.

यस्तु अनु स्वधामसत्सुत नि यच्छ तन्वम ।  
स त्वा ममत्तु साम्यम ॥ ११ ॥

11. *Yaste anusvadhāmasat sute ni yaccha tanvam.  
Sa tvā mamattu somyam.*

Indra, lord ruler of the world, whatever and whoever be in accord with your power and pleasure, pray control, direct, administer and order the body-polite into settled form, and may all that give you pleasure and satisfaction, lover and creator of soma peace as you are.

प त अश्नातु कु याः पन्द बहणा शिरः ।  
प बाहू शूर रधस ॥ १२ ॥

12. *Pra te aśnotu kuṣyoh prendra brahmaṇā śiraḥ.  
pra bāhū śūra rādhasa.*

Indra, heroic lord ruler of the world, whatever you receive into the body of your treasury for asset and energy, may that wealth and energy inspire your mind with knowledge and enlightenment, and strengthen your arms for potential development of the wealth of nations.

### Mandala 3/Sukta 52

*Indra Devata, Vishvamitra Gathina Rshi*

धानावन्तं कर्म्भिर्णामपूपवन्तमुक्थिनम ।  
इन्द पातजुषस्व नः ॥ १ ॥

1. *Dhānāvantaṁ karambhiṇamapūpavantaṁ-  
ukthinam. Indra prātarjuṣasva naḥ.*

Indra, lord of wealth, honour and excellence, accept and enjoy in the morning our gift of homage and yajna mixed with roasted rice and curds and sanctified and offered with the chant of holy words.

पु॒रा॒ळा॒शं॑ प॒च॒त्यं॑ जु॒ष॒स्व॒न्दा॑ गु॒र॒स्व॒ च॑ ।

तु॒भ्यं॑ ह॒व्यानि॑ सि॒स्र॒त ॥ २ ॥

2. *Puroḷāśaṃ pacatyam juṣasvendrā gurasva ca.*  
*Tubhyaṃ havyāni sisrate.*

Indra, accept and enjoy the purodasha cooked and seasoned with soma, relish and grow strong. The sweets of offerings flow to you.

पु॒रा॒ळा॒शं॑ च॒ न॒ा॒ घ॒सा॑ जा॒ष॒या॑स॒ गि॒र॒श्च॑ नः ।

व॒धू॒यु॒रि॒व॒ या॑ष॒णाम॑ ॥ ३ ॥

3. *Puroḷāśaṃ ca no ghaso joṣayāse giraśca naḥ.*  
*Vadhūyuriva yoṣaṇām.*

Accept and eat the purodasha and cherish the voices of exhortation offered by us like one impassioned for the love of his wife.

पु॒रा॒ळा॒शं॑ स॒न॒श्रु॒त॒ पा॒तः॑ सा॒व॒ जु॒ष॒स्व॒ नः॑ ।

इ॒न्द्र॒ क॒तु॒हि॒ तं॑ बृ॒ह॒न ॥ ४ ॥

4. *Puroḷāśaṃ sanaśruta prātaḥsāve juṣasva naḥ.*  
*Indra kraturhi te bṛhan.*

Indra, lord of universal word of wisdom and discrimination, accept and enjoy our purodasha offered in the morning session of yajna. Great is your word and light and creative action of cosmic dimensions.

माध्यन्दिनस्य सर्वनस्य धानाः पुराळाशमिन्द कृष्वह  
चारुम । प यत्स्ताता जरिता तूण्यथा वृषायमाण उप  
गीभिरीष्ट ॥ ५ ॥

5. *Madhyam̐dinasya savanasya dhānāḥ puroḷāśa-  
mindra kṛṣveha cārum. Pra yat stotā jaritā tūrṇ-  
yartho vṛṣāyamāṇa upa gīrbhirīṣṭe.*

Indra, lord of light and power, accept, enjoy and sanctify the taste and joy of the yajnic rice and pudding of the mid-day session of the yajnic business of life which the singer, celebrant and generous devotee eager for the success of his endeavour profusely offers in worship and homage to you with words of love and faith.

तृतीय धानाः सर्वन पुरष्टुत पुराळाशमाहुतं मामहस्व नः ।  
ऋभुमन्तं वाजवन्तं त्वा कव पयस्वन्त उप शि म  
धीतिभिः ॥ ६ ॥

6. *Tṛtiye dhānāḥ savane puruṣṭuta puroḷāśamāhu-  
taṁ māmahasva naḥ. Ṛbhumantaṁ vājavantaṁ  
tvā kave prayasvanta upa śikṣema dhītibhiḥ.*

O lord of knowledge and poetic imagination admired and revered by many, in the third and closing session of the day's programme of yajnic action, accept, enjoy and exalt the value of our gift of rice and pudding which we, doing our best in thought and action, bring and offer to you, lord in command of food, energy, knowledge and expertise of the art of living.

पूषण्वत् त चकृमा कर्मभं हरिवत् हयश्वाय धानाः ।  
अपूपमद्भि सर्गणा मरुद्भिः सामं पिब वृत्रहा शूर  
विद्वान् ॥ ७ ॥

7. *Pūṣaṅvate te cakṛmā karambhaṁ harivate haryaśvāya dhānāḥ. Apūpamaddhi sagaṇo marudbhiḥ somaṁ piba vṛtrahā śūra vidvān.*

We prepare the roasted grain and curds for you, giver of health and nourishment, lord of sunbeams possessing the fastest means of motion. O breaker of the clouds of rain and dispeller of the shades of darkness, heroic brave, master of knowledge, relish the cake and drink the soma with your friends and supporters and commandos of the speed of winds.

पति॑ धाना॒ भरत॑ तू॒र्यम॑स्म पुरा॒ळाशं॑ वी॒रत॑माय नृ॒णाम ।  
द्वि॒दिव॑ स॒दृशी॑रिन्द॒ तुभ्यं॑ वध॑न्तु त्वा साम॒पया॑य  
धृ॒ष्णा ॥ ८ ॥

8. *Prati dhānā bharata tūyamasmai puroḷāśaṁ vīratamāya nṛṇām. Divedive sadṛśīrindra tubhyaṁ vardhantu tvā somapeyāya dhṛṣṇo.*

Bear and bring roasted rice and purodasha in homage fast and full for this hero of the best of leaders and warriors. Indra, fierce and fiery hero of arm and speech, may the forces of equal form and performance rise for you, dedicated as you are to the soma of life's dignity and excellence, and may they exalt you with glory day by day.

### Mandala 3/Sukta 53

*Indra-parvata, Indra, Vak, Rathanga Devata,  
Vishvamitra Gathina Rshi*

इ॒न्दा॑पवता बृ॒हता॑ रथ॑न वा॒मीरि॑ष आ व॒हतं॑ सु॒वीराः॑ ।  
वी॒तं ह॒व्यान्य॑ध्व॒रषु॑ दवा॒ वध॑थां गी॒भिरि॑ळ्या॒ मद॑न्ता ॥ १ ॥

1. *Indrāparvatā br̥hatā rathena vāmīriṣa ā vahataṁ suvīrāḥ. Vītaṁ havyānyadhvareṣu devā vardhetḥām gīrbhirīlayā madantā.*

Indra and Parvata, sun and cloud, come on the grand chariot of light, wind and rain, bring us lovely foods and drinks of energy for the heroic people, O powers divine and generous, receive the offerings in the yajnas of love, faith and non-violence, feed on the music of the songs, and wax with the hymns of celebration.

तिष्ठ॑ सु॒ कं॑ म॒घव॑न्मा॒ परा॑ गाः॒ साम॑स्य॒ नु॒ त्वा॒ सु॒षु॒तस्य॑  
य॒ ॥ पि॒तु॒न पु॒त्रः॑ सि॒च॒मा र॑भ॒ त॒ इ॒न्द्र॒ स्वादि॑ष्ठया॒ गि॒रा  
श॑चीवः ॥ २ ॥

2. *Tiṣṭhā su kaṁ maghavan mā parā gāḥ somasya nu tvā suṣutasya yakṣi. Piturna putraḥ sicamā rabhe ta indra svādiṣṭhayā girā śacīvaḥ.*

Maghavan, lord of wealth, power and prosperity, come and stay at peace in comfort, do not go away, feed yourself at pleasure in company with us on the soma joy of excellence. Indra, lord ruler of a noble people as you are, as a child clings to the hem of the father's cloak for love and security, so do I, with sweet words and prayer, seek shelter and support in you for security and peace.

शं॒सा॒वा॒ध्व॒या॒ प॒ति॒ म॒ गृ॒णी॒ही॒न्दा॒य॒ वा॒हः॑ कृ॒ण॒वा॒व॒ जु॒ष्ट॒म॒ ।  
ए॒दं॒ ब॒हि॒य॒ज॒मा॒न॒स्य॑ सी॒दा॒ था॑ च॒ भू॒दु॒क्थ॑मि॒न्दा॒य॒  
श॒स्त॒म॒ ॥ ३ ॥

3. *Śaṁsāvādhvaryo prati me gṛṇīhīndrāya vāhaḥ  
kṛṇavāva juṣṭam. Edaṁ barhiryajamānasya  
sīdā'thā ca bhūdukthamindrāya śastam.*

Let us sing in praise of Indra, O high-priest of non-violent yajna, join me in response to my voice and we'll create a lovely song of exaltation for Indra. Come, sit on the holy grass of the yajamana and then let there be an excellent song of jubilation in honour of Indra.

जा॒यदस्तं॑ म॒घव॑न्त्सदु॒ या॒नि॒स्तदि॒त्त्वा यु॒क्ता ह॑र॒या व॒हन्तु॑ ।  
य॒दा क॒दा च॑ सु॒नवा॑म॒ साम॑म॒ग्नि॒ष्ठा दू॒ता ध॑न्वा॒त्यच्छ॑ ॥ ४ ॥

4. *Jāyedastam maghavantsedu yonistadit tvā yuktā  
harayo vahantu. Yadā kadā ca sunavāma soma-  
magniṣṭvā dūto dhanvātyaccha.*

Indra, maghavan, lord of power, prosperity, peace and passion of life, the wife is the real spirit of the home. She is the haven of conjugal bliss. There may the horses yoked to your chariot bear you. And whenever we prepare the soma, then let Agni, the fire of life, be the messenger of passion and inspiration for you.

प॒रा या॒हि म॒घव॑ ॥ च॑ या॒ही॒न्द॒ भा॒तरु॑भ॒यत्रा॑ त॒ अ॒थम॑ ।  
य॒त्रा र॒थस्य॑ बृ॒हता॑ नि॒धानं॑ वि॒मा॒र्चनं॑ वा॒जिना॑ रा॒स-  
भ॒स्य ॥ ५ ॥

5. *Parā yāhi maghavannā ca yāhīndra bhrātaru-  
bhayatrā te artham. Yatrā rathasya bṛhato nidhā-  
nam vimocanam vājino rāsabhasya.*

Maghavan, lord of power and prosperity, go far, and come back home. Brother, both ways there is a meaning and purpose for you, here as well as there, where there is the start (with harnessing of the horses)

or the finish of your grand chariot of power and speed (with unharnessing of the horses at the terminal).

अपाः साममस्तमिन्द प याहि कल्याणीजाया सुरणं गृह  
त । यत्रा रथस्य बृहता निधानं विमाचनं वाजिना  
द िणावत ॥ ६ ॥

6. *Apāḥ somam-astam-indra pra yāhi kalyāṇījāyā suraṇam gr̥he te. Yatrā rathasya bṛhato nidhānam vimocanam vājino dakṣiṇāvata.*

Indra, lord of peace and joy and brilliance, drink the soma, go home, the delightful haven, there is your blessed love, there is the start and finish of your grand chariot journey for the brilliant battle, there is the harnessing and unharnessing of the horses. And there you are abundant with charity.

इम भाजा अङ्गिरसा विरूपा दिवस्पुत्रासा असुरस्य वीराः ।  
विश्वामित्राय ददता मघानि सहस्रसाव प तिरन्त  
आयुः ॥ ७ ॥

7. *Ime bhojā aṅgirasō virūpā divasputrāso asurasya vīrāḥ. Viśvāmitrāya dadato maghāni sahasrasāve pra tiranta āyuh.*

These lovers and creators of food, scholars of the secrets of the body system and inspirers of pranic energies, various children of the light of heaven, heroes of universal vitality, giving health and wealth of life to the darling friend of humanity cross over the seas of existence through a hundred yajnic programmes of action.

रूपंरूपं मघवा बाभवीति मायाः कृण्वानस्तन्वं । परि  
स्वाम । त्रियद्विवः परि मुहूतमागात्स्वमन्त्ररनृतुपा ऋतावा ॥ ८ ॥

8. *Rūpamrūpam maghavā bobhavīti māyāḥ  
kṛṇvānastanvam pari svām. Triyad divaḥ pari  
muhūrtamāgāt svairmantrairanṛtupā ṛtāvā.*

Indra, lord of knowledge, power and action, manifests infinite forms of his own divinity, extending his essential and wondrous powers for us as he, lord omniscient of the truth and law of existence, reveals himself every moment, constantly irrespective of time and season, through his own mantras, mystical formulae, three ways in meditative yajnas from the light of Divinity.

म॒ह्यं ऋ॒षि॒द॒व॒जा द॒व॒जू॒ता स्त॑भ्ना॒त्सि॒न्धु॒म॒ण॒वं नृ॒च पाः ।  
वि॒श्वामि॒त्रा यद॑व॒ह॒त्सु॒दास॒मपि॑यायत कु॒शिक॑भि॒रिन्द्रः ॥ ९ ॥

9. *Mahāñ ṛṣirdevajā devajūto' stabhnāt sindhum-  
arṇavam nṛcakṣāḥ. Viśvāmitro yadavahat sudā-  
samapriyāyata kuśikebhirindraḥ.*

Great and glorious is Indra, Rshi, all-seeing, all-revealing, generator of all forces of nature and, manifested in all these, vibrates in and by all these and in great minds. He wields and sustains the river and the ocean, the flow of nature's energy as well as the ocean of nature's particles of matter and energy. And he watches all humans for what they do and what they ought to do. He is the friend and well-wisher of the world since he showers his gifts of generosity on all. Universal is his love since he blesses us with guides and teachers who know and show us the right ways of successful living.



हंसाइव कृणुथ श्लोकमदिभिमदन्ता गीभिरध्वर सुत सचा ।  
द्वभिविपा ऋषया नृच त्सा वि पिबध्वं कुशिकाः साम्यं  
मधु ॥ १० ॥

10. *Haṁsā iva kṛṇutha ślokamadribhirmadanto gīrbhiradhvare sute sacā. Devebhirviprā ṛṣayo nṛcakṣaso vi pibadhvaṁ kuśikāḥ somyaṁ madhu.*

Like hansa birds singing and rejoicing by the beauty and majesty of cloud showers, O Kushikas, vibrant sages and scholars, seers of nature and divinity, divining into the mysteries of omniscience, watching the ways of vast humanity, joining together with the divinities of nature and brilliancies of humanity, in the non-violent yajnas of love and faith enacted and conducted, sing songs of Divinity in celebrative words of holy joy and drink the nectar sweets of soma replete with the power of peace and divine ecstasy.

उप पत कुशिकाश्चतयध्वमश्वं राय प मुञ्चता सुदासः ।  
राजा वृत्रं जङ्घनत्पागपागुदगथा यजात वर् आ  
पृथिव्याः ॥ ११ ॥

11. *Upa preta kuśikāś-cetayadhvam-aśvaṁ rāye pra muñcatā sudāsaḥ. Rājā vṛtraṁ jaṅghanat prā-gapāgudagathā yajāte vara ā pṛthivyāḥ.*

O brilliant scholars and sages, teachers and preachers, heroes of action, dedicated to Divinity, yajnic charity and fraternal expansion, go forward together, awake and awaken the community, release vibrant energy and motive powers for the attainment of wealth, honour and excellence. Let the refulgent ruler break the clouds of rain, dispel the darkness all round, east, west,

north, south, up and down below, and then perform the yajna of unison on the wide earth.

य इम रादसी उभ अहमिन्द्रमतुष्टवम ।

विश्वामित्रस्य र त्ति बह्वदं भारतं जनम ॥ १२ ॥

12. *Ya ime rodasī ubhe aham-indram-atuṣṭavam. Viśvāmitrasya rakṣati brahmedaṁ bhārataṁ janam.*

I serve and worship Indra who protects both heaven and earth and the firmament between the two, the people of this all bearing mother earth and the wealth and power of the friendly world of humanity.

विश्वामित्रा अरासत् बह्वन्दाय वृजिण ।

कर्दि ः सुरार्धसः ॥ १३ ॥

13. *Viśvāmitrā arāsata brahmendrāya vajriṇe. Karadinnāḥ surārdhasaḥ.*

Friends of the world, sing songs of exaltation and gratitude for Indra, lord of thunderous arm and power who blesses us with wealth and all round potential for success.

किं त कृण्वन्ति कीकटेषु गावा नाशिरं दुह न तपन्ति  
घृमम । आ ना भर् पमगन्दस्य वदा नचाशाखं मघवनन्धया  
नः ॥ १४ ॥

14. *Kim te kṛṇvanti kīkaṭeṣu gāvo nāsiram duhre na tapanti gharmam. Ā no bhara pramagan-dasya vedo naicāśākhaṁ maghavan randhayā naḥ.*

What do the cows do for you in the country of the selfish! They yield no milk, nor do they raise the flames of yajna fire. Bear and bring up the hoard of the

miserly and the avaricious in the open, subject them to law and control those who cower under pretence of squalor and poverty.

ससपरीरमतिं बाधमाना बृहन्मिमाय जमदग्निदत्ता ।

आ सूर्यस्य दुहिता ततान् श्रवां द्वष्वमृतमजुयम ॥ १५ ॥

15. *Sasarparīramatiṁ bādhamānā bṛhanmimāya jamagadnidattā. Ā sūryasya duhitā tatāna śravo deveṣvamṛtamajuryam.*

Living knowledge and language flowing from Eternity given through direct experience of the eye, physical, mental and spiritual, preventing ignorance and superstition, is daughter of the sun, gift of the omniscient lord, which, like the dawn, revealing the vast reality of existence, brings in and extends an immortal and imperishable stream of awareness and experience among the brilliant devotees of Divinity.

ससपरीरभरत्तूयमभ्या धि श्रवः पाञ्चजन्यासु कृष्टिषु ।

सा प या इ नव्यमायुदधाना यां म पलस्तिजमदग्रया  
ददुः ॥ १६ ॥

16. *Sasarparīrabharat tūyamebhyo'dhi śravaḥ pāñcajanyaśu kṛṣṭiṣu. Sā pakṣyā navyamāyurdadhānā yāṁ me palastijamadagnayo daduḥ.*

That stream of language and knowledge, flowing ever anew from the lord of light, bearing new life and age with fresh energy is the same which the grey-haired veteran scholars of cosmic vitality earlier gave to me, and the stream bears superior kind of food and nourishment for body, mind and soul for the seekers among all the five classes of dynamic people.

स्थिरा गावा भवतां वीळुर ॥ मषा वि वहि मा युगं वि  
शारि । इन्द्रः पातल्य ददतां शरीताररिष्टनम अभि नः  
सचस्व ॥ १७ ॥

17. *Sthirau gāvau bhavatām vīḷurakṣo meṣā vi varhi mā yugaṁ vi śāri. Indraḥ pātalye dadatām śarītorariṣṭaneme abhi naḥ sacasva.*

Let the oxen of the chariot be strong and steady, let the axle be strong, let the shaft never break, may the yoke never be damaged, May Indra, lord of inviolable chariot and action, be friendly with us to give us strength and to renew whatever is wearing out.

बलं धहि तनूषु ना बलमिन्दानळुत्सु नः । बलं ताकाय  
तनयाय जीवसु त्वं हि बलदा असि ॥ १८ ॥

18. *Balaṁ dhehi tanūṣu na balamindrāṇalutsu naḥ. Balaṁ tokāya tanayāya jīvasu tvam hi baladā asi.*

Indra, Spirit of life and vitality, give strength to our bodies, put strength into our animals. Give strength and vital energy to our children and our youth. You alone are the giver of strength, energy and vitality.

अभि व्ययस्व खदिरस्य सारमाजा धहि स्पन्दन शिंश-  
पायाम । अ † वीळा वीळित वीळयस्व मा यामादस्मादव  
जीहिपा नः ॥ १९ ॥

19. *Abhi vyayasva khadirasya sāramajo dhehi spandane śiṁśapāyām. Akṣa vīḷo vīḷita vīlayasva mā yāmādashmādava jīhipo naḥ.*

Aksha, centre hold of knowledge, vision and power, bring us the centre strength of the Khadira wood for our chariot of life. In our body and mind, as in the

motion of a chariot, infuse light and lustre. O master of strength and light, universally admired, inspire us with strength and courage of the conviction, forsake us not in the streaming flow of life and time.

अयमस्मान्वनस्पतिमा च हा मा च रीरिषत ।

स्वस्त्या गृहभ्य आवसा आ विमार्चनात ॥ २० ॥

20. *Ayamasmān vanaspatirmā ca hā mā ca rīriṣat.*  
*Svastyā gr̥hebhya āvasā ā vimocanāt.*

May Vanaspati, lord of the light of life, never forsake us. May the chariot of life never hurt us. May the lord and life be good and kind to us and our homes while we are riding the chariot until we reach the terminal and the horses are released.

इन्द्रातिभिर्बहुलाभिना अद्य याच्छष्टाभिमघवञ्छूर जिन्व ।  
या ना द्वष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु पाणा जहातु ॥ २१ ॥

21. *Indrotibhirbahulābhirno adya yācchreṣṭhā-*  
*bhirmaghavañchūra jinva. Yo no dveṣṭyadha-rah*  
*saspaḍiṣṭa yamu dviṣmastamu prāṇo jahātu.*

Indra, potent lord of honour and prosperity, come to us today with ample modes of best and highest modes of protection and give us the joy of life. Whosoever hate us may, we pray, fall down, and whatsoever we all hate, that, we pray, may the breath of life forsake.

परशुं चिद्वि तपति शिम्बलं चिद्वि वृश्चति ।

उखा चिदिन्द्र यषन्ती पर्यस्ता फनमस्यति ॥ २२ ॥

22. *Paraśum cid vi tapati śimbalaṁ cid vi vṛścati.*  
*Ukhā cidindra yeṣantī prayastā phenamasyati.*

Indra, lord ruler of the realm, just as the arm-smith heats the steel and tempers the axe, or the gardener plucks off the shimbala flower, or the boiling pan, bubbling over, throws out the froth and foam, so does the commander of the army throw out the enemies.

न सायकस्य चिकित जनासा ल्धं नयन्ति पशु मन्यमानाः ।  
नावाजिनं वाजिना हासयन्ति न गदुभं पुरा अश्वा ि-  
यन्ति ॥ २३ ॥

23. *Na sāyakasya cikite janāso lodhaṁ nayanti paśu manyamānāḥ. Nāvājinaṁ vājinā hāsayanti na gardabhaṁ puro aśvānnayanti.*

The brave take no cognition of the pain of arrows. They lead the greedy opponent anywhere, feeling that he is just a human animal. They do not demean the weak foot-soldier by a bold horse-warrior, nor do they lead the horses by an ass in the forefront.

इम इन्द भरतस्य पुत्रा अपपित्वं चिकितुन पपित्वम ।  
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परिणयन्त्याजा ॥ २४ ॥

24. *Ima indra bharatasya putrā apapitvaṁ cikiturna prapitvam. Hinvantyaśvamaraṇaṁ na nityaṁ jyāvājaṁ pari ṇayantyaājau.*

Indra, these boys, followers of the veteran commander, know retreat as well as advance, spur on the horse like a spirit inspired and send out the twang of the bow string in battles and contests always without exception.

### Mandala 3/Sukta 54

*Vishvedeva Devata, Prajapati Vaishvamitra or Prajapatir  
Vachya Rshi*

इमं मह विदुथ्याय शूषं शश्वत्कृत्व इड्याय प जभुः ।  
शृणातु ना दम्यभिरनीकः शृणात्वग्निदिव्यरजस्रः ॥ १ ॥

1. *Imam mahe vidathyāya śūṣam śaśvat kṛva idyāya pra jabh-uh. Śṛṇotu no damyebhir-anīkaiḥ śṛṇot-vagnir-divyair-ajasrah.*

The celebrants create and raise this inspiring song of praise again and again for all time in honour of the great adorable lord of mighty yajnic cosmic action. May Agni listen to our prayer with all the controllable blazing lights and forces. May Agni, eternal light of life, with all divine powers listen to us.

महि मह दिव अचा पृथिव्य कामा म इच्छञ्चरति  
पजानन । ययाह स्ताम विदथेषु द्वाः सपयवा मादयन्त  
सचायाः ॥ २ ॥

2. *Mahi mahe dive arcā pṛthivyai kāmo ma icchāñ-carati prajānan. Yayorha stome vidatheṣu devāḥ saparyavo mādayante sacāyoḥ.*

Offer ecstatic songs of celebration in honour of high heaven and vast earth. Knowing these, and desiring fulfilment, man goes forward for the light of heaven and dominion over the earth. Surely in the songs of heaven and earth, the divine powers of nature and the best of humanity join together and rejoice in the yajnic battles of life.

युवाऋतं रदसी सत्यमस्तु मह षु णः सुविताय प भूतम ।  
इदं दिव नमा अग्र पृथिव्य संप्रयामि पर्यसा यामि  
रत्नम ॥ ३ ॥

3. *Yovorṛtaṁ rodasī satyamastu mahe ṣu ṇaḥ  
suvitāya pra bhūtam. Idam dive namo agne  
pṛthivyai saparyāmi prayasā yāmi ratnam.*

O heaven and earth, may your universal law of divinity be realised in truth in our human world across the globe. Be good and kind to advance us to greatness and glory in comfort and well-being. Agni, O lord of the dominion, this song and yajnic offering is in honour of heaven and earth. I serve with the best of effort and thereby move on to the jewels of life.

उता हि वां पूव्या आविविद ऋतावरी रादसी सत्यवाचः ।  
नरश्चिद्वां समिथ शूरसाता ववन्दिर पृथिवि ववि-  
दानाः ॥ ४ ॥

4. *Uto hi vām pūrvyā āvividra ṛtāvārī rodasī satya-  
vācaḥ. Naraścid vām samithe śurasātau vavan-  
dire pṛthivi vevidānāḥ.*

O heaven and earth, abiding in and by the universal law of existence, veteran sages of knowledge and voice of truth know you and obtain the fruit of their desire. O mother earth, the pioneers and leaders of humanity too, knowing both of you, in the battles of the brave and struggle for life's prizes, achieve the jewels of their heart's desire.

का अद्वा वद क इह प वाचह्रवाँ अच्छा पथ्याइ का समति ।  
ददृश्र एषामवमा सदांसि परषु या गुह्याषु वतषु ॥ ५ ॥



5. *Ko addhā veda ka iha pra vocad devāñ acchā pathyā kā sameti. Dadṛśra eṣāmavamā sadāmsi pareṣu yā guhyeṣu vrateṣu.*

Who knows here for certain, who can say, which path for sure leads to the lights of the Divine? (He knows.) Who can divine into the secret laws of the farthest mysteries? Who actually see even the nearest and closest operations of these? (He.)

कवि॒नृ॒च ण॑ अ॒भि षी॑मचष्ट ऋ॒तस्य॑ या॒ना॒ वि॒घृ॒त् म॒द॒न्ती॑ ।  
ना॒ना॒ च॒का॒त् स॒द॒नं॑ यथा॒ वः स॑मा॒न॒न् क॒तु॒ना सं॑वि॒दान् ॥ ६ ॥

6. *Kavirnṛcakṣā abhiṣīmacaṣṭa ṛtasya yonā vighṛte madantī. Nānā cakrāte sadanaṁ yathā veḥ samānena kratunā saṁvidāne.*

The one omniscient poet creator watching the entire world of humanity comprehends, illuminates and oversees the two worlds of heaven and earth, both rejoicing in accord yet sustained apart by one law of existence, in the cosmic womb of nature's divinity, making one but various home as the birds' on the same one tree.

स॒मा॒न्या॑ वि॒यु॒त् दू॒र॒अ॒न्त ध्रु॒व प॒द त॑स्थ॒तुजा॑ग॒रू॒क । उ॒त  
स्व॒सा॒रा यु॒व॒ती भ॑व॒न्ती॒ आ॒दु॒ बु॒वा॒त् मि॒थु॒ना॒नि॒ नाम् ॥ ७ ॥

7. *Samānyā viyute dūre ante dhruve pade tasthanurjāgarūke. Uta svasārā yuvatī bhavantī ādu bruvāte mithunāni nāma.*

Alike yet apart far off at the end, they abide in orbit ever awake and youthful, strong and stable, and moreover they are called twin sisters since their very birth, dyava-prthivi, heaven and earth, by name.

विश्वदत्त जनिमा सं विविक्ता महा द्वाब्धिभती न व्यथत ।  
एजद ध्रुवं पत्यत विश्वमकं चरत्पतत्रि विषुणं वि  
जातम ॥ ८ ॥

8. *Viśvedete janimā saṁ vivikto maho devān bibhratī  
na vyathete. Ejad dhruvaṁ patyate viśvamekaṁ  
carat patatri viṣuṇaṁ vi jātam.*

These two, heaven and earth, one together for sure, yet separate and distinct in identity, holding and sustaining all the great earthly and celestial created objects, do not deviate from their orbit. Vibrating yet constant and stable, the one universe, existence born in all its variety, moving, flying, expanding all round, is sustained (by its sole lord and master creator).

सना पुराणमध्यम्यारान्महः पितुजनि्तुजामि त तः ।

द्वासा यत्र पनितार एवरुरा पथि व्युत तस्थुरन्तः ॥ ९ ॥

9. *Sanā purāṇam-adhyemyārān-mahaḥ piturjan-  
iturjāmi tannaḥ. Devāso yatra panitāra evair-  
urau pathi vyute tasthurantaḥ.*

I study the ancient and eternal, yet ever new, heaven and earth, twin creation of our great father creator, just like our brother and sister, wherein brilliant forces of nature, celebrants of the Divine creator, with their powers and attributes abide and operate in the wide open paths of space in existence.

इमं स्तामं रादसी प बवीम्यदूदराः शृणव णिजिह्वः ।  
मित्रः समाजा वरुणा युवान आदित्यासः क्वयः  
पपथानाः ॥ १० ॥

10. *Imaṁ stomaṁ rodasī pra bravīmṛdūdarāḥ śṛṇavannagnijihvāḥ. Mitraḥ samrājo varuṇo yuvāna ādityāsaḥ kavayaḥ paprathānāḥ.*

O heaven and earth, I sing this song of divine praise and celebration for you. May simple and noble hearted people of natural truth and honesty, Mitra, universal friends, brilliant rulers and administrators, Varuna, powers of justice and discrimination, youth, Adityas, enlightened people of blazing genius, and poets of open and expansive mind and intelligence may hear this and proclaim the truth with a tongue of fire.

हिरण्यपाणिः सविता सुजिह्वस्त्रिरा दिवा विदथ पत्यमानः ।  
द्ववषु च सवितः श्लाकमश्ररादस्मभ्यमा सुव स्वता-  
तिम ॥ ११ ॥

11. *Hiranyapāṇiḥ savitā sujihvastrirā divo vidathe paryamānaḥ. Deveṣu ca savitaḥ ślokamaśre-rādasmaḥbyamā suva sarvatātim.*

Savita, creator and giver of light and life, lord with the golden arms of sunrays and a noble tongue of fire, descends from the heavens thrice, protecting, sustaining and advancing us in our yajnic programmes of life. O lord of light, Savita, hear our song of celebration and exaltation, diffuse the light, sweetness and fragrance among the nobilities of humanity over earth and divinities of nature in space, and create and then bring us all round prosperity and well being.

सुकृत्सुपाणिः स्ववाँ ऋतावा द्वस्त्वष्टावस् तानि ना धात ।  
पूषण्वन्त ऋभवा मादयध्वमूध्वगावाणा अध्वरमत्तष्ट ॥ १२ ॥

12. *Sukṛt supāṇiḥ svavāñ ṛtāvā devastvaṣṭāvase tāni no dhāt. Pūṣaṅvanta ṛbhavo mādayadhvamūrdhvagrāvāṅo adhvaramataṣṭa.*

May the brilliant Tvashta, divine creator and maker of forms and institutions, noble of action and generous of hands, self-possessed of light and wealth, and keeper and observer of the laws of truth and science of yajna, bring us all those gifts of prosperity and well being for our protection and advancement. Rejoice ye Rbhus, experts of yajna, and yajakas rich with food and fragrance for nourishment. The clouds on high, the mighty mountains and the soma stones are up and ready, the yajna is organised, conducted and accomplished.

विद्युदथा मरुत ऋष्टिमन्ता दिवा मया ऋतजाता अयासः ।  
सरस्वती शृणवन्यज्ञियासा धाता रयिं सहवीरं तुरासः ॥ १३ ॥

13. *Vidyudrathā maruta ṛṣṭimanto divo maryā ṛtajātā ayāsaḥ. Sarasvatī śṛṇavan yajñiyāso dhātā rayim sahavīraṁ turāsaḥ.*

Stormy troops of Marut commandos riding electric chariots, strongly armed, brilliant, mortal fighters, truly disciplined, prompt and powerful, worthy of honour and reverence, lightning smart, and mother Sarasvati, mother of knowledge and language of command, may, we pray, listen and bring us wealth alongwith brave progeny.

विष्णुं स्तामासः पुरुदस्ममका भगस्यव कारिणा यामनि  
गमन । उरुकमः ककुहा यस्य पूवीन मधन्ति युवतया  
जनित्रीः ॥ १४ ॥

14. *Viṣṇuṁ stomāsaḥ purudasmamarkā bhagasyeva kārīṇo yāmani gman. Urukramaḥ kakuho yasya pūrvīrna mardhanti yuvatayo janitrīḥ.*

May our songs and yajakas, following the divine path of the creator of life's honour and excellence, reach Vishnu, omnipresent lord of marvellous actions. Great is he, mighty his deeds and gifts. Even heaven and earth, dyavaprthivi, ancient and eternal, ever youthful mothers of life, cannot violate him.

इन्द्रा विश्ववीर्यैः पत्यमान उभ आ पपा रादसी महित्वा ।  
पुरंदरा वृत्रहा धृष्णुषणः संगृभ्या न आ भरा भूरि पश्वः ॥ १५ ॥

15. *Indro Viśvairīryaiḥ patyamāna ubhe ā paprau rodasī mahitvā. Purandaro vṛtrahā dhṛṣṇuṣe-ṇaḥ saṅgr̥bhyā na ā bharā bhūri paśvaḥ.*

Indra, sustaining and preserving both heaven and earth with universal vitalities like a father and guardian, pervades and fills both with his divine power. O lord commander of terrible forces, breaker of clouds and destroyer of darkness, shatterer of enemy forts, create and develop a lot of wealth and bless us all with that wealth, power and honour.

नासत्या म पितरा बन्धुपृच्छा सजात्यमश्विनाश्चारु नाम ।  
युवं हि स्था रयिदा ना रयीणां दात्रं रं तथ अकवर-  
दब्धा ॥ १६ ॥

16. *Nāsatyā me pitarā bandhupṛcchā sajātyamaśvinoścāru nāma. Yuvaṁ hi stho rayidau no rayiṇām dātram rakṣethe akavairadabdhā.*

Ashvins, imperishable complementarities of nature and humanity such as heaven and earth, sun and

moon, heat and cold, father and mother, working in cooperation, together as in a circuit of energy, are my sustainers like parents and care givers like brothers and sisters. Their kinship itself by birth and nature is worthy and venerable.

Ashvins, you always abide strong and stable as givers of our wealth, honour and fame and, intrepidable as you are, you protect and promote the gift and the giver by acts and means which are not selfish nor ungenerous but which are liberal and philanthropic.

महत्तद्व्रः कवयश्चारु नाम यद्ध दवा भवथ विश्व इन्द्र ।  
सखं ऋभुभिः पुरुहूत पियभिरिमां धियं सातयं त ता  
नः ॥ १७ ॥

7. *Mahat tad vaḥ kavayaścāru nāma yaddha devā bhavatha viśva indre. Sakha ṛbhubhiḥ puruhūta priyebhirimām dhiyaṁ sātaye takṣatā naḥ.*

Poets, scholars and visionary sages, great and auspicious is that name and reputation of yours since you rise to be world renowned celebrities in the roll of honour of the social order of Indra. O lord, Indra, approved, invited and invoked by many, friends with these dear enlightened experts and sagely scholars, refine this corporate intelligence and sharpen this vision of ours for common progress and prosperity of the nation of humanity.

अयमा णा अदितियज्ञियासा दब्धानि वरुणस्य वृतानि ।  
युयात ना अनपृत्यानि गन्ताः पजावाः पशुमाँ अस्तु  
गातुः ॥ १८ ॥

18. *Aryamā ṇo aditiryajñiyāso'dabdhāni varuṇasya vratāni. Yuyota no anapatyāni gantoḥ prajāvān naḥ paśumāñ astu gātuḥ.*

May Aryama, lord of justice, Aditi, unimpaired fertility of Mother Nature, and sages dedicated to yajna protect and promote our vows of the discipline of Varuna, lord of rectitude, intact and unviolated. O Spirit of Divinity, ward off the causes of childlessness and sterility from our path of life so that our course of home life may be blest with progeny and cattle wealth.

द्वानां दूतः पुरुध पसूता नागा ऽ वाचतु स्वताता । शृणातु  
नः पृथिवी द्यारुतापः सूया न त्ररुव॑न्तरि॑ तम ॥ १९ ॥

19. *Devānām dūtaḥ purudha prasūto'nāgān no vocatu sarvatātā. Śṛnotu naḥ pṛthivī dyaurutāpaḥ sūryo nakṣatrainurvantarikṣam.*

Agni, messenger of the devas, i.e., vibrations of the forces of nature and voice of the visionary teachers of the wisest of humanity, arisen many ways and bearing all-round knowledge, may speak to us in our state of open, uncoloured and unvitiated mind and bring us the tolerance and forgiveness of the earth, enlightenment of heaven, peace and coolness of waters, light and life giving vitality of the sun, and the vastness of expansive space with stars and planets. And may all these forces and personalities listen and perceive our signals and be in contact with us.

शृण्वन्तु॑ ना॒ वृष॑णः॒ पव॑तासा ध्रुव॒ त्मास॒ इळ्या॒ मद॑न्तः ।  
आ॒दित्य॑ना॒ अदि॑तिः शृणातु॒ यच्छ॑न्तु॒ ना म॒रुतः॑ शम॒  
भ॒दम॑ ॥ २० ॥

20. *Śṛṇvantu no vṛṣanaḥ parvatāso dhruvakṣemāsa  
īlayā madantaḥ. Ādityairno aditiḥ śṛṇotu  
yacchantu no marutaḥ śarma bhadram.*

Let the raining clouds, mighty mountains and constant stars at peace, ecstatic participants with the earth and cosmic energy, receive our signals. Let the constant inviolable energy of the cosmos with light of the stars radiate and reach us. Let the winds provide us the joy of well being and peaceful shelter.

सदा सुगः पितुमाँ अस्तु पन्था मध्वा दवा आषधीः सं  
पिपृक्त । भगा म अग्र सख्य न मृध्या उदाया अश्यां सदनं  
पुरु णः ॥ २१ ॥

21. *Sadā sugaḥ pitumāñ astu panthā madhvā devā  
oṣadhīḥ saṁ pipṛkta. Bhago me agne sakhye na  
mrthyā ud rāyo aśyāṁ sadanaṁ purukṣoḥ.*

May the path be straight and clear, full of wealth and prosperity. O brilliant and generous powers of nature, fill the herbs with honey to the full. Agni, brilliant and generous power, may honour and prosperity forsake me never, nor my friends, during our friendship that is abiding. And may I be blest with wealth and a house of plenty and generosity.

स्वदस्व हव्या समिषा दिदीह्यस्मद्यक्सं मिमीहि श्रवांसि ।  
विश्वँ अग्र पृत्सु ताञ्जषि शत्रूनहा विश्वा सुमना दीदिही  
नः ॥ २२ ॥

22. *Svadasva havyā samiṣo didīhyasmadyak saṁ  
mimīhi śravāṁsi. Viśvāñ agne pṛtsu tāñjeṣi  
śatrūnahā viśvā sumanā dīdihī naḥ.*



Agni taste and relish the oblations offered, shine and illuminate knowledge and energy all together, and let food, energy and knowledge flow towards us. You win all those, and those enemies in battles for victory. Be happy and kind at heart and let all the days of life be bright for us.

### Mandala 3/Sukta 55

*Vishvedeva Devata, Prajapati Vaishvamitra or Prajapati Vachya Rshi*

उषसः पूवा अध यद व्युषुमहद्वि जज्ञ अ रं पद गाः ।

व्रता द्वानामुप नु पभूषन्महद्वानामसुरत्वमकम ॥ १ ॥

1. *Uṣasaḥ pūrvā adha yad vyūṣurmahad vi jajñe akṣaram pade goḥ. Vratā devānāmupa nu prabhū-ṣan mahad devānām-asuratvam-ekam.*

Before the dawns of primeval time, which arose and shone bright, later reflecting and illuminating the ordained tasks of the forces of nature, arose Mahat, the first manifest principle of imperishable Prakṛti in the depth of oceanic space. Great and One is the living spirit and glory of the divine refulgent forces of the universe.

मा षू णा अत्र जुहुरन्त द्वा मा पूव अग्र पितरः पदज्ञाः ।

पुराण्याः सद्मनाः क्रतुर्न्तमहद्वानामसुरत्वमकम ॥ २ ॥

2. *Mo ṣū ṇo atra juhūranta devā mā pūrve agne pitarah padajñāḥ. Purāṇyoḥ sadmanoḥ keturan-tarmahad devānām-asuratvam-ekam.*

Agni, lord and light of the world, in this universe and its business of knowing and doing, we pray, may the brilliant forces of nature and humanity never oppose

and hurt us, may the primal pranic energies of parental sustenance never neglect and damage us, may the one great principal bright and breathing spirit in the primal forms of existence never hurt us. Great and one is the life and glory of the multiple divinities of the universe.

वि मं पुरुत्रा पतयन्ति कामाः शम्यच्छा दीद्य पूव्याणि ।

समिद्ध अग्रावृतमिद्धदम महद्भवानामसुरत्वमकम ॥ ३ ॥

3. *Vi me purutrā patayanti kāmāḥ śamyacchā dīdye pūrvyāṇi. Samiddhe agnāvṛtamid vadema mahad devānām-asuratvam-ekam.*

My desire and ambitions are great and many, they soar high and far in search of holy fulfilment. I pray I may realise them well in solemn yajnic action, shine myself and illuminate the ancient traditions. Let us all speak the truth, sing songs of Divinity when the fire is rising in flames of yajna, and let us exalt the universal law of Divinity operative in the universe. Great, glorious and one is the life and spirit of the life and spirit of the divinities of natural force.

समाना राजा विभृताः पुरुत्रा शयं शयासु पर्युता वनानु ।

अन्या वत्सं भरति तिति माता महद्भवानामसुरत्वमकम ॥ ४ ॥

4. *Samāno rājā vibhṛtaḥ purutrā śaye śayāsu prayuto vanānu. Anyā vatsam bharati kṣeti mātā mahad devānām-asuratvam-ekam.*

One self-refulgent ruler, constant and unvariable spirit and presence pervades the inexhaustible forms of Prakṛti, dormant in inert matters and energies, and moving and extending with waves and currents of water, light and other energy forms to the sunrays and green

forests. One mother Prakṛti, bears the individual form such as the baby, the other, Divine Spirit, rules and sustains it. Great and glorious is the one living, breathing, omnipresent and omnipotent spirit of the inexhaustible variations of nature's divinities.

आ॒त्पू॒वा॒स्व॒प॒रा॒ अन॑रू॒त्स॒द्या॒ जा॒ता॒सु॒ तरु॑णी॒ष्व॒न्तः॑ ।

अ॒न्त॒व॒तीः॑ सु॒व॒त् अप॑र्वी॒ता म॒हद्द॒वाना॑म॒सु॒र॒त्व॒म॒क॒म ॥ ५ ॥

5. *Ākṣit pūrvāsvaparā anūrut sadyo jātāsu taruṇi-  
ṣvantaḥ. Antarvatīḥ suvate apravitā mahad  
devānām-asuratvam-ekam.*

Life abides in the ancient forms and in others, later ones, asserting with the desire to be, in the new born ones and in the mature youthful ones, and fertilising the unfertilised. Great is the glory of the generous and refulgent powers of nature's Divinity, one and only one.

श॒युः प॒र॒स्ता॒द॒ध॒ नु॒ द्वि॑मा॒ता ब॑न्ध॒न॒श्च॑रति॒ व॒त्स॒ एकः॑ ।

मि॒त्र॒स्य॒ ता व॑रु॒णस्य॒ व॒तानि॑ म॒हद्द॒वाना॑म॒सु॒र॒त्व॒म॒क॒म ॥ ६ ॥

6. *Śayuh parastādadha nu dvimātā'bandhan-  
aścarati vatsa ekaḥ. Mitrasya tā varuṇasya  
vratāni mahad devānām-asuratvam-ekam.*

Agni, vital heat of life, pervades far and farthest, dormant or manifest, child of two mothers, akasha and vayu, space and cosmic energy, moving and operating freely without bonds, by itself, All this is within the laws of the one supreme lord, universal friend and controller of the universe. Great and glorious is the life and action of the living forces of nature, one and indivisible.

द्विमाता हाता विदथेषु समाळन्वगं चरति ति बुध्नः ।

प रण्यानि रण्यवाचा भरन्त महद्दवानामसुरत्वमकम ॥ ७ ॥

7. *Dvimātā hotā vidatheṣu samrālanvagrām carati kṣeti budhnaḥ. Pra raṇyāni raṇyavāco bharante mahad devānām-asuratvam-ekam.*

Agni, self-refulgent child of two mothers, cosmic space and cosmic energy, universal yajaka in cosmic yajna and, on the seats of yajna such as earth, moves on in its orbit fixed by the Divine and shines and abides in the vast space. Happy celebrants bear and offer joyous songs of homage to the sun and the cosmic energy of Agni. Great and glorious is the life and refulgence of the divinities of nature, one and only one.

शूरस्यव युध्यता अन्तमस्य पतीचीनं ददृश विश्वमायत ।

अन्तमतिश्चरति निष्पिथं गामहद्दवानामसुरत्वमकम ॥ ८ ॥

8. *Śūrasyeva yudhyato antamasya pratīcinam dadṛśe viśvamāyat. Antarmatiścarati niṣṣidham gormahad devānām-asuratvam-ekam.*

All that comes into the light of the brave refulgent sun ever on the move and striking everything at the closest and farthest seems on the left side of the light, inferior. Source of light and intelligence for the world, it moves through and across the objects in the womb of cosmic space. Great and glorious is the life and vital power of the divinities of nature, one and only one.

नि ववति पलिता दूत आस्वन्तमहांश्चरति राचनन ।

वपूंषि बिभद्भि ना वि चष्ट महद्दवानामसुरत्वमकम ॥ ९ ॥

9. *Ni veveti palito dūta āsvantarmahāmścarati rocanena. Vapūm̐ṣi bibhradabhi no vi caṣṭe mahad devānām-asuratvam-ekam.*

He that pervades all, ancient and eternal self-refulgent creator and harbinger of light and knowledge, great and glorious, vibrates wide awake in all these modes of Prakṛti by his beauty and majesty. Wielder and sustainer of all forms and institutions, ever manifest and eloquent, speaks to us in the soul, that is the great and glorious life breath of all the divinities of nature and humanity, one and absolute without a second.

विष्णुर्गुणाः परं पति पार्थः प्रिया धामान्यमृता दधानः ।  
अग्निष्टा विश्वा भुवनानि वद महद्भवानामसुर्वत्वम-  
कम ॥ १० ॥

10. *Viṣṇurgopāḥ paramam pāti pāthaḥ priyā dhāmānyamṛtā dadhānaḥ. Agniṣṭā viśvā bhuvanāni veda mahad devānām-asuratvam-ekam.*

Vishnu, lord omnipresent, all pervasive, all protective, wielding and sustaining all the dear immortal homes of existence, preserves and promotes the highest food and agents of life such as heat, water, air and the earth. Agni, vital heat and light of life's vitality, knows, reaches and maintains all the regions of the universe. Great is the glory of the life breath of the divinities of nature and humanity, one and only one.

नानां चकात यम्याꣳ वपूंषि तयार्न्यदाचत कृष्णमन्यत ।  
श्यावीं च यदरुषी च स्वसारा महद्भवानामसुर्वत्वम-  
कम ॥ ११ ॥

11. *Nānā cakrāte yamyā vapūṁṣi tayoranyad rocate kṛṣṇamanyat. Śyāvī ca yadaruṣī ca svasārau mahad devānām-asuratvam-ekam.*

Two twins, night and day, manifest in many forms and reveal all those many forms. One of them shines bright, the other is dark. The dark one and that which is bright are sisters. Great is the glory and power of the divinities of nature, one and undivided.

माता च यत्र दुहिता च धनू सबदुग्धं धापयत समीची ।

ऋतस्य त सदसीळ अन्तमहद्वानामसुरत्वमकम ॥ १२ ॥

12. *Mātā ca yatra duhitā ca dhenū sabardughe dhāpayete samīcī. Ṛtasya te sadasīḷe antarmahad devānām-asuratvam-ekam.*

Where mother and daughter, day and night, heaven and earth, generous as cows, yielding nourishments sweet as nectar, together feed each other, there I offer worship, O lord ruler of the world, to you in the house of universal truth and law. Great and glorious is the life and action of the divinities of the universe, one, undivided and absolute.

अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दध धनुरूधः ।

ऋतस्य सा पर्यसापिन्वतळी महद्वानामसुरत्वमकम ॥ १३ ॥

13. *Anyasyā vatsam rihatī mimāya kayā bhuvā ni dadhe dhenurūdhah. Ṛtasya sā payasāpinvateḷā mahad devānām-asuratvam-ekam.*

Kissing and caressing the other's child, i.e., the cloud, which is a concentration of vapours from the earth, the mother sky waxes with joy and laughs with thunder. By which process of nature's, by which region

of space, does she hold the milk of life in the breast? She receives it from the waters of the universal order and waxes, and the earth grows with nourishment from the nectar waters of the sky. Great and one is the glory of the divinities of nature.

(The earth too, as one of the mothers, kisses and caress the heavens' child, sunlight, and waxes with joy. She fills her breasts with nourishment with rain from the skies and feeds both human life and nature. The vapours then rise and shower down, completing the cycle of nature's law.)

पद्या वस्त पुरु॒रूपा॒ वपुं॑ष्य॒ध्वा त॑स्था॒ त्र्यविं॑ ररिहाणा ।  
ऋ॒तस्य॑ सद्य॒ वि च॑रामि वि॒द्वान्म॒हद्द्वाना॑मसु॒र॒त्वम॒-  
क॑म ॥ १४ ॥

14. *Padyā vaste pururūpā vapūṁṣyūrdhvā tasthau tryaviṁ reriḥāṇā. Ṛtasya sadma vi carāmi vidvānmahad devānām-asuratvam-ekam.*

The earth bears and sustains many forms of innumerable variety. The high heaven, caressing the sun, sustainer of the three regions of the earth, middle region and the region of light, stays above. Knowing this, I move freely in the house of Rtam, the cosmic order. Great is the glory and one the variety of the Lord's omnipotent Infinity.

प॒दइ॑व॒ निहि॑त द॒स्म अ॒न्तस्तय॑ र॒न्यद॑ गुह्य॒मा॒विर॑न्यत ।  
स॒धी॒ची॒ना प॒थ्या॑इ॒ सा विषू॑ची॒ म॒हद्द्वाना॑मसु॒र॒-  
त्वम॑क॑म ॥ १५ ॥

15. *Pade iva nihite dasme antastayoranyad guhyamāviranyat. Sadhrīcīnā pathyā sā viṣūcī mahad devānām-asuratvam-ekam.*

Positioned both inside the same one wonderful house of space, one of them is hidden in the dark, the other is manifest in open day light. Their path of movement and their goal is one and the same, universal, and yet it is different and separate, (they meet and yet they never meet). Great is the glory of the Infinite Divine, one and yet different.

आ धुनवा धुनयन्तामशिष्वीः सबदुघाः शश्या अपदुग्धाः ।  
नव्यानव्या युवतया भवन्तीमहद्वानामसुर्त्वमकम ॥ १६ ॥

16. *Ā dhenavo dhunayantāmaśiśvīḥ sabardughāḥ śaśayā apradugdhāḥ. navyānavyā yuvatayo bhavantīrmahad devānām-asuratvam-ekam.*

Let the 'cows', day and night, heaven and earth, stars and planets, move and shake and shower the nectar milk of light and life, vibrant and full, abundant and inexhaustible, like youthful maidens ancient yet ever fresh anew. Great is the glory and gifts of Divinity, various, infinite, yet one, undivided, indivisible.

यदन्यासु वृषभा ररवीति सा अन्यस्मिन्यूथ नि दधाति  
रतः । स हि ऽपावान्त्स भगः स राजा महद्वानामसुर्-  
त्वमकम ॥ १७ ॥

17. *Yadanyāsu vṛṣabho roravīti so anyasmin yūthe ni dadhāti retaḥ. Sa hi kṣapāvāntsa bhagaḥ sa rājā mahad devānām-asuratvam-ekam.*

The one omnipotent lord, sun and shower of the days and nights, roars with creative passion in all regions and directions of skies and space, and he plants the seed of life in the multitudinous variety of the forms of the other, Prakṛti. He alone is the beauty and majesty of the



nights as the moon, he is the blazing splendour of the day as the sun and the ruling law and lord of the universe. Great is the glory and life breath of the inexhaustible divinities of nature, one, inviolable, absolute.

वीरस्य नु स्वश्व्यं जनासुः प नु वाचाम विदुरस्य द्वाः ।  
षा हा युक्ताः पञ्चपञ्चा वहन्ति महद्भवानामसुर-  
त्वमकम् ॥ १८ ॥

18. *Virasya nu svaśvyam janāsaḥ pra nu vocāma vidurasya devāḥ. Ṣoḷhā yuktāḥ pañcapañcā vahanti mahad devānām-asuratvam-ekam.*

Come ye all people, let us sing and celebrate the wondrous valour and vibrancy of this great hero, Indra, the soul. Sages and scholars know of him. Six and six, five and five horses draw his chariot, (these being five perceptive faculties and one intellect, five volitional faculties and one mind, five principal pranic energies and five subordinate pranic energies). Great is the glory and majesty of the lord of divine variety, one and only one.

द्वस्त्वष्टा सविता विश्वरूपः पुपाष पजाः पुरुधा जजान ।  
इमा च विश्वा भुवनान्यस्य महद्भवानामसुरत्वमकम् ॥ १९ ॥

19. *Devastvaṣṭā savitā viśvarūpaḥ pupoṣa prajāḥ purudhā jajāna. Imā ca viśvā bhuvanānyasya mahad devānām-asuratvam-ekam.*

Self-refulgent and generous lord of existence as Tvashta, maker of forms, and as Savita, generator and giver of light and vitality, inspiring and pervading the universe, creates, nourishes and sustains his children and all these worlds of the universe in many ways and

thus manifests himself in infinite forms and ways. Great is the glory and unity of the divine forms of his creation and of the divine breath of life in them.

म॒ही सम॑र॒च्च॒म्वी॑ समी॒ची उ॒भ त अ॑स्य॒ वसु॑ना॒ न्यृष्ट॑ । शृण्व  
वी॒रा वि॒न्दमा॑ना॒ वसू॑नि म॒हद्द॒वाना॑मसु॒र॒त्वम॑क॒म ॥ २० ॥

20. *Mahī samairaccamvā samīcī ubhe te asya vasunā nyrṣṭe. Śṛṇve vīro vindamāno vasūni mahad devānām-asuratvam-ekam.*

Indra, omnipotent lord creator, inspires the great and united heaven and earth with light and life, and they both are blest with the splendour and generosity of this lord. And I, brave and free, blest with honour and prosperity of the divine gifts of heaven and earth, hear of the glory and generosity of the lord. Great is the glory and great the gifts of the lord's divinities, all one and united.

इ॒मां च॑ नः पृ॒थि॒वीं वि॒श्वधा॑या॒ उप॑ ति हितमि॒त्रा न राजा॑ ।  
पु॒रःसदः॑ श॒मसदा॑ न वी॒रा म॒हद्द॒वाना॑मसु॒र॒त्वम॑क॒म ॥ २१ ॥

21. *Imām ca naḥ pṛthivīm viśvadhāyā upa kṣeti hitamitro na rājā. Puraḥ sadaḥ śarmasado na vīrā mahad devānām-asuratvam-ekam.*

Like a brilliant ruler who is a benevolent friend of his people, and like the warlike heroes, leaders, pioneers and citizens who bring victory and prosperity to their motherland, Indra, omnipotent lord creator, abides by the heavens and by this mother earth of ours which contains all our wealth and sustains all her children. Great is the glory and great the gifts of the lord's divinities, all one and united.

निषिध्वरीस्त आषधीरुतापा रयिं त इन्द पृथिवी बिभति ।  
सखायस्त वामभाजः स्याम महद्भवानामसु रत्वमकम ॥ २२ ॥

22. *Niṣṣidhvarīsta oṣadhīrutāpo rayiṃ ta indra  
pṛthivī bibharti. Sakhāyaste vāmabhājaḥ syāma  
mahad devānām-asuratvam-ekam.*

Indra, lord of honour and excellence, auspicious and generous is the world of your creation, soothing are the herbs, energising the waters, wondrous the wealth earth bears and sustains. O lord of beauty and majesty, let us be friends with you, sharers of your honour and excellence. Great is the glory, one the spirit, and absolute the power and spirit of your divine manifestations. Let us be one with glory and divinity.

### Mandala 3/Sukta 56

*Vishvedeva Devata, Prajapati Vaishvamitra or Prajapati  
Vachya Rshi*

न ता मिनन्ति मायिना न धीरा व्रता दवानां पथमा ध्रुवाणि ।  
न रादसी अदुहा वद्याभिन पवता निनम तस्थिवांसः ॥ १ ॥

1. *Na tā minanti māyino na dhīrā vratā devānām  
prathamā dhruvāṇi. Na rodasī adruhā vedyā-  
bhirna parvatā niname tasthivāṃsaḥ.*

Original and inviolable are the laws and observances of divine forces in nature and in humanity. Enchanters cannot transgress them, wise men of steady mind do not violate them. Neither heaven and earth, nor scholars free from hate and jealousy with all their knowledge, nor the fixed mountains can break or bend the strong and resolute.

षड्भाराँ एका अचरन्बिभत्यृतं वषिष्ठमुप गाव आगुः ।

त्रिस्रा म्हीरुपरास्तस्थुरत्या गुहा द्व निहित दश्यका ॥ २ ॥

2. *Ṣaḍ bhārāṅ eko acarān bibhartyṛtaṁ varṣiṣṭha-  
mupa gāva āguḥ. Tisro mahīruparāstas-thuratyā  
guhā dve nihite darśyekā.*

One constant and unmoving bears six burdens. The moving ones go round the one which is sun and shower and the universal law. Three great regions go round in space in constancy. Two remain hidden in the cave of mystery. One is apparently seen.

(The one unmoving is Ishvara who creates Mahat and five elements from Prakṛti. Three great ones are Bhu, earth, Bhuvah, the middle region of the sky, and Svah, the region of light, of which the higher two are unseen while the earth is seen. Another interpretation is that the one unmoving is the sun, the six are the seasons. The one constant can be interpreted as Prakṛti also which bears Mahat and the elements and the three greats as sattva, rajas and tamas. The mantra is mystical and mysterious and the beauty is deep in mystery.)

त्रिपाजस्या वृषभा विश्वरूप उत त्र्युधा पुरुध पजावान ।  
त्र्यनीकः पत्यत माहिनावान्त्स रताधा वृषभः शश्वती-  
नाम ॥ ३ ॥

3. *Tripājasyo vṛṣabho viśvarūpa uta tryudhā  
purudha prajāvān. Tryanīkaḥ patyate māhināv-  
āntsa retodhā vṛṣabhaḥ śaśvatīnām.*

The sun and shower and the Law is lord of three worlds, bears the forms of the universe, feeds the three worlds like the mother cow, sustains all and fathers the children of existence. Three are his beautiful forces,

sattva, rajas and tamas. Lord of highest power, he rules and sustains all. Lord of power, sun and shower, he bears the seed of all the universal forms of existence.

अ॒भी॒कं आसां प॒द॒वीर॑बा॒ध्यादि॒त्याना॑म॒ह्व चारु॑ नामं ।  
आप॑श्चि॒दस्मा अर॑मन्त॒ द॒वीः पृथ॑ग्व॒जन्तीः॒ परि॑ षीम॒-  
वृ॒ञ्जन ॥ ४ ॥

4. *Abhika āsām padavīrabodhyādityānāmahve cāru nāma. Āpaścidasmā aramanta devīḥ pṛthag vrajantīḥ pari śīmavṛñjan.*

Immanent in these stages of the evolution of forms such as stars and living beings, the lord knows them all and I, in love and devotion, invoke and chant his gracious name. The celestial currents of water and energy love to flow for him, each in its separate path, to him and from him.

त्री ष॒धस्था॑ सि॒न्धव॑स्त्रिः क॒वीना॑मु॒त त्रि॑मा॒ता वि॒दथ॑षु  
स॒माट । ऋ॒ताव॑री॒याष॑णा॒स्तिस्त्रा॑ अ॒प्या॒स्त्रिरा॑ दि॒वा वि॒दथ॑  
प॒त्यमा॑नाः ॥ ५ ॥

5. *Trī ṣadhasthā sindhavastriḥ kavīnāmuta trimātā vidatheṣu samrāṭ. Ṛtāvarīryoṣaṇāstisro apyāstrirā divo vidathe patyamānāḥ.*

Self-refulgent creator is the ruling lord of light and life in all cosmic acts of creation and sustenance. Three are the rolling floods of light, air and waters, in heaven and skies and on the earth. Of the vision, thought and expression of the sagely poets and Rshis, he is the origin and inspiration. Three are the streams of causal, subtle and physical energy with cosmic truth and law flowing to the life on earth like youthful maidens rushing

to meet their lover. Three are the regions and three the lights, agni (fire) on earth, vayu (air and electricity) in the sky, and aditya (light) in heaven, sustaining life in the cosmic yajna in three sessions.

त्रिरा दिवः सवित्वायाणि दिवदिव आ सुव त्रिना अह्नः ।  
त्रिधातु राय आ सुवा वसूनि भगं त्रातधिषण साताय  
धाः ॥ ६ ॥

6. *Trirā divaḥ savitarvāryāṇi divediva ā suva trirno  
ahnaḥ. Tridhātu rāya ā suvā vasūni bhaga  
trātardhiṣaṇe sātaye dhāḥ.*

Savita, lord creator and giver of light and life and inspiration, bring us three of the choicest blessings of wealth and excellence day by day in three sessions of daily yajna. Create and give us the wealth of three metals of excellent order. O lord of honour and excellence, saviour and sustainer, O heaven and earth, O mother Sarasvati, bear and bring us the patience, courage and fighting strength for winning the victories of life.

त्रिरा दिवः सविता साषवीति राजाना मित्रावरुणा सुपाणी ।  
आर्पश्चिदस्य रादसी चिदुवी रत्नं भि न्त सवितुः सुवाय ॥ ७ ॥

7. *Trirā divaḥ savitā soṣavīti rājānā mitrāvaruṇā  
supāṇī. Āpaścidasya rodasī cidurvī ratnaṁ  
bhikṣanta savituh savāya.*

Thrice does Savita shower us with inspiration and energy from the light of heaven, so do Mitra and Varuna, refulgent powers of nature and humanity, friendly, just, and generous of hands. Indeed, the flowing waters, heaven and earth and the wide firmament, all

pray for the gifts of light, wealth and power from this lord Savita for yajnic advancement in life.

त्रिरुत्तमा दूणशा राचनानि त्रया राजन्त्यसुरस्य वीराः ।  
ऋतावान इषिरा दूळभासस्त्रिरा दिवा विदथ सन्तु  
द्वाः ॥ ८ ॥

8. *Triruttamā dūṇāśā rocanāni trayo rājantya-  
surasya vīrāḥ. Ṛtāvāna iṣirā dūḷabhāsastrirā divo  
vidathe santu devāḥ.*

Three are the best and highest lights, formidable and indestructible: fire, electricity and the solar energy. These three brave and heroic powers of the lord of light and life's energy shine in the world. Heroes of truth and cosmic law and the fluent light of rectitude, vibrant and tempestuous, blazing brilliant far and wide, may, we pray, shine like divinities thrice and threefold in the yajnic battles of life by virtue of the lights of heaven.

### Mandala 3/Sukta 57

*Vishvedeva Devata, Vishvamitra Gathina Rshi*

प म विविक्वाँ अविदन्मनीषां धनुं चरन्तीं पयुतामगापाम ।  
सद्यश्चिद्या दुदुह भूरि धासरिन्द्रस्तदग्निः पनितारा अस्याः ॥ १ ॥

1. *Pra me vivikvāñ avidanmanīṣāṃ dhenum  
carantīm prayutāmagopām. Sadyāścid yā duduhe  
bhūri dhāser-indras-tadagniḥ panitāro asyāḥ.*

Let the man of discrimination know and appreciate my language and intelligence, rich and versatile, freely moving like a cow over the wide wide pasture, i.e., field of knowledge, which always readily yields the abundant milk of knowledge. Agni and Indra,

the powerful and the brilliant, are great admirers of this understanding and language of knowledge.

इन्द्रः सु पूषा वृषणा सुहस्ता दिवा न पीताः शशयं दुदुह ।  
विश्व यदस्यां रणयन्त द्वाः प वा त्र वसवः सुम्नम-  
श्याम ॥ २ ॥

2. *Indraḥ su pūṣā vṛṣaṇā suhastā divo na prītāḥ śaśayam duduhre. Viśve yadasyām raṇayanta devāḥ pra vo'tra vasavaḥ sumnam-aśyām.*

Indra and Pusha, the power and the pranic energy of divine nature, generous and inexhaustible with open hands like happy friends, shower the gifts of the light of heaven and reveal it in the language of divinity. Brilliances of the world rejoice in the acquisition of this light of knowledge and language. O Vasus, scholars of the first order, I wish and pray I may benefit from the pleasure and peace of your gifts of light, knowledge and the language of divinity.

या जामया वृष्णा इच्छन्ति शक्तिं नमस्यन्ती जानत  
गर्भमस्मिन् । अच्छा पुत्रं धनवा वावशाना महश्चरन्ति  
बिभ्रतं वपूंषि ॥ ३ ॥

3. *Yā jāmayo vṛṣṇa icchanti śaktim namasyantīr-jānate garbhamasmin. Acchā putram dhenavo vāvaśānā mahaścaranti bibhrataṁ vapūṁṣi.*

Those young women who love and desire the virility and vitality of a youthful husband, knowing that they have come to maturity and there is full vitality of impregnation therein, approach the man in marriage with reverence and love in a graceful manner and, like cows in season, receive and bear and rear the great gift of a



baby having a handsome body of full and perfect parts.

(The image in this mantra describes not only the relationship of man and woman in married life but also the relationship of heaven and earth and the rain of fertility from the clouds in the process of natural procreation.)

अच्छा विवक्मि रादसी सुमक् गाव्णा युजाना अध्वर  
मनीषा । इमा उ त मनव भूरिवारा ऊध्वा भवन्ति दशता  
यजत्राः ॥ ४ ॥

4. *Acchā vivikmi rodasī sumeke grāvṇo yujāno  
adhvare manīṣā. Imā u te manave bhūrivārā  
ūrdhvā bhavanti darśatā yajatrāḥ.*

O men and women abundant and generous as clouds, joined together in home yajna, with the best of mind in the best of words, I revere and celebrate heaven and earth, man and woman joined together with heart and mind in marriage as two-in-one. O men, these women are showers of love and joy and prosperity for you. They rise high, sweet and soothing and beautiful, equal partners in the family yajna and divine procreation, worthy of respect and reverence as the flames of yajna fire.

या त जिह्वा मधुमती सुमधा अग्र द्वषूच्यत उरूची । तयह  
विश्वौ अवस यजत्राना सादय पाययो चा मधूनि ॥ ५ ॥

5. *Yā te jihvā madhumatī sumedhā agne deveṣūcyata  
urūcī. Tayeha viśvāñ avase yajatrānāsādaya  
pāyayā cā madhūni.*

O Agni, fire of home yajna, gracious lady of the house, honey sweet is your tongue like the beautiful

flame of light which radiates intelligence and wisdom far and wide and wins admiration among the noblest people. With this sweetness and light of speech and grace of manner, bring in on the vedi of home yajna all the sagely souls worthy of reverence and let them drink of the nectar sweets of a blessed home.

(The mantra also implies the women's contribution to the material prosperity and cultural grace of a happy home.)

या त अग्रु पर्वतस्यव धारासश्चन्ती पीपर्यह्व चित्रा ।  
तामस्मभ्यं पमतिं जातवदा वसा रास्व सुमतिं विश्व-  
जन्याम ॥ ६ ॥

6. *Yā te agne parvatasyeva dhārāsaścantī pīpayad deva citrā. Tāmasmabhyam pramatim jātavedo vaso rāsva sumatim viśvajanyām.*

Agni, presiding power and light divine of the yajnic home, wonderful is the flame and fragrant flow of your generosity which swells and showers like the streams of a cloud without reserve or fear or favour. With that same abundant flow, pioneer intelligence, noble wisdom and universal mother fertility, O treasure home of prosperity and power omniscient and omnipresent, we pray, bless us.

### Mandala 3/Sukta 58

*Ashvinau Devata, Vishvamitra Gathina Rshi*

धनुः पत्नस्य काम्यं दुहाना न्तः पुत्रश्चरति दि णायाः ।  
आ द्यातनिं वहति शुभयामाषसः स्तामा अश्विनाव-  
जीगः ॥ १ ॥

1. *Dhenuḥ pratnasya kāmyaṃ duhānā'ntaḥ putra-  
ścarati dakṣiṇāyāḥ. Ā dyotaniṃ vahati śubhr-  
ayāmoṣasaḥ stomo aśvināvajāḥ.*

The holy cow, dawn of the Voice Divine, overflowing with love and beauty of Eternity, the light and meaning of the Voice like the calf borne in the womb of exuberant mystery, moves around at freedom. The dawn riding a radiant chariot, harbinger of a new day, she bears and brings the light of truth, and the song of the dawn is awake, O Ashvins, teacher and disciple, the light and life of the world is live.

सुयुग्वहन्ति पतिं वामृतनाध्वा भवन्ति पितरं व मधाः ।  
जरथामस्मद्वि पणमनीषां युवारवश्चकृमा यातमवाक ॥ २ ॥

2. *Suyug vahanti prati vāmṛtenordhvā bhavanti  
pitareva medhāḥ. Jarethāmasmad vi paṇerma-  
nīṣāṃ yuvoravaścakṛmā yātamavāk.*

O Ashvins, harbingers of the light of life, right thoughts and intelligence, vision and wisdom move towards you by the paths of universal truth and law and rise higher as children look up to the parents and rise. Come up front, ward off from us the disposition of greed and poor calculation, teach us the right ways of dealing with the business of living, and we shall do what your pleasure is.

सुयुग्भिरश्वः सुवृता रथेन दस्त्राविमं शृणुतं श्ल क्रमदः ।  
किमङ्ग वां पत्यवर्तिं गमिष्टा हुविपासा अश्विना  
पुराजाः ॥ ३ ॥

3. *Suyugbhiraśvaiḥ suvṛtā rathena dasrāvimaṃ  
śṛṇutaṃ ślokamadreḥ. Kimaṅga vāṃ pratyavar-  
tiṃ gamiṣṭhā' hurviprāso aśvinā purājāḥ.*

Ashvins, harbingers of light and life, destroyers of suffering and poverty, listen to this prayer of the yajamana liberal as the cloud: Come by fastest horses well yoked to the chariot of the wheels of whirlwinds. O dear friends, our breath of life, haven't the sages of yore said of you that you are instant fighters against want and deprivation?

आ म॒न्यथा॒मा ग॑तं क॒च्चिद॒व॒विश्व॒ जना॑सा अ॒श्विना॑ हवन्त ।  
इ॒मा हि वा॑ं गा॒त्र॒ह॒जीका॑ म॒धूनि॒ प मि॒त्रासा॑ न द॒दुरु॒स्त्रा  
अग॑ ॥ ४ ॥

4. *Ā manyethāmāgataṁ kaccidevairviśve janāso aśvinā havante. Imā hi vāṁ goṛjikā madhūni pra mitrāso na dadurusro agre.*

Ashvins, scholars, teachers, specialists, come by whatever fastest means of transport you can at the earliest and study our plans and projects. All the best people of the world invite and call upon you. These cherished programmes and achievements on earth and plans of solar energy are for your consideration which, as friends, they dedicate to you for approval and application in advance of the sunrise.

ति॒रः पु॒रू चि॑द॒श्विना॑ र॒जांस्याङ्गू॑षा वा॑ं म॒घवाना॑ ज॒न॒षु ।  
ए॒ह या॑तं प॒थिभि॑द॒व॒यान॑द॒स्त्रावि॑म वा॑ं नि॒धया॑ म॒धूना॑म ॥ ५ ॥

5. *Tiraḥ purū cidaśvinā rajāṁsyāṅgūṣo vāṁ maghavānā janeṣu. Eha yātaṁ pathibhir-devayānair-dasrāvime vāṁ nidhayo madhūnām.*

Ashvins, scholars of science and energy of light and winds, cross over many many regions of earth and skies and come here. O lords of power and prosperity,

let your songs of praise ring among the people. Reach here by paths of brilliant sun-rays. O destroyers of suffering and poverty, all the treasures of sweets and pleasure are for you.

पुराणमाकः सख्यं शिवं वां युवानरा दविणं जह्लाव्याम ।  
पुनः कृण्वानाः सख्या शिवानि मध्वा मदम सह नू  
समानाः ॥ ६ ॥

6. *Purāṇamokaḥ sakhyam śivam vām yuvornarā  
draviṇam jahnāvyām. Punaḥ kṛṇvānāḥ sakhyā  
śivāni madhvā madema saha nū samānāḥ.*

Ashvins, leaders of the human nation, old and constant is your friendship, blissful, restful and pleasing as a holiday home. Your wealth and power lies in the culture and philosophy of the self-sacrificing pioneers. Let us together, equal and alike, doing friendly and benevolent acts, again and again, join, sing and celebrate.

अश्विना वायुना युवं सुद ॥ नियुद्धिश्च सजाषसा युवाना ।  
नासत्या तिराअह्यं जुषाणा सामं पिबतमस्त्रिधा सुदानू ॥ ७ ॥

7. *Aśvinā vāyunā yuvaṁ sudakṣā niyudbhiśca  
sajoṣasā yuvānā. Nāsatyā tiro-ahnyam juṣāṇā  
somaṁ pibatam-asridhā sudānū.*

Ashvins, experts of arts and sciences, equal friends, ever youthful, constantly true, readily helpful to the distressed, abundantly generous, come you both by the winds yoked as horses to the chariot, without delay, without injury to yourselves, join us and drink the soma of joy.

अश्विना परि वामिषः पुरुचीरीयुगीभियतमाना अमृधाः ।  
 रथा ह वामृतजा अदिजृतः परि द्यावापृथिवी याति  
 सद्यः ॥ ८ ॥

8. *Aśvinā pari vāmiṣaḥ purūcīrīyugīrbhiryatamānā  
 amṛdhrāḥ. Ratho ha vāmṛtajā adrijūtaḥ pari  
 dyāvāpṛthivī yāti sadyaḥ.*

Ashvins, scholars and masters of science and technology, may abundant energy and maintenance and comprehensive success come to you to your heart's desire. May conscientious people, self-controlled, indefatigable in effort, with words of thanks and praise, approach and assist you. Your chariot built with the materials of nature on the principles of natural force and law, powered with solar energy, spatial electricity and vapours of the clouds, and accelerated by thunderous friction of gears goes round earth and heaven at instant speed.

अश्विना मधुषुत्तमा युवाकुः सामस्तं पातमा गतं दुराण ।  
 रथा ह वां भूरि वपः करिकत्सुतावता निष्कृतमार्गमिष्टः ॥ ९ ॥

9. *Aśvinā madhuṣuttamo yuvākuḥ somastam  
 pātamāgataṁ duroṇe. Ratho ha vām bhūri  
 varpaḥ karikrat sutāvato niṣkṛtam-āgamiṣṭhaḥ.*

Ashvins, leaders of the nation's defence and governance, the power and glory of the soma of our success is overflowing, with the highest sweetness of honey, pure as well as shared by you and all. Come, taste of it and enjoy and celebrate, and protect it in the home. Your chariot indeed is wondrous of form and perennial in performance. Surely the action and effort of the creator and builder and of the maker of soma is

come to success. Let us call it a day!

### Mandala 3/Sukta 59

#### *Mitra Devata, Vishvamitra Gathina Rshi*

मि॒त्रा ज॒नान्या॒तय॒ति बु॒व्रा॒णा मि॒त्रा दा॒धार पृ॒थि॒वीमु॒त द्या॒म ।  
मि॒त्रः कृ॒ष्टीर॒निमि॒षाभि॒ चष्ट॒ मि॒त्राय॒ ह॒व्यं घृ॒तव॒ज्जु॒हात ॥ १ ॥

1. *Mitro janān yātayati bruvāṇo mitro dādhāra pṛthivīmuta dyām. Mitraḥ kṛṣṭīranimiṣābhi caṣṭe mitrāya havyam ghṛtavajjuhota.*

Mitra, Lord omnipotent, self-refulgent sun, speaking to people, and directing them through their direct experience, inspires and moves them to act and exert. Mitra holds and sustains the heaven and earth and the children of the earth. Mitra fully watches the people and their actions without a wink of the eye.

प॒ स मि॒त्रं म॒ता'अ॒स्तु प॒यस्वा॒न्यस्त॒ आदि॒त्य॒ शि॒ ति व॒तन॑ ।  
न॒ ह॒न्य॒त॒ न जी॒य॒त॒ त्वा॒ता॒ न॒न॒मं॒हा' अ॒श्ना॒त्यन्ति॒ता॒ न॒  
दू॒रा॒त ॥ २ ॥

2. *Pra sa mitra marto astu prayasvān yasta āditya śikṣati vratena. Na hanyate na jīyate tvoto nainamamho aśnotyantito na dūrāt.*

Mitra, lord of universal love, Aditya, lord self-refulgent, may that person be active and alert in action, blest with ample food and drink and the joy of life who abides by your divine law and learns and makes others learn the ways of divine discipline and action. O lord, the person under your gracious protection is neither conquered nor killed by any mortal. Sin and evil reach him not, much less touch and pollute, either from far or

from near.

अ॒न॒मी॒वासु॒ इळ॒या॒ म॒द॒न्ता॒ मि॒त॒ज्ञ॒वा॒ व॒रि॒म् ॥ पृ॒थि॒व्याः ।  
आ॒दि॒त्य॒स्य॒ व॒त॒मु॒पि॒ ॥ य॒न्ता॒ व॒यं॒ मि॒त्र॒स्य॒ सु॒म॒ता॒ स्या॑म ॥ ३ ॥

3. *Anamīvāsa iḷayā madanto mitajñavo varimannā pṛthivyāḥ. Ādityasya vratamup-akṣiyanto vayanṁ mitrasya sumatau syāma.*

Free from physical and mental sickness and disease, all rejoicing by virtue of the wide earth, under instructions of the divine Word, strongly organised and moving freely over the vast expanse of mother earth, abiding by the rule and discipline of the self-refulgent sun, may we, we pray, live under the benign eye of Mitra, lord of universal light and love, and have the benefit of his favour and pleasure.

अ॒यं॒ मि॒त्रा॒ न॒म॒स्यः॑ सु॒श॒वा॒ राजा॑ सु॒ ॥ त्रा॒ अ॒ज॒नि॒ष्ट॒ व॒धाः ।  
तस्य॑ व॒यं॒ सु॒म॒ता॒ य॒ज्ञि॒य॒स्या॒ पि॒ भ॒द॒ सा॒म॒न॒स॒ स्या॑म ॥ ४ ॥

4. *Ayaṁ mitro namasyaḥ suśevo rājā sukṣatro ajaniṣṭa vedhāḥ. Tasya vayanṁ sumatau yajñiyasyā'pi bhadre saumanase syāma.*

Mitra, lord of universal love and friendship, is worthy of reverence and worship. He is worthy of service and giver of peace and comfort. He is the brilliant ruler of the vast social order of the world, all wise by nature and manifestation. Let us act and conduct ourselves so as to have the benefit of the love and favour of this lord worthy of homage and service in yajna and enjoy the bliss of his kindness and grace.

म॒ह्यँ॑ आ॒दि॒त्या॒ न॒म॒सा॒प॒स॒द्या॑ या॒त॒य॒ज्ज॒ना॒ गृ॒ण॒त॒ सु॒श॒वः॑ ।  
त॒स्मा॑ ए॒त॒त्प॒न्य॑त॒मा॒य॒ जु॒ष्ट॑म॒ग्ना॒ मि॒त्रा॒य॒ ह॒विरा॑ जु॒हा॒त ॥ ५ ॥



5. *Mahāñ ādityo namasopasadyo yātayajjano gṛñate suśevaḥ. Tasmā etat panyatamāya juṣtam-agnau mitrāya havirā juhota.*

Aditya, lord self-refulgent and inviolable, is great, approachable with humility and faithful offerings in yajna. Inspiring people with courage and self-confidence to act and exert themselves, he is the giver of peace and joy to the thankful celebrant. For such a friendly lord most adorable, offer this cherished stream of oblations of havi into the holy fire.

मि॒त्रस्य॑ चषणी॒धृता वा॑ द॒वस्य॑ सान॒सि ।

द्यु॒म्नं चि॒त्रश्र॑वस्तमम ॥ ६ ॥

6. *Mitrasya carṣaṇīdhṛto'vo devasya sāsasi. Dyumnāṁ citraśravastamam.*

The care and protection, wealth and enlightenment of the self-refulgent sustainer and ordainer of humanity is eternal and omnificent, most wonderful and inexhaustible, glorious and infinite.

अ॒भि या म॑हिना दि॒वं मि॒त्रा ब॒भूव॑ स॒पथाः॑ ।

अ॒भि श्र॒वाभिः॑ पृथि॒वीम ॥ ७ ॥

7. *Abhi yo mahinā divaṁ mitro babhūva saprathāḥ. Abhi śravobhiḥ pṛthivīm.*

Mitra, lord of universal love, light and friendship, having created the heaven and earth along with their light, food and energy, manifests himself by the expansive universe, and transcends them both by his supreme omnipotence.

मित्राय पञ्च यमिर् जना अ॒भिष्टि॑शवस ।

स द॒वान्वि॑श्वान्वि॒भति ॥ ८ ॥

8. *Mitrāya pañca yemire janā abhiṣṭiśavase.  
Sa devān viśvān bibharti.*

All the five classes of people offer service and oblations to Mitra, radiant lord of love and friendship, who commands all desirable power and protection. That lord sustains all the brilliant and generous powers and forces of nature and humanity.

मित्रा द॒वष्वा॒युषु॑ जना॒य वृ॑क्तब॒हिष ।

इष॑ इष्ट॒वता॑ अकः ॥ ९ ॥

9. *Mitro deveṣvāyūṣu janāya vṛktabarhiṣe.  
Iṣa iṣṭavratā akaḥ.*

Among the brilliant and generous people and among the average people too, Mitra, radiant lord of universal love and friendship, creates and provides for fulfilment of the desires of the man of renunciation dedicated to yajnic offerings, in response to his observance of the chosen vows of holy discipline.

### Mandala 3/Sukta 60

*Rbhus, Indra Rbhus Devata, Vishvamitra Gathina Rshi*

इ॒हह॑ वा॒ मन॑सा ब॒न्धुता॑ नर उ॒शिजा॑ जग॒मुर्भि॑ तानि॒ वद॑सा ।  
याभि॑मा॒याभिः॑ पति॒जूति॑वपसः॒ साध॑न्वना॒ य॒ज्ञियं॑  
भा॒गमा॑न॒श ॥ १ ॥

1. *Iheha vo manasā bandhutā nara usijo jagmurabhi  
tāni vedasā. Yābhir māyābhiḥ pratijūti varpasah  
saudhanvanā yajñiyam bhāgamānaśa.*

O Rbhus, leaders of science and technology, your intelligential fraternity is right here and here only, where men of passion and determination advance and reach those goals by that art and those techniques, miraculous ones, by which you, warriors of the bow and children of the skies, instantly changing roles and taking tempestuous forms, achieve your rightful share of the fruits of yajnic endeavour.

याभिः शचीभिश्चमसाँ अपिँशत् यया धिया गामरिणीत्  
चमणः । यन् हरी मनसा निरत् तत् तन् दवत्वमृभवः  
समानश ॥ २ ॥

2. *Yābhiḥ śacībhiścamaśāñ apimśata yayā dhiyā  
gāmariṇīta carmaṇaḥ. Yena harī manasā  
nirataśata tena devatvam-ṛbhavaḥ samānaśa.*

O Rbhus, by the knowledge and powers with which you make and break the clouds, by the skill with which you resuscitate and rejuvenate the cow from a skeleton and win back the earth with the shield of protection, and by the mind with which you create the energies and design circuitous movement, by these you rise to the brilliance of divinity.

इन्द्रस्य सख्यमृभवः समानशुमनानपाता अपसा दधन्विर ।  
साधन्वनासा अमृतत्वमरिर विष्टी शमीभिः सुकृतः  
सुकृत्यया ॥ ३ ॥

3. *Indrasya sakhyam-ṛbhavaḥ samānaśurmanor-  
napāto apaso dadhanvire. Saudhanvanāso  
amṛtatvamerire viṣṭvī śamībhiḥ sukṛtaḥ sukṛ-  
tyayā.*

Men of intelligence, wisdom and vision, enjoy

the love and friendship of Indra, lord omnipotent of the world. They perform actions worthy of the son of infallible man. Warriors of the bow, dedicated to noble action with good intention and righteous resolution, doing acts of goodness leading to peace and joy, attain the state of immortality.

इन्द्रेण याथ सरथं सुत सचाँ अथा वशानां भवथा सह  
श्रिया । न वः पतिम सुकृतानि वाघतः साधन्वना ऋभवा  
वीर्याणि च ॥ ४ ॥

4. *Indreṇa yātha saratham sute sacāñ atho vaśānām bhavathā saha śriyā. Na vaḥ pratimai sukṛtāni vāghataḥ saudhanvanā ṛbhavo vīryāṇi ca.*

O Rbhus, leaders and pioneers of humanity, commanders of knowledge, science and power, warriors of the bow and rovers of the skies, when the soma is distilled and the nation is on top, go forward and rejoice with the honour and splendour of the land, sharing the chariot as friends with Indra, and then be one with the plenty, prosperity and grace of the people who love you. There is nothing equal to your valour, courage and noble achievements.

इन्द्रं ऋभुभिर्वाजवद्भिः समुत्तं सुतं साममा वृषस्वा  
गभस्त्याः । धियेषिता मघवन्दाशुषा गृह साधन्वनभिः सह  
मत्स्वा नृभिः ॥ ५ ॥

5. *Indra ṛbhubhīrvājavadbhiḥ samukṣitam sutam somamā vṛṣasvā gabhastyoḥ. Dhiyeṣito maghavan dāsuso gr̥he saudhanvanebhiḥ saha matsvā nṛbhiḥ.*

Indra, lord of power and splendour, come with

the Rbhus, commanders of plenty and energy of the winds, and shower the soma distilled and supervitalised into the bowls of the supplicants. Lord of magnificence, inspired with love and gifts of intelligence, come to the house of the generous giver and rejoice with the people and the pioneers.

इन्दं ऋभुमान्वाजवान्मत्स्वह ना स्मिन्त्सवन् शच्या  
पुरुष्टुत । इमानि तुभ्यं स्वसराणि यमिर व्रता द्वानां मनुषश्च  
धर्मभिः ॥ ६ ॥

6. *Indra ṛbhumān vājavān matsveha no'smint-savane śacyā puruṣṭuta. Imāni tubhyaṁ svasarāṇi yemire vratā devānām manuṣaśca dharmabhiḥ.*

Indra, lord commander of the intelligent and energetic wielders of power, sung and celebrated by many, give us the gift of joy and the grace of holy vision and action in this session of yajna. These daily sessions, and the laws of nature alongwith the dharmic and karmic observances of humanity move but only in your service.

इन्दं ऋभुभिर्वाजिभिर्वाजर्यह स्तामं जरितुरुप याहि  
यज्ञियम । शतं कर्तभिरिष्टिरभिरायव सहस्रणीथा अध्वरस्य  
हामनि ॥ ७ ॥

7. *Indra ṛbhubhir-vājibhir-vājayanniha stomam jariturupa yāhi yajñiyam. Śatam ketebhir-iṣirebhir-āyave sahasraṇītho adhvarasya homani.*

Indra, giver of life's honour and excellence, come with the visionaries of light and intelligence, come with leaders of dynamic action, hastening, strengthening, vitalising, come here and listen to the celebrant's song of thanks and praise offered in the yajna. Come

with fulfilments of a hundred cherished desires, leading men by hundred ways of knowing and doing in the business of yajnic living.

### Mandala 3/Sukta 61

*Usha Devata, Vishvamitra Gathina Rshi*

उषा वाज॑न वाजि॒नि प॑च॒ताः स्ता॑मं जुष॒स्व गृ॑ण॒ता म॑धानि ।  
पु॒रा॒णी द॑वि यु॒वतिः॑ पु॒र॒न्धि॒रनु॑ व॒तं च॑रसि विश्ववार ॥ १ ॥

1. *Uṣo vājena vājini pracetāḥ stomaṁ juṣasva gṛṇato maghoni. Purāṇī devi yuvatīḥ purandhiranu vrataṁ carasi viśvavāre.*

O Dawn, lady of light, mighty with spirit and energy, replete with intelligence and revelation, mistress of grandeur, accept and enjoy the celebrative address of the admirer. Queen of splendour and generosity, old yet ever youthful, versatile sustainer of many, loved and adored by the whole world, you go on the rounds in accordance with the laws of truth in pursuit of your own discipline.

उषा॑ द॒व्यम॑त्या॒ वि भा॑हि च॒न्द्र॑र॒था सू॑नृ॒ता इ॒रय॑न्ती । आ  
त्वा॑ वह॒न्तु सु॒यमा॑सा॒ अश्वा॑ हिर॒ण्यव॑र्णा॒ पृथु॑पाज॒सा  
य ॥ २ ॥

2. *Uṣo devyamartyā vi bhāhi candrarathā sūnṛtā irayantī. Ā tvā vahantu suyamāso aśvā hiraṇya-varṇām pṛthupājaso ye.*

O Dawn, brilliant and generous harbinger of the day, immortal divinity, shine and illuminate. Come riding the chariot of the beauty and majesty of the moon, inspiring mind and speech with the truth of life and

nature. May the well directed horses, which are the resplendent rays of the sun, bring you here on earth.

उषः पतीची भुवनानि विश्वाध्वा तिष्ठस्यमृतस्य क्रतुः ।

समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्स्व ॥ ३ ॥

3. *Uṣaḥ pratīcī bhuvanāni viśvordhvā tiṣṭhasya-mrtasya ketuḥ. Samānamarthaṁ caraṇīyamānā cakramiva navyasyā vavṛtsva.*

O Dawn, breath of nectar and torchlight of immortality, you rise upfront and shine above all the worlds of the universe. Ever new and ever young, serving one master and one purpose, you go round and round as the wheel of time.

अव स्यूमव चिन्वती मघान्युषा याति स्वसरस्य पत्नी ।  
स्वजनन्ती सुभगा सुदंसा आन्तादिवः पपथ आ  
पृथिव्याः ॥ ४ ॥

4. *Ava syūmeva cinvatī maghonyuṣā yāti svasarasya patnī. Svarjanantī subhagā sudamsā āntād divaḥ papratha ā pṛthivyāḥ.*

Like the thread spun and woven extensively with the cloth, expansive with the rays of light, the radiant queen of the day, the dawn of light, goes on and on the round, effulgent, generous, creating and giving paradisaal bliss and inspiration from close to the sun expanding over to the ends of the earth.

अच्छा वा द्द्वीमुषसं विभाती प वा भरध्वं नमसा सुवृक्तिम ।  
ऊर्ध्वं मधुधा दिवि पाजा अश्रुत्प राचना रुरुच र्णव-  
सन्दृक ॥ ५ ॥

5. *Acchā vo devīmuṣasaṁ vibhātīm pra vo bhara-dhvaṁ namasā suvr̥ktim. Ūrdhvaṁ madhudhā divi pājo aśret pra rocanā ruruce raṅvasandr̥k.*

Come ye celebrants, bear and bring songs of praise with offers of homage to the dawn over there, radiant and inspiring queen of light. Up there in high heaven she holds the nectar sweets and splendour of life, glorious, sublime, and blissful to the sight of mortals.

ऋतावरी दिवा अकरबाध्या रवती रादसी चित्रमस्थात ।  
आयतीमग्र उषसं विभातीं वाममषि दविणं भि ।  
माणः ॥ ६ ॥

6. *Ṛtāvarī divo arkairabodhyā revatī rodasī citra-masthāt. Āyatīmagna uṣasaṁ vibhātīm vāma-meṣi draviṇaṁ bhikṣamāṇaḥ.*

Observing the Law of Divinity, descending from the heights of heaven, the dawn is revealed by the showers of light, rich in wealth and splendour, illuminating the earth and skies with wondrous beauty.

Agni, enlightened performer of yajna, watching the rising dawn shining in glory, and praying to the Almighty, you attain the wealth of your heart's desire.

ऋतस्य बुध्न उषसामिष्यन्वृषा मही रादसी आ विवश ।  
मही मित्रस्य वरुणस्य माया चन्दव भानुं वि दध  
पुरुत्रा ॥ ७ ॥

7. *Ṛtasya budhna uṣasāmiṣaṇyan vṛṣā mahī rodasī ā viveśa. Mahī mitrasya varuṇasya māyā candre-va bhānum vi dadhe purutrā.*



In observance of the laws of nature, moving the rise of the dawns, the sun, mighty cause of energy showers, pervades and illuminates heaven and earth. The supernal energy of nature, powers of attraction and repulsion, sustains both heaven and earth and the sun as well as the golden moon, in various ways.

### Mandala 3/Sukta 62

*Devata: Indra-Varuna (1-3), Brhaspati (4-6), Pusha (7-9), Savita (10-12), Soma (13-15), Mitra-Varuna (16-18), Vishvamitra Rshi, or Jamadagni (16-18)*

इ॒मा उ॑ वां भृ॒मया॑ म॒न्य॑मा॒ना यु॒वाव॑त् न तु॒ज्या॑ अ॒भू॒वन् ।  
क्व॑ त्यदि॒न्द्रा॒वरु॑णा॒ यशा॑ वां॒ यन॑ स्मा॒ सि॒नं॒ भर॑थः॒  
सखि॑भ्यः ॥ १ ॥

1. *Imā u vām bhṛmayo manyamānā yuvāvate na tujyā abhūvan. Kva tyadindrāvaruṇā yaśo vām yena smā sinam bharathaḥ sakhibhyaḥ.*

Indra and Varuna, powers of energy and water, these circuitous revolutions of your energy, highly valuable and undeniable, are not to be opposed or damaged for both of you in the interest of protection and progress, for, if they are damaged, where would be that honour and reputation of yours by which you bear and bring food and comfort for your friends?

अ॒यमु॑ वां पु॒रु॒तमा॑ रयी॒यञ्छ॑श्वत्त॒मम॑व॒स जा॒हवी॑ति ।  
स॒जा॒षा॒वि॒न्द्रा॒वरु॑णा॒ मरु॑द्भि॒दि॒वा पृ॑थि॒व्या शृ॑णु॒तं ह॒व॑  
म ॥ २ ॥

2. *Ayamu vām purutamo rayīyañchaśvattamamavase johavīti. Sajoṣāvindrāvaruṇā marudbhirdivā pṛthivyā śṛnutaṁ havam me.*

This first and most eminent yajaka of all, desirous of wealth, honour and excellence of permanent nature, invokes and calls upon you. Hence you, Indra and Varuna, harbingers of power and peace, together with the winds, heaven and earth, triple energies of wind, light and earth, listen to the call and prayer of mine.

अ॒स्म तदिन्द्रावरुणा॑ वसु॑ ष्याद॒स्म र॒यिर्मरुतः॑ सव॑वीरः ।  
अ॒स्मान्वरु॑त्रीः श॒र्णर॑वन्त्वस्मान्हात्रा॒ भार॑ती॒ दक्षि॑-  
णाभिः ॥ ३ ॥

3. *Asme tadindrāvaruṇā vasu śyādasme rayirma-  
rutaḥ sarvavīraḥ. Asmān varūtrīḥ śaraṇairava-  
ntvasmān hotrā bhāratī dakṣiṇābhiḥ.*

Indra and Varuna, may that wealth of power and peace be for us. O Maruts, heroes of the winds, may that man power of all-heroic order be ours. May the highest powers of nature and humanity protect us with shelter and modes of defence, and may our joint programmes of developmental yajna, and mother earth, and divine knowledge and speech bless us with imperishable gifts of honour, excellence and prosperity.

बृ॒हस्प॑त जुष॒स्व ना ह॒व्यानि॑ विश्वद॒व्य ।  
रास्व॑ रत्नानि दा॒शुष॑ ॥ ४ ॥

4. *Bṛhaspate juṣasva no havyaṇi viśvadevya.  
Rāsva ratnāni dāśuṣe.*

Bṛhaspati, ruler and sustainer of the wide world, master of universal vision and wisdom and guardian of holy speech and yajaka, be pleased to accept our gifts of homage and yajaka. O lord universally adorable, grant us the jewels of wealth and honour in favour of the

generous yajamana.

शुचि॒म॒क॒बृ॒ह॒स्पति॑म॒ध्व॒र॒षु॒ नम॑स्यत ।

अना॒म्या॒ज् आ च॑क ॥ ५ ॥

5. *Śucim-arkairb-ṛhaspatim-adhvareṣu namasyata*  
*Anāmyoja ā cake.*

O lovers and seekers of knowledge and the holy Word, in your programmes of education and development, bow in homage with words of gratitude and offers of yajna to Brhaspati, master and guardian of universal knowledge and human speech, with a pure, unsullied mind and intellect.

O lord and master, I love and pray for indomitable courage and valour (to follow the path of universal truth and righteousness).

वृ॒ष॒भं च॑षणी॒नां वि॒श्वरू॑प॒मदा॑भ्यम ।

बृ॒ह॒स्पतिं॑ वर॒ण्यम॑ ॥ ६ ॥

6. *Vṛṣabham carṣaṇīnām viśvarūpamadābhyam.*  
*Brhaspatiṁ vareṇyam.*

I bow in homage to Brhaspati, master of knowledge and speech, mighty generous and creative, indomitably brave, exponent of all forms and variations of world knowledge and world language, most eminent and brilliant of scholars among men, the one and only one worthy of choice and homage.

इ॒यं तं॑ पू॒ष णाघृ॑ण सु॒ष्टुति॑द॒व॒ नव्य॑सी ।

अ॒स्माभि॑स्तु॒भ्यं श॑स्यत ॥ ७ ॥

7. *Iyam te pūṣannāghrṇe suṣṭutirdeva navyasī.*  
*Asmābhis-tubhtaṁ śasyate.*

O brilliant master, giver of mental and spiritual nourishment, this is the latest song of homage and reverence composed and sung by us for you in honour of your light of knowledge and flames of fire (for world enlightenment).

तां जुषस्व गिरं मम वाजयन्तीमवा धियम ।  
वधूयुरिव याषणाम ॥ ८ ॥

8. *Tām juṣasva giram mama vājayanīmavā dhiyam.  
Vadhūyuriva yoṣaṇām.*

Please to accept, appreciate and cherish this song of mine, inspired, true and exciting, and protect the love, thought and beauty of imagination enshrined in it like a suitor's courting his youthful lady love.

या विश्वाभि विपश्यति भुवना सं च पश्यति ।  
स नः पूषाविता भुवत ॥ ९ ॥

9. *Yo viśvābhi vipaśyati bhuvanā sam ca paśyati.  
Sa naḥ pūṣāvitā bhuvat.*

The One who sees all the things and living beings and all the worlds directly and instantly in all their variety, and watches all of them together as one, in truth, that lord giver of life and sustenance, we pray, be our saviour and protector.

तत्सवितुवरण्यं भगा' द्रवस्य धीमहि ।  
धिया या नः पचादयात ॥ १० ॥

10. *Tat saviturvareṇyam bhago devasya dhīmahi.  
Dhiyo yo naḥ pracodayāt.*

We concentrate and meditate on the radiant glory

of self-refulgent lord Savita, lord giver of light and life, who may, we pray, inspire and energise our mind and intelligence. That glory alone is worthy of choice and meditation.

द्वस्य सवितुवयं वाजयन्तः पुरन्ध्या ।

भगस्य रातिमीमह ॥ ११ ॥

11. *Devasya saviturvayam vājayantaḥ purandhyā.  
Bhagasya rātimīmahe.*

Inspired, energised and enlightened with far-sighted vision and intelligence, we pray for the divine gifts of generous, gracious and glorious Savita, lord giver of life, light and inspiration.

द्वं नरः सवितारं विषा यज्ञः सुवृक्तिभिः ।

नमस्यन्ति धियषिताः ॥ १२ ॥

12. *Devam narah savitaram vipra yajñaiḥ suvrkti-  
Bhiḥ. Namasyanti dhiyeṣitāḥ.*

Men of piety, knowledge and intelligence, inspired with will and light divine, who control and direct their mind and sense, bow to generous and self-refulgent Savita in meditation, adore him with songs of ecstasy and offer him thanks and homage with yajnas and self-sacrifice.

सामा जिगाति गातुविद्वानामति निष्कृतम् ।

ऋतस्य यानिमासदम् ॥ १३ ॥

13. *Somo jigāti gātuvid devānāmeti niṣkṛtam.  
Ṛtasya yonimāsadam.*

The stream of peace and joy in meditation flows on by the paths of the mind and reaches where the senses

and mind terminate, the very seat of light divine and origin of the spirit's will to move into the existential flow.

साम' अ॒स्मभ्यं द्वि॒पद् चतु॑ष्पद् च प॒शव॑ ।

अ॒न॒मी॒वा इ॒षस्कर॑त ॥ १४ ॥

14. *Somo asmabhyam dvipade catuṣpade ca paśave. Anamīvā iṣaskarat.*

May Soma, spirit of peace and joy in nature, blissful as the moon, create healthful foods and drinks, free from disease, for us humans, bipeds, quadrupeds and other animals and fulfil our physical and material needs and desires.

अ॒स्माक॑मायु॒व॒धय॑ ।॒भिमा॑तीः स॒ह॒मानः॑ ।

सामः॑ स॒ध॒स्थ॒मास॑दत ॥ १५ ॥

15. *Asmākamāyurvardhayannabhimātīḥ sahamānaḥ. Somaḥ sadhasthamāsadat.*

May Soma, stream of life's vigour and joy, invigorating health, prolonging life, and resisting, challenging and eliminating devitalising toxins and diseases, all enemies of health and age, abide in our home, our seat of yajna, and our body.

आ न॑ मि॒त्रावरु॑णा घृ॒तग॑व्यू॒तिमु॑ ।तम॑ ।

म॒ध्वा॒ रजांसि॑ सु॒क॒तू ॥ १६ ॥

16. *Ā no mitrāvaruṇā ghr̥tairgavyūtīmukṣatam. Madhvā rajānsi sukratū.*

May Mitra and Varuna, sun and shower, heat and cold, fire and water, and friends of the nation inspired with justice and rectitude, fertilise and energise

our lands and environment with waters and yajnic enrichments, protect and promote our cows and other cattle wealth, develop our milk products, and make the earth flow with streams of milk and honey. May all these powers do good to humanity, our lands and our homes.

उरुशंसो नमावृधा मह्ना दस्य राजथः ।

दाधिष्ठाभिः शुचिवता ॥ १७ ॥

17. *Uruśamsā namovṛdhā mahnā dakṣasya rājathah.*  
*Drāghiṣṭhābhiḥ śucivratā.*

Mitra and Varuna, friends of humanity, dedicated to justice and values of rectitude, universally adored and exalted with homage, dedicated to observance of truth and purity of life and conduct, you shine and reign by the strength of your will and vision, dexterity of your art and expertise and the acts of persistent patience and endurance.

गृणाना जमदग्निना यानावृतस्य सीदतम ।

पातं साममृतावृधा ॥ १८ ॥

18. *Gṛṇānā jamadagninā yonāvṛtasya sīdatam.*  
*Pātam somamṛtāvṛdhā.*

Mitra and Varuna, friends of humanity dedicated to love and justice, exalted by life and acts of truth, exalting universal law and the flow of existence, celebrated by men of vision dedicated to rational and empirical experience of reality, abide in the house of truth and righteousness on the vedi of yajna, protect, promote and enjoy the beauty, peace and ecstasy of life.

इति तृतीयं मण्डलम् ॥

॥ AUM ॥

**RIGVEDA**

**ऋग्वेदः**

**Vol. II**

**(With Original Sanskrit Text, Transliteration &  
Lucid English Translation in the Aarsh Tradition  
of Maharshi Yaska and Swami Dayananda)**

*English translation by*

**Dr. Tulsi Ram M.A., Ph.D.** (London, U.K.)  
(Professor, Administrator, Researcher and Writer)

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## DIACRITICAL MARKS OF TRANSLITERATION

### *Vowels*

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	r̄	ॠ	r̄̄
लृ	lṛ	लृ	r̄				
ए	e	ए	ai	अ	o	अ	au
अनुस्वार ( ¨ ) m̄				विसर्ग ( : ) ḥ			
( ˘ ) ñ							

### *Consonants*

#### *Guttural*

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ
---	---	---	----	---	---	---	----	---	---

#### *Palatal*

च	c	छ	ch	ज	j	झ	jh	ञ	ñ
---	---	---	----	---	---	---	----	---	---

#### *Lingual*

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ
---	---	---	----	---	---	---	----	---	---

#### *Dental*

त	t	थ	th	द	d	ध	dh	न	n
---	---	---	----	---	---	---	----	---	---

#### *Labial*

प	p	फ	ph	ब	b	भ	bh	म	m
---	---	---	----	---	---	---	----	---	---

#### *others*

य	y	र	r	ल	l	व	v
---	---	---	---	---	---	---	---

श	ś	ष	ṣ	स	s	ह	h
---	---	---	---	---	---	---	---

( )'	ॡ	m̄
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## MANDALA 4

### Mandala 4/Sukta 1

*Agni, Agni-Varuna Devata, Vamadeva Gautama Rshi*

त्वां ह्यग्ने सदमित्समन्यवा द्वासा द्वामर्तिं न्यरिर इति  
कत्वा न्यरिर। अमर्त्यं यजत् मत्युष्वा द्वामादवं जनत्  
पचतसं विश्वमादवं जनत् पचतसम ॥ १ ॥

1. *Tvām hyagne sadamit samanyavo devāso devam-  
aratim nyerira iti kratvā nyerire. Amartyam  
yajata martyeṣvā devamādevam janatapraceta-  
sam viśvamādevam janata pracetasam.*

Agni, light and fire of life, brilliant and impassioned people always kindle you to action. Quick, relentless and refulgent, a very home of rest and peace and light as you are, they kindle and raise you with their best and noblest effort and action. O men, join, honour and respect this divine and imperishable power among humanity to full force of illumination, generate this holy power, intelligent, universal and living light for all, generate and develop it to full beauty and delight over the wide earth.

स भारतरं वरुणमग्ने आ ववृत्स्व द्वाँ अच्छा सुमती यज्ञवनसं  
ज्यष्ठं यज्ञवनसम। ऋतावानमादित्यं चषणीधृतं राजानं  
चषणीधृतम ॥ २ ॥

1. *Sa bhrātaram varuṇamagne ā vavṛtsva devāñ  
acchā sumatī yajñavanasam jyeṣṭham yajñava-  
nasam. Ṛtāvānam-ādityam carṣaṇīdhṛtam rājā-  
nam carṣaṇīdhṛtam.*

And O light and fire of life, Agni, bring in your brother and complementary power, Varuna, the very spirit of cool, peace and justice of life, and direct him toward the noble and brilliant performers of yajna. Bring him well with best thoughts and intentions, bring the lover of yajna, highest and most venerable, partner in social organisation, observer of the laws and operations of universal truth and goodness, refulgent as the sun, sustainer of humanity, brilliant ruler, universally accepted and consecrated by the people.

सख् सखायमभ्या ववृत्स्वाशुं न चक्रं रथ्येव रंह्यास्मभ्यं  
दस्म रंह्या । अग्रं मृळीकं वरुणं सचा विदा मरुत्सु विश्व-  
भानुषु । ताकाय तुज शुशुचानं शं कृध्यस्मभ्यं दस्म शं  
कृधि ॥ ३ ॥

3. *Sakhe sakhāyamabhyā vavṛtstvāśuṁ na cakraṁ  
rathyeva rañhyāsmabhyam dasma rañhyā. Agne  
mṛṭīkaṁ varuṇe sacā vido Marutsu viśvabhānuṣu.  
Tokāya tuje śuśucāna śaṁ kṛdhyasmabhyam  
dasma śaṁ kṛdhi.*

Agni, O friend, loving and gracious, destroyer of enemies, just as a swift horse by a fast moving chariot on the highway and the wheel of Time drives the master to the destination, so come, hasten your friend Varuna, power of peace and justice, to us. O refulgent master of knowledge, being friends with Varuna, the winds and the solar lights of the world, the people and brilliant eminences of the world, reach us, bring us the peace and joy of life. Blazing brilliant and gracious, bring peace and well-being for our children and grand children. O lord of light and knowledge, love and justice, peace and beauty, destroyer of evil, bring us peace,

beauty and the graces of life.

त्वं ना अग्र वरुणस्य विद्वान्दवस्य हळा व यासिसीष्टाः ।  
यजिष्ठो वह्नितमः शाशुचाना विश्वा द्वषांसि प  
मुमुग्ध्यस्मत ॥ ४ ॥

4. *Tvaṁ no agne varuṇasya vidvān devasya heḷo'va yāsisīṣṭhāḥ. Yajisṭho vahnitamah śośucāno viśvā dveṣāṁsi pra mumugdhyasmat.*

Agni, O lord and master of knowledge and enlightenment, we pray, you keep off from us the displeasure of Varuna, highest authority of justice. Lord blazing brilliant and purifying power worthy of invocation, harbinger and disseminator of divine gifts and fragrances, ward away from us the entire hate and enmity the world might have toward us.

स त्वं ना अग्र वमा भवती नदिष्टा अस्य उषसा व्युष्टा ।  
अव य व ना वरुणं रराणा वीहि मृळीकं सुहवा न  
एधि ॥ ५ ॥

5. *Sa tvaṁ no agne'vamo bhavotī nediṣṭho asyā uṣaso vyuṣṭau. Ava yakṣva no varuṇaṁ rarāno vīhī mṛḷīkaṁ suhavo na edhi.*

Agni, lord of light, knowledge and power, pray be our first and last preserver and protector, closest at this rise of the glorious dawn. Delighting, rejoicing and giving, join Varuna at the yajna and bring us peace and joy. Noble yajaka, responsive to our call, come and bless us with goodwill and well-being.

अस्य श्रष्टा सुभगास्य सन्दृग्दवस्य चित्रतमा मत्यषु ।  
शुचि घृतं न तसमध्यायाः स्प्राहा दवस्य मंहनव धनाः ॥ ६ ॥

6. *Asya śreṣṭhā subhagasya saṁdṛg devasya citra-  
tamā martyeṣu. Śuci ghṛtam na taptamaghnyā-  
yāḥ spārhā devasya mañhaneva dhenoh.*

Open, highest and most wonderful among mortals are the gifts and actions of this brilliant, generous and glorious ruler, pure and bright like the heated clarified ghrta of the inviolable cow, lovely and profuse like the liberality of the abundant cow, mother earth, and the inexhaustible speech of self-refulgent lord of omniscience. He watches all and his gifts are directly visible.

त्रिरस्य ता परमा सन्ति सत्या स्याहा द्वस्य जनिमान्यग्रः ।  
अनन्त अन्तः परिवीत आगाच्छुचिः शुका अया  
ररुचानः ॥ ७ ॥

7. *Trirasya tā paramā santi satyā spārhā devasya  
janimānyagneḥ. Anante antaḥ parivīta āgā-  
cchuciḥ śukro aryo rorucānaḥ.*

Three are the supreme manifestations of the generous refulgent Agni, true, lovely and universally cherished which arise and shine. Pervasive everywhere in endless space in the presence of the infinite divine lord of the universe, he shines pure, refulgent, generous and beautiful.

(This mantra refers to the various manifestations of cosmic energy which is the existential potential of the Supreme Lord Creator operating at different levels in different modes. In other words, we may call it the manifestations of Adi-Shakti, the Lord's consort Prakrti, originally manifesting as sattva, rajas, and tamas.

On earth, Bhuloka, it is fire and magnetic energy, which is agni. In the middle regions of the sky, Bhuvahloka, it is electrical energy, which is vayu. In the higher regions of light, Svahloka, it is aditya, solar energy. The sun too manifests in three different phases, at dawn, at noon and in the evening when it is setting. The efficacy of the sun in these three phases is different.

At the individual human level, it is physical energy, mental energy and spiritual energy. In yet another way it is the vital heat which maintains the physical body, i.e., annamaya kosha; it is pranic energy which maintains the pranamaya kosha and the manomaya kosha; and it is the higher psychic energy which maintains the vijnanamaya kosha and the anandamaya kosha. Of these three, one feeds, the other energises, and the third illumines.

However, mantras such as this have to be interpreted in a state of meditation, and since meditation is the birth-right of every human being, we are free to divine into the mystery of the mantric vision in our experiential way.)

स दूता विश्वदभि वष्टि सद्मा हाता हिरण्यरथा रंसुजिह्वः ।  
राहिदश्वा वपुष्या विभावा सदा रण्वः पितुमतीव  
संसत ॥ ८ ॥

8. *Sa dūto viśvedabhi vaṣṭi sadmā hotā hiraṇyāratho raṁsujihvaḥ. Rohidaśvo vapuṣyo vibhāvā sadā raṇvaḥ pitumātīva saṁsat.*

That Agni, harbinger of light and warmth of life, destroyer of darkness and evil, loves, pervades, illuminates and rules over all the forms and places of



the world. He is the yajamana, receiver and giver of sweets and fragrances. Riding a golden chariot drawn by ruddy horses and waves of light, delightful of tongue as well as flames of fire, majestic in body form, always rejoicing and emanating joy, he is a very treasure home of prosperity, happiness and excellence like an assembly house of power, governance and wealth of a nation in symbolic form.

स चतयन्मनुषा यज्ञबन्धुः प तं मह्या रशनया नयन्ति ।

स त्त्यस्य दुर्यासु सार्धन्द्वा मतस्य सधनित्वमाप ॥ ९ ॥

9. *Sa cetayanmanuṣo yajñabandhuḥ pra taṁ mahyā raśanayā nayanti. Sa kṣetyasya duryāsu sādhan devo martasya sadhanitvamāpa.*

A brother yajaka on the yajna vedi of creation and governance, he awakens and enlightens the people. To him they move on to consecrate him in the seat of power and yajna with a long rope of powers, obligations and controls for balance. He abides in the seat of governance and justice fulfilling his roles, generous and brilliant, achieving the dreams and realities of the nation's imagination.

स तू ना अग्निनयतु पजान तच्छ रत्नं द्वभक्तं यदस्य । धिया यद्विश्वं अमृता अकृण्वन्द्याष्विता जनिता सत्यमु । न ॥ १० ॥

10. *Sa tū no agnirnayatu prajānannacchā ratnaṁ devabhaktaṁ yadasya. Dhiyā yad viśve amṛtā akṛṇvan dyauspitā janitā satyamukṣan.*

And may that Agni, leader and lord ruler, knowing everything full well, lead us to that valuable jewel wealth of this world, loved, coveted and enjoyed

by the brilliant divinities which the immortals of all the world with their skill and intelligence created and which the heaven and father creator showered and consecrated as real and true.

स जायत पथमः पुस्त्यासु महा बुध्न रजसा अस्य याना ।  
अपादशीषा गुहमाना अन्ता यायुवाना वृषभस्य  
नीळ ॥ ११ ॥

11. *Sa jāyata prathamahḥ pastyāsu maho budhne rajaso asya yonau. Apādaśīrṣā guhamāno antā' - yoyuvāno vṛṣabhasya nīle.*

That Agni, which brings us the jewel wealth of the world, first arises from its original cause in the Mahat-tattva, the first existential evolute of Prakṛti. Then it manifests in the sun as light, and then in the middle regions of space as vayu, electricity. Moving without head and feet, concealed yet joining youthfully the inmates of various regions, light in the sun, cloud in the sky, homes of people and depth of the earth, it operates everywhere.

प शध' आत पथमं विपन्याँ ऋतस्य याना वृषभस्य नीळ ।  
स्याहा युवा वपुष्या विभावा सप्त प्रियासा जनयन्त  
वृष्णा ॥ १२ ॥

12. *Pra śardha ārta prathamam vipanyāñ ṛtasya yonā vṛṣabhasya nīle. Spārho yuvā vapuṣyo vibhāvā sapta priyāso 'janayanta vṛṣṇe.*

With study and appraisal discover and find energy and power in the original source of cosmic waters and the abode of fire, i.e., the solar energy, currents of wind in the sky and magnetic energy of the earth, energy

and power which is lovely, youthful and unaging, energising body systems and giver of beauty and joy. For the generous human soul, seven darling yajakas, i.e., five pranas, mind and intellect create this vital energy in the body.

अस्माकमत्र पितरा मनुष्या अभि प सदुद्धतमा-  
शुषाणाः । अश्मवजाः सुदुघा वव अन्तरुदुस्त्रा आज पु-  
षस' हुवानाः ॥ १३ ॥

13. *Asmākamatra pitaro manuṣyā abhi pra sedur-  
ṛtamāśuṣāṇāḥ. Aśmavrajāḥ sudughā vavre  
antarudusrā ājannuṣaso huvānāḥ.*

Here in our human world, in this programme of energy discovery, our parental seniors and thinkers dedicated to the yajna of natural and psychic energy sit at peace in a state of tranquillity, searching and invoking the light of the dawn and discover and open out the showers of energy waves locked up inside the clouds and mountains.

त मर्मृजत ददृवांसा अदिं तदेषामन्य अभिता वि वचन ।  
पुश्वयन्त्रासा अभि कारमचन्विदन्त ज्यातिश्चकृपन्त  
धीभिः ॥ १४ ॥

14. *Te marmṛjata dadṛvāṁso adriṁ tadeṣāmanye  
abhito vi vocan. Paśvayantrāso abhi kāramarcan  
vidanta jyotiścakṛpanta dhībhiḥ.*

Those parental seniors and researchers, breakers of the clouds and shatterers of the mountain caves break open the treasures of energy and refine and intensify the power. Others who watch them and their programme fully describe their achievement how, equipped with

practical apparatuses, dedicated to their mission, they discover the light and thus, with their intelligence and sentiment, strengthen and do good to humanity.

त गव्यता मनसा दूधमुब्धं गा यमानं परि षन्तमदिम । दू हं  
नरा वचसा दव्यन वजं गामन्तमुशिजा वि ववुः ॥ १५ ॥

15. *Te gavyatā manasā dr̥dhramubdham̄ gā yemānaṁ pari ṣantamadrim. Dr̥lham̄ nara vacasā daivyaena vrajaṁ gomantamuśijo vi vavruḥ.*

They, best of men, leaders and impassioned pioneers, with a searching mind pursuing the light concentrate and meditate on the sun, all pervasive, ocean deep, strong and bottomless treasure hold of infinite light, language and knowledge, holding and at the same time controlling and directing the radiation of light rays, and they, with words of divine vision and mysterious meaning open up and reveal the wealth of light, word and knowledge.

त मन्वत पथमं नाम धनास्त्रिः सप्त मातुः परमाणि विन्दन ।  
तज्जान्तीर्भ्यनूषत वा आविभुवदरुणीयशसा गाः ॥ १६ ॥

16. *Te manvata prathamam̄ nāma dhenostriḥ sapta mātuḥ paramāṇi vindan. Tajjānatīrabhyanūṣat vrā āvirbhuvadaruṇīryaśasā goḥ.*

First they study, reflect and meditate on the seven ultimate forms of mother speech and thus realise and know it in the essence through word, meaning and the self-existent reality behind the word. And having realised the content of divine speech, they celebrate the red lights of the dawn bearing and revealing that lord of speech manifesting by the splendour of the dawn of

knowledge.

नशत्तमा दुधितं राचत द्यारुद्व्या उषसा भानुरत । आ सूर्या  
बृहतस्तिष्ठदज्ञौ ऋजु मतषु वृजिना च पश्यन ॥ १७ ॥

17. *Neśat tamo dudhitam rocata dyaurud devyā uṣaso bhānurarta. Ā sūryo br̥hatastiṣṭhadajñāṅ ṛju mar-teṣu vṛjinā ca paśyan.*

The dense darkness of the night is dispelled, the solar region shines and the light of the dawn ascends in all her splendour. The sun rises and shines on over the fields and plains of the wide world, watching the acts and ways of right and wrong among the mortal inhabitants of the earth.

आदित्पश्चा बुबुधाना व्यख्य तादिदत्नं धारयन्त द्युभक्तम ।  
विश्व विश्वासु दुर्यासु द्वा मित्रं धिय वरुण सत्य-  
मस्तु ॥ १८ ॥

18. *Ādit paścā bubudhānā vyakhyannādid ratnam dhārayanta dyubhaktam. Viśve viśvāsu duryāsu devā mitrā dhiye varuṇa satyamastu.*

And then men of vision, wisdom and knowledge light, celebrate and proclaim the might and splendour of Agni, bearing and enjoying the jewels of wealth gifted by the light and energy of the sun, fire and electricity. May all the divinities of nature and nobilities of humanity, and Mitra, the sun, friend of life, and Varuna, the spatial waters, givers of love, peace and justice, be good and true to the wish and desire and intellectual efforts of humanity in all homes and over all the paths of life.

अच्छा वाचय शुशुचानमग्निं हातारं विश्वभरसं यजिष्ठम ।  
शुच्यधा अतृणं गवामन्धा न पूतं परिषिक्तमंशाः ॥ १९ ॥

19. *Acchā voceya śusucānamagnim hotāraṃ viśva-bharasaṃ yajisṭham. Śucyūdho atrṇanna gavā-mandho na pūtaṃ pariṣiktamaśoḥ.*

Let us sing and celebrate Agni in hymns of praise, Agni bright and pure and purifying, yajaka who invokes and awakens the bounties of nature for us, sustains the world and is most worthy of love and reverence, who fills the udder of the cows with milk without injury and augments the holy acts of humanity like the food purified and sanctified by the sun.

विश्व॑षाम॒दितिय॑ ज्ञिया॒नां विश्व॑षाम॒तिथि॑मानु॒षाणाम॑ ।  
अग्नि॑द्वानाम॒व आवृ॑णानः सु॒मृळी॑का भ॒वतु॑ जा॒त-  
व॒दाः ॥ २० ॥

20. *Viśveṣāmaditiryajñiyānām viśveṣāmatithirmānuṣāṇam. Agnirdevānāmava āvrṇānaḥ sumṛ-  
līko bhavatu jātavedāḥ.*

Like the indivisible and inviolable sky for all the performers of yajna, like the welcome guest for all the householders, Agni, universal light and lord omnipresent and omniscient, may, we pray, taking up the protection and promotion of noble humanity and renewal and refreshment of the environment, be the harbinger of peace and prosperity for children of the earth. (So may be the teacher and the scholar.)

## Mandala 4/Sukta 2

*Agni Devata, Vamadeva Gautama Rshi*

या म॒त्य॑ष्व॒मृतं॑ ऋ॒तावा॑ द्वा द्वा॒ष्वर॑त्ति॒निधा॑यि ।  
हा॒ता य॑जि॒ष्ठा म॒ह्ना शु॒च॒र्ध्यं॑ ह॒व्य॑र्गि॒मनु॑ष इ॒र्य॑र्ध्यं ॥ १ ॥

1. *Yo martyeṣvamṛta ṛtāvā devo deveṣvaratirnidhāyi. Hotā yajiṣṭho mahnā śucadhyai havyai-ragnirmanuṣa īrayadhyai.*

Agni which is immortal among mortals and refulgent among divinities of world and nature, itself ever true and dynamic destroyer of evil, is fixed in the cosmic order of law and rectitude. By virtue of its own greatness it is the invoker and harbinger of natural bounties, most worthy of reverence with homage of oblations for the purification, illumination and inspiration of mankind. And Agni is held, recognised and realised in the heart.

इह त्वं सूना सहसा ना अद्य जात जाताँ उभयौ अन्तरग्र ।  
दूत इयस युयुजान ऋष्व ऋजुमुष्कान्वृषणः शुकांश्च ॥ २ ॥

2. *Iha tvam sūno sahaso no adya jāto jātāñ ubhayāñ antaragne. Dūta īyase yuyujāna ṛsya ṛjumuṣkān vṛṣaṇaḥ śukrāmśca.*

Agni, lord giver of light, child of omnipotence, great and sublime, giver of mighty strength, here in this world of ours, risen today to full glory among both divines and humans born and initiated, you move as the light and energy of yajna, carrying the fragrance, inspiring and engaging all who are pure and generous and move by the brilliant paths of nature and rectitude.

अत्या वृधस्त्रू राहिता घृतस्त्रू ऋतस्य मन्य मनसा जविष्ठा ।  
अन्तरीयस अरुषा युजाना युष्मांश्च द्वाविंश आ च  
मर्तान ॥ ३ ॥

3. *Atyā vṛdhasnū rohitā ghṛtasnū ṛtasya manye manasā javiṣṭhā. Antariyase aruṣā yujāno yuṣmāmśca devān viśa ā ca martān.*

Agni, light of the world, I know and realise your waves of cosmic energy ever moving in circuit at the fastest with the energy of the cosmic mind, creating and increasing, sprinkling and showering with water and energy of ghrta, red as rays of the dawn, blazing as the sun, with which you move across the world of existence, inspiring and engaging the mortals, immortals and the human children of the earth.

अ॒य॒म॒णं॑ वरु॒णं॑ मि॒त्रम॑षा॒मि॒न्द्रा॒विष्णू॑ म॒रुता॑ अ॒श्वि॒नात् ।  
स्व॒श्वा॑ अ॒ग्र सु॒रथः॑ सु॒राधा॑ ए॒दु॒ वह॑ सु॒ह॒विष॑ ज॒नाय॑ ॥ ४ ॥

4. *Aryamaṇam varuṇam mitrameṣāmindrāviṣṇū maruto aśvinota. Svaśvo agne surathaḥ surādha edu vaha suhaviṣe janāya.*

Agni, lord of light and power, commanding instant waves of communication, fastest modes of transport, immense wealth and infrastructure for development and prosperity, come and, for these people dedicated to the yajna of corporate programmes of common development and progress, bring Aryaman, power of justice, Varuna, spirit of freedom, choice and excellence, Mitra, love and friendship for all these people, Indra, energy of the clouds and electricity, Vishnu, universal spirit of cosmic unity, Maruts, energy of the winds, and the Ashvins, light of the sun and soothing beauty of the moon.

गा॒मौ॑ अ॒ग्र वि॒माँ॑ अ॒श्वी॑ य॒ज्ञा नृ॒वत्स॑खा॒ स॒द॒मि॒द॒प॒मृष्यः॑ ।  
इ॒ळा॒वाँ॑ ए॒षा अ॑सु॒र प॒जावा॑न्दी॒घा र॒यिः॑ पृ॒थु॒बु॒ध्नः॑ स॒भा॒वा॒न ॥ ५ ॥



5. *Gomāñ agne'vimāñ asvī yajño nrvatsakhā sadamidapramṛṣyah. Ilāvāñ eṣo asura prajāvān dīrgho rayiḥ pṛthubudhnaḥ sabhāvān.*

Agni, giver of light, power and prosperity, peace and justice, commanding wealth of cows, sheep and goats, horses, and unity and productive cooperation in yajna you are friend of the people, leaders and pioneers, blest with lands, knowledge and holy speech of divinity, possessed of vital strength, destroyer of the wicked, supported by the people and assistants. Presiding over the assembly, you know great and long lasting is this wealth of the nation, broad based and rising high and vast. Come, take over the house of government which is beyond pollution, corruption and destruction.

यस्त इध्मं ज्भरत्सिष्विदाना मूधानं वा ततपत त्वाया ।  
भुवस्तस्य स्वतवाँः पायुरगृ विश्वस्मात्सीमघायत  
उरुष्य ॥ ६ ॥

6. *Yasta idhmaṁ jabharat siṣvidāno mūrdhānam vā tatapate tvāyā. Bhuvastasya svatavāṁḥ pāyuaḥ agne viśvasmāt sīmaghāyata uruṣya.*

Whoever bears the sacred fuel for your fire of yajna by the sweat of his brow, or tires himself out, not sparing himself while coming to you to serve, Agni, come to your own, and rising, be the protector of his land and person against all violent bullies and sinners.

यस्तु भरादानीयत चिद ँ निशिषन्मन्दमतिथिमुदीरत ।  
आ देवयुरिनधत दुराण तस्मिन्विधुवा अस्तु दास्वान ॥ ७ ॥

7. *Yaste bharādanniyate cidannaṁ niśiṣanma-ndramatithimuḍīrat. Ā devayurinadhate duroṇe tasmin rayirdhruvo astu dāsvān.*

Agni, giver of light and wealth, ruler of the world, in the home where the generous house holder spares food and bears it to you for the hungry, where he welcomes, appreciates and regales the happy guest, where, dedicated to the divinities and brilliant people, he lights the fire and worships Ishwara in full faith, in that house, O lord, let there be abundant wealth, peace and stability.

यस्त्वा दा॒षा य उ॒षसि॑ प॒शंसा॑त्पियं वा त्वा कृ॒णव॑त  
ह॒विष्मा॑न । अ॒श्वान् स्व द॑म आ ह॒म्यावा॑न्तमंह॑सः पीप॒रा  
दा॑श्वांस॑म ॥ ८ ॥

8. *Yastvā doṣā ya uṣasi praśamsāt priyam vā tvā  
kṛṇvate haviṣmān. Aśvo na sve dama ā hemyāvān  
tamaṇhasaḥ pīparo dāśvānsam.*

Whoever sings in praise of you night and day, who with gifts in homage does you proud with things dear to you, save that man of generosity in his home from sin, come like a knight of golden horse and rescue him from evil.

यस्तु॒भ्यम॑ग्र अ॒मृता॑य॒ दाश॑हु॒वस्त्व॑ कृ॒णव॑त य॒तस्त्रु॑क ।  
न स रा॒या श॑शमा॒ना वि या॑ष॒ त्नाम॑हः परि॑ वरद॒घ्रायाः॑ ॥ ९ ॥

9. *Yastubhyamagne amṛtāya dāśad duvastve  
kṛṇvate yatasruk. Na sa rāyā śaśamāno vi yoṣa-  
nnainamaṇhaḥ pari varadaghāyoḥ.*

Agni, giver of light and wealth of life, whoever offers you honour and service in faith, ever ready, holding up the ladle full of holy ghrta and offering oblations to the imperishable fire, overflows with wealth without fear of deprivation, and the sin of the evil doer

too can never pollute him.

यस्य त्वमग्र अध्वरं जुजाषा द्वा मतस्य सुधितं रराणः ।  
पीतदसद्भ त्रा सा यविष्ठा साम यस्य विधत् वृधासः ॥ १० ॥

10. *Yasya tvamagne adhvaram jujoṣo devo martasya sudhitam rarāṇah. Prītedasaddhotrā sā yaviṣṭhā 'sāma yasya vidhato vrdhāsah.*

Agni, youthful light of yajnic human action, brilliant and generous giver as you are, whatever mortal offers you the yajna of service, with spirit of sacrifice, love and non-violence, well performed with reverence and faith, you accept and enjoy. May that service and spirit of charity bring him the grace of heaven. May we too be performers and promoters of that yajna, and may that grace be ours too.

चित्तिमचित्तिं चिनवद्वि विद्वान्पृष्ठव वीता वृजिना च मतान ।  
राय च नः स्वपत्याय दव दितिं च रास्वादितिमुरुष्य ॥ ११ ॥

11. *Cittimacittim cinavad vi vidvān pṛṣṭheva vītā vṛjinā ca martān. Rāye ca naḥ svapatyāya deva ditim ca rāsvāditimuruṣya.*

Let the man of knowledge and discrimination distinguish between sense and wisdom on the one hand and non-sense and ignorance on the other, between the broad open paths of right living and the covert ways of wickedness, and between mortals and mortals. And O giver of knowledge and light of discrimination, Agni, for the sake of honour and well being and for our children give us worldly wealth and liquid assets and protect our immortal merit of rectitude.

क॒विं शशा॒सुः क॒वया द॒ब्धा नि॒धा॒रय॒न्ता द॒या॒स्वा॒याः ।  
अ॒त॒स्त्वं दृ॒श्यौ अ॒ग्र ए॒तान्प॒डभिः प॒श्य॒रद्भु॒ताँ अ॒य ए॒वः ॥ १२ ॥

12. *Kaviṁ śāsāsuḥ kavayo'dabdhā nidhārayanto duryāsvāyoh. Atastvaṁ dṛśyāñ agna etān padbhiḥ paśyeradbhutāñ aya evaiḥ.*

Wise visionaries, bold intrepidable scholars and sagely teachers, maintaining the inmates, disciples and seekers of knowledge in their home schools, teach them the knowledge and discipline of life. Therefore, O master and ruler, Agni, by practical steps you go, observe and assess these wonderful schools and their people. They are all open and worth seeing.

त्वम॒ग्र वा॒घत॑ सु॒पणी॑तिः सु॒तस॑ 'माय वि॒धुत॑ यवि॒ष्ठ । रत्नं  
भर॑ श॒शमा॒नाय॑ घृ॒ष्व पृ॒थु श॒च॒न्दम॑व॒स च॒षणि॒पाः ॥ १३ ॥

13. *Tvamagne vāghate supraṇītiḥ sutasomāya vidhate yaviṣṭha. Ratnaṁ bhara śāsamānāya ghrṣve pṛthuś-candram-avase carṣaṇiprāḥ.*

Agni, giver of light, knowledge and power, ever fresh and youthful, noble guide in proper ways of living, ruler of the wide world, friend of the people, bear and bring the beauty, peace and jewel wealth of life for the protection and advancement of the intelligent admirer who has distilled the soma of life's joy, confidently conducts the business of life to success, conquers suffering unto overflowing happiness and refines the manners and graces of life.

अ॒था ह॒ यद्दु॒यम॑ग्र॒ त्वा॒या प॒डभि॑हस्त॒भिश्च॑कृ॒मा त॒नूभिः॑ ।  
रथं॑ न क॒न्ता अ॒पसा॑ भु॒रिजा॑त्क्र॒तं य॑मुः सु॒ध्य आशु॑-  
षा॒णाः ॥ १४ ॥

14. *Adhā ha yad vayamagne tvāyā padbhirhaste-  
bhiścakṛmā tanūbhiḥ. Ratham na kranto apasā  
bhurijorrtam yemuḥ sudhya āsuṣāṅāḥ.*

And Agni, O ruler of the world, as we, dedicated to you, work for you with our hands and feet and indeed with our body and soul, so may all the intelligent people, cooperating with you with the work of their dexterous hands, move together as by a chariot car and take you and all to the destination of truth and rectitude toward perfection.

अधा मातुरुषसः सप्त विपा जायमहि पथमा व्रधसा नृन ।  
द्विस्पुत्रा अङ्गिरसा भवमा दि रुजम धनिनं शुचन्तः ॥ १५ ॥

15. *Adhā māturuṣasaḥ sapta viprā jāyemahi  
prathamā vedhaso nṛn. Divasputrā aṅgirasō  
bhavemā'driṁ rujema dhaninaṁ śucantaḥ.*

And then, like the seven rainbow colours of the lights of mother dawn, let us raise ourselves to seven classes of intelligent and dynamic functionaries: ruler, presidents of councils, army, commanders, people, services and ancillaries. Let us create leaders and visionary pioneers of knowledge and education. Let us all rise to be the children of light, dexterous as divine architects, dear as vital breath of life, and then, cleansing and brightening up the well provided prosperous people who are wealth of the motherland, let us break the clouds for rain and shatter the mountains of difficulty converting them to opportunities.

अधा यथा नः पितरः परासः पत्नासा अग्र ऋतमाशुषाणाः ।  
शुचीदयन्दीधितिमुक्थशासः तामा भिन्दन्ता अरुणीरप  
वन ॥ १६ ॥

16. *Adhā yathā naḥ pitarah parāsaḥ pratnāso agna ṛtamāsusāṇāḥ. Śucīdayan dīdhitim-ukthaśāsah kṣāmā bhindanto aruṅīrapa vran.*

Agni, ruler of light and humanity, let us all together, dedicated to truth and rectitude, rise and shine as did our forefathers, earliest and later ones, and pure and sanctified, singing songs of divine praise, breaking new ground upon the earth, let us rise to the heights of power and discover new lights of existence, and so may rise our future generations too.

सुकर्माणः सुरुचादव्यन्ता या न द्वा जनिमा धर्मन्तः ।  
शुचन्ता अग्निं ववृधन्त इन्दमूर्ध्वं गव्यं परिषदन्ता  
अग्मन ॥ १७ ॥

17. *Sukarmāṇaḥ suruco devayanto 'yo na devā janimā dhamantaḥ. Śucanto agniṁ vavṛdhanta indramūrvaṁ gavyaṁ pariṣadanto agman.*

Brilliant people of noble action, deeply committed to holy pursuits and aspiring to rise to the stars, fanning their life to light and purity in the crucibles of knowledge and experience as they refine gold and temper steel in the furnace, raising the flames of fire and exalting the honour and excellence of the nation, sitting and discussing in conferences, extend the bounds of terrific energy and knowledge of the earth and skies unto the stars.

आ यूथेव तुमति पश्व अख्यद्दवानां यज्जनिमान्त्युग ।  
मर्तानां चिदुवशीरकृपन्वृध चिद्व्य उपरस्यायाः ॥ १८ ॥

18. *Ā yūtheva kṣumati paśvo akhyad devānām yajjanimāntyugra. Martānām cidurvaśīrakṛpran vṛdhe cidarya uparasyāyoh.*

As the master proclaims the material wealth of his house of prosperity, as the commander proclaims the forces under his command, so do you, O lustrous ruler, reflect the presence around you of noble and brilliant leaders and scholars. And thus do the multitudes of people, like the rise of dawns, plan and prepare for the rise and progress of the land just as the producer master prays for the generous cloud and wishes for the health and age of life's longevity.

अकम त् स्वर्पसा अभूम ऋतमवस्त्र षसा विभातीः ।  
 अनूनमग्निं पुरुधा सुश्चन्दं द्वस्य ममृजतश्चारु  
 च ः ॥ १९ ॥

19. *Akarma te svapasas abhūma ṛtamavasraṇṇaṣaso vibhātīḥ. Anūnamagniṁ purudhā suścandraṁ devasya marmṛjataścāru cakṣuḥ.*

We act in service to you, O Lord Agni, giver of light and life to the world, by which alone we can be called good performers. The brilliant dawns, wearing the divine mantle of truth and showers of light, perfectly and variously adorn the fire-divine, perfect and glorious eye of the self-refulgent Lord of the universe, which is the sun.

एता त अग्न उचथानि वधा वाचाम क्वय ता जुषस्व ।  
 उच्छाचस्व कृणुहि वस्यसा ना महा रायः पुरुवार प  
 यन्धि ॥ २० ॥

20. *Etā te agna ucathāni vedho'vocāma kavaye tā juṣasva. Ucchocasva kṛṇuhi vasyaso no mahorāyaḥ puruvāra prayandhi.*

These are the words of thanks and praise we

poets speak for you, Lord Omniscient Agni. Please to accept these, consider, shine and rise to reveal the light of your glory to our vision. Make us rich with the wealth of divinity. Lord universal friend of the many who choose, lead us to glorious honour and excellence in existence.

### Mandala 4/Sukta 3

*Agni Devata, Vamadeva Gautama Rshi*

आ वा राजानमध्वरस्य रुदं हातारं सत्ययजं रादस्याः । अग्निं  
पुरा तनयित्नारचित्ताद्धिरण्यरूपमवस कृणुध्वम ॥ १ ॥

1. *Ā vo rājānam-adhvarasya rudraṁ hotāraṁ satya-yajam rodasyoḥ. Agniṁ purā tanayitnora-cittāddhiranyarūpam-avase kṛṇudhvam.*

All ye people of the land, before the unexpected and inconceivable thunder and lightning, light the fire and, for the protection and advancement of your peaceful, non-violent yajnic social order in the midst of heaven and earth, appoint the golden gloried ruler, a very Rudra, saviour of the good, a terror for the evil, hota, a yajaka and not a grabber or hoarder, but one inviolably dedicated to truth and Dharma.

अयं यानिश्चकृमा यं वयं तं जायव पत्यं उशती सुवासाः ।  
अवाचीनः परिवीता नि षीदमा उं त स्वपाक पतीचीः ॥ २ ॥

2. *Ayam yoniścakṛmā yaṁ vyaṁ te jāyeva patya uśatī suvāsāḥ. Arvācīnaḥ parivīto ni ṣīdemā u te svapāka pratīcīḥ.*

This is the seat of office we create and offer to you. It is offered as a young loving wife dressed in her



best finery offers her love to her husband and protector. O ruler most modern, all round well provided, self made and self prepared, take this seat and see these are the people looking up to you.

आश्रृण्वत अदृपिताय मन्म नृच िस सुमृळीकाय वधः ।  
द्वार्य श्स्तिमृताय शंसु गाव्व साता मधुषुद्यमीळ ॥ ३ ॥

3. *Āśṛṇvate adṛpitāya manma nṛcaḥsa sumṛṭīkāya vedhaḥ. Devāya śastim-amṛtāya śaṁsa grāveva sotā madhuṣud yamīle.*

I offer a hymn of praise and appreciation as an expression of my thought, O wise and virtuous ruler of the world, to you, brilliant, immortal and divinely blissful, who listen attentively and politely without pride and arrogance, watching the human situation all round in the interest of common good. Accept and approve of the hymn I present, be gracious as a cloud of showers, a maker of soma and a creator of honeyed joy.

त्वं चि १ः शम्या अग्न अस्या ऋतस्य बाध्यृतचित्स्वाधीः ।  
कदा त उक्था सध्रमाद्यानि कदा भवन्ति सख्या गृह त ॥ ४ ॥

4. *Tvaṁ cinnah śamyā agne asyā ṛtasya bodhy-ṛtacit svādhīḥ. Kadā ta ukthā sadhamādyāni kadā bhavanti sakhyā gr̥he te.*

Agni, ruler of humanity, you know the truth and law of existence, you think freely and rightly too. Know the truth and character of this nation of ours. Let them know too of the truth and law of right knowledge and conduct for the sake of right action. When will there be proper and friendly discussions of yours and assemblies in your yajnic house of law and government?

कथा ह तद्वरुणाय त्वमग्ने कथा दिव गहस क॥ आगः ।  
कथा मित्राय मी हुष पृथिव्य बवः कदयम्णा कद्ग-  
गाय ॥ ५ ॥

5. *Kathā ha tad varuṇāya tvamagne kathā dive garhase kannā āgaḥ. Kathā mitrāya mīlhuṣe pṛthivyai bravah kadaryamṇe kad bhagāya.*

“What is our sin, or crime or misconduct?” Agni, ruler of the world, when and why would you speak thus to Varuna, lord of justice and rectitude? to the lord of light and knowledge? to the bountiful? to the earth and the dear motherly woman? to the chief of law? to the man of power and prosperity?

कद्धिष्यासु वृधसाना अग्ने कद्वाताय पतवस शुभ्य ।  
परिज्मन् नासत्याय ॥ १ ॥ बवः कदग्ने रुदाय नृध्न ॥ ६ ॥

6. *Kad dhiṣṇyāsu vṛdhasāno agne kad vātāya pratavase śubhānye. Parijmane nāsatyāya kṣe bravah kadagne rudrāya nrghne.*

Agni, ruler of the world, when would you be growing with and among the intellectuals? And growing with and among them, when would you speak to and about the eminent in knowledge, strength, peace and good will, all round goers, truthful and the landed farmers? to the chief of justice about the killers of humanity?

कथा मह पुष्टिभराय पूष्णे कदुदाय सुमखाय हविद ।  
कद्धिष्याव उरुगायाय रता बवः कदग्ने शरव बृहत्य ॥ ७ ॥

7. *Kathā mahe puṣṭimbharāya pūṣṇe kad rudrāya sumakhāya havirde. Kad viṣṇava urugāyāya reto bravah kadagne śarave brhatyai.*

Agni, when and how would you speak to and about the great creator and producer for nourishment and growth, Pushan, to and about Rudra, destroyer of enemies, the generous yajaka, the giver of holy materials for yajna? How would you pray to Vishnu, universally celebrated lord sustainer of the world? Lord generous and peaceful at heart, how would you speak to and about the great forces of defence against violence and destruction?

कथा श्वाय मरुतामृताय कथा सूर बृहत पृच्छ्यमानः ।  
पति ब्रवा दितय तुराय साधा दिवा जातवदश्चि-  
कित्वान ॥ ८ ॥

8. *Kathā śardhāya marutāmṛtāya kathā sūre br̥hate  
pṛcchya mānaḥ. Prati bravo' ditaye turāya sādha  
divo jātavedaścikitvān.*

Agni, O Jataveda, lord ruler and master of knowledge of things in existence, how would you speak to and about the sacred law of truth, about the forces swift as the winds? And when asked, what and how would you speak about the mighty great leaders bright as the sun among people? How would you speak to and about the excellent, abundant and inviolable sky? O master of knowledge, rising higher and higher in awareness, achieve the light, reaching unto the solar regions.

ऋतनं ऋतं नियतमीळ आ गारामा सचा मधुमत्पक्वमग्र ।  
कृष्णा सती रुशता धासिन्षा जामयण पर्यसा पीपाय ॥ ९ ॥

9. *Rtena ṛtam niyatamīḷa ā gorāmā sacā madhumat  
pakvamagne. Kṛṣṇā satī ruśatā dhāsinaiṣā jāmar-  
yeṇa payasā pīpāya.*

Agni, O lord giver of the light and life of the world, I honour and respect the truth and law of existence by observance of the truth and law of life on earth as required and determined by the demands of life on earth and set out in the language of the earth, while I live on earth one with the honey sweets of the ripe and raw treasures of the earth. May the mother earth, being green and bright with nourishments, grow with food and drink for the sustenance of her children by the efforts of her children.

ऋतन हि ष्मा वृषभश्चिदक्तः पुमौ अग्निः पर्यसा पृथ्व्यन ।  
अस्पन्दमाना अचरद्वयाधा वृषा शुक्रं दुदुह पृश्नि-  
रूधः ॥ १० ॥

10. *Ṛtena hi śmā vṛṣabhaścidaktaḥ pumāñ agniḥ  
payasā pṛṣṭhyena. Aspandamāno acarad vayodhā  
vṛṣā śukraṁ duduhe pṛśnirūdhaḥ.*

Sustained in tune by the truth of life and law of existence, nourished on food and drink from spaces above, the virile bull, manly man and lustrous Agni, creator of light and life on earth, ruler of the world, moves around with majesty, unagitated, bearing the dignity and vitality of health and age, replete with energy and generosity like the cloud, and distils the fire and lustre of life from the skies as milk from the mother cow.

ऋतनादिं व्यसन्भिदन्तः समङ्गिरसा नवन्त गाभिः ।  
शुनं नरः परि षद गुषासमाविः स्वरभवज्जात अग्रा ॥ ११ ॥

11. *Ṛtenādrim vyasan bhidantaḥ samaṅgirasō  
navanta gobhiḥ. Śunaṁ naraḥ pari ṣadannuṣāsa-  
māviḥ svarabhavajjāte agnau.*

Ye leaders of the world, by the force of Rtam, nature's law, when the cosmic fire of energy is awake, then the roaring winds, breaking the cloud with their currents, rain down the showers, mankind on earth find peace and prosperity, and the light, riding the dawn, rises to view as the radiant sun.

ऋतनं दवीरमृता अमृक्ता अणाभिरापा मधुमद्भिरग्र । वाजी  
न सगेषु पस्तुभानः प सदमित्त्रवितव दधन्युः ॥ १२ ॥

12. *Rtena devīramṛtā amṛktā aṇobhirāpo madhumadbhiragne. Vājī na sargeṣu prastubhānaḥ prasadamit sravitave dadhanyuh.*

Agni, light of life, ruler of the world, by Rtam, force of eternal truth and nature's law, do the celestial waters of life, immortal, unhurt, with currents of spatial oceans bearing honey sweets of life's energy, ceaselessly flow on like a war horse flying on to battles, in order to move life on and on with energy without end or exhaustion.

मा कस्य यं ि सदमिदधुरा गा मा वशस्य पमिनता मापः ।  
मा भातुरग्र अनृजाऋणं वमा सख्युद ि रिपाभुजम ॥ १३ ॥

13. *Mā kasya yakṣaṁ sadmiddhuro gā mā veśasya praminato māpeḥ. Mā bhrāturagne anṛjorṛṇam vermā sakhyurdakṣaṁ riporbhujema.*

Agni, giver of the light of intelligence, let us not go to the meeting place of a deceitful person, nor to the door of a violent grabber, nor take the debt or obligation of a crooked brother, and may we, we pray, never try to benefit from, much less depend on, the strength and expertise of an enemy in the garb of a

friend.

र णा अग्र तव र णभी रार णः सुमख पीणानः ।  
पति ष्फुर वि रुज वीडवंहो जहि र ण महि चिद्वावृधा-  
नम ॥ १४ ॥

14. *Rakṣā ṇo agne tava rakṣaṇebhī rāraṣāṇaḥ  
sumakha prīṇānaḥ. Prati ṣphura vi ruja vīdvaṅho  
jahi rakṣo mahi cid vāvrdhānam.*

Agni, ruler of the earth, blissful giver of happiness, all protector, presiding genius of yajna, social justice and noble conduct, protect us with all your methods and forces of protection and defence, shine and inspire us to good action, eliminate the blackest sin and hardest crime, destroy the wicked, even powerful ones and on the increase.

एभिभव सुमना अग्र अकरिमान्त्स्पृश मन्मभिः शूर  
वाजान । उत ब्रह्माण्यङ्गिरा जुषस्व सं त श्स्तिद्ववाता  
जरत ॥ १५ ॥

15. *Ebhirbhava sumanā agne arkair-imānt-sprśa  
manmabhiḥ śūra vājān. Uta brahmāṅyāṅgiro  
juṣasva saṁ te śastirdevavātā jareta.*

Agni, giver of light and life, with these songs of prayer and these learned devotees, be pleased and happy at heart. Accept and approve of these dedicated people of thought and action. Brave and heroic leader dear as breath of life, accept and enjoy these gifts of homage and reverence. May this song of praise offered by the holy celebrants be pleasing to you and exalting.

एता विश्वा विदुष तुभ्यं वधा नीथान्यग्र निण्या वचांसि ।  
निवचना क्वय काव्यान्यशंसिषं मतिभिविप उक्थः ॥ १६ ॥

16. *Etā viśvā viduṣe tubhyam vedho nīthānyagne niṅyā vacāmsi. Nivacanā kavaye kāvyānyaśam-siṣam matibhirvipra ukthaiḥ.*

Agni, giver of life and light, lord of knowledge, vision and wisdom, leader, ruler, pioneer, all these songs of adoration, creative, deep and grave, meaningful and fruitful, fluent and poetic, are sincere expressions of the heart which I, inspired and moved to ecstasy, present to you, poet and scholar, with divine hymns of holiness in the company of the wise and dedicated celebrants.

### Mandala 4/Sukta 4

#### *Agni Rakshoha Devata, Vamadeva Gautama Rshi*

कृणुष्व पाजः पसितिं न पृथ्वीं याहि राजवामवाँ इभन ।  
तृष्ठीमनु पसितिं दूणाना स्तासि विध्य र सस्तपिष्ठः ॥ १ ॥

1. *Kṛṇuṣva pājaḥ prasitiṁ na pṛthvīm yāhi rājevā-mavāñ ibhena. Tṛṣṭvīmanu prasitiṁ drūṅāno's-tāsi vidhya rakṣasastapiṣṭhaiḥ.*

Arise, be strong and brilliant, go over and round the earth in orbit, spread your network over the dominion and, firm and powerful, move as a king by the elephant. Impetuous and terrible, shoot like a rocket all round wherever needed for thirsting and ensnared earth as it could be, and, like an archer as you are, fix the demons of violence with your blazing arrows.

तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शाशुचानः ।  
तपूंष्यग्र जुह्वी पतङ्गानसन्दिता वि सृज विष्वगुल्काः ॥ २ ॥

2. *Tava bhramāsa āśuyā patantyanu spṛśa dhṛṣatā śośucānaḥ. Patūmṣyagne juhvā pataṅgānasam-dito vi sṛja viṣvagulkāḥ.*

Your roving rockets whirl round impetuously. Shining and blazing with power and force, strike off the enemies wherever they be. Unhurt, whole and unopposed, shoot out all round burning rockets of defence like sparks of fire fed on ladlefuls of ghrta offered into the fire of the vedi.

पति॒ स्प॒शा॒ वि॒ सृ॒ज॒ तू॒र्णित॒मा॒ भवा॑ पा॒यु॒वि॒शा॒ अ॒स्या  
अ॒द॒ब्धः॑ । या॒ ना॑ दूर॒ अ॒घ॒शं॒सा॒ या॒ अ॒न्त्य॒ग्र॒ मा॒कि॒ष्ट॒ व्य॒थि॒रा  
द॒ध॒षी॒त ॥ ३ ॥

3. *Prati spaśo vi sṛja rūṛṇitamō bhavā pāyurviśo asyā adabdhah. Yo no dūre aghaśaṁso yo antyagṇe mākiṣṭe vyathirā dadharṣīt.*

Agni, brilliant ruler and blazing power, shoot out detectors, appoint detectives and spies, and send out ambassadors, be swift in action and response, and, bold, unhurtful and undeceived, be the protector and sustainer of this human nation, and whoever be the sinner or supporter of the wicked far or near us must not insult, impair or violate your rule and order.

उ॒द॒ग्र॒ ति॒ष्ठ॒ प॒त्या॒ त॒नु॒ष्व॒ न्य॑मि॒त्राँ॑ आ॒ष॒ता॒त्ति॒ग्म॒हत॑ । या॒ ना॒  
अ॒रा॒तिं॑ स॒मि॒धान॑ च॒क॒ नी॒चा॒ तं॑ धं॒ य॒त्सं॑ न॒ शु॒ष्क॒म ॥ ४ ॥

4. *Udagne tiṣṭha pratyā tanuṣva nyamitrāñ oṣatāt tigmahete. Yo no arātiṁ samidhāna cakre nīcā tam dhakṣyatasaṁ na śuṣkam.*

Agni, mighty and brilliant power, rise in flames and shine on, let the light spread around. O wielder of blazing weapons, burn off the unfriendly and the enemies. Shining and rising power, whoever creates enemies and causes adversity, burn down like a dry fibre



of flax.

ऊ॒ध्वा भ॑व॒ पतिं॑ वि॒ध्याध्य॑स्मदा॒विष्कृ॑णुष्व॒ दव्या॑न्यग्र । अव॑  
स्थि॒रा त॑नुहि यातु॒जूनां॑ जा॒मिम॑जामिं॒ प मृ॑णीहि शत्रू॒न ॥ ५ ॥

5. *Ūrdhvo bhava prati vidhyādhyasmadāviṣkṛṇu-ṣva daivyānyagne. Ava sthirā tanuhi yātujūnām jāmimajāmimī pra mṛṇīhi śatrūn.*

Rise high and shine there, having fixed the enemies far from us, and thus reveal the divine actions of your own and of the enlightened. Loosen and reduce the firm establishments of the gate crashers and the go-getters whether related or unrelated, and destroy the enemies of the order of enlightenment.

स त॑ जानाति सु॒मतिं॑ यविष्ट॒ य इव॑त् ब॒ह्व॑ण गा॒तुम॑रत ।  
वि॒श्वान्य॑स्म सु॒दिना॑नि रा॒या द्यु॒म्नान्य॑या वि दुरा॑ अ॒भि  
द्या॑त ॥ ६ ॥

6. *Sa te jānāti sumatiṁ yaviṣṭha ya īvate brahmaṇe gātumairat. Viśvānyasmai sudināni rāyo dyumnānyaryo vi duro abhi dyaut.*

Agni, most youthful power of enlightenment, that person knows and enjoys your love and good will who directs his voice and actions toward the magnificent lord supreme of the universe, who dedicates all his happy days and his wealth and good fortune to his service, and who, being master of himself and his fortune, wide opens and lights up his doors for his devotees.

सद॑ग्र अस्तु सु॒भगः॑ सु॒दानु॑यस्त्वा॒ नित्य॑न ह॒विषा॑ य उ॒क्थः॑ ।  
पिपी॑षति॒ स्व आयु॑षि दुरा॒ण वि॒श्वद॑स्म सु॒दिना॑ सास॒-  
दिष्टिः॑ ॥ ७ ॥

7. *Sedagne astu subhagaḥ sudānuryastvā nityena haviṣā ya ukthaiḥ. Pipriṣati sva āyuṣi duroṇe Viśvedasmai sudinā sāsadiṣṭiḥ.*

Agni, refulgent lord ruler of the world, he would be highly prosperous and generously charitable who loves to serve you with unfailing oblations of havi and songs of praise and prayer. And surely for such a person, in his own life, within his own home, all his days would be happy and his yajna and all desired acts would be fruitful.

अचामि त सुमतिं घाष्यवाक्सं त वावाता जरतामियं गीः ।  
स्वश्वास्त्वा सुरथा मजयमा स्म त्राणि धारयन्तु  
द्यून ॥ ८ ॥

8. *Arcami te sumatiṁ ghoṣyarvāk sam te vāvātā jaratāmiyaṁ gīḥ. Svaśvāstvā surathā marjaye-mā'sme kṣatrāṇi dhārayeranu dyūn.*

Agni, mighty ruler of the world, I pray for your favour and blessings of love and good will. May these words of my favourite voice address you and this adoration of mine glorify you. Blest with noble horses and beautiful chariots, may we exalt you, and may you, day by day, hold and sustain our social order and its systems of governance and administration.

इह त्वा भूया चरदुप त्मन्दाषावस्तदीद्विवांसुमनु द्यून ।  
कीळन्तस्त्वा सुमनसः सपमा भि द्युम्ना तस्थिवांसा जना-  
नाम ॥ ९ ॥

9. *Iha tvā bhūryā caredupa tman doṣāvastardī-divāṁsamanu dyūn. Krīlantastvā sumanasah sapemā'bhi dyumnā tasthivāṁso janānām.*

Let man amply and wholly serve you, refulgent ruler of the world, sincerely by heart and soul, day and night, day after day. Let us all, guardians of the total wealth and honour of the people, rejoicing at heart as playing with arms for defence of the nation, serve Agni, father protector of humanity.

यस्त्वा स्वश्वः सुहिरण्या अग्र उपयाति वसुमता रथेन ।  
तस्य त्राता भवसि तस्य सखा यस्त आतिथ्यमानुषगजु-  
जाषत ॥ १० ॥

10. *Yastvā svaśvaḥ suhiraṇyo agna upayāti vasumatā ratheta. Tasya trātā bhavasi tasya sakhā yasta ātithyamānuṣag jujoṣat.*

Whoever possessing noble horses and golden gold approaches you by a chariot loaded with treasures of wealth, and offers service and hospitality readily and ceaselessly without reserve, without question, you accept and own as a friend, protect him as a guardian and save him as a redeemer.

महा रुजामि बन्धुता वचाभिस्तन्मा पितुगातमादन्वियाय ।  
त्वं ना अस्य वचसश्चिकिद्धि हातयविष्ठ सुकता  
दमूनाः ॥ ११ ॥

11. *Maho rujāmi bandhutā vacobhistanmā piturgotamādanviyāya. Tvaṁ no asya vacasaścikiddhi hotaryaviṣṭha sukrato damūnāḥ.*

I shatter great evils and open deep mysteries by kinship with Divinity and words of eternity which I inherit from my father guardian who commands all knowledge of existence and the language of omniscience. Agni, cosmic yajaka, ever youthful light,

master of universal dynamics, self controlled controller, give us the vision and knowledge of the ultimate reality and the Word imperishable.

अस्वप्नजस्तरणयः सुशवा अतन्दासा वृका अश्रमिष्ठाः ।  
त पायवः सध्याञ्चा निषद्या ग्र तव नः पान्त्वमूर ॥ १२ ॥

12. *Asvapnajastaraṇayaḥ suśevā atandrāso'vrkā aśramiṣṭhāḥ. Te pāyavaḥ sadhryañco niṣadyā 'gne tava naḥ pāntvamūra.*

Agni, life of life, light eternal, universal intelligence, your streams of life, your rays of light and waves of cosmic energy, sleepless, continuous, gracious, relentless, inviolent, and indefatigable, which ever flow integrated and together may, we pray, bless our yajnic home and give us a fresh lease of life every moment.

य पायवा मामतयं त अग्र पश्यन्ता अन्धं दुरितादरं । न ।  
र२ र १ तान्तसुकृता विश्ववदा दिप्सन्त इदिपवा नाह  
दभुः ॥ १३ ॥

13. *Ye pāyavo māmateyaṁ te agne paśyanto andham duriṭā-darakṣan. Rarakṣa tāntasukṛto viśvavedā dipsanta id ripavo nāha debhuḥ.*

Agni, lord of universal knowledge and power, all those defensive powers of yours which, ever watchful and protective, save people from sin and protect them from evil and crime as their own kith and kin who cannot by themselves see, all those holy yajnic powers of noble action, O lord, protect and promote, so that the repressive enemies may not be able to terrorise the poor and the ignorant.

त्वया वयं सध्न्यस्त्वातास्तव पणीत्यश्याम वाजीन । उभा  
शंसा सूदय सत्यतात नुष्ठुया कृणुह्यहयाण ॥ १४ ॥

14. *Tvayā vyaṁ sadhnyastvotāstava paṇītyaśyāma vājīna । ubhā śaṁsā sūdaya satyatāte ’nuṣṭhuyā kṛṇuhyahrayāṇa.*

Agni, ruler of the world, defender of truth and holiness, may we, protected by you and blest with knowledge and power, follow your guidance and noble policy and win the honour and excellence of the world. Guide aright, order and control both the eulogiser and the calumniator far and near, and, with appropriate measures, take us out of timidity and make us bold in defence of truth and rectitude without embarrassment or hesitation.

अया त अग्र समिधा विधम पति स्तामं शस्यमानं गृभाय ।  
दहाशसा र सः पाह्यास्मान्दुहा निदा मित्रमहा अव-  
द्यात ॥ १५ ॥

15. *Ayā te agne samidhā vidhema prati stomam śasyamānaṁ gr̥bhāya. Dahāśaso rakṣasaḥ pāhyasmān druho nido mitramaho avadyāt.*

Agni, greatest friend, adorable lord and ruler of the world, with this lighted fuel and enlightened contribution to the yajna of the social and cosmic order, we offer the song of homage to you. Be gracious to accept it. Burn down the revilers and the evil perpetrators of destruction and protect us against the jealousy, calumny and scandalous actions of the enemies.

## Mandala 4/Sukta 5

*Vaishvanara Agni Devata, Vamadeva Gautama Rshi*

व॒श्वान॒राय॑ मी॒ हुष॑ स॒जाषाः॑ क॒था दा॑शमा॒ग्रय॑ बृ॒हद्भाः॑ ।  
अ॒नू॒न॒न बृ॒ह॒ता व॒ तथ॑नाप॒ स्तभा॑यदु॒पमि॑ । रा॒धः ॥ १ ॥

1. *Vaiśvānarāya mīḥuṣe sajoṣāḥ kathā dāśemāgnaye brhadbhāḥ. Anūnena brhatā vakṣathe-nopa stabhāyadupaminna rodhaḥ.*

How shall we, in accord with Agni, happy and rejoicing, offer homage, service and support to the great, generous Vaishvanara Agni, vital fire sustaining the earth, leader and ruler of humanity who, with his awful might and unbounded reach, mighty lustrous as he is, holds up this vast world like a column bearing the burden of a mighty structure.

मा नि॒न्द॒त॒ य इ॒मां म॒ह्यं रा॒तिं द॒वा द॒दा म॒त्याय॑ स्व॒धावा॑न ।  
पा॒काय॑ गृ॒त्सा॑ अ॒मृ॒ता वि॒च॒ता व॒श्वान॒रा नृ॒त॒मा य॒ह्वा  
अ॒ग्निः ॥ २ ॥

2. *Mā nindata ya imāṃ rātiṃ devo dadau martyāya svadhāvān. Pākāya grtso amṛto vicetā vaiśvānaro nṛtamo yahvo agniḥ.*

Never blame, censure or revile Vaishvanara Agni, self-refulgent and generous self-existent lord of his infinite wealth and power, who has given us this great gift of food, energy and wealth of abundant nature for the simple, growing, maturing world of mortal humanity, Agni, who is self-revealing through the beauty of his own creation, immortal, omniscient teacher, best leader of men and awfully great.

सामं द्विब्रह्म महिं त्रिगमभृष्टिः सहस्ररता वृषभस्तुविष्मान् ।  
पदं न गारपगू हं विविद्वानग्निमह्यं पदुं वाचन्मनीषाम् ॥ ३ ॥

3. *Sāma dvibrahā mahi tigmabhṛṣṭiḥ sahasraretā vṛṣabhastuviṣmān. Padaṁ na garapagūḥam vividvān-agnir-mahyam predu vocan-manīṣām.*

Agni, refulgent lord immanent in earth and heaven, commanding blazing heat and light, abundant a thousandfold, generous and virile as sun and cloud, mighty powerful, master of knowledge, may, we pray, speak to me of the great and deep knowledge and karma pertaining to earth and heaven, body and soul, deep as the mystery of sun and stars.

प ताँ अग्निब'भसत्त्रिगमजम्भस्तपिष्ठन शाचिषा यः सुराधाः ।  
प य मिन्न्ति वरुणस्य धामं प्रिया मित्रस्य चतता  
ध्रुवाणि ॥ ४ ॥

4. *Pra tāñ agnirbabhasat tigmajambhastapiṣṭhena śociṣā yaḥ surādadhāḥ. Pra ye minanti varuṇasya dhāma priyā mitrasya cetato dhruvāṇi.*

May Agni, blazing lord of power and stern rule of law, commanding the wealth, power and prosperity of the world with his splendour and magnificence, crush with the heat of his power and force of his justice the dear favourites and strongholds of those who sabotage and destroy the stability of the systems and institutions of the noble and friendly powers of enlightenment, justice, peace, unity and cooperation.

अभातरा न याषणा व्यन्तः पतिरिपा न जनया दुरवाः ।  
पापासुः सन्ता अनृता असत्या इदं पदमजनता गभी-  
रम् ॥ ५ ॥

5. *Abhrātaro na yoṣaṇo vyantaḥ patiripo na janayo durevāḥ. Pāpāsaḥ santo anṛtā asatyā idaṁ padamajanatā gabhīram.*

As maidens without brothers and guardians to care for them, as wives who deceive their husbands, go astray from the right path and follow a wrong course of life, so the misguided people, self-deceived evil doers, false and untrue, go astray and, following the wrong course, create this hellish state of life in society.

इदं म अग्रु कियत पावका मिनत गुरुं भारं न मन्म ।

बृहद्धाथ धृषता गभीरं य्हं पृष्ठं पर्यसा समधातु ॥ ६ ॥

6. *Idaṁ me agne kiyate pāvaka'minate gurum bhāram na manma. Bṛhad dadhātha dhṛṣatā gabhīram yahvaṁ pṛṣṭham prayasā saptadhātu.*

Agni, master of knowledge and power, purifier of body, mind and soul, I pray, bear and bring for me sevenfold knowledge of matter, mind and motion, knowledge which is universal, deep and grave, greatly powerful and wide in range and application. Bless me with the knowledge along with the gift of love and courage as a burden of great responsibility. I assure you I am a humble seeker and I shall bear the burden well without arrogance and violence.

तमि वइव समना समानमभि कत्वा पुनती धीतिरश्याः ।

ससस्य चम त्धि चारु पृश्नरग रूप आरुपितं जबारु ॥ ७ ॥

7. *Taminnveva samanā samānamabhi kratvā punatī dhītiraśyāḥ. Sasasya carmannadhi cāru pṛśnereagre rupa ārupitaṁ jabāru.*

That equal, beautiful, constant and vital zone



of light and heat of Vaishvanara Agni fixed round and over the surface of the dormant and colourful earth, separated and condensed from the solar sphere in earlier times before life emerged, may our noble intelligence, purifying and sanctifying us by the light of the Lord, reach and reveal through our holy acts of study, prayer and holy action.

प॒वाच्यं॑ वच॒सः किं॑ म॒ अ॒स्य गु॒हा ह॒ितमु॒प॑ नि॒णिग्व॑दन्ति ।  
यदु॒स्त्रिया॑णा॒मप॒ वारि॑व॒ वन्पा॑ति॒ पियं॑ रु॒पा अ॒गं प॒दं  
वः ॥ ८ ॥

8. *Pravācyam vacasaḥ kiṃ me asya guhā hitamupa niṇig vadanti. Yadusriyāṇāmapa vāriva vran pāti priyam rupo agram padaṃ veḥ.*

What is worthy of being proclaimed, hidden in the secret cave of this word of mine, and what the scholars and visionaries, purifying and sanctifying, mysteriously whisper closely to you is That Orb of light and heat which, like a liquid zone of vapours, covers, vitalises, sustains and reveals the dear, first, highest life and beauty of the dawn, of cows and the flying earth.

इ॒दमु॒ त्यन्म॑हि॒ म॒हाम॑नी॒कं यदु॒स्त्रिया॑ स॒चत॑ प॒ूर्व्यं गाः ।  
ऋ॒तस्य॑ प॒द अ॒धि दी॒द्यानं॑ गु॒हा रघु॑ष्यद॒घुय॑द्वि॒वद ॥ ९ ॥

9. *Idamu tyanmahi mahāmanīkaṃ yadusviyā sacata pūrvyam gauḥ. Ṛtasya pade adhi dīdyānaṃ guhā raghuṣyad raghuyad viveda.*

This same orb of light and zone of vitality, greatest of the great, glorious, ancient and eternal, blazing over the regions of the waters of space and the facts and laws of existence, which the productive earths

serve and follow and join as partners of the system, which vibrates in the depths of the heart and vibrates in the depths of the soul, I know, you know, all perceive.

अथ द्युतानः पित्राः सचासा मनुत गुह्यं चारु पृश्नः ।  
मातुष्पद परम अन्ति षद्वावृष्णाः शाचिषः पर्यतस्य  
जिह्वा ॥ १० ॥

10. *Adha dyūtānaḥ pitroḥ sacāsā'manuta guhyam cāru pṛśneḥ. Mātuṣpade parame anti ṣad gorvṛṣṇaḥ śociṣaḥ prayatasya jihvā.*

And the light shines between heaven and earth, one with all, vibrating in the highest regions of Mother Nature at the closest and within, directly watching and knowing the raining clouds, the blazing sun, and the blowing wind and flowing waters. All ye men and women, know that lovely and wondrous mystery of the spirit of colourful reality of existence hidden in the cave of the heart.

ऋतं वाच नमसा पृच्छ्यमानस्तवाशसा जातवदा यदीदम ।  
त्वमस्य त्वसि यद्द विश्वं दिवि यदु दविणं यत्पृथि-  
व्याम ॥ ११ ॥

11. *Ṛtam voce namasā pṛchhyamānastavaśasā jātavedo yādīdam. Tvamasya kṣayasi yaddha viśvam divi yadu draviṇam yat pṛthivyām.*

O Jataveda, omniscient and omnipresent Agni, if I were asked, I would speak the truth in all humility by your grace: All this that is, all that exists in heaven, all that is in and on earth, all that is the wealth, power and excellence, all is yours, it abides in you, you pervade it all, you govern it all and, ultimately, you absorb it all

by drawing in and reducing it to the point of zero.

किं ना अस्य दविणं कद्ध रत्नं वि ना वाचा जातवदश्चि-  
कित्वान । गुहाध्वनः परं य ता अस्य रकु पदं न निदाना  
अगन्म ॥ १२ ॥

12. *Kim no asya draviṇaṁ kaddha ratnaṁ vi no voco jātavedaścikitvān. Guhādhvanah paramaṁ yanno asya reku padaṁ na nidānā aganma.*

O Jataveda, you know all and everything in existence. Speak to us and guide us: Of all this world, what wealth is ours? What jewels? Speak to us of that, so that going by the light of divine vision and intelligence we may achieve the best and reach the highest goal that is ours, and we at the end don't have to go empty handed, reviled and exposed.

का मयादा वयुना कद्ध वाममच्छा गमम र्घवा न वाजम ।  
कदा ना दवीर्मृतस्य पत्नीः सूरु वर्णन ततन षुषासः ॥ १३ ॥

13. *Kā maryādā vayunā kaddha vāmamacchā gamema raghavo na vājam. Kadā no devīra-mṛtasya patnīḥ sūro varṇena tatanannuṣāsaḥ.*

What are the rules of the game of karma? What ultimate bounds? Speak to us, enlighten us: When could we, racing like a courser, moving like waves of energy, creditably reach our cherished goal? When would the sun, the dawns and the celestial vibrations of immortality like life-giving nurses inspire us with light and lustre to rise to perfection?

अनिरणु वचसा फल्वन पतीत्यन कृधुनातृपासः । अधा  
त अग्रु किमिहा वदन्त्यनायुधासु आसता सचन्ताम ॥ १४ ॥

14. *Anireṇa vacasā phalgvena praṭītyena kṛdhunā-  
trpāsaḥ. Adhā te agne kimihā vadantyanāyudhāsa  
āsatā sacantām.*

Agni, light and spirit of knowledge and master of the language of knowledge, listeners remain unsatisfied, their thirst for knowledge unquenched, with lifeless, unsubstantial, ambiguous and deficient words. Then what do the speakers speak of you, or to you, or about you, here? Being like warriors without arms, they should come to you, speakers as well as listeners, for light, knowledge and words for effective and living communication.

अस्य श्रिय समिधानस्य वृष्णा वसारनीकं दम् आ  
रुराच । रुशद्वसानः सुदृशीकरूपः ितिन राया पुरुवार'  
अद्यात् ॥ १५ ॥

15. *Asya śriye samidhānasya vṛṣṇo vasoranīkam  
dama ā ruroca. Ruśad vasānaḥ sudrṣīkarūpaḥ  
kṣitirna rāyā puruvāro adyaut.*

For the expression of the grace and majesty of this Agni, lord of light and ruler of the world, bright and blazing, generous, home and haven of all like mother earth, his force and splendour shines in his home. And he himself, refulgent giver of radiance, magnificent in form, treasure home and universal giver of heavenly and earthly gifts for all, shines with regal magnificence and wealth of the world like mother earth shining with the greenery of her abundance and generosity.

## Mandala 4/Sukta 6

*Agni Devata, Vamadeva Gautama Rshi*

ऊर्ध्व ऊ षु णा अध्वरस्य हातरग्र तिष्ठ दवताता यजीयान ।  
त्वं हि विश्वमभ्यसि मन्म प वधसश्चित्तिरसि मनी-  
षाम ॥ १ ॥

1. *Ūrdhva ū ṣu ṇa adhvarasya hotaragne tiṣṭha devatātā yajīyān. Tvam hi viśvamabhyasi manma pra vedhasaścit tirasi manīṣām.*

Agni, lord of light, ruler of the world, cosmic yajamana, sit on top of our yajna of love and non-violence among the divine yajakas of nature and humanity. You alone know the world and all our thoughts, intentions and will, and you, at the heart of all performers, comprehend and transcend the knowledge, intelligence and awareness of the scholar.

अमूरा हाता न्यसादि वि वग्निमन्दा विदथेषु पचताः ।

ऊर्ध्व भानुं सवित्वाश्रन्मतव धूमं स्तभायदुप द्याम ॥ २ ॥

2. *Amūro hotā nyasādi vikṣvagnirmandro vidatheṣu pracetāḥ. Urdhvaṁ bhānuṁ savitevāśrenmeteva dhūmaṁ stabhāyadupa dyām.*

Agni, all wise, universal yajamana, receiver and giver, creator of joy, brilliant in knowledge, sits and abides among the people in their yajnic social endeavours, diffuses the light and fragrance of yajna above close to the heavens like the sun and, like a builder and a column, holds the dark away.

यता सुजूणी रतिनी घृताची पद णिह्वतातिमुराणः ।

उदु स्वरुनवजा नाकः पश्वा अनक्ति सुधितः सुमकः ॥ ३ ॥

3. *Yatā sujūrṇī rātinī ghṛtācī pradakṣiṇid devatā-timurāṇaḥ. Udu svarurnavajā nākraḥ paśvo anakti sudhitāḥ sumekāḥ.*

The night is come on her round vibrating with the wealth of rest and peace, applying a soothing balm to the hours of holy time and ushering in the approach of dawn, and the sun, harbinger of fresh energy, new born like a baby, self-proclaiming and enlightening the world, rising fast, watching all, shining beautiful, showering the nectar of soma, anoints the morning time of the day.

स्तीण ब॒हिषि॑ समिधा॒न अ॒ग्रा ऊ॒ध्वा अ॒ध्व॒युजु॑जुषा॒णा  
अ॒स्थात॑ । प॒य॒ग्निः प॑शु॒पा न हा॒ता त्रि॒विष्ट॑यति प॒दिव॑  
उ॒राणः ॥ ४ ॥

4. *Stūrṇe barhiṣi samidhāne agnā ūrdhvo adhvaryur-jujuṣāṇo asthāt. Paryagniḥ paśupā na hotā triviṣtyeti pradiva urāṇaḥ.*

The sacred grass is spread over the vedi, the fire is lit and rises, the adhvaryu, chief priest organiser, is up and doing, having started the yajna. Agni, the sun, like the shepherd of the waking world, celestial yajaka, goes over the three regions of heaven, earth and sky radiating the light and illuminating the world.

परि॑ त्मना॑ मि॒तदु॑रति॒ हाता॑ ग्र॒म॒न्दा मधु॑वचा॒ ऋ॒तावा॑ ।  
द॒र्वन्त्य॑स्य वा॒जिना॒ न शा॒क्ता भ॑यन्त॒ विश्वा॒ भुव॑न्ना  
यद॒भाट॑ ॥ ५ ॥

5. *Pari tmnā mitadrureti hotā' gnirmandro madhu-vacā ṛtāvā. Dravantyasya vājino na śokā bhayante viśvā bhuvanā yadbhrāt.*

Agni, performer of yajna, happy and exhilarating, honey sweet of expression, moves and expands at its own self-controlled speed and will, keeping within the laws of existence. The rays of its light and the flames of fire rise and radiate like the waves of energy, and when it shines and blazes, all the worlds in existence feel the pressure of its force and power.

भ॒दा त॑ अ॒ग्र स्व॒नीक॑ स॒न्दृग्घा॒रस्य॑ स॒ता वि॒षुण॑स्य॒ चारुः॑ ।  
न यत्त॑ श॒चिस्त॑मसा॒ वर॑न्त॒ न ध्व॒स्मान॑स्त॒न्वी॒रे॒ रप॑ आ  
धुः ॥ ६ ॥

6. *Bhadrā te agne svanīka saṁdṛg ghorasya sato viṣuṇasya cāruḥ. Na yat te śocistamasā varanta na dhvasmānas-tanvīrepa ā dhuḥ.*

Agni, lord blissful of light, love and justice, commanding divine force and power, fearsome, eternally true and manifesting in infinite variety of the world of change, equal, kind and gracious is your eye by which you watch every living being. No evil forces can cover with darkness the light that is yours, nor can any devil and destroyer attribute any sin or smear or partiality to your body of law and justice.

न य॒स्य॒ सातु॑ज॒नि॒ता॒रवा॑रि॒ न मा॒तरा॑पि॒तरा॒ नू चि॑दि॒ष्टा । अ॒धा  
मि॒त्रा न॑ सु॒धितः॑ पा॒वका॑रे॒ गि॒दी॑दा॒य॒ मानु॑षीषु॒ वि॒ ॥ ७ ॥

7. *Na yasya sāturanitoravāri na mātārāpitarā nū cidīṣṭau. Adhā mitro na sudhitaḥ pāvako'gnir-dīdāya mānuṣīṣu vikṣu.*

Agni is the generous giver whose gifts cannot be denied or hidden as the gifts of father and mother, too, toward fulfilment of life's desire cannot be denied

since Agni as a friend, blazing with light and glowing with generosity, blissful and sanctifying, shines among the people over everything that concerns humanity.

द्विर्यं पञ्च जीजनन्त्संवसानाः स्वसारा अग्निं मानुषीषु वि ।  
उषबुधमथय ३ न दन्तं शुक्रं स्वासं परशुं न तिग्मम ॥ ८ ॥

8. *Dviryam pañca jījanantsamvasānāḥ svasāro agniṁ mānuṣīṣu vikṣu. Uṣarbudhamatharyo na dantaṁ śukraṁ svāsaṁ paraśuṁ na tigmam.*

Twice do the five classes of people among all human communities, living happily together, moving on together like running streams and working together like fingers of the hand, kindle and raise Agni, vital energy waking up at dawn, voracious, blazing bright and beautiful, and thunderous as a bolt against darkness and suffering.

तव त्य अग्र हरिता घृतस्त्रा राहितास ऋज्वञ्चः स्वञ्चः ।  
अरुषासा वृषण ऋजुमुष्का आ देवतातिमहन्त दस्माः ॥ ९ ॥

9. *Tava tye agne harita ghr̥tasnā rohitāsa ṛjvañcaḥ svañcaḥ. Aruṣāso vṛṣaṇa ṛjumuṣkā ā devatātimahvanta dasmāḥ.*

Agni, ruling power of light and liberality, those rainbow colours of your light and seven streams of energy are replete with the grace and power of ghr̥ta, red with the passion of life, straight and simple, natural and free, bright, generous, strong and right, destroyers of evil and harbingers of the benedictions of Divinity.

य ह त्य त सहमाना अयासस्त्वषासा अग्र अचयश्चरन्ति ।  
श्यनासा न दुवसनासा अर्थं तुविष्वणसा मारुतं न शधः ॥ १० ॥



10. *Ye ha tye-te sahamānā ayāsas-tveṣāso agne arcayaścaranti. Śyenāso na duvasanāso arthaṃ tuviṣvaṇaso mārutaṃ na śardhaḥ.*

Agni, ruling power of the world, your flames of fire, blazing rays of light and electric waves of energy are patient and forbearing, yet challenging and victorious, awful and deeply perceptive and penetrative. Instant in action, they fall upon their object like falcons from the sky, and their force is like that of a roaring storm of wind shears.

अकारि ब्रह्म समिधान् तुभ्यं शंसात्युक्थं यजत व्यू धाः ।  
हातारमग्निं मनुषानि षदुनमस्यन्त उशिजः शंसमायाः ॥ ११ ॥

11. *Akāri brahma samidhāna tubhyaṃ śamsātyukthaṃ yajate vyū dhāḥ. Hotāram-agnim manuṣaṇi ṣedur-namasyanta uśijaḥ śamsam-āyoḥ.*

Sung is the song of prayer and praise for you, O lord refulgent, the yajaka raises his voice in adoration which, pray, graciously accept for the good of the devotee, and bring him the object of his desire. Let people, loving and inspired, bearing fragrant homage with humility, come and sit round the vedi in worship of Agni, universal yajamana, loved and admired by humanity.

## Mandala 4/Sukta 7

*Agni Devata, Vamadeva Gautama Rshi*

अयमिह पथमा धायि धातृभिहाता यजिष्ठा अध्वरष्वीड्यः ।  
यमप्रवाना भृगवा विरुरुचुवनषु चित्रं विभ्वं विश्विंश ॥ १ ॥

1. *Ayamiha prathamo dhāyi dhātṛbhirhotā yajīṣṭho  
adhvareṣvīdyah. Yamapnavāno bhṛgavo viruru-  
curvaneṣu citraṁ vibhvaṁ viśeviṣe.*

This Agni here is the first and foremost power felt, lighted, installed and glorified by the pioneers of knowledge and yajnic action. It is the first performer of the cosmic yajna of creation, most adorable, worshipped in yajnas and all other programmes of love and non-violent development. The same wonderful and all embracing light and power, men of science and Divinity blest with descendants and disciples develop and glorify in the forests and every household for the benefit of every community.

अग्रं क्वा त आनुषग्भुवह्वस्य चतनम ।

अधा हि त्वा जगृभिर मतासा वि वीड्यम ॥ २ ॥

2. *Agne kadā ta ānuṣag bhuvad devasya cetanam.  
Adhā hi tvā jagṛbhire martāso vikṣvīdyam.*

O Lord, when would people be in tune with the divine light, omniscience and generosity of yours in their consciousness? And when would the mortals hold your presence as adorable in every moment, in every thought and action, in every home?

ऋतावानं विचतसं पश्यन्ता द्यामिव स्तृभिः ।

विश्वधामध्वराणां हस्कृतारं दमदम ॥ ३ ॥

3. *Ṛtāvānaṁ vicetasam paśyanto dyāmiva str̥bhiḥ.  
Viśveśāmadhvarāṇāṁ haskartāraṁ damedame.*

When would the mortals in every home adore the universal Agni, watching and realising in yajna the presence of the lord of the order of universal law,

commanding the cosmic intelligence of existence and lighting up all the yajnas of the world in evolutionary development with vital fire as he lights up the heavens with stars?

आशुं दूतं विवस्वता विश्वा यश्चषणीरभि ।

आ जभुः क्रतुमायवा भृगवाणं विश्विश ॥ ४ ॥

4. *Āśum dūtam vivasvato viśvā yaścarsaṇīrabhi.*  
*Ā jabhruḥ ketumāyava bhṛgavaṇam viśviśe.*

The one that sustains all people of the world, that vital fire, instant carrier of sunlight, the very sign of life, maturing everything existent, the people of the earth and their descendants, when would it be received and installed in every home?

तमीं हातारमानुषक्चिकित्वांसं नि षदिर ।

रुष्वं पावकशाचिषं यजिष्ठं सप्त धामभिः ॥ ५ ॥

5. *Tamīm hotāramānuṣak cikitvāmsam ni ṣedire.*  
*Raṇvam pāvakaśociṣam yajiṣṭham sapta dhāma-*  
*bhiḥ.*

Fully and appropriately they install, maintain and sit by that Agni, receiver and giver of gifts in yajna, enlightening, bright and happy, drying, maturing and vitalising things like light and fire, most lovable and adorable. They maintain, serve and benefit from it seven ways through five senses, five pranas, and mind and intellect, and worship the power in every home of every community.

तं शश्वतीषु मातृषु वन् आ वीतमश्रितम ।

चित्रं सन्तं गुहा हितं सुवदं कूचिदथिनम ॥ ६ ॥

6. *Tam śasvatīṣu mātr̥ṣu vana ā vītamaśritam. Citraṁ santaṁ guhā hitaṁ suvedaṁ kūcidarthinam.*

That Agni, present in permanent sources, in forests, immanent everywhere, independent and free, wonderful as hidden in a cave, knowledgeable and deeply meaningful, they maintain and serve.

स॒सस्य॒ यद्वि॒युता॒ सस्मि॒ षू॒धं तृ॒तस्य॒ धाम॑न॒णय॑न्त॒ द॒वाः ।

म॒ह्यँ अ॒ग्नि॑र्म॒सा रा॒तह॑व्या॒ वर॑ध्व॒राय॒ सद॑मिदृ॒तावा॑ ॥ ७ ॥

7. *Sasasya yad viyutā sasminnūdhanṛtasya dhāman raṇayanta devāḥ. Mahāñ agnirnamasā rātahavyo veradhvarāya sadamidṛtāvā.*

Far from sleep, the bounties of nature rejoice in the entire spaces of the skies and over the celebrations of yajna. We pray that the great Agni, light and lord of yajna, fed on offerings and rich in gifts, commanding the laws of truth and showers of bliss may pervade our home for the performance and completion of yajna.

वर॑ध्व॒रस्य॒ दू॒त्यानि॒ वि॒द्वानु॑भ॒ अ॒न्ता रा॑द॒सी सं॑चि॒क्रित्वा॑न ।

दू॒त इ॒यस॑ प॒दि॒व उ॒रा॒णा वि॒दु॒ष्ट॒रा दि॒व आ॒रा॒ध॒नानि॑ ॥ ८ ॥

*Veradhvarasya dūtyāni vidvānubhe antā rodasī saṁcikitvān. Dūta iyase pradiva urāṇo viduṣṭarodiva ārodhanāni.*

Agni, omnipresent lord of yajna fire, you know the motions and vibrations of yajna rising and pervading in both earth and skies since, being carrier of the fragrance, ancient and all mobile, inviolable and unconquerable, you rise and reach even the heights and caverns of secret heavens.

कृष्णं त एम रुशतः पुरा भाश्चरिष्णव चिवपुषामिदकम ।  
यदपवीता दधत ह गर्भं सद्यश्चिज्जाता भवसीदु दूतः ॥ ९ ॥

9. *Kṛṣṇaṁ ta ema ruśataḥ puro bhāś-cariṣṇvar-cirvapuṣāmidēkam. Yadapravītā dadhate ha garbhaṁ sadyaścijjāto bhavasīdu dūtaḥ.*

Let us know the motive force and paths of your brilliant light, both centripetal and centrifugal, the light and fire moving ahead, all round, blazing bright, unique among all forms of light. Just as an unpregnated female receives and carries the new embryo, so held in the unkindled vedi you light up immediately on ignition and rise to the heights as carrier of flames and fragrance.

सद्य जातस्य ददृशान्माजा यदस्य वाता अनुवाति शाचिः ।  
वृणक्ति त्रिगमामतसषु जिह्वां स्थिरा चिद ऽ दयत वि  
जम्भः ॥ १० ॥

10. *Sadyo jātasya dadṛśānamojo yadasya vāto anuvāti śociḥ. Vṛṇakti tigamāmataseṣu jihvāṁ sthirā cidannā dayate vi jambhaiḥ.*

The light and lustre of the flames of this Agni instantly risen becomes worth seeing when the wind fans its flames and spreads the blaze into the forests and uproots strong and firm trees and, with the flames as jaws it crushes and devours the strong as food. And when with the breeze and vital heat it fans the vegetation with its currents, it protects, matures and provides the foods for life.

तृषु यद ऽ तृषुणा वव ऽ तृषुं दूतं कृणुत यद्वा अग्निः । वातस्य  
मळिं संचत निजुव ऽ ऽशुं न वाजयत हिन्व अवा ॥ ११ ॥

11. *Tr̥ṣu yadannā tr̥ṣuṇā vavakṣa tr̥ṣuṁ dūtaṁ kṛ̥ṇute yahvo agniḥ. Vātasya meliṁ sacate nirjūvanāsum na vājayate hinve arvā.*

Mighty Agni, fire and energy, fast and quick, speedily bears and brings food, and functions as instant carrier of communications. Running and rising fast, it joins the company of the winds and, like a galloping horse and current of energy, it travels over vast distances. I invoke Agni (for light, food and communications).

### Mandala 4/Sukta 8

*Agni Devata, Vamadeva Gautama Rshi*

दूतं वा विश्ववदसं हव्यवाहममत्यम ।  
यजिष्ठमृञ्जस गिरा ॥ १ ॥

1. *Dūtaṁ vo viśvavedasaṁ havyavāhamamartyam. Yajisṭhamṛñjase girā.*

O scholar and master of the science of fire and energy, with your words and thought you study and develop the power of Agni, carrier of communications, all round operative in the universe, bearer of food and fragrances, imperishable, and most creative, productive, cooperative and valuable catalytic agent of the natural and human world. O men and women of the world, the scientist develops it for you all.

स हि वदा वसुधितिं महौ आराधनं दिवः ।  
स दवाँ एह व त्ति ॥ २ ॥

2. *Sa hi vedā vasudhitim mahāñ ārodhanaṁ divaḥ. Sa devāñ eha vakṣati.*

Ye men and women of the world, that knower

alone knows Agni, treasure hold of heavenly light and divine beneficence of universal wealth. That Agni is great, that alone brings us here the light and graces of nature and divinity.

स वद द्रव आनमं द्रवाँ ऋतायत दम ।

दाति प्रियाणि चिद्रसु ॥ ३ ॥

3. *Sa veda deva ānamam devāñ ṛtāyate dame.  
Dāti priyāṇi cid vasu.*

That brilliant scholar knows the operative powers of nature and knows how to respect and value them. He inspires the learned and noble people, and he energises and moves nature's gifts for the creation of wealth and power in the house of yajna. Agni thus bestows the cherished gifts of wealth and comfort for the good life.

स हाता सदु दूत्यं चिकित्वाँ अन्तरीयत ।

विद्राँ आराधनं दिवः ॥ ४ ॥

4. *Sa hotā sedu dūtyam cikitvāñ antariyate.  
Vidvāñ ārodhanam divaḥ.*

Agni is Chikitvan, all immanent brilliant presence that wields and holds and knows. It is the yajamana as well as deity of the yajamana, which internally energises all motion, communication and activity of life and nature. The knower knows the treasure hold of light, energy and universal intelligence in concentration as well as in expansion.

त स्याम य अग्रय ददाशुहव्यदातिभिः ।

य ई पुष्यन्त इन्धत ॥ ५ ॥

5. *Te syāma ye agnaye dadāśurhavyadātibhiḥ.  
Ya im puṣyanta indhate.*

Let us dedicate ourselves to you, Agni, like those who, with liberal offers of havi, give themselves unto you in devotion for the gifts and powers of universal energy, light the fire and make the streams of the waters of life flow free across the globe.

त रा॒या त सु॒वीय'ः सस॒वांसा॒ वि शृ॒ण्विर ।  
य अ॒ग्रा द॒धिर दु॒वः ॥ ६ ॥

6. *Te rāyā te suvīryaiḥ sasavāṃso vi śṛṇvire.  
Ye agnā dadhire duvaḥ.*

They enjoy life in peace and comfort with plenty of wealth and noble strength and powers who study fire, learn about its properties and pursue it with reverence and self sacrifice through the yajna of research and development.

अ॒स्म रा॒या दि॒वदि॒व सं च॑रन्तु पुरु॒स्पृहः॑ ।  
अ॒स्म वा॒जास॑ इरताम ॥ ७ ॥

7. *Asme rāyo divedive saṃ carantu purusprahaḥ.  
Asme vājāsa iratām.*

Let wealths of various kinds and universal value come and abound among us, let food and energy of all varieties flow and arise among us (as divine gifts of Agni, lord of heat and light and cosmic energy).

स वि॒पश्च॑षणी॒नां श॒वसा॒ मानु॑षाणाम ।  
अति॑ ि॒पव॑ वि॒ध्यति॑ ॥ ८ ॥

8. *Sa vipraścarṣaṇīnāṃ śavasā mānuṣāṇām.  
Ati kṣipreva vidhyati.*



He, Agni, is the most dynamic of brilliant visionaries of the world who, with his power and force, like a flying arrow, shoots off the sufferance and ailments of the people.

### Mandala 4/Sukta 9

*Agni Devata, Vamadeva Gautama Rshi*

अग्रं मृळ महँ असि य इमा देवयुं जनम ।  
इयथ बहिरासदम ॥ १ ॥

1. *Agne mṛḷa mahāñ asi ya imā devayun janam.*  
*Iyetha barhirāsadam.*

Agni, be kind and gracious. Great you are as you come to these divinely dedicated people sitting round the fire of yajna and you bless them all round without reserve.

स मानुषीषु दूळभा वि ऽ पावीरमत्यः ।  
दूता विश्वेषां भुवत ॥ २ ॥

2. *Sa mānuṣīṣu dūḷabho vikṣu prāvīramartyaḥ.*  
*Dūto viśveṣāṃ bhuvat.*

He is rare among the human people of the world who is kind, protective, pioneer, exceptional and immortal giver of light and knowledge. May this power be the destroyer of the suffering of entire humanity.

स सद्म परि णीयत् हाता मन्दा दिविष्टिषु ।  
उत पाता नि षीदति ॥ ३ ॥

3. *Sa sadma pari ṇīyate hotā mandro diviṣṭiṣu.*  
*Uta potā ni ṣīdati.*

3. That light and power, Agni, sacrificing,

sanctifying, happy and rejoicing, is investigated, discovered and worshipped in all holy programmes of life, and everywhere in yajnic homes where it sits as the prime and central presence.

उत ग्रा अग्निर्ध्वर उता गृहपतिदम ।

उत ब्रह्मा नि षीदति ॥ ४ ॥

4. *Uta gnā agniradhvara uto gṛhapatirdame.  
Uta brahmā ni ṣīdati.*

And Agni joins the yajna of love and non-violence as master of divine voice, in the home where he abides as the head of family, and in the yajna he presides over as the high priest, having mastered all the Vedas.

वषि ह्यध्वरीयतामुपवक्ता जनानाम ।

हव्या च मानुषाणाम ॥ ५ ॥

5. *Veṣi hyadhvarīyatām-upavaktā janānām.  
Havyā ca mānuṣāṅām.*

You are the guide of the performers of yajna and teacher of the people in general, and you receive the respect and yajnic gifts and fragrances offered by humanity.

वषीद्वस्य दूत्यं यस्य जुजाषा अध्वरम ।

हव्यं मतस्य वा हव ॥ ६ ॥

6. *Veṣīdvasya dūtyaṁ yasya jujoṣa adhvaram.  
Havyaṁ martasya volhave.*

You accept the message of this devotee whose yajna of love and social cooperation you join without violence, and you receive the inputs of holy fuel to

communicate the meaning, message and fragrance to the destination where it is meant for.

अस्माकं जाष्यध्वरमस्माकं यज्ञमङ्गिरः ।

अस्माकं शृणुधी हवम ॥ ७ ॥

7. *Asmākaṁ joṣyadhvaramasmākaṁ yajñam-  
aṅgiraḥ. Asmākaṁ śṛṇudhī havam.*

You join and accomplish the ends of our holy acts. You expedite our yajna of love and non-violence for social cohesion, O life breath of humanity, Agni, O power omnipresent and omniscient, listen to our call and prayer and bless us with success.

परिं त दूळभा रथा स्माँ अश्नातु विश्वतः ।

यन् र सि दाशुषः ॥ ८ ॥

8. *Pari te dūlabho ratho'smāñ aśnotu viśvataḥ.  
Yena rakṣasi dāśuṣaḥ.*

Agni, ruler of the world, may that rare invincible chariot of your power by which you protect the generous givers in yajna, we pray, be directed to us and promote us all round.

## Mandala 4/Sukta 10

*Agni Devata, Vamadeva Gautama Rshi*

अग्र तमद्या श्वं न स्तामः कतुं न भुदं हृदिस्पृशम ।

ऋध्यामा त आहः ॥ १ ॥

1. *Agne tamadyā'svaṁ na stamaiḥ kratuṁ na  
bhadrām ṛdispṛśam. Ṛdhyāmā ta ohaḥ.*

Agni, mighty power of light and motion, with songs of praise and prayer and with holy acts of service

offered in homage to you today, we augment, celebrate and glorify you, fast as nature's waves of energy, bright as intelligence and blissful as yajna, and dear as love closest to the heart.

अथा ह्यग्र कताभदस्य द स्य साधाः ।

रथीरृतस्य बृहता बभूथ ॥ २ ॥

2. *Adhā hyagne kratorbhadrasya dakṣasya sādhoḥ.  
Rathīrṛtasya brhato babhūtha.*

And now Agni, O light and ruler of the world, be the rider and commander of the chariot of the plan and programme of our creative and developmental yajna of the human nation, a yajna which is blissfully fruitful, expertly organised and sophisticated, truthfully in consonance with the laws of nature and the environment and positively good, great and far reaching in consequence for life.

एभिना अकभवा ना अवाड स्वण ज्यातिः ।

अग्र विश्वभिः सुमना अनीकः ॥ ३ ॥

3. *Ebhirno arkairbhavā no arvaṅ svarṇa jyotiḥ.  
Agne viśvebhiḥ sumanā anīkaiḥ.*

Agni, light and life of the world, majestic as the sun's refulgent glory, good and loving at heart, in response to these our songs of praise and prayer and acts of piety, come straight and bless us with all your forces of protection and promotion and give us, lead us to, the success of our heart's desire.

आभिष्ट अद्य गीभिगृणन्ता गृ दाशम ।

प त दिवा न स्तनयन्ति शुष्माः ॥ ४ ॥

4. *Ābhiṣṭe adya gīrbhir-gr̥ṇanto'gne dāsēma.  
Pra te divo na stanayanti śuṣmāḥ.*

Agni, brilliant ruling power of the world, speaking in these words of ours to you, we would pay homage to you in appreciation, thanks and praise for your gifts of protection and promotion for us. And see, the people, happy and bold, raise shouts of joy like the roar of thunder from the skies in celebration of your majesty.

तव स्वादिष्टा गृ संदृष्टिरिदा चिदहं इदा चिदक्ताः ।  
श्रिय रुक्मा न राचत उपाक ॥ ५ ॥

5. *Tava svādiṣṭhā'gne samdr̥ṣṭiridā cidahna idā  
cidaktoḥ. Śriye rukmo na rocata upāke.*

Agni, glorious ruler of the world, your gracious eye, equal and beneficent for all, all time whether it is day or night, shines all round like radiance itself expressive of your regality.

घृतं न पूतं तनूररपाः शुचि हिरण्यम ।  
तत्त रुक्मा न राचत स्वधावः ॥ ६ ॥

6. *Ghṛtaṁ na pūtaṁ tanūrarepāḥ śuci hiranyam.  
Tat te rukmo na rocata svadhāvaḥ.*

Agni, lord self-refulgent and potent in your own essence, the light of your presence manifesting in the world body is immaculate, pure as ghrta and sacred as celestial water, and it is unalloyed as gold which shines and pleases like light of the moon and dazzles as radiance of the sun.

कृतं चिद्धि ष्मा सनमि द्वषा गृ इनाषि मतात ।  
इत्था यजमानादृतावः ॥ ७ ॥

7. *Kṛtaṁ ciddhi śmā sanemi dveṣo 'gna inoṣi martāt.  
Itthā yajamānādṛtāvah.*

Agni, lord giver, observer and commander of the law of natural truth and justice, you drive away from mortal humanity and from the man of yajnic performance all sin, hate and enmity even if it has been done and has existed since time immemorial.

शिवाः नः सख्या सन्तु भ्रात्रा ग्र द्वेषु युष्म ।  
सा ना नाभिः सद न सस्मि रूधन ॥ ८ ॥

8. *Śivā naḥ sakhyā santu bhrātrā' gne deveṣu yuṣme.  
Sā no nābhiḥ sadane sasminnūdhan.*

Agni, lord of light and ruler of the world, may our friendship and fraternity among the nobilities and divine personalities of your rule and order be auspicious and blessed, and may that sacred relationship be the anchor and centrehold of our conduct and action in the entire social order of governance, administration and economy of the system.

### Mandala 4/Sukta 11

*Agni Devata, Vamadeva Gautama Rshi*

भद्रं त अग्र सहसि र्नीकमुपाक आ राचत सूयस्य । रुशद  
दृश ददृश नक्तया चिदरूि तं दृश आ रूप अ िम ॥ १ ॥

1. *Bhadraṁ te agne sahasinnanīkamupāka ā rocate  
sūryasya. Ruśad dṛṣe dadṛṣe naktayā cidarūkṣi-  
taṁ dṛśa ā rūpe annam.*

Agni, mighty presiding power of the world, holy and blissful is your splendour at the dawn of sunrise as it shines in majesty, and while it shines, it is seen by

night also, as glorious to the sight as by day. And in that bright and blissful form of beauty and majesty I see delicious food for life and energy for mind and soul.

वि षाह्यग्र गृणत मनीषां खं वपसा तुविजात् स्तवानः ।  
विश्वभिद्यद्वावनः शुक द्वस्त ण रास्व सुमहा भूरि  
मन्म ॥ २ ॥

2. *Vi śāhyagne gr̥ṇate manīṣāṃ kham vepasā tuvijāta stavānaḥ. Viśvebhiryad vāvanaḥ śukra devaistanno rāsva sumaho bhūri manma.*

Agni, lord of light and majesty, universally manifest and acknowledged, while you are praised and honoured by the devotee with the action and inspiration of your light and glory, break open the locks of the mind and intellect of the devotee since, O lord of brilliance and purity, commanding the grandeur of the world and giving with and through all the divine powers of nature and humanity, you bless us with the knowledge and wisdom of the living world.

त्वद्ग्र काव्या त्वन्मनीषास्त्वदुक्था जायन्त राध्यानि ।  
त्वदति दविणं वीरपशा इत्थाधिय दाशुष मत्याय ॥ ३ ॥

3. *Tvadange kāvyā tanmanīṣāstvadukthā jāyante rādhyāni. Tvadeti draviṇam vīrapeśā itthādhiye dāsūṣe martyāya.*

Agni, lord of light, energy and intelligence, by you are great poems inspired. From you flows genius and intelligence. By you are revealed hymns of celebration and holy action. From you arise the resources of life for development. O lord of valour and beauteous form, from you flow the wealths of existence in

circulation for the mortal man of versatile intelligence and generosity.

त्वद्वाजी वाजंभुरा विहाया अभिष्टिकृज्जायत सत्यशुष्मः ।  
त्वदयिद्वज्जूता मयाभुस्त्वदाशुजूजुवाँ अग्र अवा ॥ ४ ॥

4. *Tvad vājī vājambharo vihāyā abīṣṭikṛjjāyate satyaśuṣmaḥ. Tvad rayirdevajūto mayobhus-tvadāśur-jūjuvāñ agne arvā.*

From you arises heroic energy, victorious power, all expansive and unfailingly true which wins the desired object of all round success. From you is created the wealth produced, expanded and multiplied by noble experts which is full of blessings. From you is created the self-driven transport of high velocity which reaches the destination instantly. Such you are, Agni, tremendous source of inexhaustible energy.

त्वामग्र पथमं दव्यन्ता द्वं मता अमृत मन्दर्जिह्वम ।  
द्वषायुतमा विवासन्ति धीभिदमूनसं गृहपतिममूरम ॥ ५ ॥

5. *Tvāmagne prathamam devayanto devam martā amṛta mandrajihvam. Dveṣoyutamā vivāsanti dhībhir-damūnasam grhapatim-amūram.*

You, Agni, lord and master of light and knowledge, energy and power, mortal men in search of joy and beauty, light and immortality seek, serve and develop you with their acts and intelligence, as first and foremost power of life, brilliant and generous, immortal, sweet and joyous of tongue, free from hate and enmity, self-controlled and all-controller, wise and perfect master of the household.



अ॒र अ॒स्मद॑म॒तिमा॒र अ॒हं आ॒र वि॒श्वं दु॒म॒तिं य॒पा॒सि ।  
 दा॒षा शि॒वः स॒हसः॑ सू॒ना अ॒ग्न॒ यं द॒व आ चि॒त्स॒र्चस॑  
 स्व॒स्ति ॥ ६ ॥

6. *Āre asmadamatimāre aṅha āre viśvāṁ durmatim yannipāsi. Doṣā śivaḥ sahasaḥ sūno agne yaṁ deva ā cit sacase svasti.*

Agni, child of omnipotence and patience, take off from us callousness, take away sin, take away all hate and enmity from the world. Whosoever you protect, you promote, lord generous and refulgent, you are good and kind to him night and day. He is blest. May all be good and gracious!

## Mandala 4/Sukta 12

*Agni Devata, Vamadeva Gautama Rshi*

य॒स्त्वाम॑ग्न॒ इ॒न॒ध॒त॒ य॒त॒स्रु॒क्त्रि॒स्त॒ अ॒ ऽ कृ॒ण॒व॒त्स॒स्मि॒ इ॒ह॒न॒ ।  
 स॒ सु॒ द्यु॒म्न॒र॒भ्य॑स्तु॒ प॒स॒ ।॒त्त॒व॒ क॒त्वा॒ जा॒त॒व॒द॒श्चि॒-  
 क्ति॒त्वान॑ ॥ १ ॥

1. *Yastvāmagna inadhate yatasruk triste annaṁ kṛṇavat sasminnahan. Sa su dyumnairabhyastu prasakṣat tava kratvā jātavedaścikitvān.*

Agni, lord and master of light, knowledge and wealth, he who lights and serves you with ladlefuls of ghrta for the offering of food thrice every day will be blest with wealth, honour and well being all round by virtue of his service to you and noble works, O Jataveda, lord of universal knowledge, and he will be enlightened with knowledge and self-awareness.

इध्मं यस्त जभरच्छ्रमाणा महा अग्र अनीकमा सपयन ।  
स इधानः पति दाषामुषासं पुष्यनयिं संचत घ्न मित्रान् ॥ २ ॥

2. *Idhmaṁ yaste jabharacchaśramāṇo maho agne anīkamā saparyan. Sa idhānaḥ prati doṣāmu-  
ṣāsam puṣyan rayiṁ sacate ghnannamitrān.*

Agni, lord sublime commanding power and force, any person of high endeavour who bears and takes you forward, serving your great force and splendour, he/she is blest with wealth and grandeur, rising in strength and power, blazing with light and fire and eliminating hate and enmity every day and night.

अग्रिरीश बृहतः त्रियस्या गिवाजस्य परमस्य रायः ।

दधाति रत्नं विधत यविष्ठा व्यानुषड्मत्याय स्वधावान् ॥ ३ ॥

3. *Agnirīśe brhataḥ kṣatriyasyā'gnirvājasya para-  
masya rāyaḥ. Dadhāti ratnaṁ vidhate yaviṣṭho  
vyānuṣaṁmartyāya svadhāvān.*

Agni rules and commands the great order of defence, governance and law of society. Agni rules over the highest wealth of food, energy and movement. Strongest and most youthful, Agni, holding and commanding his own essential sustenance, food, energy and power, ever in unison with the celebrant, bears and secures the jewel assets of life for mortal humanity all round.

यच्चिद्धि तं पुरुषत्रा यविष्ठा चित्तिभिश्चकृमा कच्चिदागः ।

कृधी ष्वस्माँ अदितरनागान्व्यनांसि शिश्रथा विष्वगग्र ॥ ४ ॥

4. *Yacciddhi te puruṣatrā yaviṣṭhā'cittibhiścakṛmā  
kaccidāgaḥ. Kṛdhiṣvasmāñ aditeranāgān vye-  
nāṁsi śiśratho viṣvagagne.*

Agni, youthful lord of light and the world of light, if we, unawares or out of ignorance, happen to commit something sinful, whatever it be, among your devoted people, then free us from that sin and render us sinless children of the good earth. Relax the hold of all sin and evil from over us.

महश्चिदग्र एनसा अभीक ऊवाह्वानामुत मत्यानाम । मा  
तु सखायः सदमिदिषाम यच्छा ताकाय तनयाय शं  
याः ॥ ५ ॥

5. *Mahaścidagna enaso abhīka ūrvād devānāmuta martyānām. Mā te sakhāyaḥ sadamid riṣāma yacchā tokāya tanayāya śaṁ yoḥ.*

Agni, lord of light and purity of power, save us even from great and extensive sin committed or suffered either close to or among the noblest powers or the ordinary mortals, let us never be hurt or injured. We are your friends. Give us peace and well being for our children and further future generations.

यथा हृत्यद्वसवा गार्यं चित्पदि षिताममुञ्चता यजत्राः ।  
एवा ष्वस्मन्मुञ्चता व्यंहः प तायग्र पतरं न आयुः ॥ ६ ॥

6. *Yathā ha tyad vasavo gauryam cit padi ṣitāma-muñcatā yajatrāḥ. Evo ṣvasmanmuñcatā vyaṅhaḥ pra tāryagne prataram na āyuh.*

Vasus, holy divines of knowledge and speech dedicated to Dharma and education, just as you release language, bonded in word, meaning and object all integrated, free into expression and communication, similarly loosen the bonds of sin from us to set us free and take us across the seas of life which must be crossed

with merit and virtue.

### Mandala 4/Sukta 13

*Agni Devata, Vamadeva Gautama Rshi*

पत्य॒ग्निरु॒षसा॒मग॑म॒ख्यद्वि॒भाती॒नां सु॒मना॑ रत्न॒धर्य॑म ।

या॒तम॑श्विना सु॒कृता॑ दु॒राण॑मुत्सू॒या ज्या॒तिषा॒ द्व ए॒ति ॥ १ ॥

1. *Partyagnirūṣasāmagramakhyad vibhātīnām sumanā ratnadheyam. Yātamaśvinā sukṛto duroṇamut sūryo jyotiṣā deva eti.*

Agni, brilliant as sun, vibrant as wind and potent as electric energy, stirs in advance of the lights of rising dawns happy at heart, and the Ashvins, currents of elevating energy, move on to the house of the man of noble acts, a house blest with the jewels of life, while the refulgent sun, generous giver of the breath of life, moves on (on its daily round) with its light.

ऊ॒र्ध्वं भा॒नुं स॒विता॒ द्वा अ॑श्र॒द द॒प्सं द॒विध्व॑द्ग॒विषा॒ न स॒त्वा ।

अ॒नु व्र॑तं वरु॒णा य॑न्ति मि॒त्रा य॑त्सूर्य॑ दि॒व्यारा॑ह॒यन्ति ॥ २ ॥

2. *Ūrdhvaṁ bhānuṁ savitā devo āsred drapsaṁ davidhvaḍ gaviṣo na satvā. Anu vrataṁ varuṇo yanti mitro yat sūryaṁ divyārohayanti.*

The refulgent sun, giver of light and life's energy, radiates the light on high and, as if in love with the earth, diffuses the particles of light around in space with passion. And according to the laws of Nature, Varuna and Mitra, waters and winds, and all other causes which elevate the sun rise to activity by the sun on their appointed course.

यं सीमकृण्वन्तमस विपृच ध्रुव ताम् अनवस्यन्ता अथाम ।  
तं सूर्यं ह्रितः सप्त यज्ञीः स्पशं विश्वस्य जगता वहन्ति ॥ ३ ॥

3. *Yam sīmakṛṇvan tamase vipṛche dhruvakṣemā anavasyanto artham. Tam sūryam haritaḥ sapta yahvīḥ spaśam viśvasya jagato vahanti.*

One of the objects which for sure the fixed centres of cosmic energy for sustenance dedicated to their appointed task create for the dispulsion of darkness is the sun. That sun, centre, eye and light of the entire moving world of the solar system, seven mighty forces of nature carry and conduct and seven blazing rays of light radiate for the appointed purpose.

वहिष्ठभिविहरन्यासि तन्तुमवव्ययु सितं दव वस्म ।  
दविध्वता रश्मयुः सूर्यस्य चमवावाधुस्तमा अप्स्वन्तः ॥ ४ ॥

4. *Vahiṣṭhebhirviharanyāsi tantumavavyayanna-sitam deva vasma. Davidhvato raśmayah sūryasya carmevāvādhustamo apsvantaḥ.*

O Deva, refulgent sun, borne by seven mighty carriers of light, you go round in orbit radiating your rays and dispelling the cover of darkness. The vibrating rays of the sun in the middle regions of the sky remove the mantle of darkness.

अनायता अनिबद्धः कथायं न्यङ्ङुत्ताना व पद्यत न ।  
कया याति स्वधया का ददश दिवः स्कम्भः समृतः पाति  
नाकम ॥ ५ ॥

5. *Anāyato anibaddhaḥ kathāyam nyāṅṅuttāno'va padyate na. Kayā yāti svadhayā ko dadarśa divaḥ skambhaḥ samṛtaḥ pāti nākam.*

Unsupported and unbound, high up above yet looking downward, how is it sustained? Why doesn't it fall down? By what strength of its own does it go on? Who sees it thus behave? The pillar sustainer of the vault of heaven with the cosmic law of Rtam sustains it too. Who sees that pillar of the universe which sustains this giver of bliss?

### Mandala 4/Sukta 14

*Agni Devata, Vamadeva Gautama Rshi*

पत्यग्निरुषस' जातवदा अख्यद्द्व र चमाना मह'भिः ।

आ नासत्य रुगाया रथेनमं यज्ञमुप न यातमच्छ ॥ १ ॥

1. *Pratyagnirūṣaso jātavedā akhyad devo rocamānā mahobhiḥ. Ā nāsatyorugāyā rathenemaṁ yajñamupa no yātamaccha.*

Refulgent Agni, omnipresent in the world of existence, with his own grandeur and lustre lights up the bright and beautiful dawns. Hey Ashvins, ever true and beautiful, universally praised harbingers of light, twofold breath of energy, teacher and preacher, come well by the chariot and grace this yajna of ours.

ऊर्ध्वं कृतुं सविता द्व अश्रज्य त्रिविश्वस्म भुवनाय  
कृण्वन । आपा द्यावापृथिवी अन्तरिं िं वि सूय' रश्मि-  
भिश्चकितानः ॥ २ ॥

2. *Ūrdhvaṁ ketuṁ savitā devo aśrejyotirviśvasmai bhuvanāya kṛṇvan. Āprā dyāvāpṛthivi antarikṣaṁ vi sūryo raśmibhiścekitānaḥ.*

May Savita, brilliant and generous, giver of light and life's energy, create light and radiate energy high

up and give enlightenment to the whole world, as the refulgent sun, with its rays, illuminates the heaven and earth and the skies.

आवहन्त्यरुणीज्य तिषागान्मही चित्रा रश्मिभिश्च-  
किंताना । पब धर्यन्ती सुविताय दव्युषा इयत सुयुजा  
रथेन ॥ ३ ॥

3. *Āvahantyarunīrjyotiṣāgānmaḥī citrā raśmibhiś-  
cekitānā. Prabodhayantī suvitāya devyuṣā īyate  
suyujā rathena.*

Crimson clad in brilliance, great and glorious, bright with morning rays, comes the blessed dawn by the chariot in top-notch harness, awaking the world to the joy and bliss of the new day.

आ वां वहिष्ठा इह त वहन्तु रथा अश्वस उषस व्युष्ट । इम  
हि वां मधुपयाय स मा अस्मिन्यज्ञ वृषणा मादयथाम ॥ ४ ॥

4. *Ā vāṁ vahiṣṭhā iha te vahantu rathā aśvāsa uṣaso  
vyuṣṭau. Ime hi vāṁ madhupeyāya somā asmin  
yajñe vṛṣaṇā mādayethām.*

Come ye Ashvins, harbingers of the dawn, breath and beauty of the morning, men and women dedicated to Divinity, may these strong chariots and horses bring you here in the light of the dawn. These honey drinks of soma, vital energy of life, are for you. Come, virile ones, and rejoice in this yajna (of the creation of a new day).

अनायता अनिबद्धः कथायं न्यङ्ङुत्ताना व पद्यत न ।  
कर्या याति स्वधया का ददश दिवः स्कम्भः समृतः पाति  
नाकम ॥ ५ ॥

5. *Anāyato anibaddhaḥ kathāyam nyānūttāno'va padyate na. Kayā yāti svadhayā ko dadarśa divaḥ skambhaḥ samṛtaḥ pāti nākam.*

So close and unsupported, unbound and free, so wide and high looking down, as it is, what is that power which holds it up from falling down? By what force of its own does it go on as it does? Who sees that power, pillar sustainer of the vault of heaven, which sustains it with the cosmic law of Rtam, blissful as it is? Agni.

### Mandala 4/Sukta 15

*Agni, Somaka Sahadevyā and Ashvinau Devatā,  
Vamadeva Gautama Rshi*

अग्निहाता ना अध्वर वाजी सन्परि णीयत ।  
दवा द्ववषु यज्ञियः ॥ १ ॥

1. *Agnirhotā no adhvare vājī san pari ṇīyate.  
Devo deveṣu yajñiyah.*

Agni, brilliant leader, sustainer, yajaka and the clarion call of our yajna, most refulgent of the brilliants, most adorable of the adorables, being potent and warlike as a missile, is conducted all round and followed in the corporate business of our life.

परि त्रिविष्टयध्वरं यात्यग्नी रथीरिव ।  
आ द्ववषु पया दधत ॥ २ ॥

2. *Pari tviṣṭyadhvaram yātyagnī rathīriva.  
Ā deveṣu prayo dadhat.*

Agni, leader and pioneer, like a hero of the war chariot goes thrice round and round the yajna of our



corporate life, bearing the wealth of peace and well-being among the noble powers and peoples of the world.

परि वाजपतिः क्विरग्निहव्यान्त्यकमीत ।

दधदत्नानि दाशुष ॥ ३ ॥

3. *Pari vājapatiḥ kavir-agnir-havyānyakramīt.  
Dadhad ratnāni dāśuṣe.*

Agni, lord of food, energy and the dynamics of life and society, commanding a full poetic vision of corporate life, comprehends the gifts and oblations of the holy fire of the nation, bearing the jewels of life's wealth for the generous giver.

अयं यः सृञ्जय पुरा दववात समिध्यत ।

द्युमाँ अमित्रदम्भनः ॥ ४ ॥

4. *Ayam yaḥ sṛñjaye puro daivavāte samidhyate.  
Dyumāñ amitradambhanaḥ.*

This is he, that fiery and brilliant Agni, leader of yajna, vanquisher of the enemies of life and society, who is lighted and joined first of all in corporate struggles for the attainment of the holy gifts of Divinity.

अस्य घा वीर इवता ग्रीशीत मत्यः ।

तिग्मजम्भस्य मी हुषः ॥ ५ ॥

5. *Asya ghā vīra īvato 'gnerīśīta martyaḥ.  
Tigmajambhasya mīlhuṣaḥ.*

Only that brave man among mortals can command the wealth and power of the world who is a yajnic follower of this Agni, dynamic leader, generous giver and unflinchingly just and powerful.

तमवन्तं न सानसिमरुषं न दिवः शिशुम ।

ममृज्यन्त दिवदिव ॥ ६ ॥

6. *Tamarvantam na sanasimaruṣam na divaḥ śiśum.*  
*Marmrjyante divedive.*

Him the followers serve, adorn and adore day by day who is lovable and victorious like a war horse and brilliant as a very child of heavenly light.

बाधद्यन्मा हरिभ्यां कुमारः साहद्व्यः ।

अच्छ न हूत उदरम ॥ ७ ॥

7. *Bodhadyanmā haribhyām kumārah sāhadev-*  
*yaḥ. Acchā na hūta udaram.*

Neither well informed nor inspired nor fully prepared as I am, may the youthful Agni, companion power of divinity, awaken and inform me by the gifts of Ashvins, light and knowledge of the teacher and the preacher, breath and beauty of nature and the light and fragrance of yajna.

उत त्या यजता हरीं कुमारात्साहद्व्यात् ।

पर्यता सद्य आ दद ॥ ८ ॥

8. *Uta tyā yajatā harī kumārāt sāhadevyāt.*  
*Prayatā sadya ā dade.*

I readily accept the breath and beauty of nature and the light and fragrance of yajna, gifts of the Ashvins, teachers and preachers, adorable messengers of life coming from Agni, youthful brilliance of Divinity.

एष वां दवावश्विना कुमारः साहद्व्यः ।

दीघायुरस्तु सामकः ॥ ९ ॥

9. *Eṣa vo devāvaśvinā kumāraḥ sāhadevyah.  
Dīrghāyurastu somakah.*

Divine Ashvins, teachers and preachers, may this youth, your celebrate disciple, dedicated to Divinity, be blest with long life, blest with the light of peace and well-being.

तं युवं देवावश्विना कुमारं साहद्वयम् ।  
दीघायुषं कृणातन ॥ १० ॥

10. *Tam yuvaṁ devāvaśvinā kumāraḥ sāhadevyam.  
Dīrghāyuṣaṁ kṛṇotana.*

Divine Ashvins, messengers of the light of Divinity, brilliant and generous teachers and preachers, both of you bless this youth, devotee of Divinity, with long life.

## Mandala 4/Sukta 16

*Indra Devata, Vamadeva Gautama Rshi*

आ सत्या यातु मघवाँ ऋजीषी दवन्त्वस्य हरय उप  
नः । तस्मा इदन्धः सुषुमा सुद मिहाभिपित्वं करत  
गृणानः ॥ १ ॥

1. *Ā satyo yātu maghavāñ ṛjīṣī dravantvasya haraya  
upa naḥ. Tasmā idandhaḥ suṣumā sudakṣami-  
hābhipitvaṁ karate gṛṇānaḥ.*

May Indra, lord ruler of the world, ever true, mighty bounteous and ever righteous in natural ways, come to us. May his men and powers hasten to us to help and bless. For his sake we produce energising food and distil exciting soma. Praised and appreciated and praising and appreciating, he provides us all with

sustenance and protection in this world order.

अवस्य शूराध्वना नान्तस्मि ता अद्य सवने मन्दध्यम् ।

शंसात्युक्थमुशनव वधाश्चिकितुष असुराय मन्म ॥ २ ॥

2. *Ava sya śūrādhvano nānte'smin no adya savane mandadhyai. Śamsātyukthamuśaneva vedhāścikituṣe asuryāya manma.*

Indra, such as you are, guard us in this yajnic programme of holy living so that we may enjoy life and you too be happy with us. Guard us, pray, O Ruler, as you would the boundaries of the path of progress. Forsake us not till the end. The wise celebrant like a poet and lover sings songs of adoration and speaks words of wisdom to enlighten the simple innocents eager to learn and pray.

कविन निष्यं विदथानि साधन्वृषा यत्सकं विपिपाना  
अचात । दिव इत्था जीजनत्सप्त कारूनह्ना चिच्चकुवयुना  
गृणन्तः ॥ ३ ॥

3. *Kavirna niṣyam vidathāni sādhan vṛṣā yat sekam vipipāno arcāt. Diva itthā jījanat sapta kārūnahñā ciccakrurvayunā grṇantah.*

The generous man of might and vision accomplishing the performance of various yajnas of science, like a poet, receiving mysteriously but surely the shower of light from above, preserving it with reverence and advancing it, creates knowledge from the light above, and then the scholars, admiring and pursuing it further by day, create seven kinds of science and technology and raise seven orders of scientists and technologists. (The mantra suggests the science of

spectrum and development of light technology.)

स्व॑यद्ब॒दि सु॒द्र॒शी॒कम॒कम॒हि ज्याती॑ रुरुचुयद्ब॒ वस्ताः॑ ।  
अ॒न्धा तमांसि॑ दु॒धिता॒ वि॒च । नृ॒भ्य॑श्चकार॒ नृ॒तमा  
अ॒भिष्टा॑ ॥ ४ ॥

4. *Svaryad vedi sudrśīkamarkairmahī jyotī ruru-  
curyaddha vastoh. Andhā tamāmsi dudhitā  
vicakṣe nr̥bhyaścakāra nṛtamo abhiṣṭau.*

The heavenly light and paradisaal bliss that is revealed by the reflections of knowledge and radiations of the sun, the greatness and sublimity of ultimate reality that is revealed and shines as the dawn of the day, the impenetrable layers of darkness that are laid open and bare, all that, Indra, the best of men and highest of leaders and divinities, does for the sake of humanity for their highest good so that all may see and admire.

व॒व । इ॒न्द्रा॒ अ॒मि॒तमृ॒जी॒ष्यु॑भ आ॒ प॒पा॒ रा॒द॒सी॒ म॒हि॒त्वा ।  
अ॒त॒श्चि॒द॒स्य॒ म॒हि॒मा॒ वि॒ र॑च्य॒भि॒ या॒ वि॒श्वा॒ भु॒व॒ना  
ब॒भू॒व ॥ ५ ॥

5. *Vavakṣa indro amitamṛjīṣyubhe ā paprau rodasī  
mahitvā. Atāścidasya mahimā vi recyabhi yo viśvā  
bhuvanā babhūva.*

Indra, lord supreme of nature and Rtam, the law of nature, wields and sustains both heaven and earth, immeasurable though they are. He pervades both and transcends them with his power and grandeur. For this very reason, his power and grandeur too exceeds everything else of the universe since he pervades, transcends and presides over all the regions of the universe in existence.

विश्वानि श्का नयाणि विद्वानपा रि रच सखिभिनि कामः ।  
अश्मानं चिद्य बिभिदुवचाभिवजं गामन्तमुशिजा वि  
ववुः ॥ ६ ॥

6. *Viśvāni śakro naryaṇi vidvānapo rireca sakhi-  
bhir-nikāmaiḥ. Aśmānaṁ cid ye bibhidur-  
vacobhir-vrajaṁ gomantam-uśijo vi vavruḥ.*

Indra, world ruler, commanding knowledge and power, exhausts all the possibilities of human action with his dedicated friends who, even with words of command, break down adamant resistance and, passionate for action, open up and reveal the hidden treasures of wealth and energy of nations, like cowherds releasing cows from the stalls or winds breaking the clouds and releasing the waters.

अपा वृत्रं वविवांसं पराहन्पावत्त वजं पृथिवी सचताः ।  
पाणींसि समुद्रियाण्यनाः पतिभवञ्छवसा शूर धृष्णा ॥ ७ ॥

7. *Apo vṛtraṁ vavrivāṁsaṁ parāhan prāvata te  
vajraṁ pṛthivī sacetaḥ. Prārṇāṁsi samudri-  
yānyainoḥ patirbhavañchavasā śūra dhṛṣṇo.*

Indra, ruler of the world, just as, when thunderous rays of the sun break the dark cloud holding waters of rain, the earth rejoices and rivers flow to the sea, so O mighty one, all-aware and intrepidable hero, be the master protector and promoter ruler with your strength and power and, by virtue of the centrifugal force of your power and law, break open the dark strongholds of energy and action, and let the freedom and vitality of humanity flow in action unto the ocean of eternal Divinity.

अ॒पा यददिं॑ पु॒रुहू॒त दद॑रा॒विभु॑वत्स॒रमा॑ पू॒र्व्यं त॑ । स ना॒  
न॒ता वाज॑मा॒ दधि॑ भू॒रिं ग॑त्रा॒ रुज॑ इ॒ङ्गिरा॑भिगृ॒णानः॑ ॥ ८ ॥

8. *Apo yadadriṁ puruhūta dardarāvīrbhuvat saramā pūrvyam te. Sa no netā vājamā darśi bhūri gotrā rujann-aṅgirobhir-grṇānaḥ.*

Indra, universal celebrity, when you break the cloud of hoarded potentials and your simple and straight policy of governance and administration comes into full view on earth, then you, such leader and commander of ours, sung and celebrated by scholars and scientists, manifest your power and policy further and break open the many centre-holds of human intelligence and social energy.

अ॒च्छा॑ क॒विं नृ॑मणा॒ गा अ॒भिष्टा॑ स्व॒षाता॒ मघ॑व॒ त्पार्ध॑मान॒म ।  
ऊ॒तिभि॑स्तमि॒षणा॒ द्यु॒म्नहू॑ता॒ नि मा॒यावा॑न॒ब्रह्मा॑ दस्यु॒रत॑ ॥ ९ ॥

9. *Acchā kavim nrmaṇo gā abhiṣṭau svarṣātā maghavan-nādhamānam. Ūtibhis-tamiṣaṇo dyumnahūtau ni māyāvānabrahmā dasyurarta.*

Indra, winner of the light of heaven and harbinger of light on earth, lover of humanity, lord of glory, for the sake of desired goals and for the achievement of honour, wealth and excellence, inspire the poet, promote language and education, advance the seeker, scientist and researcher, with protection and incentive, and whoever be the clever exploiter opposed to knowledge, social good and general well being, let him be defeated.

आ द॑स्यु॒घ्ना म॑न॒सा या॒ह्यस्तं॑ भु॒वत्त॑ कु॒त्सः॑ स॒ख्य नि॒कामः॑ ।  
स्व या॑ना॒ नि ष॑द॒तं सरू॑पा॒ वि वां चि॑कित्स॒दृत्चि॒द्ध॒ नारी॑ ॥ १० ॥

10. *Ā dasyughnā manasā yāhyastam bhuvat te kutsaḥ sakhye nikāmaḥ. Sve yonau ni śadataṁ sarūpāvi vām cikitsadṛtaciddha nārī.*

O destroyer of the wicked, come home to your own with your heart and soul. May the sage and the warrior be eager for your friendship. May both of you, being of equal mind, sit together in the home. May the woman, discriminative and expert in the sacred law of Dharma, know you well and cooperate.

यासि कुत्सन सरथमवस्यस्तादा वार्तस्य हयारीशानः ।

ऋजा वाजं न गध्यं युयूषन्क्वियदहन्पायाय भूषात ॥ ११ ॥

11. *Yāsi kutsena sarathamavasyustodo vātasya haryorīśānaḥ. Rjra vājam na gadhyaṁ yuyūṣan kaviryadahan pāryāya bhūṣāt.*

You advance with the thunderbolt, O protector of the people, destroyer of enemies, riding the chariot, commanding the house like currents of the winds, a very team of energy and velocity in hand, the lord of vision and creation who destroys the wicked and wins the glory of victory.

कुत्साय शुष्णामशुषं नि बहीः पपित्व अह्नः कुर्यवं सहस्रा ।

सद्या दस्यून्य मृण कुत्स्यन् प सूरश्चक्रं वृहतादभीकं ॥ १२ ॥

12. *Kutsāya śuṣṇamaśuṣaṁ ni barhīḥ prapitve ahnaḥ kuyavaṁ sahasrā. Sadyo dasyūn pra mṛṇa kutsyena pra sūraścakraṁ bṛhatādabhīke.*

For the sake of the wise and discriminate, you root out persistent want and drought. On the rise of the day you overthrow a thousand forms of pettiness and stinginess. You destroy the evil and the wicked by your



thunderous force and, like the solar orb, scatter the enemy forces all round.

त्वं पिपुं मृगयं शूशुवांसमृजिश्वन वदथिनाय रन्धीः ।  
पञ्चाशत्कृष्णा नि वपः सहस्रा त्कं न पुरा जरिमा वि  
ददः ॥ १३ ॥

13. *Tvaṃ pipruṃ mṛgayam śūśuvāṃsam-ṛjiśv-ine vaidathināya randhīḥ. Pañcāśat kṛṣṇā ni vapaḥ sahasrā 'tkam na puro jarimā vi dardah.*

For the sake of the man of rectitude and continuance of law abiding generations of the pious yajniks, you subdue the swollen and wide spread wastours, hunters of forest wealth and destroyers of social good. Create a new force of fifty thousand warriors and like a storm of wind blow off the enemy strongholds, changing the old outmoded forms for the new.

सूर उपाक तन्वां दधाना वि यत्त चत्यमृतस्य वपः ।  
मृगा न हस्ती तविषीमुषाणः सिंहा न भीम आयुधानि  
बिभ्रत ॥ १४ ॥

14. *Sūra upāke tanvaṃ dadhāno vi yat te cetya-mṛtasya varpaḥ. Mṛgo na hastī taviṣīmuṣāṇaḥ siṅho na bhīma āyūdhani bibhrat.*

Indra, warrior hero blazing as the sun, around you the new form of your immortal self manifesting a new character wielding new arms appears like a mighty elephant, a ferocious lion, awfully burning off the lustre of enemy forces.

इन्द्रं कामा वसूयन्ता अगमन्त्स्वमी ह न सर्वन चकानाः ।  
श्रवस्यवः शशमानास उक्थराका न र्णवा सुदृशीव  
पुष्टिः ॥ १५ ॥

15. *Indraṁ kāmā vasūyanto agmantsvarmīlthe na savane cakānāḥ. Śravasyavaḥ śāsamānāsa ukthairoko na raṇvā sudṛṣīva puṣṭiḥ.*

Those who love life, wish for the wealth of life, strive for the bliss of heaven on earth through yajnic action, desire for food, energy and victory in the battle of living, and with songs of praise and faith wish to achieve delightful health and nourishment in a paradisaal home, all should go and join Indra, brilliant and potent ruler of the world.

तमिद्व इन्दं सुहवं हुवम् यस्ता चकार नया पुरूणि । या  
मावत जरित्र गध्यं चिन्मू वाजं भरति स्याहराधाः ॥ १६ ॥

16. *Tamidva indraṁ suhavaṁ huvema yastā cakāra naryā purūṇi. Yo māvate jaritre gadhyaṁ cinma-kṣū vājaṁ bharati spārharādhāḥ.*

For sure that Indra, holily invoked and honoured, we invoke, join and celebrate, Indra who does all those many wondrous things for humanity, who, for the celebrant like me, bears and provides all the many desired kinds of food, energy and victory, and who is the source giver of things we love for all mankind.

तिग्मा यदन्तरशनिः पताति कस्मिञ्चिच्छूर मुहुक जना-  
नाम । घारा यदय समृतिभवात्यध स्मा नस्तन्वा बाधि  
गापाः ॥ १७ ॥

17. *Tigmā yadantaraśaniḥ patāti kasmiñcicchūra muhuke janānām. Ghorā yadarya samṛtir-bhavā-tyadha smā nastanvo bodhi gopāḥ.*

Indra, lord of excellence and glory, mighty brave hero, if a blazing thunderous missile falls like lightning

upon the people in the midst of some battle, or, O celebrated lord, some terrible battle conflicts arise on the earth, then you alone, O world ruler, are the protector of our body of humanity you know.

भुवा वित्ता वामदेवस्य धीनां भुवः सखावृका वाजसाता ।  
त्वामनु पमत्तिमा जगन्मारुशंसा जरित्र विश्वध स्याः ॥ १८ ॥

18. *Bhuvo'vitā vamdevasya dhīnām bhuvaḥ sakhā-vṛko vājasātau. Tvāmanu prmtimā jaganmoru-śaṁso jaritre viśvadha syāḥ.*

Indra, ruler of the world, be protector of the holy and graceful scholar and promoter of arts and sciences. Be our friend and supporter, free from greed and violence in the battles of life for victory so that, O lord universally celebrated, we may follow our good sense and your guidance. Be the bearer and giver of the world's wealth for the faithful celebrant.

एभिर्नृभिरिन्द त्वायुभिर्घ्ना मघवद्विमघवन्विश्व आजा ।  
द्यावा न द्युम्नर्भि सन्ता अयः उपा मदम शरदश्च  
पूर्वीः ॥ १९ ॥

19. *Ebhirnṛbhirindra tyāyubhiṣtvā maghvadbhir-maghavan viśva ājau. Dyāvo na dhumnairabhi santo aryah kṣapo madema śaradaśca pūrvīḥ.*

Indra, lord of glory, commander of the world's honour and excellence, lord of wealth and grace, with all these leaders of men, your lovers and celebrants all, wealthy, powerful and honourable, and with all our wealth and power, we pray, let us all shine being brilliant as sunrays in the battle of life and let us enjoy and celebrate life and the lord all nights and days and seasons

all the year round on top of the world.

एवदिन्द्राय वृषभाय वृष्णे ब्रह्माकम् भृगवा न रथम् । नू  
चिद्यथा नः सुख्या वियाषदसं । उगां विता तनूपाः ॥ २० ॥

20. *Evedindrāya vṛṣabhāya vṛṣṇe brahmākarma bhṛgavo na ratham. Nū cidyathā naḥ sakhyā viyośadasanna ugro'vitā tanūpāḥ.*

Thus for Indra, lord of glory, virile and generous, let us create wealth and offer songs of homage and celebration just as the Bhrgus, scientists and engineers, create and offer the chariot, so that he may not forsake us but firmly retain our friendship, and, bright and blazing as he is, he may continue to be our protector and saviour of our body and the social order.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याः न पीपः । अकारि  
त हरिवा बह्व नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, appreciated, praised and worshipped, appreciating, approving and praising your devotees, create and give ample food and energy to the celebrants, like rivers flowing and swelling with waters. O lord of speed and transport, with the best of our intellect and imagination, the new homage and new song is created and offered to you. And, we pray, with the same intellect and imagination may we be chariot champions blest with divine gifts of prosperity and spirituality.

## Mandala 4/Sukta 17

*Indra Devata, Vamadeva Gautama Rshi*

त्वं म॒हाँ इ॒न्द्र॒ तु॒भ्यं ह॒ ॥ अ॒नु॒ ॥ त्रं॒ म॒ह॒ना॒ म॒न्य॒त॒ द्याः ।

त्वं वृ॒त्रं श॒र्व॒सा॒ जघ॒न्वा॒न्त्सृ॒जः॒ सि॒न्धु॑र॒हि॒ना॒ जग॒सा॒नान॑ ॥ १ ॥

1. *Tvaṁ mahāñ indra tubhyaṁ ha kṣā anu kṣatram mañhanā manyata dyauḥ. Tvaṁ vṛtram śavasā jaghanvāntṣrajah sindhūrāhinā jagrasānān.*

Indra, lord ruler of the world, you are great and glorious. The earths do homage to your divine order as do the heavens. By virtue of your glory alone are the earths and heavens revered as great. By your power and prowess you break the cloud and release the floods of water locked up and devoured by the dark and deep of the clouds.

तव॑ त्वि॒षा॒ जनि॑म॒न॒ज॒त॒ द्या॒ रज॑द्भूमि॒भ्यसा॑ स्व॒स्य॑ म॒न्याः ।  
ऋ॒घा॒य॒न्त॑ सु॒ध्व॑ः पव॑ता॒स॒ आ॒द॒न्ध॒न्वा॒नि॒ सर॑य॒न्त॒  
आ॒पः॑ ॥ २ ॥

2. *Tava tviṣo janimanrejata dyaurejadbhūmir-bhīyasā svsyā manyoḥ. Ṛdhāyanta subhvaḥ parvatāsa ārdandhanvāni sarayanta āpaḥ.*

By your blazing glory, O lord manifest, does the heaven shine and dazzle. By force and fear of your essential law and power does the earth move in order and the deep clouds and mighty mountains, excellent all bound in law, shower rain on deserts and make the floods of water flow.

भि॒न॒द्दि॒रिं॑ श॒र्व॒सा॒ व॒ज॒मि॒ष्ण॑ ॥ वि॒ष्कृ॒ण्व॒ानः॑ स॒ह॒सा॒न॒ आ॒जः॑ ।  
व॒धी॑द॒ वृ॒त्रं॑ व॒ज॒ण॑ म॒न्द॒सा॒नः॒ सर् ॥ पा॒ ज॒र्व॒सा॒ ह॒त॒वृ॒ष्णीः॑ ॥ ३ ॥

3. *Bhinadgirim śavasā vjramiṣṇannāviṣkrṇvānaḥ sahasāna ojaḥ. Vadhīdvṛtram vajreṇa manda-sānaḥ sarannāpo javasā hatavṛṣṇīḥ.*

Indra, hero bold and invincible, happy and joyous, striking thunder and lightning with his mighty force, thereby manifesting his lustrous blaze of power, destroys the cloud of darkness with the thunderbolt, making the floods of water flow with rapidity after the vapours have been unlocked and released.

(The mantra is a metaphor of the energies of life, of nature as well as of humanity, being unlocked and released by the ruling power with a strike of the force of law and justice against the strongholds of darkness, evil and selfishness which lock up those energies and prevent them from flowing into channels of progress and evolution.)

सुवीरस्त जनिता मन्यत द्यारिन्दस्य कृता स्वपस्तमा भूत ।  
य ईं जजान स्वर्यं सुवजमनपच्युतं सदसा न भूम ॥ ४ ॥

4. *Suvīraste janitā manyata dyaurindrasya kartā svapastamo bhūt. Ya īm jajāna svaryam suvajra-manapacyutam sadaso na bhūma.*

Magnificent and brave is your creator, your maker, to be honoured with reverence and awe, and let the creator, maker, of Indra, the ruler, be brilliant, the very light of the world, doer of great and holy deeds, the very epitome of the world, who gives rise to the great, omnificent, heavily armed and excellently empowered ruler, unswerving and unrelenting from his position, powers and obligations.

य एक इच्छ्यावयति प भूमा राजा कृष्टीनां पुरुहूत इन्दः ।  
सत्यमनमनु विश्वं मदन्ति रतिं द्वस्यं गृणता मघानः ॥ ५ ॥

5. *Ya eka iccyāvayati pra bhūmā rājā kṛṣṭīnām puruhūta indrah. Satyamenamanu viśve madanti rātim devasya gṛṇato maghonaḥ.*

The ruler of the people, Indra, invoked and celebrated by many, all by himself, alone, shakes and stirs many a great one, and surely all his admirers, in response to the munificence and generosity of the brilliant lord of magnificence and majesty, approve and support him, celebrate and rejoice with him.

सत्रा सामा अभव तस्य विश्वं सत्रा मदासा बृहता मदिष्टाः ।  
सत्राभवा वसुपतिवसूनां दत्र विश्वा अधिथा इन्द  
कृष्टीः ॥ ६ ॥

6. *Satrā somā abhavannasya viśve satrā madāso bṛhato madiṣṭhāḥ. Satrābhavo vasupatirvasūnām datre viśvā adhithā indra kṛṣṭīḥ.*

May all the members and sessions of his assembly be good and true and successful. May all the sessions of the joyous celebrations of this great ruling order be happier than the happiest. Indra, O ruling lord president of the wealth of nations, be true to the entire body of people in the state of prosperity and rule with a mind above everything you rule and possess.

त्वमध पथमं जायमाना म विश्वा अधिथा इन्द कृष्टीः ।  
त्वं पतिं प्रवत आशयानमहिं वज्रेण मघवन्वि वृश्चः ॥ ७ ॥

7. *Tvamadha prathamam jāyamāno'me viśvā adhithā indra kṛṣṭīḥ. Tvam prati pravata āśayānamahim vajreṇa māghavan vi vṛścaḥ.*

Indra, lord ruler of the world and destroyer of evil and ignorance, rising high as the first born of the home land, you take over the entire body of the people as presiding power, and then the lowest sections of the people and the sleeping sloth of the population, and then, O lord of fire and power, strike and shake up the sleeping giant with the thunderbolt and root out the serpentine ignorance and darkness.

सत्राहणं दाधृषिं तुममिन्दं महामपारं वृषभं सुवज्रम । हन्ता  
या वृत्रं सनितात वाजं दाता मघानि मघवा सुरार्धाः ॥ ८ ॥

8. *Satrāhaṇam dādhr̥ṣim tumramindram mahāmapāram vṛṣabham suvajram. Hantā yo vṛtram sanitota vājam dātā maghāni maghavā surādhāḥ.*

Accept, honour and exalt Indra, ruler of the world, destroyer of untruth by the rule of truth and righteousness, bold, inspiring, great, unbounded, mighty generous, wielder of the thunderbolt of law and force, who is destroyer of the dark cloud of evil and selfishness, provider of food, energy and advancement, giver of honour and excellence, magnanimous and all-ways successful achiever of glory.

अयं वृत्श्चातयत समीचीय आजिषु मघवा शृण्व एकः ।  
अयं वाजं भरति यं सनात्यस्य प्रियासः सुख्य स्याम ॥ ९ ॥

9. *Ayam vṛtaścātayate samīcīrya ājiṣu maghavā śṛṇva ekaḥ. Ayam vājam bharati yaṁ sanotyasya priyāsaḥ sakhye syāma.*

This ruler, elected, accepted and exalted, inspires and enlightens, he stirs and moves and leads trained armies to the battles of life, is excellent and



magnanimous, listens to people and wins fame, and decides and acts with unique self-confidence. He creates and bears food and energy and leads forward in progress whoever approaches and cooperates with him. Let us all be friends with him and win his love and confidence.

अ॒यं शृ॒ण्व॒ अध॒ जय॑ ऽतु॒ घ्न॒ इ॒यमु॒त प॒ कृ॑णु॒त यु॒धा गाः ।  
य॒दा स॒त्यं कृ॑णु॒त म॒न्युमि॒न्दा॒ विश्वं॑ दृ॒ हं भ॑यत॒ एज॑द॒-  
स्मात् ॥ १० ॥

10. *Ayam śṛṇve adha jayannuta ghnannayamuta pra kṛṇute yudhā gāḥ. Yadā satyaṁ kṛṇute manyu-mindro viśvaṁ dṛlham bhayata ejadasmāt.*

This ruler is Indra, of resounding fame is he, winner of victories, destroyer of the killers and destroyers of the world, fights, and by fighting expands the lands of noble rule by the laws of peace. And when he expresses his righteous anger in action against misrule, the entire world, whether firm or unsettled, fears and shakes in awe.

समि॒न्दा॒ गा अ॑जय॒त्सं हि॒र॑ण्या॒ सम॑श्वि॒या म॒घवा॒ या ह॑पू॒वीः ।  
ए॒भि॒नृ॒भि॒नृ॒त॒मा अ॒स्य॒ शा॒क रा॒या वि॒भ॒क्ता सं॒भ्र॒श्च॒-  
व॒स्वः ॥ ११ ॥

11. *Samindro gā ajayat saṁ hiranyā samaśviyā maghavā yo ha pūrvīḥ. Ebhirnṛbhirnṛtamo asya śākai rāyo vibhaktā sambharaśca vasvaḥ.*

By his strength and nobility, Indra wins over lands rich in the wealth of cows, precious gold and noble horses. Liberal and excellent he is and wins over the people ancient and far off who may be. And with these best of men and leaders, and by the power and talent of

these, while he shares the gains of expansion with others, he also continues to wield and command the wealths of the world.

कियत्स्विदिन्द्रा अ॒ध्यति॒ मा॒तुः कियत्पितु॒र्जनि॒तुया॒ ज॒जान॑ ।  
या अ॒स्य॒ शु॒ष्मं मु॒हुकरि॒यति॒ वा॒ता न॒ जू॒तः स्त॒नय॑-  
द्भिर्भः ॥ १२ ॥

12. *Kiyat svidindro adhyeti mātuh kiyat piturjanituryo jajāna. Yo asya śuṣmaṁ muhukairiyarti vāto na jūtaḥ stanayadbhir-abhraiḥ.*

How far does Indra reflect on the debt he owes to his mother? How far on that he owes to his father? How does he gratefully acknowledge the gift of his makers? He who refreshes and renews his power and influence repeatedly by virtue of these makers and rejuvenators and moves on like the wind pressed on with thundering clouds?

ि॒यन्तं॒ त्व॒मि॒यन्तं॒ कृ॒णा॒ती॒यति॒ र॒णुं म॒घवा॑ स॒माह॑म ।  
वि॒भ॒ञ्ज॒नुर॒शनि॑माँ॒इव॒ द्या॒रु॒त स्ता॒तारं॒ म॒घवा॑ वसा॑  
धा॒त ॥ १३ ॥

13. *Kṣiyantaṁ tvamakṣiyantaṁ kṛṇotīyarti reṇuṁ maghavā samoham. Vibhañjanurāśanimāñ iva dyauruta stotāraṁ maghavā vasau dhāt.*

Indra settles the unsettled, gives a home to the homeless. Commanding power and glory, wielding thunder and lightning like radiance of the sun, he advances to battle and crushes the enemy to dust. And commanding wealth and honour of the world, he establishes the celebrant in a state of excellence and prosperity.

अयं चक्रमिषणत्सूयस्य न्यतशं रीरमत्ससृमाणम । आ कृष्ण  
ई जुहुराणा जिघति त्वचा बुध्न रजसा अस्य य ना ॥ १४ ॥

14. *Ayam cakramiṣaṇatsūrysya nyetaśaṁ rīrama-  
tsasṛmāṇam. Ā kṛṣṇa īm juhurāṇo jigharti tvaco  
budhne rajaso asya yonau.*

This Indra, lord ruler of cosmic energy, moves the wheel of the sun in orbit and then stops the continuance of the day's activity for rest. By virtue of the same energy the dark cloud in its tortuous motions holds and releases the waters to shower and flow. And the same Indra holds the great defining dark concentrations of energy in its cosmic womb at the deepest.

असिकन्यां यजमाना न हाता ॥ १५ ॥

15. *Asiknyām yajamāno na hotā.*

In the great dark night of the universe, Indra is the yajamana of creation, the clarion call as well as the performer, preserving the fire eternal.

गव्यन्त इन्दं सख्याय विपा अश्वायन्ता वृषणं वाजयन्तः ।  
जनीयन्त' जनिदामि तातिमा च्यावयामा वत न  
काशम ॥ १६ ॥

16. *Gavyanta indram sakhyāya viprā aśvāyanto  
vṛṣaṇam vājayantaḥ. Janīyanto janidāmaksitot-  
imā cyāvayāmo'vate na kośam.*

Desirous of cows, horses, speed and energy, science and progress, and the love of our mates, we, scholars, sages and intelligent people exhort and move Indra for friendship, hero brave and generous, giver of

birth and progeny and unfailing provider of protection and well-being. We move and exhort him as we lower a bucket into a well, shake it, fill it up with water and draw it up for our benefit.

त्राता ना बाधि ददृशान आपिरभिख्याता मडिता  
साम्यानाम । सखा पिता पितृतमः पितृणां कतमु  
लोकमुशत वयाधाः ॥ १७ ॥

17. *Trātā no bodhi dadṛśāna āpirabhikhyātā marḍitā  
somyānām. Sakhā pitā pitṛtamah pitṛṇām kartemu  
lokamuśate vayodhāh.*

Know that, O people, who is our saviour and protector, ever watching, always present with us as brother, teacher and benefactor of loving peaceful devotees, friend, father and progenitor of our forefathers and sustainer guardians, all doer and all giver of life, health and age to the lovers of life on earth.

सखीयतामविता बाधि सखा गृणान इन्द स्तुवत वया धाः ।  
वयं ह्या त चकृमा सबाध आभिः शमीभिमहयन्त  
इन्द ॥ १८ ॥

18. *Sakhīyatānavitā bodhi sakhā gṛṇāna indra  
stuvate vayo dhāh. Vyam hyā te cakṛmā sabādha  
ābhiḥ śamībhirmahayanta indra.*

Indra, friend and protector of friends you are, know us and enlighten us. Lord admired and celebrated, bless the devotee with health, wealth and long age. Lord of power, honour and excellence, Indra, with all our limitations, we admire, honour and celebrate you only, exalting you with these our acts of love, devotion and worship.

स्तुत इन्दा मघवा यद्ध वृत्रा भूरीण्यका अपतीनि हन्ति ।  
अस्य प्रिया जरिता यस्य शम किंद्वा वारयन्त न  
मताः ॥ १९ ॥

19. *Stuata indro maghavā yaddha vṛtrā bhūrīṅyeko  
apratīni hanti. Asya priyo jaritā yasya śarma-  
nnakirdevā vārayante na martaḥ.*

Indra, lord of honour, power and excellence, ruler of the world, admired and worshipped, is the one who all by himself breaks and destroys many irresistible clouds of vapours, darkness and evil. Whoever is dear to him, a celebrant of this lord, and takes shelter under his protection, no one, no human or divine, can obstruct or oppose.

एवा न इन्दा मघवा विरप्शी करत्सत्या चषणीधृदन्वा ।  
त्वं राजा जनुषां धह्यस्म अधि श्रवा माहिनं यज्जरित्र ॥ २० ॥

20. *Evā na indro maghavā virapśī karat satyā  
carṣṇādhṛdanarvā. Tvaṁ rājā januṣāṁ dhe-  
hyasme adhi śravo māhinam yajjaritre.*

Thus does Indra, lord of wealth, power and excellence, free and irresistible, abounding and generous sustainer of the people, do and achieve what is good and true for the world. O lord of light ruling over the living beings, who create and bear great food, sustenance and honour for the celebrant, the same honour and excellence, pray, create and give for us all and bless us.

नू ष्टुत इन्द नू गृणान इषं जरित्र नद्याइ न पीपः । अकारि  
त हरिवा बह्य नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *Nū ṣṭuta indra nū grṇāna iṣam jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyam dhiyā syāma rathyah sadāsāḥ.*

Indra, lord supreme of honour and excellence, praised and worshipped in holy voice, create and augment food, energy and sustenance for the celebrant like streams overflowing with water for all. O lord omnipresent, moving yet unmoving, we create and offer ever new songs of praise and homage in your honour, and pray, give us the will and intelligence by which we may be masters of chariots and be thankful and obedient servants of Divinity.

### Mandala 4/Sukta 18

*Indraditi Devata, Vamadeva Gautama Rshi*

अ॒यं प॒न्था॒ अनु॒वित्तः॑ पु॒रा॒णा य॒ता द्वा॑ उ॒दजा॑यन्त॒ विश्व॑ ।  
अ॒तश्चि॒दा ज॑निषीष्ट॒ पवृ॑द्द्वा॒ मा मा॒तर॑म॒मुया॑ प॒त्तव॑ कः ॥ १ ॥

1. *Ayam panthā anuvittaḥ purāṇo yato devā udajāyanta viśve. Ataścādā janiṣiṣṭa pravṛddho mā mātaramamuyā pattave kaḥ.*

This is the path ancient and eternal, known and followed, by which all saints and sages and divine facts and forces are born to grow and rise, from which the whole world comes into being and evolves to greatness and grandeur. Therefore, do not do anything by that way to insult or desecrate the mother, nature, earth, human mother or animal, or any source of generation.

ना॒ह॒म॒ता॒ नि॒र॒या॒ दु॒ग॒हृ॒त॒त्ति॒र॒श्च॒ता॑ प॒श्वा॑णि॒ ग॑माणि ।

ब्र॒ह्मि॑न् म॒ अ॒कृ॒ता॒ क॒त्वा॑नि॒ यु॒ध्य॑ त्वन् सं त्वन् पृ॒च्छ ॥ २ ॥

2. *Nāhamato nirayā durgahaitat tiraścatā pārśvā-  
nnirgamāṇi. Bahūni me akṛtā kartvāni yudhyai  
tvena saṁ tvena pṛcchai.*

This path is dark and deep, unfathomable, yet it is unavoidable. Therefore, I won't evade it, nor trespass it either by another tortuous route or by a wayside alley. Many are my jobs yet unaccomplished, many the battles to be fought by many, many the questions to be asked of many.

परायतीं मातरमन्वचष्ट न नानु गान्यनु नू गमानि ।  
त्वष्टुगृहअपिबत्साममिन्दः शतधन्यं चम्वाः सुतस्य ॥ ३ ॥

3. *Parāyatīm mātaramanvacasṭa na nānu gānyanu  
nū gamāni. Tvaṣṭurgrahe apibat somamindraḥ  
śatadhanyaṁ camvoḥ sutasya.*

I see the mother passing away, neither anyone going with nor anyone following after. Indra, the spirit of life, by itself in the house of Tvashta, divine artificer, receives a hundredfold joy of earthly form and drinks the soma of the ecstasy of living in the cup of existence fashioned by the maker.

किं स ऋधक्कृणवद्यं सहस्रं मासा जभारं शरदश्च पूवीः ।  
नही न्वस्य पतिमानमस्त्यन्तजातषूत य जनिन्त्वाः ॥ ४ ॥

4. *Kim sa ṛdhakkṛaṇavadyaṁ sahasraṁ māso  
jabhāra śaradaśca pūvrīḥ. Nahī nvasya pratimā-  
namastyantarjateṣūta ye janitvāḥ.*

What would he do in truth singly, particularly or distinguishably, whom uncountable months and seasons and years have earlier borne, supported and cherished a hundred times? And for sure there is none

exactly like or equal to him, no copy, either among those who have been born so far or among those who would be born in future.

अवद्यमिव मन्यमाना गुहाकरिन्दं माता वीर्यणा न्यूष्टम ।  
अथादस्थात्स्वयमत्कं वसान आ रादसी अपृणाज्जाय-  
मानः ॥ ५ ॥

5. *Avadyamiva manyamānā guhākarindram mātā vīryeṇā nyrṣtam. Athodasthātsvayamatkam vasāna ā rodasī apraṇājāyamānaḥ.*

The mother, worthy of reverence and full of the pride and joy of motherhood, bears Indra, living foetus, in the womb as a silent secret nourished with her vital blood. This Indra, nestled by itself as a living form, nourished, growing and wearing its own form as a garment, abides, and when it is born it fulfils the purpose of heaven and earth (as it fulfils the purpose of father and mother).

एता अषन्त्यललाभ्वन्तीऋतावरीरिव संकाशमानाः । एता  
वि पृच्छ किमिदं भनन्ति कमापा अदिंपरिधिं रुजन्ति ॥ ६ ॥

6. *Etā arṣantyalalābhavantīṛratāvarīriva saṅkrośamānāḥ. Etā vi pṛccha kimidaṁ bhananti kamāpo adriṁ paridhiṁ rujanti.*

These streams of water, flowing, murmuring, ecstatically singing, rush on like beautiful rays of the dawn. Ask them what they say thus, what mounts they strike and circle, what banks they overflow, what limitations they overcome, what clouds they touch.

किमु श्विदस्म निविदा भनन्तन्दस्यावद्यं दिधिषन्त आपः ।  
ममतान्पुत्रा महता वधन वृत्रं जघन्वाँ असृजद्वि सिन्धून ॥ ७ ॥



7. *Kimu svidasmai nivido bhanantendrasyāvadyaṃ didhiṣanta āpaḥ. Mamaitān putro mahatā vadhena vṛtram jaghanvāñ asṛjadvi sindhūn.*

What do the ripples, murmurs and songs of excitement of the streams, imaging the immanent power of Indra, say to the mount they hit, the cloud they touch and to this humanity? They speak for Mother Nature, Aditi: My son Indra, breaking the cloud with the mighty thunderbolt of solar energy released the waters and made the streams to flow.

ममच्चन त्वा युवतिः पुरासु ममच्चन त्वा कुषवा जगार ।  
ममच्चिदापः शिशव ममृड्युममच्चिदिन्दुः सहसाद-  
तिष्ठत ॥ ८ ॥

8. *Mamaccana tvā yuvatiḥ parāsa mamaccana tvā kuṣavā jagāra. Mamaccidāpaḥ śiśave mamṛdyur-mamaccidindraḥ sahasodatiṣṭhat.*

Once Mother Nature, a youthful female, in a state of passion conceives you and brings you to life and birth. Then another, a voracious raging demoniac swallows you. Yet another, cool and kind, overflowing with love, caresses and comforts you as a child. And then Indra, grown mature as a new born soul, arrives with his own essential strength.

ममच्चन तं मघवन्व्यंसा निविविध्वाँ अप हनू जघान । अथा  
निविद्ध उत्तरा बभूवाञ्छिरा दासस्य सं पिणग्वधन ॥ ९ ॥

9. *Mamaccana te maghavanvyaṃso nivividhvāñ apanū jaghāna. Adhā nividdha uttaro babhūvāñchiro dāsasya saṃ piṇagvadhena.*

Maghavan, lord of might and excellence, when

the self-deluded fool, though arms and shoulders broken, in a state of madness, striking right and left attacks your forces, then though attacked, recover, rise later higher and crush the head of the wicked opponent with a deadly strike of the thunderbolt.

गृष्टिः संसूव स्थविरं तवागामनाधृष्यं वृषभं तुममिन्दम ।  
अरीं हं वत्सं चरथाय माता स्वयं गातुं तन्व इच्छामा-  
नम ॥ १० ॥

10. *Gṛṣṭiḥ sasūva sthaviraṁ tavāgāmanādhr̥ṣyaṁ vṛṣabhaṁ tumramindram. Ariḥhaṁ vatsaṁ carathāya mātā svayaṁ gātuṁ tanva icchamānam.*

Just as a young cow gives birth to the calf, so does the mother, Mother Nature, give birth to Indra, jiva, the blessed soul, essentially a lover of life, inspired with the will to love and live, to act, to move around and to know the Divine Word. A divine child is man, strong, unshakable, intrepidable, generous, inspiring, lover and winner of honour and excellence, and invincible, blest with the human body.

उत माता महिषमन्ववनदमी त्वा जहति पुत्र द्वाः ।  
अथाबवीद वृत्रमिन्दा हनिष्यन्त्सखं विष्णा वितरं वि-  
कमस्व ॥ ११ ॥

11. *Uta mātā mahiṣamanvavenadamī tvā jahati putra devāḥ. Athābravīd-vṛtrmindro haniṣyan-tsakhe viṣṇo vitaraṁ vi kramasva.*

Then (having given birth to the soul) Mother Nature (inspired with divinity), loving, longing and yearning for the well being of the child, softly speaks,

warning the great off-spring: Dear child, the devas, senses, mind and all, are neglecting, forsaking, misleading you (in your state of darkness, ignorance and unawareness). Indra, the born soul, dispelling darkness and destroying Vrtra, demon of ignorance, speaks loud and bold to Vishnu, intelligent spiritual self: Dear friend, arise and act for self redemption (through existence with the devas, senses, mind and the discriminative intelligence).

कस्त मातरं विधवामचकच्छयुं कस्त्वामजिघांसुच्चरन्तम ।  
कस्त द्वा अधि माडीक आसीद्यत्पाणिणाः पितरं पाद्-  
गृह्य ॥ १२ ॥

12. *Kaste mātaraṁ vidhavāmacakracchayurṁ kastvā-majighāmsaccarantam. Kaste devo adhi marḍika āsīd yatprākṣiṇāḥ pitaraṁ pādagrhya.*

Indra, obedient soul, holding on to the feet of the father, who can render your mother a widow? Who can hurt you while asleep or moving about? What is that supernormal power over and above your state of grace which can corrupt you? (Answer: None.)

अवत्या शुन आन्त्राणि पच न द्वषु विविद मडितारम ।  
अर्षयं जायाममहीयमानामधो म श्यना मध्वा जभार ॥ १३ ॥

13. *Avartya śuna āntrāṇi pece na deveṣu vivide marḍitāram. Apaśyaṁ jāyāmamahīyamānā-madhā me śyeno madhvā jabhāra.*

At peace beyond fluctuations of the mind, I ripen and refine the inner visions. I see no saviour either in the experience of the senses or among the external powers of nature. Indeed, I have seen even Mother

Nature insulted and desecrated. Ultimately it is the bird of heaven that brings me the divine message, nectar sweets of the honey of real life.

## Mandala 4/Sukta 19

*Indra Devata, Vamadeva Gautama Rshi*

एवा त्वामिन्द वज्रि तत्र विश्वं द्वासः सुहवास ऊमाः ।

महामुभ रादसी वृद्धमृष्वं निरकमिद वृणत वृत्रहत्य ॥ १ ॥

1. *Evā tvāmindra vajrinnatra viśve devāsaḥ suhavāsa ūmāḥ. Mahāmubhe rodasī vṛddhamṛṣvaṁ nirekamid vṛṇate vṛatrahatyē.*

Indra, lord ruler of power and excellence, wielder of the thunderbolt of law, justice and protection, all the scholars of the world, nobles and divines, defenders, holy yajakas and both earth and heaven elect and invite you alone, great, vast and high in grandeur, lord sublime, unique and incomparable. They invoke you for the destruction of Vrtra, demon of darkness, ignorance and selfishness.

अवासृजन्त जिवया न द्वा भुवः समाळिन्द सत्ययानिः ।

अह हि परिशयानमणः प वतनीररदा विश्वधनाः ॥ २ ॥

2. *Avāsrjanta jivrayo na devā bhuvāḥ samrāṇindra satyayoniḥ. Ahannahim pariśayānamarṇaḥ pravrtaṇīrarado viśvadhanāḥ.*

Indra, lord of the world, men of age, experience and wisdom, firm in their values and conduct of life, as also the brilliant nobles and divines of the world, create and consecrate the ruler of the earth dedicated to truth as the very being and purpose of his existence. And like

the sun, light of the world dedicated to his eternal task and nature, breaking the cloud sleeping over the locked up vapours, and releasing the streams of water to flow and feed the world, the ruler destroys the demons of darkness and their strongholds to make the waters of life to flow and give new energy and freshness of life to the people.

अतृप्णुवन्तं वियतमबुध्यमबुध्यमानं सुषुपाणमिन्द ।

सप्त प्रति पवत आशयानमहिं वज्रण वि रिणा अप्वन ॥ ३ ॥

3. *Atrpṇuvantaṁ viyatamabudhyamabudhya-  
mānaṁ susupāṇamindra. Sapta prati pravata  
āśayānamahiṁ vjreṇa vi riṇā aparvan.*

Indra, lord of light, power and excellence, ruler of the world, with a stroke of the thunderbolt destroy without relent the serpentine demon, Vrtra, insatiable, uncontrollable, unawakened, incorrigible, inebriated, blocking up and sleeping over seven streams of the onward flow of life.

अ णदयच्छवसा णम बुध्णं वाण वातस्तविषीभिरिन्दः ।

दृ हान्याभ्रादुशमान् आज्ञा वाभिनत्कुकुभः पवता-  
नाम ॥ ४ ॥

4. *Akṣodayacchavasā kṣāma budhnaṁ vārṇa  
vātastaviṣībhirindraḥ. Dr̥ḥānyaubhnādu-śamāna  
ojo'vābhinat kakubhaḥ parvatānām.*

Indra, with his own strength and courage and by his blazing forces, shakes the earths and skies just as the winds beat and shear the currents of water flows and concentrations of vapour. Lustrous, passionate and inspired, he crushes mighty strongholds of the enemy

and breaks down the peaks of mountainous adversaries.

अ॒भि प॒ दं॒दुज॒नया॒ न ग॒र्भ॒ रथा॑इव॒ प य॑युः सा॒कम॒दयः॑ ।  
अ॒त॒पया॑ वि॒सृ॒त उ॒ब्ज॒ ऊ॒मी॒न्त्वं वृ॒ताँ अ॒रिणा॑ इन्द्र॒  
सिन्धू॑न ॥ ५ ॥

5. *Abhi pra dadrurjanayo na garbham rathā iva pra yayuḥ sākamadrayaḥ. Atarpayo visṛta ubja ūrmīntvaṁ vṛtāñ ariṇā indra sindhūn.*

As mothers rush to the child to protect it, so do the multitudinous armies rush forward to defend you alongwith the chariots. You break the clouds, fill the rivers with water and make them flow and thus, O lord Indra, you set the locked up seas rolling.

त्वं म॒हीम॒वनिं॑ वि॒श्व॒धनां॑ तु॒वी॒तय॑ व॒य्याय॑ र॒न्तीम॑ ।  
अ॒र॒मया॑ न॒म॒सज॒दणः॑ सु॒त॒र्णाँ अ॑कृ॒णारि॒न्द्र सिन्धू॑न ॥ ६ ॥

6. *Tvaṁ mahīmavanim viśvadhanāṁ turvitaye vayyāya kṣaranīm. Aramayo namasajadarnaḥ sutaraṇāñ akṛṇorindra sindhūn.*

Indra, lord ruler of the world, with thanks and homage to nature and her maker, serve the earth, great protective mother of her children, universal sustainer of life overflowing with nourishment for the defender of humanity and destroyer of enmity for the sake of peace and well being of all. Fill the earth with food and plenty, make her a lovely place for living, let the streams ripple and flow, make the seas roll, inviting all to surf and swim and navigate, and cross the storms of existence.

पा॒गुवा॑ न॒भ॒न्वा॑इ॒ न व॒क्वा ध्व॒स्त्रा अ॑पि॒न्वद्यु॒वती॑ऋ॒त॒ज्ञाः ।  
ध॒न्वा॒न्यजाँ॑ अ॒पृ॒ण॒क्तृ॒षा॒णाँ अ॒धा॒गि॒न्द्रः स्त॒या॑इ॒ दंसु॑-  
प॒त्नीः ॥ ७ ॥

7. *Prāgruvo nabhanvo na vakvā dhvasrā apinvad-  
yuvatīrṛtajñāḥ. Dhanvānyajrāñ aprṇakṛṣā-ṇāñ  
adhogindraḥ staryo damsupatnīḥ.*

Like the winding streams of rushing waters, let Indra, ruler of the world, develop the fatal armour as the destructive and defensive force. Let him enlist young and intelligent women dedicated to truth and progress. Let him plan and provide irrigation projects for the desert lands to restore their fertility. Similarly let him develop the cattle wealth and take care of the wives of the warriors and make them play a creative role in development.

पू॒वीरू॒षसः॑ श॒रद॑श्च गू॒ता वृ॒त्रं ज॒घ्न॒वाँ अ॒सृ॒ज॒द्वि सि॒न्धू॒न ।  
परि॑ष्ठिता अ॒तृ॒णद्व॒ध॒नाः सी॒रा इ॒न्दुः स्र॒वि॒तव  
पृथि॒व्या ॥ ८ ॥

8. *Pūrvīruṣasaḥ śaradaśca gūrtā vṛtraṁ jaghanvāñ  
asṛjadvi sindhūn. Pariṣṭhitā atrṇad badbadhānāḥ  
sīrā indraḥ sravitave pṛthivyā.*

Just as the sun causes the ancient dawns to rise and moves the cycle of the seasons such as winter and others and move them on and on, and just as solar energy breaks the clouds and makes the rivers flow, so let Indra, ruler of the world, break open the locked up energy of still waters and make it flow in streams for the development and progress of the earth and her children.

व॒मीभिः॑ पु॒त्रम॑गुवा॑ अ॒दानं॑ नि॒वर्श॑नाद्भरि॒व आ ज॑भथ ।  
व्य॑न्धा अ॒ख्य॒दहि॑माद॒दाना॑ निभू॑दु॒खच्छि॑त्सम॑रन्त  
पव॑ ॥ ९ ॥

9. *Vamrībhiḥ putramagruvo adānamniveśanād-dhariva ā jabhartha. Vyandho akhyadahimādadāno nirbhūdukhacchit samaranta parva.*

Indra, master of motive energies and controller of the speed and direction of resources, by rising hills hold the unused and unusable water of the streams emerging from the source from further flow, collect and lift the flows together, redirect the water so that the fields and crops receiving the water proclaim the gift as it flows out from the reservoir filling the canals.

प त्पूर्वाणि करणानि विपा विद्वाँ आह विदुष करांसि ।

यथायथा वृष्यानि स्वगूता पांसि राज् गयाविवषीः ॥ १० ॥

10. *Pra te pūrvāṇi karaṇāni viprā''vidvāñ āha vidu-ṣe karāṁsi. Yathāyathā vṛṣṇyāni svagūrtā'pāṁsi rājannaryāviveṣiḥ.*

Rajan, glorious ruler of the world, the deeds of ancient and eternal value you have done, the programmes you have accomplished, and the self-proclaiming acts of generosity and noble adventures you have performed, the noble scholar and poet sings and celebrates in your honour, O wise leader and master, exactly as you have performed in the interest of humanity.

नू ष्टुत इन्द नू गृणान इषं जरित्र नद्याः न पीपः । अकारि  
त हरिवा बह्व नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Sung and celebrated thus, Indra, O ruler of the



world, create, bear and bring food, energy and knowledge for the celebrants just as the rivers flow for us all. And thus, this the latest song of homage and adoration is offered to you to the best of our knowledge and intelligence. Bless us, we pray, with intelligence and knowledge so that we may be warriors of the chariot in the service of Divinity and humanity.

### Mandala 4/Sukta 20

*Indra Devata, Vamadeva Gautama Rshi*

आ न॒ इन्द्रा॑ दू॒रादा॑ न॒ आसा॑र्दभिष्टि॒कृदव॑स यासदु॒गः ।  
आजि॑ष्ठभि॒नृपति॑वर्जबाहुः स॒द्ग॒ सम॑त्सु॒ तुव॑णिः पृ॒त॒-  
न्यून॑ ॥ १ ॥

1. *Ā na indro dūrādā na āsārabhiṣṭikṛdavase yāsadugrah. Ojīṣṭhebhīrṇṛpatīrvajrabāhuḥ saṅge samatsu turvaṇiḥ pṛatanyūn.*

May Indra, strong and blazing hero, impetuous and impassioned warrior of the arms of thunder, ruler and sustainer of the people, harbinger of the cherished fruits of noble desire and peace, come to us from far and near for our defence and protection. Lovers of the battles of life as we are, join us in our heats and meets and battles of action for progress with the most powerful weapons and warriors of the time.

आ न॒ इन्द्रा॑ हरि॒भिया॑त्वच्छा॒ वाची॑ना॒ वस॑ राध॒स च॑ ।  
तिष्ठ॑ति व॒जी म॒घवा॑ वि॒र॒ष्णीमं॑ य॒ज्ञमनु॑ न्ना॒ वाज॑साता ॥ २ ॥

2. *Ā na indro haribhīryātvacchā'rvācīno'vase rādhase ca. Tiṣṭhāti vajrī maghavā virapśīmaṁ yajñamanu no vājasātau.*

May Indra, lord great and glorious, commanding

wealth, honour and excellence, wielding thunderous arms of latest design and power, come to us with his forces, come well at the fastest for our protection and all round success, and may he, we pray, stand by us in the conduct of this yajna of ours for victory in our battle of peace and progress in the field of production, development of energy, and advancement in arts and sciences.

इमं यज्ञं त्वमस्माकमिन्द्र पुरा दधत्सनिष्यसि कर्तुं नः ।  
श्वघ्नीव वजिन्त्सूनय धर्नानां त्वया वयमय आजिं जयम ॥ ३ ॥

3. *Imaṃ yajñam tvamasmākamindra puro dadhat-saniṣyasi kratum naḥ. Śvaghnīva vajrintsanaye dhanānām tvayā vayamarya ājīm jayema.*

This yajna of our social order, Indra, lord commander of wealth and power, honour and excellence, ruling, guiding and sharing the governance of our cities, you would join and share with us in our plans and discussions throughout the holy programme of ours. And we hope, O wielder of the thunderbolt, that with you as the leader and pioneer we shall fight like hunters of the wild and win the battle for the achievement of the wealth and values of the good life.

उश ऽ षु णः सुमना उपाक सामस्य नु सुषुतस्य स्वधावः ।  
पा इन्द्र पतिभृतस्य मध्वः समन्धसा ममदः पृष्ठ्यन ॥ ४ ॥

4. *Uśannu ṣu ṇaḥ sumanā upāke somasya nu suṣu-tasya svadhāvaḥ. Pā indra pratibhṛtasya madhvaḥ samandhasā mamadaḥ pṛṣṭhyena.*

Indra, brilliant ruler, wielding your own essential wealth and strength and power, glowing with love and

kindness for us, happy and joyous at heart close by us, preserve, protect and promote the plenty and prosperity of the nation's honour fought for and won for every partner and then, after the battle and struggle, enjoy the honey sweets of life with a taste of the food and pleasure of peace and progress.

वि या रर॒ष्ण ऋषि॑भि॒नव॑भिवृ॒ थ न प॒क्वः सृ॒ण्या न॒ जता॑ ।  
मया॒ न या॑षाम॒भि मन्य॑मा॒ना च्छा॑ विवक्मि॒ पुरु॑हू॒त-  
मि॒न्दम॑ ॥ ५ ॥

5. *Vi yo rarapśa ṛṣibhirnavebhirvrkṣo na pakvaḥ sṛṇayo na jetā. Maryo na yoṣāmabhi manyamāno 'cchā vivakmi puruhūtamindram.*

Mighty and full abundant is Indra who is praised and celebrated by the latest sages and scholars like a tree laden with ripe fruit, like a victor putting the enemy to flight. Like a man loving and honouring his beloved, knowing, loving and respecting Indra at the closest and highest, I too celebrate and exalt Indra invoked and glorified by the whole humanity.

गि॒रिन॑ यः स्व॒तवाँ ऋष्व॑ इ॒न्दः स॒नाद्व॑ स॒हस॑ जा॒त उ॒गः ।  
आ॒द॒ता व॒ज्रं॑ स्थ॒विरं॑ न भी॒म उ॒द्रव॑ का॒शं वसु॑ना॒ न्यृष्ट॑म ॥ ६ ॥

6. *Girirna yaḥ svatavām ṛṣva indraḥ sanādeva sahase jāta ugraḥ. Ādartaḥ vajraṁ sthaviraṁ na bhīma udneva kośaṁ vasunā nyrṣtam.*

Inherently mighty like a cloud and a mountain, dynamic and sublime, Indra is blazing glorious, ever known for his power and patience, destroyer of enemies, thunderous of arms, awful as an invincible warrior, abundant as the sea and overflowing with the wealth of

life.

न यस्य वृता जनुषा न्वस्ति न राधस आमरीता मघस्य ।

उद्वावृषाणस्तविषीव उगास्मभ्यं दद्धि पुरुहूत रायः ॥ ७ ॥

7. *Na yasya vartā januṣā nvasti na rādhasa āmarītā maghasya. Udvāvṛṣāṇastaviṣīva ugrā'smabhyam daddhi puruhūta rāyah.*

By birth and by nature, there is none to resist him and to turn his back, none to destroy the wealth and power of his glory and majesty. Ever pouring forth the showers of favours, blazing with forces under command, O lord of might and passion, universally invoked and exalted, bear and bring for us the wealths and honours of the good life.

इ । रायः । यस्य चषणीनामुत वज्रमपवृतासि गानाम ।

शि । नरः । समिथेषु पहावान्वस्वा । राशिमभिन्तासि भूरिम ॥ ८ ॥

8. *Īkṣe rāyah kṣayasya carṣaṇīnāmuta vrajama-pavartāsi gonām. Śikṣānaraḥ samitheṣu prahāvānvasvo rāsimabhinetāsi bhūrim.*

I see you watch over the treasures of the wealth and home of the people and open up the treasures of the languages and learning of the earths. You are the leader of knowledge and education, warrior and victor of wars, and director of the circulation of the collective wealth and assets of the world in many ways.

कया तच्छृण्व शच्या शचिष्ठा यया कृणाति मुहु का चिदृष्वः । पुरु दाशुष विचयिष्ठा अंहा था दधाति दविणं जरित्र ॥ ९ ॥

9. *Kayā tacchṛṇve śacyā śaciṣṭho yayā kṛṇoti muhu kā cidṛṣvaḥ. Puru dāśuṣe vicayiṣṭho aṅho'thā dadhāti draviṇaṃ jaritre.*

What is that knowledge and expertise, what sort after all, by which, let me hear, you, mighty majestic and most versatile, somehow achieve success and victory again and again, and by which, being the greatest breaker and destroyer of sin and evil and crime, you bear and bring plenty of wealth for the generous celebrant?

मा ना मधीरा भरा दद्धि तः प दाशुष दातव भूरि यत्त ।  
नव्यं दृष्ण शस्त अस्मिनत उक्थ प ब्रवाम व्यमिन्द  
स्तुवन्तः ॥ १० ॥

10. *Mā no mardhīrā bharā daddhi tannaḥ pra dāśuṣe dātave bhūri yatte. Navye deṣṇe śaste asmin ta ukthe pra bravāma vayamindra stuvantaḥ.*

Indra, lord of majesty and generosity, we pray, forsake us not, bear and bring and give us that plenty and variety of wealth which is yours meant for a gift to the generous devotee in this new, productive, admirable and well directed yajnic song of celebration in your honour, and may we, we pray, continue to speak and sing in praise of your glory.

नू ष्टुत इन्द नू गृणान इषं जरित्र नद्याइ न पीपः । अकारि  
त हरिवा ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṃ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṃ dhiyā syāma rathyāḥ sadāsāḥ.*

Indra, generous lord of knowledge, wealth,

honour and excellence, sung and celebrated thus by the devotees, bear and bring and increase your gift of the wealth of food, energy and knowledge of arts and sciences for the celebrants like the overflowing streams of water across the earth. This new homage of song and adoration is created and offered to your honour so that, O lord of horse and armour, we pray, we may rise as a nation of chariot warriors, generous and obedient to Divinity.

### Mandala 4/Sukta 21

*Indra Devata, Vamadeva Gautama Rshi*

आ या॒त्वि॒न्दा व॑स॒ उप॑ न इ॒ह स्तु॑तः स॒ध॒माद॑स्तु शूरः ।

वा॒वृ॒धा॒नस्त॑वि॒षी॒यस्य॑ पू॒वीद्या॑न । त्र॒म॒भि॒भूति॑ पु॒ष्यात् ॥ १ ॥

1. *Ā yātvindro'vasa upa na iha stutaḥ sadhamādastu śūrah. Vāvṛdhānas-taviṣīr-yasya pūrvīr-dyaurna kṣatram-abhibhūti puṣyāt.*

May Indra, ruler and protector of the people, come here to us for our protection and advancement and, praised and sung, may the brave hero share our joy of celebration. Exalted and ascending he is, time tested his forces, bright and blazing as light of the sun. May he, we pray, strengthen our social order and raise it to the heights of prosperity.

तस्य॑दि॒ह स्त॑वश्च॒ वृ॒ष्ण्या॑नि तु॒विद्यु॑म्नस्य॑ तु॒विरा॑धसा॒ नृ॒न ।  
यस्य॑ क॒तु॒वि॒दथ्या॑ ३॒ न स॒माट॑ सा॒ह्वान्तरु॑त्रा अ॒भ्यस्ति॑  
कृ॒ष्टीः ॥ २ ॥

2. *Tasyediha stavatha vṛṣṇyāni tuvidyūmnasya tuvirādhaso nṛn. Yasya kraturvidathyo na samrāt sāhvāntarutro abhyasti kṛṣṭīh.*



confidence and initiative, wholly and faultlessly directs the circulation of the nation's wealth for development.

उ॒प॒ या॒ न॒मा॒ न॒म॒सि॒ स्त॒भा॒यि॒ ति॒ वा॒चं॒ ज॒न॒य॒न्य॒ज॒ध्य॒ ।

ऋ॒ञ्ज॒सा॒नः॒ पु॒रु॒वा॒रं॒ उ॒क्थ॒र॒न्दं॒ कृ॒ण॒वी॒त् स॒द॒ने॒षु॒ हा॒ता॒ ॥ ५ ॥

5. *Upa yo namo namasi stabhāyanniyarti vācam janayan yajadhyai. Ṛñjasānaḥ puruvāra ukthairendram kṛṇvīta sadaneṣu hotā.*

He who moves forward, who creates and holds food stocks for the sake of consumption in emergency and establishes courtesy and mutual respect as a value of social culture, who creates and uses the language of cooperation and social cohesion for the unity and cooperation of the common wealth of order, who is accepted and celebrated by many many people with words of reverence, and who, by all these ways, creates honour and prestige for the nation of humanity, calls for the shots in world assemblies and rises higher as ruler, as Indra above all.

धि॒षा॒ यदि॑ धि॒ष॒ण्य॒न्तः॒ सर्॒ण्य॒न्त्स॒द॒न्ता॒ अ॒दि॒मा॒शि॒ज॒स्य॒  
गा॒ह॑ । आ॒ दु॒रा॒षाः॒ पा॒स्त्य॒स्य॒ हा॒ता॒ या॒ ना॒ म॒हा॒न्त्सं॒व॒र॒ण॒षु॒  
व॒ह्निः॑ ॥ ६ ॥

6. *Dhiṣā yadi dhiṣṇyantah saranyān tsadanto adri-mauśijasya gohe. Ā duroṣāḥ pāstyasya hotā yo no mahāntsaṁvaraṇeṣu vahniḥ.*

If the wise people sitting in the house of a loving and nobly ambitious man of yajna, were to do homage with their intelligence and wisdom to the generous giver and yajaka and to those who are realised souls worthy of company, then the one, Indra himself, really great,



beyond anger and fear, would come and join there as the leader and high priest, as indeed the very fire, winner and carrier of fragrance, in the battles of life in the house of the yajamana taking it as his own affair in his own house.

स॒त्रा यदीं॑ भाव॒रस्य॑ वृ॒ष्णः॑ सि॒षक्ति॑ शु॒ष्मः॑ स्तु॒वत॑ भ॒राय॑ ।  
गु॒हा यदी॑मा॒शिज॑स्य॒ गाह॑ प यद्वि॒द्य पा॑र्य॒सु म॑दाय ॥ ७ ॥

7. *Satrā yadīm bhārvarasya vṛṣṇaḥ siṣakti śuṣmaḥ stuvate bharāya. Guhā yadīmaśijasya gahe pra yaddhiye prāyase madāya.*

When truly in yajnic session in honour of the lord sustainer of humanity, Indra, the light and power of the generous lord showers upon the celebrant for his fulfilment, then the hidden wealth and potential in the mind and home of the loving and faithful yajamana blooms forth for the fruition of his intelligence, advancement and life's joy.

वि यद्व॑रांसि॒ पव॑तस्य॒ वृण्व॑ पया॒भिजि॑न्व॒ अपां॑ जवांसि ।  
वि॒दद्व॑रस्य॒ गव॑यस्य॒ गाह॑ यदी॒ वाजा॑य सु॒ध्या॑३ व॒हन्ति॑ ॥ ८ ॥

8. *Vi yad varānsi parvatasya vṛṇve payobhirjinve apām javānsi. Vidadgaurasya gavayasya gahe yadī vājāya sudhyo vahanti.*

When I open the flood gates of the cloud and break open the path of the mountain, I augment the flow of the rivers with fresh reservoirs. And then the wise pioneers diving deep and reaching the depths of the brilliance and generosity of nature's resources carry on researches for the food, energy and speed of life's progress.

भ॒दा त॒ ह॒स्ता॒ सु॒कृ॒ता॒त पा॒णी प॒य॒न्ता॒रा स्तु॒व॒त रा॒धं इ॒न्द्र ।  
का त॒ नि॒ष॒त्तिः॒ कि॒मु ना म॑म॒त्सि किं॒ नादु॑दु ह॒ष॒स दा॒त॒वा  
उ ॥ ९ ॥

9. *Bhadrā te hastā sukṛtāta pāṇī prayantārā stuvate rādha indra. Kā te niṣattiḥ kimu no mamatsi kim noduhu harṣase dātavā u.*

Noble are your arms, O lord Indra, as instruments of noble deeds, gracious your hands generously giving the wealth of life to the celebrant. What and where is the seat of your dispensation? Why not bless us with joy? Why not rejoice and give us the thrill and the ecstasy?

ए॒वा व॒स्व इ॒न्द्रः स॒त्यः स॒मा॒ङ्ग॒न्ता वृ॒त्रं व॒रि॒वः पू॒र्व॒ कः ।  
पु॒रु॒ष्टु॒त॒ क॒त्वा नः॑ श॒ग्धि रा॒या भ॑ गी॒य त॒ व॒सा॒ द॒व्य॒-  
स्य ॥ १० ॥

10. *Evā vasva indrah satyaḥ samrāḍdhantā vṛtram varivaḥ pūrave kaḥ. Puruṣṭuta kratvā naḥ śagdhi rāyo bhakṣīya te'vaso daivyasya.*

Thus does Indra, ruler of the world, brilliant and ever true, destroyer of the demons of darkness and enmity, give us abundant wealth for the devotee. O lord praised and universally celebrated, give us the wealth of the world by virtue of noble and creative actions. Pray give us the privilege of your divine protection so that we may enjoy the gift of life.

नू॒ ष्टु॒त इ॒न्द्र नू॒ गृ॒णा॒न इ॒षं ज॒रि॒त्र न॒द्या॒इ॒ न पी॑पः । अ॒का॒रि॒  
त॒ हरि॒वा॒ ब॒ह्व॒ न॒व्यं धि॒या स्या॑म र॒थ्यः सदा॒साः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣam jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyam dhiyā syāma rathyah sadāsāḥ.*

Indra, lord of knowledge, honour and excellence of wealth and well being, praised and celebrated, bear and bring the wealth of food, energy, knowledge and progress for the devotee like the flowing streams of living waters. This new song of homage is offered to you, O lord of speed and advancement, so that with action and intelligence we may be masters of chariots and noble servants of Divinity.

### Mandala 4/Sukta 22

*Indra Devata, Vamadeva Gautama Rshi*

य । इन्द्र' जुजुष यच्च वष्टि त ।। महान्करति शुष्या चित ।  
बह्व स्तामं मघवा साममुक्था या अश्मानं शर्वसा  
बिभ्रदति ॥ १ ॥

1. *Yanna indro jujuṣe yacca vaṣṭi tanno mahān karati śuṣmyā cit. Brahma stomaṁ maghavā somamukthā yo aśmānaṁ śavasā bibhradeti.*

Indra, lord of light and power, supreme ruler of the world, commanding honour and majesty, who is ever with us as a friend, who loves us, who does great things for us and, bearing the awful might of thunder and generosity of the cloud, and bestowing on us food, energy and knowledge, honour and fame, greatness of wealth and grandeur, peace of mind and joy of health, and admirable art and poetry, goes on and on with his glory and majesty.

वृषा वृषन्धिं चतुरश्रिमस्य ऽगुगा बाहुभ्यां नृतमः शचीवान ।  
श्रिय परुष्णीमुषमाण ऊर्णा यस्याः पवाणि सख्याय  
विव्य ॥ २ ॥

2. *Vṛṣā vṛṣandhim caturaśrimasyannugro bāhubhyān ṛtamah śacīvān. Śriye paruṣṇīmuṣamāna ūrṇān yasyāḥ parvāni sakhyāya vivye.*

Indra, brave and generous, fierce and mighty brilliant but kind and generous, best and highest of leaders, blazing with his majesty and shooting out the vibrations of his four-winged forceful power of thunder directed all round by his arms of protection and progress, interweaves the harsh and variegated regions of the earth into a unified pattern under the warm cover of a single umbrella for the sake of mutual harmony and beauty of life.

या द्वा द्वतमा जायमाना महा वाजभिमुहद्भिश्च शुष्मः ।  
दधाना वजं बाह्वारुशन्तं द्याममन रजयत्य भूम ॥ ३ ॥

3. *Yo devo devatamo jāyamāno maho vājebhir-mahadbhiśca śuṣmaiḥ. Dadhāno vajraṁ bāhvōruśantaṁ dyāmamena rejayat pra bhūma.*

Indra is the leader who, brilliant ruler, most majestic among brilliant ones, newly rising, great, wielding the blazing thunderbolt in hands, makes the earth and skies shine with his grandeur, and, with his great forces and dynamic intelligence, makes the proud and passionate tremble and the loving and shining ones shine more brilliant.

विश्व राधांसि पवतश्च पृवीद्याऋष्वज्जनिमनजत् ाः ।  
आ मात्रा भरति शुष्या गानुवत्परिज्म ानुवन्त वाताः ॥ ४ ॥

4. *Viśvā rodhāmsi pravataśca pūrvidyaurrṣvājjaniman-rejata kṣāḥ. Ā mātārā bharati śuṣṃyā gorṇvat-parijman-nonuvanta vātāḥ.*

All the solid spheres and mountains of the world, the floods and waves of liquid motions, the regions of light ancient as time, the earths, all born of the dynamics of Prakṛti, the source mothers of the earth such as heat and water and oceans of space, or the roaring winds of the interspaces, all these like the world of humanity, the lord of omnipotence, Indra, bears, moves and sustains.

ता तू त इन्द्र महता महानि विश्व्वित्सवनेषु पवाच्या ।

यच्छूर धृषणा धृषता दधृष्वानहिं वज्रण शवसाविवषीः ॥ ५ ॥

5. *Tā tū ta indra mahato mahāni viśveṣvitsavaneṣu pravācyā. Yacchūra dhrṣṇo dhrṣatā dadhrṣvān-ahim vajreṇa śavasāviveṣṭh.*

Indra, lord and presence omnipotent, invincible and intrepidable, those acts of yours greater than the greatest are worth admiration and exaltation in all celebrations of the world which, with your might, bearing and sustaining the fixed stars and moving forces of the universe, you perform with your power and force of thunder to break the clouds holding up the process of evolution.

ता तू त सत्या तुविनृम्ण विश्वा प धनवः सिस्रत वृषण ऊर्ध्नः । अधा ह त्वद वृषमणा भियानाः प सिन्धवा जवसा चकमन्त ॥ ६ ॥

6. *Tā tū te satyā tuvinṛmṇa viśvā pra dhenavaḥ sisrate vṛṣṇa ūdhnaḥ. Adhā ha tvad-vṛṣamaṇo bhiyānāḥ pra sindhavo javasā cakramanta.*

Indra, lord of great valour and magnificence, generous as rain showers and magnanimous at heart, all those universal acts of yours are great and true. The cows, the earths and the words of vision stream forth with nourishment, energy and inspiration. And by your fear and force of law the rivers rush on with rapidity and the seas roll round with awe.

अत्राहं त हरिवस्ता उ द्वीरवाभिरिन्द स्तवन्त स्वसारः ।  
यत्सीमनु प मुचा बद्धधाना दीघामनु पसितिं स्यन्द-  
यध्य ॥ ७ ॥

7. *Atrāha te harivastā u devīravobhirindra stavanta svasārah. Yat sīmanu pra mucō badbadhānā dīrghāmanu prasitim syandaya-dhyai.*

And surely, O lord of horse and armour and speed of progress, Indra, those sisterly and forward looking dynamic forces of yours in the land, noble and brilliant all, managing the resources along disciplined and determined lines, forces which you released to move forward at freedom on the long and high road to their goal, rush on with pleasure, favour and hopes for protection and exhort and exalt you.

पिपीळ अंशुमद्या न सिन्धुरा त्वा शमीं शशमानस्य शक्तिः ।  
अस्मदचक्षुशुचानस्य यम्या आशुन रश्मिं तुव्याजसं  
गाः ॥ ८ ॥

8. *Pipīḷe aṁśurmadyo na sindhurā tvā śamī śāśamānasya śaktiḥ. Asmadryak-śuśucānasya yamyā āśurna raśmim tuvyojasam goḥ.*

Distilled is the soma of exciting joy of life's action as homage to you. May it reach you like the sea.

And O lord, bring us the peace and power of the omnipotent and self-refulgent Divinity at the fastest like a driver controlling the reins of a tempestuous courser.

अ॒स्म व॒षि॑ष्ठा कृ॒णु॒हि ज्य॑ष्ठा नृ॒म्णा॒नि स॒त्रा स॒हुर॒ सहा॑ंसि ।  
अ॒स्मभ्यं॑ वृ॒त्रा सु॒हना॑नि रन्धि॒ ज॒हि व॒ध॒व॒नु॒षा म॒त्य॑स्य ॥ ९ ॥

9. *Asme varṣiṣṭhā kṛṇuhi jyeṣṭhā nṛmṇāni satrā sahare sahāmsi. Asmabhyaṃ vṛtrā suhanāni randhi jahi vadharvanuṣo martyasya.*

O lord of peace, patience, power and victory, bless us with all those gifts of yours which are permanent, challenging, highest and most generous. For us, destroy the demons of darkness and enmity which deserve to be destroyed, and ward off and annihilate the onslaughts on the worshipful humanity.

अ॒स्माक॑मित्सु शृ॒णु॒हि त्वमि॑न्द्रा॒ स्मभ्यं॑ चि॒त्राँ उप॑ मा॒हि  
वाजा॑न । अ॒स्मभ्यं॑ वि॒श्वा इ॒षणः॑ पु॒रन्धी॑र॒स्माकं॑ सु  
म॒घव॑न्बाधि गा॒दाः ॥ १० ॥

10. *Asmākamitsu śṛṇuhi tvamindrā'smabhyaṃ citrāṅ upa māhi vājān. Asmabhyaṃ viśvā iṣaṇaḥ purandhīrasmākaṃ su maghavan bodhi godāḥ.*

Indra, ruler of the world, commanding wealth and valour and honour, giver of the speech of wisdom, lands and cows, listen to our voice, measure, mark out, plan, and apportion for us vast and wondrous successes in the field of food, energy and victory. Inspire us with all the possibilities of intellectual and scientific achievement, and let us awake into a heaven of light and freedom.

नू ष्टुत इन्दू नू गृणान इषं जरित्र नद्याइ न पीपः । अकारि  
त हरिवा बहू नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyah sadāsāḥ.*

Thus faithfully praised, celebrated and worshipped in song, O lord of power and progress, Indra, bless the supplicant worshipper with food, energy and advancement like the streams that flow abundant. This homage of worship is created and offered with the best of our intention and intelligence praying that with the divine gift of latest genius we may be warriors of the chariot and obedient servants of Divinity.

### Mandala 4/Sukta 23

*Indra, Indra Rtadeva Devata, Vamadava Gautama Rshi*

कथा महामवृधत्कस्य हातुयज्ञं जुषाण अभि साममूधः ।  
पिबं जुशाना जुषमाणा अन्धा वव । ऋष्वः शुचत धनाय ॥ १ ॥

1. *Kathā mahāmavṛdhatkasya hoturyajñam juṣāṇo abhi somamūdhah. Pibannūśāno juṣam-āṇo andho vavakṣa ṛṣvah sucate dhanāya.*

How to evolve and exalt the grandeur of life? Which creative yajaka's holy programme of yajnic instruction and evolution to join? Which milky drink of soma to drink from the mother's breast?

The great, generous and protective lord of sublimity, Indra, commanding knowledge, wealth, honour and excellence, loving and owning up the devoted disciple supplicant, cherishing his offer of



homage, blesses him with the gift of refinement and exaltation of his innate wealth of honour and grandeur.

का अस्य वीरः सध्मादमाप समानंश सुमतिभिः का अस्य ।  
कदस्य चित्रं चिकित् कदूती वृध भुवच्छशमानस्य  
यज्याः ॥ २ ॥

2. *Ko asya vīraḥ sadhamādamāpa samānaṁśa sumatibhiḥ ko asya. Kadasya citraṁ cikite kadūti vṛdhe bhuvacchaśamānasya yajyāḥ.*

Who is the brave who reaches the ecstasy of the lord's company? Who attains to him and shares the manifestations of his vision and intelligence? When does he know and realise the wonder and variety of this lord's benediction? When does the lord's grace flow for the protection and advancement of the supplicant in yajna?

कथा शृणाति ह्यमानमिन्दः कथा शृण्व त्वसामस्य वद ।  
का अस्य पूवीरुपमातया ह कथनमाहुः पपुरिं जरित्र ॥ ३ ॥

3. *Kathā śṛṇoti hūyamānamindraḥ kathā śṛṇvanna-vasāmasya veda. Kā asya pūvīrupamātayo ha kathainamāhuḥ papurim jaritre.*

When does Indra listen to the supplicant? And while he listens, when does he grant that the time for his liberation and ultimate protection is come? What are, for sure, the ultimate bounds (if any) of the lord's gifts of grace? How do the celebrants sing of the gracious lord for the supplicant?

कथा सुबाधः शशमाना अस्य नशदभि दविणं दीध्यानः ।  
द्वा भुव त्वदा म ऋतानां नमा जगृध्वाँ अभि  
यज्जुजाषत ॥ ४ ॥

4. *Kathā sabādhaḥ śaśamāno asya naśadabhi draviṇam dīdhyānaḥ. Devo bhuvannavedā ma rītānām namo jagrbhvāñ abhi yajjuṣat.*

When does the supplicant, though bound in his limitations yet intent upon his search for Divinity, attain to the wealth of the lord's grace?

When the lord self-refulgent and infinitely generous becomes cognizant of my yajnas of service and devotion, accepts my offers of food and fragrance in the vedi, and owns me as his child and disciple in faith, then does his grace shower on me.

कथा कदस्या उषसा व्युष्टा द्वा मतस्य सुख्यं जुजाष ।  
कथा कदस्य सुख्यं सखिभ्या य अस्मिन्कामं सुयुजं  
ततस्त्र ॥ ५ ॥

5. *Kathā kadasyā uṣaso vyuṣṭau devo martasya sakhyam jujoṣa. Kathā kadasya sakhyam sakhibhyo ye asmin kāmaṁ suyujam tatasre.*

When would the refulgent and generous lord in this light of the dawn accept and cherish the devotion and friendship of mortal humanity? When would his love and friendship extend to the human friends who in this yajna of love and covenant extend their love and ambition over practical work in divine service?

किमादमत्रं सुख्यं सखिभ्यः कदा नु त भ्रात्रं प ब्वाम ।  
श्रिय सुदृशा वपुरस्य सगाः स्वर्ण चित्रतममिष आ  
गाः ॥ ६ ॥

6. *Kimādamatraṁ sakhyam sakhibhyaḥ kadā nu te bhrātraṁ pra bravāma. Śriye sudrṣo vapuras-ya sargāḥ svarṇa citratamamiṣa ā goḥ.*

O lord, when and how shall we describe your firm and protective love and friendship and your brotherly affection to our friends?

The cosmic body of this gracious lord and the various stages of his creation are for the beauty and glory of existence, blissful as heaven, various and most wondrous. So also are the beauties and generousities of the sun for the love and sustenance of life.

दुहं जिघांसन्ध्वरसमनिन्दां ततिक्त त्रिगमा तुजस् अनीका ।  
ऋणा चिद्यत्र ऋणया न उगा दूर अज्ञाता उषसा बबाध ॥ ७ ॥

7. *Druhaṁ jighāṁsan-dhvarasamanindrām tetikte tigmā tujase anīkā. Ṛṇā cidyatra ṛṇayā na ugro dūre ajñātā uṣaso babādhe.*

Keen to eliminate the hateful, destructive and rebellious elements, Indra sharpens his blazing armies to greater force, and where the existing forces thus grow fiercer, our ruler, awesome and bold as terror, like a man under pressure of an obligation, wipes out unknown fears like the dawns dispelling darkness.

ऋतस्य हि शुरुधः सन्ति पूवीऋतस्य धीतिवृजिनानि हन्ति ।  
ऋतस्य श्ल क' बधिरा ततद् कणा बुधानः शुचमान  
आयाः ॥ ८ ॥

8. *Ṛtasya hi śurudhaḥ santi pūrvīṛtasya dhītirvrjina-nāni hanti. Ṛtasya śloko badhirā tatarda karṇā budhānaḥ śucamāna āyoḥ.*

The protective forces of truth are everlasting. The vision and understanding rooted in truth removes all hurdles and breaks the clouds of darkness. The word and message of truth clears up the ears of the deaf,

awakening and brightening up the man who hears, giving him the light of Divinity.

ऋतस्य दृहा धरुणानि सन्ति पुरूणि चन्द्रा वपुष्वपूंषि ।  
ऋतं दीर्घमिषणन्त पृथग्वा ऋतमा विवशुः ॥ ९ ॥

9. *Ṛtasya dr̥hā dharuṇāni santi purūṇi candrā vapuṣe vapūṃṣi. Ṛtena dīrgham-iṣaṇanta pr̥kṣa ṛtena gāva ṛtamā viveśuḥ.*

The foundations of Truth and Eternal Law are unshakable, boundless and beautiful, the very embodiments of truth, beauty and Dharma for life forms. By the Law of truth do people enjoy long life and showers of joy. By the Law of truth do our voice and senses follow truth and reach the very source of reality and the seat of the law of eternal truth.

ऋतं यमान ऋतमिद्वानत्यृतस्य शुष्मस्तुरया उ गव्युः ।  
ऋताय पृथ्वी बहुल गभीर ऋताय धनू परम दुहात ॥ १० ॥

10. *Ṛtam yemāna ṛtamidvanotyṛtasya śuṣmasturayā u gavyuḥ. Ṛtāya pṛthvī bahule gabhīre ṛtāya dhenū parame duhāte.*

The pursuant of truth attains to truth. The operation of the eternal law of truth is fast, instantaneous, so fast that it is omnipresent, all operative. The abundant earth, deep interspaces and the high heavens all like the mother cow yield the milk of life in service of the eternal law of truth.

नू ष्टुत इन्दू नू गृणान इषं जरित्र नद्याः न पीपः । अकारि  
त हरिवा बह्व नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣam jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyam dhiyā syāma rathyah sadāsāḥ.*

Indra, world ruler, omnipotent lord of universal truth and abundance, thus praised and worshipped, bear and bring food, energy, and the sustaining power of life for the celebrant in abundance like the rivers overflowing with life giving waters. This new song of homage and fragrant yajna is offered in worship, O lord of the universal dynamics of nature, in hope with prayer that with vision and intelligence we may be masters of the chariot and dedicated workers in your service of the law of truth.

## Mandala 4/Sukta 24

### *Indra Devata, Vamadeva Gautama Rshi*

का सुष्टुतिः शवसः सूनूमिन्दमवाचीनं राधस आ ववतत ।  
ददिहि वीरा गृणत वसूनि स गापतिनिषिधां ना जनासः ॥ १ ॥

1. *Kā suṣṭutih śavasah sūnumindramarvācīnam rādhasa ā vavartat. Dadirhi vīro gṛṇate vasūni sa gopatirniṣṣidhām no janāsaḥ.*

O citizens of the land, what is that order of praise and approbation which would persuade and move Indra toward us for our joint success and prosperity? A very child of might is he, inspirer of the brave, most youthful hero of latest knowledge and modern tactic, eminent warrior, creator and munificent giver of wealth for his supporters, manager and promoter of the earth and its resources, and leader and commander of the generous producers, our own pioneers.

स वृत्रहत्य हव्यः स इड्यः स सुष्टुत इन्द्रः सत्यराधाः ।

स याम् ॥ मघवा मत्याय बह्वण्यत सुष्वय वरिवा धात ॥ २ ॥

2. *Sa vrtrahatyē havyaḥ sa īḍyaḥ sa suṣṭuta indraḥ satyarādhāḥ. Sa yāmannā maghavā martyāya brahmanyate suṣvaye varivo dhāt.*

He is to be invoked in the battles against darkness, evil and crime, lord adorable as he is, profusely adored, Indra, lord of honour and excellence, achiever of truth and giver of noble riches. He, lord of wealth, might and majesty, bears and bestows choice gifts of honour and freedom upon the mortals who dedicate themselves to the lord of existence and pray for success and divine grace in the ways of life.

तमि रा वि ह्वयन्त समीक रिक्वांसस्तन्वः कृण्वत त्राम ।

मिथा यत्त्यागमुभयासा अगम् रस्ताकस्य तनयस्य साता ॥ ३ ॥

3. *Taminnaro vi hvayante samīke ririkvānsastanvaḥ kṛṇvata trām. Mitho yattyāgamubhayāso agman narastokasya tanayasya sātau.*

People and leaders both call upon him in their battles of life in search of freedom, those who seek release and those who look to him for the protection of their bodies. Together, men and women, men and leaders, go to him for freedom from suffering as well as for the well being of their children and grand children.

क्रतूयन्ति ितया याग उगा शुषाणासा मिथा अर्णसाता ।

सं यद्विशा ववृत्रन्त युध्मा आदि िम् इन्द्रयन्त अभीक ॥ ४ ॥

4. *Kratūyanti kṣitayo yoga ugrā''śuṣāṇāso mitho arṇasātau. Saṁ yadviśo'vavrṭranta yudhmā ādinnema indrayante abhīke.*

People of the land, both bright and blazing as well as impetuous in action, together, joining in the pursuit of knowledge and yajnic action do their best and holiest in faith in their own fields of social development freely, and when all the citizens thus engage in battle against the demons of darkness, evil and poverty and conduct themselves with discipline on a war footing, they unitedly and unanimously choose Indra as their guide and leader in action.

आदि॒द्धु नम॑ इ॒न्द्रियं य॑जन्त॒ आदि॑त्प॒क्तिः पु॒रा॒ळाशं॑  
रि॒रि॒च्य॒यात् । आदि॑त्सामा॒ वि प॑पृ॒च्याद॒सु॒ष्वीनादि॑ज्जु॒जाष॑ वृ॒षभं॑  
यज॑ध्य ॥ ५ ॥

5. *Ādiddha nema indriyaṃ yajanta āditpaktiḥ  
puroḷāśaṃ riricyāt. Āditsomo vi papṛcyādasuṣvī-  
nādiḥjujoṣa vṛṣabhaṃ yajadhyai.*

And then the warriors all work for the honour and excellence of the nation through joint action. And then let the fruit of the action and struggle, like delicious pudding seasoned, be consolidated and reserved. And then when the present and future is secured, let the soma of joy be prepared and ripened for the warriors of courage and valour, and then let all join Indra, virile and generous leader, in the celebration.

कृ॒णात्य॑स्म॒ वरि॑वा॒ य इ॒त्थन्दा॑य॒ साम॑मु॒शत॒ सु॒नाति॑ ।  
स॒धी॒चीन॑न॒ मन॒सावि॑वन॒न तमि॑त्सखा॒यं कृ॑णु॒त स॒मत्सु॑ ॥ ६ ॥

6. *Kṛṇotyasmai varivo ya ithendrāya somamuśate  
sunoti. Sadhrīcīnena manasāvivenan tamitsa-  
khāyaṃ kṛṇute samatsu.*

One who thus does honour and distinguished

service for Indra, ruler of the world, and distils the soma of excellence and joy for him who, of course, loves honour and excellence and joy for humanity, and one who, with an undivided dedicated mind, without any selfish axe to grind, acts as a friend and supportive warrior for him in the battles of humanity: Indra too for such a person creates and awards rare and choicest gifts of honour and dignity like a friend.

य इन्दाय सुनवत्साममद्य पचात्पक्तीरुत भृज्जाति धानाः ।  
पतिं मनायारुचथानि हयन्तस्मिन्दधद वृषणं शुष्म-  
मिन्दः ॥ ७ ॥

7. *Ya indrāya sunavatsomamadya pacātpaktīruta bhr̥jjāti dhānāḥ. Prati manāyorucathāni haryan tasmin dadhadvr̥ṣaṇam śuṣmamindraḥ.*

Whoever for Indra, today, distils and ripens the soma of honour and excellence, confirms and consolidates the gains of victory over darkness, evil and want, and perfects the production for national consumption: to such a person Indra responds, loving and listening to his songs of praise arising from the heart, and the lord invests him with inner strength of valour and showers of unbounded generosity.

यदा समर्य व्यचद्घावा दीर्घं यदाजिमभ्यख्यदयः ।  
अचिकदद वृषणं पत्यच्छा दुराण आ निशितं साम-  
सुद्धिः ॥ ८ ॥

8. *Yadā samaryam vyacedrghāvā dīrgham yadāji-mabhyakhyadryaḥ. Acikradadvr̥ṣaṇam patnyacchā duroṇa ā niśitam somasudbhiḥ.*

When the ruler of the land and noble head of



his people and destroyer of the enemies perceives a tumult of battle around and afar, he displays his long range deployment of arms and armies, while the citizenry at home, as a sustaining and supportive force, exhorts him and proclaims aloud his internal strength of morale created and sharpened by the creators and refiners of national energy.

भूयसा वस्त्रमचर्त्कनीया विकीता अकानिषं पुनयन ।  
स भूयसा कनीया नारिरचीद्दीना द ॥ वि दुहन्ति प  
वाणम ॥ ९ ॥

9. *Bhūyasā vasnamacarāt kanīyo 'vikrīto akāniṣaṃ punaryan. Sa bhūyasā kanīyo nārire cīd dīnā dakṣā vi duhanti pra vāṇam.*

The poor ignorant trader buys the pleasure of glitter and sense at the great price of the spirit. Drained out, exhausted and disvalued, he goes back: “I want back what I had parted with in exchange for what I had got.” No, not now. With all that he can surrender, he cannot redeem even a little of what he has lost. The poor as well as the intelligent get back only what they bargain for in word and action.

क इमं दशभिममन्दं कीणाति धनुभिः ।  
यदा वृत्राणि जङ्घनदथनं म पुनर्ददत् ॥ १० ॥

10. *Ka imam daśabhir mamandam kīṇāti dhenubhiḥ. Yadā vṛtrāṇi jaṅghanadathainam me punardadat.*

Who can buy this Indra, this spiritual glory, from me for all time with the ten senses and their pleasure? None. Yes, when one dispels the evils of darkness, ignorance and indulgence, then the lord gives it back to

me.

नू ष्टुत इन्दू नू गृणान इषं जरित्र नद्याइ न पीपः । अकारि  
त हरिवा बह्व नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣam jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyam dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, lord of glory, thus praised and celebrated, bless the supplicant with food, energy and enlightenment just as overflowing streams bring living waters for humanity. O lord of power and progress at high speed, thus is the song of celebration and yajnic homage offered to you, the newest presentation, so that with your blessings of intelligence and action we may be master warriors of the chariot and great servants of Divinity.

### Mandala 4/Sukta 25

*Indra Devata, Vamadeva Gautama Rshi*

का अद्य नया' द्वकाम उशान्दस्य सुख्यं जुजाष ।

का वा मह वस पायाय समिद्ध अग्रा सुतसाम इट्ट ॥ १ ॥

1. *Ko adya naryo devakāma uśnindrasya sakhyam jojoṣa. Ko vā mahe'vase pāryāya samiddhe agnau sutasoma īṭṭe.*

Who today among noble humanity, lover of the light of divinity, inspired with holy ambition and enthusiasm, enjoys the favour and friendship of Indra? Or, who, having offered oblations of distilled soma into the lighted fire for the achievement of great redeeming divine protection, enjoys the honour and excellence of life? Answer: The friend and lover of humanity who is dedicated to Indra, the supreme ruler.

का नानाम् वचसा साम्यार्य मनायुवा भवति वस्त उस्त्राः ।  
क इन्द्रस्य युज्यं कः सखित्वं का भ्रात्रं वष्टि क्ववय क  
ऊती ॥ २ ॥

2. *Ko nānāma vacasā somyāya manāyurvā bhavati vasta usrāḥ. Ka indrasya yujyam kaḥ sakhitvam ko bhrātraṁ vaṣṭi kavaye ka ūtī.*

Who bows with words of prayer to Indra for the gift of peace, pleasure, honour and excellence of body, mind and soul? And who submits to him in search of knowledge and self-awareness? Who loves the lights of the dawn and the lovely cows in the morning? Who waits on Indra for help and protection? Who feels anxious for friendship and fraternity with him? Who prays for security and poetic vision to the lord of omniscience? Answer: Who ever wants to do good unto all including the self as servant of Divinity.

का द्वानामवा अद्या वृणीत क आदित्याँ अदितिं  
ज्यातिरीष्ट । कस्याश्विनाविन्दा अग्निः सुतस्यां शाः पिबन्ति  
मनसाविवनम ॥ ३ ॥

3. *Ko devānāmavo adyā vṛṇīte ka adityaṅ aditiṁ jyotirīṣṭe. Kasyāśvināvindro agniḥ sutasyām'śoḥ pibanti manasāvivenam.*

Who these days opts for and wins the protection and benedictions of the divine powers of nature? Who pursues and prays for the light of the suns in orbital phases, the generosity of nature and mother earth, and the secrets and mysteries of light? Whose achievement of knowledge and contribution to life's peace and joy is favourably in tune with the nature and operation of

the laws and properties of the Ashvins, earth and the skies, Indra, the sun, and Agni, heat and magnetic energy of the earth? Answer: One who acts in cooperation with nature for life and in the service of Divinity.

तस्मा अग्निभारतः शम' यंसुज्याक्पश्यात्सूय'मुच्चरन्तम ।  
य इन्द्राय सुनवामत्याह नर नयाय नृतमाय नृणाम ॥ ४ ॥

4. *Tasmā agnirbhārataḥ śarma yaṁsajjyok paśyāt sūryam-uccarantam. Ya indrāya sunavāmetyāha nare naryāya nṛtamāya nṛṇām.*

To him Agni, the cosmic power and presence that holds, sustains and governs the world of nature and humanity, provides a happy home, and he would watch the rising sun for a long long time who is able to say this with confidence: We pursue knowledge and create the means of comfort and happiness for humanity, the world of human interests, and the highest qualities and attainments of human values among the people of the world, and this we do for Indra, Lord of humanity and the entire world of existence.

न तं जिन्वन्ति बहवा न दभा उवस्मा अदितिः शम' यंसत ।  
पियः सुकृत्पिय इन्द्र मनायुः पियः सुपावीः पिया अस्य  
सामी ॥ ५ ॥

5. *Na taṁ jinanti bahavo na dabhrā urvasmā aditiḥ śarma yaṁsat. Priyaḥ sukṛtpriya indre manāyuh priyaḥ suprāvīḥ priyo asya somī.*

Neither many nor few, nor even the fiercest, can overpower him who acts in the service of Indra, governing power and presence of the universe. Indeed mother earth, in fact mother nature of imperishable

wealth, blesses him with abundant peace and joy in a happy home, for, to Indra, the one who does good is dear, the lover of Divinity is dear, the follower of the path of rectitude is dear, and the creator of comfort, joy and enlightenment for life is dear to this lord.

सुपाव्यः पाशुषाळष वीरः सुष्वः पक्तिं कृणुत कवलन्दः ।  
नासुष्वरापिन सखा न जामिदुष्याव्या वहन्तदवाचः ॥ ६ ॥

6. *Suprāvyaḥ paśuṣāḷṣa vīraḥ suṣveḥ paktim kṛṇute kevalendraḥ. Nāsuṣverāpirna sakhā na jāmirduṣprāvyo 'vahantedavācaḥ.*

Indra, leader and ruler, instant destroyer of enmity, is openly accessible to the person who creates and produces good things and thus contributes positively to the peace, progress and happiness of life, and he fully protects and promotes such people and raises them to maturity as the sun ripens grain. But to the person who is uncreative, and malignant scandalizer, he is not accessible, not a friend, or a brother, or protector, in fact he is awfully opposed to such negatives.

(Creativity and a positive, contributive attitude to life is a value, while uncreativity and a negative, destructive attitude is a dangerous disvalue. The former is to be protected and promoted, but the latter has to be opposed and eliminated.)

न रवता पणिना सख्यमिन्दा सुन्वता सुतपाः सं गृणीत ।  
आस्य वदः खिदति हन्ति नग्रं वि सुष्वय पक्तय कवला  
भूत ॥ ७ ॥

7. *Na revatā paṇinā sakhymindro 'sunvatā sutapāḥ saṁ grṇīte. Āsya vedaḥ khidati hanti nagnaṁ vi suṣvaye paktaye kevalo bhūt.*

Not with the miserly man of wealth does Indra bargain any friendship since he is the master creator of peace and joy and lover of honour and excellence. He does not acknowledge, much less approve of the wealth of the ungenerous. In fact, he exposes the wealth of the hoarder until, exposed and ashamed, he is reduced to nullity, because, basically and exclusively he is for the creative and generous who produce and mature the wealth of the nation to the state of honour and dignity.

इन्द्रं पर वर मध्यमासु इन्द्रं यान्ता वसितासु इन्द्रम् ।

इन्द्रं ियन्त उत युध्यमाना इन्द्रं नरा वाजयन्ता हवन्त ॥ ८ ॥

8. *Indraṁ pare'vare madhyamāsa indraṁ yānto'-vasitāsa indram. Indraṁ kṣiyanta uta yudhyamānā indraṁ nara vājayanto havante.*

People at the farthest and at the nearest, highest and lowest, and people at the middle, all call upon Indra, lord of honour and excellence. People on the move and those at the end of the journey call upon Indra, lord of peace and security. People settled in the home and warriors on the battle field call upon Indra, lord of prosperity and victory. And the leaders of the people and the men fighting for food, struggling for energy and panting for speed and progress call upon Indra, lord giver of food, energy and advancement.

### Mandala 4/Sukta 26

*Indra Suparna Brahma Devata,  
Vamadeva Gautama Rshi*

अहं मनुरभवं सूयश्चा हं कृ तीवाँ ऋषिरस्मि विपः ।

अहं कुत्समाजुनयं न्यूञ्ज हं क्विरुशना पश्यता मा ॥ १ ॥

1. *Ahaṁ manurabhavaṁ sūryaścā'haṁ kaksīvāñ  
ṛṣirasmi vipraḥ. Ahaṁ kutsamārjuneyaṁ nyrñje'-  
haṁ kavirūśanā paśyatā mā.*

I am the thinker and law-giver of existence, I am the light of life, I comprehend the time and space of the universe, I am the visionary, I am the centre and shaker at the core. I create the thunder and light and I make the thunderbolt. I am the poet of omniscience and passionate lover of my creation. Come ye all and see.

अ॒हं भूमि॑मद॒दामा॑या॒ हं वृष्टिं॑ दा॒शुष॒ मर्त्या॑य ।  
अ॒हम॒पा अ॑नयं वावशा॒ना मम॑ द॒वासा॒ अनु॑ कर्त॒माय॑न ॥ २ ॥

2. *Ahaṁ bhūmimadadāmāryāyā'haṁ vṛṣṭim dāśuṣe  
martyāya. Ahamapo anayaṁ vāvaśānā mama  
devāso anu ketamāyan.*

I give the earth for noble humanity, and I bring rain and rolling oceans and waves of energy for the mortals who give in charity, and, in consequence, saints and sages who love are blest with light divine.

अ॒हं पुरा॑ म॒न्दसा॒ना व्य॑रं नव॒ साकं॑ नव॒तीः श॑म्बर॒स्य ।  
श॒त॒तमं॑ व॒श्यं स॒वता॑ता॒ दिवा॑दा॒सम॑तिथि॒ग्वं यदा॑वम ॥ ३ ॥

3. *Ahaṁ puro mandasāno vyairam nava sākam  
navatīḥ śambarasya. Śatatamaṁ veśyaṁ sarvat-  
ātā divodāsamatithigvaṁ yadāvam.*

In the state of perfect bliss, I first move ninety and nine streams of cloud showers together, and as I protect and promote the man of hospitality and the giver of enlightenment, I open hundred-fold gates of delight and prosperity for the whole world.

प सु ष विभ्या मरुता विरस्तु प श्यनः श्यनभ्य आशुपत्वा ।  
अचक्रया यत्स्वधया सुपणा हृव्यं भरन्मनव द्वजुष्टम ॥ ४ ॥

4. *Pra su ṣa vibhyo maruto virastu pra śyenaḥ śyenebhya āśupatvā. Acakrayā yatsvadhayā suparṇo havyaṁ bharanmanave devajuṣṭam.*

Just as the eagle bird is the fastest of all the birds of prey in flight and descent so may that glorious heavenly bird of light wings, the sun, which moves by its own mighty force without wheels and which is prime among the powers of nature, the Maruts, may bring for humanity food and energy blest by the best and brilliant bounties of Divinity.

भर्द्यदि विरता वविजानः पथारुणा मनाजवा असजि ।  
तूयं यया मधुना साम्यनात् श्रवा विविद श्यना अत्र ॥ ५ ॥

5. *Bharadyadi virato vevijānaḥ pathoruṇā manojavā asarji. Tūyaṁ yayau madhunā somyenota śravo vivide śyeno atra.*

When the bird of the wings of light, vibrating as sunrays, flying fast as thought by the wide paths of space brings and releases food and energy here, and then from here itself flies back fast with earthly, sweets of soma juices (to bring them back, reinvigorated), thus this eagle wins thanks and praise from earthly humanity.

ऋजीपी श्यना ददमाना अंशुं परावतः शकुना मन्दं मदम ।  
सामं भरद्वाद्वाहाणा द्वावान्दिवा अमुष्मादुत्तरादादाय ॥ ६ ॥

6. *Rjīpī śyeno dadamāno aṁśuṁ parāvataḥ śakuno mandraṁ madam. Somaṁ bharaddāḍṛ-hāṇo devāvān divo amuṣmāduttarādādāya.*



The eagle bird of light, enjoying the company of heavenly planets, coming from far off country by simple paths, having taken from that distant region of light sweet celestial delights of soma energies of life, gives us that nectar and, taking the soma sweets of earth grows stronger and more generous.

आ॒दा॒य॒ श्य॒ना अ॒भ॒र॒त्सामं॑ स॒ह॒स्रं स॒वाँ अ॒यु॒तं च॑ सा॒क॒म ।  
अ॒त्रा पु॒र॒न्धि॒रज॒हा॒दरा॑ती॒मद् सा॒म॒स्य॑ मू॒रा अ॒मूरः॑ ॥ ७ ॥

7. *Ādāya śyeno abhart somam sahasram savāñ ayutam ca sākam. Atrā purandhir-ajahād-arāṭīrmade somasya mūrā amūrah.*

The eagle bird of light, ruler and illuminator of the world, bears and brings a thousand delights of soma for life with unbounded yajnic creations of organic tonics for health and, in the ecstasy of the drink of soma on earth, doing noble actions and maintaining human habitations with wisdom and equanimity of mind, eliminates all stupidity and negativities!

## Mandala 4/Sukta 27

*Indra Devata, Vamadeva Gautama Rshi*

ग॒भ॒ नु॒ स त्व॑षाम॒वद॒म॒हं द्वा॒नां॒ ज॒नि॒मानि॑ वि॒श्व॑ ।  
श॒तं मा॒ पु॒र॒ आ॒य॒सी॒रर॑ । त॒थ॒ श्य॒ना ज॒वसा॑ नि॒र॒दी॒यम॑ ॥ १ ॥

1. *Garbhe nu sannanveṣāmavedamaham devānām janimāni viśvā. Śataṁ mā pura āyasīrarakṣannadha śyeno javasā niradīyam.*

Having been in the mother's womb, I have witnessed and known the birth and growth of all these divine creations (such as the elements, earth, water,

senses, and mind, etc.). Hundreds of golden cities and iron walls have protected me. And having lived all this, I have got out to freedom like a falcon bird of the winds with impetuous speed.

(The mantra describes the soul's journey through births and death's across the body forms and then the release to the freedom of Moksha.)

न घा॒स मा॒मप॒ जाषं॑ ज॒भारा॒ भीमा॑स॒ त्व िसा॑ वी॒र्य॑ण ।

इ॒मा पु॒रन्धि॒रज॒हाद॑रातीरु॒त वा॒ताँ अ॒तर॒च्छू॒शु॒वानः॑ ॥ २ ॥

2. *Na ghā sa māmapa joṣaṁ jabhārā'bhīmāsa tvakṣasā vīryeṇa. Īrmā purandhirajahādarātīr-uta vātāñ ataracchūśuvānaḥ.*

That womb of nature couldn't hold me against my will and pleasure. I sat in there with all my vigour and penetrative vision. And when the Lord inspirer who sustains the hundreds of golden cities and iron walls of prison wards off the contraries of flesh and blood, then the falcon bird of the spirit, rising up and high, crosses the storms and shears of winds to freedom.

अ॒व॒ य॒च्छ॒य॒ना अ॒स्व॒नी॒दध॒ द्या॒वि य॒द्यदि॑ वा॒त ऊ॒हुः पु॒रन्धि॑म ।  
सृ॒ज॒द्यद॑स्मा॒ अ॒व॒ ह ि॒प॒ज्यां॑ कृ॒ शानु॑रस्ता॒ मन॑सा  
भु॒र॒ण्य॑न ॥ ३ ॥

3. *Ava yacchyena asvanīdadha dyorvi yadyadi vāta ūhuḥ purandhim. Sṛjadyadasmā ava ha kṣipajjyāṁ kṛśānurastā manasā bhuraṇyan.*

When the falcon bird of the spirit descends from heaven singing and roaring with energy, then if the winds and storms of existence hijack the master of the golden city, then, just as the warrior draws the string of

the bows and shoots off the arrow, so the soul, archer subduer of contraries, with the light radiating from the flame of the heart, draws up the string of yoga meditation and shoots away the fluctuations.

ऋजिष्य इमिन्दावता न भुज्युं श्यना जभार बृहता अधि  
ष्णाः । अन्तः पतत्पत्र्यस्य पणमध यामनि पसितस्य  
तद्वः ॥ ४ ॥

4. *Rjīpya īmindrāvato na bhujyūṃ śyeno jabhāra  
brhato adhi ṣṇoḥ. Antaḥ patatpatatryasya paṇa-  
madha yāmani prasitasya tadveḥ.*

The falcon bird of the spirit, going by the path of rectitude always under the protection of Indra, lord of life, bears the sacred vessel of the body like a prize from the vast regions of joy and energy and, at the end, flying up, the bird on the wing jettisons the sacred vessel like the plume of a bird bound down to the nest.

अध श्वतं कलशं गाभिरक्तमापिष्यानं मघवा शुक्रमन्धः ।  
अध्वयुभिः पर्यतं मध्वा अगमिन्दा मदाय पति धत्पिबध्य  
शूरा मदाय पति धत्पिबध्य ॥ ५ ॥

5. *Adha śvetam kalaśam gobhiraktamāpipyānam  
maghavā śukramandhaḥ. Adhvaryubhiḥ pra-  
yatam madhvo agramindro madāya prati  
dhatpibadhyai śūro madāya prati dhatpi-badhyai.*

Let Indra, the brave soul, blest with and commanding honour and prosperity, bear, in response to the Lord's grace, the bright and beauteous body vessel nourished by mother earth and cows, satisfying, pure and powerful, and let him enjoy the food seasoned and sanctified by holy yajakas, and prime delicious drink

for realising the beauty and ecstasy of existence. Yes, let the fearless brave spirit bear the body vessel to drink of the joy of life and to celebrate the gift of divine rapture.

### Mandala 4/Sukta 28

*Indra-Soma Devata, Vamadeva Gautama Rshi*

त्वा युजा तव तत्साम सख्य इन्दा अपा मनव सस्त्रुतस्कः ।  
अह हिमरिणात्सप्त सिन्धूनपावृणादपिहितव खानि ॥ १ ॥

1. *Tvā yujā tava tatsoma sakhya indro apo manave sasrutaskaḥ. Ahannahimariṇāt sapta sindhūna-pāvṛṇodapihiteva khāni.*

With you and for your friendship, O Soma, power, pleasure and excellence of life, did Indra, resplendent ruler of the world, set the spatial waters afloat, broke the cloud, made the seven streams of water flow and opened up the hidden treasures of life.

त्वा युजा नि खिदत्सूर्यस्यन्दश्चक्रं सहसा सद्य इन्दा । अधि  
ष्णुना बृहता वतमानं महा दुहा अप विश्वायु धायि ॥ २ ॥

2. *Tvā yujā ni khidat-sūryasyendracśakraṁ sahasā sadya indo. Adhi ṣṇunā brhatā vartamā-nam maho druho apa viśvāyu dhāyi.*

Soma, power of cool and bliss of nature's cosmic energy, with force, constantly counters the cycle of solar radiations operating with mighty catalysis and coming from higher regions, and thus the great all round negativity of sun rays against life is warded off.

अह्निन्दा अदहदग्निरिन्दा पुरा दस्यूनमध्यन्दिनादभीक ।

दुग दुराण कत्वा न यातां पुरू सहस्रा शवा नि बहीत ॥ ३ ॥

3. *Ahann-indro adahad-agnir-indro purā dasyūn madhyandinādabhīke. Durge duroṇe kratvā na yātām purū sahasrā śarvā ni barhīt.*

Indu, Soma, cool and bliss of mind, nature and people of the land and forces of peace, with your balancing action, Indra, powerful and blazing, destroys darkness and evil, as fire burns off the demoniac forces before the mid-day yajna in the battle of life. Thus does the spirit of life, with Indra and Soma, hot and cold in the existential circuit of nature, destroy and ward off a thousand onslaughts of impending dangers and attacks. And so do the acts of yajna in the home of the family and fortress of the ruler.

विश्वस्मात्सीमध्रमाँ इन्द्र दस्यून्विशा दासीरकृणारपशस्ताः ।  
अबाधथाममृणतं नि शत्रूनविन्दथामपचितिं वधत्रः ॥ ४ ॥

4. *Viśvasmāt sīmadhamāñ indra dasyūn vīśo dāsīr-akṛṇorapraśastāḥ. Abādhetthāmamṛnataṁ ni śatrūn-avindethām-apacitiṁ vadhatraiḥ.*

Indra, ruler of the world blazing as the sun, reduce the evil and wicked to nullity all round, and save the people and the forces of generosity from ignominy. Indra and Soma, power and peace of the land, ruler and people, bind down the enemy forces, give peace and security to the good, and thus win honour and fame with your weapons of protection.

एवा सत्यं मघवाना युवं तदिन्द्रश्च साम्वावमश्व्यं गाः ।  
आददृत्तमपिहितान्यशनी रिरिचथुः ाश्चित्ततृदाना ॥ ५ ॥

5. *Evā satyaṁ maghavānā yuvaṁ tadindraśca somorvam-aśvyam goḥ. Adardṛtam-apihitāny-śnā riricathuḥ kṣāścīt-tatrdānā.*

It is true, O potent commanders of honour and excellence, Indra and Soma, destroyer of evil and creator of peace and prosperity, together you release the earth's vast energy and progressive forces, break open the resources of wealth and fertility, and release the lands from oppression into freedom.

### Mandala 4/Sukta 29

*Indra Devata, Vamadeva Gautama Rshi*

आ नः स्तुत उप वाजभिर्रुती इन्द्र याहि हरिभिमन्दसानः ।  
तिरश्चिद्वयः सर्वना पुरूण्याङ्गूषभिर्गृणानः सत्यरधाः ॥ १ ॥

1. *Ā naḥ stuta upa vājebhirūtī indra yāhi haribhirmandasānaḥ. Tiraścīdaryāḥ savanā purūṅyāṅgū-ṣebhirgṛṇānaḥ satyarādhaḥ.*

Indra, lord ruler of honour and excellence, spirit incarnate of power and prosperity, come with all the vigour and velocity for our protection and progress. Invoked and invited, happy and rejoicing, come with the fastest achievements. You are the wealth of the nation incarnate, truly the harbinger of success. Praised, appraised and pursued by the highpriests of knowledge and action, come directly and indirectly by all paths of centripetal movement to bless our manifold yajnic programmes of creation and production.

आ हि ष्मा याति नर्यश्चिकित्वान्हूयमानः सातृभिरुप यज्ञम ।  
स्वश्वा या अभीरुमन्यमानः सुष्वाणभिमदति सं ह  
वीरः ॥ २ ॥

2. *Ā hi śmā yāti naryaścikitvān hūyamānaḥ sotṛbhirupa yajñam. Svaśvo yo abhīrur-man-yamānaḥ suṣvāṅebhir-madati saṁ ha viraiḥ.*

And he does come, lord of men and master of knowledge all-aware, when he is invoked and invited to the yajna by those who distil the soma for yajna and sprinkle the vedi with holy water and ghrta. Then, commanding the horse and speed of the chariot, brave and fearless, self-confident and honoured, he rejoices with the heroes who create the soma, honour, grandeur and the joy of life for humanity.

श्रावयदस्य कर्णा वाजयध्य जुष्टामनु प दिशं मन्दयध्य ।

उद्वावृषाणा राधस तुविष्मान्करं । इन्द्रः सुतीथाभयं च ॥ ३ ॥

3. *Śrāvayedasya karṇā vājayadhyai juṣṭāmanu pra diśaṃ mandayadhyai. Udvāvṛṣāṇo rādhaso tuviṣmān karanna indraḥ sufirthābhayaṃ ca.*

Speak to him, let him hear, he loves to hear of the cherished policy and direction for the sake of speed and success in action so that he may be happy and rejoice with you all. And then he, Indra, ruler of all and creator of honour and excellence, generous as showers and blazing brave in action, would create paths of progress into a state of freedom from fear and success, and thence would flow the ultimate release.

अच्छा या गन्ता नार्धमानमूती इत्था विपं हवमानं गृणन्तम ।

उप त्मनि दधाना ध्रुयाश्शून्त्सहस्राणि शतानि वज्रबाहुः ॥ ४ ॥

4. *Acchā yo gantā nādhamānamūtī itthā vipraṃ havamānaṃ gṛṇantam. Upa tmani dadhāno dhuryāśūntsaḥsraṇi śatāni vajrabāhuḥ.*

With grace, he goes to the supplicant with protection, thus, to bless the earnest seeker invoking him and singing in praise. He holds the supplicant and celebrant closest to his heart and, yoking a hundred

thousand horses to his chariot, wielding the thunderbolt for creation and protection, he hastens to the devotees.

त्वातासा मघवन्दि विपा वयं त स्याम सूरया गृणन्तः ।

भजानासा बृहद्विष्यस्य राय आकाय्यस्य दावन् पुरु ॥ ५ ॥

5. *Tvotāso maghavannindra viprā vyaṃ te syāma sūrya gṛṇantaḥ. Bhejānāso brhaddivasya rāya ākāyyasya dāvane puruṣoḥ.*

Under your protection, O lord of power and glory, Indra, lord ruler and giver of honour and excellence, let us be earnest seekers of knowledge, brave and brilliant celebrants of Divinity, so that we may be dedicated sharers of the abundance of the lord of light, wealth, and generosity of sustenance incarnate.

### Mandala 4/Sukta 30

*Indra, Indra and Usha Devata, Vamadeva Gautama Rshi*

नकिरिन्द त्वदुत्तरा न ज्यायाँ अस्ति वृत्रहन ।

नकिरवा यथा त्वम ॥ १ ॥

1. *Nakirindra tvaduttaro na jyāyāñ asti vṛtrahan. Nakirevā yathā tvam.*

Indra, lord ruler of the world, destroyer of evil and breaker of the cloud like the sun, there is none higher than you, none beyond, none greater, none even equal to you as you are.

सत्रा त अनु कृष्टया विश्वा चक्रव वावृतुः ।

सत्रा महँ असि श्रुतः ॥ २ ॥

2. *Satrā te anu kṛṣṭayo viśvā cakreva vāvṛtuḥ. Satrā mahāñ asi śrutaḥ.*



In truth and honour of conduct, all the people together move around you in orbit, harmoniously, as do the wheels of the chariot revolve round the axle. Truly you are great, commanding honour and universal fame.

विश्वं च॒न॒द॒ना त्वा॑ द॒वासं इ॒न्द्र यु॒युधुः ।

यद॒हा न॒क्त॒मा॒तिरः ॥ ३ ॥

3. *Viśve canedanā tvā devāsa indra yuyudhuḥ.  
Yadahā naktamātiraḥ.*

Indra, lord ruler of the world, all the nobilities of humanity and divinities of nature, with all their wisdom and resolution, relentlessly fight for you day and night so that you are always victorious over the enmities and negativities of life.

यत्रा॒त बा॑धि॒तभ्य॑श्च॒क्रं कु॒त्सा॒य यु॒ध्यत॑ ।

मु॒षा॒य इ॒न्द्र सू॒र्य॑म ॥ ४ ॥

4. *Yatrota bādhibhyaścakram kutsāya yudhyate.  
Muṣāya indra sūryam.*

Where the battle rages in support of the warriors fighting in defence of the oppressed and the wise, there Indra, O lord of honour, power and justice, take up the solar disc of thunder and crush the wicked.

यत्र॑ द्वाँ ऋ॒घाय॑ता॒ विश्वाँ॑ अ॒युध्य॑ ए॒क इ॒त ।

त्वमि॒न्द्र व॒नूँर॑हन ॥ ५ ॥

5. *Yatra devāñ ṛghāyato viśvāñ ayudhya eka it.  
Tvamindra vanūñrahan.*

Where in the battle against the evil and the

violent oppressing and fighting against all the nobilities of the world you take up arms, you destroy the wicked forces all alone.

यत्रा॒त म॒र्त्या॒य॒ क॒मरि॑णा इन्द्र॒ सू॒र्या॑म ।

पावः॒ शची॑भि॒रत॑शम ॥ ६ ॥

6. *Yatrota martyāya kamariṇā indra sūryam.*  
*Prāvaḥ śacībhiretaśam.*

Where you set in motion the streams and breezes of comfort and joy for humanity, there also you move and protect the sun orbiting at terrible speed with your actions of omnipotence.

कि॒मादु॒तासि॑ वृ॒त्रह॒न्मघ॑वन्म॒न्युम॑त्तमः ।

अत्रा॒ह दानु॑माति॒रः ॥ ७ ॥

7. *Kimādutāsi vrtrahan maghavan manyumat-tamaḥ. Atrāha dānumātiraḥ.*

And what more! You are, O lord ruler and commander of the wealth and power of the world, you are the most passionate lover of rectitude and fiercest destroyer of evil. And lo! you are the top redeemer of the generous and shatterer of the selfish.

एत॒द घ॒दुत॑ वी॒र्या॑मिन्द्र॒ च॒कथ॑ पा॒ंस्य॑म ।

स्त्रि॒यं यद्दु॑ह॒णा॒युव॑न् व॒धीदु॑हित॒रं दि॒वः ॥ ८ ॥

8. *Etad gheduta vīryamindra cakartha paṁsyam.*  
*Striyam yaddurhaṇāyuvam vadhīrduhitaram divaḥ.*

This truly is the manly valour you display in action. In addition, this too is your wonder that you dispel and ward off the rays of the malevolent star which,

though, is the daughter of heaven like the dawn, the light of which, too, you overcome.

दिवश्चिद घा दुहितरं महान्महीयमानाम ।  
उषासमिन्दु सं पिणक ॥ ९ ॥

9. *Divaścid-ghā duhitaram mahān mahīyamānām.*  
*Uṣāsamindra saṁ piṇak.*

Indra, great you are. Surely the dawn is glorious, daughter of heaven, which you refine, adorn and glorify, and then make her disappear when she waxes with pride.

अपाषा अनसः सर्त्संपिष्टादहं बिभ्युषी ।  
नि यत्सीं शिशनथद वृषा ॥ १० ॥

10. *Apoṣā anasaḥ saratsampiṣṭādaha bibhyuṣī.*  
*Ni yatsīm śiśnathad vṛṣā.*

Indra, mighty ruler of heavens, breaks the chariot of the dawn as she waxes, but when the chariot is broken, she withdraws from the broken chariot in fear and awe. (So do the forces of gate-crashing pride withdraw under the blazing power of the ruler.)

एतदस्या अनः शय सुसंपिष्टं विपाश्या ।  
ससारं सीं परावतः ॥ ११ ॥

11. *Etadasyā anaḥ śaye susampiṣṭam vipāśyā.*  
*Sasāra sīm parāvataḥ.*

When the chariot of this dawn is broken and lies in unobstructed path ways of space and the dawn is gone far away, then the sun, coming from afar, radiates its glory far and wide.

उत सिन्धुं विबाल्यं वितस्थानामधि मि ।

परिं ष्ठा इन्द्र मायया ॥ १२ ॥

12. *Uta sindhum vibālyam vitasthānāmadhi kṣami.*  
*Pari ṣṭhā indra māyayā.*

Indra, lord of the elements, with your inexhaustible force and power, you sustain the flow of full and overflowing turbulent rivers on the earth.

उत शुष्णस्य धृष्णुया प मृ ण अ॒भि वद॑नम ।

पुरा यदस्य संपिणक ॥ १३ ॥

13. *Uta śuṣṇasya dhṛṣṇuyā pra mṛkṣo abhi vedanam.*  
*Puro yadasya sampiṇak.*

And when with your force and power you break down the strongholds of this demon of drought and sprinkle the land with water, then you acquire the wealth of the land and the knowledge of science for the people.

उत दासं कालितरं बृहतः पवतादधि ।

अवाहि॑न्द्र शम्बरम ॥ १४ ॥

14. *Uta dāsam kaulitaram bṛhataḥ parvatādadhi.*  
*Avāhannindra śambaram.*

Indra, ruler of the elements and vast spaces on earth, you break the dark cloud of rain from the vast skies on high and make the rivers flow from the mountains, thereby rendering the generous people and venerable families stronger and more generous.

उत दासस्य वचिनः सहस्राणि शतावधीः ।

अधि पञ्च प॒धीरि॑व ॥ १५ ॥

15. *Uta dāsasya varcinaḥ sahasrāṇi śatāvadhīḥ.  
Adhi pañca pradhīriva.*

But destroy the hundreds and thousands of the violent demons who are fixed in society like five fellies fixed round the spokes of a wheel.

उत त्वं पुत्रमगुवः परीवृक्तं शतकृतुः ।  
उक्थष्विन्द आभजत ॥ १६ ॥

16. *Uta tyam putramagruvaḥ parāvṛktaṁ śatakratuḥ.  
Uktheṣvindra ābhajat.*

And Indra, who performs hundreds of yajnic acts of creation and generosity with his knowledge of the Shastras, invites the formidable children of leading pioneers of the nation to participate in the theoretical and practical affairs of the state.

उत त्या तुवशा॒यदू॑ अस्त्रा॒तारा॑ शची॒पतिः॑ ।  
इन्दा॑ वि॒द्वँ अपा॑रयत ॥ १७ ॥

17. *Uta tyā turvaśāyadū asnātārā śacīpatiḥ.  
Indro vidvāñ apārayat.*

Indra, lord of the people and the sacred voice, ruler of the world and master of knowledge, helps the man of efficiency, the man of effort, and also the simple folk who do not know how to swim and enables them all to cross the hurdles of life over to the shore.

उत त्या स॒द्य आ॒या स॒रया॑रिन्द पा॒रतः॑ ।  
अ॒णा॒चि॒त्रर॑थावधीः ॥ १८ ॥

18. *Uta tyā sadya āryā sarayorindra pārataḥ.  
Arṇācitrarathāvadhīḥ.*

Indra, lord of goodness and nobility of power, always smashes the grabber and the smuggler in possession of wondrous transport across the world of movement and communication over the border.

अनु द्वा जहिता नया न्धं श्राणं च वृत्रहन ।

न तत्त सुम्नमष्टव ॥ १९ ॥

19. *Anu dvā jahitā nayo'ndham śraṇam ca vṛtrahan.*  
*Na tatte sumnamaṣṭave.*

Indra, destroyer of evil and want, leader of humanity, you restore and rehabilitate the two, the blind and the disabled abandoned by society. None can reach that level of service and philanthropy.

शतमश्मन्मयीनां पुरामिन्द्रा व्यास्यत ।

दिवादासाय दाशुष ॥ २० ॥

20. *Śatamaśmanmayīnām purāmindro vyāsyat.*  
*Divodāsāya dāśuṣe.*

Indra, lord of power, justice and generosity, for the sake of the creative and the generous giver you break a hundred adamant strongholds of hoarded wealth like the sun that breaks the cloud concentrations of rain to bless the generous earth.

अस्वापयद्दभीतय सहस्रा त्रिंशत् हथः ।

दासानामिन्द्रा मायया ॥ २१ ॥

21. *Asvāpayad-dabhītaye sahasrā trimśataṁ hathaiḥ.*  
*Dāsānāmindro māyayā.*

Indra, the ruler, should smash three hundred thousand of social saboteurs with weapons of far reaching calibre for the peace and security of the law-

abiding servants of the nation and for keeping down of the violent.

स घदुतासि वृत्रहन्त्समान इन्द्र गापतिः ।  
यस्ता विश्वानि चिच्युष ॥ २२ ॥

22. *Sa ghedutāsi vṛtrahantsamāna indra gopatīḥ.*  
*Yastā viśvāni cicyuṣe.*

Indra, such as you are, ruler and protector of the earth, destroyer of evil and promoter of the good, you are equal and kind, like the sun, for all in treatment since you bring about all that you do and achieve for all of them as they deserve according to law and justice.

उत नूनं यदिन्द्रियं करिष्या इन्द्र पांस्यम ।  
अद्या नकिष्टदा मिनत ॥ २३ ॥

23. *Uta nūnaṃ yadindriyaṃ kariṣyā indra pauams-*  
*yam. Adyā nakiṣṭadā minat.*

Indra, lord ruler of the world, for sure whatever deeds of courage and valour and of manly honour and excellence you do for the good or against the wicked, none can deny, resist or undo.

वामं वामं त आदुर द्वा ददात्वयमा ।  
वामं पूषा वामं भगा वामं द्वाः करुळती ॥ २४ ॥

24. *Vāmaṃ vamaṃ ta ādure devo dadātvaryamā .*  
*Vāmaṃ pūṣā vāmaṃ bhago vāmaṃ devaḥ*  
*darūlatī.*

Indra, lord of glory, ruler of the world, destroyer of evil, may Aryama, ordainer of the world's law and justice, give you the highest and most admirable gifts of honour. May Pusha, lord of health and sustenance

bless you with the best of vigour and strength. May Bhaga, lord of grandeur and excellence, grant you the highest prosperity and dignity. May the generous lord of art and beauty give you the best of art and craft and creative beauty.

### Mandala 4/Sukta 31

*Indra Devata, Vamadeva Gautama Rshi*

कया नश्चित्र आ भुवदूती सदावृधः सखा ।

कया शर्चिष्ठया वृता ॥ १ ॥

1. *Kayā naścitra ā bhuvadūti sadāvṛdhaḥ sakhā.  
Kayā śarciṣṭhayā vṛtā.*

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace?

कस्त्वा सत्या मदानां मंहिष्ठा मत्सदन्धसः ।

दू हा चिदरुज्ज वसु ॥ २ ॥

2. *Kastvā satyo madānām manhiṣṭho matsadan-  
dhasaḥ. Dr̥hā cidāruje vasu.*

What is the truest and highest of joys and foods for body, mind and soul that may please you? What wealth and value of life to help you break through the limitations and settle on the rock-bed foundation of permanence?

अभी षु णः सखीनामविता जरितृणाम ।

शतं भ्वास्यूतिभिः ॥ ३ ॥



3. *Abhī ṣu ṇaḥ sakhīnāmavitā jaritṛṇām.  
Śatam bhavāsyūtibhiḥ.*

Friend of friends and protector of celebrants you are, come and bless us too with a hundred modes of protection and advancement. Be ours, O lord!

अ॒भी न॒ आ व॑वृ॒त्स्व च॒क्रं न॒ वृ॒त्तमव॑तः ।  
नि॒यु॒द्धि॑श्च॒षणी॒नाम ॥ ४ ॥

4. *Abhī na ā vavṛtsva cakram na vṛttamarvataḥ.  
Niyudbhiś-carṣṇinām.*

Ruler of the world, turn and come to us on the wheels of a chariot in motion. Come lord and help us turn the wheel of the social order at the speed of winds.

प॒वता॒ हि क॑तू॒ना॒मा ही॒ प॒दव॒ गच्छ॑सि ।  
अ॒र्भ॑त्सू॒य स॑चा ॥ ५ ॥

5. *Pravatā hi kratūnāmā hā padeva gacchasi.  
Abhakṣi sūrye sacā.*

You walk down to the people, as one walks on foot, by the paths of their holy words and actions of yajnic offerings. I worship you and serve you like the sun with the light of the sun.

सं य॑त्त इ॒न्द म॒न्यवः॑ सं च॒क्राणि॑ दध॒न्विर॑ ।  
अध॒ त्व अध॒ सू॒य ॥ ६ ॥

6. *Sam yatta indra manyavaḥ sam cakrāṇi dadhanvire.  
Adha tve adha sūrye.*

Indra, lord ruler of the world, all the ardour, passions and yajnic offerings of men offered in honour and service to you move like wheels continuously and

reach you and then later to the sun.

उ॒त स्मा॒ हि त्वा॒मा॒हु॒रि॒न्म॒घ॒वा॒नां॑ श॒ची॒प॒त ।  
दा॒ता॒र्-म॒वि॒दी॒ध॒यु॒म ॥ ७ ॥

7. *Uta smā hi tvāmāhurinmaghavānaṁ śacīpate.  
Dātāramavidīdhayum.*

O lord of beauty and grace, power, intelligence and will, sages of vision and devotion celebrate you as lord of infinite honour and excellence in existence, boundless giver and self-refulgent beyond imagination.

उ॒त स्मा॑ स॒द्य इ॒त्प॒रि॑ श॒श॒मा॒ना॒य॑ सु॒न्व॒त ।  
पु॒रू चि॑न्म॒ह॒स॒ व॒सु॑ ॥ ८ ॥

8. *Uta smā sadya itpari śaśamānāya sunvate.  
Purū cinmaṁhase vasu.*

Indra, lord of knowledge and power, you give immense wealth for the celebrant devotee and creator of soma instantly, and ever more augment it many ways all round.

न॒हि ष्मा॑ त श॒तं च॒न रा॒धा व॒र॒न्त आ॒मु॒रः॑ ।  
न च्या॒त्नानि॑ करि॒ष्य॒तः ॥ ९ ॥

9. *Nahi śmā te śataṁ cana rādho varanta āmuraḥ.  
Na cyautnāni kariṣyataḥ.*

Indra, lord omnipotent of infinite wealth and generosity, the violent and the destroyers can never get, nor do they choose to receive, the hundreds of gifts and successes you bestow upon humanity, nor can they ever stall the wondrous deeds you do for the devotee.

अ॒स्माँ अ॒वन्तु॑ त श॒तम॒स्मान्त॑स॒हस्र॑मू॒तयः॑ ।

अ॒स्मान्वि॒श्वा अ॒भिष्ट॑यः ॥ १० ॥

10. *Asmāñ avantu te śatam-asmānt-sahasram-ūtayah.  
Asmān-viśvā abhiṣṭayah.*

Indra, lord of infinite love, the hundred ways of your divine protection, we pray, may protect us, the thousand ways of promotion advance us, the infinite blessings and good wishes lead us to fulfilment.

अ॒स्माँ इ॒हा वृ॑णीष्व स॒ख्याय॑ स्व॒स्तय॑ ।

म॒हा रा॒य दि॒वित्म॑त ॥ ११ ॥

11. *Asmāñ ihā vṛṇīṣva sakhyāya svastaye.  
Maho rāye divitmate.*

Take us up, O lord, and receive us under your divine protection for friendship, all round well being, and for the great gift of the immense wealth of this heavenly world right here.

अ॒स्माँ अ॒विद्धि॑ वि॒श्वह॑न्द॒ रा॒या प॑रीणसा ।

अ॒स्मान्वि॒श्वाभि॑रू॒तिभिः॑ ॥ १२ ॥

12. *Asmāñ aviddhi viśvahendra rāyā parīṇasā.  
Asmān viśvābhir-ūtibhiḥ.*

Ruler of the world, Indra, lead us on day and night with abundant wealth of all kinds, lead us on and on with all the protection and favours of divinity.

अ॒स्मभ्य॑ तौ॒ अपा॑ वृ॒धि व॒जाँ अस्त॑व॒ गाम॑तः ।

नवा॑भिरि॒न्द्राति॑भिः ॥ १३ ॥

13. *Asmabhyam tāñ apā vṛdhi vrajāñ asteva gomataḥ.  
Navābhirindrotibhiḥ.*

Indra, lord ruler of the wealth of the world, open for us the gates of the cow stalls like the cow herd, open the secrets of the Divine Word like the Omniscient, open the treasures of the earth like the earth's ruler and protector, open the doors for us with the latest safeguards and methods of protection.

अस्माकं धृष्णुया रथा द्युमाँ इन्दानपच्युतः ।  
गव्युरश्वयुरीयत ॥ १४ ॥

14. *Asmākaṁ dhr̥ṣṇuyā ratho dyumāṁ indrāna-pacyutaḥ. Gavyuraśvayurīyate.*

Indra, unchallengeable ruler of the world, our chariot of progress goes on advancing, bold and unobstructed, blazing bright, irresistible and imperishable, winning the wealth of the holy earth with unbounded speed and energy.

अस्माकमुत्तमं कृधि श्रवा द्वेषु सूर्य ।  
वषिष्ठं द्यामिवापरि ॥ १५ ॥

15. *Asmākamuttamaṁ kṛdhi śravo deveṣu surya. Varṣiṣṭhaṁ dyāmivopari.*

Indra, refulgent sun, ruler of the world, lead us to the highest heights of glory, our fame resounding among the divinities, as in the most generous heavens far above.

### Mandala 4/Sukta 32

*Indra, Indra-Ashva Devata, Vamadeva Gautama Rshi*

आ तू न इन्द वृत्रह ।स्माकमधमा गहि ।  
महान्महीभिरूतिभिः ॥ १ ॥

1. *Ā tū na indra vṛtrahannasmākamardhamā gahi.  
Mahān mh̄bhirūtibhiḥ.*

Indra, lord and ruler of the world, mighty destroyer of darkness and evil, come with all great powers and protections, join and guide our progress.

भूमिश्चिद्वासि तूतुजिरा चित्र चित्रिणीष्व ।  
चित्रं कृणाष्युतय ॥ २ ॥

2. *Bhṛmiścidghāsi tūtujirā citra citriṇīṣvā.  
Citraṁ kṛṇoṣyūtaye.*

You are ever on the move, harbinger of good, instant promoter, wondrous great in the fighting forces of awful power, and you do wonders in matters of protection and all round human progress.

दभभिश्चिच्छशीयांसं हंसि वाधन्तमाजसा ।  
सखिभिय त्व सचा ॥ ३ ॥

3. *Dabhreḥhiścicchaśīyāṁsaṁ haṁsi vrādhanta-  
mojasā. Sakhibhirye tve sacā.*

You stand by friends who are dedicated to you even though they be the humblest and few, and with your mighty power and lustre punish the violator of the law and values of Dharma howsoever strong and powerful he be.

वयमिन्द्र त्व सचा वयं त्वाभि नानुमः ।  
अस्माँअस्माँ इदुदव ॥ ४ ॥

4. *Vayamindra tve sachā vyaṁ tvābhi nonumaḥ.  
Asmāñ asmāñ idudava.*

Indra, ruler of the world, we are with you, wholly

dedicated in word and deed. We bow to you in obedience, without reserve. Help us all, save us all, protect us all.

स नश्चित्राभिरदिवा नवद्याभिरूतिभिः ।  
अनाधृष्टाभिरा गहि ॥ ५ ॥

5. *Sa naścitrābhiradrivo'navadyābhirūtibhiḥ.*  
*Anādhṛṣṭābhirā gahi.*

Wielder of the thunderbolt of law and justice, come and join us with marvellous, irreproachable, and irresistible modes of defence, protection and promotion.

भूयामा षु त्वावतः सखाय इन्दु गामतः ।  
युजा वाजाय घृष्वय ॥ ६ ॥

6. *Bhūyāmo ṣu tvāvataḥ sakhāya indra gomataḥ.*  
*Yujo vājāya gṛṣvaye.*

Indra, mighty ruler, let us be well protected friends of yours, loyal and dedicated to you, blest with cows and lands, knowledge and culture for the sake of strength and speed of progress to resist and crush the negative forces.

त्वं ह्यक् इशिष इन्दु वाजस्य गामतः ।  
स ना यन्धि महीमिषम ॥ ७ ॥

7. *Tvaṃ hyeka īśiṣa indra vājasya gomataḥ.*  
*Sa no yandhi mahīmiṣam.*

Indra, you alone rule over power and prosperity and the speed of progress. Pray bring us ample food and energy and the high speed of progress.

न त्वा वरन्त अन्यथा यदित्ससि स्तुता मघम ।  
स्तातृभ्य इन्द गिवणः ॥ ८ ॥

8. *Na tvā varante anyathā yadditsasi stuto magham.  
Stotr̥bhya indra girvaṇaḥ.*

The supplicants do not ask of you anything otherwise since, O lord of power and world's wealth, Indra, praised and celebrated, you liberally grant ample wealth of power and prosperity, honour and excellence to the celebrants and devotees.

अभि त्वा गातमा गिरा नूषत प दावन ।  
इन्द वाजाय घृष्वय ॥ ९ ॥

9. *Abhi tvā gotamā girā'nūṣata pra dāvane.  
Indra vājāya ghr̥ṣvaye.*

Indra, lord ruler of the world and its wealth and power, the most enlightened scholars and celebrants praise and pray to you in the holiest words for the gift of food and energy, power and progress beyond challenge.

प त वाचाम वीयाइ या मन्दसान आरुजः ।  
पुरा दासीरभित्य ॥ १० ॥

10. *Pra te vocāma vīryā yā mandasāna ārujaḥ.  
Puro dāsīrabhītya.*

Indra, lord of might, joyous and brilliant victor, we sing and celebrate those warlike exploits of yours in which you stormed the fortresses of slavery and broke them open into freedom.

ता त गृणन्ति वृधसा यानि चक्रथ पांस्या ।  
सुतष्विन्द गिवणः ॥ ११ ॥

11. *Tā te gṛṇanti vedhaso yāni cakārtha pauṁsyā.  
Suteṣvindra girvaṇaḥ.*

Indra, lord of victorious might, in those lands which you awakened into the joy of freedom, the celebrants, men of knowledge and wisdom all, sing in praise of you and celebrate those valorous deeds of yours which you performed in there as for your children.

अवी॒वृ॒धन्त॒ गा॒र्त॒मा॒ इ॒न्द्र॒ त्व॒ स्ता॒म॒वा॒हसः॑ ।

ए॒षु॑ धा वी॒र॒वृ॒द्य॒शः॑ ॥ १२ ॥

12. *Avīṛdhanta gotamā indra tve stomavāhasaḥ.  
Aiṣu dhā vīravadyaśaḥ.*

Indra, lord of light and splendour, men of light and wisdom, best of them all, and the singers of song sing in praise of you and exalt your honour and fame. Pray bless them all with honour and excellence worthy of the brave.

य॒च्चि॒द्धि॑ श॒श्व॒ता॒म॒सी॒न्द्र॒ सा॒धा॒र॒ण॒स्त्व॒म ।

तं॒ त्वा॒ व्र॒यं॒ ह॒वाम॑ह ॥ १३ ॥

13. *Yacciddhi śaśvatāmasīन्द्रa sādharmaṇastvam.  
Tam tvā vrayam havāmahe.*

Indra, lord of love and justice, fatherly omnipresence for all, since you are general and universal power of all the eternal presences, equal and universal for all, we invoke and pray to you as the one father figure for our good.

अ॒वा॒ची॒ना॒ व॒सा॒ भ॒वा॒ स्म॒ सु॒ म॒त्स्वा॒न्ध॒सः॑ ।

सा॒मा॒ना॒मि॒न्द्र॒ साम॑पाः ॥ १४ ॥



14. *Arvācīno vaso bhavā'sme su matsvāndhasaḥ.  
Somānāmindra somapāḥ.*

Indra, ancient, eternal and latest and immediate power and presence, haven and home for all, turn to us with divine favours, rejoice with us as guardian of the honour and excellence of humanity, giver and augments of food and freshness of energy and the creator and protector of the joy of life and ecstasy of living.

अस्माकं त्वा मतीनामा स्ताम इन्द यच्छतु ।  
अवागा वतया हरी ॥ १५ ॥

15. *Asmākaṁ tvā maṭīnāmā stoma indra yacchatu.  
Arvāgā vartayā harī.*

Indra, may the song of praise and prayer composed by our wise poets rise and reach you, and then, we pray, turn the horses of your chariot hitherward to us.

पुराळाशं च ना घसा जाषयासु गिरश्च नः ।  
वधूयुरिव याषणाम ॥ १६ ॥

16. *Puroḷāśaṁ ca na ghaso joṣayāse giraśca naḥ.  
Vadhūyuriva yoṣaṇām.*

And then taste the delicious sweets of our yajnic hospitality and enjoy the music of our song like a lover cherishing the company of his beloved.

सहस्रं व्यतीनां युक्तानामिन्दमीमह ।  
शतं सामस्य खायः ॥ १७ ॥

17. *Sahasraṁ vyatīnaṁ yuktānāmindramīmahe.  
Śataṁ somasya khāryaḥ.*

Indra, leader of power, pleasure and excellence, we pray for a thousand top speed generalists and a thousand intensive specialists and a hundred barrels of the soma of national excellence and celebrative joy.

सहस्रां त शता वयं गवामा च्यावयामसि ।

अस्मत्रा रार्ध एतु त ॥ १८ ॥

18. *Sahasrā te śatā vyaṃ gavāmā cyāvayāmasi.*  
*Asmatrā rārdha etu te.*

Indra, lord of excellence and beneficence, we activate and accelerate a hundred and thousand schemes of development of research and extension of knowledge, enrichment and fertility of lands and improvement of cows, other cattle wealth and milk products, and hope that the wealth and prosperity of your social order would benefit us all.

दशं त कलशानां हिरण्यानामधीमहि ।

भूरिदा असि वृत्रहन ॥ १९ ॥

19. *Daśa te kalaśānaṃ hiraṇyānāmadhīmahi.*  
*Bhūridā asi vṛtrahan.*

We study, research and produce tens of jars of liquid gold. Destroyer of ignorance and poverty, you are the giver and creator of unbounded wealth.

भूरिदा भूरिं दहि न मा दभं भूया भर ।

भूरि घदिन्द दित्ससि ॥ २० ॥

20. *Bhūridā bhūri dehi no mā dabhraṃ bhūryā bhara.*  
*Bhūri ghedindra ditsasi.*

Indra, giver of unbounded wealth, give us immense wealth, withhold not, give us not little, bear

and bring us profuse amounts of wealth. For you give and wish to give nothing less than immensity.

भूरिदा ह्यसिं श्रुतः पुरुत्रा शूर वृत्रहन ।  
आ ना भजस्व राधसि ॥ २१ ॥

21. *Bhūridā hyasi śrutaḥ purutrā śūra vṛtrahan.*  
*Ā no bhajasva rādhasi.*

Indra, destroyer of want and darkness, for sure you are the giver of immensity. Brave and magnificent, you command universal fame and glory. Come, we pray, bless us, you are the giver of success and glory.

प त ब्रभू विच ण् शंसामि गाषणा नपात ।  
माभ्यां गा अनु शिश्रथः ॥ २२ ॥

22. *Pra te babhrū vicakṣaṇa śamsāmi goṣaṇo napāt.*  
*Mābhyāṃ gā anu śiśrathaḥ.*

Lord of omniscience and the universal eye, giver of the Divine Word and the earth and her wealth, power and presence imperishable, I praise and celebrate your divine agencies that bear and bring us the wealth of life. Let these divinities keep it up, and allow not the earths and inspirations to slacken.

कनीनकव विदध नव दुपद अभक ।  
ब्रभू यामेषु शाभत ॥ २३ ॥

23. *Kaṇīnakeva vidradhe nave drupade arbhake.*  
*Babhrū yāmeṣu śobhete.*

Like the two pupils of the eyes, overly strong and lasting, ever new, ever cherished and subtle divine harbingers of the truth, goodness and beauty of existence, let nature's complementaries ever shine

blissfully in the hours of human yajna.

अरं म उ॒स्रया॒मण्ण र॒मनु॑स्रया॒मण्ण । ब॒भू या॒मष्व॒स्त्रिधा॑ ॥ २४ ॥

24. *Araṁ ma usrayāmṇe' ramanusrayāmṇe.*  
*Babhrū yāmeṣvasridhā.*

May the waves of divine energy, instant, constant and never failing, never hurtful, travelling in the day and in the night, to the upper solstice and the nether solstice, be ever blissful to me in the hours of yajnic life.

### Mandala 4/Sukta 33

*Rbhavah Devata, Vamadeva Gautama Rshi*

प ऋ॒भुभ्या॑ दू॒तमि॑व॒ वाच॑मिष्य॒ उप॒स्तिर॒ श्वत॑रीं॒ धनु॑मीळ ।  
य वा॒तजू॒तास्त्र॑रणि॒भिर॑वः॒ परि॒ द्यां स॒द्या अ॒पसा॑ ब॒भूवुः॑ ॥ १ ॥

1. *Pra ṛbhubhyo dūtamiva vācamīṣya upastire śvaitarīm dhenumiḷe. Ye vātajūtāstaranihirevaiḥ pari dyām sadyo apaso babhūvuḥ.*

I send up my words to the Rbhush, scientists, as a messenger, in order that they be broadcast around, and I hope that they would be converted into a subtle, clearer and more powerful message—words which, carried up by currents of energy by their own floating vibrations, immediately rise to the upper layers of space and become acts of nature to come back in the finer form I want.

य॒दार॑म॒कं तृ॒भुवः॑ पि॒तृभ्यां॑ परि॒विष्टी॑ व॒षणा॑ दं॒सना॑भिः ।  
आदि॑द्वाना॒मुप॑ स॒ख्यमा॑य॒न्धीरा॑सः पु॒ष्टिम॑वह॒न्मना॑य ॥ २ ॥

2. *Yadāramakrannṛbhavaḥ pitṛbhyām pariviṣṭī veṣaṇā daṁsanābhiḥ. Ādiddevānāmupa sakhyamāyan dhīrāsaḥ puṣṭimavahan manāyai.*

When the Rbhus, sages and scientists, through service and action, receive instruction from parents and teachers, and have done enough to their own satisfaction and satisfaction of the seniors, they graduate to join the fraternity of the enlightened, and then, constant in study and meditation, bring about maturity and fullness of mind and spirit for independent work.

पुनय चक्रुः पितरा युवाना सना यूपव जरणा शयाना । त  
वाजा विभ्वीं ऋभुरिन्दवन्ता मधुप्सरसा ना वन्तु  
यज्ञम ॥ ३ ॥

3. *Punarye cakruḥ pitarā yuvānā sanā yūpeva jaraṇā śayānā. Te vājo vibhvāñ ṛbhurindra-vantu madhupsaraso no'vantu yajñam.*

And then they, the Rbhus, who, with their knowledge and dedicated service, rejuvenate their parents and senior generation grown old, nerveless and almost lying like a broken pillar, and bring them back to their youthful time, thus keeping the tradition young and alive: may they, vigorous geniuses, far reaching in imagination, marvellous in invention, mighty and majestic in achievement, and brilliant and blissful in conduct, come to our yajna of science and research, protect us and promote our progress and advancement far ahead.

यत्संवत्समृभवाम् गामरं न्यत्संवत्समृभवाम् मा अपिंशन ।  
यत्संवत्समभरन्भासा अस्यास्ताभिः शमीभिरमृतत्व-  
माशुः ॥ ४ ॥

4. *Yat saṁvatsamṛbhavo gāmarakṣan yat saṁvatsamṛbhavo mā apimśan. Yat saṁvatsama-bharan bhāso asyāstābhiḥ śamībhir-amṛtatva-māśuḥ.*

The Rbhus, sages and scholars of genius and knowledge, bold and blissful, who protect the cow, mother knowledge and the speech of knowledge, and also the mother earth like nursing a holy child, those who serve the mother tradition and rejuvenate and strengthen every part of its body like a darling love, who bring new vigour and new lights to its body of science and knowledge, they, the Rbhus, attain to immortality in the living history of the advancement of human civilisation by these noble acts of holiness.

ज्येष्ठ आह चमसा द्वा करति कनीयान्त्रीन्कृणवामत्याह ।

कनिष्ठ आह चतुरस्करति त्वष्ट ऋभवस्तत्पनयद्वचा वः ॥ ५ ॥

5. *Jyeṣṭha āha camasā dvā kareti kanīyān trīn kṛṇavāmetryāha. Kaniṣṭha āha caturaskareti tvaṣṭa ṛbhavastat panayad vaco vaḥ.*

The eldest of the Rbhus says: Let us make two cups for the drink of soma for the celebration of life's enlightenment. The younger, more brilliant, says: Let us make three. The youngest, most brilliant, says: Let us make four. Tvashta, the teacher, universal lord maker of forms, O Rbhus, honours and praises these words of yours. (Thus knowledge, science and technology grows from one generation of scholars to another.)

The four cups of life may be interpreted as Dharma, righteousness, artha, material goods, 'kama', material and mental fulfilment, and Moksha, ultimate purpose of living and ultimate freedom.

सत्यमूचुनर एवा हि चकुरनु स्वधामृभवा जग्मुस्ताम ।

विभार्जमानांश्चमसाँ अहवा वनत्त्वष्टा चतुरा ददुश्वान ॥ ६ ॥

6. *Satyamūcurnara evā hi cakruranu svadhām-  
ṛbhavo jagmuretām. Vibhrājamānāmścamasāñ  
ahēvā'venattvaṣṭā caturo dadṛśvān.*

The Rbhus, brave and blessed, speak true what they speak, then they accomplish what they say, and then they achieve this reward of their action. Tvashta, the divine maker, wise and all-seeing eye of the world, who sees the Rbhus' cups of life shining as daylight sees them, loves them and blesses the makers. Thus should men do in life.

द्वादश दून्यदगाह्यस्या तिथ्य रणं भवः सुसन्तः । सु त्रा-  
कृण्व नयन्त सिन्धून्धन्वातिष्ठ षधीनिम्नमापः ॥ ७ ॥

7. *Dvādaśa dyūn yadagohyasyā'tithye raṇann-  
ṛbhavaḥ sasantaḥ. Sukṣetrākṛṇvannanayanta  
sindhūn dhanvātiṣṭhann-oṣadhīr-nimnamāpaḥ.*

When the scholars and sages of the science of yajna remain on holiday for twelve days in the years, resting and refreshing themselves, enjoying the hospitality of a prominent host, then the sky is overcast, the showers pour, fields are made fertile, the rivers flow and vegetation grows on barren lands, (and this by rain yajna).

रथं य चक्रुः सुवृतं नरुष्टां य धनुं विश्वजुवं विश्वरूपाम ।  
त आ तं न्वृभवा रयिं नः स्ववसुः स्वपसुः सुहस्ताः ॥ ८ ॥

8. *Ratham ye cakruḥ suvrtaṁ nareṣṭhām ye dhenum  
viśvajuvam viśvarupām. Ta ā takṣantvṛbhavo  
rayim naḥ svavasah svapasah suhastāḥ.*

The Rbhus, who design and manufacture a strong built chariot for people to travel by, create a

universal language of universal knowledge for the world prevailing all over the world. May they create universal wealth for us all — heroes of noble action, noble protection, and dexterous of hand as they are.

अपा ह्यषामजुषन्त द्वा अ॒भि क॒त्वा म॒नसा॒ दी॒ध्यानाः ।  
वाजा॑ द॒वाना॑मभवत्सुक॒मन्द॑स्य ऋ॒भु ः वरु॑णस्य  
वि॒भ्वा ॥ ९ ॥

9. *Apo hyeṣāmajuṣanta devā abhi kratvā manasā dīdhyanāḥ. Vājo devānāmabhavat sukarmendrasya ṛbhukṣā varuṇasya vibhvā.*

The wonderful acts and products of these Rbhus, exceptional scientists, later, the younger intellectuals, themselves brilliant with their mind and work, honour and apply for further development: thus the food and energy becomes the favourite input for the ‘devas’, following researchers, for higher outputs of finer food and energy, the powerful thunderbolt becomes the arm for Indra, ruler and defender, and the extensive waves of subtle transmission become the perceptive and active agencies of Varuna, the presiding power.

य ह॒री म॒धया॑क्था म॒दन्त॑ इ॒न्दाय॑ च॒क्रुः सु॒युजा॑ य अ॒श्वी ।  
त रा॒यस्पा॑षं द॒विणा॑न्य॒स्म ध॒त्त ऋ॒भवः । म॒यन्ता॑ न  
मि॒त्रम ॥ १० ॥

10. *Ye harī medhayokthā madanta indrāya cakruḥ suyujā ye aśvā. Te rāyaspoṣaṁ draviṇānyasme dhatta ṛbhavaḥ kṣemayanto na mitram.*

The Rbhus, holy thinkers, creators and makers, who, using their intellect and imagination and rejoicing with the revelations of the chants of sacred verses, create



the circuit of energies, produce the motive powers, and construct the chariot for Indra, ruler and the nation, may, we pray, bring us health and nourishment and wealth and build permanent assets for us as protective and promotive friends doing good to friends.

इ॒दाह्नः पी॒तिमु॒त वा॒ मदं धु॒न ऋ॒त श्रा॒न्तस्य॑ सु॒ख्याय॑  
द॒वाः । त नू॒नम॒स्म ऋ॒भवा॑ वसू॒नि तृ॒तीय॑ अ॒स्मिन्त्सर्व॑न  
दधा॒त ॥ ११ ॥

11. *Idāhnaḥ pītimuta vo madam dhurna ṛte śrāntasya sakhyāya devāḥ. Te nūnamasme ṛbhavo vasūni trīye asmintsavane dadhāta.*

O Rbhus, noble creators and makers, today the holy men bring you soma to celebrate and enjoy. The divines favour not the slothfuls, they extend no hand of friendship unless you are tested in the crucibles of hard work and self sacrifice. May the Rbhus bring us, in truth, the wealths of life in the third session of yajna.

### Mandala 4/Sukta 34

*Rbhavah Devata, Vamadeva Gautama Rshi*

ऋ॒भुवि॒भ्वा वा॒ज इ॒न्द्रा॑ न॒ अ॒च्छ॒मं य॒ज्ञं र॒त्न॒धया॑प॒ यात॑ ।  
इ॒दा हि॑ वा॒ धि॒षणा॑ द॒व्यह्ना॒मधा॒त्पी॒तिं सं म॒दा अ॒ग्मता॑  
वः ॥ १ ॥

1. *Rbhurvibhvā vāja indro no acchemam yajñam ratnadheyopa yāta. Idā hi vo dhiṣaṇā devyahnāmadhāt pītim sam madā agmatā vaḥ.*

Rbhu, the technologist, Vibhva, specialist of natural energy, Vaja, specialist of food and vitality, and Indra, specialist of electricity and power, all harbingers

of the jewels of wealth, may come and grace this science yajna of ours. Today, the divinity of intelligence brings you the nectar of joy and celebration of success for a drink. May the joy of the occasion inspire you.

विद्वानासा जन्मना वाजरत्ना उत ऋतुभिर्ऋभवा मादयध्वम ।  
सं वा मदा अगमत सं पुरन्धिः सुवीराम्स्म रयिमरयध्वम ॥ २ ॥

2. *Vidānāso janmano vājaratnā uta ṛtubhirṛbhavo mādayadhvam. Saṁ vo madā agmata saṁ purandhiḥ suvīrāmasme rayimerayadhvam.*

O Rbhus, blest from your very birth with the love of knowledge, commanding knowledge and the power of knowledge, work and rejoice with the scholars according to the seasons. May the peace and pleasure of life reach you, may divine intelligence and the ruling powers of the world with munificence bless you. And may you, for our sake, arouse the wealth of the nations, brave citizens and the coming generations.

अयं वा यज्ञ ऋभवा कारि यमा मनुष्वत्प्रदिवा दधिध्व ।  
प वा च्छा जुजुषाणासा अस्थुरभूत विश्व अगियात  
वाजाः ॥ ३ ॥

3. *Ayaṁ vo yajña ṛbhavo'kāri yamā manuṣvat-pradivo dadhidhve. Pra vo'cchā jujuṣāṅāso asthurabhuta viśve agriyota vājāḥ.*

O Rbhus, this yajna is enacted for you which, come and take over like the best of men inspired with the bright light of knowledge and expertise. Friends and devotees would stand by you, and you would be the front leaders of the world at the speed of winds.

अभूदु वा विधुत रत्नधर्यमिदा नरा दाशुष मत्याय ।

पिबत वाजा ऋभवा दद वा महि तृतीयं सर्वं मदाय ॥ ४ ॥

4. *Abhūdu vo vidhate ratnadheyamidā naro dāśuṣe martyāya. Pibata vājā ṛbhavo dade vo mahi trītiyam savanam madāya.*

O Rbhus, leaders of humanity, may the yajna of yours be a source of jewel wealth for the common man, for the generous giver and for the organiser and sustainer of the programme. O leaders and pioneers of the speed of winds, carry on with joy, let all enjoy the fruits. I dedicate the final session of the yajna to the ecstatic joy of you all.

आ वाजा यातार्प न ऋभु ॥ महा नरा दविणसा गृणानाः ।

आ वः पीतया भिपित्व अह्नामिमा अस्तं नवस्वइव ग्मन ॥ ५ ॥

5. *Ā vājā yātōpa na ṛbhukṣā maho naro draviṇaso grṇānāḥ. Ā vaḥ pītayo 'bhipitve ahnāmimā astam navasva iva gman.*

Come, O potent, brilliant and great Rbhus, best of the leaders of men, commanding the wealth and knowledge of the world, praised and celebrated, come as a rising glowing youth comes home at the end of the day, and may these exhilarating drinks offered to you delight you.

आ नपातः शवसा यातनापमं यज्ञं नमसा हूयमानाः ।

सजाषसः सूरया यस्य च स्थ मध्वः पात रत्नधा इन्द्र-  
वन्तः ॥ ६ ॥

6. *Ā napātaḥ śavaso yātanopemaṁ yajñam namasā hūyamānāḥ. Sajoṣasaḥ sūrayo yasya ca stha madhvaḥ pāta ratnadhā indravantaḥ.*

Rbhus, strong, imperishable heroes and leaders of science and knowledge, invoked and invited with reverence, come and join this yajnic programme of development and production. Loved and loving, eminent scholars, commanding wealth, honour and power, come and accept the delicious treat of the host and protect and promote the good fortune of the community.

स॒जाषा॑ इ॒न्द्र वरु॑ण॒न॒ सामं॑ स॒जाषाः॑ पा॒हि गि॒वणा॑ म॒रुद्भिः॑ ।  
अ॒ग॒पाभि॑ऋ॒तुपा॑भिः स॒जाषा॑ ग्रा॒स्पती॑भी रत्न॒धाभिः॑  
स॒जाषाः॑ ॥ ७ ॥

7. *Sajoṣā indra varuṇena somam sajoṣāḥ pāhi girvaṇo marudbhiḥ. Agrepābhirṛtupābhiḥ sajoṣā gnāspatnībhī ratnadhābhiḥ sajoṣāḥ.*

Loved and loving Indra, lord of power and honour, come, share and promote the joy of the soma celebration of honour with Varuna, men of high endeavour and success. Loving friend, praised and celebrated, come, celebrate with the Rudras, people of justice and rectitude in the land, and protect and promote their honour and prestige. Loving, joining, socialising and celebrating with the leading pioneers, planning guardians of the nation according to the change of seasons, wedded couples, households and trustees of the jewel wealth of the land, protect and promote the honour and excellence of life with soma celebrations of joy.

स॒जाष॑स आ॒दित्य॑मा॒दय॑ध्वं स॒जाष॑स ऋ॒भ॒वः प॒व॑त॒भिः ।  
स॒जाष॑सा॒ दव्य॑ना स॒वि॒त्रा स॒जाष॑सः सि॒न्धु॑भी रत्न॒ध॒भिः ॥ ८ ॥

8. *Sajoṣasa ādityairmādayadhvam sajoṣasa ṛbhavaḥ parvatebhiḥ. Sajoṣaso daivyenā savitrā sajoṣasaḥ sindhubhī ratnadhebhiḥ.*

O Rbhus, scientists and intellectuals, create joy and rejoice: Rejoice with the Adityas, scholars of the top order of brilliance in accord with the various phases of the sun, rejoice in harmony with the clouds and the mountains, rejoice together with the divine energy of nature and the life-sustaining light of the sun, and rejoice in confluence with the flowing rivers and the rolling seas and the treasures of the jewel wealth of nature, and share the joy with us too.

य अश्विना य पितरा य ऊती धनुं तत् ऋभवा य अश्वा ।  
 य अंसत्रा य ऋधगादसी य विभवा नरः स्वपत्यानि  
 चक्रुः ॥ ९ ॥

9. *Ye aśvinā ye pitarā ya ūtī dhenum tatakṣur-  
 rbhavo ye aśvā. Ye aṁsatrā ya ṛdhagrodasī ye  
 vibhvo naraḥ svapatyāni cakruḥ.*

Who are the Rbhus? Those who create and activate complementary circuits of energies, who serve the parents and sustain and rejuvenate health anew, who provide protection and promotion, who refine and extend knowledge and the language of knowledge, develop cattle wealth and renew the earth resources, who design and structure fast modes of travel and communication, who design and construct armour against external attacks, who cross the globe unto the sky and space and who command universal knowledge: pioneers and leaders of the best of men who can raise, train and organise a noble younger generation.

य गामन्तं वाज्वन्तं सुवीरं रयिं धत्थ वसुमन्तं पुरु उम ।  
 त अगपा ऋभवा मन्दसाना अस्म धत्त य च रतिं  
 गृणन्ति ॥ १० ॥

10. *Ye gomantaṁ vājavantaṁ suvīraṁ rayiṁ dhattha vasumantaṁ purukṣum. Te agrepā ṛbhavo mandasānā asme dhatta ye ca rātiṁ gṛṇanti.*

Those who create, bear and bring life's wealth full of cows and horses, food and energy, knowledge and speed of progress, all round prosperity, all round sustenance and security, and a brave new generation, and who create, praise and celebrate all such wealth of the world, such Rbhus, heroic scholars, leaders and pioneers, happy creators of joy, may bear and bring such wealth, honour and prosperity for us.

नापाभूत् न वा तीतृषामा निः शस्ता ऋभवा यज्ञ अस्मिन् ।  
समिन्द्रेण मदथ सं मरुद्भिः सं राजभी रत्नधयाय दवाः ॥ ११ ॥

11. *Nāpābhūta na vo 'tītrṣāmā'niḥśastā ṛbhavo yajñe asmin. Samindreṇa madatha saṁ marudbhiḥ saṁ rājabhī ratnadheyāya devāḥ.*

O Rbhus, never go away, never feel depreciated, never depressed. We shall never let you feel deprived, never thirsty for anything, you will ever feel praised and appreciated in this yajnic programme of creative life. Rejoice with Indra, ruler and commander of honour and power, rejoice with the Maruts, dynamic youthful citizens, and with the brilliant ruling leaders, O generous and refulgent creators of joy and prosperity, rejoice for the creation of the jewels of life's beauty more and ever more.

### Mandala 4/Sukta 35

*Rbhavah Devata, Vamadeva Gautama Rshi*

इहाप यात शवसा नपात्ः सार्धन्वना ऋभवा माप भूत ।

अस्मिन्हि वः सर्वन रत्नधयं गमन्त्विन्दमनु वा मदासः ॥ १ ॥

1. *Ihopa yāta śavaso napātaḥ saudhanvanā ṛbhavo māpa bhūta. Asmin hi vaḥ savane ratnadheyam gamantvindramanu vo madāsaḥ.*

O Rbhus, mighty strong, imperishable warriors of the bow, come here close to us, do not stay away, never feel dispraised. In this yajna enacted for you, let the honour and joy of creation and celebration be as much for you as for Indra, resplendent lord giver of wealth.

आगं तृभूणामिह रत्नधयमभूत्सामस्य सुषुतस्य पीतिः ।

सुकृत्यया यत्स्वपस्यया चँ एकं विचक्र चमसं चतुधा ॥ २ ॥

2. *Āgannṛbhūṅāmiha ratnadheyam-abhūtsomasya suṣutasya pītiḥ. Sukṛtyayā yatsvapasyayā caṁ ekam vicakra camasaṁ caturdhā.*

Let the jewel wealth of the Rbhus' performance come and let the joy of the soma success distilled from nature be here for the people to share who deserve the prize, since with their admirable action and brilliant intelligence and will they have designed and manufactured one chariot fourfold in performance.

व्यकृणात चमसं चतुधा सख् वि शि त्व्यबवीत । अथत वाजा अमृतस्य पन्थां गणं द्वानामृभवः सुहस्ताः ॥ ३ ॥

3. *Vyakṛṇota camasaṁ caturdhā sakhe vi śikṣetyabravīta. Athaita vājā amṛtasya panthāṁ gaṇam devānāmṛbhavaḥ suhastāḥ.*

You develop the cup of life to fourfold success of completion and perfection: Dharma, artha (material development), kama (self-fulfilment), and Moksha (ultimate freedom). O friend, teach and say: This is it,

this is the art of living. And then, O eminent scholars, dynamic scientists, dexterous technologists, join the fraternity of divines and move on to the path of immortality.

किंमयः स्विच्चमस एष आसु यं काव्येन चतुरा विचक्र ।  
अथा सुनुध्वं सर्वनं मदाय पात ऋभवा मधुनः साम्य-  
स्य ॥ ४ ॥

4. *Kimmayah sviccamasa eṣa āsa yaṁ kāvyena caturo vicakra. Athā sunudhvaṁ savanaṁ madāya pāta ṛbhavo madhunaḥ somyasya.*

What in truth is this cup of life which, with your wisdom, you analyse, specify and realise as four-in-one? O sages of vision and imagination, distil the soma-essence of it for the joy of life and drink as well as protect and promote the nectar sweet of honey.

शच्याकत पितरा युवाना शच्याकत चमसं देवपानम ।  
शच्या हरी धनुतरावतष्टन्द्वार्हावृभवा वाजरत्नाः ॥ ५ ॥

5. *Śacyākarta pitarā yuvānā śacyākarta camasam devapānam. Śacyā harī dhanutarāvataṣṭendra-vāhāvṛbhavo vājaratnāḥ.*

O Rbhus, with your truth of knowledge and holy science, you rejuvenate your parents to youthful health. With truth of vision and imagination, you reveal the fourfold cup of life's beauty and joy for the drink of divinities. With your truth of science and technology you create the power and construct the chariot faster than bullet speed for the ride of Indra, world's presiding power of rule and law. You are really the master creators and controllers of the speed and jewels of life on earth.



या वः सुनात्यभिपित्व अह्नां तीव्रं वाजासुः सर्वान् मदाय ।  
तस्मै रयिमृभवः सर्ववीरमा तत वृषणा मन्दसानाः ॥ ६ ॥

6. *Yo vaḥ sunotyabhipitve ahnām tīvram vājāsaḥ savanam madāya. Tasmai rayimṛbhavaḥ sarva-vīramā takṣata vṛṣaṇo mandasānāḥ.*

Whoever for you distils at the end of the day the exciting soma juice of the beauty and joy of life for the celebration of the holiness of existence, for him, O Rbhus, thinkers and wonder workers of the speed of winds, generous as showers from the clouds, spirits of ecstasy, create and give the wealth of an all round brave progeny for times to come.

पातः सुतमपिबा हयश्व माध्यन्दिनं सर्वान् कवलं त ।  
समृभुभिः पिबस्व रत्नधभिः सखीयाँ इन्द चकृष  
सुकृत्या ॥ ७ ॥

7. *Prātaḥ sutamapibo haryaśva mādhyandinam savanam kevalam te. Samṛbhubhiḥ pibasva ratnadhebhīḥ sakhīyāṅ indra cakṛṣe sukrtyā.*

Indra, world ruler of honour and majesty, rider of the chariot of sun rays, drink the soma distilled in the morning. Drink the soma distilled at midday only for you. Drink with the Rbhus, men of science and wisdom, creators of the jewels of wealth, whom you have drafted as friends by your noble action.

यद्वासा अभवता सुकृत्या श्यनाइवदधि दिवि निषद ।  
तरत्नं धात शवसा नपातः सार्धन्वना अभवतामृतासः ॥ ८ ॥

8. *Ye devāso abhavatā sukrtyā śyenā ivedadhi divi niṣeda. Te ratnam dhāta śavaso napātaḥ saudhanvanā abhavatāmṛtāsaḥ.*

The Rbhus who rise to divine virtues by noble actions and, like the eagle, soar to the skies, create and bestow jewels of life on others and, bold and courageous, infallible and imperishable warriors of the bow, they rise on and become immortal.

यत्तृतीयं सर्वनं रत्नधयमकृणुध्वं स्वप्स्या सुहस्ताः । तद्भवः  
परिषिक्तं व एतत्सं मदभिरिन्द्रियभिः पिबध्वम ॥ ९ ॥

9. *Yat trīyam savanam ratnadheyam-akṛṇudhvaṁ svapasyā suhastāḥ. Tadṛbhavaḥ pariṣiktaṁ va etat saṁ madebhirindr-iyebhiḥ pibadhvam.*

O Rbhus, generous at heart and dexterous of hand, the third yajnic session and creation of soma replete with the jewel wealth of life's essence which you have accomplished with your noble action, that nectar sweet of soma seasoned and reinforced is here for you. Drink it with the exciting pleasure of your senses, mind and soul.

### Mandala 4/Sukta 36

*Rbhavaḥ Devata, Vamadeva Gautama Rshi*

अनश्वा जाता अनभीशुरुक्थ्याः रथस्त्रिचक्रः परि वतत  
रजः । महत्तद्वा द्रव्यस्य पवाचनं द्यामृभवः पृथिवीं यच्च  
पुष्यथ ॥ १ ॥

1. *Anaśvo jāto anabhīśurukthyo rathastricakraḥ pari vartate rajah. Mahattadvo devyasya pravācanam dyāmrbhavaḥ pṛthivīm yacca puṣyatha.*

O Rbhus, divine engineers of superhuman order, that admirable three wheel, three engine, three stage chariot of yours, powered without horse, controlled

without reins, created as your grand realisation of the divine formula, goes round and round over the earth, across the skies unto the regions of space without erring, and the same you control and feed.

रथं य चक्रुः सुवृतं सुचतसा विहरन्तं मनसस्पारि ध्यया ।  
ताँ ऊ न्वस्य सर्वनस्य पीतय आ वा वाजा ऋभवा  
वदयामसि ॥ २ ॥

2. *Ratham ye cakruḥ suvṛtaṁ sucetaso'vihvarantaṁ manasaspari dhyayā. Tāñ ū nvasya savanasya pītaya ā vo vājā ṛbhavo vedayāmasi.*

Those Rbhus, scientists and engineers of exceptional genius, alert of mind and vision, who created the well structured, well controlled unerring chariot with their thought, imagination and meditation beyond the mind, we recognise and invite to this soma session of scientific yajna for the order of national honour.

तद्वा वाजा ऋभवः सुपवाचनं द्वेषु विभ्वा अभवन्म-  
हित्वनम । जिवी यत्सन्ता पितरा सनाजुरा पुनयुवाना  
चरथाय त थ ॥ ३ ॥

3. *Tadvo vājā ṛbhavaḥ supravācanaṁ deveṣu vibhvo abhavanmahitvanam. Jivrī yatsantā pitarā sanājurā punaryuvānā carathāya takṣatha.*

O Rbhus, fast and imaginative scientists and engineers universally recognised and honoured, that practical realisation of yours of the divine word and formula becomes a great news for the brilliant leaders and scholars, since by that you rejuvenate the parental ancestors old and worn out for long and equip them with new life and energy of youth to go about and

onward in time.

एकं वि चक चमसं चतुर्वयं निश्चमणां गामरिणीत  
धीतिभिः । अथा दवष्वमृतत्वमानश श्रुष्टी वाजा ऋभवस्तद्व  
उक्थ्यम ॥ ४ ॥

4. *Ekam vi cakra camasaṁ caturvayaṁ niścarmaṇo  
gāmarīṇīta dhītībhīḥ. Athā deveṣvamarṛtatvamā-  
naśa śruṣṭī vājā ṛbhavas-tadva ukthyam.*

You develop one cup of soma into four, make one versatile chariot into fourfold efficiency, and reclaim and develop barren and eroded land back to fertility with your thought and imagination, and thus immediately you attain to a status of immortality among the divine benefactors of humanity. Rbhus of world fame and high speed of action, such achievement of yours is admirable.

ऋभुता रयिः पथमश्रवस्तमा वाजश्रुतासा यमजीजन रः ।  
विभ्वतष्टा विदथेषु पवाच्या यं दवासा वथा स  
विचषणिः ॥ ५ ॥

5. *Rbhuto rayiḥ prathamaśravastamo vājaśrutāso  
yamañjanannaraḥ. Vibhvataṣṭo vidatheṣu pra-  
vācyo yaṁ devāso'vathā sa vicarṣaṇiḥ.*

The wealth most meritorious, received through the Rbhus, that which is created by the most famous and dynamic leaders, that which is created by the world famous Rbhus themselves, the person wide awake and perceptive whom the wise and generous divinities protect and promote: this is worthy of honour and celebration at public assemblies.

स वाज्यवा स ऋषिवचस्यया स शूरा अस्ता पृतनासु दुष्टरः ।  
स रायस्पाषं स सुवीर्यं दधु यं वाजा विभ्वौ ऋभवा  
यमाविषुः ॥ ६ ॥

6. *Sa vājyavā sa ṛṣirvacasyayā sa śūro astā pṛtanāsu duṣṭarah. Sa rāyaspoṣaṁ sa suvīryaṁ dadhe yaṁ vājo vibhvām ṛbhavo yamāviṣuḥ.*

He is the hero, he is the pioneer, he is the visionary prophet by eloquence, he is the brave, he is the warrior, unchallengeable in battle contests, he wins health and wealth, and he wins strength and prowess whom the Rbhus, world heroes of the speed of winds, protect and patronise.

श्रष्टं वः पशा अधि धायि दशतं स्तामा वाजा ऋभवस्तं  
जुजुष्टन । धीरासा हि ष्टा क्वया विपश्चितस्तान्व एना  
बह्यणा वदयामसि ॥ ७ ॥

7. *Śreṣṭhaṁ vaḥ peśo adhi dhāyi darśataṁ stoma vājā ṛbhavastam̐ jujuṣṭana. Dhīrāso hi ṣṭhā kavayo vipaścitastān va enā brahmaṇā veda-yāmasi.*

Most distinguished and elevating is the form and position held by you, Rbhus, masters of art and science and pioneers of progress. Accept and appreciate the song of celebration. Stay constant, poets and visionaries, scholars of high wisdom. Such we recognise and honour you by this holy song of praise.

यूयमस्मभ्यं धिषणाभ्यस्परि विद्वांसा विश्वा नयाणि  
भाजना । द्युमन्तं वाजं वृषशुष्ममुत्तममा ना र्यिमृभवस्त ता  
वयः ॥ ८ ॥

8. *Yūyamasmabhyaṃ dhiṣaṇābhyaspari vidvāṃso viśvā naryāṇi bhojanā. Dyumantaṃ vājaṃ vṛṣaśuṣmamuttamā no rayimṛbhavastakṣatā vayah.*

O Rbhus, scholars and scientists of high order, with your knowledge, art and wisdom, create and provide for us the food, energy and modes of care and comfort we need for the sustenance of humanity. Create and bring us the light of science and progress of technology, strength and power coupled with generosity, highest form of life's wealth and health and age.

इह पजामिह रयिं रराणा इह श्रवा वीरवत्त ता नः ।

यन वयं चितयमात्यन्यान्तं वाजं चित्रमृभवा ददा नः ॥ ९ ॥

9. *Iha prajāmiha rayiṃ rarāṇā iha śravo vīravatta-kṣatā naḥ. Yena vayaṃ citayemātyanyān taṃ vājaṃ citramṛbhavo dadā naḥ.*

Happy, joyous and generous, O Rbhus, create and prepare for us here a noble progeny and a prosperous nation, create wealth here, food, knowledge and honour worthy of the brave here itself by which we may enlighten others too full well. O scholars of science and wisdom, give us that wonderful art and knowledge and all round progress.

### Mandala 4/Sukta 37

*Rbhavah Devata, Vamadeva Gautama Rshi*

उप ना वाजा अध्वरमृभु ॥ दवा यत्त पथिभिदवयानः ।  
यथा यज्ञं मनुषा वि वाइसु दधिध्व रणवाः सुदिनष्व-  
हाम ॥ ९ ॥

1. *Upa no vājā adhvaramṛbhukṣā devā yāta pathi-  
bhirdevayānaiḥ. Yathā yajñam manuṣo vikṣvāsu  
dadhidhve raṇvāḥ sudineṣvahnām.*

O generous Rbhus, brilliant sages, eminent scholars and leaders of science and progress, come and grace our yajnic programme of non-violent development, come by the paths of divinity so that, happy and joyous, you may take over the humanistic project of the people in these happy days of the season.

त वा हृद मनस सन्तु यज्ञा जुष्टासा अद्य घृतनिणिजा  
गुः । प वः सुतासा हरयन्त पूणाः कत्व द तीय हषयन्त  
पीताः ॥ २ ॥

2. *Te vo hr̥de manase santu yajñā juṣṭāso adya  
ghṛtanirṇijo guḥ. Pra vaḥ sutāso harayanta  
pūrṇāḥ kratve dakṣāya harṣayanta pītāḥ.*

May those yajnic projects of yours for the creation of happiness and prosperity be satisfying and delightful to your heart and mind, and may the fruits of yajnas served by holy men and fed with ghr̥ta flow to you with fragrance. May the soma cups of joy full to the brim enrapture you and, drunk to the leas, excite and exhilarate you to your best performance.

त्र्युदायं द्रवहितं यथा वः स्तामा वाजा ऋभु णा द्रव वः ।  
जुह्व मनुष्वदुपरासु वि ि युष्म सचा बृहद्विषु सामम ॥ ३ ॥

3. *Tryudāyam devahitam yathā vaḥ stoma vājā  
ṛbhukṣaṇo dade vaḥ. Juhve manuṣvaduparāsu  
vikṣu yuṣme sacā br̥haddiveṣu somam.*

Rbhus, eminent scholars and miraculous makers, as your threefold gift of science, technology

and wealth of power and excellence for the highest of people is a source of bliss and comfort, so do I as one among the same people high and low, dedicated to the vast divinities, offer you the treat of soma, best of wealth and joy as gift, in truth of thought, word and deed, offering loved by the noblest divine souls, the Rbhus.

पीवाअश्वाः शुचदथा हि भूता यःशिपा वाजिनः सुनिष्काः ।  
इन्द्रस्य सूना शवसा नपाता नु वश्चत्यगियं मदाय ॥ ४ ॥

4. *Pīvo aśvāḥ śucadrathā hi bhūtā 'yaḥśiprā vājinaḥ suniṣkāḥ. Indrasya sūno śavaso napāto 'nu vaścetyagriyam madāya.*

O Rbhus, commanding mighty horse power, riding brilliant chariots, clad in corselets of steel, be golden great, tempestuous as winds. Consequently, O children of Indra, universal energy, unassailable images of strength and power, for your joy and celebration, the first and foremost tribute of soma yajna is selected and offered.

ऋभुमृभु ाणा रयिं वाजं वाजिन्तमं युजम ।  
इन्द्रस्वन्तं हवामह सदासातममश्विनम ॥ ५ ॥

5. *R̥bhūmr̥bhukṣaṇo rayim vāje vājintamaṁ yujam. Indrasvantamaṁ havāmahe sadāsātamamaśvinam.*

O Rbhus, in the struggle of life we invoke and call upon the wonder visionary man of art and science, wealth of all kinds, most heroic warrior, cooperative ally, most powerful leader, and furious fighting force ever dependable, inalienable. (That is the Rbhu we want.)



सदृभवा यमवथ यूयमिन्द्रश्च मत्यम ।  
स धीभिरस्तु सनिता मधसाता सा अर्वाता ॥ ६ ॥

6. *Sedṛbhavo yamavatha yūyamindraśca martyam.  
Sa dhībhirastu sanitā medhasātā so arvatā.*

O Rbhus, visionaries of science, power and action, whoever the man you and the ruler, Indra, protect and promote, would be the man of dedication and discrimination with actions and intelligence, an admirable ally in the business of life with the fastest modes of movement and progress.

वि ना वाजा ऋभु णः पथश्चितन यष्टव ।  
अस्मभ्यं सूरयः स्तुता विश्वा आशास्तरीषणि ॥ ७ ॥

7. *Vi no vājā ṛbhukṣaṇaḥ pathaścitana yaṣṭave.  
Asmabhyam sūrayaḥ stutā viśvā āśāstarīṣaṇi.*

O Rbhus, visionaries and craftsmen of the art and science of life, leaders of the speed of winds, teachers and pioneers bright and brave, open and reveal for us our paths of progress in our yajna of corporate living. We rightfully admire you and humbly pray to you so that we may realise all our hopes and ambitions and ultimately cross the ocean of life.

तं ना वाजा ऋभु ण इन्द्र नासत्या रयिम ।  
समश्वं चषणिभ्य आ पुरु शस्त मघत्तय ॥ ८ ॥

8. *Tam no vājā ṛbhukṣaṇa indra nāsatyā rayim.  
Samaśvam carṣaṇibhya ā puru śasta maghattaye.*

O Rbhus, leaders and pioneers of vision and progress, O lord ruler of the world, Indra, never failing, ever true, teach us, give us that order of wealth and

speedy progress with power and horse which leads the people to honour and prosperity in life to the full.

### Mandala 4/Sukta 38

*Dyavaprthivi, Dadhikra Devata, Vamadeva  
Gautama Rshi*

उ॒ता हि वां द॒ात्रा स॒न्ति पू॒वा या पू॒रुभ्य॑स्त्र॒सद॑स्यु॒निता॑श ।

।॒त्रासां द॑दथुरु॒वरा॑सां घ॒नं द॑स्यु॒भ्या अ॒भिभू॑तिमु॒गम ॥ १ ॥

1. *Uto hi vām dātrā santi pūrvā yā pūrubhyastra-sadasyurnitośe. Kṣetrāsām dadathururvarāsām ghanam dasyubhyo abhibhūtimugram.*

O heaven and earth, ruler and commander, generous givers, whatever the gifts of munificence earlier than the earliest for the many recipients, they are all yours: whether they are gifts of fields and fertile lands with generous grants or, as terror for the wicked, you give to the evil doer the crushing bolt and intense fall from grace.

उ॒त वा॒जिनं॑ पु॒रुनि॒ष्विध्वा॑नं द॒धिकामु॑ द॒दथु॒विश्व॑कृ॒ष्टिम ।

॒ऋ॒जि॒प्यं श्य॑नं पु॒षित॑प्सु॒माशुं॑ च॒कृ॒त्य॒मया॑ नृ॒पतिं॑ न शूर॑म ॥ २ ॥

2. *Uta vājinam puruniṣṣidhvānam dadhikrāmu dadathurviśvakṛṣṭim. Rjipyam śyenam pruṣita-psumāśum carṅṛtyamaryo nṛpatim na śūram.*

Or, like the brave parental master, you give the war horse, destroyer of many enemies, or the roaring war craft, winner of victories for many people of the world, and the refulgent hero like the rising sun, supporter and defender of humanity, or the simple man

of rectitude, or the eagle like fighter that pounces upon the target, or the instant flier and pilot or the relentless doer of the master's order.

यं सीमनुं पवतव दवन्तं विश्वः पूरुमदति हषमाणः ।

पडभिगृध्यन्तं मध्युं न शूरं रथतुरं वातमिव धजन्तम ॥ ३ ॥

3. *Yaṁ sīmanuṁ pravateva dravantam viśvaḥ pūrur-madati harṣamāṇaḥ. Paḍbhigrdhyantaṁ medha-yuṁ na śūraṁ rathaturam vātamiva dhrajantam.*

War horse or the aircraft which, rushing like turbulent waters to the sea, the people of the world admire and celebrate with joy, which, like a brave and tempestuous warrior, advances to the heat of battle by leaps and bounds and grabs the enemy and which, rushing like a wind sheer tears the enemy force apart.

यः स्मारुन्धाना गध्या समत्सु सनुतरश्चरति गाषु गच्छन् ।

आविर्रज्जीका विदथा निचिक्यत्तिरा अरतिं पयाप

आयाः ॥ ४ ॥

4. *Yaḥ smārundhāno gadhyā samatsu sanutara-ścarati goṣu gacchan. Āvirrjīko vidathā nicikyat tiro aratiṁ paryāpa āyoh.*

Which in battles stems the united force of the enemy and goes over lands and seas of the earth in majesty, which openly displays its strength of arms and thrust openly, and watches over the grand yajnic programmes of humanity and wards off the enemies and adversities from the life of noble people.

उत स्मनं वस्त्रमथिं न तायुमनुं काशन्ति ितया भरषु ।

नीचार्यमानं जसुरिं न श्यनं श्रवश्चाच्छा पशुमच्छा

यूथम ॥ ५ ॥

5. *Uta smainam vastramathim na tāyumanu krośanti kṣitayo bhareṣu. Nīcāyamānam jasurim na syenam śravaścāchā paśumacca yūtham.*

Just as people cry out for help when a thief attacks their cloth and hearth and home, so do people call out to the fighter warrior in battles for the safety of their hearth and home and herds of cattle wealth when they see the terrible enemy descending like a hawk intending to attack.

उत स्मासु पथमः सरिष्यति ववति श्रणिभी रथानाम । स्रजं कृण्वाना जन्या न शुभ्वा रणुं ररिहत्किरणं ददश्वान ॥ ६ ॥

6. *Uta smāsu prathamah sariṣyan ni veveti śreṇibhī rathānām. Srajam kṛṇvāno janyo na śubhvā reṇum rerihat kiranam dadaśvān.*

Keen to be the first and prime leader in front of these battle formations of the war chariots, creating a garland pattern, graceful like a bridegroom in procession, he goes like the wind raising a cloud of dust and radiating beams of light like the sun.

उत स्य वाजी सहुरिरृतावा शुश्रूषमाणस्तन्वा समय । तुरं यतीषु तुरयं तृजिप्या धि भुवाः किरत रणुमृञ्जन ॥ ७ ॥

7. *Uta sya vājī sahurirṛtāvā śuśrūṣamāṇastanvā samarye. Turam yatīṣu turayannṛjipyo'dhi bhruvoḥ kirate reṇumṛñjan.*

And that hero, mighty and brilliant, dedicated to truth, keen for service in battle in his own person, commanding the strong and smart warriors on fronts, going up and forward by straight paths, tossing up dust in battle, shaking it off from the eyebrows, goes on

making things straight and favourable for all.

उ॒त स्मा॑स्य तन्य॒तारि॑व॒ द्या॒ऋ॒घाय॑ता अ॒भियु॑जा भयन्त ।  
य॒दा स॒हस्र॑म॒भि षी॒मया॑धी॒हुव॑तुः स्मा भवति भी॒म  
ऋ॒ञ्जन ॥ ८ ॥

8. *Uta smāsyā tanyatoriva dyorṛghāyato abhiyujā bhayante. Yadā sahasramabhi śīmayodhīd durvartuḥ smā bhavati bhīma ṛñjan.*

And when the hero in passion takes up arms in battle, those who face him shake in fear as from the thunder of lightning from the skies, and then when he engages thousands of adversaries he grows terrible and irresistible and comes out victorious.

उ॒त स्मा॑स्य पनय॒न्ति॒ जना॑ जू॒तिं कृ॑ष्टि॒पा अ॒भिभू॑तिमा॒शाः ।  
उ॒तन॑माहुः स॒मिथ॑ वि॒यन्तः॒ परा॑ द॒धिका॑ अ॒सरत्स॒हस्रः॑ ॥ ९ ॥

9. *Uta smāsyā panayanti janā jūtiṁ kṛṣṭipro abhibhūtimāśāḥ. Utainamāhuḥ samithe viyantāḥ parā dadhikrā asarat sahasraiḥ.*

And people praise the drive and superior power of this hero of human endeavour and accomplishment for humanity, and the warriors going to battle describe him as the roaring war horse, the booming war craft of the skies and the supreme of arms going with but ahead of thousands.

आ द॒धिकाः॑ श॒वसा॒ पञ्च॑ कृ॒ष्टीः सू॒यइ॑व॒ ज्याति॑षाप॒-  
स्त॑तान । स॒हस्र॑साः श॒तसा॑ वा॒ज्यवा॑ पृ॒णक्तु॑ म॒ध्वा स॒मिमा॑  
वचांसि ॥ १० ॥

10. *Ā dadhikrāḥ śavasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpastatāna. Sahasrasāḥ śatasā vājyarvā pṛṇaktu madhvā samimā vacāṃsi.*

Just as the sun with its rays fills the skies and space, so does Dadhikra, the roaring war horse, the booming war-craft and the superior war hero with characteristic power and majesty fascinate all the five classes of people. May this hero, tempestuous mover, giver of a hundred and thousand favours to the people bring our words of praise to golden honey sweets of success and fulfilment.

### Mandala 4/Sukta 39

*Dadhikra Devata, Vamadava Gautama Rshi*

आशुं दधिकां तमु नु ष्टवाम दिवस्पृथिव्या उत चकिराम ।  
उच्छन्तीमामुषसः सूदयन्त्वति विश्वानि दुरितानि पषन ॥ १ ॥

1. *Āśum dadhikrām tamu nu ṣṭavāma divasprthivyā uta carkirāma. Ucchantīr-māmuṣasaḥ sūdayantvati viśvāni duritāni parṣan.*

Varily we praise the swift Dadhikra, the war horse of earth and skies, and we sing in praise of earth and heaven too. May the glorious dawns inspire and mature me, cleansing me of all the evils and weaknesses of earthly existence.

महश्चकर्म्यवतः कतुपा दधिकाव्णः पुरुवारस्य वृष्णः ।  
यं पूरुभ्या दीदिवांसं नाग्निं ददथुमित्रावरुणा ततुरिम ॥ २ ॥

2. *Mhaścarkarmyavataḥ kratuprā dadhikrāvṇaḥ puruvārasya vṛṣṇaḥ. Yaṁ pūrubhyo dīdivāṁsam-nāgnim dadathur-mitrāvaruṇā taturim.*

O Mitra and Varuna, President of the Council and commander of the army, dear as pranic energies of life, inspired and enlightened, I praise the mighty war

horse, Dadhikra, sustainer of sustainers, a shower of blessings, saviour of the people, a gift swift and blazing as fire, which you have given for the sake of noble humanity.

या अश्वस्य दधिकाव्णा अकारीत्समिद्ध अग्रा उषसा  
व्युष्टा । अनागसं तमदितिः कृणातु स मित्रण वरुणना  
सजाषाः ॥ ३ ॥

3. *Yo aśvasya dadhikrāvṇo akārīt samiddhe agnā uṣaso vyuṣṭau. Anāgasam tamaditiḥ kṛṇotu sa mitreṇa varuṇenā sajoṣāḥ.*

Whoever does honour and worship to Dadhikra, mighty life sustaining energy of the Divine and offers oblations into the burning fire at the rise of dawn, him Aditi, mother earth and the skies and space, lead to a state of purity from sin and evil and elevate him to a state of love and friendship with Mitra and Varuna, friend and highest authority of humanity.

दधिकाव्णा इष ऊजा महा यदमन्महि मरुतां नाम भद्रम् ।  
स्वस्त्य वरुणं मित्रमग्निं हवामह इन्द्रं वज्रबाहुम् ॥ ४ ॥

4. *Dadhikrāvṇa iṣa ūrjo maho yadamanmahī marutām nāma bhadram. Svastaye varuṇam mitramagniṁ havāmaha indram vajrabāhum.*

While we study and discover the food, energy and power gifts of the great Dadhikra, cosmic sustainer of sustaining energies and of the good that the Maruts, powerful people, for sure do for our good and advancement, we at the same time study with devotion Varuna, water energy, Mitra, solar energy, Agni, fire power, and Indra, electricity which wields the arms of

thunder.

इन्दमिवदुभय वि ह्वयन्त उदीराणा यज्ञमुपपयन्तः ।

दधिकामु सूदनं मर्त्याय ददथुमित्रावरुणा ना अश्वम ॥ ५ ॥

5. *Indramivedubhaye vi hvayanta udīrāṇā yajñamupapayantah. Dadhikrāmu sūdanam martyāya dadathurmitrāvaruṇā no aśvam.*

Science researchers and engineers and technologists going to centres of production, and both the rulers and the people, all invoke and develop Indra, electrical energy, Dadhikra, basic energy, flow of waters, and awareness of the modes of comfort which the friendly and generous powers, Mitra and Varuna, at national and international levels, give us as gifts for the people.

दधिकारुणा अकारिषं जिष्णारश्वस्य वजिनः ।

सुरभि ना मुखी कर्त्तु ण आयूंषि तारिषत ॥ ६ ॥

6. *Dadhikrāvno akāriṣam jiṣṇoraśvasya vājinaḥ. Surabhi no mukhā karat pra ṇa āyūṃṣi tāriṣat.*

We sing in praise of Dadhikra, divine energy, victorious, all achieving spirit and power, who may, we pray, refine our sense of taste and other refinements and may help us live a full and healthy life across the floods of existence.

### Mandala 4/Sukta 40

*Dadhikra, Surya Devata, Vamadeva Gautama Rshi*

दधिकारुणा इदु नु चकिराम विश्वा इन्मामुषसः सूदयन्तु ।

अपामग्रुषसः सूयस्य बृहस्पतराङ्गिरसस्य जिष्णाः ॥ १ ॥



1. *Dadhikrāvṇa idu nu carkirāma viśvā inmā-muṣasaḥ sūdayantu. Apāmagneruṣasaḥ sūryasya brhaspaterāṅgirasasya jiṣṇoḥ.*

We study and develop for human purposes the forces of Dadhikra, all victorious cosmic energy which impels various forms of natural energy, and we tap and develop the power sources of water, fire, dawns, sun, Brhaspati and pranas. May all the lights of the dawns and new revelations inspire me and mature my projects.

सत्त्वा भरिषा गविषा दुवन्यसच्छवस्यादिष उषसस्तुरण्यसत । सत्या द्वा दवरः पतङ्गरा दधिकावषमूर्जस्वजनत ॥ २ ॥

2. *Satvā bhariṣo gaviṣo duvanyasacchravasyādiṣa uṣasasturanyasat. Satyo dravo dravarahaḥ pataṅgaro dadhikrāveṣamūrjaṁ svarjanat.*

Dadhikrava, cosmic energy, potent and omnipresent, all sustaining, all inspiring of sense and mind, responsive to the dedicated enquirer, acting fast in foods, power sources and light of the dawns, true and imperishable, dynamic, flowing, heating, flying, may respond and create food, energy and the joy of life.

उत स्मास्य दवतस्तुरण्यतः पर्णं न वरनु वाति पगधिनः । श्यनस्यव धजता अङ्गसं परि दधिकाव्णाः सहाजा तरित्रतः ॥ ३ ॥

3. *Uta smāsyā dravatasturanyataḥ parṇaṁ na veranu vāti pragardhinaḥ. Śyenasyeva dhrajato aṅkasaṁ pari dadhikrāvṇaḥ sahorjā taritrataḥ.*

And like the wings of an arrow, everything follows the curves and waves of the motion of this

Dadhikra, cosmic energy, flowing, running, accelerating, flying, driving and pressing forward like an eagle, and traversing the spaces with terrific power and velocity.

उत स्य वाजी ि पिणं तुरण्यति ग्रीवायां बद्धा अपिक् ।  
आसनि । कतुं दधिका अनु सन्तवीत्वत्पथामङ्गस्यन्वापनी-  
फणत ॥ ४ ॥

4. *Uta sya vājī kṣipaniṁ turāṇyati grīvāyām baddho api kakṣa āsani. Kratuṁ dadhikā anu santavītvat pathāmaṅkāmsyanvāpanīphaṇat.*

And that flying horse, missile of terrific power, Dadhikra, tied and programmed at the mouth, neck and the flanks, carries a warhead at terrific speed, and, following its programmed action, crosses the marks of its course to the target.

हंसः शुचिषद्वसुरन्तरि । सद्धाता वदिषदतिथिदुराणसत ।  
नृषद्वरसदृतसद्व्यामसदब्जा गाजा ऋतजा अदिजा  
ऋतम ॥ ५ ॥

5. *Haṁsaḥ śuciṣad vasurantariḥsasaddhotā vediṣadatiṭhirduraṇasat. Nṛṣad varasadṛtasad vyomasadabjā gojā ṛtajā adriajā ṛtam.*

Hansa, the divine bird, soul unpolluted, resides in purity in biological forms in the skies, and, as yajnic doer, sits on the vedi in family home among people, the best ones, and rises up to the heights of heavens. It is born of the waters on the earth from the Law of existence and from the clouds. That is the truth, the Law.

## Mandala 4/Sukta 41

*Indra-Varuna Devata, Vamadeva Gautama Rshi*

इन्द्रा का वां वरुणा सुम्नमाप स्तामा हविष्मौ अमृता न  
हता । या वां हृदि कर्तुमाँ अस्मदुक्तः पस्पशदिन्दावरुणा  
नमस्वान ॥ १ ॥

1. *Indrā ko vāṁ varuṇā sumnamāpa stoma havi-  
ṣmāñ amṛto na hotā. Yo vāṁ hṛdi kratumāñ  
asmaduktah pasparśadindrāvaruṇā namasvān.*

Indra, O lord of power and glory, O Varuna, lord of justice and rectitude, who could win the favour of your blessing, which song of praise and prayer, expressive of yajnic reverence like an immortal yajaka would win your favour? Which song and tribute, O Indra and Varuna, sung in your honour, expressing humility and surrender as holy offering would touch your heart?

इन्द्रा ह या वरुणा चक्र आपी द्वा मतः सख्याय पर्यस्वान ।  
स हन्ति वृत्रा समिथषु शत्रूनवाभिवा महद्भिः स प  
शृण्व ॥ २ ॥

2. *Indrā ha yo varuṇā cakra āpī devau martah  
sakhyāya prayasvān. Sa hanti vṛtrā samitheṣu  
śatrūn-avobhīrvā mahadbhiḥ sa pra śṛṇve.*

Indra and Varuna, lord of power and of justice, abounding in strength and grace, generous and refulgent, the man who tries in honest action to win your friendship destroys darkness and evil and wins over enemies in battles with great weapons of defence and protection.

इन्द्रा ह रत्नं वरुणा धष्ट्या नृभ्यः शशमानभ्यस्ता । यदी  
सखाया सख्याय सामः सुतभिः सुपयसा मादयत ॥ ३ ॥

2. *Indrā ha ratnaṁ varuṇā dheṣṭhetthā nṛbhyaḥ śaśamānebhyaṣtā. Yādī sakhāyā sakhyāya somaiḥ sutebhiḥ suprayasā mādayaite.*

Indra and Varuna, ruler and the elected people in power, if they hold and govern the jewel wealth of the nation in trust for the people, and the people would then appreciate, approve and admire them, then this way, they, both friends in agreement, for friendship of the people, would be happy and rejoice with the honour and prosperity of the law created with the honest effort of all in unison.

इन्दा युवं वरुणा दिद्युमस्मि ाजिष्ठमुगा नि वधिष्टं वज्रम् ।  
या ना दुरवा वृकतिद्भीतिस्तस्मिन्मिमाथामभि-  
भूत्याजः ॥ ४ ॥

4. *Indrā yuvaṁ varuṇā didyum-asminnojiṣṭham-ugrāni vadhiṣṭam vajram. Yo no durevo vṛkatir-dabhītis-tasmin mimāthām-abhibhūtyojaḥ.*

Indra, ruler, and Varuna, chief of justice, mighty impassioned powers in this system, wield the light of knowledge and law in the social order. Who ever is malignant, evil doer and terror monger against us, strike the shattering blow of justice and punishment on him and create faith and confidence in the light and lustrous power of the law.

इन्दा युवं वरुणा भूतमस्या धियः पतारा वृषभव धनाः ।  
सा ना दुहीयद्यवसव गत्वी सहस्रधारा पर्यसा मही गाः ॥ ५ ॥

5. *Indrā yuvaṁ varuṇā bhūtamasyā dhiyaḥ pretārā vṛṣabheva dhenoh. Sā no duhiyadyava-seva gatvī sahasradhārā payasā mahī gauḥ.*

Indra, leader and giver of knowledge and power, and Varuna, embodiment of cherished virtue and intelligence, as Indra, lord of clouds sends down rain showers on earth and fertilises her, so, be the promoters of the intelligence and enlightenment of the children of the earth so that, as the earth, rich in vegetation, overflows with food in a thousand ways, so the knowledge, language and enlightenment of the community may grow a thousandfold and overflow with creative work on the great moving earth.

ताक हित तनय उवरासु सूरु दृशीक वृषणश्च पांस्य ।  
इन्दा ना अत्र वरुणा स्यातामवाभिदस्मा परितक्म्या-  
याम ॥ ६ ॥

6. *Toke hite tanaya urvarāsu sūro dṛśīke vṛṣaṇaśca pauṁsyē. Indrā no atra varuṇā syātāmavobhirdasmā paritakmyāyām.*

Indra and Varuna, ruler and administrator, for the good of our children and grand children on these fertile lands on this moving and progressive earth, be the sun for the health and beauty of life, be the cloud for the fertility and virility of the nation. Indra, giver of light and energy, Varuna, lord of law and justice, with all your protections and promotions, be the destroyers of want and suffering, be the harbingers of health and plenty and enlightenment.

युवामिद्ध्यवसे पूव्याय परि पभूती गविषः स्वापी ।  
वृणीमह सख्याय प्रियाय शूरा मंहिष्ठा पितरव शंभू ॥ ७ ॥

7. *Yuvāmiddhyavase pūrvyāya pari prabhūti gaviṣaḥ svāpī. Vṛṇīmahe sakhyāya priyāya śūrā mañhiṣṭhā pitareva śambhū.*

Indra and Varuna, ruler and sustainer, lord of life and power, giver of freedom and justice, we choose to dedicate ourselves to you for the sake of protection and progress as ever before, great and beneficent friends like brothers, brave and fearless, greatest majestic, and kind as parents as you are. Lovers of the earth and cows, knowledge and the language of Divinity as we are, we opt for you in freedom for the sake of love and friendship.

ता वां धिया वस वाजयन्तीराजिं न जग्मुयुव्यूः सुदानू ।  
श्रिय न गाव उप साममस्थुरिन्दं गिरा वरुणं म  
मनीषाः ॥ ८ ॥

8. *Tā vām dhiyo 'vase vājayantīrājim na jagmuryu-vayūḥ sudānū. Śriye na gāva upa somamasthur-indraṁ giro varuṇaṁ me maṇīṣāḥ.*

Indra and Varuna, benevolent energy and inspiration of nature and Divinity, all senses, mind and intelligence in search of efficiency and refinement in the business of life flow to you for the sake of protection and promotion. So may my mind, senses, vision and voices of exploration and celebration turn to Indra and Varuna for light and inspiration and abide by them for beauty and delicacy like the earth and other planets relating to the moon for the sweetness and beauty of their products.

इमा इन्दं वरुणं म मनीषा अग्म् पुप दविणमिच्छमानाः ।  
उपमस्थुजाष्टारइव वस्वा र्च्वीरिव श्रवसा भि माणाः ॥ ९ ॥

9. *Imā indraṁ varuṇaṁ me maṇīṣā agmannupa draviṇamicchamānāḥ. Upemasthurjoṣṭāra iva vasvo raghvīriva śravaso bhikṣamānāḥ.*

These senses and mind of mine keenly desiring to win the wealth and vision of life may proceed to Indra and Varuna, light and power and inspiration of nature and Divinity, and abide thereby, awaiting, getting and enjoying the wealth and wisdom of life like little Brahmacharinis of a girls' institution of education waiting upon their teacher mother.

अश्वस्य॒ त्मना॒ रथ्यस्य॒ पुष्ट॒नित्यस्य॒ रायः॒ पतयः॒ स्याम ।  
ता च॒क्राणा॑ ऊ॒तिभि॒नव्य॑सीभिरस्म॒त्रा राया॑ न॒ियुतः॑  
सच॒न्ताम ॥ १० ॥

10. *Aśvyasya tmanā rathyasya puṣṭernityasya rāyaḥ patayaḥ syāma. Tā cakrāṇā ūtibhirnavyasībhir-asmatrā rāyo niyutaḥ sacantām.*

May we, with our mind and soul, be masters of the lasting wealth of horses and chariots, of achievement and further progress, of health and nourishment, and may those two, Indra and Varuna, ruler and administrator, teacher and preacher, ever active with their latest modes of protection, promotion and progress join us and share our health.

आ ना॑ बृह॒न्ता बृ॒हती॑भि॒रूती॑ इ॒न्द या॑तं व॒रुण॑ वा॒जसा॑ता ।  
यद्दि॒द्यवः॑ पृ॒तना॑सु प॒कीळा॑न तस्य॑ वां स्याम स॒नितार॑  
आ॒जः ॥ ११ ॥

11. *Ā no bṛhantā bṛhaṭībhirūtī indra yātaṁ varuṇa vājasātau. Yad didyavaḥ pṛtanāsu prakrīḷān tasya vām syāma sanitāra ājeḥ.*

Indra ruler, and Varuna, administrator and commander, great and majestic, come to us with the best of protection, promotion, progress and welfare and

join our battle of life so that, participating in the struggles of that battle, joining and shining together with you, we may play our game with the best of capacities.

### Mandala 4/Sukta 42

*Atma, Indra-Varuna Devata,  
Trasadasyu Paurukutsya Rshi*

मम द्विता राष्ट्रं त्रियस्य विश्वायाविश्वं अमृता यथा नः ।  
कतुं सचन्त वरुणस्य द्वा राजामि कृष्टरुपमस्य ववः ॥ १ ॥

1. *Mama dvitā rāṣṭram tṛiṅśasya viśvāyorviśve amṛtā yathā naḥ. Kratuṁ sacante varuṇasya devā rājāmi kṛṣṭerupamasya vavreḥ.*

I am Indra, sovereign spirit of the universe. Twofold is my kingdom: heaven and earth, or, the world of nature and the world of humanity. I am Varuna, highest Intelligence and the Ruling Power of the universe. All the Immortals, divine forces in the service of Varuna are ours, they comprise and conduct the mighty yajna system of the universe. Thus I rule all: the world of humanity, all that is highest and closest in the world of forms, and all that is hidden.

(This mantra is a metaphor of the living, breathing, intelligent, self-organising, autonomous and sovereign system of the universe as macrocosm as well as microcosm. At the macrocosmic level, Indra is the Supreme Sovereign, immanent and transcendent Spirit, and Varuna is the immanent ruling force, intelligence and the law of Rtam. Indra-varuna is a functional version of the Supreme Spirit which is both immanent and transcendent. At the microcosmic level, Indra-Varuna



is the individual soul with all its faculties of awareness, intelligence, mind and senses. At the world level too, Indra-Varuna may be interpreted as the Ruler and the President-in-council.)

अहं राजा वरुणा मह्यं तान्यसुर्याणि पथमा धारयन्त ।

कतुं सचन्त वरुणस्य द्वा राजामि कृष्टरुपमस्य ववः ॥ २ ॥

2. *Ahaṁ rājā varuṇo mahyaṁ tānyasuryāṇi prathamā dhārayanta. Kratuṁ sacante varuṇasya devā rājāmi kṛṣṭerupamasya vavreḥ.*

I am Varuna, ruling spirit of the world, best and highest. For me do the first manifestations of the spirit in nature hold the wealth and power of existence. They are the divine immortals who comprise and conduct the creative yajna, the spirit in body form. I rule the world of humanity, the phenomenal forms and all that is hidden in potentiality.

अहमिन्द्रा वरुणस्त महित्वावी गभीर रजसी सुमक । त्वष्टव  
विश्वा भुवनानि विद्वान्त्समरयं रादसी धारयं च ॥ ३ ॥

3. *Ahamindro varuṇaste mahitvorvī gabhīre rajasī sumeke. Tvaṣṭeva viśvā bhuvanāni vidvānt-samairayaṁ rodasī dhārayaṁ ca.*

I am Indra, the highest, omnipotent, and transcendent. I am Varuna, highest and best immanent and omniscient. Happy and exalted, having created the vast and deep and firm heaven and earth as Tvashta, cosmic maker, I hold and move in unison the sun and earth and all other regions of the universe.

अहमपा अपिन्वमु तामाणा धारयं दिवं सदनं ऋतस्य ।

ऋतनं पुत्रा अदितं ऋतावात त्रिधातुं पथयद्वि भूमं ॥ ४ ॥

4. *Ahamapo apinvamukṣamāṇā dhārayaṁ divaṁ sadana ṛtasya. Ṛtena putro aditerṛtāvota tridhātu prathayad vi bhūma.*

I shower the rains of energising and fertilising waters. I hold and rule the sun and cosmic energy in the space of nature within eternal law. By the same eternal law of mine, the child of eternity, the threefold world of natural constituents, sattva, rajas and tamas (thought, energy and matter) manifests and expands and keeps to the law. Thus do I create, hold and rule the universe.

मां नरुः स्वश्वा वाजयन्ता मां वृताः सुमरण हवन्त ।

कृणाम्याजिं मघवाहमिन्दु इयमि रणुमभिभूत्याजाः ॥ ५ ॥

5. *Māṁ naraḥ svaśvā vājayanto māṁ vṛtāḥ samaraṇe havante. Kṛṇomyājim maghavāhamindra iyarmi reṇum-abhibhūtyojāḥ.*

The best of men and leaders, equipped with good horses and modes of transport and communication, fighting for strength and sustenance, the chosen ones, knowing me and struggling to attain to me call upon me in the battle of existence. I, Indra, commanding the wealth and power of the world, highest of the lustre and glory in existence, create the battle for their victory and raise the heat of action.

अहं ता विश्वा चकरं नकिमा दव्यं सहा वरतु अपतीतम ।  
यन्मा सामासा ममदुन्यदुक्थाभ भयतु रजसी अपार ॥ ६ ॥

6. *Ahaṁ tā viśvā cakaraṁ nakirmā daivyaṁ saho varate apratītam. Yanmā somāso mamadanyad-ukthobhe bhayete rajasī apāre.*

I do all those acts of creation, sustenance and

victory. None can restrain or resist the supernal power that's mine, mysterious and unknown. When the flames of my soma yajna rise, the fire crackles and the hymns of celebration reverberate, the boundless heaven and earth shake in fear. There is none that equals me.

विदुष्ट विश्वा भुवनानि तस्य ता प ब्रवीषि वरुणाय वधः ।  
 त्वं वृत्राणि शृण्विष जघन्वान्त्वं वृताँ अरिणा इन्दु  
 सिन्धून ॥ ७ ॥

7. *Viduṣṭe viśvā bhuvanāni tasya tā pra bravīṣi varuṇāya vedhaḥ. Tvaṁ vṛtrāṇi śṛṇviṣe jaghanvān tvaṁ vṛtāñ ariṇā indra sindhūn.*

That greatness and grandeur of yours all the scholars of the worlds know. O lord omniscient, you yourself speak of it to the selected men of vision. You are the breaker of the clouds, we hear, and you set the rivers aflow and release the waters locked up in lakes and clouds.

अस्माक्मत्र पितरस्त आसन्त्सप्त ऋषया दागह बध्यमान ।  
 त आयजन्त त्रसदस्युमस्या इन्दं न वृत्रतुरमधद्वम ॥ ८ ॥

8. *Asmākamatra pitarasta āsantsapta ṛṣayo daur-gahe badhyamāne. Ta āyajanta trasadasyu-masyā indraṁ na vṛtraturam-ardhadevam.*

When the seven sages, senses, pranic energies and flowing streams, which are our feeding and sustaining powers like father and mother, are locked up in darkness then, as they join Indra, so they join the sun (wakefulness), who is superior to the darkness of Vrtra and presides over half of this world with his light (until light and life is restored).

पुरुकुत्सानी हि वामदाशब्द्व्यभिरिन्द्रावरुणा नमाभिः ।

अथा राजानं त्रसदस्युमस्या वृत्रहणं ददथुरधद्वम ॥ ९ ॥

9. *Purukutsānī hi vāmadāśaddhavyebhirindrā-varuṇā namobhiḥ. Athā rājānaṁ trasada-syuma-syā vṛtrahaṇaṁ dadathur-ardhadevam.*

O Indra and Varuna, the abundant power of the thunderbolt, light and showers offer you the homage of yajnic inputs of food for consumption and holistic expansion of creative nourishment. And thence, further, you give it on to this earth's ruler, destroyer of darkness and evil, who presides over half the world (and rises in majesty with the break of dawn).

राया वयं ससवांसा मदम हव्येन द्वा यवसन् गावः । तां  
धनुमिन्द्रावरुणा युवं ना विश्वाहा धत्तमनपस्फुरन्तीम ॥ १० ॥

10. *Rāyā vayaṁ sasavāṁso madema havyena devā yavasena gāvaḥ. Tāṁ dhenum-indrāvaruṇā yuvaṁ no viśvāhā dhattam-anapaspurantīm.*

Let us rejoice with the wealth of peace and refreshment with energy while we sleep, just as the devas, divine powers of nature, are replenished with spirit and joy by the offer of yajnic homage, and cows rejoice with grass. That vibrating energy of life, Indra and Varuna, you bear and bring for us day and night without break. Reveal that language of enlightenment, all calm and undisturbed.

### Mandala 4/Sukta 43

*Ashvinau Devate, Purumidhajamidhau Sauhotrau Rshis*

क उ श्रवत्कतमा यज्ञियानां वन्दारु द्वः कतमा जुषात ।  
कस्यमां द्दवीममृतषु पष्ठां हृदि श्रषाम सुष्टुतिं सुहव्याम ॥ १ ॥

1. *Ka u śravatkatamo yajñiyānām vandāru devaḥ katamo juṣāte. Kasyemām devīmamṛteṣu preṣthām hr̥di śreṣāma suṣṭutim suhavyām.*

Who listens? Which of the adorables? Which brilliant divinity loves and entertains the song of prayer and adoration? To whose heart shall we dedicate this eulogy, divine, highly presentable, and dearest to the immortals.

का मृळाति कतम आगमिष्ठा द्वानामु कतमः शंभविष्ठः ।  
रथं कमाहुद्रवदश्वमाशुं यं सूयस्य दुहितावृणीत ॥ २ ॥

2. *Ko mṛlāti katama āgamiṣṭho devānāmu katamaḥ śambhaviṣṭhaḥ. Ratham kamāhurdravadaśva-māsuṃ yaṃ sūryasya duhitāvṛṇīta.*

Who is kind and blissful? Which one comes at the fastest and earliest? Which one of the adorable divinities is the most benevolent? Which one is the chariot, power driven, which moves instantly at the fastest, they say, which the daughter of the sun, the Dawn, chooses for the ride?

मूहिष्मा गच्छथ इवता द्यूनिन्दा न शक्तिं परितक्म्यायाम ।  
दिव आजाता दिव्या सुपणा कया शचीनां भवथः  
शचिष्ठा ॥ ३ ॥

3. *Makṣu hi śmā gacchatha īvato dyūnindro na śaktim paritakmyāyām. Diva ājātā divyā suparṇā kayā śacīnām bhavathaḥ śaciṣṭhā.*

Ashvins, complementary powers of nature and humanity, magnificent on the move, you come instantly at the call of time like rays of the sun displaying his power over the smiling earth at the end of night. Coming

from the heavens, divine with wings of light, by which one of nature's immaculate forces do you become the most powerful and eloquent?

का वां भूदुपमातिः कया न आश्विना गमथा हूयमाना ।  
का वां महश्चित्यजसा अभीक उरुष्यतं माध्वी दस्रा न  
ऊती ॥ ४ ॥

4. *Kā vām bhūdupamātiḥ kayā na āśvinā gamatho hūyamānā. Ko vām mahāścit-tyajaso abhīka uruṣyataṁ mādhvī dasrā na ūtī.*

Ashvins, what could be the simile or metaphor to describe or define you? On whose invocation and invitation would you come to us? Even though someone might be great, who could be as great and selfless around as you? Sweet powers, destroyers of evil, rise higher and higher for our defence and protection.

उरु वां रथः परि न ति द्यामा यत्समुदादभि वतत वाम ।  
मध्वी माध्वी मधु वां पुषायन्यत्सीं वां पृ ण भुरजन्त  
पक्वाः ॥ ५ ॥

5. *Uru vām rathaḥ pari nakṣati dhyāmā yatsamudrādabhi vartate vām. Madhvā mādhvī madhu vām pruṣāyan yat sīm vām pṛkṣo bhurajanta pakvāḥ.*

Great and grand is your chariot that goes round the regions of light, it comes to you from the oceans and from the oceans of spatial waters. Honey sweet you are, honey sweet is your wisdom. You and your wisdom shower us with sweetness of honey when your people at the stage of ripeness reach you for company and advice.

सिन्धुह वां रसया सिञ्चदश्वान्घृणा वया रुषासः परि  
गमन । तद् घु वामजिरं चति यानं यन पती भवथः  
सूयायाः ॥ ६ ॥

6. *Sindhurha vām rasayā siñjadaśvān ghrṇā vayo' -  
ruṣāsaḥ pari gman. Tadū ṣu vāmajiraṁ ceti  
yānaṁ yena patī bhavathaḥ sūryāyāḥ.*

The waters of the flowing rivers and rolling seas evaporate and lend moisture to your horses of sun rays which rise like birds bright and red, and then your chariot, quick and soaring, coming and rising, is seen and known by which you become masters of the dawns.

इहह यद्वां समना पपृ । सयमस्म सुमतिवाजरत्ना ।  
उरुष्यतं जरितारं युवं हंश्रितः कामा नासत्या युवदिक ॥ ७ ॥

7. *Iheha yadvām samanā papṛkṣe seyamasme  
sumatir-vājaratnā. Uruṣyataṁ jaritāraṁ yuvaṁ  
ha śritaḥ kāmo nāsatyā yuvadrik.*

Here itself in this world, O Ashvins, both of you, ever correct and true as you are, of equal mind and rich with the treasures of wealth and speed of light, may that holy and dynamic intelligence and wisdom which attends on you may, we pray, be for us too and may it bless and promote the celebrant who, looking to you with surrender and faith, may achieve the desire of his heart. Our ambition and fulfilment is centred on you only.

### Mandala 4/Sukta 44

*Ashvinau Devate, Purumidhajamidhau Sauhotrau Rshis*

तं वां रथं वयमद्या हुवम पृथुजयमश्विना संगतिं गाः ।  
यः सूर्या वहति वन्धुरायुगिवाहसं पुरुतमं वसूयुम ॥ १ ॥

1. *Tam vāṁ ratham vayamadyā huvema pṛthujra-yamaśvinā sangatiṁ goḥ. Yaḥ sūryām vahati vandhurāyur-girvāhasam purutamam vasūyum.*

Ashvins, complementary currents of cosmic energy of the Divine, today we invoke you and call for that chariot of yours which is wide extended, joins earth and heaven, carries the light and energy of sunrays, ages not, carries the sound and which is abundant in various wealth which never diminishes but continuously enriches the earth.

युवं श्रियमश्विना द्वता तां दिवा नपाता वनथः शचीभिः ।  
युवावपुरभि पृ िः सचन्त वहन्ति यत्ककुहासा रथ  
वाम ॥ २ ॥

2. *Yuvaṁ śriyam-aśvinā devatā tāṁ divo napātā vanathaḥ śacībhiḥ. Yuvor-vapur-abhi pṛkṣaḥ sacante vahanti yatkakuhāso rathe vām.*

Ashvins, children of light, infallible and imperishable, generous and brilliant divinities, with your intelligence, power and expertise, you win that treasure of wealth which the spaces conduct and concentrate in your chariot and thereby provide food and nourishment for your body and mind.

का वामद्या करत रातहव्य ऊतय वा सुतपयाय वाकः ।  
ऋतस्य वा वनुष पूव्याय नमा यमाना अश्विना ववतत ॥ ३ ॥

3. *Ko vāmadyā karate rātahavya ūtaye vā sutape-yāya vārkaiḥ. Ṛtasya vā vanuṣe pūrvyāya namo yemāno aśvinā vavartat.*

Ashvins, who with the offer of homage today directs his thoughts and prayers to you for the sake of



protection and advancement, or for the drink of soma in celebration of success, or to learn and win the truth of eternal Dharma of existence, Rtam? Who with salutations and liberal hospitality prays for favour of your attention toward him?

हिरण्ययनं पुरुभू रथेनमं यज्ञं नासत्यापं यातम ।

पिबाथ इन्मधुनः साम्यस्य दधथा रत्नं विधत्त जनाय ॥ ४ ॥

4. *Hiraṇyayena purubhū rathenemaṃ yajñam nāsatyopa yātam. Pibātha inmadhunah somyasya dadhatho ratnam vidhate janāya.*

Ashvins, twin powers of the Divine, universal of form and presence, ever constant in thought and action, come by the golden chariot to join this yajna of ours, drink of this honey sweet of the soma of success and bring the jewels of wealth for the supplicant people of action and endeavour.

आ ना यातं दिवा अच्छा पृथिव्या हिरण्ययनं सुवृता रथेन ।

मा वामन्य नि यमन्दव्यन्तः सं यहृद नाभिः पूव्या वाम ॥ ५ ॥

5. *Ā no yātam devo acchā pṛthivyā hiraṇyayena suvṛtā rathena. Mā vāmanyē ni yaman devayantaḥ saṃ yaddade nābhiḥ pūrvyā vām.*

Come well and soon to us by the paths of heaven and earth riding your well structured chariot of gold. Let not others detain you, nor divert you from the natural life link which the forefathers and teachers of old gave you in pursuit of Divinity.

नू ना रयिं पुरुवीरं बृहन्तं दस्त्रा मिमाथामुभयष्वस्म ।

नरा यद्दामश्विना स्ताममावन्त्सुधस्तुतिमाजमी हासा

अग्मन ॥ ६ ॥

6. *Nū no rayiṁ puruvīraṁ bṛhantaṁ dasrā mimāthā-  
mubhayeṣvasme. Naro yad vāmaśvinā stomamā-  
vantsadhasutim-ājamīḥhāso agman.*

Ashvins, destroyers of evil and misery, brilliant as the sun and gracious cool as the moon, give us the wealth of life comprising brave children, great and vast prosperity for all of us, rulers as well as the people, since the leaders of the nation offer you songs of adoration and teachers of the people shower you with words of prayer in praise of Divinity.

इहह यद्वां समना पपृ १ सयमस्म सुमतिवाजरत्ना ।  
उरुष्यतं जरितारं युवं हंश्रितः कामा नासत्या युवदिक ॥ ७ ॥

7. *Iheha yadvām samanā papṛkṣe seyamasme  
sumatir-vājaratnā. Uruṣyataṁ jaritāraṁ yuvaṁ  
ha śritah kāmo nāsatyā yuvadrik.*

Ashvins, ever constant and true, here itself in this world, may this holy wisdom and knowledge of yours which is peaceable and procurative of science and speed of prosperity and progress, bless us, we pray. Both of you, we pray, protect, promote and elevate the celebrant. Our desire and ambition depends on you and we look forward up to you alone.

### Mandala 4/Sukta 45

*Ashvins Devata, Vamadeva Gautama Rshi*

एष स्य भानुरुदियति युज्यत् रथः परिज्मा दिवा अस्य  
सानवि । पृ तासा अस्मिन्मिथुना अधि त्रया दृतिस्तुरीया  
मधुना वि रप्षात ॥ १ ॥

1. *Eṣa sya bhānurudiyarti yujyate rathaḥ parijmā divo asya sānavi. Prkṣāso asmin mithunā adhi trayo dṛtisturīyo madhuno vi rapśate.*

There rises the sun, chariot of the Ashvins in motion. It goes high up on top of the heavens, gaining heights and leaving the regions below. In this are three analogous kinds of food and energy: wind, water and electricity. And there is the fourth, the cloud on top of all, laden with the honey sweets of showers.

उद्धां पृ॒ तासा॑ मधु॒मन्त॑ इ॒रत् रथा॑ अ॒श्वीस॑ उ॒षसा॑ व्यु॒ष्टिषु॑ ।  
अ॒पा॒णु॒वन्त॑स्त॒म आ॑ प॒री॒वृतं॑ स्व॒र्षुण॑ शु॒कं त॒न्वन्त॑ आ  
र॒जः ॥ २ ॥

2. *Udvām prkṣāso madhumanta īrate rathā aśvāsa uṣaso vyuṣṭiṣu. Aporṇuvantastama ā parīvṛtam svarṇa śukraṁ tanvanta ā rajaḥ.*

On the rise of dawns, honey sweets of foods and energies and the horses and the chariots raise you high up, Ashvins, while they remove the veil of darkness and spread the brilliance of morning light like the glory of heaven all round.

मध्वः॑ पि॒बतं॑ मधु॒पभि॑रा॒सभि॑रु॒त पि॒यं मधु॑न यु॒ञ्जाथां॑ रथ॒म ।  
आ व॑त॒निं मधु॑ना जि॒न्वथ॑स्प॒था दृ॒तिं॑ व॒हथ॑ मधु॒मन्त॑म॒  
श्वि॒ना ॥ ३ ॥

3. *Madhvaḥ pibataṁ madhupēbhirāsabhiruta priyaṁ madhune yuñjāthāṁ ratham. Ā vartaniṁ madhunā jinvathaspatho dṛtiṁ vahethe madhumantamaśvinā.*

Ashvins, drink the sweets with lips addicted to

the taste of honey. Start the chariot to reach the dear sweets of life. Take to the high road on the way home by the chariot bearing the sweets of success as the sun and wind bear the cloud of showers.

हंसासा य वां मधुमन्ता अस्त्रिधा हिरण्यपणा उहुव उषुबुधः ।  
उदुपुता मन्दिना मन्दिनिस्पृशा मध्वा न मः सर्वनानि  
गच्छथः ॥ ४ ॥

4. *Haṁsāso ye vāṁ madhumanto asridho hiraṇya-parṇā uhuva uṣarbudhaḥ. Udaḥpruto mandino mandinispr̥so madhvo na makṣaḥ savanāni gacchathaḥ.*

Flying gracefully like hansa birds, pleasant and agreeable, fleet and comfortable, golden winged morning birds floating across mists and waters, giving the luxurious feel of breezy ecstasy: such are your horses which transport you across the spaces like bees flying to the honey cups of flowers, by which you proceed to the yajnic programmes of humanity creating the honour and excellence of life.

स्वध्वरासा मधुमन्ता अग्रय उस्त्रा जरन्त पति वस्तारश्विना ।  
यिक्तहस्तस्तरणिविच णः सामं सुषाव मधुमन्त-  
मदिभिः ॥ ५ ॥

5. *Svadhvarāso madhumanto agnaya usrā jarante prati vastoraśvinā. Yanniktahastas-taraṇirvica-kṣaṇaḥ somāṁ suṣāva madhumantam-adribhiḥ.*

Holy yajnic performers, creating and bearing honey sweets of vitality, leaders and pioneers brilliant as fire, every morning, welcome and praise the first rays of the sun, while the clean handed, clear eyed, wise

priest, saviour from sin and disease, grinds with stones the holy plant of soma for honey juice and all wait for your arrival, O Ashvins, harbingers of morning joy.

आकनिपासा अहभिदविध्वतः स्वर्ण शुक्रं तन्वन्त आ  
रजः । सूरश्चिदश्वान्युयुजान इयत् विश्वाँ अनु स्वधया  
चतथस्पथः ॥ ६ ॥

6. *Ākenipāso ahabhir-davidhvataḥ svarṇa śukraṁ tanvanta ā rajaḥ. Suraścidaśvān yuyujāna iyate viśvāñ anu svadhayā cetathaspathaḥ.*

While the approaching and vitalising morning rays everyday dispel the darkness and spread the brilliant light across the skies like regions of heaven, and the sun, using the rays as chariot horses, goes in majesty, you show the paths of the world by virtue of your own power.

प वामवाचमश्विना धियंधा रथः स्वश्वा अजरा या अस्ति ।  
यन् सद्यः परि रजांसि याथा हविष्मन्तं तरणिं भोज-  
मच्छ ॥ ७ ॥

7. *Pra vām-avocam-aśvinā dhiyandhā rathaḥ svaśvo ajaro yo asti. Yena sadyaḥ pari rajānsi yātho haviṣmantam taraniṁ bhojamaccha.*

Ashvins, path makers of the world, having the knowledge and intelligence that I have attained, I speak to you of the chariot that's yours, which is imperishable, equipped with unfailing horse power, by which you instantly and all time go over the skies and spaces and by which you bear and bring excellent food and energy full of sacrificial vitality that carries us across the seas of life.

**Mandala 4/Sukta 46*****Indra-Vayu Devate, Vamadeva Gautama Rshi***

(Indra and Vayu are open-ended symbols to be interpreted according to the context of life which the mantra shows: Indra may be interpreted as power and protection, and Vayu as power in motion, energy for motion and advancement.)

अगं पिबा॒ मधू॒नां सु॒तं वा॒या दि॒विष्टि॒षु ।  
त्वं हि पू॒र्वपा॒ अ॒सि ॥ १ ॥

1. *Agraṁ piḃā madhūnāṁ sutam vāyo diviṣṭiṣu.*  
*Tvaṁ hi pūrvapā asi.*

Vayu, fast as waves of energy, drink the first and best of honeyed drinks distilled in the best of our heavenly acts, since you are the protector and promoter of the earliest arts, acts and nobilities of humanity.

श॒तना॑ ना अ॒भिष्टि॑भि॒नियु॒त्वाँ इ॒न्द्रसा॑रथिः ।  
वा॒या सु॒तस्य॑ तृ॒म्पत॑म ॥ २ ॥

2. *Śatenā no abhiṣṭibhir-niyutvāñ indrasārathiḥ.*  
*Vāyo sutasya trmpatam.*

Vayu, strong in command of vast forces with Indra as your charioteer, come with hundreds of choice acts and gifts, and enjoy a drink of the best of our preparations to your heart's content.

आ वां स॒हस्रं॑ ह॒रय॑ इ॒न्द्रवा॒यू अ॒भि प्र॑यः ।  
वह॑न्तु॒ साम॑पीतय ॥ ३ ॥

3. *Ā vāṁ sahasraṁ haraya indravāyū abhi prayah.*  
*Vahantu somapītaye.*

Indra and Vayu, may a thousand horses moving to the choice delicacies transport you hither for a drink of soma.

रथं हिरण्यवन्धुरमिन्दवायू स्वध्वरम ।  
आ हि स्थाथ' दिविस्पृशम ॥ ४ ॥

4. *Ratham hiranyavandhuram-indravāyū svadhva-ram. Ā hi sthātho divisprśam.*

Indra and Vayu, come, take to the chariot of golden frame, rising and touching the heavens, serviced and heading to a holy yajnic programme, be there.

रथेन पृथुपाजसा दाश्वंसमुप गच्छतम ।  
इन्दवायू इहा गतम ॥ ५ ॥

5. *Rathena prthupājasā dāśvāmsamupa gaccha-tam. Indravāyū ihā gatam.*

Indra and Vayu, come here by the chariot, big and spacious and powerful, and go to reach the man of charity.

इन्दवायू अयं सुतस्तं देवभिः सजाषसा ।  
पिबतं दाशुषा गृह ॥ ६ ॥

6. *Indravāyū ayaṁ stutastam devebhiḥ sajoṣasā . Pibatam dāśuṣa grhe.*

Indra and Vayu, friends with the devas, generous brilliancies of nature and humanity, distilled is this soma, the best in the house of the generous yajaka, drink to your heart's content.

इह प्याणमस्तु वामिन्दवायू विमाचनम ।  
इह वां सामपीतय ॥ ७ ॥

7. *Iha prayāṇamastu vāmindravāyū vimocanam.  
Iha vām somapītaye.*

Indra and Vayu, here may be the end of your journey for the drink of soma and here may the chariot and the horses be released so that you may drink the soma of Moksha.

(This sukta may be interpreted in another way in the light of this mantra: Indra as the soul, Vayu as the prana energy of breath and blood circulation, the chariot as the body and horses as the organs of perception and volition, distillation of soma as creative yajnic action, drinking as the fruit of action, and release of chariot and horses as the freedom of the soul from the body and senses.)

### Mandala 4/Sukta 47

*Indra, Indra-Vayu Devata, Vamadeva Gautama Rshi*

वायां शुका अयामि त् मध्वा अगं दिविष्टिषु ।  
आ याहि सामपीतय स्याहा देव नियुत्वता ॥ १ ॥

1. *Vāyo śukro ayāmi te madhvo agram diviṣṭiṣu.  
Ā yāhi somapītaye spārho deva niyutvatā.*

Vayu, lord omnipotent, self-refulgent and generous centre object of universal love, I come to the top of the honey sweets of yajnic creations of light and joy for the life divine, cleansed and pure as I am now. Come for a drink of soma by the chariot and the team of horses.

इन्द्रश्च वायवषां सामानां पीतिमहथः ।  
युवां हि यन्तीन्द्रवा निम्नमापा न स्र्थ्यक ॥ २ ॥



2. *Indraśca vāyaveṣāṁ somānāṁ pītimarhathaḥ.  
Yuvāṁ hi yanīndavo nimnamāpo na sadhryak.*

Indra and Vayu, you two love and deserve the drink of these somas distilled in yajnas. Just as waters all together flow to the sea, so do all flows of soma and all movements of dedicated devotees end up when they join you.

वायुविन्दश्च शुष्मिणा सुरथं शवसस्पती ।  
नियुत्वन्ता न ऊतय आ यातं सामपीतय ॥ ३ ॥

3. *Vāyavindraśca suṣmiṇā saratham śavasaspatī.  
Niyutvantā na ūtaya ā yātaṁ somapītaye.*

Vayu and Indra, most powerful, commander and ruler of the power and force of existence, controllers of the dynamics of energy, come hither together by the same chariot as two in one for the protection and promotion of our yajna of production, honour and excellence.

या वां सन्ति पुरुस्पृहा नियुता दाशुष नरा ।  
अस्म ता यज्ञवाहसन्दवायू नि यच्छतम ॥ ४ ॥

4. *Yā vāṁ santi puruspr̥ho niyuto dāśuṣe narā.  
Asme tā yajñavāhasendravāyū ni yacchatam.*

Indra and Vayu, omnipotent power and most dynamics Divinity, power and energy of nature, ruler and controller of humanity, leaders and pioneers of the community, and lords of the accomplishment of yajnas, loved and honoured of all, bless us with all those acts and gifts of yours which are surely and certainly divine for the sake of the generous and charitable devotees.

**Mandala 4/Sukta 48***Vayu Devata, Vamadeva Gautama Rshi*

विहि हात्रा अवीता विपा न राया अयः ।

वायवा चन्द्रण रथन याहि सुतस्य पीतय ॥ १ ॥

1. *Vihi hotrā avītā vipa na rāyo ayaḥ.*  
*Vāyavā candreṇa rathena yāhi sutasya pītaye.*

Vayu, receiver of the inputs of yajna and carrier of the fragrance, imperishable, lord of wealth as the vibrant scholar, come by the golden chariot as glorious as the moon to our yajna for a drink of soma and for protection and promotion of the honour and excellence of our programme.

नियुवाणा अशस्तीनियुत्वाँ इन्द्रसारथिः ।

वायवा चन्द्रण रथन याहि सुतस्य पीतय ॥ २ ॥

2. *Niryuvāṇo aśastīriyutvāñ indrasārathiḥ.*  
*Vāyavā candreṇa rathena yāhi sutasya pītaye.*

Perennial young, ineffable, constant in motion and velocity, mover of fire, electricity and the sun, Vayu, highpriest of cosmic yajna, come by the golden chariot of the moon for a drink of soma and for protection and promotion of the finest creations of humanity.

अनु कृष्ण वसुधिति यमात विश्वपशसा ।

वायवा चन्द्रण रथन याहि सुतस्य पीतय ॥ ३ ॥

3. *Anu kṛṣṇe vasudhiṭi yemāte viśvapeśasā.*  
*Vāyavā candreṇa rathena yāhi sutasya pītaye.*

Vayu, both heaven and earth, sustained by your cosmic energy, hold and sustain the wealth of the world

and are themselves the form and wielders of the forms of the world, moving in accord with your force and law. Come by the chariot of the golden beauty of the moon and drink the soma distilled by us in our yajna.

वहन्तु त्वा मनायुजा युक्तासा नवतिनव ।  
वायुवा चन्द्रण रथंन याहि सुतस्य पीतय ॥ ४ ॥

4. *Vahantu tvā manoyujo yuktāso navatirnavā.  
Vāyavā candreṇa rathena yāhi sutasya pītaye.*

Vayu, may the ninety nine forces of cosmic energy yoked to your chariot transport you by the golden chariot of the moon controlled by thought of the mind. Come to our yajna for a drink of soma.

वाया शतं हरीणां युवस्व पाष्याणाम ।  
उत वा त सहस्रिणा रथ आ यातु पाजसा ॥ ५ ॥

5. *Vāyo śataṁ harīṇāṁ yuvasva paśyāṇām.  
Uta vā te sahasriṇo ratha ā yātu pājasā.*

Vayu, vibrant ruler of power, force and yajnic development, use a hundred of the best of force and people in your project of development, and let your chariot of a thousandfold wealth and power come to us for our yajna.

### Mandala 4/Sukta 49

*Indra-Brhaspati Devate, Vamadeva Gautama Rshi*

इदं वामास्य हविः प्रियमिन्द्राबृहस्पती ।  
उक्थं मदश्च शस्यत ॥ १ ॥

1. *Idaṁ vāmāsye haviḥ priyamindrābrhaspatī.  
Ukthaṁ madaśca śasyate.*

Indra, O lord intrepidable of ruling power, Brhaspati, O lord protector and promoter of the wide world and its comprehensive knowledge, this is the holy offering of food and this the heartfelt offering of happy tribute made for your acceptance and enjoyment.

अ॒यं वां॑ परि॑ षि॒च्यत् साम॑ इन्द्रा॒बृहस्प॑ती ।

चारु॑मदा॒य पी॒तय॑ ॥ २ ॥

2. *Ayam vām pari śicyate soma indrābrhaspatī.  
Cārurmadāya pītaye.*

Indra and Brhaspati, ruler and scholar of eminence, this soma for you is offered as a drink of pleasure and ecstasy of the highest order.

आ न॑ इन्द्रा॒बृहस्प॑ती गृ॒हमिन्द्रा॑श्च गच्छ॒तम॑ ।

साम॑पा॒ साम॑पी॒तय॑ ॥ ३ ॥

3. *Ā na indrābrhaspatī gṛhamindraśca gacchatam.  
Somapā somapītaye.*

May Indra-Brhaspati, ruler scholar of eminence, and Indra, controller and defender of power, honour and excellence, connoisseurs of the delight of soma, come to our home for a drink of soma. May they protect and promote the honour and prestige of the land.

अ॒स्म इन्द्रा॒बृहस्प॑ती र॒यिं ध॑त्तं श॒तृग्वि॑नम॑ ।

अश्व॑वन्तं॒ सह॒स्त्रि॑णम॑ ॥ ४ ॥

4. *Asme indrābrhaspatī rayim dhattam śatagvinam.  
Aśvāvantaṁ sahasriṇam.*

May Indra and Brhaspati bear and bring for us a hundredfold wealth of cows, lands and knowledge,

and may they bring us a thousandfold wealth of horses, transport and progress in science and technology.

इन्द्राबृहस्पतीं वयं सुत गीभिहवामह ।  
अस्य सामस्य पीतय ॥ ५ ॥

5. *Indrābṛhaspatī vyaṃ sute gīrbhirhavāmahe.*  
*Asya somasya pītaye.*

Indra and Brhaspati, the soma is extracted and distilled. We invoke and invite you for a drink of this soma.

साममिन्द्राबृहस्पती पिबतं दाशुषा गृह ।  
मादयथां तदाकसा ॥ ६ ॥

6. *Somamindrābṛhaspatī pibataṃ dāśuṣo grhe.*  
*Mādayethāṃ tadokasā.*

Indra and Brhaspati of the house of honour and power, drink the soma in the home of the generous yajamana as your own and give us the honour and pleasure of your company.

### Mandala 4/Sukta 50

*Brhaspati, Indra-Brhaspati Devate, Vamadeva*  
*Gautama Rshi*

यस्तस्तम्भु सहसा वि ज्मा अन्तान्बृहस्पतिस्त्रिषधुस्था  
रवण । तं पुत्रास ऋषया दीध्यानाः पुरा विपा दधिर  
मुन्दजिह्वम ॥ १ ॥

1. *Yastastambha sahasā vi jmo antān bṛhaspatis-*  
*triṣadhas tho raveṇa. Taṃ pratnāsa ṛṣayo dīdhya-*  
*nāḥ puro viprā dadhire mandrajihvam.*

Brhaspati, the sun, which, positioned in the

midst of the three regions of earth, skies and heaven, sustains the earth and other planets to the ends with its force and its rays of light and gravitation;

Or, the Lord of mighty universe who is omnipresent in the worlds of earth, skies and the heavens of light and rules the universe to the ends of it with his omnipotence and Word of revelation;

Or, the ruler, who, self-established in knowledge, action, and prayer, rules the world to the ends of the earth with his power and word and force of law;

Or, the eminent scholar, who, master of the three realms of knowledge, Divinity, Prakrti, and the soul with the word of the Veda, rules the heart and intellect of the people to the ends of the earth with his knowledge that is power and his word:

Him, lord of sweet voice and vibrations of communication and gravitation, the ancient seers, shining since the first moments of human existence, vibrant with living knowledge and holy desire, sing, celebrate and advance in human consciousness.

धुनतयः सुपकृतं मदन्ता बृहस्पत अ॒भि य नस्तत॒स्त्र ।

पृष॑न्तं सृ॒पमद॑ब्धमूर्व बृहस्पत॒ र तादस्य॒ यानिम॑ ॥ २ ॥

2. *Dhunetayah supraketam mandanto brhaspate aghi ye nastatasre. Prṣantaṁ sṛpramadabdhamūrvam brhaspate rakṣatādasya yonim.*

O Brhaspati, vibrant scholars and heroes are they who inspire the holy and brilliant man of knowledge and centres of advancement, and help us progress in

culture and achievement. O lord of progress and advancement, protect and promote the home and profession of every such person and institution, creative, brilliant, fearless, and generous and extensive in possibilities.

बृहस्पत् या परमा परावदत् आ त ऋतस्पृशा नि षदुः ।  
तुभ्यं खाता अवता अदिदुग्धा मध्वः श्चातन्त्यभिता  
विरप्शाम ॥ ३ ॥

3. *Bṛhaspate yā paramā parāvadata ā ta ṛtaspr̥śo  
ni ṣeduḥ. Tubhyaṁ khātā avatā adridugdhā  
madhvaḥ ścotantyabhito virapśam.*

Brhaspati, far off and most high is your seat of majesty whence travel and ever abide your rays of light and Law which then touch the oceans of water to break them into vapours so that, like deep dug wells and clouds laden with milky showers of honey sweets, they pour down in abundant rain in your service for you and your people.

बृहस्पतिः पथमं जायमाना महा ज्यातिषः परम व्यामन ।  
सप्तस्यस्तुविजाता रवणं वि सप्तरीश्मिरधमत्तमांसि ॥ ४ ॥

4. *Bṛhaspatiḥ prathamam jāyamāno maho jyotiṣaḥ  
parame vyoman. Saptāsyas-tuvijāto raveṇa vi  
saptaraśmir-adhamat-tamāṁsi.*

Brhaspati, the cosmic sun, first born of the supreme light of existence in the highest heaven, with seven mouths for consumption of materials and seven rays of light for creation of energy, born among many the mightiest, dispels the darknesses from the world with the thunder and lightning power of its majesty.

(So should the ruler and the scholar be in knowledge and power.)

स सुष्टुभा स ऋक्ता गणन वलं रुराज फलिगं रवण ।  
बृहस्पतिरुस्त्रिया हव्यसूदः कनिकदद्वावशतीरुदाजत ॥ ५ ॥

5. *Sa suṣṭubhā sa ṛkvatā gaṇena valaṃ ruroja phali-  
gaṃ ravaṇa. Bṛhaspatirusriyā havyasūdaḥ kani-  
kradad vāvaśatīrudājat.*

With a mighty jubilant roar of thunder and terrible shower of electric energy, Brhaspati breaks the crooked cloud, releases the showers, activates the production of food for holy offerings and wins the gratitude of the green earth, fertile cows and rejoicing humanity.

एवा पित्र विश्वदेवाय वृष्ण यज्ञविधम नमसा हविभिः ।  
बृहस्पत सुपजा वीरवन्ता वयं स्याम पतया रयीणाम ॥ ६ ॥

6. *Evā pitre viśvadevāya vṛṣṇe yajñairvidhema  
namasā havirbhiḥ. Bṛhaspate suprajā vīravanto  
vayaṃ syāma patayo rayiṇām.*

Thus do we, O lord Brhaspati, offer homage to the father, divine giver of light and rain showers, with food, and salutations, yajnas and oblations of fragrant havis, and we pray that we may be blest with noble and brave progeny, and we may be masters of the wealths of life.

स इदाजा पतिजन्यानि विश्वा शुष्मण तस्थावभि वीयण ।  
बृहस्पतिं यः सुभृतं बिभति वल्गूयति वन्दत पूव-  
भाजम ॥ ७ ॥



7. *Sa id rājā pratijanyāni viśvā śuṣmeṇa tasthāvabhi vīryeṇa. Bṛhaspatiṃ yaḥ subhṛtaṃ bibharti valgūyati vandate pūrvabhājam.*

He surely is ruler of the world who faces all the practical battles of life with his own strength and courage, and who holds in faith, honours and worships Brhaspati, lord supreme sustainer of the universe, most cherished and the first immanent lord of life.

स इत् रति सुधित आकसि स्व तस्मा इळा पिन्वत  
विश्वदानीम । तस्म विशः स्वयमवा नमन्त यस्मिन्ब्रह्मा  
राजनि पूव एति ॥ ८ ॥

8. *Sa itkṣeti sudhita okasi sve tasmā iḷā pinvate viśvadānīm. Tasmai viśaḥ svayamevā namante yasmin brahmā rājani pūrva eti.*

Surely he dwells with peace and contentment in his own home, and him nature favours with all her gifts as her loving all-generous child, and to him all people spontaneously bow in reverence, whom Brahma, Lord Supreme as well as visionary of the Vedas, prime Spirit and prime person, favours and blesses as the brilliant ruler with the divine presence.

अपतीता जयति सं धनानि पतिजन्यान्युत या सजन्या ।  
अवस्यव या वरिवः कृणाति ब्रह्मण राजा तमवन्ति  
दवाः ॥ ९ ॥

9. *Apraṭito jayati saṃ dhanāni pratijanyānyuta yā sajanyā. Avasyave yo varivaḥ kṛṇoti brahmaṇe rājā tamavanti devāḥ.*

Unchallenged, unopposed, that ruler wins over

and rules all the wealth and powers, assets and liabilities, whether they belong to the opposition or to his own supporters, who does honour and service to the holy man of Vedic knowledge, who feels he needs protection and support and offers worship and support to the lord omniscient and omnipotent in support of his people. Indeed all the nobilities of humanity and all powers of nature strengthen, support and protect that ruler as the man of God for all his people.

इन्द्रश्च सामं पिबतं बृहस्पत् स्मिन्यज्ञ मन्दसाना वृषण्वसू ।  
आ वां विशन्त्विन्दवः स्वाभुवा स्म रयिं सर्ववीरं नि  
यच्छतम ॥ १० ॥

10. *Indraśca somam pibatam bṛhaspate'smin yajñe mandśānā vṛṣaṇvasū. Ā vām viśantvindavaḥ svābhuvo'sme rayim sarvavīram ni yacchatam.*

Brhaspati, master of the knowledge of omniscience, and Indra, lord ruler of the world, both rejoicing and giving showers of wealth and comfort to the people, drink the soma of bliss in this yajna of human excellence. O lords of glory in your own right, may the majesty and sublimity of divinity bless you both and may you create and give us the wealth and honour of a brave and perfect nation with a brave young generation.

बृहस्पत इन्द्र वधतं नः सचा सा वां सुमतिभूत्वस्म । अविष्टं  
धिया जिगृतं पुरन्धीजजस्तमया वनुषामरीतीः ॥ ११ ॥

11. *Bṛhaspata indra vardhataṁ naḥ sacā sā vām sumatirbhūtvasme. Aviṣṭam dhiyo jigṛtam puran dhīrjajastamaryo vanuṣāmarātīḥ.*

Brhaspati and Indra, scholar teacher of science

and Divinity, ruler of the world, lead us on to advancement, we pray, be with us as our own, and may your vision and wisdom be ours for ourselves. Inspire and protect our mind and soul, awaken our thought and action. Lord and master, kind and favourable, help us exhaust and eliminate our weaknesses, want and poverty, dedicated supplicants as we are.

### Mandala 4/Sukta 51

*Usha Devata, Vamadeva Gautama Rshi*

इदमु॒ त्यत्पुरु॑तमं॒ पुरस्ता॒ज्याति॑स्तमसा॒ वयु॑ना॒वद॑स्थात् ।  
नू॒नं दि॒वा दु॒हितरा॑ विभा॒तीगा॒तुं कृ॑णव॒ षसा॒ जना॑य ॥ १ ॥

1. *Idamu tyat purutamam purastājjyotistamaso vayunāvadasthāt. Nūnaṁ divo duhitaro vibhātīrgātum kṛṇavannuśaso janāya.*

Yonder in the east arises and shines that glorious light of the dawn revealing itself from the depths of night's darkness and inspiring us to wake up and see the light of knowledge. Surely daughters of heaven, the sublime lights of the dawn illuminate the earth for us to see the paths of the day's action.

अ॒स्थुरु॑ चि॒त्रा उ॒षसः॑ पुरस्ता॒न्मिता॑इव॒ स्वर॑वा ध्व॒रषु॑ ।  
व्यू॒ व॒जस्य॑ तमसा॒ द्वारा॒च्छन्ती॑रव॒ञ्चुच॑यः पा॒वकाः॑ ॥ २ ॥

2. *Asthuru citrā uśasaḥ purastān-mitā iva svaravo'-dhvareṣu. Vyū vrajasya tamaso dvārocchantīravāñchucayaḥ pāvakāḥ.*

The lights of the dawn, various wondrous, shine magnificent in the east like daughters of omniscience, bright and bold like flag posts of yajnas of the day, pure

and purifying as flames of fire, opening the doors of light from the deep folds of the night's darkness.

उच्छन्तीर्द्य चितयन्त भजानाधादयायाषसा मघानीः ।  
अचित्र अन्तः पणयः ससन्त्वबुध्यमानास्तमसा विमध्य ॥ ३ ॥

3. *Ucchantīradya citayanta bhajānādhādayāyaṣṣasā maghānīḥ ।  
acitra antaḥ paṇayaḥ sasantva-  
budhyamānās-tamaso vimadhye.*

Brilliant and blissful magnificent lights of the dawn now in the early hours of the morning wake up and inspire liberal yajakas for the gifts of charity and performance of the morning yajna, while deep down in the folds of impenetrable darkness the slothful misers sleep on, unconscious, unaware and lost in the state of ignorance.

कुवित्स दवीः सनया नवा वा यामा बभूयादुषसा वा अद्य ।  
यना नवग्व अङ्गिर दशग्व सप्तास्य रवती र्वदूष ॥ ४ ॥

4. *Kuvitsa devīḥ sanayo navo vā yāmo babhū-  
yāduṣaso vo adya. Yenā navagve aṅgire daśagve  
saptāsyē revatī revadūṣa.*

O divinities of the dawn, let that ancient chariot of yours which is ever new every morning be ever so great and magnificent by which, rich and luxurious in wealth and grace of beauty, you come and shine for your darling, dear as breath of life, who has nine cows or ten, i.e., earthly virtues, and seven mouths for consumption and many more for creation.

यूयं हि दवीर्हृतयुग्भिर्श्वः परिपयाथ भुवनानि सद्यः ।  
पबाध्यन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरथाय जीवम ॥ ५ ॥

5. *Yūyam hi devīr-ṛtayugbhiraśvaiḥ pariprayātha bhuvanāni sadyaḥ. Prabodhayantīruṣasaḥ sasantam dvipāc-catupāc-carathāya jīvam.*

O divine lights of dawn, you always move over and across regions of the world by the rays of light travelling by the straight paths of truth and natural law across the oceans of space, waking up and inspiring the sleeping world of life, humans and animals, to rise and move for the day's activity.

ऋ॒ स्वि॒दासां॑ क॒त॒मा पु॒रा॒णी यया॑ वि॒धानां॑ वि॒दधु॒ऋभू॑णाम ।  
शु॒भं यच्छु॒भा उ॒षस॑श्चर॒न्ति॒ न वि॒ ज्ञाय॑न्त॒ सदृ॑शीर॒-  
जु॒याः ॥ ६ ॥

6. *Kva sivadāsāṃ katamā purānī yayā vidhānā vidadhur-ṛbhūṇām. Śubham yacchubhrā uṣasa-ścaranti na vi jñāyante sadṛśīr-ajuryāḥ.*

Where and which of these dawns is that ancient one by which the wonder works of the Rbhus, miraculous artists and experts, were accomplished? Which one of these glorious dawns that go about so blissfully, all alike and unaging? No, not known.

ता॒ घा॒ ता॒ भ॒दा उ॒षसः॑ पु॒रासु॑र॒भिष्टि॑द्यु॒म्ना ऋ॒त॒जा॒त॒स॒त्याः ।  
या॒स्वी॒जा॒नः श॑श॒मान॒ उ॒क्थः॑ स्तु॒वञ्छं॑ स॒न्द॒र्वि॒णं स॒द्य  
आ॒प ॥ ७ ॥

7. *Tā ghā tā bhadrā uṣasaḥ purāsurabhiṣṭidyumnā ṛtajātasatyāḥ. Yāsvijānaḥ śāsamāna ukthaiḥ stuvāñchaṃsan-draviṇaṃ sadya āpa.*

For sure those were the dawns of ancient time, givers of abundant wealth of one's heart's desire, born of the law of Divinity, rooted in eternal truth and

rectitude, in which the holy yajaka, worshipping the Divine with songs of praise and celebration, always and immediately achieved the wealth of his choice and desire. They are the same even now, the old ever new.

ता आ चरन्ति समना पुरस्तात्समानतः समना पपथानाः ।  
ऋतस्य द्वावीः सदसा बुधाना गवां न सर्गा उषसा जरन्त ॥ ८ ॥

8. *Tā ā caranti samanā purastāt samānataḥ samanā paprathānāḥ. Ṛtasya devīḥ sadaso budhānā gavāṃ na sargā uṣaso jarante.*

They are the celestial lights of Divinity, part of cosmic dynamics, waking up the homesteads to activity and proceeding like streams of cows going to the pastures. Thus do the dawns arise, radiate, wake up life and celebrate the Divine. They rise and act the same way in the east since eternity, radiate equally the same way, illuminating the same way, eternal, ever new, old yet ever young.

ता इ वृत्रेव समना समानीरमीतवणा उषसश्चरन्ति ।  
गूहन्तीरभ्वमसितं रुशद्भिः शुकास्तनूभिः शुचया  
रुचानाः ॥ ९ ॥

9. *Tā innveva samanā samānīr-amītavarṇā uṣasa-ścaranti. Gūhantīr-abhvamasitam ruśadbhiḥ śukrāstanūbhiḥ śucayo rucānāḥ.*

Thus do the dawns, equal, alike, unobstructed and inviolable, radiate and roam around, covering the vast spatial darkness with light and vesting things with beautiful forms of their own by their catalytic rays of light and blaze, penetrating, pure, purifying, beautiful and edifying.

र॒यिं दि॒वा दु॒हित॒रा वि॒भा॒तीः प॒जाव॑न्तं यच्छता॒स्मासु॑ द॒वीः ।  
स्या॒नादा॑ वः प॒ति॒बु॒ध्या॒मानाः सु॒वी॒य॑स्य॒ पत॑यः स्याम ॥ १० ॥

10. *Rayim divo duhitaro vibhātīḥ prajāvantam yacchatāsmāsu devīḥ. Syonādā vaḥ pratibudhyamānāḥ suvīryasya patayah syāma.*

O daughters of the light of heaven, angelic damsels of divinity, bear and bless us with the wealth of progeny so that, illuminative as you are, edified into a state of wakefulness and enlightenment through the peace and bliss of your love and beauty, we, awake and enlightened, may command a blessed force of warlike heroes.

तद्वा॑ दि॒वा दु॒हित॒रा वि॒भा॒तीरु॑प॒ ब्रुव॑ उषसा॒ य॒ज्ञ॒क॒तुः । व॒यं  
स्या॑म॒ य॒श॒सा॒ जन॑षु॒ तद॑ द्य॒ श्च॒ ध॒त्तां पृ॑थि॒वी च॑ द॒वी ॥ ११ ॥

11. *Tadvo divo duhitaro vibhātīrupa bruva uśaso yajñaketuḥ. Vayam syāma yaśaso janeṣu tad dyauśca dhattām pṛthivī ca devī.*

O lights of dawn, daughters of the glory of heaven, brilliant, radiating and illuminative as you are, I sing of you as you are, symbol of cosmic yajna, and I pray we may be blest with the glory of divinity, splendour of humanity and the honour and wealth of excellence which the heaven and earth and the daughters of heaven and earth may bear and bring for us.

(Swami Dayananda extends the meaning of the dawns from ‘daughters of heaven’ to heavenly daughters of humanity’, enlightened women, makers of happy homes. A happy home is a very heaven, he says.)

**Mandala 4/Sukta 52***Usha Devata, Vamadeva Gautama Rshi*

पति ष्या सूनरी जनी व्यूच्छन्ती परि स्वसुः ।  
 दिवा अदशि दुहिता ॥ १ ॥

1. *Prati śyā sūnatī janī vyucchantī pari svasuḥ.  
 Divo adarśi duhitā.*

That joyous dawn, pioneer of the sun, harbinger of the new day, shining at the departure of her sister, the night, rises to view every morning as the daughter of heaven, arousing the world to fresh life.

अश्वव चित्रारुषी माता गवामृतावरी ।  
 सखाभूदश्विनारुषाः ॥ २ ॥

2. *Aśveva citrāruṣī mātā gavāmṛtāvarī.  
 Sakhābhūdaśvinoruṣāḥ.*

Like a graceful mare, crimson red, wondrous bright, mother pioneer of sunrays, shower of nature's light and bliss, the dawn is a friend of the Ashvins, the sun and moon.

उत सखास्यश्विनरुत माता गवामसि ।  
 उत ष वस्व इशिष ॥ ३ ॥

3. *Uta sakhāsyāśvinoruta mātā gavāmasi.  
 Utoṣo vasva īśiṣe.*

O Dawn, while you are a friend of the sun and moon and mother of sunrays, you also command the wealths of the world.

यावयद द्वेषसं त्वा चिकित्वित्सूनृतावरि ।  
 पति स्त मरभुत्समहि ॥ ४ ॥



4. *Yāvayaddveṣasaṁ tvā cikitvitsūnṛtāvāri.  
Prati stomairabhutsmahi.*

O bright and illuminative dawn, spirit and beauty of truth and holiness, while you dispel hate and anger and inspire love and admiration, let us know and celebrate you with songs of praise and honour.

पति॑ भ॒दा अ॒दृ॒त् त॒ गवां॑ स॒गा॒ न र॒श्मयः॑ ।  
अ॒ षा अ॒पा उ॒रु॒ जयः॑ ॥ ५ ॥

5. *Prati bhadrā adṛkṣata gavāṁ sargā na raśmayah.  
Oṣā aprā uru jrayah.*

The bright and blessed light rays of the dawn appear moving like herds of cows, like showers of solar energy and like clusters of galaxies: the refulgent dawns filling the wide spaces with light and splendour.

आ॒प॒पु॒षी॑ वि॒भा॒वरि॑ व्य॒ाव॒ज्या॒ति॒षा॒ तमः॑ ।  
उ॒षा॒ अनु॑ स्व॒धाम॑व ॥ ६ ॥

6. *Āpaprūṣī vibhāvāri vyāvarjyotiṣā tamah.  
Uṣo anu svadhāmava.*

Bright and wide awake, inspiring the world with light and awareness, replete with the virtue of divinity, removing the veil of darkness with light, O dawn, protect us, protect and promote all, as you have the power and wakefulness.

आ॒ द्यां॑ त॒ना॒षि र॒श्मि॒भिरान्तरि॑ त॒मु॒रु॒ पि॒यम॑ ।  
उ॒षः शु॒क्रेण॑ शा॒चि॒षा ॥ ७ ॥

7. *Ā dyāṁ tanoṣi raśmibhir-āntarikṣamuru priyam.  
Uṣaḥ śukreṇa śociṣā.*

O dawn, with your rays of light, you radiate and fill the wide heavens and the skies, and the regions of universal love, so do you bless your loved one with the purest light of love and bliss.

(Swami Dayananda interprets the dawn literally as well as metaphorically: The dawn is not only the light of the morning, daughter of the sun, but also the light of the home, blessed and beautiful lady of the house who fills the home with light and virtue and inspires her beloved husband with love and bliss.)

### Mandala 4/Sukta 53

*Savita Devata, Vamadeva Gautama Rshi*

तद्भवस्य सवितुवार्यं महद् वृणीमह असुरस्य पचतसः ।  
छदियन् दाशुष यच्छति त्मना त ॥ महौ उदयान्द्वा  
अक्तुभिः ॥ १ ॥

1. *Tad devasya saviturvāryam mahad vṛṇīmahe asurasya pracetasah. Chardiryena dāsūṣe yachati tmanā tanno mahāñ udayāndevo aktubhiḥ.*

We love, choose and pray for that great, lovable and cherished energy and refulgence of Savita, self-refulgent, all observant, giver of light, life and breath of energy by which, all by himself, he gives the peace and shelter of a blessed home to the generous yajnic devotee. May the same lord of light and life arise for us day by day and bless us with the bliss of a sweet home.

दिवा धृता भुवनस्य पृजार्पतिः पिशङ्गं द्वापिं पतिं मुञ्चत  
कृविः । विच ऽणः पथयं ऽपृण ऽवजीजनत्सविता सुम्न-  
मुक्थ्यम ॥ २ ॥

2. *Devo dhartā bhuvanasya prajāpatiḥ piśaṅgaṁ drāpiṁ prati muñcate kaviḥ. Vicakṣaṇaḥ prathayannāpṛṇannurvajījanat savitā sumnamukth-yam.*

Upholder of the heaven of light, sustainer of the universe, Prajapati Savita, lord of light and vision, wears the refulgent mantle of many forms and colours and, all watching, illuminative, radiating and expansive, filling all regions with the life breath of energy, creates and inspires adorable peace and joy of living.

आपा॒ रजांसि॑ दि॒व्यानि॒ पाथि॑वा॒ श्लाकं॑ द॒वः कृ॑णु॒त स्वाय॑  
ध॒म॑ण । प॒ बा॒हू अ॑स्रा॒क्सवि॒ता स॒वीम॑नि नि॒व॒शय॑न्प॒सुव॑-  
॒क्तुभि॑ज॒गत ॥ ३ ॥

3. *Āprā rajāṁsi divyāni pārthivā ślokaṁ devaḥ kṛṇute svāya dharmaṇe. Pra bāhū asrāksavitā savīmani niveśayan prasuvannaktubhirjagat.*

Savita, self-refulgent creator, giver of light and life, pervades the highest regions of light, the middle regions of the skies and the regions of the earth and creates the poetry of omniscience for the revelation and communication of his own divine law. He extends the arms of his omnipotential power and presence thereby in-vesting and advancing the world of his creation into the honour and excellence of life day and night.

अदा॑भ्या॒ भुव॑नानि प॒चाक॑शद॒ व्रतानि॑ द॒वः स॒विता॑भि रं॒ त ।  
पा॒स्राग्बा॒हू भुव॑नस्य प॒जाभ्या॑ धृ॒तव॑ता म॒हा अ॒ज्मस्य॑  
राज॑ति ॥ ४ ॥

4. *Adābhyo bhuvanani pracākaśad vratāni devaḥ savitābhi rakṣate. Prāsrāgbāhū bhuvanasya prajābhyo dhṛtavrato maho ajmasya rājati.*

Undaunted and intrepidable, the self-refulgent lord of infinite generosity, Savita, illuminates the worlds of existence and guards and superintends the laws of nature and holy resolutions of humanity. He extends his arms of help and protection for the children of the earth and, wielding his omnipotence of the laws of existence, he shines and rules over the wide regions of the mighty universe.

त्रिरन्तरिं ऽ सविता महित्वना त्री रजांसि परिभूस्त्रीणि  
राचना । तिस्रा दिवः पृथिवीस्तिस्र इन्वति त्रिभिवत्तर्भि  
ना र त्ति त्मना ॥ ५ ॥

5. *Trirantarikṣam savitā mahitvanā trī rajāmsi paribhūstrīṇi rocanā. Tisro devaḥ pṛathivīstisra invati tribhir-vratair-abhi no rakṣati tmanā.*

Lord Savita with his power and presence pervades and inspires threefold middle regions, threefold regions of firmament and spatial oceans, threefold lights of fire, lightning and the sun, three orders of heaven and threefold regions of earth, and with his love and power he guides, protects and fulfils us by the threefold laws of creation, sustenance and dissolution of the world.

बृहत्सुम्नः पसवीता निवर्शना जगतः स्थातुरुभयस्य या  
वृशी । स ना द्रवः सविता शम' यच्छत्वस्म तयाय त्रिवरूथ-  
मंहसः ॥ ६ ॥

6. *Bṛhatsumnaḥ prasavītā niveśano jagataḥ sthātu-rubhayasya yo vaśī. Sa no devaḥ savitā śarma yacchatvasme kṣayāya trivarūthamaṅ-hasaḥ.*

Lord giver of abundant peace and joy, creator

sustainer, mainstay of the moving and unmoving world and controller of both, may the self-refulgent lord Savita of infinite generosity grant us peace and prosperity of an excellent home for threefold protection of body, mind and soul, elimination of sin and evil and rest in tranquillity.

आग॑न्द्व ऋ॒तुभि॑वर्ध॒तु । यं॑ दधा॒तु नः॑ स॒वि॒ता सु॑प॒जा-  
मि॑षम । स नः॑ । ॒पाभि॑र॒ह॑भिश्च जिन्वतु प॒जाव॑न्तं र॒यिम॑स्म  
समि॑न्वतु ॥ ७ ॥

7. *Āgandeva ṛtubhir-varldhatu kṣayam dadhātu naḥ savitā suprajāmiṣam. Sa naḥ kṣapābhirahabhiṣca jinvatu prajāvantam rayimasme saminvatu.*

May the self-refulgent lord Savita arise, promote the peace and prosperity of our home by every season and bring us abundant food and energy with the bliss of noble progeny. May he inspire us day and night to higher honour and achievement and advance us all round to a settled state of homely wealth for generations to come.

## Mandala 4/Sukta 54

*Savita Devata, Vamadeva Gautama Rshi*

अभू॑ ह॒वः स॒वि॒ता व॒न्द्या॒ नु न॑ इ॒दानी॑म॒ह्न॑ उप॒वाच्या॒ नृभिः॑ ।  
वि॒ या रत्ना॑ भ॒जति॑ मान॒वभ्यः॑ श्र॒ष्टं ना॒ अत्र॑ द॒विणं॑ यथा॒  
दध॑त ॥ १ ॥

1. *Abhūddevaḥ savitā vandyo nu na idānīmahna upavācyo nṛbhiḥ. Vi yo ratnā bhajati mānavebhyaḥ śreṣṭham no atra draviṇam yathā dadhat.*

Lord Savita, giver of abundant light and joy, is adorable for all of us, the lord who is now praised and

worshipped day in and day out by the best of men and leaders of humanity, and who gives for the people abundant good fortune of the jewels of wealth just as he creates and gives the best and highest of wealth for us.

द्वभ्या हि पश्रमं यज्ञियभ्या मृतत्वं सुवसि भागमुत्तमम् ।  
आदिहामानं सवित्व्यूणुष नूचीना जीविता मानुषभ्यः ॥ २ ॥

2. *Devebhyo hi prathamam yajñiyebhyo 'mṛtatvam suvasi bhāgamuttamam. Ādiddāmānaṁ savitar-vyūrnuṣe 'nūcīnā jīvitā mānuṣebhyaḥ.*

Savita, lord creator of life, you alone first of all create and inspire the immortal bliss of freedom, the highest gift of divinity for mankind, awarded to the devotees of yajna and divine worship, and then you alone reveal yourself and open up the treasures of divine gifts for the generous people followed by children who keep up the family tradition of piety.

अचित्ती यच्चकृमा दव्य जन दीनद ऽः पभूती पूरुषत्वता ।  
द्वषु च सवितमानुषषु च त्वं ना अत्र सुवतादनागसः ॥ ३ ॥

3. *Acittī yaccakṛmā daivye jane dīnairdakṣaiḥ prabhūtī pūruṣatvatā. Deveṣu ca savitarmānuṣesu ca tvaṁ no atra suvatādanāgasah.*

Whatever our trespass whether out of ignorance, or helplessness, or pride, or arrogance, or sense of power, either among or toward the divine people, or the generous and brilliant, or even ordinary people, for that trespass, O lord Savita, giver of light and inspiration, give us the strength and inspiration to correct ourselves and be free from sin and evil here itself in this life we are human, after all.

न प॒मि॒र्य॑ स॒वि॒तु॒द॒व्य॑स्य॒ तद्यथा॑ वि॒श्वं॒ भु॒व॒नं॒ धा॒रयि॑ष्यति ।  
यत्पृ॒थि॒व्या॒ वरि॑म॒ ॥ स्व॑ङ्गु॒रि॒वष्म॑न्दि॒वः सु॒वति॑ स॒त्यम॑स्य॒  
तत ॥ ४ ॥

4. *Na pramiye savitur-daivyasya tad yathā viśvaṁ bhuvanam dhārayiṣyati. Yatpṛthivyā varimannā svaṅgurir-varṣmandivaḥ suvati satyamasya tat.*

Never shall the grandeur of divine Savita be violated and destroyed, grandeur by which he wields and shall ever wield the whole universe, by which he creates the wide expanse of the earth and the glory of high heaven whereon is seen the imprint of his fingers. That grandeur is ever true, imperishable.

इ॒न्द्र॑ज्य॒ष्ठान्बृ॑ह॒द्भ्यः॒ पव॑त॒भ्यः॒ । य॑यौ॒ ए॒भ्यः॒ सु॒वसि॑  
प॒स्त्या॑वतः । य॒था॑यथा॒ प॒तय॑न्ता॒ विय॑मि॒र ए॒वव॑ त॒स्थुः  
स॒वितः॑ स॒वाय॑ त ॥ ५ ॥

5. *Indrajyeṣṭhān brhadbhyaḥ parvatebhyaḥ kṣayāṅ ebhyaḥ suvasi pastyāvataḥ. Yathāyathā patayanto viyemira evaiva tasthuḥ savitaḥ savāya te.*

Savita, O lord creator, you create the stars and forces great as the sun and cosmic energy, greater than the mighty mountains and the thunderous clouds, and you create the regions and orbits for these wherein they abide like home dwellers. And as these fly around and observe the cosmic law, so they abide for your honour and grandeur doing homage to your glory.

य॒ त॒ त्रि॒रह॑न्त्स॒वितः॑ स॒वासा॑ दि॒वदि॒व॒ सा॒भ॒गमा॑सुवन्ति ।  
इ॒न्द्रा॑ द्या॒वापृ॑थि॒वी सि॒न्धु॒र्द्धि॒रादि॒त्यना॑ अ॒दि॒तिः॑ श॒म॑  
यंस॒त ॥ ६ ॥

6. *Ye te trirahant-savitaḥ savāso divedive saubha-gamāsuvanti. Indro dyāvāpṛthivī sinduradbhir-ādityair-no aditiḥ śarma yaṁsat.*

Savita, lord creator, the created ones such as sun and moon and the human beings, who daily do homage to you thrice every day, may all these, earth and heaven, the sea with waters, mother nature with her solar lights, and Indra, the sun, and lord omnipotent create for us homely sweetness and give us a peaceful home for rest.

### Mandala 4/Sukta 55

*Vishvedeva Devata, Vamadeva Gautama Rshi*

का वस्त्राता वसवः का वरूता द्यावाभूमी अदित् त्रासीथां  
नः । सहीयसा वरुण मित्र मतात्का वा ध्वर वरिवा धाति  
दवाः ॥ १ ॥

1. *Ko vastrātā vasavaḥ ko varūtā dyāvābhūmī adite trāsīthāṁ naḥ. Sahīyaso varuṇa mitra martāt ko vo'dhvare varivo dhāti devāḥ.*

O Vasus, shelter homes of life, which one of you is our saviour, our protector? O heaven and earth, O mother nature, safeguard us. O Mitra and Varuna, friend and lord of justice, who is our protector and defender against the powerful challenging man? O noble people, who bears and brings us the best gifts in yajna?

प य धामानि पूव्याण्यचान्वि यदुच्छान्वियातारा अमूराः ।  
विधातारा वि त दधुरजस्त्रा ऋतधीतया रुरुचन्त दस्माः ॥ २ ॥

2. *Pra ye dhāmāni pūrvyāṅyarcān vi yaducchān-  
viyotāro amūrāḥ. Vidhātāro vi te dadhurajasrā  
ratadhītayo rurucanta dasmāḥ.*



Those who love and respect and have realised the primal seats and sources of divine bliss, who dispel the darkness and illuminate them, wise destroyers of suffering, creators and sustainers of boons of divine bliss, bear and bring immortal bliss without relent, they are the destroyers of want and misery, and they abide by and sustain the laws of truth and shine in glory.

प पस्त्या॑मदि॒तिं सिन्धु॑म॒कः स्व॒स्तिमी॑ळ स॒ख्याय॑ द॒वीम ।  
उ॒भ यथा॑ ना॒ अह॑नी नि॒पात॑ उ॒षासा॑न॒क्ता क॑रताम॒दब्ध॑ ॥ ३ ॥

3. *Pra pastyāmaditiṃ sindumarkaiḥ svastimīḷe sakhyāya devīm. Ubhe yathā no ahanī nipāta uṣāsānaktā karatāmadabdhe.*

I praise the divine Aditi, Mother Nature and imperishable Eternity, blessed home of existence and the ocean, with songs of celebration for the sake of friendship and the gift of welfare and happiness, and I pray that just as the two protect and sustain us day and night, so may the night and the dawns, both intrepidable, nourish and sustain us.

व्य॒य॒मा वरु॑णश्च॒ति प॒न्था॑मि॒षस्पतिः॑ सु॒वितं॑ गा॒तुम॒ग्निः ।  
इ॒न्द्रा॑विष्णू॒ नृवदु॑ षु स्त॒वाना॑ श॒म॑ ना यन्त॒मम॑वद्व॒रूथ॑म ॥ ४ ॥

4. *Vyaryamā varuṇas̥ceti panthāmiṣaspatiḥ suvitam gātumagniḥ. Indrāviṣṇū nṛvadu ṣu stavānā śarma no yantamamadvarūtham.*

May Aryama, lord of justice, and Varuna, supreme ruler, show us the paths of life with light and knowledge. May Agni, leading creator and controller of food and energy, open up the paths of progressive development on earth. May Indra, controller and

commander of power, and Vishnu, sustainer and protector of a steady state of law and order, both praised and celebrated as leaders of excellence, provide us a life of peace, freedom and security and a sweet home of conjugal bliss and promising progeny.

आ पव॑तस्य म॒रुता॑मवांसि द॒वस्य॑ त्रा॒तुर॑वि॒ भग॑स्य ।

पा॒त्यति॑ज॒न्याद॑हंसा ना मि॒त्रा मि॒त्रिया॑दुत न उरु॒ष्यत ॥ ५ ॥

5. *Ā parvatasya marutā mavāṁsi devasya trāturavri bhagasya. Pātpatirjanyādaṅhaso no mitro mitriyāduta na uruṣyet.*

I pray for protections of the cloud, the mountain and the winds and warriors, and for the gifts of Bhaga, generous giver of power and prosperity, the lord protector and promoter of all. May the ruler of the land save us from sin and crime that might arise, and Mitra, friends, like real friends, protect and advance us in life.

नू रा॑दसी॒ अहि॑ना बु॒ध्न्येन॑ स्तु॒वीत॑ दे॒वी अ॒प्य॑भि॒रिष्टः॑ ।

स॒मुदं॑ न स॒ंचरण॑ स॒निष्य॑वा॒ घम॑स्वरसा न॒द्या॑रे॒ अप॑ वन ॥ ६ ॥

6. *Nū rodasī ahinā budhnyena stuvīta devī apyebhriṣṭaiḥ. Samudraṁ na saṁcaraṇe saniṣyavo gharmasvaraso nadyo apa vran.*

As the sailors who desire to cross the sea study and appraise the sea and sea conditions to sail over, so, O dedicated performers of yajna, study the earth and heaven along with thunder and clouds and the desired water gifts of the skies so that streams of vapour and showers of rain be released for the rivers to flow over land to the sea.

द्वना' द्व्यदितिनि पातु द्वस्त्राता त्रायतामपयुच्छन ।  
 नहि मित्रस्य वरुणस्य धासिमहामसि प्रमियं सान्वग्रः ॥ ७ ॥

7. *Devairno devyaditirni pātu devastrātā trāyatā-  
 maprayucchan. Nahi mitrasya varuṇasya dhāsi-  
 marhāmasi pramiyaṃ sānvagneḥ.*

May divine Aditi, Mother Nature, with all her generous forces nourish and sustain us. May divine saviour save, protect and sustain us without relent and neglect. (So may our mother and father guide, protect and sustain us.) And we must not try, much less even feel, that we can hurt or compromise the high position and favour of Mitra, the friend, Varuna, senior guide and judge, and Agni, leader, fire and vital energy.

अग्निरीश वसव्यस्या ग्निमहः साभगस्य ।  
 तान्यस्मभ्यं रासत ॥ ८ ॥

8. *Agnirīše vasavyasyā'gnirmahaḥ saubhagasya.  
 Tānyasmabyaṃ rāsate.*

Agni, ruler of action and endeavour, rules the wealth, power and honours of life. Agni, fire, commands the prosperity, good fortune and grandeur of humanity. Agni provides all these for us.

उषा मघान्या वह सूनुत वाया पुरु ।  
 अस्मभ्यं वाजिनीवति ॥ ९ ॥

9. *Uṣa maghonyā vaha sūnṛte vāryā puru.  
 asmabyaṃ vājīnīvati.*

Usha, O lady of morning light, beauty of the home, blest with holy speech of inspiration, commanding wealth and honour, mistress of intelligence

and speed of progress in action and endeavour, bring us manifold wealth and honour of our cherished desire.

तत सु नः सविता भगा वरुणा मित्रा अयमा ।

इन्द्रा ना राधसा गमत ॥ १० ॥

10. *Tat su naḥ savitā bhago varuṇo mitro aryamā.  
Indro no rādhasā gamat.*

That power, prosperity, honour and excellence for us, may Savita, the sun, Bhaga, ruler of wealth and power, Varuna, the chosen leader, Mitra, the friend, Aryama, the chief of justice, and Indra, commander and controller of power and rule of law and order, may bring us with all wealth and success of excellence and joy.

### Mandala 4/Sukta 56

*Dyavaprthivi Devata, Vamadeva Gautama Rshi*

मही द्यावापृथिवी इह ज्येष्ठ रुचा भवतां शुचयद्भिरकः ।

यत्सीं वरिष्ठ बृहती विमिन्वनुवद्धा ॥ पपथानभिरवः ॥ १ ॥

1. *Mahī dyāvāpṛthivī iha jyeṣṭhe rucā bhavatām śucayadbhir-arkaiḥ. Yatsīm variṣṭhe bṛhatī viminvan ruvaddhokṣā paprathānebhīr-evaiḥ.*

The great heaven and earth, greatest here both, grow bright and beautiful with pure and purifying showers of light when the sun, radiating and all round pervading both the great and best regions of the universe, rises and roars like a bull in the heavens with wide expansive rays of its glorious radiation.

द्वी द्वभियजत यजत्ररमिनती तस्थतुरु त्माण ।

ऋतावरी अदुहा द्वपुत्र यज्ञस्य नत्री शुचयद्भिरकः ॥ २ ॥

2. *Devī devebhiryajate yajatrair-aminatī tasthat-  
uruḥṣamāṇe. R̥tāvarī adruhā devaputre yajñasya  
netrī śucayadbhir-arkaiḥ.*

Divine dyavaprthivi, sun and earth with their divine forces—the sun with light and the earth with her motherly nurture and noble people — both worthy of love and study with dedication, loving and non-violent, abide constant in the universe. They are generous with showers of light and vitality, firm in the cosmic law of truth, replete with waters of life, loving all and hating none, blest with bright and creative progeny — the sun with planets and satellites and the earth with vegetation — carrying on and leading the process of cosmic yajna with their pure and purifying rays of light and vibrations of creative generosity.

स इत्स्वपा भुवनष्वासु य इम द्यावापृथिवी जजान ।

उवी गभीर रजसी सुमक अवंश धीरः शच्या समरत ॥ ३ ॥

3. *Sa itsvapā bhuvaneṣvāsa ya ime dyāvāpṛthivī  
jajāna. Urvī gabhīre rajasī sumeke avamśe dhīrah  
śacyā samairat.*

That One alone, lord of omnipotent holy action omnipresent in these worlds of the universe, is the lord who creates the heaven and earth wide and deep with concentrations of particles together in beautiful forms self-sustained without external support. He is the lord eternal and omniscient who moves these with his vision and holy power.

नू रादसी बृहद्धिना वरूथः पत्नीवद्धिरिषयन्ती सजाषाः ।

उरूची विश्व यजत नि पातं धिया स्याम र्थ्यः सदासाः ॥ ४ ॥

4. *Nū rodasī bṛhadbhirno varūthaiḥ patnīva-dbhir-iṣayantī sajoṣāḥ. Urūcī viśve yajate ni pātaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

May the heaven and earth, vast, together loving, kind, favourable and fertile, revered and admired by the world, bless us with vast homes managed by dedicated ladies and may we, with our will and intelligence, achieve and command many chariots and assistants under their protection.

प वां महि द्यवीं अभ्युपस्तुतिं भरामह ।  
शुची उप पशस्तय ॥ ५ ॥

5. *Pra vām mahi dyavī abhyupastutiṁ bharāmahe. Śucī upa praśastaye.*

O resplendent heaven and earth, pure and unsullied, we offer earnest praise in honour to you and approach you with prayers.

पुनान तन्वा मिथः स्वन द ण राजथः ।  
ऊह्यार्थ सनादृतम ॥ ६ ॥

6. *Punāne tanvā mithaḥ svena dakṣeṇa rājathaḥ. Uhyāthe sanādṛtam.*

Divine and pure heaven and earth, together in body with your innate power and potential, you shine in glory and observe the laws of eternal truth in existence.

मही मित्रस्य साधथस्तरन्ती पिपती ऋतम ।  
परि यज्ञं नि षदथुः ॥ ७ ॥

7. *Mahī mitrasya sādhatas-taranī pipatī ṛtam. Pari yajñam ni ṣedathuḥ.*

O mighty heaven and earth, helping friends and devotees to cross the hurdles to attainment, fulfilling the laws of truth to bliss, you preside over the yajnas of life to perfection of success.

### Mandala 4/Sukta 57

*Kshetrapati, Shuna, Shunasira, Sita Devata,  
Vamadeva Gautama Rshi*

त्रस्य पतिना वयं हितनव जयामसि ।

गामश्वं पाषयित्वा स ना मृळातीदृश ॥ १ ॥

1. *Kṣetrasya patinā vyaṁ hiteneva jayāmasi.  
Gāmaśvaṁ paṣayitvā sa na mṛḷātīdṛśe.*

We prosper in life by virtue of the master of the field as by a benefactor or a friendly army. May he, giver of good health and nutriments, develop fertile fields, cows and horses and, in this way, provide peace and joy for us all.

त्रस्य पत मधुमन्तमूर्मि धनुरिव पया अस्मासु धु व ।

मधुश्चुतं घृतमिव सुपूतमृतस्य नः पतया मृळयन्तु ॥ २ ॥

2. *Kṣetrasya pate madhumantam-ūrmiṁ dhen-uriva  
payo asmāsu dhukṣva. Madhuścutaṁ ghṛtamiva  
supūtam-ṛtasya naḥ patayo mṛḷayantu.*

Master of the field, as the cow produces milk and you milk the nectar for us, so produce the rippling sweets of honey for us, and so may the masters of running waters, laws of nature and holy action discover the sacred knowledge of science like sanctified ghrta seasoned with honey for the peace and joy of us all.

मधुमतीराषधीद्याव आपा मधुम ा भवत्वन्तरि ाम ।

त्रस्य पतिमधुमा ा अस्त्वरिष्यन्ता अन्वनं चरम ॥ ३ ॥

3. *Madhumatīroṣadhīrdyāva āpo madhumanno bhavatvantarikṣam. Kṣetrasya patir-madhumānno astvarisyanto anvenam carema.*

May the herbs and trees, all vegetation indeed, be full of honey for us. May the heavens of light, the skies and the oceans of earth and space be full of honey for us. May the farmer, master of the field, be gracious with honey for us. And let us join, serve and cooperate with the farmer as well as with nature as we should without hurting, injuring and polluting.

शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम ।

शुनं वर्त्रा बध्यन्तां शुनमष्टामुदिङ्गय ॥ ४ ॥

4. *Śunam vāhaḥ śunam naraḥ śunam kṛṣatu lāṅgalam. Śunam varatrā badhyantām śunamaṣṭramudīṅgaya.*

Let the oxen and horses draw the plough and carry the burdens happily for growth and prosperity. Let the men work happily, let the plough furrow the field neatly, and let the whole process move on happily and effectively for growth and prosperity.

शुनासीराविमां वाचं जुषथां यद्विवि चक्रथुः पयः ।

तन्मामुप सिञ्चतम ॥ ५ ॥

5. *Śunāsīrāvīmām vācam juṣethām yad divi cakrathuḥ payah. Tenemāmupa siñcatam.*

O Vayu and Aditya, wind and sun, farmer and helpers, listen to this word and follow: the water which



you create in the regions of light, and which you move in the light of science, pray bring down to irrigate this holy land of the fields.

अवाचीं सुभग भव सीत वन्दामह त्वा ।

यथा नः सुभगाससि यथा नः सुफलाससि ॥ ६ ॥

6. *Arvācī subhage bhava sīte vandāmahe tvā.  
Yathā naḥ subhagāsasi yathā naḥ suphalāsasi.*

O charming furrow, be straight and deeply well drawn. We love and celebrate you so that you bring us good fortune, so that you bring us the best fruit of our labour and endeavour.

इन्द्रः सीतां नि गृ त्तु तां पूषानु यच्छतु ।

सा नः पर्यस्वती दुहामुत्तरामुत्तरां समाम ॥ ७ ॥

7. *Indraḥ sītām ni grhṇātu tāṁ pūṣānu yacchatu.  
Sā naḥ payasvatī duhām-uttarāmuttarām samām.*

Let Indra, the farmer, take over and look after the furrow with seed, and may the sun shine warmly over the seed. Let Pusha, fertility of nature, feed and energise the grain. And let the earth mother, full of the milk of life, produce more and more of pure foods year by year for us.

शुनं नः फाला वि कृ षन्तु भूमिं शुनं कीनाशा अभि यन्तु  
वाहः । शुनं पजन्या मधुना पर्याभिः शुनासीरा शुनमस्मासु  
धत्तम ॥ ८ ॥

8. *Śunam naḥ phālā vi kṛṣantu bhūmiṁ śunam  
kīnāśā abhi yantu vāhaiḥ. Śunam parjanya madhunā payobhiḥ śunāsīrā śunamasmāsu dhattam.*

Let the ploughmen plough the land happily for

our peace and nourishment. Let the farmers work with the oxen and horses happily for peace and joy. Let the clouds shower with milk and honey joyously for peace and prosperity. Let the share and plough, the ploughmen and their helpers, and the powers of fertility bear and bring us peace, prosperity and joy for us all.

### Mandala 4/Sukta 58

*Agni, Surya, Apah, Gavah, or Ghrtam Devata,  
Vamadeva Gautama Rshi*

समुदादूमिमधुमाँ उदारदुपांशुना सममृतत्वमानट ।

घृतस्य नाम गुह्यं यदस्ति जिह्वा द्वानाममृतस्य नाभिः ॥ १ ॥

1. *Samudrād-ūrmir-madhumāñ udāradupāṁśunā samamṛtatvamānaṭ. Ghṛtasya nāma guhyam yadasti jihvā devānāmamṛtasya nābhiḥ.*

From the seas of earth and space arises the wave of honeyed energy, and close by the sun and soma that is produced in the solar yajna it joins and collects the nectar of immortality. That mysterious identity of cosmic fertility which is for us and for life as a whole flows from the tongue of divinities and originates from the centre of Eternity.

वयं नाम प ब्रवामा घृतस्या स्मिन्यज्ञ धारयामा नमाभिः ।

उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गा वमीद्वार एतत ॥ २ ॥

2. *Vayaṁ nāma pra bravāmā ghṛtasyā'smin yajñe dhārayāmā namobhiḥ. Upa brahmā śṛṇavacchasyamānaṁ catuḥśṛṅgo'vamīd gaura etat.*

The name and identity of that spirit of energy and immortality we sing and celebrate in divine words

in this yajna, and, with reverence, surrender and self sacrifice, give it unto ourselves in the soul to hold on to it in life. May the Lord Omniscient so close to us hear it well chanted in celebration, the same Lord of Vak, the eternal Word, who commands the four Vedas as high peaks of knowledge and breathes out the same for us in revelation.

चत्वारि शृङ्गा त्रया अस्य पादा द्व शीष सप्त हस्तासा अस्य ।  
त्रिधा बद्धा वृषभा ररवीति महा द्वा मर्त्याँ आ विवश ॥ ३ ॥

3. *Catvāri śṛṅgā trayo asya pādā dve śīrṣe sapta hastāso asya. Tridhā baddho vṛṣabho roravīti maho devo martyāñ ā viveśa.*

Of this mighty self-refulgent Lord, Word and Dharma, four are the high peaks of light and self proclamation: Rgveda, Yajurveda, Samaveda and Atharva-veda; three legs on which it rests: jnana or knowledge, karma or action, and upasana or prayer; two heads: abhyudaya or worldly well being, and Nihshreyas or moksha or ultimate freedom; seven hands or the seven verse forms. Three way bound in faith, action and meditation, it is the thundervoice of Divinity which proclaims itself through the beauty, wonder and terror of nature and the music of the Veda. And this mighty presence of mighty self-refulgent Lord and the self-awareness of omniscience is enshrined in the heart of mortal humans.

त्रिधा हितं पणिभिर्गुह्यमानं गवि द्वासा घृतमन्वविन्दन ।  
इन्द्र एकं सूर्य एकं जजान वनादकं स्वधया निष्ठत । ४ ॥

4. *Tridhā hitam paṇibhirguhyamānam gavi devāso ghṛtamanvavindan. Indra ekam sūrya ekam jajāna venādekam svadhayā niṣṭatakṣuḥ.*

Ghrta, the essence of the nature, purpose and science of life, three way hidden in mystic language and held by natural forces, the enlightened ones discover, create and produce: Indra, cosmic energy, electricity, thunder and lightning, holds and reflects one, the sun holds and radiates another, and the third they discover from their meditation on Divinity with their own vision and intelligence.

एता अ॒षन्ति हृद्या॑त्समु॒दाच्छ॒तव॑र्जा रि॒पुणा॑ नाव॒च । घृ॒तस्य॑  
धा॒रि॒ अ॒भि चा॑कशीमि हि॒र॒ण्यया॑ व॒त्सा म॑ध्य आसाम ॥ ५ ॥

5. *Etā arṣanti hr̥dyātsamudrācchatavrajā ripuṇā nāvacaḥ. Ghr̥tasya dhārā abhi cākaśīmi hiraṇyayo vetaso madhya āsām.*

These streams of light and life's energy flow in a hundred streams from the innermost depth of the heart-ocean, but not perceptible to the negative soul. Residing in the golden grove, myself wrapped in golden hue in their midst, I watch the light all round, the gold and the essence of life.

स॒म्यक् स्र॑वन्ति स॒रिता॑ न ध॒ना अ॒न्त॒हृदा॑ म॒नसा॑ पू॒यमा॑नाः ।  
ए॒त अ॒षन्त्य॑म॒या घृ॒तस्य॑ मृ॒गाइ॑व ि॒पु॒णारी॑ष॒माणाः ॥ ६ ॥

6. *Samyak sravanti sarita na dhenā antarhr̥dā manasā pūyamānāḥ. Ete arṣantyūrmayo ghr̥tasya mṛgā iva kṣipāṇorīṣamāṇāḥ.*

These streams of light and life flow like vibrations of the voice divine, purified and sanctified by the innermost soul of the heart and mind. The streams of ghrta, joy of life, flow like deer flying from the hunter's arrows towards the shelter of the divine saviour.

सिन्धारिव पाध्वन शूघनासा वार्तपमियः पतयन्ति यद्वाः ।  
घृतस्य धारा अरुषा न वाजी काष्ठा भिन्दूभिः पिन्व-  
मानः ॥ ७ ॥

7. *Sindhoriva prādhvane śūghanāso vātapramiyah patayanti yahvāḥ. Ghṛtasya dhārā aruṣo na vājī kāṣṭhā bhindannūrmibhiḥ pinvamānaḥ.*

The streams of ghrta, life's energy, flow on to join the sea like strong currents of a river rushing on in tumult by simple, straight and holy paths of the bed carved by Divinity, and I, inspired by the waves of ghrta, like a fiery stallion flying, breaking the bounds of world pressures all round by the force of inner vibrations, move on to my divine destination.

अभि पवन्त समनव याषाः कल्याण्यः स्मयमानासा  
अग्निम् । घृतस्य धाराः समिधा नसन्त ता जुषाणा ह्यति  
जातवदाः ॥ ८ ॥

8. *Abhi pravanta samaneva yoṣāḥ kalyāṇyaḥ smaya-mānāso agnim. Ghṛtasya dhārāḥ samidho nasanta tā juṣāṇo haryati jātavedāḥ.*

As youthful ladies of love and virtue, inspired with passion and smiling in bliss, proceed to meet agni, enlightened husband, so do streams of ghrta move and flow into the vedi to meet the lighted fire, and the rising fire, loving and gracious, cherishes to receive the flow of the holy yajaka's offer.

कन्याइव वहतुमत्वा उ अञ्ज्यञ्जाना अभि चाकशीमि ।  
यत्र सामः सूयत यत्र यज्ञा घृतस्य धारा अभि तत्पवन्त ॥ ९ ॥

9. *Kanyā iva vahatumetavā u añjyañjānā abhi cāka-  
śīmi. Yatra somah sūyate yatra yajño ghṛtasya  
dhārā abhi tatpavante.*

Where the yajna of holy action and meditation is enacted and the bliss of divine soma is created, there I see all round the flow of the streams of consciousness into that vedi of divine fire wherein, like a maiden in all her beauty, finery and perfume proceeding to meet her bridegroom at the wedding yajna, the individual soul flies and is accepted and sanctified in the supreme spirit of Divinity.

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।  
इमं यज्ञं नयत दवता ना घृतस्य धारा मधुमत्पवन्त ॥ १० ॥

10. *Abhyarṣata suṣṭutiṁ gavyam-ājim-asmāsu  
bhadrā draviṇāni dhatta. Imam yajñam nayata  
devatā no ghṛtasya dhārā madhumat-pavante.*

Let the voice of holy praise and divine celebration rise and resound, O saints and sages and scholars of eminence, bear and bring us the light of knowledge enshrined in holy speech, lead us to honour, excellence and victory, and help us create wealth for the world leading all to the bliss of peace and common good. Guide, lead and direct this yajna of ours, the streams of honeyed ghṛta flow for the fire divine.

धामन्त विश्वं भुवनमधि श्रितमन्तः समुद हृद्यन्तरायुषि ।  
अपामनीक समिथ य आभृतस्तमश्याम मधुमन्तं त  
ऊमिम ॥ ११ ॥

11. *Dhāman te viśvaṁ bhuvanamadhi śritamantaḥ  
samudre hr̥dyantarāyuṣi. Apāmanīke samithe ya  
ābhṛtastamaśyāma madhumantam ta ūrmim.*

O Lord, within your presence by your power is sustained the entire world of existence. That same power and presence vibrates in the depths of the oceans, in the cave of the heart, in the breath of life and age, in the waves of water and energy, in the vibrations of thought, and in the heat of action in nature and humanity. That power and presence vibrating in existence, O Lord, we pray, let us realise. Let us flow with that constant flow of vibration of Divinity in and across the fluctuations of mutability.

॥ इति चतुर्थं मण्डलम् ॥

## MANDALA 5

### Mandala 5/Sukta 1

*Agni Devata, Budha-Gavishthara of Atreya Family Rshis*

अबाध्यग्निः समिधा जनानां पतिं धनुमिवायतीमुषासम ।  
यद्वाइव प वयामुज्जिहानाः प भानवः सिस्रत नाक-  
मच्छ ॥ १ ॥

1. *Abodhyagniḥ samidhā janānām prati dhenumi-vāyatīmuṣāsam. Yahvā iva pra vayāmujjihānāḥ pra bhānahaḥ sisrate nākamaccha.*

Agni is seen and known while rising by the burning samidhas lighted by the yajakas at dawn coming up like a cow early in the morning, and the flames, like branches of a mighty tree, rise brilliantly and touch the sky where there is no pain, no darkness.

अबाधि हाता यजथाय दवानूध्वा अग्निः सुमनाः पातरंस्थात ।  
समिद्धस्य रुशददशि पाजा महान्द्वस्तमसा निरमाचि ॥ २ ॥

2. *Abodhi hotā yajathāya devānūrdhvo agniḥ sumanāḥ prātarasthāt. Samiddhasya ruśadarśi pājo mahān devastamaso niramoci.*

The yajaka Agni, good at heart, is seen to invoke the divinities and noble sages to the yajna and rises high while the fire keeps burning and rising. The light of the burning fire is seen as a blissful divine power and then the great refulgent sun rises from the night's darkness.

यदीं गणस्य रशनामजीगः शुचिरङ्ग शुचिभिगाभिरग्निः ।  
आद्दि णा युज्यत वाज्यन्त्युत्तानामूध्वा अंधयज्जुह्विभिः ॥ ३ ॥



3. *Yadīm gaṇasya raśanāmajīgaḥ śuciraṅkte śucibhirgobhiragniḥ. Ādaksīnā yujyate vājyantyuttānāmūrdhvo adhayajjuhūbhīḥ.*

When the pure and lustrous fire of yajna, as the sun, rises with its pure bright flames and takes over the reins of the conduct of the yajnic world around, then the invigorating and powerful dakshina offering is made with the ladles, the flames of fire rise high, and the fire higher and higher up voraciously consumes the offering.

अग्रिमच्छा दवयतां मनांसि च ङ्गीव सूय सं चरन्ति । यदीं सुवात उषसा विरूप श्वता वाजी जायत अग अह्नाम ॥ ४ ॥

4. *Aghimacchā devayatām manāmsi cakṣūṁṣīva sūrye saṁ caranti. Yadīm suvāte uṣasā virūpe śveto vājī jāyate agre ahnām.*

The minds of holy celebrants of Divinity turn intently to Agni as their eyes wait for and turn to the rising sun. And when the heaven and earth, both different of form, one bright and the other dark and green, bring forth this Agni at the rise of the dawn, day light appears and the world grows bright.

जनिष्ट हि जन्या अग अह्नां हिता हितष्वरुषा वनषु ।  
दमदम सप्त रत्ना दधाना ग्रिहाता नि षसादा यजीयान ॥ ५ ॥

5. *Janiṣṭa hi jenyā agre ahnām hito hiteṣvaruṣo vaneṣu. Damedame sapta ratnā dadhāno'gnirhotā ni ṣasādā yajīyān.*

Arises Agni, victorious yajaka, the fire and the sun, for sure in advance of the day every morning, benevolent, active in everything good and holy, bright in the woods and every home, bearing sevenfold jewels

of light and flame, and then settles in yajnic business, carrying the yajna on and on. The yajna must go on.

अग्रिहाता न्यसीदद्यजीयानुपस्थ मातुः सुरभा उ लाक ।  
युवा कविः पुरुनिःष्ठ ऋतावा धृता कृष्टीनामुत मध्य  
इन्द्रः ॥ ६ ॥

6. *Agnirhotā nyasīdadayaājīyānupasthe mātuḥ surabhā u loke. Yuvā kaviḥ puruniḥṣṭha ṛtāvā dhartā kṛṣṭīnāmuta madhya iddhaḥ.*

Agni, host and performer of yajna, settles in the lap of the mother, earth and nature, in the beautiful fragrant world and its people, conducting the yajnic business of life which must go on. Young and bold, bright, intelligent and creative, imaginative as a poet, dedicated to all without exception, committed to truth and the law divine, sustainer and controller of the people, he goes on at the centre of everything, bright and blazing, never relenting, never slackening. The yajna must go on.

प णु त्यं विपमध्वरषु साधुमग्निं हातारमीळत् नमाभिः । आ  
यस्ततान् रादसी ऋतन् नित्यं मृजन्ति वाजिनं घृतनं ॥ ७ ॥

7. *Pra ṇu tyam vipramadhvareṣu sādhumagnim hotāramīlate namobhiḥ. Ā yastatāna rodasī ṛtena nityam mṛjanti vājinam ghrtena.*

Ever and onward, with food, surrender and service in faith, people light, praise and worship that Agni, wise and vibrating, excellent in the accomplishment of yajnic projects, host, priest and organiser of life's business, who pervades heaven and earth with light and fragrance and blesses the people

with enlightenment. Daily they renew their dedication and commitment with vows of truth, feed the power with ghrta, and refine the light and power to shine it more and more.

माज्जाल्या मृज्यत स्व दमूनाः कविपशुस्ता अतिथिः शिवानः । सहस्रशृङ्गा वृषभस्तदाजा विश्वा अग्र सहसा पास्यन्त्यान ॥ ८ ॥

8. *Mārjālyo mṛjyate sve damūnāḥ kavipraśasto atithiḥ śivo naḥ. Sahasraśṅgo vṛṣabhastadojā viśvān agne sahasā prāsyanyān.*

Agni, pure and purifying catalytic power, is refined in itself. Self-controlled and a powerful controller, sung and celebrated by poets, it is a welcome guest, auspicious and beneficent for all of us as a breeze of peace and freshness. Agni, O light of a thousand flames of eminence, generous as cloud showers, blazing lustrous, you are the pioneer, overtaking, conquering, and leading all others forward with your power and force.

प सद्या अग्र अत्यष्यन्त्यानवियस्म चारुतमा बभूथ । इळन्या वपुष्या विभावा प्रिया विशामतिथिमानुषीणाम ॥ ९ ॥

9. *Pra sadyo agne atyeṣyanyānāviryasmai cārutamo babhūtha. Īḷenyo vapuṣyo vibhāvā priyo viśāma-tithirmānuṣīṇām.*

Agni, lord of light and power, for whosoever you rise on the vedi, light up in the home, or shine in flame in the cave of the heart most lovely and gracious, for him you excel and surpass everything else instantly and forever: adorable, sublime, effulgent, dearest and

most welcome guest of all communities and habitations of men and women.

तुभ्यं भरन्ति ितया यविष्ठ बलिमग्र अन्तित् आत दूरात ।  
आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत्त अग्र महि शर्म  
भदम ॥ १० ॥

10. *Tubhyaṁ bharanti kṣitayo yaviṣṭha balimagne antita ota dūrāt. Ā bhandiṣṭhasya sumatiṁ cikiddhi bṛhatte agne mahi śarma bhadram.*

Agni, most youthful power and presence, devoted people from far and near bear and bring and offer homage and yajaka to you. Listen, know and accept the praise and prayer of the celebrant. May your shelter and protection for us be wide and great, full of peace and well being.

आद्य रथं भानुमा भानुमन्तमग्र तिष्ठ यजतभिः समन्तम ।  
विद्वान्पथीनामुवन्तरि मह देवान्हविरद्याय वरि ॥ ११ ॥

11. *Ādya rathaṁ bhānumo bhānumantamagne tiṣṭha yajatebhiḥ samantam. Vidvān pathinām-urvanta-rikṣameha devān haviradyāya vakṣi.*

Agni, refulgent lord of knowledge, ascend your strong and brilliant chariot of light today with your adorable powers and associates, and across the wide paths of space bring here the nobilities of eminence of your alliance for joining and sharing our feast of yajnic offerings to the divinities.

अवाचाम क्वय मध्याय वचा वन्दारु वृषभाय वृष्णा ।  
गविष्ठिरा नमसा स्ताममग्रा दिवीव रुक्ममुरुव्यज्व-  
मश्रत ॥ १२ ॥

12. *Avocāma kavaye medhyāya vaco vandāru vṛṣa-  
bhāya vṛṣṇe. Gaviṣṭhiro namasā stomamagnau  
divīva rukmamuruvyañcamaśret.*

We sing this song of adoration in honour of the lord of light and knowledge, holy, potent, and generous. The holy yajaka dedicated to sacred speech and light of heaven, thus, ought to direct his beautiful song of praise and prayer with oblations and salutations rising high to the skies as to the sun in heaven.

### Mandala 5/Sukta 2

*Agni Devata, Kumara Atreya or Vrsha Jana or both Rshis*

कुमारं माता युवतिः समुब्धं गुहा बिभति न ददाति पित्र ।  
अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहित-  
मरता ॥ १ ॥

1. *Kumāraṁ mātā yuvatīḥ samubdhaṁ guhā  
bibharti na dadāti pitre. Anīkamasya na mina-  
jjanāsaḥ puraḥ paśyanti nihitamaratau.*

The youthful mother bears and supports the foetus concealed in the womb, she does not, cannot, give it to the father in the state of immaturity. People cannot hurt its strength and vitality hidden in secret. But when it is born, they see its beauty and vitality before their eyes.

कमतं त्वं युवत कुमारं पशी बिभषि महिषी जजान ।  
पूवीहि गभः शरदा व्रधा पश्यं जातं यदसूत माता ॥ २ ॥

2. *Kametaṁ tvaṁ yuvate kumāraṁ peṣī bibharṣī  
mahiṣī jajāna. Pūrvīrhi garbhaḥ śarado vavar-  
dhā'paśyaṁ jātaṁ yadasūta mātā.*

O youthful lady, sweet is this baby you carry which the consecrated mother bore. I saw the foetus grow and grow for many many years many times before. And I see it born of the mother when she delivered it.

हिरण्यदन्तं शुचिवणमारात् त्रादपश्यमायुधा मिमानम ।  
ददाना अस्मा अमृतं विपृक्वत्किं मामनिन्दाः कृणव ।  
नुक्थाः ॥ ३ ॥

3. *Hiranyadantaṃ śucivarṇam-ārāt-kṣetrād-apaśya-māyudhā mimānam. Dadāno asmā amṛtaṃ vipṛkvatkiṃ māmanindrāḥ kṛṇavannanukthāḥ.*

I see him born of the mother's womb far and near with a golden spoon in his month, pure and bright of form, wielding his weapons of essential potential. And I give him the feed of immortal elixir for life. What can those deny Indra, the soul? What can those who reject knowledge and celebration of Divinity do against me? Nothing.

त्रादपश्यं सनुतश्चरन्तं सुमद्दूथं न पुरु शाभमानम ।  
न ता अंगृभर्जनिष्टहिषः पलिक्नीरिद्युवतया भवन्ति ॥ ४ ॥

4. *Kṣetrādapaśyaṃ sanutaścarantaṃ sumadyū-thaṃ na puru śobhamānam. Na tā agrbhrannajaniṣṭa hi ṣaḥ paliknīr-id-yuvataya bhavanti.*

I see him born of the mother, mother earth and Mother Nature, see him roaming around since eternity by himself like an army on the march, commanding great beauty and grace. When he is born they hold him not, withhold him not, they cannot, and the young mothers, having given him birth, grow old and grey haired, and

then they grow youthful again.

क म मयकं वि यवन्त गाभिन यषां गापा अरणश्चिदास ।  
य ईं जग्भुरव त सृजन्त्वाजाति पश्व उप नश्चि-  
कित्वान ॥ ५ ॥

5. *Ke me maryakaṁ vi yavanta gobhirna yeṣāṁ gopā arāṇaścidāsa. Ya īm jagrbhurava te sṛjantvājāti paśva upa naścikivān.*

Who can take away my wealth alongwith my lands and cows, sense and mind, feeling as if they are the cowherd stealing away my bull alongwith the cows, when in fact Agni himself is their protector and energiser? And those who try to grab them must despair and give up since the lord omniscient continues to protect, create and recreate the human wealth.

वसां राजानं वसतिं जनानामरातया नि दधुमत्येषु ।  
ब्रह्माण्यत्ररव तं सृजन्तु निन्दितारा निन्द्यासा भवन्तु ॥ ६ ॥

6. *Vasāṁ rājānaṁ vasatiṁ janānāmarātayo ni dadhurmartyeṣu. Brahmāṇyatrerava taṁ sṛjantu ninditāro nindyāso bhavantu.*

The law and order of humanity and the human habitations, negative forces try to obstruct and sabotage in the communities among themselves. But the power, potential and intelligence of Atri, enlightened people free from physical, mental and spiritual fears and limitations disinflate that negative effort and the saboteurs themselves become self-condemned.

शुनश्चिच्छपं निदितं सहस्राद्युपादमुञ्चा अशमिष्ट हि षः ।  
एवास्मदग्र वि मुमुग्धि पाशान्हातश्चिकित्व इह तू  
निषद्य ॥ ७ ॥

7. *Śunaścicchepaṁ niditaṁ sahasrād yūpādamuñco aśamiṣṭa hi ṣaḥ. Evāsmadagne vi mumugdhi pāsān hotaścikitva iha tū niṣadya.*

Agni, O lord of light and ruler of the world, you save even shunah-shepa, the connoisseur lost in senses, reviled and condemned; you save him from a thousand snares of the world so that the man settles back in peace of mind. Same way, O lord and light of the world, come, O highpriest of the yajna of life, grace our yajna here and snap the snares of suffering and slavery off our body, mind and soul.

हृणीयमाना अप हि मदयः प म द्त्वानां वत्पा उवाच ।  
इन्द्रा विद्वाँ अनु हि त्वा च्च । तनाहमग्न अनुशिष्ट  
आगाम ॥ ८ ॥

8. *Hṛṇīyamāno apa hi madaiyeḥ pra me devānāṁ vratapā uvāca. Indro vidvāṅ anu hi tvā cacakṣa tenāhamagne anuṣiṣṭa āgām.*

The observer of the laws of righteousness and divinity says: Let the element of hate and anger be away from me. Indra, man of knowledge and power, who knows and speaks of you, O Agni, destroyer of the pollution and impurity of body, mind and soul, has spoken to me and, instructed by him, I come to you in search of purity and purgation.

वि ज्यातिषा बृहता भ्रात्यग्निराविविश्वानि कृणुत महित्वा ।  
पादवीमायाः संहत दुस्वाः शिशीत शृङ्गुर । स विनि । ॥ ९ ॥

9. *Vi jyotiṣā bṛhatā bhātyagnirāviviśvāni kṛṇute mahitvā. Pradevīrmāyāḥ sahate durevāḥ śiśīte śṛṅge rakṣase vinikṣe.*



Agni shines and blazes expansively with mighty rising flames of light, and with its lustre and power illuminates and reveals all things of the world. It sharpens and extends its arms of light and power for the destruction of evil and challenges and throws out the strength and wiles and acts of the clever forces of negation and destruction.

उत स्वानासां दिवि षन्त्वग्रस्तिग्मायुध्वा र ऽसु हन्त्वा उ ।  
मदं चिदस्य प रुजन्ति भामा न वरन्त परिबाधा  
अदवीः ॥ १० ॥

10. *Uta svānāso divi śantvagnes-tigmāyudhā rakṣase hantavā u . Made cidasya pra rujanti bhāmā na varante paribādho adevīḥ.*

And let the blazing weapons of fire roaring in the heights of the skies be raised for the destruction of evil forces, for as they strike for the joy and victory of life's positive forces as the very flames of terror, the obstructive forces of evil would fail to avert or oppose them.

एतं त स्तामं तुविजात् विपा रथं न धीर्ः स्वपा अत ऽम ।  
यदीदग्नु पति त्वं दव हयाः स्ववतीरप एना जयम ॥ ११ ॥

11. *Etam te stomaṃ tuvijāta vipro ratham na dhīraḥ svapā atakṣam. Yādīdagne prati tvam deva haryāḥ svarvatīrapa enā jayema.*

Agni, light and power divine among the strong and wise, I, dedicated to knowledge and service, bold and patient, keen to do good in word and action, structure this song of celebration like a skillful engineer designing and making a chariot for you. O lord refulgent,

if you are kind and gracious to accept it, then by the same song we would win sweet and heavenly waters of life, light and energy for the joy of life.

तुवि॒गीवा॑ वृष॒भा वा॑वृ॒धाना॑ श॒त्र्वयः॑ सम॒जाति॑ वदः ।  
इती॒मम॒ग्निम॒मृता॑ अवाचन्ब॒हिष्मत्॑ मन॒व शम॑ यंसद्ब॒विष्मत्॑  
मन॒व शम॑ यंसत् ॥ १२ ॥

12. *Tuvigrīvo vṛṣabho vāvṛdhāno'śatrvaryaḥ samajāti vedah. Itīmam-agnim-amṛtā avocan barhiṣmate manave śarma yaṁsaddhaviṣmate manave śarma yaṁsat.*

Agni, strong and graceful power and flame, roaring as a bull and generous as cloud showers, growing and promoting, free from enemies, master ruler and sustainer, creates and bestows wealth and power of the noblest kind: Thus do men of spiritual vision and divine wisdom celebrate this Agni in holy words. May Agni bless the man of generosity and self sacrifice, man of thought and discrimination, with a happy and peaceful life, holy family and a happy home.

### Mandala 5/Sukta 3

*Agni Devata, Vasushruta Atreya Rshi*

त्वम॒ग्न वरु॑णा॒ जाय॑स॒ यत्त्वं मि॒त्रा भ॑वसि॒ यत्समि॑द्धः ।  
त्व वि॒श्व सह॑सस्पुत्र॒ द्वास्त्वमि॑न्दा॒ दा॒शुष॒ मर्त्या॑य ॥ १ ॥

1. *Tvamagne varuṇo jāyaso yat tvam mitro bhavasi yatsamiddhaḥ. Tve viśve sahasasputra devā stvamidro dāśuṣe martyāya.*

Agni, flaming fire, light of knowledge and power of the world, when you are born, you shine like

Varuna, light of the dawn and spirit of justice and discrimination in mankind. When you are in full blaze of your glory, you are like Mitra, bright sun, friend of all. In you reside and abide all the powers of nature's divinity, O child of omnipotence, and you are Indra, giver of honour and excellence for the man of charity and generosity.

त्वमयमा भवसि यत्कनीनां नाम स्वधावन्गुह्यं बिभर्षि ।  
अञ्जन्ति मित्रं सुधितं न गाभियहम्पती समनसा  
कृणार्षि ॥ २ ॥

2. *Tvamaryamā bhavasi yat kanīnām nāma svadhāvan guhyaṁ bibharṣi. Añjanti mitraṁ sudhitaṁ na gobhiryaddampatī samanāsā kṛṇoṣi.*

Agni, lord of energy and living vitality, when you bear the mysterious name of youth among men and women, you become Aryama and assume the role of a judge with discrimination. When you join man and woman in wedlock, with equal love of mind and heart, they celebrate you with holy words and hospitality with cow's milk and butter.

तव श्रिय मरुता मजयन्त रुद्र यत्त जनिम् चारु चित्रम् ।  
पदं यद्विष्णारुपमं निधायि तन पासि गुह्यं नाम गानाम ॥ ३ ॥

3. *Tava śriye maruto marjayanta rudra yatte janima cāru citram. Padaṁ yadvīṣṇorupaṁ nidhāyi tena pāsi guhyaṁ nāma gonām.*

Agni, you are Rudra, lord of justice and dispensation. For your honour and excellence vibrant people come to you and anoint you and glorify the beautiful and wonderful name that is yours. The office

of Vishnu, protector and sustainer, is vested in you, by that you protect and maintain the secret name and identity of the lights of stars.

तव श्रिया सुदृशां देव देवाः पुरु दधाना अमृतं सपन्त ।

हातारमग्निं मनुषा नि षदुदशस्यन्त उशिजः शंसमायाः ॥ ४ ॥

4. *Tava śriyā sudrśo deva devāḥ purū dadhānā amṛtaṁ sapanta. Hotāramagniṁ manuṣo ni ṣedurdaśasyanta uśijaḥ śamsamāyoḥ.*

O lord of light and generosity, ruler of the world, by virtue of your light, honour and grace, brilliant scholars of vision, commanding wide powers and immortal knowledge, and the people in general, loving and desiring admirable wealth and beauty of life, establish, serve and expand the fire of various forms of yajna of social and scientific projects, in your honour, holy yajaka and giver of life's benefits.

न त्वद्धाता पूवा अग्न यजीया । काव्यः पुरा अस्ति स्वधावः ।

विशश्च यस्या अतिथिर्भवासि स यज्ञं वनवद्व  
मर्तान ॥ ५ ॥

5. *Na tvaddhotā pūrvo agne yajīyān na kāvyaiḥ paro asti svadhāvaḥ. Viśaśca yasyā atithirbha-vāsi sa yajñena vanavad-deva martān.*

Agni, there never is a generous giver and yajnic performer before you, nor is there any one higher celebrated by poets in hymns, lord of your own essential wealth and power as you are, worthy of homage. Lord of light and generosity, whoever the host where you are invoked and invited as yajnic deity, you bless the people by the yajna with fulfilment.

व॒यम॑ग्र व॒नुयाम॑ त्वाता॑ व॒सूयवा॑ ह॒विषा॑ बु॒र्ध्यमा॑नाः ।  
 व॒यं स॑म॒य वि॒दथ॑ष्व॒ह्नां व॒यं रा॒या स॑हस॒स्पुत्र॑ म॒तान॑ ॥ ६ ॥

6. *Vayamagne vanuyāma tvotā vasūyavo haviṣā budhyamānāḥ. Vayaṁ samarye vidatheṣvahnām vayaṁ rāyā sahasasputra martān.*

Agni, lord refulgent ruler of the world, may we grow and prosper, we pray, under your protection, searching for wealth, raising the fire with havi offerings and ourselves rising in wealth and knowledge with the yajna. Let us win in life's contests, in yajnas, day by day, O child of strength and protector of power and valour, and let us be blest with children and grand children.

या न॒ आगा॑ अ॒भ्यना॒ भरा॑त्य॒धीद॒घम॒घशंस॑ दधात । ज॒ही चि॒कित्वा॑ अ॒भिशा॑स्ति॒म॒ताम॑ग्र॒ या ना॑ म॒चय॑ति द्व॒यन॑ ॥ ७ ॥

7. *Yo na āgo abhyeno bharātyadhīdaghamaghaśamse dadhāta. Jahī cikitvo abhiśastimetā-magne yo no marcayati dvayena.*

Whoever commits sin and crime against us, may Agni, lord ruler and dispenser of justice, turn that sin and crime upon the sinner and calumniator. May the lord of light and knowledge, Agni, silence that imprecation, whoever be the person that hurts us with double dealing, sin and scandal.

त्वाम॒स्या व्यु॑षि॒ दव॑ पू॒र्व दू॑तं कृ॒ण्वाना॑ अ॒यज॑न्त ह॒व्यः ।  
 सं॒स्थ यद॑ग्र॒ इय॑स र॒यीणां॑ द्वा म॒तव॑सु॒भिरि॒ध्यमा॑नः ॥ ८ ॥

8. *Tvāmasyā vyuṣi deva pūrve dūtāṁ kṛṇvānā ayajanta havyaiḥ. Saṁsthe yadagna iyase rayīṇāṁ devo martair-vasubhir-idhyamānaḥ.*

Agni, refulgent power of light and generosity settled in the midst of this people, yajakas ever since time immemorial honouring you as harbinger of nature's wealth join you and adore you in yajna with oblations of havi. And when you join them and settle in their midst then, raised and fed by the people on fragrant materials, you rise in flames as brilliant lord giver of the wealth of life.

अव स्पृधि पितरं याधि विद्वान्पुत्रा यस्तं सहसः सून ऊह ।  
कदा चिकित्वा अभि च त्स् ना ग्रं कदाँ ऋत्तचिद्यात-  
यास ॥ ९ ॥

9. *Ava sprdhi pitaram yodhi vidvān-putro yaste sahasaḥ sūna ūhe. Kadā ciditvo abhi cakṣase no'gne kadāñ ṛtacityātayāse.*

Agni, born of omnipotence, I think of you, meditate on you: You are the saviour from suffering and mortality as a child is for the parent. You are the scholar of science, visionary of existence and observer of the eternal laws of Dharma. Emulate, excel and save the parent, the protector and the yajaka who lights you in the vedi, fight out and eliminate suffering, sufferance, evil and destruction. Pray when would your eye of grace favour us? When would you inspire us and show the path of rectitude to guide us?

भूरि नाम वन्दमाना दधाति पिता वसा यदि तज्जाषयास ।  
कुविद्देवस्य सहसा चकानः सुम्नमग्निवन्त वावृधानः ॥ १० ॥

10. *Bhūri nāma vandamāno dadhāti pitā vaso yadi tajjoṣayāse. Kuviddevasya sahasā cakānaḥ sumnam-agnir-vanate vāvṛdhānaḥ.*

O shelter home of life, Agni, father and sustainer of living beings as you are, the worshipper adores you by many names which adoration if you accept and acknowledge with pleasure then the worshipper, loving, adoring and growing like fire by the light and power of the generous lord, creates joy and well being for himself, and Agni too, loving and favouring the adorer by his own divine knowledge and power, waxing with love and kindness, bestows the joy and well being of life upon the supplicant.

त्वमङ्ग जरितारं यविष्ठ विश्वान्यग्र दुरितार्तिं पषि । स्तना  
अदृश्रनिपवा जनासा ज्ञातकता वृजिना अभूवन ॥ ११ ॥

11. *Tvamaṅga jaritāraṁ yaviṣṭha viśvānyagne dūritāti paṣi. Stenā adṛśranripavo janāso-  
'jñātaketa vṛjinā abhūvan.*

Dearest ruler of the earth, most youthful power of the world, Agni, save the celebrant, purge the supplicant of all the evil and sufferings of the world: thieves are seen prowling around, enemies lying in wait, ignorant people lying in hidden corners, all following crooked ways, flags flying.

इम यामासस्त्वदिगभूवन्वसव वा तदिदागा अवाचि ।  
नाहायमग्निर्भिशास्तय ना न रीषत वावृधानः परा  
दात ॥ १२ ॥

12. *Ime yāmāsas-tvadrig-abhūvan vasave vā tadidāgo avāci. Nāhāyam-agnir-abhiśastaye no na rīṣate vāvṛdhānaḥ parā dāt.*

These celebrants and supplicants observing the law divine are dedicated to you, O lord Agni. Also,

whatever their weakness or trespass, that too has been confessed to the lord protector and sustainer. We pray may this Agni, lord omniscient and omnipotent, increasingly pleased and gracious, never forsake us and never deliver us unto the maligner or the injurer or the evil of failure and disaster.

### Mandala 5/Sukta 4

*Agni Devata, Vasushruta Atreya Rshi*

त्वामग्र वसुपतिं वसूनामभि प मन्द अध्वरषु राजन । त्वया  
वाजं वाजयन्ता जयमा भि ष्याम पृत्सुतीमत्यानाम ॥ १ ॥

1. *Tvāmagne vasupatiṁ vasūnāmabhi pra mande  
adhvareṣu rājan. Tvayā vājaṁ vājayanto  
jayemā'bhi ṣyāma pṛtsutīr-martyānām.*

Agni, lord and brilliant ruler of the world, protector and sustainer of the wealths of life, I serve and celebrate you in the constructive business of cooperative living without hate and violence. With you and under your guidance and inspiration, collecting speed and strength for progress, let us, we pray, win the battles of mortal humanity and be happy.

हव्यवाळग्रिर्जरः पिता ना विभुविभावा सुदृशीका  
अस्म । सुगाहपत्याः समिषा दिदीह्यस्मद्यक्सं मिमीहि  
श्रवांसि ॥ २ ॥

2. *Havyavāḷagnir-ajarahḥ pitā no vibhurvibhāvā  
sudṛśīko asme. Sugārhapatyāḥ samīṣo didī-  
hyasmadryak-saṁ mimīhi śravāṁsi.*

Agni, our father, sustainer and ruler, ever youthful and unaging, carrier of holy materials and



fragrances over and across the world is all pervasive in power and presence, resplendent, all illuminative and all revealing, and blissful in form and appearance. May he provide for us all the healthful food, and energies for a happy household and may he, knowing us well and what is good for us, measure out, determine and grant all the bounds and laws of our wealth and properties, rights and duties, which we must not violate or neglect.

विशां क्विं विश्वपतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निम् ।  
नि हातारं विश्वविदं दधिध्वं स द्वेषु वनत् वायाणि ॥ ३ ॥

3. *Viśāṁ kavim viśpatiṁ mānuṣīṇāṁ śuciṁ pāvakaṁ  
ghṛtapṛṣṭhamagnim. Ni hotāraṁ viśvavidam  
dadhidhve sa deveṣu vanate vāryāṇi.*

Install Agni in the seat of power, protection and creative governance, Agni the poetic sage and visionary of the people, chief of human settlements, pure and unsullied, the light and fire of the world, strongly based in ghrta and waters, highpriest of the yajnic human organisation, conversant with every detail of the social order, and he procures and rules the choice gifts which people love and desire.

जुषस्वाग्न इळ्या सजाषा यतमाना रश्मिभिः सूर्यस्य ।  
जुषस्व नः समिधं जातवद् आ च द्वान्हविरद्याय  
वति ॥ ४ ॥

4. *Juṣasvāgna iḷayā sajoṣā yatamāno raśmibhiḥ  
sūryasya. Juṣasva naḥ samidham jātaveda  
ā ca devān haviradyāya vakṣi.*

Agni, all knowing lord of light and destroyer of

enemies, pervasive across the earth and pleased with world voice, joining the sunrays and working with them, come, join our yajna lighted and rising with the fuel on fire, enjoy yourself and bring the noblest generous powers of nature and humanity along to partake of the fruits of our corporate endeavour of yajna.

जुष्टा दमूना अतिथिदुराण इमं ना यज्ञमुप याहि विद्वान् ।  
विश्वा अग्र अभियुजा' विहत्या शत्रूयतामा भरा  
भार्जनानि ॥ ५ ॥

5. *Juṣṭo damūnā atithiduroṇa imam no yajñam-upa yāhi vidvān. Viśvā agne abhiyujō vihatyā śatrūyatāmā bharā bhojanāni.*

Agni, enlightened scholar, ruler of the world, loved and honoured as a member of the family and welcome visitor to the house, having challenged and eliminated all the opposing forces of hate and enmity in the world, come to this yajna of ours and bring us cherished foods and delicacies.

वधन् दस्युं प हि चातयस्व वयः कृण्वानस्तन्व३ स्वाय ।  
पिपषि यत्सहसस्पुत्र द्वान्तसा अग्र पाहि नृतम् वाज  
अस्मान् ॥ ६ ॥

6. *Vadhena dasyum pra hi cātayasva vayahḥ kṛṇvānastanve svāyai. Piparṣi yatsahasasputra devāntso agne pāhi nṛtama vāje asmān.*

Agni, enlightened ruler of the world, born and risen as the very child of strength and honour, drive away the wicked, thieves and robbers, augmenting the food and energy for your own body politic. O best of men and leaders, protect and promote the noble

enlightened people and replenish the powers of nature and thus strengthen and promote us in our joint endeavour of living.

वयं त अग्र उक्थविधम वयं हव्यः पावक भद्रशाच । अस्म  
रयिं विश्ववारं समिन्वास्म विश्वानि द्रविणानि धहि ॥ ७ ॥

7. *Vayaṃ te agna ukthairvidhema vayaṃ havyaiḥ pāvaka bhadrāśoce. Asme rayiṃ viśvavāraṃ saminvāsme viśvāni draviṇāni dhehi.*

Agni, noble ruler of life and humanity of the earth, pure and purifying power, rising in flames of piety and well being, with holy songs of celebrative knowledge and practical work and with correct inputs of yajnic materials, we offer you homage and service for human progress and all round welfare. For us, create, collect and receive the wealth of universal value and hold in trust the honour and prestige of the entire human nation.

अस्माकमग्र अध्वरं जुषस्व सहसः सूना त्रिषधस्थ हव्यम ।  
वयं द्ववषु सुकृतः स्याम शमणा नस्त्रिवरूथन पाहि ॥ ८ ॥

8. *Asmākamagne adhvaraṃ juṣasva sahasaḥ sūno triṣadhastha havyam. Vayaṃ deveṣu sukṛtaḥ syāma śarmanā nastrivarūthena pāhi.*

Agni, blazing light and fire, child of omnipotence, ruler of three worlds, join and bless our non-violent yajna of creation and production for the good of life. Let us be blest, we pray, to be followers of universal Dharma and piety of action, and protect and promote us with peace and comfort in a happy home of threefold bliss for body, mind and soul through three

seasons for the human family.

विश्वानि ना दुग्हा जातवदः सिन्धुं न नावा दुरितातिं पषि ।  
अग्रं अत्रिव तमसा गृणाना३ स्माकं बाध्यविता तनू-  
नाम ॥ ९ ॥

9. *Viśvāni no durgahā jātavedaḥ sindhum na nāvā duritāti parṣi. Agne atrivannamasā gṛṇāno 'sm-ākam bodhyavitā tanūnām.*

Agni, lord ruler commanding knowledge of the world of existence, constantly supported by relentless active assistants, as a sailor helps travellers to cross the sea by boat, so do you, we pray, help us cross the most difficult obstacles of the world. Served and celebrated with homage and service with surrender, you are the protector and sustainer of our bodies and material interests, this be gracious to know we know.

यस्त्वा हृदा कीरिणा मन्यमाना मर्त्यं मत्या जाह्वीमि ।  
जातवदा यशा अस्मासु धहि पजाभिरग्र अमृतत्वम-  
श्याम ॥ १० ॥

10. *Yastvā hṛdā kīriṇā manyamāno 'martyam martyo johavīmi. Jātavedo yaśo asmāsu dhehi prajā-bhiragne amṛtatvamaśyām.*

While I, a mortal man, invoke, sing and celebrate your gifts and glory, immortal lord omnipresent in the world of existence, I pray with a sincere heart in full awareness of your omniscience and omnipotence as a supplicant, give us the gift of honour and excellence and bless us that with good progeny we may attain the state of immortality and ultimate freedom.

यस्म त्वं सुकृतं जातवद उ लोकमग्रं कृणवः स्यान्म ।  
अश्विनं स पुत्रिणं वीरवन्तं गामन्तं रयिं नशत स्वस्ति ॥ ११ ॥

11. *Yasmai tvaṃ sukr̥te jātaveda u lokamagne  
kṛṇavaḥ syonam. Aśvinaṃ sa putriṇaṃ vīravan-  
tāṃ gomantaṃ rayiṃ naśate svasti.*

Whoever the person doing noble work in piety, for whom, O Jataveda, lord all knowing the things born, Agni, lord refulgent ruler of the world, you create and provide a lovely life of freedom and action, he attains a wealth of horses, dynamic self-progress, noble children, brave warriors, lands and cows, and above all the bliss of well being.

### Mandala 5/Sukta 5

*Apri Sukta, Mantrawise Devata, Vasushruta Atreya Rshi*

सुसमिद्धाय शाचिषं घृतं तीव्रं जुहातन ।  
अग्रयं जातवदस ॥ १ ॥

1. *Susamiddhāya śociṣe ghr̥taṃ tīvraṃ juhotana.  
Agnaye jātavedase.*

For success and self-fulfilment, ardenly offer hot and sharply catalytic ghr̥ta into the intense fire, lighted, rising and radiant in the vedi, Jataveda, fire of life vibrating in everything in existence including yourself.

For self-realisation in meditation, collect and concentrate your mind and consciousness into focus and direct it into the light of Divinity all pervasive, and shining in the cave of your heart also.

नराशंसः सुषूदतीमं यज्ञमदाभ्यः ।

कविहि मधुहस्त्यः ॥ २ ॥

2. *Narāśamsaḥ suṣūdatīmaṁ yajñamadābhyāḥ.  
Kavirhi madhuhastyāḥ.*

Only the best of men admired by humanity effects such a yajna, the man intrepidable, whatever the circumstances, the man of poetic vision, so generous that sweetness and charity flows from his hand like honey dripping from the honey suckle.

इळिता अग्न आ वहन्दं चित्रमिह पियम ।

सुख रथभिरूतय ॥ ३ ॥

3. *Īlito agna ā vahendraṁ citramiha priyam.  
Sukhai rathebhirūtaye.*

Served and celebrated in yajna, O light of life, Agni, hastening hither-ward by holy chariots for our protection and advancement, bring into the world the dearest wonderful wealth of honour and excellence with peace, comfort and freedom from fear.

ऊर्णमदा वि पथस्वा भ्यका अनूषत ।

भवा नः शुभ सातय ॥ ४ ॥

4. *Ūrṇamradā vi prathasvā'bhyarkā anūṣata.  
Bhavā naḥ śubhra sātaye.*

O ruling light of the world, soft, softening and protective, the mantric songs resound, arise and expand, bright and pure. Be gracious for our good and give us our share of wealth, honour and enlightenment in the social system.

दवीद्वारा वि श्रयध्वं सुपायणा न ऊतय ।

पप युजं पृणीतन ॥ ५ ॥

5. *Devīrdvāro vi śrayadhvaṃ supāyaṇā na ūtaye.*  
*Prapra yajñam pṛṇītana.*

O celestial doors of light divine, open welcome wide for us to walk through to the heavenly shades of peace and protection, expand, beautify and beatify the yajna of life for us.

सुपतीक वयावृधा यही ऋतस्य मातरा ।

दाषामुषासमीमह ॥ ६ ॥

6. *Supatīke vayavṛdhā yahvī ṛtasya mātārā.*  
*Doṣāmuṣāsamīmahe.*

We arise, welcome and honour the night and the dawn of day, both gracious and blissful of form, energisers of life, mighty strong, observers of nature's law and makers of yajna.

वातस्य पत्नं गीळिता दव्या हातारा मनुषः ।

इमं ना युजमा गतम ॥ ७ ॥

7. *Vātasya patmannīṭitā daivyā hotārā manuṣaḥ.*  
*Imam no yajnamā gatam.*

Divine performers of yajna, night and the dawn of day, blessed benefactors of humanity, celebrated in songs of praise and prayer, come by flight of the winds to grace this yajna of ours.

इळा सरस्वती मही तिस्रा दवीमयाभुवः ।

ब्रहिः सीदन्त्वस्त्रिधः ॥ ८ ॥

8. *Ilā sarasvatī mahī tisro devīrmayobhuvah.  
Barhīḥ sīdantvasridhah.*

Ila, divine knowledge of infinite omniscience, Sarasvati, divine language of existential knowledge, and the divine spirit of mother earth, three divine givers of material, mental and spiritual bliss, may, we pray, come and sanctify our holy grass on the vedi and bless our yajna without delay and without fail.

शिवस्त्वष्टरिहा गहि विभुः पाष उत त्मना ।  
यज्ञयज्ञ न उदव ॥ ९ ॥

9. *Śivastvaṣṭarihā gahi vibhuḥ poṣa uta tmanā.  
Yajñeyajñe na udava.*

Shiva, lord of peace and bliss, Tvashta, destroyer of suffering, spirit of the universe all pervasive, come to us in our business of health and growth by your own love and grace and protect and advance us all round in every performance of ours, yajna by yajna.

यत्र वत्थं वनस्पत दवानां गुह्या नामानि ।  
तत्र हव्यानि गामय ॥ १० ॥

10. *Yatra vettha vanaspate devānām guhyā nāmāni.  
Tatra havyāni gāmaya.*

Lord of sun rays and master of vegetation and forests, wherever you know are the secret abodes of the divine powers of nature and their names and definitions, there guide our yajna to reach for knowledge and further development.

स्वाहाग्रय वरुणाय स्वाहन्दाय मरुद्भ्यः ।  
स्वाहा द्वभ्यां हविः ॥ ११ ॥



11. *Svāhāgnaye varuṇāya svāhendrāya marudbhyah. Svāhā devebhyo haviḥ.*

Let there be right words of description and exact definition for Agni, light and fire energy. Let there be right words of knowledge and choice for Varuna, right values and judgement. Let there be right actions for Indra, power, energy, honour and excellence for the Maruts, the people. Let there be honour and holy care for the divinities of nature and nobilities of humanity. Let there be right materials as inputs for the holy scientific yajna of development and growth in gratitude to nature and the Lord Divine.

### Mandala 5/Sukta 6

*Agni Devata, Vasushruta Atreya Rshi*

अग्निं तं मन्य या वसुरस्तं यं यन्ति धनवः । अस्तमवन्त  
आशवा स्तं नित्यासा वाजिन इषं स्तातृभ्य आ भर ॥ १ ॥

1. *Agnim taṁ manye yo vasurastam yaṁ yanti dhenavaḥ. Astamarvanta āśavo'stam nityāso vājina iṣam stotrbhya ā bhara.*

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent Spirit. (In the mantra agni is described as astam, i.e.,

set into motion.)

सा अग्नि॒या वसु॑गुण॒ सं यमा॒यन्ति॑ ध॒नवः॑ । सम॒वन्ता॑ रघु॒दुवः॑  
सं सु॒जा॒तासः॑ सू॒रय॑ इषं॒ स्ता॒तृभ्य॑ आ भ॒र ॥ २ ॥

2. *So agniryo vasurgr̥ṇe saṁ yamāyanti dhenavaḥ.  
Samarvanto raghudruvaḥ saṁ sujātāsaḥ sūraya  
iṣaṁ stotr̥bhya ā bhara.*

That is Agni which is the abiding power, pervasive and moving force, and that is what I study and celebrate. The cows and horses, stars and planets and the rays of light, and sound and word come from, move by and go unto it, from which and into which and by which the slow moving ones move and function; and by which and toward which brave and eminent scholars rise to fame and create and produce the wealth of food and energy for the celebrants and supplicants.

अ॒ग्नि॒हि वा॒जिनं॑ वि॒श ददा॑ति वि॒श्वच॑षणिः । अ॒ग्नी रा॒य  
स्वा॒भुवं॑ स पी॒ता या॑ति वा॒य॒मिषं॑ स्ता॒तृभ्य॑ आ भ॒र ॥ ३ ॥

3. *Agnirhi vājinam viśe dadāti viśvacarṣaṇiḥ. Agnī  
rāye svābhuvam sa prīto yāti vāryamiṣaṁ stotr̥-  
bhya ā bhara.*

Agni, light and energy of existence, alone provides fast modes of transport for the people. Studied and developed for wealth, Agni provides automatic and self-sustaining energy for the people. O scholar scientist, create and bring choice foods and energies for the celebrants and supplicants.

आ त॑ अ॒ग्र इ॒धीम॑हि द्यु॒मन्तं॑ दवा॒जर॑म । यद्ध॒ स्या॑ त॒ पनी॑यसी  
स॒मिद्दी॑द॒यति॑ द्य॒वीषं॑ स्ता॒तृभ्य॑ आ भ॒र ॥ ४ ॥

4. *Ā te agna idhīmahī dyumantaṁ devājaram.  
Yaddha syā te panīyasī samiddīdayati dyavīṣaṁ  
stotr̥bhya ā bhara.*

Let us kindle you, light and fire of life, generous divinity, refulgent and unaging so that the wonderfully admirable light of your blaze shines in heaven and you bring food and energy for the celebrants.

आ त अग्र ऋचा हविः शुक्रस्य शाचिषस्पत । सुश्चन्द्र  
दस्म विश्पत हव्यवाट तुभ्यं हूयत इषं स्तातृभ्य आ  
भर ॥ ५ ॥

5. *Ā te agna ṛcā haviḥ śukrasya śociṣaspate.  
Suścandra dasma viśpate havyavāṭ tubhyaṁ  
hūtaya iṣaṁ stotr̥bhya ā bhara.*

Agni, light of life, lord of power, purity and splendour, golden beautiful, generous, sustainer of the people and carrier of fragrant oblations across the spaces, fragrant offers are made to you with the chant of holy verses in praise of your identity, attributes and functions. Generous creative power, create and bring food and energy for the celebrants.

पा त्य अग्रया ग्रिषु विश्वं पुष्यन्ति वायम । त हिन्विर् त  
इन्विर् त इषण्यन्त्यानुषगिषं स्तातृभ्य आ भर ॥ ६ ॥

6. *Pro tye agnayo'gniṣu viśvaṁ puṣyanti vāryam.  
Te hinvire ta invire ta iṣaṇyantyānuṣag-iṣaṁ-  
stotr̥bhya ā bhara.*

Those radiations of your energy into other forms of energies feed, invigorate and develop the wealth and growth of life in existence. They inspire, impel and collect, they expel, expand and organise, and thus they

animate the circuitous dynamics of centripetal and centrifugal forces in systemic unison of the universe. O living power, create and bring food and energy for the celebrants.

तव त्व अग्र अचया महि वाधन्त वाजिनः । य पत्वभिः  
शफानां वजा भुरन्त गानामिषं स्तातृभ्य आ भर ॥ ७ ॥

7. *Tava tye agne arcayo mahi vrādhanta vājinaḥ.  
Ye patvabhiḥ śaphānām vrajā bhuranta gonām-  
iṣam stotṛbhya ā bhara.*

Agni, O mighty power of the universe, those mighty radiations of your flames of energy feed and animate all objects into motion in space and they, with the radiating waves of your power, energise, expand and hold in poise the orbits of motions for the stars, planets and the galaxies. O mighty power, create and hold the food and energy of life and bless the celebrants.

नवा ना अग्र आ भर स्तातृभ्यः सुतीरिषः । त स्याम य  
आनृचुस्त्वादूतासा दमदम इषं स्तातृभ्य आ भर ॥ ८ ॥

8. *Navā no agna ā bhara stotṛbhyaḥ sukṣitīriṣaḥ.  
Te syāma ya ānṛcus-tvādūtāso damedama iṣam  
stotṛbhya ā bhara.*

Agni, mighty power and light of knowledge, bring us new forms of food and energy and give us new revelations of blissful earths and stars in existence. And we pray, may we, who worship and celebrate you, be your messengers in every home. O lord, bring us the food and energy of life and light of knowledge ever new for us, your celebrants and supplicants.

उ॒भ सु॒श्च॒न्द स॒पि॒षा द॒वी' श्री॒णी॒ष आ॒सनि॑ । उ॒ता न॒ उत्पु॑पू॒या  
उ॒क्थ॒षु श॒वस॒स्पत॑ इ॒षं स्ता॒तृ॒भ्य आ॒ भर॑ ॥ ९ ॥

9. *Ubhe suścandra sarpriṣo darvī śrīṇīṣa āsani. Uto na ut papūryā uktheṣu śavasaspata iṣam stotṛbhya ā bhara.*

Agni, mighty lord of golden glory in form, creator and wielder of universal energy, you catalyse two ladlefuls of liquid fuel in your crucible for impulsion and expulsion in cosmic metabolism. Thus, O lord, fulfil us too in holy tasks of yajna and create and bring food and energy for the celebrants.

ए॒वाँ अ॒ग्नि॒र्म॒जु॒य॒मु॒गी॒भि॒य॒ज्ञ॒भि॒रा॒नु॒ष॒क । द॒ध॒द॒स्म सु॒वी॒य॒मु॒त  
त्य॒दा॒श्व॒श्व्य॒मि॒षं स्ता॒तृ॒भ्य आ॒ भर॑ ॥ १० ॥

10. *Evāñ agnim-ajur-yamur-gīrbhir-yajñebhir-ānuṣak. Dadhadasme suvīryamuta tyadāśvaśvyamiṣam stotṛbhya ā bhara.*

Thus do the celebrants and supplicants positively dedicated to Agni study and apply natural energy for practical purposes by holy speech and yajnic structures of research and experimentation, so that agni may hold and bring us lustrous strength and dynamic energy of electric speed and success.

O lord of power and energy, create and bring food and energy for the celebrants.

### Mandala 5/Sukta 7

*Agni Devata, Isha Atreya Rshi*

स॒खा॒यः सं वः॑ स॒म्य॒ञ्च॒मि॒षं स्ता॒मं चा॒ग्र॒य॑ । व॒षि॒ष्ठाय॑  
ि॒ती॒ना॒मू॒जा न॒प्त्र स॒ह॒स्व॒त ॥ १ ॥

1. *Sakhāyaḥ saṁ vaḥ samyañcamīṣaṁ stomaṁ cāgnaye. Varṣiṣṭhāya kṣitīnāmūrjo naptre sahasvate.*

O friends, all your food and energy well collected and all your song of description and celebration is for Agni and is dedicated to Agni, lord giver of light and energy, highest of the powers and abodes in the universe, power manifest in divine manifestations of energy and the power omnipotent over all.

कुत्रा चिद्यस्य समृता रण्वा नरा नृषदन ।

अहन्तश्चिद्यमिन्धत संजनयन्ति जन्तवः ॥ २ ॥

2. *Kutrā cidyasya samṛtau raṅvā nara nṛṣadane. Arhantaścidyamindhate sañjanayanti jantavaḥ.*

Where is that Agni on whose revelation and arrival in the home-steads of humanity, people, the best and highest of them, rejoice? which scholars and sages light and raise? and which even the least of living beings generate?

सं यद्विषा वनामह सं ह्व्या मानुषाणाम ।

उत द्युम्नस्य शवस ऋतस्य रश्मिमा दद ॥ ३ ॥

3. *Sam yadiṣo vanāmahe saṁ havya mānuṣāṅām. Uta dyumnasya śavasa ṛatasya raṣmimā dade.*

When we join together and pray for foods and energy forms, and the oblations of holy materials into the fire for the good of humanity rise in fragrance, then Agni with its power takes over the reins of rain showers and abundance of wealth and well being.

स स्मा कृणाति क्तुमा नक्तं चिद दूर आ सत ।  
 पावका यद्वनस्पतीन्प स्मा मिनात्यजरः ॥ ४ ॥

4. *Sa smā kṛṇoti ketumā naktam ciddūra ā sate.  
 Pāvako yad-vanaspatīn pra smā minātyajarah.*

He, the power unaging, pure and purifying, gives signals of his light and guidance even for those who are far away when he leaves behind the night and rides the waves of light over the tops of trees.

अव स्म यस्य वषण स्वदं पथिषु जुह्वति ।  
 अभीमह स्वजन्यं भूमा पृष्ठव रुरुहुः ॥ ५ ॥

5. *Ava sma yasya veṣaṇe svedam pathiṣu juhvati.  
 Abhīmaha svajenyaṁ bhūmā pṛṣṭhava ruruhuḥ.*

On whose rise, as the sun's, and in whose service people shed the sweat of their brow in pursuit of the paths of life, to that Agni and the sun, the entire people of the earth look up and rise as children rise on the back of the parent.

यं मत्यः पुरुस्पृहं विदद्विश्वस्य धार्यस ।  
 प स्वादनं पितूनामस्ततातिं चिदायव ॥ ६ ॥

6. *Yam martyaḥ purusprham vidadvishvasya dhā-  
 yase. Pra svādanaṁ pitūnām-astatātiṁ cidāyave.*

For the service of Agni, unaging sustainer of the world, let mortal man know and attain to Agni, favourite love of all, because Agni is supreme among the pleasures of life and Agni is the ultimate home of living beings, in fact, of everything in existence.

स हि ष्मा धन्वातिं दाता न दात्या पशुः ।  
 हिरिश्मश्रुः शुचिद इभुरनिभृष्टतविषिः ॥ ७ ॥

7. *Sa hi śmā dhanvākṣitam dātā na dātyā paśuh.  
Hiriśmaśruḥ śucidannṛbhuranibhrṣṭataviṣiḥ.*

Like a generous man with a golden beard and pure white teeth, Agni, wise and expert with his forces intact, his effulgence undiminished, watches all and, like a liberal giver, gives to the dedicated supplicant a dwelling in the skies.

शुचिः ष्म यस्मा अत्रिवत्प स्वधितीव रीयत ।

सुषूरसूत माता क्राणा यदानश भगम ॥ ८ ॥

8. *Śuciḥ śma yasmā atrivat pra svadhitīva rīyate.  
Suṣūrasūta mātā krāṇā yadānaśe bhagam.*

For him, i.e., the supplicant yajaka, the man free from threefold suffering of body, mind and soul, Agni, bright and pure, releases the honour and splendour of life like currents of thunder power, which mother nature spontaneously generates for him and which flows to him incessantly.

आ यस्त सपिरासुत गृ शमस्ति धायस ।

एषु द्युम्नमुत श्रव आ चित्तं मत्येषु धाः ॥ ९ ॥

9. *Ā yaste sarpirāsute'gne śamasti dhāyase.  
Aiṣu dyumnam-uta śrava ā cittaṁ martyeṣu dhāḥ.*

Agni, lord of light, giver of peace and power, when the ghrta has been offered into the fire and the flames arise, then let there be a shower of peace for the bearer of oblations, your gift for the yajaka. O lord, bear and bring wealth of honour and excellence, food and energy, and a noble mind with wisdom and vision and vest the same in these dedicated people.



इति चिन्मन्युमधिजस्त्वादातमा पशुं दद । आदग्र अपृण-  
ता त्रिः सासह्याद्दस्यूनिषः सासह्या हुन ॥ १० ॥

10. *Iti cinmanyum-adhrijas-tvādātamā paśum dade.  
Ādagne apr̥ṇato'triḥ sāsahyād-dasyūn-iṣaḥ  
sāsahyān-nṛn.*

This is the song of praise and prayer, O lord, Agni, giver of light, peace and power. Born among the dedicated aspirants, I accept the gift of peace and passion, power and property and cattle wealth. Let man be Atri, free from threefold suffering of body, mind and soul. Let man challenge the ungenerous and fight out the impending dangers, human as well as natural, and hold on to noble men and aspirations.

## Mandala 5/Sukta 8

*Agni Devata, Isha Atreya Rshi*

त्वामग्र ऋतायवः समीधिर पत्रं पत्रास ऊतय सहस्कृत ।

पुरुश्चन्द्रं यजतं विश्वधायसं दमूनसं गृहपतिं वरण्यम ॥ १ ॥

1. *Tvāmagne ṛtāyavaḥ samīdhire pratnaṁ pratnāsa  
ūtaye sahaskr̥ta. Puruścandram yajataṁ viśva-  
dhāyasaṁ damūnasaṁ gṛhapatiṁ vareṇyam.*

You, light of the world, life of life, Agni, the lovers of Truth and universal law dedicated to yajna since time immemorial kindle and install in the home for protection and progress: Agni, ancient and eternal born of omnipotence, golden glorious, worthy of reverence, sustainer of the universe, self-controlled and abiding in divine law, head of human family, chosen and worthy of choice.

(Swami Dayananda applies this hymn by implication and extension to home life and the homely fire yajna, of which the head and yajamana is the married couple. Agni, further, may be interpreted as the head of a state and of the world government elected and anointed by common consent.)

त्वामग्नू अतिथिं पूर्व्यं विशः शाचिष्कशं गृहपतिं नि षदिर ।  
बृहत्कतुं पुरुरूपं धनस्पृतं सुशर्माणं स्वर्वसं जरद्विषम ॥ २ ॥

2. *Tvāmagne atithim pūrvyam viśaḥ śociṣkeśam gr̥hapatiṁ ni ṣedire. Br̥hatketuṁ pururūpaṁ dhanaspr̥taṁ suśarmāṇaṁ svavaśaṁ jaradvīṣam.*

Agni, light of life, people have enshrined and consecrated you in their heart and home: Agni, a welcome guest on the rounds, ancient presence with flames of fire for locks of hair, master of the home, high beacon of light, pervasive in all forms of the world, creator, lover and giver of wealth, neatly settled in homes, commanding noble and sure modes of protection and progress, pure, cleansed and free from hate and poisonous enmity.

त्वामग्नू मानुषीरीळतु विशा हात्राविदं विविचिं रत्नधातमम ।  
गुहा सन्तं सुभग विश्वदशतं तुविष्णसं सुयजं घृत-  
श्रियम ॥ ३ ॥

3. *Tvāmagne mānuṣīrīḷate viśo hotrāvidaṁ vivicim ratnadhatamam. Guhā santaṁ subhaga viśva-darśataṁ tuviṣṇasaṁ suyajaṁ ghṛtaśriyam.*

Agni, human communities all adore you enshrined in the heart, knower of the yajakas and the delicacies of yajna, discriminator between right and

wrong, positive and negative, good and evil, highest treasurehold of the jewels of wealth, gracious and glorious with honour and excellence, light of the universe, loud and bold in universal service, directly accessible in yajna and rising in flames by ghṛta.

त्वामग्ने धणसिं विश्वधा वयं गीभिर्गृणन्ता नमसाप सदिम ।  
स ना जुषस्व समिधाना अङ्गिरा द्वा मतस्य यशसा  
सुदीतिभिः ॥ ४ ॥

4. *Tvāmagne dharaṇasim̐ viśvadhā vayaṁ gīrbhir-  
gṛṇanto namasopa sedima. Sa no juṣasva sami-  
dhāno aṅgiro devo martasya yaśasā sudītibhiḥ.*

Agni, lord of light and sustainer of the world, celebrating you in many ways with holy songs of praise and prayer, we sit by you with reverence, with offers of oblations in the holy fire. O lord Angira, pervasive in every particle of the universe, bright and generous, kindled and rising in flames by the mortals' offers of havi, be gracious, accept our homage and bless us with honour and excellence in life.

त्वमग्ने पुरुरूपा विश्विष् वया दधासि पत्नथा पुरुष्टुत ।  
पुरुरूप्य ऽ सहसा वि रजसि त्विषिः सा त तित्विषाणस्य  
नाधृष ॥ ५ ॥

5. *Tvamagne pururūpo viśeviṣe vayo dadhāsi pra-  
tnathā puruṣṭuta. Purūṇyannā sahasā vi rājasi  
tviṣiḥ sā te titviṣāṇasya nādhr̥ṣe.*

Agni, pervading in all the many forms of existence, praised and celebrated by all since time immemorial, you bear and bring abundant food and health and life for every individual and every

community. You shine with might and splendour, and that splendour of yours, glorious one, no one dare challenge.

त्वामग्न समिधानं यविष्ठय द्वा दूतं चकिर हव्यवाहनम ।

उरुजयसं घृतयानिमाहुतं त्वषं च ऽदधिर चादयन्मति ॥ ६ ॥

6. *Tvāmagne samidhānaṁ yaviṣṭhya devā dūtāṁ cakrire havyaavāhanam. Urujrayasaṁ ghr̥tayonimāhutaṁ tveṣaṁ caḥsurdadhire codayanmati.*

Agni, ever youngest, unaging power of existence, kindled and shining in flames, bright and generous sages and scholars among humanity and divinities of nature make you the carrier and disseminator of fragrant energies of life and health, and install and enshrine you in the vedi, ghr̥ta fed, wide expansive, brilliant, watchful and inspirer of intelligence, ever invoked and invited.

त्वामग्न पदिव आहुतं घृतः सुम्नायवः सुषमिधा समीधिर ।

स वावृधान आषधीभिरुत्ताइ भि जयांसि पाथिवा वि तिष्ठस ॥ ७ ॥

7. *Tvāmagne pradiva āhutaṁ ghr̥taiḥ sumnāyavaḥ suṣamidhā samīdhire. Sa vāvṛdhāna oṣadhībhīrukṣito'bhi jrayāṁsi pārthivā vi tiṣṭhase.*

Agni, light of life invoked and received from the revelations of heaven, enlightened people in pursuit of self-realisation enkindle and raise you in the vedi with fuel and ghr̥ta of the holiest kind. They light you in the heart with the fuel of their sense and mind and self-awareness. And you, rising with the fuel and sprinkled with ghr̥ta, ever abide expansive in all their

business of earthly existence.

### Mandala 5/Sukta 9

*Agni Devata, Gaya Atreya Rshi*

त्वामग्ने हविष्मन्ता द्वां मतास इळत ।  
मन्यं त्वा जातवदसं स हव्या व यानुषक ॥ १ ॥

1. *Tvāmagne haviṣmanto devaṃ martāsa ṭlate.*  
*Manye tvā jātavedasaṃ sa havyā vakṣyānuṣak.*

You, O fire divine, mortals bearing havis with reverence in homage, honour, celebrate and worship, and I meditate on your presence in omniscience to pray: Radiate the holy light and fragrance all round and let it come to me also, generous one.

अग्निहाता दास्वतः त्वस्य वृक्तबहिषः ।  
सं यज्ञासश्चरन्ति यं सं वाजासः श्रवस्यवः ॥ २ ॥

2. *Agnirhotā dāsvataḥ kṣayasya vṛktabarhiṣaḥ. Saṃ yajñāsaścaranti yaṃ saṃ vājāsaḥ śravasyavaḥ.*

Agni is the high-priest of Nature's abundance for humanity, blessing the house of the liberal devotee ready to kindle the holy fire, since all nutriments, energies and all yajnic gifts of Divinity coexist and work with Agni.

उत स्म यं शिशुं यथा नवं जनिष्टारणी ।  
धृतारं मानुषीणां विशामग्निं स्वध्वरम ॥ ३ ॥

3. *Uta sma yaṃ śiśuṃ yathā navam janiṣṭāraṇī.*  
*Dhartāraṃ mānuṣīṇāṃ viśāmagniṃ svadhvaram.*

And just as two arani woods produce the fire, and just as mother and father beget and nurse a new

born baby, so do we kindle, raise and serve the holy fire of yajna and worship the lord of life, sustainer of human communities and high-priest of cosmic yajna.

उ॒त स्म॑ दु॒गृ॒भी॒यस॑ पु॒त्रा न॑ ह्वा॒याणा॑म ।  
पु॒रू या॑ दग्धा॒सि व॒ना ग॑ प॒शुन॑ यव॒स ॥ ४ ॥

4. *Uta sma durgrbhīyase putro na hvāryāṇām.*  
*Purū yo dagdhāsi vana'gne paśurna yavase.*

You who burn up vast forests and devour grasses like a hungry animal are a product of tortuous waves of energy, too tempestuous and too difficult to grab.

अ॒ध स्म॑ यस्या॒चयः॑ स॒म्यक्सं॑यन्ति॒ धूमि॑नः । यदी॒महं॑ त्रि॒ता  
दि॒व्युप॑ ध्मा॒तव॑ ध॒मति॑ शिशी॒त ध्मा॒तरी॑ यथा ॥ ५ ॥

5. *Ādha sma yasyārcayaḥ samyaksamyanti dhūmi-  
naḥ. Yādīmaha trito divyupa dhmāteva dhamati  
śīśīte dhmātārī yathā.*

Fire whose flames mixed together with smoke rise up and shine when the yajaka or the yogi, thrice excelling others in body, mind and soul, lights up the fire, refines, intensifies and raises the flames close to and into the heights of heaven just like a smelter blowing and intensifying the fire with the blower.

तवा॒हम॑ग्र॒ ऊ॒तिभि॑मि॒त्रस्य॑ च॒ पश॑स्ति॒भिः ।  
द्व॒षायु॑ता॒ न दुरि॑ता॒ तुर्या॑म॒ मर्त्या॑नाम ॥ ६ ॥

6. *Tavāhamagna ūtibhimitrasya ca praśastibhiḥ.*  
*Dveṣoyuto na dūrītā turyāma martyānām.*

O light and fire of life, Agni, may we, with your protections and friendly exhortations, cross over the sins and weaknesses of mortal humanity as we overcome

the hate and enmity of the wicked.

तं ना अग्र अ॒भी नरा॑ र॒यिं स॑हस्व॒ आ भ॑र । स ऽप॒यत्स  
पा॑षय॒द्भुव॑द्वाज॒स्य सा॒तर्य॑ उ॒तधि॑ पृ॒त्सु ना॑ वृ॒ध ॥ ७ ॥

7. *Taṁ no agne abhī nara rayiṁ sahasva ā bhara.  
Sa kṣepayat sa poṣayat bhuvadvājasya sātaya  
utaidhi pṛtsu no vṛdhe.*

O lord of patience and power, Agni, create the right leaders among us. Bless us with the wealth of life. Inspire and move us to act. Come, be with us for the achievement of food, energy and prosperity. Help us win and make progress in our battles of life.

### Mandala 5/Sukta 10

*Agni Devata, Gaya Atreya Rshi*

अग्र॑ आजि॒ष्ट॒मा भ॑र द्यु॒म्न॒म॒स्मभ्य॑मधि॒गा ।  
प॒ ना॑ रा॒या प॑री॒णसा॑ र॒त्सि॒ वाजा॑य॒ पन्था॑म ॥ १ ॥

1. *Agna ojiṣṭhamā bhara dyumnasmabhyamadhigā ।  
Pra no rāyā parīṇasā ratsi vājāya panthām*

Agni, irresistible power of motion and advancement for the aspirants, bring us the most brilliant honour and excellence of life. Bless us with abundant wealth, open the path of progress and guide us on the way.

त्वं ना॑ अग्र॑ अ॒द्भुत॑ क॒त्वा द॑ स्य म॒हना॑ ।  
त्व॑ अ॒सु॒य॒मा॒रु॒हत्का॑णा मि॒त्रा न॑ य॒ज्ञियः॑ ॥ २ ॥

2. *Tvaṁ no agne adbhuta kratvā dakṣasya maṁhanā.  
Tve asuryamāruhat krāṇā mitro na yajñiyah.*

Agni, unique unrivalled power of the world, help us advance by yajnic action and the greatness of our experts. The man rising in divine strength and intelligence and acting in your service is adorable for us.

त्वं ना॑ अग्र॒ एषां॑ गयं॒ पुष्टिं॑ च॒ वधय॑ ।

य॒ स्ताम॑भिः॒ प॒ सूरया॑ नरा॒ म॒घान्या॑न॒शुः ॥ ३ ॥

3. *Tvaṁ no agna eṣāṁ gayam puṣṭim ca vardhaya.*  
*Ye stomebhiḥ pra sūrayo naro maghānyānaśuḥ.*

For us, Agni, lord of light and knowledge, increase and exalt the health and home of these, men of vision and splendour, sages, scholars, teachers, leaders and all, bright and brave who, with songs of praise and prayer, have come to attain the honour and excellence of existence.

य॒ अग्र॑ च॒न्द॒ त॒ गिरः॑ शु॒म्भन्त्य॑श्॒वरा॑धसः । शु॒ष्मभिः॑ शु॒ष्मिणा॑  
नरा॑ दि॒वश्चि॑द्य॒षां बृ॑हत्सु॒की॒ति॒बा॒धति॑ त्मना॑ ॥ ४ ॥

4. *Ye agne candra te girah śumbhantyaśvarādhasaḥ.*  
*Śuṣmebhiḥ śuṣmiṇo naro divāscidyēṣāṁ bṛhatsu-*  
*kīrtirbodhati tmanā.*

Agni, lord of beauty, majesty and ecstasy, the words of your voice, potent and pregnant with sense and power, shine and reverberate all round in space with the message of action and achievement at the fastest, the wise expansive vibrancy of which, a shower from heaven, by itself, awakens and inspires the leading people of imagination with flames of fire.

तव॑ त्य॒ अग्र॑ अ॒चया॑ भा॒जन्ता॑ यन्ति॒ धृष्ण॑युः ।

परि॑ज्माना॒ न वि॒द्युतः॑ स्वाना॒ रथा॑ न वा॒जयुः॑ ॥ ५ ॥



5. *Tava tye agne arcayo bhrājanto yanti dhṛṣṇuyā.  
Parijmāno na vidyutaḥ svāno ratho na vājayuḥ.*

Agni, those flames of your light and fire, bright and blazing, go round with might and majesty like cosmic waves of lightning energy commanding the kingdom of the world, as if by a roaring chariot leading to victory.

नू ना अग्र ऊतय सबार्धसश्च रातय । अस्माकासश्च सूरया  
विश्वा आशास्तरीषणि ॥ ६ ॥

6. *Nū no agna ūtaye sabādhasaśca rātaye.  
Asmākāsaśca sūrayo viśvā āśāstarīṣaṇi.*

And now Agni, for our protection and progress and for the relief and advancement bound in limitations, come so that all our leaders, bright and bold, may cross over all the bounds in all the directions of space.

त्वं ना अग्र अङ्गिरः स्तुतः स्तवान् आ भर । हातविभ्वासहं  
रयिं स्तातृभ्यः स्तवस च न उतधि पृत्सु ना वृध ॥ ७ ॥

7. *Tvaṁ no agne aṅgiraḥ stutaḥ stavāna ā bhara.  
Hotarvibhvāsahaṁ rayiṁ stotṛbhyaḥ stavase ca  
na utaidhi pṛtsu no vṛdhe.*

Agni, light of the world, dear as breath of life, generous sage and scholarly yajaka, liberal giver, praised by devotees and approving and praising the celebrants, bring us wealth for the devotees and the worshipper good enough to challenge the mighty, and come for us so that we may win the battles of life and grow higher and higher.

**Mandala 5/Sukta 11***Agni Devata, Sutambhara Atreya Rshi*

जनस्य गापा अजनिष्ट जागृविग्निः सुद तः सुविताय नव्यस ।  
 घृतपतीका बृहता दिविस्पृशा द्युमद्वि भाति भरतभ्यः  
 शुचिः ॥ १ ॥

1. *Janasya gopā ajaniṣṭa jāgrviragniḥ sudakṣaḥ  
 suvitāya navyase. Ghṛtapratīko brhatā diviṣṛṣā  
 dyumadvi bhāti bharatebhyaḥ śuciḥ.*

Agni, fire energy, friend and protector of man, ever awake, versatile power, it arises for the latest good of humanity. Feeding and rising on the fuel of ghrta, shining pure and magnificent with heat and light touching the skies, it shines and gives light for those who feed and keep the fire burning.

यज्ञस्य कृतं प्रथमं पुराहितमग्निं नरस्त्रिषधस्थ समीधिर ।  
 इन्द्रेण द्वः सरथं स बहिषि सीदति हाता यजथाय  
 सुकृतः ॥ २ ॥

2. *Yajñasya ketuṃ prathamam purohitamagnim  
 narastrīṣadhasthe samīdhire. Indreṇa devaiḥ  
 saratham sa barhiṣi sidanni hotā yajathāya  
 sukrutah.*

Agni is the leader, mark of the science of yajna, first highpriest in the process, which the leading lights among people kindle and establish in three stages of life in three departments of the acquisition of knowledge, observance of Dharma and performance of karma, in three regions of earth, sky and the solar sphere. And Agni takes the prime seat on the grass on the vedi with Indra, power, devas, divine givers of nature, as it

comes with its chariot which carries it with fragrance to all regions. It is the sanctifier for yajnic initiation, conduct and congregation, and it is the very light, beauty and grace of the holy project.

असंमृष्टा जायस मात्राः शुचिमन्दः कविरुदतिष्ठा विवस्वतः ।  
घृतेन त्वावधय अग्र आहुत धूमस्तं कतुरभवद्विविश्रितः ॥ ३ ॥

3. *Asamṛṣṭo jāyase mātroh śucirmandraḥ kavirudatiṣṭho vivasvataḥ. Ghr̥tena tvāvardhayannagna āhuta dhūmaste keturabhavad-divi śritaḥ.*

Agni, born of parents natural, unadorned and free, pure and radiant, charming, with the gift of being the leading light rising from the sun, when you are invoked and invited, people raise and advance you with oblations of ghr̥ta and then your light and fragrance as the flag of your majesty rises to the regions of the sun.

अग्निना यज्ञमुप वतु साधुयाग्निं नरा वि भरन्त गृहगृह ।  
अग्निदूता अभवद्धव्यवाहनाग्निं वृणाना वृणत कवि-  
कतुम ॥ ४ ॥

4. *Agnirno yajñamupa vetu sādhuayā 'gnim nara vi bharante gr̥hegr̥he. Agnirdūto abhavaddhavyavāhano 'gnim vṛṇānā vṛṇate kavikratum.*

May Agni come straight to our yajnic actions of social value. Leading and enlightened people light and raise Agni in every home. Agni is the disseminator of the fragrance of yajna over lands and spaces. Intelligent people of holy action take to Agni, the power that effects creative actions of the enlightened for social good.

(Swami Dayananda interprets agni in the sense of the enlightened leading heights of society who help

people to do good to the community. Agni is thus not only the divine fire but also the leader, teacher and the preacher.)

तुभ्यदमग्र मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृद ।  
त्वां गिरः सिन्धुमिवावनीमहीरा पृणन्ति शवसा वधर्यन्ति  
च ॥ ५ ॥

5. *Tubhyedamagne madhumattamam vacastubhyam manīṣā iyamastu śam hr̥de. Tvām girah sindu-mivāvanīrmahīrā pṛṇanti śavasā vardhayanti ca.*

Agni, this sweetest song of honour and adoration is presented to you. The holy sentiment and prayer is addressed to you in praise of your holiness and peace at heart. The great holy voices protect, promote and fulfil you and make you stronger with power just as great rivers flow and add to the depth and power of the sea.

त्वामग्र अङ्गिरसा गुहा हितमन्वविन्दञ्छिश्रियाणं वनवन ।  
स जायस मथ्यमानः सहा महत्त्वामाहुः सहसस्पुत्र-  
मङ्गिरः ॥ ६ ॥

6. *Tvāmagne aṅgirasō guhā hitam-anvavindañ-chiśriyāṇam vanevane. Sa jāyase mathyamānaḥ saho mahat tvāmāhuḥ sahasasputram-aṅgiraḥ.*

Angira, life breath of the universe, light and fire of the world, Agni, pervading every forest, every ray of light and every living being, holy yajakas dedicated to you as to the breath of life awaken and realise you through meditation in the cave of the heart when you are hidden as a mysterious flame, and you, stirred through contemplation, concentrated and enkindled, rise

as a great power of light and victory. Rightly they call you manifestation of the omnipotent.

## Mandala 5/Sukta 12

*Agni Devata, Sutambhara Atreya Rshi*

पाग्रयं बृहत यज्ञियाय ऋतस्य वृष्ण असुराय मन्म ।  
घृतं न यज्ञ आस्यरे सुपूतं गिरं भर वृषभाय पतीचीम ॥ १ ॥

1. *Prāgnaye br̥hate yajñiyāya ṛtasya vṛṣṇe asurāya manma. Ghṛtaṁ na yajña āsyere supūtaṁ giram bhare vṛṣabhāya praṭicīm.*

As in yajna, we bear and bring and offer oblations of ghrta into the vedi, so do I compose and bring the language of inner consciousness purified in meditation and offer it in honour of Agni, great, adorable in yajna, giver of the showers of water and the light of truth, life breath of the world, inspirer of thought, and generous giver of strength and power.

ऋतं चिकित्वा ऋतमिच्चिकिद्धयृतस्य धारा अनु तृन्धि  
पूवीः । नाहं यातुं सहसा न द्वयनं ऋतं सपाम्यरुषस्य  
वृष्णः ॥ २ ॥

2. *Ṛtaṁ cikitva ṛtamiccikiddhyṛtasya dhārā anu trndhi pūvīḥ. Nāhaṁ yātuṁ sahasā na dvayena ṛtaṁ sapāmyaruṣasya vṛṣṇaḥ.*

Agni, light of the world, you know the law and dynamics of world order. Know the truth and sincerity of our yajna and worship, and release the showers of eternal light of truth and open the doors of nature's generosity. I follow the generous and brilliant lord's path of truth and rectitude but not by violence nor with

duplicity. I follow the path of honesty and sincerity.

कया॑ ना अग्र॑ ऋ॒तय॑ ऽत॒न॒ भुवा॑ नव॒दा उ॒चथ॑स्य॒ नव्यः॑ ।

वदा॑ म॒ द्रव॑ ऋ॒तुपा॑ ऋ॒तूनां॑ नाहं॒ पतिं॑ स॒नितु॑र॒स्य रा॒यः ॥ ३ ॥

3. *Kayā no agna ṛtayanṛtena bhuvo navedā ucathasya navyah. Vedā me deva ṛtupā ṛtūnām-nāham patiṁ saniturasya rāyah.*

For what reason, Agni, you being the latest scholar and observer of the laws of truth by the laws of truth, would you not know of the earth and of our songs of adoration? Lord protector and observer of the laws and cycle of the seasons, generous and brilliant, give me the knowledge. I do not well know the lord giver and protector of the wealth of life.

क॒ त अग्र॑ रि॒पव॑ ब॒न्धना॑सः॒ क पा॒यवः॑ स॒निष॑न्त॒ द्युम॑न्तः ।

क॒ धा॒सिम॑ग्र॒ अनृ॑तस्य पा॒न्ति॒ क आ॑स॒ता व॑च॒सः स॑न्ति॒ गा॒पाः ॥ ४ ॥

4. *Ke te agne ripave bandhanāsaḥ ke pāyavaḥ saniṣanta dyumantaḥ. Ke dhāsimagne anṛtasya pānti ka āsato vacasaḥ santi gopāḥ.*

Agni, ruler of humanity, what are your injunctions and prohibitions of law and order to deal with the opposite forces? Who are the guards and what are the safeguards? Who are your allies? Who the leading lights? Who preserve and maintain food supplies and food resources? Who are the people and what the elements that shelter falsehood? What are the safeguards against false and malicious words and reports?

सखायस्तु विषुणा अग्र एत शिवासः सन्ता अशिवा  
अभूवन् । अधूषत स्वयमत वचाभिऋजूयत वृजिनानि  
ब्रुवन्तः ॥ ५ ॥

5. *Sakhāyaste viṣuṇā agna ete śivāsaḥ santo aśivā  
abhūvan. Adhūrṣata svayamete vacobhir-ṛjūyate  
vṛjināni bruvantaḥ.*

Agni, bright ruler, those friends and allies of yours, wide spread and intelligent, who were favourable earlier but have become unfavourable and negative later would of themselves be destroyed, all these, by their own words, speaking crooked things to simple people of rectitude. See they are eliminated.

यस्तु अग्र नमसा यज्ञमीदृ ऋतं स पात्यरुषस्य वृष्णः ।

तस्य त्वयः पृथुरा साधुरेतु प्रसस्त्राणस्य नहुषस्य शषः ॥ ६ ॥

6. *Yaste agne namasā yajñamīṭṭa ṛtaṁ sa pātyaruṣa-  
sya vṛṣṇaḥ. Tasya kṣayaḥ pṛthurā sādhetu  
prasarsrāṇasya nahuṣasya śeṣaḥ.*

O brilliant ruler, Agni, whoever the man with reverence and holy oblations in yajna serves your yajna of the social order, he protects and promotes the rule of truth and rectitude, the rule of the generous, brilliant and non-violent ruler. May his house as the house of the ruler go on rising high and higher, from good to better, the house of the progressive man on sound foundations of economic surplus and all round security.

**Mandala 5/Sukta 13***Agni Devata, Sutambhara Atreya Rshi*

अच॑न्तस्त्वा हवाम॑ह च॑न्तः समि॑धीमहि ।

अग्र॑ अच॑न्त ऊ॒तय॑ ॥ १ ॥

1. *Arcantastvā havāmahe'rcantaḥ samidhīmahi.*  
*Agne arcanta ūtaye.*

Agni, light of life, brilliant ruler, reverend teacher and scholar, singing hymns of adoration we invoke you. Singing songs of joy we enkindle and celebrate you. With homage and reverence, we come and pray for protection, light and advancement.

अग्रः॑ स्तामं॑ मनाम॑ह सि॒धम॑द्य दि॒विस्पृ॑शः ।

द॒वस्य॑ द॒विण॑स्य॒वः ॥ २ ॥

2. *Agneḥ stomaṁ manāmahe sidhramadya divispr-śaḥ.* *devasya draviṇasyavḥ.*

With desire for the creation and achievement of the wealth and power of brilliant Agni, we study and concentrate on fire energy in focus and structure a joyous song of success in praise of the rich and generous power touching the lights of heaven and for sure that would make the achievement possible.

अ॒ग्निजु॑षत॒ न॒ गिरा॑ हा॒ता॒ या॒ मानु॑ष॒ष्व्वा ।

स॒ य॑ इ॒हव्यं॑ ज॒नम॑ ॥ ३ ॥

3. *Agnirjuṣata no giro hotā yo mānuṣṣvā.*  
*Sa yakṣad-daivyam janam.*

May Agni, life and light and fire of the world, yajaka, creator and giver of wealth among the people,



hear and accept our prayer, come and join the brilliant creative geniuses and bless us with wealth.

त्वमग्र सप्रथा असि जुष्टा हाता वरण्यः ।

त्वया यज्ञं वि तन्वत ॥ ४ ॥

4. *Tvamagne saprathā asi juṣṭo hotā vareṇyaḥ.*  
*Tvayā yajñam vi tanvate.*

Agni, you are all pervasive, loving and integrative, creator and giver, cherished and venerable leader for choice. By you is the yajna of life and the yajna of the social order enacted and extended.

त्वामग्र वाजसातमं विषा वधन्ति सुष्टुतम ।

स ना रास्व सुवीर्यम ॥ ५ ॥

5. *Tvāmagne vājasātamaṁ viprā vardhanti suṣṭutam.*  
*Sa no rāsva suvīryam.*

Agni, praised and celebrated power, creator giver of food and energy and winner of victories, intelligent people serve, develop and raise you to the heights. May Agni give us valour, virility and honour.

अग्रं नमिर्राँव द्वाँस्त्वं परिभूरसि ।

आ राधश्चित्रमृञ्जस ॥ ६ ॥

6. *Agne nemirarāṅ iva devāṅstvam paribhūresi.*  
*Ā rādhas-citram-ṛñjase.*

Agni, just as the felly of a wheel holds and surrounds the spokes of the wheel, you hold and reign over the brilliancies and divinities of nature and humanity, and you create and refine all the wonderful varieties of the world's wealth for us.

**Mandala 5/Sukta 14***Agni Devata, Sutambhara Atreya Rshi***अग्निं स्तामन बाधय समिधा॒ना अम॑त्यम ।****ह॒व्या द॒वषु॑ ना दधत ॥ १ ॥**

1. *Agniṁ stomena bodhaya samidhāno amatryam.  
Havyā deveṣu no dadhat.*

Light the immortal holy fire, physical, mental and spiritual, with a celebrative song of its attributes and qualities. Refulgent, it bears the wealth of life in nature's variations, carries the fragrance of oblations to these divinities and brings us the gifts of divinity to bless the nobilities of humanity.

**तम॑ध्व॒रष्वी॒ळत॒ द॒वं म॒ता अम॑त्यम । यजि॑ष्टं मानु॒ष॒ जनं ॥ २ ॥**

2. *Tamadhvareṣvīlate devaṁ martā amartyam.  
Yajīṣṭhaṁ mānuṣe jane.*

That refulgent immortal divine fire bearing rich gifts, loved and most loving among the human community, the mortals light, serve and worship in creative, productive and holiest projects of yajna, love and non-violence in the service of the Lord and humanity.

**तं हि श॑श्वन्त॒ इ॒ळत॒ स्तु॒चा द॒वं घृ॑त॒श्चु॒ता । अ॒ग्निं ह॒व्याय॒  
वा ह॑व ॥ ३ ॥**

3. *Taṁ hi śaśvanta īlate srucā devaṁ ghrtaścutā.  
Agniṁ havyāya volhave.*

Agni, that divine refulgent generous power, the humans, immortal souls, with ladles dripping with ghrta, sprinkle, serve and worship so that it may carry their

offerings across the spaces and bring them the sweets of yajna.

अग्निजाता अराचत घ्नन्दस्यूञ्ज्यातिषा तमः ।

अविन्दद गा अपः स्वः ॥ ४ ॥

4. *Agnirjāto arocata ghnandasyūñjyotiṣā tamaḥ.  
Avindadgā apaḥ svaḥ.*

Agni, lighted, raised and manifesting, rises radiant and, destroying the negativities, dispelling the darkness and driving away the wicked with its blazing light, reaches over the earth and rays of the sun, waters in the middle regions of the skies and touches the lights of heaven.

अग्निमीळन्यं कविं घृतपृष्ठं सपयत ।

वतु म शृणवद्धवम ॥ ५ ॥

5. *Agnimīlenyaṁ kavim ghr̥tapṛṣṭhaṁ saparyata.  
Vetu me śṛṇavaddhavam.*

Serve, develop, honour and worship Agni, adorable, poetic visionary of omniscience, shining bright on ghr̥ta and rooted in fertility. May Agni hear and accept my invocation and prayer and come to bless my yajnic business of life.

अग्निं घृतनं वावृधुः स्तामभिविश्वचषणिम ।

स्वाधीभिवचस्युभिः ॥ ६ ॥

6. *Agnim ghr̥tena vāvṛdhuḥ stamebhir-viśvacar-  
ṣanim. Svādhībhir-vacasyubhiḥ.*

The devotees light, raise and exalt Agni, light of life, ever wakeful watcher of the world, with songs of adoration, deeply meditative and highly eloquent,

created by realised souls with words of Divinity in the state of samadhi.

## Mandala 5/Sukta 15

### *Agni Devata, Dharuna Angirasa Rshi*

प व॒धसं क॒वय॒ वद्यै॒य गिरं॑ भर॒ य॒शसं॑ पू॒व्याय॑ । घृ॒तर्प॑स॒त्ता  
असु॑रः सु॒शवा॑ रा॒या ध॒ता ध॒रुणा॑ वस्वा॑ अ॒ग्निः ॥ १ ॥

1. *Pra vedhase kavaye vedyāya giram bhare yaśase pūrvyāya. Ghṛtaprasatto asuraḥ suśevo rāyo dhartā dharūṇo vasvo agniḥ.*

I bear and offer words of adoration in honour of Agni, omniscient presence, visionary creator, glorious and eternal lord worth knowing. Pleased with the offer of ghrta and sincere devotion in yajna, Agni is the breath of life, gracious, giver and commander of the wealth of existence, sustainer of the universe and ultimate haven of the world.

ऋ॒तं न॑ ऋ॒तं ध॒रुणं॑ धारयन्त॒ य॒ज्ञस्य॑ शा॒क पर्॒म व्या॑मन ।  
दि॒वा ध॒मन्ध॒रुणं॑ स॒दुषा॑ नृ॒ञ्जा॒तर॒जाताँ॑ अ॒भि य॑ न॒न ॥ २ ॥

2. *Ṛtena ṛtaṁ dharūṇaṁ dharayanta yajñasya śāke param vyoman. Devo dharman dharuṇe saduṣo nṛñjātarajātāñ abhi ye nanakṣuḥ.*

Those who know and realise the unborn eternal of existence by the forms and functioning of the manifested mutables, and sit by the leading lights abiding by the sustainer of the laws of heavenly stars, would know the mysteries and power of yajna in the highest heaven, abide by the sustainer of the laws of Rtam, and realise the Truth, observing the laws by themselves.

अ॒ह्यायुर्वस्त॒न्वस्तन्वत॒ वि वया॑ म॒हद्दुष्ट॑रं पू॒व्याय॑ । स सं॒वता॑  
न॒वजा॑तस्तुतुयात्सिंहं न कु॒द्धम॑भितः परि॑ ष्टुः ॥ ३ ॥

3. *Añhoyuvas-tanvas-tanvate vi vayo mahad-  
duṣṭaram pūrvyāya. Sa saṁvato navajātas-  
tuturyāt siṅham na kruddham-abhitah pari ṣṭuḥ.*

Those who eliminate sin and perplexity grow inwardly in the self and offer incomparable gifts of austerities and meditation for the eternal power, Agni within. And he, the lordly power newly arisen in the soul, would, like a passionate lion, destroy the hostile powers prowling around.

मा॒तव॒ यद्भ॑रस॒ पप॑थाना॒ जन॑ज॒नं धा॑र॒सु च॒ िस॒ च ।  
वया॑वया॒ जर॑स॒ यद्धानः॒ परि॒ त्मना॒ विषु॑रूपा॒ जिगा॑सि ॥ ४ ॥

4. *Māteva yadbharase paprathāno janamjanam  
dhāyase cakṣase ca. Vayovayo jarase yaddadhā-  
naḥ pari tmanā viṣurūpo jigāsi.*

Agni, rising and expansive, you bear and sustain every person like a mother, taking and giving food for nourishment and enlightenment. You go to everyone, shine as fire within for a new lease of life even for the weak, and in this way you glorify life, and by yourself go on self-revealing, taking on new and universal forms of life.

वाजा॑ नु॒ त श॑र्वस॒स्पात्व॑न्त॒मु॒रुं दा॑घं ध॒रुणं॑ द॒व रा॒यः ।  
प॒दं न॒ ता॒युगु॑हा॒ दधा॑ना॒ म॒हा रा॒य चि॒तय॑ त्रि॒मस्यः॑ ॥ ५ ॥

5. *Vājo nu te śavasas-pātvantam-urum dogham  
dharuṇam deva rāyaḥ. Padaṁ na tāyurguhā  
dadhāno maho rāye citayann-atrim-aspaḥ.*

Agni, light of life, generous giver, may your omnipotence protect the strength and courage of humanity to the highest degree, our plenty and prosperity to the utmost bounds, and may you, we pray, protect the wealth of humanity like a guard holding his foot firmly down. And revealing the light of divinity in the cave of the heart, enlightening the devotee for great spiritual wealth, you bless all with the vision of Divinity.

### Mandala 5/Sukta 16

*Agni Devata, Puru Atreya Rshi*

बृहद्वया हि भानव चा द्वायाग्रय ।  
यं मित्रं न पशस्तिभिमतास दधिर पुरः ॥ १ ॥

1. *Bṛhadvayo hi bhānave'rcā devāyāgnaye. Yam mitraṁ na praśastibhirmartāso dadhire puraḥ.*

For heat and light, energy and power, and for vision and excellence in life, study, develop and revere that mighty inexhaustible Agni with vast and rich inputs, which like a friend, people have lighted and instituted as a prime and divine power with high praise and celebrations since the earliest times.

स हि द्युभिजनां हाता दस्य बाह्वः ।  
वि हव्यमग्निरानुषग्भगा न वारमृष्वति ॥ २ ॥

2. *Sa hi dyubhir janānām hotā dakṣasya bāhvoḥ. Vi havyam-agnirānuṣag-bhago na vāramṛṣvati.*

With light and power, and with holy acts, Agni, highpriest of humanity, giver of the strength of arms, bears our inputs to the divinities of nature and, like a friend, brings us cherished gifts of nature and Divinity.

Agni makes the development and achievement possible like Bhaga, excellence incarnate.

अस्य स्ताम मघानः सख्य वृद्धशाचिषः ।

विश्वा यस्मिन्तुविष्वणि समय शुष्ममाद्धुः ॥ ३ ॥

3. *Asya stome maghonaḥ sakhye vṛddhaśociṣaḥ.*  
*Viśvā yasmin tuviṣvaṇi samarye śuṣmamādadhuḥ.*

In the song and celebration of this mighty power of excellence, in the friendship of this lord of high light and majesty, in this roaring power and energy, in this noble master of wealth and all round prosperity, Agni, in which all mankind place their faith and trust, let us all abide, invest, preserve and develop our power and potential, and from this let us receive our strength and fragrance of life.

अथा ह्यग्र एषां सुवीयस्य मंहना ।

तमिद्यहं न रादसी परि श्रवा बभूवतुः ॥ ४ ॥

4. *Adhā hyagna eṣāṁ suvīryasya maṅhanā.*  
*Tamidyahvaṁ na rodasī pari śravo babhūvatuḥ.*

Agni, lord refulgent of power and glory, bless these heroes with the gifts of strength and noble valour. As the heaven and earth go round that mighty sun in orbit and homage, so do the honour and valour of life's dynamics move round you.

नू न एहि वायमग्र गृणान आ भर । य वयं य च सूर्यः  
स्वस्ति धामह सचातधि पृत्सु ना वृध ॥ ५ ॥

5. *Nū na ehi vāryamagne gṛṇāna ā bhara.* *Ye vayan ye cha sūryaḥ svasti dhāmahe sacotaidhi pṛtsu no vṛdhe.*

Agni, come and bless us now as ever, come roaring, rejoicing and joining our celebration, bring us the gifts we cherish. All of us here and all the brilliant brave wholly dedicated to you pray for peace and joy. Come as a friend, our own, promote and advance us in the battles of life's dynamics.

### Mandala 5/Sukta 17

*Agni Devata, Puru Atreya Rshi*

आ य॒ज्ञद॑व॒ म॒त्य॑ इ॒त्था त॒व्यांस॑मू॒तय॑ ।

अ॒ग्निं कृ॒त स्व॑ध्व॒र पू॒रु॒री॒ळी॒ताव॑स ॥ १ ॥

1. *Ā yajñairdeva martya itthā tavyāmsamūtaye.  
Agniṁ krte svadhvare pūrurīḷitāvase.*

Come Agni, generous self-refulgent life of the world, the entire humanity thus, having organised holy projects of peace and non-violence, invokes and invites you, potent power, with yajnas for the sake of protection and advancement in knowledge, power and achievement.

अस्य॑ हि स्वयं॑शस्तर आ॒सा वि॒धम॑न्म॒न्यस॑ ।

तं नाकं॑ चि॒त्रशा॑चिषं म॒न्दं प॒रा म॑नी॒षया॑ ॥ २ ॥

2. *Asya hi svayaśastara āsā vidharman manyase.  
Taṁ nākaṁ citraśociṣaṁ mandraṁ paro manīṣayā.*

O man, honourable in your own right by your own virtue, dedicated to your particular duties of Dharma, with best of thought and mind, with your words of mouth, for sure, praise that Agni, bliss beyond suffering, wonderfully brilliant, charming and gracious,



and supreme over all.

अस्य वासा उ अचिषा य आयुक्त तुजा गिरा ।  
दिवा न यस्य रतसा बृहच्छाचन्त्यचयः ॥ ३ ॥

3. *Asya vāsā u arciṣā ya āyukta tujā girā.*  
*Devo na yasya retasā br̥hacchocantyarcayaḥ.*

O man, blest with the holy speech of communion and the divine light of this Agni, by whose energy-showers streams of adoration shine all round widely like rays of the sun, by that same holy light and divine speech destroy the want and suffering of existence.

अस्य कत्वा विचतसा दस्मस्य वसु रथ आ ।  
अथा विश्वासु हव्या ग्निवि ऽु प शंस्यत ॥ ४ ॥

4. *Asya kratvā vicetaso dasmasya vasu ratha ā.*  
*Adhā viśvāsu havyo'gnirvikṣu pra śasyate.*

By the yajna and holy action of this brilliant generous power, creators of positives and destroyers of negatives, men of wisdom and discernment, achieve wealth and circulation of wealth by modes of transport and communication. And then Agni, venerable power for development, is valued and honoured among all human habitations.

नू न इद्धि वायमासा सचन्त सूरयः । ऊजा नपाद्भिष्टय  
पाहि शुग्धि स्वस्तय उतधि पृत्सु ना वृध ॥ ५ ॥

5. *Nū na iddhi vāryamāsā sacanta sūrayaḥ. Ūrjo*  
*napādabhiṣṭaye pāhi śagdhi svastaya utaidhi*  
*pṛtsu no vṛdhe.*

Brave men of knowledge, wisdom and brilliance study, produce and bring us cherished gifts of Agni, fire

and electricity, gifts of divinity, by word of mouth and steady application. Agni, O power of permanence, for all our good, protect and promote energy, be strong and strengthen us for all our good and well-being, and stand by us for our success and advancement in our battles of the business of life.

### Mandala 5/Sukta 18

*Agni Devata, Dvita Mrktavaha Atreya Rshi*

पातरग्निः पुरुषिया विशः स्तवतातिथिः ।

विश्वानि या अमत्या हव्या मतषु रण्यति ॥ १ ॥

1. *Prātaragniḥ purupriyo viśaḥ stavetātithiḥ.  
Viśvāni yo amartyo havyā marṣeṣu raṇyati.*

Let Agni, beloved of all people, freely roaming around as a visitor, be welcomed and honoured early morning, the immortal spirit and power which pervades, energises and beatifies all acts and things worth doing, giving and receiving among the mortals.

द्विताय मृक्त्वाहस स्वस्य दस्य मंहना ।

इन्दुं स धत्त आनुषक्स्ताता चित्त अमत्य ॥ २ ॥

2. *Dvitāya mṛktavāhase svasya dakṣasya maṁhanā. Induṁ sa dhatta ānuṣak stotā citte amartya.*

Agni, immortal spirit and power, by virtue of the grandeur of your own potential bring light and sweetness, power and prosperity for dvita, dedicated celebrant twice born, educated and cultured, who loves free knowledge and bears the knowledge and power for your service only.

तं वा दीघायुशाचिषं गिरा हुव मघानाम ।  
अरिष्टा यषां रथा व्यश्वदाव गीयत ॥ ३ ॥

3. *Tam vo dirghāyusaśiṣaṁ girā huve maghonām.  
Ariṣṭo yeṣāṁ ratho vyaśvadāvannīyate.*

O dedicated celebrants, for you with holy words of prayer I invoke Agni, harbinger of light and power, good health and long age, that presiding power of yajna, that welcome visitor. O lord giver of speed, power and progress, Agni, I pray for them whose chariot, blest with light, power and prosperity as they are, rolls on unchallenged.

चित्रा वा यषु दीधितिरास ण्वथा पान्ति य ।  
स्तीर्णं ब्रहिः स्वर्णर् श्रवांसि दधिर् परि ॥ ४ ॥

4. *Citrā vā yeṣu dīdhitirāsannukthā pānti ye.  
Stīrṇaṁ barhiḥ svarṇare śravāṁsi dadhire pari.*

Who are the holy visitors like Agni? Who are the dedicated celebrants and yajnic devotees of Agni? Those in whom the light of Divinity shines bright and various, who preserve and promote holy songs of dedication and pursue yajnic actions, and who spread holy grass on the vedi, propagate knowledge, and bear and offer holy materials in yajnic projects of love and non-violence among people for the sake of peace and ultimate freedom of salvation.

य म पञ्चाशतं ददुरश्वानां सधस्तुति । द्युमदगु महि श्रवा  
बृहत्कृधि मघानां नृवदमृत नृणाम ॥ ५ ॥

5. *Ye me pañcāśataṁ daduraśānām sadhastuti.  
Dyumadagne mahi śravo bṛhatkṛdhi magho-nām  
nṛvadamṛta nṛṇām.*

Those who give me fifty modes of speed and progress in life alongwith their description and words of thanks to Divinity, for those men of power and excellence among the leaders of humanity, O lord of light and heavenly knowledge, Agni, spirit of immortality, just like a human friend and leader, create and bring honour and glory of vast and universal order.

### Mandala 5/Sukta 19

*Agni Devata, Vavri Atreya Rshi*

अभ्यवस्थाः प जायन्त प ववव विश्चिकत ।

उपस्थ मातुवि चष्ट ॥ १ ॥

1. *Abhyavasthāḥ pra jāyante pra vavrervavriściketa. Upasthe māturvi caṣṭe.*

For the man of attainment, adverse circumstances do arise. Let the man in the real situation accept this eventuality. And then, let him be close to mother Divinity for light and rise to face it successfully.

जुहुर वि चितयन्ता निमिषं नृम्णं पान्ति ।

आ दृ हां पुरं विविशुः ॥ २ ॥

2. *Juhure vi citayanto'nimiṣam nṛmṇam pānti. Ā dṛḥām puram vivišuḥ.*

Those who challenge adverse circumstances and sit by Agni, light of Divinity, day and night without a wink of sleep, they enter the adamantine city celestial.

आ श्वत्रयस्य जन्तवा द्युमद्वधन्त कृष्टयः ।

निष्कगीवा बृहदुक्थ एना मध्वा न वाज्युः ॥ ३ ॥

3. *Ā śvaitreyasya jantavo dyumadvardhanta  
kr̥ṣṭayaḥ. Niṣṅgarīvo br̥haduktha enā madhvā na  
vājayuh.*

Living beings of spatial waters, common men on earth, the man wearing a golden necklace, and the priest chanting loud hymns, loving and wanting food and energy sweet as honey, all grow by the energy of vital fire and, with holy chant and yajnic action, develop the light and power of brilliant Agni.

पि॒यं दु॒ग्धं न का॒म्यम॒जामि जा॒म्याः स॒चा ।  
घ॒मा न वा॒जज॒ठरा द॒ब्धः श॒श्वता॒ दभः ॥ ४ ॥

4. *Priyaṁ dugdhaṁ na kāmyam-ajāmi jāmyoḥ sacā.  
Gharmo na vājajatharo'dabdhaḥ śaśvato dabhaḥ.*

Friend and associate of heaven and earth, intrepidable, eternal, dynamic, like the vital fire of the body which assimilates all it receives for energy, I, living fire of existence, receive and assimilate all I love as delicious milk and remain unconquered.

की॒ळ ॥ र॒श्म आ भु॒वः सं भ॒स्मना॒ वा॒युना॒ ववि॒दानः । ता  
अ॒स्य स॒न्धृष॒जा न ति॒ग्माः सु॒संशि॒ता व॒ या॒व ण॒स्थाः ॥ ५ ॥

5. *Krīḷanno raśma ā bhuvaḥ saṁ bhasmanā vāyunā  
vevidānaḥ. Tā asya sandhr̥ṣajo na tigmāḥ  
susamśitā vakṣyo vakṣaṇesthāḥ.*

Agni, radiant as rays of the sun, sporting with the wind and self-declaring with heat and ash, come and be good to us, and so too may be those potent flames of yours, fierce, fiery, sharp and penetrating, fully collected and intensified in form in vehicles and batteries for transport and communication.

**Mandala 5/Sukta 20***Agni Devata, Prayaswantah Atreyah Rshis*

यमग्र वाजसातम त्वं चिन्मन्यस रयिम ।

तं ना गीभिः श्रवाय्यं दवत्रा पनया युजम ॥ १ ॥

1. *Yamagne vājasātama tvam cinmanyase rayim.  
Tam no gīrbhiḥ śravāyyam devatrā panayā yujam.*

Agni, scholar of eminence, expert in matters of food, energy, success and victory in the affairs of life, whatever you think is the real wealth worthy to be heard of, acknowledged, and, accepted for application as friendly and companionable power, speak to us among the generous and illuminative divines in words of truth in faith with admiration.

य अग्र नरयन्ति त वृद्धा उगस्य शर्वसः ।

अप द्वेषा अप ह्वरा न्यवतस्य सश्चिर ॥ २ ॥

2. *Ye agne nerayanti te vṛddhā ugrasya śavasah.  
Apa dveṣo apa hvaro'nyavratasya saścire.*

Agni, these senior dedicated devotees of yours, who take to the strength of your power and passion for truth, do not waver in their faith, they keep away from malice, crookedness, double dealing and tortuous behaviour.

हातरं त्वा वृणीमह गृ द त्स्य सार्धनम ।

यज्ञषु पूर्व्य गिरा पर्यस्वन्ता हवामह ॥ ३ ॥

3. *Hotāram tvā vṛṇīmahe'gne dakṣasya sādha-nam.  
Yajñeṣu pūrvyam girā praysvanto havā-mahe.*

Agni, we opt for dedication to you, original

yajaka, generous giver, agent and instrument of strength and success, and, creatively endeavouring in our yajnic programmes, we invoke and invite you with the holy voice of faith.

इत्था यथा त ऊतय सहसावन्दिवदिव । राय ऋताय सुकता  
गाभिः ध्याम सध्रमादा वीरः स्याम सध्रमादः ॥ ४ ॥

4. *Itthā yathā ta ūtaye sahasāvan dive dive. Rāya ṛtāya sukrato gobhiḥ śyāma sadhamādo viraiḥ syāma sadhamādaḥ.*

O lord giver of strength and light of life, enlighten us so that we may, under your protection, advance on way to wealth and rectitude day by day, and by our words and voice be your companions and co-dwellers in the home, blest with brave children.

### Mandala 5/Sukta 21

*Agni Devata, Sasa Atreya Rshi*

मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि ।  
अग्रं मनुष्वदङ्गिरा द्वान्दवयुत यज ॥ १ ॥

1. *Manuṣvattvā ni dhīmahi manuṣvat-samidhī-mahi. Agne manuṣvadaṅgiro devān-devayate yaja.*

Agni, light of life, like a living human presence we meditate on you. Like a living human power, we enkindle, serve and develop you. O breath of life, Angira, like a human power and sagely presence, inspire the brilliant and generous sages with the light of life for the sake of those who love the divinities.

त्वं हि मानुषं जनं गृह्यसि ।  
स्रुचस्त्वा यन्त्यानुषक्सुजातं सपिरासुत ॥ २ ॥

2. *Tvaṁ hi mānuṣe jane'gne supṛīta idhyase.  
Srucastvā yantyānuṣak sujāta sarpirāsute.*

Agni, fire of life, loved and kindled, you shine and blaze in the human community. Excellent in form and beauty by birth and nature you are, and ladles full of ghrta move to you in love and faith and, on the oblations of ghrta, you rise and shine among humanity.

त्वां विश्वं सृजाषसा द्वासां दूतमकत ।

सपयन्तस्त्वा कव यज्ञषु द्वमीळत ॥ ३ ॥

3. *Tvāṁ viśve sajoṣaso devāso dūtamakrata.  
Saparyantastvā kave yajñeṣu devamīlate.*

All the divine powers of nature and all brilliant sages of humanity in one accord, with love and reverence for you, install you as the conductor and carrier of their yajna forward. Serving you, O visionary of poetic excellence, they honour and worship you as a divine power in their yajnas of creative and corporate projects.

द्वं वा दवयुज्यया ग्रिमीळीत मत्यः । समिद्धः शुक  
दीदिहृतस्य यानिमासदः ससस्य यानिमासदः ॥ ४ ॥

4. *Devāṁ vo devayajyayā'gnimīlīta martyaḥ.  
Samiddhaḥ śukra dīdihyrtasya yonimāsadaḥ  
sasasya yonimāsadaḥ.*

O sages and scholars, with your service in yajnas of love and non-violence in honour of the divinities of nature and noble humanity, man serves and worships the generous and radiant Agni. O radiant power and presence, Agni, pure and potent, lighted and raised to the full, shine on, illuminate the truth of existence and



the flow of life from the particle onward and reveal the chain of cause and effect in the process of evolution.

## Mandala 5/Sukta 22

*Agni Devata, Vishvasama Atreya Rshi*

प विश्वसाम त्रिवदत्ता पावकशाचिष ।  
या अध्वरष्वीड्या हाता मन्दतमा विशि ॥ १ ॥

22. *Praviśvasāmannatrivadarcā pāvakasociṣe.*  
*Yo adhwareṣvīdyo hotā mandratamo viśi.*

O vishvasaman, master of all world power and property, songs of praise and prayer, peace and tranquillity, shine, illuminate, develop, honour and sing in celebration of Agni, blazing as fire, pure and potent power and presence of nature and humanity, yajaka, creator and giver, most enlightened and blissful among people, worthy of song and celebration in yajnic projects. Celebrate Agni like Atri, man of vast knowledge and freedom from suffering.

न्यग्निं जातवदसं दधाता देवमृत्विजम् ।  
प यज्ञ एत्वानुषगद्या देवव्यचस्तमः ॥ २ ॥

2. *Nyagnim jātavedasam dadhātā devamṛtvijam.*  
*Pra yajña etvānuṣagadyā devavyacastamaḥ.*

Hold on to Agni, meditate, worship the power omnipresent in things born, generous Divinity, cosmic yajaka in seasons of time, holiest friend and companion, haven and home of divinities such as earth and heaven, and ultimately the power that winds up the cosmic game. May that Power and Presence, most intimate, reveal Itself in the heart, the friend, the Self.

चिकित्विन्मनसं त्वा द्रवं मतास ऊतय ।

वरण्यस्य त वस इयानास' अमन्महि ॥ ३ ॥

3. *Cikitvinmanasaṁ tvā devaṁ martāsa ūtaye.*  
*Vareṇyasya te'vasa iyānāso amanmahi.*

Agni, refulgent lord of life and giver of light, we mortals, approaching the generous lord of supreme intelligence worthy of choice for protection and enlightenment, meditate on your presence and pray for the favour of your grace.

अग्रं चिकिद्भ्यस्य न इदं वचः सहस्य । तं त्वा सुशिप  
दम्पत् स्तामवधन्त्यत्रया गीभिः शुम्भन्त्यत्रयः ॥ ४ ॥

4. *Agne cikiddhyasya na idaṁ vacaḥ sahasya. Tam*  
*tvā suśipra dampate stomairvardhan-tyatrayo*  
*gīrbhiḥ śumbhantyatrayaḥ.*

Agni, giver of strength and courage, listen to this word of our prayer for light, protection and advancement. O lord of gracious visor and presiding power of the home and family, celebrants free from three kinds of suffering, of body, mind and soul, exalt you with songs of celebration, supplicants free from three kinds of passion, hate, anger and greed, adore you with words of worship.

### Mandala 5/Sukta 23

*Agni Devata, Dyumna Vishvacharshani Atreya Rshi*

अग्रं सहन्तमा भर द्युम्नस्य पासहा रयिम ।

विश्वा यश्चषणीर्भ्याइसा वाजेषु सासहत ॥ १ ॥

1. *Agne sahintamā bhara dyumnasya prāsahā*  
*rayim. Viśvā yaścarṣaṇīrabhyā sā vājeṣu sāsahat.*

Agni, commander of honour, power and majesty, bring us that wealth of strength and courage of the conviction, honour and dignity most forbearing, challenging and victorious which may instantly face, fight and overthrow all the opposing forces against humanity in the battles of life.

तमग्रं पृतनाषहं रयिं सहस्व आ भर ।  
त्वं हि सत्या अद्भुता दाता वाजस्य गामतः ॥ २ ॥

2. *Tamagne pṛtanāṣahaṁ rayiṁ sahasva ā bhara.*  
*Tvaṁ hi satyo adbhuto dātā vājasya gomataḥ.*

Agni, commander of valour and power, forbearing, challenging and victorious, bring us that overwhelming wealth of fighting force and stability which may face and overthrow the opposing forces of the enemy. You are the pillar of truth indispensable, wonderful, generous giver of food, energy and endurance, wonderful and in possession of cows, lands and the right language of communication.

विश्वं हि त्वा सजाषसा जनासा वृक्तबहिषः ।  
हातारं सद्मसु पियं व्यन्ति वायां पुरु ॥ ३ ॥

3. *Viśve hi tvā sajoṣaso janāso vṛktabarhiṣaḥ.*  
*Hotāraṁ sadmasu priyaṁ vyanti vāyā puru.*

Agni, all people, all friendly and allied forces ready in arms for the call, come and make choice offers of things required, without reservation, to you, host and yajaka, dear most welcome in homes and seats of government.

स हिष्मा विश्वचषणिरभिमाति सहा दध । अग्र एषु तयुष्वा  
रव ः शुक दीदिहि द्युमत्यावक दीदिहि ॥ ४ ॥

4. *Sa hi śmā viśvacarṣaṇirabhimāti saho dadhe.  
Aḡna eṣu kṣayeṣvā revannaḥ śukra dīdihi dyumat  
pāvaka dīdihi.*

Agni, that all watchful commander of the world brings us challenging strength and victorious force. Agni, light of life and ruler of the world, in these homes and places, shine, lord of wealth, shine for us, fire pure and light illuminating, shine in command of the wealth and honour of humanity.

### Mandala 5/Sukta 24

*Aḡni Devata, Bandhu, Subandhu, Shrutabandhu,  
Viprabandhu Gopayana or Laupayana Rshis*

अग््न॒ त्वं न॒ अ॒न्त॒म॒ उ॒त त्रा॒ता शि॒वा भ॒वा वरू॒थ्यः ॥ १ ॥

1. *Aḡne tvam̐ no antama uta trātā śivo bhavā  
varūthyah.*

Agni, lord of light, fire of life, you are our closest friend and saviour. Be good and gracious, the very spirit and security of the home for the inmates.

वसु॑र्गि॒वसु॑श्र॒वा अ॒च्छा न॑ ऽ द्यु॒मत्त॑मं र॒यिं दाः ॥ २ ॥

2. *Vasuragnir-vasuśravā acchā nakṣi dyumattamaṁ rayiṁ dāh.*

Agni, you are the home and shelter of the world. Pure and purifier, you create and give the food for life and energy, wealth and honour. Give us the food, energy and light of life. Come and pervade this home as the very spirit and security.

स न॑ बाधि श्रु॒धी ह॒व॑मु॒रु॒ष्या णा॑ अघाय॒तः सं॑म॒स्मात् ॥ ३ ॥

3. *Sa no bodhi śrudhī havamuruṣyā ṇo aghāyataḥ samasmāt.*

Such is Agni. May the lord awaken us, listen, enlighten us. Hear our prayer, save us from all sin. We want no sin. We love no sin and evil.

तं त्वा शाचिष्ठ दीदिवः सुम्नाय नूनमीमह सखिभ्यः ॥ ४ ॥

4. *Tam tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ.*

Lord most pure and purifying, light of illumination, with all our friends, for sure, we pray to you for peace and life's well being.

### Mandala 5/Sukta 25

#### *Agni Devata, Vasuyavah Atreya Rshis*

अच्छा वा अग्निमवस द्दवं गसि स न् वासुः ।

रासत्पुत्र ऋषूणामृतावा पषति द्विषः ॥ १ ॥

1. *Acchā vo agnimavase devaṃ gāsi sa no vasuḥ. Rāsat putra ṛṣūṇāmṛtāvā parṣati dviṣaḥ.*

Sing well of Agni, light of Divinity, with enthusiasm, for your protection and progress. He, spirit of truth and rectitude, who inspires the sages with the light of truth and life's stability may, we pray, give us wealth and stability. Agni is a saviour as a son is, overcomes hate and enmity and takes us across the seas of life.

स हि सत्या यं पूव' चिद्वासश्चिद्यमीधिर ।

हातारं मन्दजिह्वमित्सुदीतिभिविभावसुम ॥ २ ॥

2. *Sa hi satyo yaṁ pūrve cid devāsaścid yamīdhire.  
Hotāraṁ mandrajihvāmit sudītibhirvibhāvasum.*

That alone is true, unquestionable and inviolable whom the seniors and brilliant sages kindle and install on the vedi, the leader and ruler, liberal giver and host of yajna, sweet and serious of tongue and commander of wealth and splendour by virtue of his innate light and flames of holy fire.

(Swami Dayananda applies this mantra to the choice and investiture of a ruler.)

स ना धीती वरिष्ठया श्रष्ठया च सुमत्या ।  
अग्रं राया दिदीहि नः सुवृक्तिभिवरण्य ॥ ३ ॥

3. *Sa no dhīṭī variṣṭhayā śreṣṭhayā ca sumatyā. Agne  
rāyo didīhi naḥ suvṛktibhir-vareṇya.*

Agni, O lord of our love and choice, life of life, light of the world, give us the stability of mind and intelligence and, alongwith the highest, choicest and best thought and understanding, kindle and bring us splendid wealth with do's and don'ts of holy teaching.

अग्निद्वेषु राजत्यग्निमत'ष्वाविशन ।  
अग्निना' हव्यवाहनां ग्निं धीभिः संपयत ॥ ४ ॥

4. *Agnirdeveṣu rājatyagnir-marteṣvāvīsan.  
Agnirno havyavāhano' gniṁ dhībhiḥ saparyata.*

Agni, life of life, light of existence, revealing intelligence, natural energy, leading light, pervades, energises, inspires, shines, illuminates and enlightens as it is present in divinities such as earth, and nobilities such as scholars and sages, and vibrates in all mortals.

O scholars and sages, serve, pursue, and develop Agni with the best of your intelligence and understanding.

अ॒ग्निस्तु॒विश्र॑वस्तमं तु॒विब॑ह्वाणमुत्त॒मम ।

अ॒तूर्त<sup>1</sup> श्राव॑यत्पतिं पु॒त्रं द॑दाति द्वा॒शुष॑ ॥ ५ ॥

5. *Agnis-tuviśravastamaṁ tuvibrahmāṇamuttamam.*  
*Atūrtam śrāvayatpatiṁ putraṁ dadāti dāśuṣe.*

Agni, generous light of yajna, gives to a liberal yajaka and man of charity progeny fond of study and listening, abundant in food and wealth, widely read in sacred lore, most virtuous and invincible, who brings honour and glory to the parents.

अ॒ग्निद॑दाति स॒त्पतिं॑ सा॒साह॑ या यु॒धा नृ॑भिः ।

अ॒ग्निर॑त्यं रघु॒ष्यदं॑ ज॒तार॑म॒परा॑जितम ॥ ६ ॥

6. *Agnirdadāti satpatiṁ sāsāha yo yudhā nṛbhiḥ.*  
*Agniratyaṁ raghuṣyadam jetāramaparājitam.*

Agni, lord of light and ruler, gives us a leader, ruler, and progeny who protects and supports the good, who fights and wins over evil with arms and forces, and to this invincible victor he gives transport and communications of fastest efficiency.

यद्वा॒हिष्ठं॑ तद॒ग्रयं॑ बृ॒हद॑च वि॒भावसा॑ ।

महि॑षीव॒ त्वद॑यिस्त्वद्वाजा॒ उदी॑रत ॥ ७ ॥

7. *Yad vāhiṣṭhaṁ tadagnaye bṛhadarca vibhāvaso.*  
*Mahiṣīva tvad rayistvad vājā udīrate.*

The fastest transport, fastest communication, lightning adoration is for Agni, lord of light and power. Shine high and wide and intense, blazing power, and as all greatness and grandeur flows from you, so do all

wealth, all energy and all victories flow from you.

तव द्युमन्ता अचया गाववाच्यत बृहत ।  
उता त तन्यतुयथा स्वाना अत त्मना दिवः ॥ ८ ॥

8. *Tava dyumanto arcayo grāvevocyate bṛhat.*  
*Uto te tanyaturyathā svāno arta tmanā divaḥ.*

Blazing are your flames of fire, radiant your rays of light. Your identity is proclaimed like rumble of the cloud, and your voice like thunder and lightning radiates from heavens by itself.

एवाँ अग्निं वसूयवः सहसानं ववन्दिम ।  
स ना विश्वा अति द्विषः पषा णव सुकतुः ॥ ९ ॥

9. *Evāñ agniṁ vasūyavaḥ sahasānaṁ vavandima.*  
*Sa no viśvā ati dviṣaḥ paṣannaṁveva sukratuḥ.*

Thus do we, aspiring for wealth and power, adore and celebrate you, lord of forbearance, challenge and victory. May Agni, omnipotent lord of holy action, save us and, like a boat over seas, help us cross over all hate and enmity of the world.

## Mandala 5/Sukta 26

*Agni Devata, Vasuyavah Atreya Rshis*

अग्र पावक रचिषा मन्दया देव जिह्वया ।  
आ दुवान्वी यि च ॥ १ ॥

1. *Agne pāvaka rociṣā mandrayā deva jihvayā.*  
*Ā devān vakṣi yakṣi ca.*

Agni, light of Divinity, fire of life, generous and brilliant giver of knowledge and enlightenment, with a sweet and lustrous tongue, bright and blissful, you bear



and bring the divinities of nature and nobilities of humanity to the vedi and serve them from here with light and energy.

तं त्वा घृतस्त्रवीमह चित्रभाना स्वदृशाम ।  
द्वौ आ वीतय वह ॥ २ ॥

2. *Tam tvā ghṛtasnavīmahe citrabhāno sva-dṛśam.*  
*Devāñ ā vītaye vaha.*

Agni, pure and purifier, light of fire feeding on ghrta, showerer of life's beauty and grace, shining with manifold lustre, indeed the very light and bliss of heaven, we pray: With a sweet and lustrous tongue of flame full of bliss, bring for us the nobilities and divinities of nature and humanity for a feast of pleasure and enlightenment and serve them with love and reverence.

वीतिहात्रं त्वा कव द्युमन्तं समिधीमहि ।  
अग्रं बृहन्तमध्वर ॥ ३ ॥

3. *Vitihotram tvā kave dyumantaṁ samidhīmahī.*  
*Agne bṛhantaṁ-adhvare.*

Agni, creative visionary of the light of heaven, in our yajnic project of love and non-violence, we invoke and enkindle you, universally great, self-refulgent and giver of the gifts of peace and enlightenment.

अग्र विश्वभिरा गहि द्वभिह्व्यदातय ।  
हातारं त्वा वृणीमह ॥ ४ ॥

4. *Agne viśvebhirā gahi devebhir-havyadātaye.*  
*Hotāraṁ tvā vṛṇīmahe.*

Agni, light and fire of yajna, spirit of creation

and cooperation, come with all the divinities and nobilities of nature and humanity for the presentation of the fruits of yajnic creation. We elect and invite you as the presiding priest and the chief yajaka.

यजमानाय सुन्वत आग्रं सुवीर्यं वह ।

द्वरा सत्सि ब्रहिषि ॥ ५ ॥

5. *Yajamānāya sunvata āgne suvīryam vaha.*  
*Devairā satsi barhiṣi.*

Agni, giver of the prizes of yajna, come with the divinities, sit with the nobilities on the holy grass in the holy assembly, bearing noble vigour and splendour for the host of yajna who prepares and offers the pleasure and power of peace and excellence in the yajna and bless him and all.

समिधानः सहस्रजिदग्रं धर्माणि पुष्यसि ।

द्वानां दूत उक्थ्यः ॥ ६ ॥

6. *Samidhānaḥ sahasrajidagne dharmāṇi puṣyasi.*  
*Devānaṁ dūta ukthyah.*

Agni, burning and blazing, winning a thousand forces over, you protect and promote the universal values of knowledge and practical conduct in cooperation. Surely you are the adorable harbinger of the bounties of God and nature for humanity.

न्यग्निं जातवदसं हात्रवाहं यविष्ठयम ।

दधाता द्वमृत्विजम ॥ ७ ॥

7. *Nyagniṁ jātavedasaṁ hotravāham yaviṣṭhyam.*  
*Dadhātā devam-rtvijam.*

Hold on to Agni, light and fire of life, pervasive

in all things in existence, bearer of yajna fragrance, most youthful energy, and divine yajaka of nature and humanity.

प य॒ज्ञ ए॒त्वानु॑ष॒गद्या॒ द॒वव्य॑चस्तमः ।

स्तृ॒णी॒त ब॒हिरा॒सद॑ ॥ ८ ॥

8. *Pra yajña etvānuṣagadyā devavyacastamaḥ.  
Strṇīta barhirāsade.*

May the yajna, creative and fragrant activity of mankind and nature, spread around in due order and reach the bounds of divinities pervasive unto the ends of the expansive universe. Come ye devout performers, spread the holy grass for the yajnas and expansion of the fire and fragrance.

एदं म॒रुता॑ अ॒श्विना॑ मि॒त्रः सी॑दन्तु वरु॒णः ।

द॒वासः॑ स॒वया॑ वि॒शा ॥ ९ ॥

9. *Edaṁ maruto aśvinā mitraḥ sīdantu varuṇaḥ.  
Devāsaḥ sarvayā viśā.*

May the Maruts, dynamic leaders, Ashvins, complementary powers like teachers and preachers, friends, Varuna, judges, and brilliant nobilities with all the people come, and sit on this vedi for yajna.

### Mandala 5/Sukta 27

*Agni and Indra-Agni Devata, Tryaruna Traivrshna,  
Trasadasyu, Paurukutsa, Ashva-medha Bharata, or Atri  
Bhauma Rshis*

अ॒न॒स्वन्ता॑ स॒त्प॒ति॒माम॑ह म॒ गावा॑ च॒त्ति॒ष्ठा अ॒सुरा॑ म॒घानः॑ ।  
त्र॒वृ॒ष्णा अ॒ग्र द॒शभिः॑ स॒हस्र॑व॒श्वान॑र् त्र्य॒रुण॑श्चिक॒त ॥ १ ॥

1. *Anasvantā satpatirmāmahe me gāvā cetiṣṭho asuro maghonaḥ. Traivṛṣṇo agne daśabhiḥ sahasrair-vaiśvānara tryaruṇāściketa.*

Agni, life and leader of humanity, the Lord, protector and sustainer of the true and the good, giver of higher knowledge, mighty powerful and dear as breath of life, shower of bliss for and from the earth and heaven and the sky, commanding existence, omniscience and beatitude, has blest me with tens, hundreds and thousands of cows and transports. I honour and exalt the lord of all wealth and power and pray the lord may know my people and my gifted power and potential and protect the same.

या मं शता च विंशतिं च गानां हरीं च युक्ता सुधुरा ददाति ।  
वश्वानरं सुष्टुता वावृधाना गृयच्छ त्र्यरुणाय शर्म ॥ २ ॥

2. *Yo me śatā ca viṁśatiṁ ca gonām harī ca yuktā sudhurā dadāti. Vaiśvānara suṣṭuto vāvṛdhāno'gne yaccha tryaruṇāya śarma.*

Agni, life and light pervasive in the world, leader of entire humanity, honoured, exalted and exalting in the universe, you give me teams of twenty and hundred cows and horses yoked to well structured and firmly balanced chariots, pray give a happy and comfortable home for the man aspiring for the truth, beauty and goodness of life.

एवा तं अग्रं सुमतिं चकाना नविष्ठाय नवमं त्रसदस्युः । या  
मं गिरस्तुविजातस्य पूवीयुक्तनाभि त्र्यरुणा गृणति ॥ ३ ॥

3. *Evā te agne sumatiṁ cakāno naviṣṭhāya navamaṁ trasadasyuḥ. Yo me girastuvijātasya pūvīryuktenābhi tryaruṇo grṇāti.*

O lord of light and life, Agni, thus does Trasadasyu, the man terror for the wicked, aspiring for favour of your attention and kindness, Tryaruna, blest with physical health, mental insight and spiritual vision, with concentrative mind sings anew in praise of you, lord ever fresh and most youthful, who 'for me (i.e. Trasadasyu, Tryaruna) reveal the ancient and eternal Word of omniscient awareness'.

या म॒ इति॑ प॒वाच॒त्यश्व॑म॒धाय॑ सूर॒य॑ ।

द॒द॒द्दृ॒चा स॒निं य॒त द॒द॒न्म॒धामृ॑ताय॒त ॥ ४ ॥

4. *Yo ma iti pravocatyasvamedhāya sūraye.*  
*Dadadṛcā sanim yate dadanmedhāmṛtāyate.*

“Who for me reveals the ancient and eternal Word...”, whoever speaks thus in homage to Agni in the interest of the social order of the world and for advancement of the brave, enlightened people, to him, endeavouring with holy chant, may Agni give wealth, to him, aspiring for truth and rectitude, may the lord grant the light of divine intelligence.

यस्य॑ मा प॒रु॒षाः श॒तमु॒द्ब्र॒षय॑न्त्यु॒ णः ।

अश्व॑म॒धस्य॒ दानाः॒ सामा॑इव॒ त्र्या॑शिरः ॥ ५ ॥

5. *Yasya mā paruṣāḥ śatamuddharṣayantyu-kṣaṇaḥ.*  
*Aśvamedhasya dānāḥ somā iva tryāśiraḥ.*

The loud and bold voices, creative acts and generous gifts of 'ashvamedha', national yajna in relation to threefold programmes for life, environment and energy, like a drink of soma, give me pleasure in a hundred ways.

इन्द्राग्नी शतदान्यश्वमध सुवीर्यम ।

ॐ धारयतं बृहद्विवि सूर्यमिवाजरम ॥ ६ ॥

6. *Indragnī śatadāvnyaśvamedhe suvīryam.*  
*Kṣatram dhārayataṁ brhad divi sūryamivājaram.*

May Indra and Agni, knowledge and power, force of law and enlightenment, generous and giving in a hundred ways, in this ashvamedha yajna, i.e., non-violent holy plan and programme of national development and governance, enact, uphold and sustain the social order as they hold the sun in the vast heaven. Unaging, ever young harbingers of honour and valour to the system, ever fresh they are.

## Mandala 5/Sukta 28

*Agni Devata, Vishvavara Atreyi Rshi*

समिद्धा अग्निदिवि शाचिरश्रत्पत्यडडुषसमुविया वि भति ।  
एति पाची विश्ववारा नमाभिदवाँ इळाना हविषा  
घृताची ॥ १ ॥

1. *Samiddho agnirdivi śociraśret pratyañṇuṣasa-*  
*murviyā vi bhāti. Eti prācī viśvavārā namobhir-*  
*devāñ ṭlānā haviṣā ghr̥tācī.*

The fire of yajna, kindled and rising, reaches the light and energy in the solar sphere and, with its various and expansive lustre, extends to the dawn, and then the East. Vishvavara, laden with versatile food and energy for the world, activating nature's bounties like a yajnic ladle full of ghrta, it illuminates and showers the world with gifts of Divinity at the end of the dewy night.

समिध्यमाना अमृतस्य राजसि हविष्कृण्वन्तं सचस  
स्वस्तय । विश्वं स धत्त दविणं यमिन्वस्यातिथ्यमग्र नि च  
धत्त इत्युरः ॥ २ ॥

2. *Samidhyamāno amṛtasya rājasi haviṣkṛṇvantam  
sacase svastaye. Viśvaṁ sa dhatte draviṇam  
yaminvasyātithyamagne ni ca dhatta it purah.*

Agni, O light and fire of life, kindled and raised in the vedi and in the mind, you rise and shine in the midst of immortality and abide with the supplicant yajaka as a friend for his life's well being. Whoever you inspire, invigorate and, as a friend, take up under your care and protection, the person wins, holds and commands the world's wealth in existence and, since then for all time, O light divine, he offers service with complete surrender in obedience to your will like hospitality in obligation to an honoured guest.

अग्र शध' महत साभगाय तव द्युम्नान्युत्तमानि सन्तु । सं  
जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महंसि ॥ ३ ॥

3. *Agne śardha mahate saubhagāya tava dyumnā-  
nyuttamāni santu. Saṁ jāspatyaṁ suyamamā  
kṛṇuṣva śatrūyatāmabhi tiṣṭhā mahāṁsi.*

Agni, mighty power, may your highest gifts of wealth, honour and splendour be for great good fortune and well being in life. Make our homes full of conjugal bliss, well maintained with discipline and control. Help us face and fight out the greatest enemies in the conflicts of life.

समिद्धस्य पमहसा ग्र वन्द तव श्रियम ।

वृषभा द्युम्नवाँ असि समध्वरष्विध्यस ॥ ४ ॥

4. *Samiddhasya pramahaso'gne vande tava śriyam.  
Vṛṣabho dyumnavāñ asi samadhvareṣ-vidhyase.*

Agni, mighty ruling power of the world, burning bright and great, I honour and adore your wealth and splendour. Valorous and generous, prosperous and majestic, you shine glorious in the yajnic projects of the world.

समिद्धा अग्र आहुत दुवान्यी । स्वध्वर ।  
त्वं हि हव्यवाळसि ॥ ५ ॥

5. *Samiddho agna āhuta devān yakṣi svadhvara.  
Tvam hi havyavāḷasi.*

Agni, invoked, kindled and raised to the full in light and splendour, you honour and inspire the nobilities of humanity and feed and replenish the bounties of nature. O noble power of the yajnas of love and non-violence, you are the receiver and disseminator of our oblations and you are the harbinger of the gifts of nature's bounties.

आ जुहाता दुवस्यता ग्निं पयत्यध्वर ।  
वृणीध्वं हव्यवाहनम ॥ ६ ॥

6. *Ā juhotā duvasyatā'gnim prayatyadhvare.  
Vṛṇīdhvam havyavāhanam.*

O man, honour and serve Agni with offers of fragrant havi in creative and developmental programmes of love and non-violence in humanity. Select, elect and serve the light and fire of life, receiver of our oblations and giver of the gifts of life and nature.

(Swami Dayananda interprets Agni as the fire



of yajna, as the scholar and teacher who gives knowledge, and as the ruler who receives, creates and distributes the wealth in the social order of humanity with love and without violence.)

## Mandala 5/Sukta 29

*Indra, Indra Ushana Devata, Gauriviti Shaktya Rshi*

त्र्ययमा मनुषा द्वर्ताता त्री राचना दिव्या धारयन्त । अचन्ति  
त्वा मरुतः पूतदं ऽस्त्वमषामृषिरिन्दासि धीरः ॥ १ ॥

1. *Tryaryamā manuṣo devatātā trī rocanā divyā dhārayanta. Arcanti tvā marutaḥ pūதாக্ষās-tvameṣām-ṛṣir-indrāsi dhīraḥ.*

Indra, lord of power and ruling power of the world, in the holy yajna of the social order, its governance and administration, those heroes of the speed of winds honour and serve you whose strength and expertise is pure and sanctified : men of judgement and discretion who are thrice blest with full knowledge, noble action and devotion to Divinity; men of brilliance who are self-established with health of body, mind and soul, familial joy and social commitment; and men who enjoy the favour and grace of Divinity. Indra, you are their seer, philosopher and guide, imperturbable, inviolable and unchallengeable.

नु यदीं मरुता मन्दसानमाचिन्दं पपिवांसं सुतस्य ।  
आदत्त वज्रमभि यदहिं हपा यहीरसृजत्सत्वा उ ॥ २ ॥

2. *Anu yadīm maruto mandasānamārcannindram papivāmsaṁ sutasya. Ādatta vajramabhi yadahim hannapo yahvīrasrjat sarvatā u.*

With dedication and loyalty, when the Maruts,

supportive heroes of the social order, serve and honour Indra, the ruler, happy and honourable, ruling and enjoying the state entrusted to him, then, just as the sun with thunder and lightning breaks up the clouds and releases the showers and mighty streams aflow, he too takes over the thunderbolt of law and power and, striking the serpentine demons of darkness and evil, sets the mighty streams of national energy to flow in showers and creative streams.

उ॒त ब॒ह्म॒णा मरु॒ता म अ॒स्य॒न्दुः सा॒म॒स्य॒ सु॒षु॒तस्य॒ प॒याः ।  
तद्धि॒ ह॒व्यं म॒नु॒ष गा अ॒वि॒न्द॒दह॒ इहि॑प॒पि॒वाँ इ॒न्द्रा॑ अ॒स्य ॥ ३ ॥

3. *Uta brahmāṇo maruto me asyendraḥ somasya suṣutasya peyāḥ. Taddhi havyam manuṣe gā avindad-ahann-ahim papivāñ indro asya.*

And may the Maruts, heroes of the winds, dedicated to Brahma and the Vedas and the ruling lord Indra, now drink of this soma of national honour and glory so well distilled by me. That honour and glory alone, dedicated to Divinity in yajna, for man can win cows and lands and holy wisdom, of which Indra alone is the guardian, having destroyed the forces of evil.

आ॒दा॒द॒सी॒ वि॒तरं॒ वि ष्क॑भा॒यत्सं॒वि॒व्या॒नश्चि॑द्वि॒द्यस॑ मृ॒गं  
कः॑ । जि॒ग॒र्ति॒मि॒न्द्रा॑ अ॒प॒ज॒गु॑रा॒णः॒ प॒तिं श्व॑स॒न्त॒मव॑ दान॒वं  
ह॑न ॥ ४ ॥

4. *Ād rodasī vitaram vi ṣkabhāyat samvivyānaścīd bhiyase mṛgam kaḥ. Jigartim-indro apajargurāṇaḥ prati śvasantamava dānavam han.*

And then Indra holds and firms up the earth and heaven separate and yet together pervading both with

his presence and power just like separating a fear-stricken deer and a devouring tiger by the power of his presence and holding off the demon tiger snorting fiercely.

(Compare the laws of gravitation separating and holding together in firm relationship two heavenly bodies according to their mass and distance under the presiding presence of the force of natural omnipotence.)

अधु कृत्वा मघवन्तुभ्यं द्वा अनु विश्वं अददुः सामपयम ।  
यत्सूर्यस्य हरितः पतन्तीः पुरः सतीरुपरा एतश्च कः ॥ ५ ॥

5. *Adha kratvā maghavan tubhyaṁ devā anu viśve adaduḥ somapeyam. Yat sūryasya haritaḥ patantīḥ puraḥ satīruparā etaśca kaḥ.*

And further, O lord of honour and power of omnipotence, all the divinities of nature and humanity offer you the drink of soma in response to your yajnic action of systemic integration and sustenance when the various rays of the sun radiating forward all round and nourishing life stop on the planet on your behest (to feed life and drink up the sweet juices of soma).

नव यदस्य नवतिं च भगान्त्साकं वज्रण मघवा विवृश्चत ।  
अचन्तीन्दं मरुतः सधस्थं त्रष्टुभन् वचसा बाधत द्याम ॥ ६ ॥

6. *Nava yadasya navatiṁ ca bhogāntsākam vajreṇa maghavā vivṛścat. Arcantīndram marutaḥ sadhasthe traiṣṭubhena vacasā bādhatā dyām.*

When Indra with thunder and lightning destroys ninety-nine serpentine strongholds of evil and darkness obstructing the light of Divinity in this world, then the Maruts, guardian forces of humanity on earth, honour

and adore the omnipotent lord with trishtubha hymns of celebration.

सखा सख्ये अपचत्तूर्यमग्निरस्य कत्वा महिषा त्री शतानि ।  
त्री साकमिन्दा मनुषः सरांसि सुतं पिबद वृत्रहत्याय  
सामम ॥ ७ ॥

7. *Sakhā sakhye apacat tūyamagnirasya kratvā mahiṣā trī śatāni. Trī sākamindro manuṣah sarāṁsi sutam pibad bṛtrahatyāya somam.*

Agni, a friend, for a friend, Indra, alongwith Indra and the holy action of Indra, the sun, in this world soon ripens the sap in three hundred fields and forests of man, and then Indra, great and generous, drinks up the soma in order to break the clouds of rain and let the rivers flow to fill three great lakes in three worlds of heaven, earth and sky.

त्री यच्छता महिषाणामघा मास्त्री सरांसि मघवा साम्यापाः ।  
कारं न विश्वं अह्वन्त द्वा भरमिन्दाय यदहिंजघान ॥ ८ ॥

8. *Trī yacchatā mahiṣāṅāmagho māstrī sarāṁsi maghavā somyāpāḥ. Kāram na viśve ahvanta devā bharamindrāya yadahim jaghāna.*

Indra, inviolable lord, commanding honour, power and excellence, when you ripen and mature three hundred great fields and forests and create and protect three great lakes of soma, all the divinities of the world invoke Indra like a great hero and offer homage since he breaks the cloud of serpentine hoards of showers.

उशाना यत्सहस्येरेर्यातं गृहमिन्द जूजुवानभिरश्वः ।  
वन्वाना अत्र सरथं ययाथ कुत्सन दवरवनाह शुष्णम ॥ ९ ॥

9. *Uśanā yat sahasyairayātaṃ gr̥hamindra  
jūjuvānebhiraśvaiḥ. Vanvāno atra saratham  
yayātha kutsena devairavanorha śuṣṇam.*

Indra, glorious ruler, when the man of light and passion and you both come home by chariot driven by swift and robust horses, then, again with love and desire for victory, pray go with the thunderbolt and the best of the brilliancies and defend the strength and honour of the nation.

पान्यच्चकमवृहः सूयस्य कुत्सायान्यद्वरिवा यातव कः ।  
अनासा दस्यूरमृणा वधन नि दुयाण आवृणडमृध-  
वाचः ॥ १० ॥

10. *Prānyaccakramavṛhaḥ sūryasya kustāyānyad  
varivo yātave'kaḥ. Anāso dasyūñramṛṇo vadhena  
ni duryoṇa āvṛṇaṇ mṛdhraṇvācaḥ.*

Extend the orbit of enlightenment for the thunderbolt. Clear the paths and areas for development, peace and freedom of movement. Eliminate the shameless, the wicked and the thieves with punishment, and stop the entry of the malicious, throw them in jail.

स्तामासस्त्वा गारिवीतरवध रन्धया वदधिनाय पिपुम । आ  
त्वामृजिश्वा सख्याय चक् पचन्पक्तीरपिबः साम-  
मस्य ॥ ११ ॥

11. *Stomāsastvā gaurivīteravardhannarandhayo  
vaidathināya piprum. Ā tvāmṛjiśvā sakhyāya  
cakre pacan paktīrapibaḥ somamasya.*

May the eulogies of the poetic lovers of song and their singers exalt you. Punish the man who exalts

and raises the warring forces against you. Let the men of simple honest mind be keen to make friends with you. Maturing and completing the plans and programmes of the state, celebrate and enjoy the honour and splendour of the order.

नवगवासः सुतसामासु इन्द्रं दशगवासा अभ्यचन्त्यकः । गव्यं  
चिद्वर्मपिधानवन्तं तं चि ररः शशमाना अप वन ॥ १२ ॥

12. *Navagvāsaḥ sutasomāsa indram daśagvāso  
abhyarcantyarkaiḥ. Gvyaṁ cidūrvamapidhāna-  
vantaṁ te cinnaraḥ śāsamānā apa vran.*

Men of new ideas treading new paths of knowledge and polity, men of controlled mind and senses, celebrants ready with distilled exhilarating soma, adore Indra with songs and presentations of homage and, celebrating him, the dedicated admirers, best of men and leaders, extol him revealing his vast but hidden virtues of divine knowledge.

कथा नु त् परि चराणि विद्वान्वीर्या मघवन्या चकथ । या  
चा नु नव्या कृणवः शविष्ठ पदु ता त विदथेषु बवाम ॥ १३ ॥

13. *Katho nu te pari carāṇi vidvān vīryā maghavan  
yā cakartha. Yā co nu navyā kṛṇavaḥ śaviṣṭha  
predu tā te vidatheṣu bravāma.*

Indra, ruler of the world, mightiest hero commanding wealth, power, honour and excellence, sage and scholar, how shall we, in yajnic assemblies of the nation, fully describe, sing and celebrate your achievements and your potential, the exploits that you have done and those new ones you are sure to achieve henceforth ?

एता विश्वा चकृवाँ इन्द्र भूयपरीता जनुषा वीयण । या  
चि ऽ वजिन्कृणवा दधृष्वा । त वता तविष्या अस्ति  
तस्याः ॥ १४ ॥

14. *Etā viśvā cakṛvāñ indra bhūryaparīto januṣā  
vīryena. Yā cinnu vajrin kṛṇavo dadhṛṣvān  
na te vartā taviṣyā asti tasyāḥ.*

All these many exploits of the world [from creation and sustenance to organisation, organisational elimination included], Indra, ruler and lord of power and excellence, which you have done and which you would do, unresisted and irresistible, by nature and nurture, by vigour and valour, O wielder of the thunderbolt, bold and terrific, no one can comprehend. There is none who can obstruct, hold or surpass those overwhelming powers and forces of yours.

इन्द्र ब्रह्म क्रियमाणा जुषस्व या त शविष्ठ नव्या अकर्म ।  
वस्त्रव भद्रा सुकृता वसूयू रथं न धीरः स्वपा अत-  
त्सम ॥ १५ ॥

15. *Indra brahma kriyamāṇā juṣasva yā te śaviṣṭha  
navyā akarma. Vastreva bhadra sukṛtā vasūyū  
ratham na dhīraḥ svapā atakṣam.*

Indra, the holy chant and homage of gifts, newest and latest, being offered, graciously accept and cherish, which, for you, O lord most powerful, we have created. Like a beautiful dress of thought and devotion, I, a sincere artist in pursuit of life's wealth and peace and a steadfast and skilful maker, have designed and created the song like a chariot.

**Mandala 5/Sukta 30***Indra, Indra and Rnanchaya Devata, Babhru Atreya Rshi*

क्व॑स्य वी॒रः का अपश्य॑दि॒न्दं सुख॑र॒थमी॑य॒मानं॒ हरि॑भ्याम ।  
 या रा॒या व॒जी सु॒तसा॑ममि॒च्छन्त॑दाका॒ गन्ता॑ पुरु॒हूत  
 ऊ॒ती ॥ १ ॥

1. *Kva sya vīraḥ ko apaśyadindram sukharathamīyamānaṁ haribhyām. Yo rāyā vajrī sutasamamicchan tadoko gantā puruhūta ūtī.*

Where is that thunderous catalytic power? Who saw that Indra, harbinger of peace and comfort travelling like a pleasing chariot along the waves of attraction and repulsion which, laden with wealth and wielding the force of thunder moves on and, invoked and invited by many for protection and promotion, goes to the house of the host with desire for the taste of life's pleasure?

अवा॑चच ऽ प॒दम॑स्य स॒स्वरु॑गं नि॒धातु॑रन्वा॒यमि॒च्छन् ।

अपृ॑च्छ॒मन्याँ॑ उ॒त त म॑ आ॒हुरि॒न्दं नरा॑ बु॒बुधा॒ना अ॑शम ॥ २ ॥

2. *Avācacakṣaṁ padamasya sasvarugam nidhāturanvāyamicchan. Aprcchamanyāñ uta te māhurindram nara bubudhānā aśema.*

With the desire to pursue and achieve success, I have discovered and described the science of this mighty source of immanent energy. Let me consult and ask others too who would speak of Indra, the energy, to me. And the best of men and leading scholars among men, enlightened all, we would realise and achieve it in full.

प नु व॒यं सु॒त या त॑ कृ॒तानी॑न्द॒ बवाम॑ या॒नि ना॒ जुजा॑षः ।

वद॑दवि॒द्विञ्छ॑णव॒च्च वि॒द्वान्व॑ह॒त यं म॒घवा॑ स॒वसनः॑ ॥ ३ ॥



3. *Pra nu vayan̄ sute yā te kṛtānīdra bravāma yāni no jujoṣaḥ. Vedadavidvāñchr̥ṇavacca vidvān vahate'yam̄ maghavā sarvasenaḥ.*

The knowledge acquired and energy created in practice, O scholar, Indra, let us speak of and proclaim your achievements which you share with us. Let those who don't know hear and know of it too. This scholar who bears the knowledge and power is the mighty possessor of honour and excellence, and he commands all the power and the forces.

स्थिरं मनश्चकृष जात इन्दु वषीदका युधय भूयसश्चित ।  
अश्मानं चिच्छवसा दिद्युता वि विदा गवामूवमुस्त्रिया-  
णाम ॥ ४ ॥

4. *Sthiram̄ manaścakṛṣe jāta indra veṣīdeko yudhaye bhūyasaścīt. Aśmānaṁ cicchavasā didyuto vi vido gavāmūrvamusriyāṇām.*

Indra, commander of light, knowledge and power, rising, you firm and resolve the mind to stability and constancy. In battle, you alone, by yourself, overcome many. You illuminate the cloud and the firmament and break the mountain with your power and force, and you recover and reveal the vastness of earth, the sun rays, the wisdom of knowledge and the ocean fire enshrined in words.

परा यत्त्वं परम् आजनिष्ठाः परावति श्रुत्यं नाम बिभ्रत ।  
अतश्चिदिन्द्रादभयन्त द्वा विश्वा अपा अजयद्दास-  
पत्नीः ॥ ५ ॥

5. *Paro yat tvaṁ parama ājaniṣṭhāḥ parāvati śrutyaṁ nāma bibhrat. Ataścindrādabha-yanta devā viśvā apo ajayad dāsapatnīḥ.*

When you, highest and best power, arise and manifest, bearing great name and high renown in far off regions, and win over and release the waters concealed in the cloud, since then all the forces of nature accept the power of Indra and obey the divine law.

तुभ्यद्दत्त मरुतः सुशवा अचन्त्यर्कं सुन्वन्त्यन्धः । अहि-  
माहानमप आशर्यान् प मायाभिमायिनं स दिन्द्रः ॥ ६ ॥

6. *Tubhyedete marutaḥ suśevā arcantyarkaṁ sunvantyandhaḥ. Ahimohānamapa āśayānam pra māyābhir māyinaṁ sakṣadindraḥ.*

Vibrant heroes and these yajakas in obedient service offer you songs of adoration, prepare the food and distil the soma for you, Indra. And with his wondrous forces, Indra engages the crafty cloud holding the waters by his deceptive wiles and sleeping like a giant in apparent security.

वि षू मृधा जनुषा दानमिन्व इहन्गवा मघवन्त्संचकानः ।  
अत्रा दासस्य नमुचः शिरा यदवतया मनव गातु-  
मिच्छन् ॥ ७ ॥

7. *Vi ṣū mṛdho januṣā dānaminvannahan gavā maghavantsamcakānaḥ. Atrā dāsasya namuceḥ śiro yadavartayo manave gātumicchan.*

Indra, commander of honour and valour, ruling lord of excellence, from your very emergence thirsting for battle, breaking the cloud with the roar of thunder and lightning, energising and winning prizes for humanity with the desire to make way for progress, you arise here and now and break the stronghold of the dark cloud locking up the waters of rain showers.

युजं हि मामकृथा आदिदिन्द्र शिरा दासस्य नमुचम-  
थायन । अश्मानं चित्स्वर्यं वतमानं प चक्रियव रादसी  
मरुद्भ्यः ॥ ८ ॥

8. *Yujam hi māmakṛthā ādidindra śiro dāsasya  
namucermathāyan. Aśmānaṁ cit svaryaṁ  
vartamānaṁ pra cakriyeva rodasī marudbhyaḥ.*

Make me your friend and instrument since you break the top of the cloud, replete with vapours but resistant to release the rain, hold the firmament wheeling, circling and resounding, and divide space into earth and heaven and make them turn round and round like wheels for the winds to blow in the firmament and the humans to live on the earth.

स्त्रिया हि दास आयुधानि चक्र किं मां कर बला अस्य  
सनाः । अन्तह्यख्यदुभ अस्य धन अथाप पद्युधय दस्यु-  
मिन्द्रः ॥ ९ ॥

9. *Striyo hi dāsa āyudhāni cakre kiṁ mā karanna-  
balā asya senāḥ. Antarhyakhyadubhe asya dhene  
athopa praid yudhaye sasyumindraḥ.*

Dasa, enemy of an inferior order, uses women as secret weapons and warriors. But what can these poor forces do against me (in violation of my discretion]. Let the ruler, Indra, see deep into both the language and warriors [of this enemy, the open policy and the secret tactics), and then advance upon the slavish enemy to engage him in battle.

समत्र गावा भिता नवन्तहह वत्सवियुता यदासन । सं ता  
इन्द्रा असृजदस्य शाक्यदी सामासः सुषुता अमन्दन ॥ १० ॥

10. *Samatra gāvo'bhito'navanteheha vatsairviyutā yadāsan. Saṁ tā indro asṛjadasya śākairyadīm somāsaḥ suṣutā amandan.*

If the cows exult in unison with calves everywhere, if the sunrays play together on the herbs, if the lands smile with greenery and the earth rejoices with her children, and then, suppose the cows were separated from the calves, the rays of the sun were intercepted from the herbs, the lands were locked off from greenery, the earth were bereft of her children, then must Indra, brilliant ruler of the earth and the skies, should join the mothers and children with his might so that the soma drinks distilled may gladden him and his ruling order.

यदीं सामा बभ्रुधूता अमन्द रारवीद वृषभः सादनषु ।  
पुरन्दरः पपिवाँ इन्दा अस्य पुनगवामददादुस्त्रिया-  
णाम ॥ ११ ॥

11. *Yadīm somā babhrudhūtā amandannaroravīd vṛṣabhaḥ sādaneṣu. Purandaraḥ papivāñ indro asya punargavāmadadādusriyāṅām.*

When the somas, honours and pleasures of the earth, created, distilled and energised by the sagely scholars and people of yajnic creativity, exhilarate Indra, the ruler and his order, then the generous and valorous lord roars in the assemblies and in the homesteads and he, breaker of the enemy strongholds, having drunk of the honour and glory of the nation, again gives to the nation fertile lands, cows, open sunlight and words of holy speech.

भृदमिदं रुशमा अग्र अकृन्गावां चत्वारि ददतः सहस्रा ।  
 ऋणंचयस्य पर्यता मघानि पत्यगभीष्म नृतमस्य  
 नृणाम ॥ १२ ॥

12. *Bhadramidaṁ ruśamā agne akran-gavāṁ catvāri dadataḥ sahasrā. Ṛṇañcayasya prayatā maghā-nipratyagrabhīṣma nṛtamasya nṛṇām.*

Agni, refulgent ruler, it is a great blessing of Indra, the sun, giver of four thousand rays of light, wealth of existence, and destroyers of negativities, which he collects from nature, and gives us. He is the best leader and guide of humanity, and with gratitude and best efforts we should acknowledge and benefit from these gifts of energy and power.

सुपशंसं माव सृजन्त्यस्तं गवां सहस्रं रुशमासा अग्र । तीवा  
 इन्द्रममन्दुः सुतासा काव्युष्टा परितकम्यायाः ॥ १३ ॥

13. *Supēśasaṁ māva sṛjantyaśtaṁ gavāṁ sahasrai ruśamāso agne. Tivrā indram-amanduḥ sutāso 'ktorvyuṣṭau paritakmyāyāḥ.*

Agni, refulgent ruler, brilliant forces, destroyers of evil and darkness, create and give me a beautiful home with a thousand bright rays of light, and at the end of the departing night in the light of the dawn, blazing fires bear distilled soma oblations and rise to Indra, the sun, and give him delight.

आच्छत्सा रात्री परितकम्या याँ ऋणंचय राजनि रुशमानाम ।  
 अत्या न वाजी रघुरज्यमाना बभुश्चत्वायसनत्सहस्रा ॥ १४ ॥

14. *Aucchat sā rātrī paritakmyā yāñ ṛṇañcaye rājani ruśamānām. Atyo na vājī raghurajyamāno babhruścatvāryasanat sahasrā.*

When the fugitive night of rest and peace in the home departs, having made up the want of light at the rise of dawn, blest and beautiful, collecting and bearing nature's gifts, then babhru, the crimson sun, sustainer of life, moving like a flying horse at instant speed, showers four thousand gifts of energy and intelligence and the creative yajaka receives and shares the gifts on and from the vedi.

चतुःसहस्रं गव्यस्य पशवः पत्यगभीष्म रुशमष्वग्र । घृमश्चि-  
त्तसः पवृज य आसीदयस्मयस्तम्वादाम् विपाः ॥ १५ ॥

15. *Catuḥ sahasraṁ gavyasya paśvaḥ pratyagra-  
bhīṣma ruśameṣvagne. Gharmaścit taptaḥ pravṛje  
ya āsīdayasmayastamvādāma viprāḥ.*

Agni, O self-refulgent light of life, glorious ruler of the world, let us receive and share four thousand gifts of the wealth of light, energy and intelligence present in the lights of the dawn, and let us, O friends of knowledge, vibrant scholars, receive and share that golden wealth and heat of life which is tempered and refined in the pravargya yajna of self sacrifice and surrender.

### Mandala 5/Sukta 31

*Indra, Indra or Kutsa, Indra or Ushana, Indra and  
Kutsa Devatah, Avasyu Atreya Rshi*

इन्द्रा रथाय पवतं कृणाति यमध्यस्थान्मघवा वाजयन्तम् ।  
यूथव पशवा व्युनाति गापा अरिष्टा याति पथमः सिषा-  
सन ॥ १ ॥

1. *Indro rathāya pravataṁ kṛṇoti yamadhyasthā-  
nmaghavā vājayantam. Yūtheva paśvo vyunoti  
gopā ariṣṭo yāti prathamah siṣāsan.*

Indra, lord of honour and excellence, commander of power and forces, accelerates whichever supersonic chariot he rides and inspires whichever region he rules for a great leap forward to the heights. All round protector and pioneer, like a shepherd who leads and drives his flock and followers forward, he gives the clarion call, gathers his forces with the desire to advance and win, and goes fast forward, unhurt and unobstructed, first and foremost leader and pioneer thirsting to realise his ambition.

आ प देव हरिवा मा वि वनः पिशाङ्गरात अभि नः सचस्व ।  
नहि त्वदिन्द वस्या अन्यदस्त्यमनाँश्चिज्जनिवतश्च-  
कथ ॥ २ ॥

2. *Ā pra drva harivo mā vi venah piśaṅgarāte abhi naḥ sacasva. Nahi tvadindra vasyo anyadastyamenāñścijjanivataścakartha.*

Indra, commander of horse and speed of progress, giver of golden wealth, advance all round, be not lustful, be with us and share the honours. There is none better settled, successful and prosperous than you. Look after the unmarried, widows and widowers, help them to have a meaningful life.

उद्यत्सहः सहस्र आजनिष्ट ददिष्ट इन्द इन्द्रियाणि विश्वा ।  
पाचादयत्सुदुघा वव अन्तवि ज्यातिषा संववृत्वत्त-  
मा वः ॥ ३ ॥

3. *Udyat sahaḥ sahasa ājaniṣṭa dediṣṭa indra indriyāṇi viśvā. Prācodayat sudughā vavre antarvī jyotiṣā saṁvavṛtvat tamo'vaḥ.*

When strength and virility is born and matures

with the growth of health and vitality, then let Indra, the disciplined soul, control and command all the senses, mind and intellect, awaken and exercise the creative potentials innate but yet dormant within, and with inner light of the soul keep off the resurgent darkness.

अ॒न॒व॒स्तु॒ रथ॒म॒श्व॒वा॒य त॒ इ॒न्त्व॒ष्टा॒ व॒जं॒ पु॒रु॒हू॒त द्यु॒म॒न्त॒म ।

ब्र॒ह्मा॒ण॒ इ॒न्दं॒ म॒ह॒य॒न्ता॒ अ॒क॒र॒व॒ध॒य॒ इ॒ह॒य॒ ह॒न्त॒वा॒ उ॒ ॥ ४ ॥

4. *Anavaste rathamaśvāya takṣan tvaṣṭā vajraṁ puruhūta dyumantam. Brahmāṇa indraṁ mahayanto arkairavardhayannahaye hantavā u.*

Indra, mighty ruler, expert craftsmen design and make the chariot for your fast movement and communication, the defence scientist and engineer, Tvashta, makes the blazing thunderbolt for you, and the scholars of the Veda celebrate your power and glory with hymns of adoration and exalt you to break the demonic cloud of darkness and want for showers of rain and prosperity.

वृ॒ष्ण॒ य॒त्त॒ वृ॒ष॒णा॒ अ॒क॒म॒चा॒नि॒न्द॒ गा॒वा॒णा॒ अ॒दि॒तिः॒  
स॒जा॒षाः॒ । अ॒न॒श्वा॒सा॒ य॒ प॒व॒या॒ र॒था॒ इ॒न्द॒षि॒ता॒ अ॒भ्य॒व॒न्त॒न्त॒  
द॒स्यु॒न् ॥ ५ ॥

5. *Vṛṣṇe yat te vṛṣaṇo arkamarcānindra grāvāṇo aditiḥ sajoṣāḥ. Anaśvāso ye pavayo'rathā indreṣitā abhyavartanta dasyūn.*

Indra, ruler of honour and excellence, when the brave warriors and noble citizens offer songs of adoration to you, then, O generous lord, the clouds and the sky in unison with them and with you and those dynamic powers even without horse and chariot,



inspired by your power and grace, surround the wicked and destroy them.

प त् पूवाणि करणानि वाचं प नूतना मघवन्त्या चकथ ।  
शक्तीवा यद्विभरा रादसी उभ जय पा मनव दानु-  
चित्राः ॥ ६ ॥

6. *Pra te pūrvāṇi karaṇāni vocaṁ pra nūtanā maghavan yā cakartha. Śathīvo yad vibharā rodasī ubhe jāyannaṁ manave dānucitrāḥ.*

Indra, lord of wealth, honour and excellence, commanding force and power, let me speak to you of the acts and instruments old and new which you have achieved and which you would achieve, which scholars and scientists, having immense knowledge and bearing immense possibilities of gifts for mankind, exploring both earth and the skies, would make it possible for you to win waters from the clouds and pranic energies from air.

तदि तु करणं दस्म विपा हिं यद घ्न गजा अत्रामिमिथाः ।  
शुष्णास्य चित्परि मया अंगृभ्णाः पपित्वं य प  
दस्यूरसधः ॥ ७ ॥

7. *Tadinnu te karaṇaṁ dasma viprā'hiṁ yad ghna-  
nnojo atrāmimithāḥ. Śuṣṇasya cit pari māyā  
agr̥bhñāḥ prapitvaṁ yannaṁ dasyūrasedhaḥ.*

That is your act, achievement and further possibility, generous ruler of the world, giver of gifts, and eminent scholar, since you break the clouds, destroy the serpentine demons of darkness, create prosperity and excellence for mankind here on earth, and, mastering the wondrous knowledge of the secrets of

energy and techniques of power, you stall the negativities, make the waters flow and achieve further progress.

त्वमपा यदव तुवशाया रमयः सुदुघाः पार इन्द ।

उग्रमयातमवहा ह कुत्सं सं ह यद्वामुशनारन्त द्वाः ॥ ८ ॥

8. *Tvamapo yadave turvaśāyā'ramayaḥ sudughāḥ pāra indra. Ugramayātamavaho ha kutsaṁ saṁ ha yad vāmuśanāranta devāḥ.*

Indra, ruler of the world, giver of honour and glory, pioneer and helmsman of the people, you make the abundant waters flow for Yadu and Turvasha, men of management, production and control, you achieve the rare and difficult energy of electricity powerful as thunderbolt, and then the brilliant people, lovers of life and humanity all, enthusiastically admire and celebrate both you and your thunderous achievement.

इन्द्राकुत्सा वहमाना रथना वामत्या अपि कण वहन्तु ।  
निः शीमद्भ्या धर्मथा निः षधस्थान्मघाना हृदा वरथस्त-  
मांसि ॥ ९ ॥

9. *Indrākutsā vahamānā rathenā'vāmatyā api karṇe vahantu. Niḥ śīmadbhyo dhamatho niḥ śadhasthānmaghono hr̥do varathastamāṁsi.*

Indra, ruler of the world, and Kutsa, creator and controller of energy and the force of power, both travelling by chariot, let the running horse powers of energy at instant speed transport you both to the centre of life's business. Both energy and power arise from the currents of waters and waves (as of sunrays), and both of you control and complete the projects from your

seat of office and residence, wherefrom you dispel the darkness and want from the centre of their power and prosperity.

वा॒तस्य॑ यु॒क्तान्त॑सु॒युज॑श्चि॒दश॑वा॒न्क्वि॑श्चि॒द॒षा अ॑ज॒ग॒  
ग॒ । वि॒श्वं त॒ अत्र॑ म॒रुतः॑ सखा॒य॒ इन्द्र॑ ब॒र्हाणि॑  
तवि॑षीमवधन ॥ १० ॥

10. *Vātasya yuktānt-suyujaścid-aśvān kaviścid-eṣo ajagann-avasyuḥ. Viśve te atra marutaḥ sakhāya indra brahmāṇi taviṣīm-avardhan.*

Let this scholar of creative vision working for defence and protection, take to, explore and advance the forceful currents of winds employed as effective agents of travel and transport. All your scholars, friends and forces here, O powerful ruler, at the speed of winds increase and advance the power, prosperity and defence potential of the land.

सूर॑श्चि॒द॒शं॑ परि॒तक्म्या॑यां॒ पूर्वा॑ क॒र॒दुप॑रं॒ जू॒जुवा॑ंस॒म ।  
भर॑च्च॒क॒म॒त॒शः॑ सं रि॒णाति॑ पु॒रा द॑धत्सनिष्यति॒ क॒तुं  
नः ॥ ११ ॥

11. *Sūraścid rathaṁ paritakmyāyām pūrvam karaduparam jūjuvāmsam. Bharaccakrametaśaḥ sam riṇāti puro dadhat saniṣyati kratum naḥ.*

Let the brave and brilliant pilot of the chariot first steady the chariot in the initial motion in the night and then take off rising to the clouds. The craft bearing its gears and stages of motion presses forward, conducting our project onward perfectly as intended.

आ॒यं ज॑ना॒ अभि॑च । जगा॒म॒न्द्रः॑ सखा॒यं सु॑तसा॒ममि॑च्छ॒न ।  
वद॑न्नावाव॒ वदि॑भि॒यात् य॑स्य॒ जी॒रम॑ध्व॒यव॑श्चरन्ति ॥ १२ ॥

12. *Āyam janā abhicaṅṅe jagāmendrah sakhāyam sutasomamicchan. Vadan grāvāva vedim bhriyāte yasya jīram-adhvaryavaś-caranti.*

O citizens of the land, this Indra, the ruling lord, has come to the yajna vedi to see his friends and all with the desire to observe and enjoy the finest achievements of the nation. The scholars too proclaiming their achievements are brought to the vedi where learned priests dedicated to the yajna of love and non-violence conduct and manage the programme and its progress.

य चा॒क॒र॒न्त चा॒क॒र॒न्त नू॒ त म॒ता अ॒मृ॒त मा॒ त अ॒ह आ॒र॒ण ।  
वा॒व॒न्धि॒ यज्यु॑रु॒त त॒षु ध॒ह्या॒जा॒ ज॒न॒षु॒ य॒षु॒ त॒ स्या॒म ॥ १३ ॥

13. *Ye cākananta cākananta nū te martā amṛta mo te amha āran. Vāvandhi yajyūruta teṣu dhehyo-jo janeṣu yeṣu te syāma.*

O lord of immortality, Indra, those who love truth, knowledge and peaceful progress for themselves and others may abide loving and self sacrificing. May the mortals never come to suffer evil, never commit sin and crime. Bond with the yajakas who are committed to truth and holy action, vest them with honour and splendour, and bless us that we too, your own, be among them.

## Mandala 5/Sukta 32

*Indra Devata, Gatu Atreya Rshi*

अ॒द॒द॒रु॒त्स॒म॒सृ॒जा॒ वि॒ खानि॒ त्वम॑ण॒वान्ब॒द्धा॒नां अ॒र॒ग्णाः ।  
म॒हान्त॑मि॒न्द्र॒ पव॑तं॒ वि॒ य॒द्वः सृ॒जा॒ वि॒ धारा॒ अव॑ दान॒वं  
ह॒न ॥ १ ॥

1. *Ādardarutsam-asrjo vi khāni tvamarṇavān badbadhānāñ aramṇāḥ. Mahāntamindra parvatam vi yad vaḥ srjo vi dhārā ava dānavam han.*

Indra, maker and breaker of things, you break open the springs, open the doors, let the streams aflow, and free the bonded to live free and enjoy, you who break the cloud and the mountain, let out the streams to flow into rivers and the sea, having destroyed the demons and broken the cloud.

त्वमुत्साँ ऋतुभिबद्धधानाँ अरंह ऊधः पवतस्य वजिन । अहिं  
चिदुग पयुतं शयानं जघन्वाँ इन्द्र तविषीमधत्थाः ॥ २ ॥

2. *Tvamutsāñ ṛtubhirbadbadhānāñ aramha ūdhaḥ parvatasya vajrin. Ahim cidugra prayutam śayānam jaghanvāñ indra taviṣīm-adhatthāḥ.*

Indra, lord of the thunderbolt, you let the locked up springs of water flow like milky streams of the cloud down the mountain slopes according to the seasons. O ruling lord of light and lustre, breaker of the serpentine cloud of darkness, take up and command the blazing forces for action.

त्यस्य चिन्महता निमृगस्य वधजघान तविषीभिरिन्द्रः ।  
य एक इदपतिमन्यमान आदस्मादन्या अजनिष्ट तव्यान ॥ ३ ॥

3. *Tyasya cinmahato nirmṛgasya vadharjaghāna taviṣībhir-indraḥ. Ya eka idapratirmanyamāna ādasmādanyo ajaniṣṭa tavyān.*

Indra, the ruling lord, alone by himself, unequalled and universally acknowledged and adored, destroys the might of that great formidable demon of

darkness and negativities with his blazing powers and actions like the sun breaking the cloud, and then he creates other powers greater than demonic negativities.

त्यं चिदेषां स्वधया मदन्तं मिहा नपातं सुवृधं तमागाम ।  
वृषपभमा दानवस्य भामं वज्रं वजी नि जघान्  
शुष्णाम ॥ ४ ॥

4. *Tyaṁ cideṣāṁ svadhayā madantaṁ miho napātaṁ suvṛdhaṁ tamogām. Vṛṣaprabharmā dānavasya bhāmaṁ vajreṇa vajrī ni jaghāna śuṣṇam.*

That demon of darkness and negativity whose might is only the drought, locking up the rains and consuming and thriving on the food and morale of these people of the earth, growing and growing and roaming around in the prevailing darkness and want is strong: yet the might and rage of that demon, shushna, drought and famine, Indra, wielder of the thunderbolt, destroys with his lightning strike and rises as lord victor of the clouds and rain showers.

त्यं चिदस्य कतुभिनिषत्तमममणा विददिदस्य मम ।  
यदीं सु । त्र पभृता मदस्य युयुत्सन्तं तमसि हृम्य धाः ॥ ५ ॥

5. *Tyaṁ cidasya kratubhir-niṣattam-amarmaṇo vidadidasya marma. Yadīm sukṣatra prabhṛtā madasya yuyutsantaṁ tamasi harmye dhāḥ.*

O noble lord of the mighty social order, Indra, with your actions and intelligence you know and expose the hidden weakness of this otherwise incomprehensible demon thirsting for fight, and, happy and elated in the hope and thrill of victory, you shut him up in the depths

of darkness.

त्यं चिद्वि॒त्था क॑त्प॒यं श॒र्या॑नम॒सूय॑ तम॒सि वा॒वृ॒धा॒नम॑ ।  
तं चि॒न्म॒न्दा॒ना वृ॒षभः॑ सु॒तस्या॒च्चरि॒न्दा॑ अप॒गूया॑ जघान ॥ ६ ॥

6. *Tyaṁ ciditthā katpayam śayānam-asūrye tamasi vāvṛdhānam. Taṁ cinmandāno vṛṣabhaḥ sutasyo-ccair-indro apagūryā jaghāna.*

That demon of drought and negativity thus lying and sleeping in sunless darkness with some vapours of water but still growing, Indra, ruler of the social order, great and generous, exhilarated by the hope and joy of victory and raising his thunderbolt breaks, and destroys that demon.

उद्यदि॒न्दा॑ म॒ह॒त दा॑न॒वाय॑ व॒ध॒यमि॑ष्ट॒ सहा॑ अप॒ती॒तम॑ ।  
यदी॑ व॒जस्य॑ प॒भृ॒ता द॒दा॒भ॒ विश्व॑स्य ज॒न्तार॑ध॒मं च॑कार ॥ ७ ॥

7. *Ud yadindro mahate dānavāya vadharyamiṣṭa saho apritītam. Yadīm vajrasya prabhṛtau dadābha viśvasya jantoradhamam cakāra.*

And when Indra raises the thunderbolt of justice and punishment against the great demon of wickedness, in favour of the great and generous man of charity, and thus displays his mysterious force and power, and at the raising of the bolt he punishes the wicked, he reduces them to the lowest state of living beings.

त्यं चि॒दर्ण॑ म॒धु॒पं श॒र्या॑नम॒सि॒न्वं व॒वं म॒हा॒द॒दु॒गः ।  
अ॒पा॒दम॑त्रं म॒ह॒ता व॒ध॒न॒ नि दु॑या॒ण आ॒वृ॒ण॒ड॒मृ॒धवा॑चम ॥ ८ ॥

8. *Tyaṁ cidarṇam madhupam śayānam-asinvaṁ vavraṁ mahyādadugraḥ. Apādamatraṁ mahatā vadhena ni duryoṇa āvṛṇaṇ mṛdhra-vācam.*

For sure that flood of water, honey sweet, dormant, unbounded, cavernous, floating, expansive and roaring, the blazing sun, Indra, seizes with a great blow of electric charge of thunderbolt and breaks it in its own place.

(So should the ruler break open the hidden treasures of the land.)

का अस्य शुष्मं तविषीं वरात् एका धना भरत् अपतीतः ।  
इम चिदस्य जयसा नु द्वी इन्द्रस्याजसा भियसा जिहात ॥ ९ ॥

9. *Ko asya śuṣmaṁ taviṣīm varāta eko dhanā bharate aprāṭiṭaḥ. Ime cidasya jrayaso nu devī indrasyaujaso bhiyasā jihāte.*

Who can comprehend and hold his force and blaze? The One alone by himself bears all the wealths though unseen. And these two divine creations, heaven and earth, move by the awful force and blazing splendour of this mighty Indra.

न्यस्म द्वी स्वधितिजिहीत इन्द्राय गातुरुशतीव यम ।  
सं यदाजा युवत् विश्वमाभिरनु स्वधात्र् ितया नमन्त ॥ १० ॥

10. *Nyasmai devī svadhītirjihīta indrāya gāturuśātīva yeme. Saṁ yadojo yuvate viśvamābhiranu svadhāvne kṣīṭayo namanta.*

To this Indra, cosmic energy and the earth, both divine, submit in love and obedience like a maiden in love submitting herself to her lover. When Indra radiates the cosmic splendour and power with these natural phenomena, then the entire humanity and all stars and planets do homage to the divine and self-refulgent omnipotence of Indra with these acts of obedience to



the law.

एकं नु त्वा सत्पतिं पाञ्चजन्यं जातं शृणामि यशसं जनषु ।  
तं म जगृभ आशसा नविष्टं दाषा वस्ताहवमानासु  
इन्द्रम ॥ ११ ॥

11. *Ekam nu tvā saptatiṁ pāñcajanyaṁ jātaṁ śṛṇomi  
yaśasaṁ janeṣu. Tam me jagṛbhra āśaso navi-  
ṣṭhaṁ doṣā vastorhavamānāsa indram.*

I hear you, feel your vibrations manifested among the people: One and only one self-existent and self-refulgent lord and protector in truth, guardian of all the five people, commanding divine excellence and majesty. I hope and pray that my people, hoping and loving, self sacrificing day and night, may attain to the latest manifestations of Indra and his newest gifts of excellence.

एवा हि त्वामृतुथा यातयन्तं मघा विपभ्या ददतं शृणामि ।  
किं त ब्रह्मणा गृहत् सखाया य त्वाया निदधुः काम-  
मिन्द्र ॥ १२ ॥

12. *Evā hi tvāmṛtuthā yātayantaṁ maghā viprebhyo  
dadataṁ śṛṇomi. kiṁ te brahamāṇo Gṛhate  
sakhāyo ye tvāyā nidadhuḥ kāmamindra.*

Indra, ruling lord of the world, thus do I hear of you, I feel the vibrations, inspiring life according to the seasons, bestowing wealth and honour on noble scholars, what the sages dedicated to divine knowledge receive and what desires and ambitions with prayers they place in you.

## Mandala 5/Sukta 33

*Indra Devata, Samvarana Prajapatya Rshi*

महिं मह तवस दीध्य नृनिन्दायत्था तवस अतव्यान ।

या अस्म सुमतिं वाजसाता स्तुता जन समयाश्चिकत ॥ १ ॥

1. *Mahi mahe tavase dīdhye nṛnindrāyetthā tavase atavyān. Yo asmai sumatiṁ vājasātau stuto jane samaryaściketa.*

For the sake of great strength and power, let me thus focus on the people who are not too strong and draw the attention of this mighty ruler, Indra, who, honoured and admired among people, is keen to fight for progress and, in the struggle onward, enlightens our mind and directs our efforts on the right path.

स त्वं न इन्द धियसाना अकहरीणां वृषन्याक्त्रमश्रः ।

या इत्था मघव नु जाषं व ता अभि पायः सी जनान ॥ २ ॥

2. *Sa tvam na indra dhiyasāno arkairharīṇāṁ vṛṣan yoktramaśreḥ. Yā itthā maghavannanu joṣam vakṣo abhi prāryaḥ sakṣi janān.*

And you Indra, master and ruler of the nation, commanding power and prosperity, generous as showers of rain, thus addressed with reverence and listening to our prayer, take up the reins of the people, be with them and harness their energy, and with love and faith pursue the noble policies for advancement to completion.

न त त इन्द्राभ्यस्मदृष्वा युक्तासा अब्रह्मता यदसन ।

तिष्ठा रथमधि तं वजहस्ता रश्मिं देव यमस स्वश्वः ॥ ३ ॥

3. *Na te ta indrābhyasmadṛṣvā'yuktāso abrahmatā yadasan. Tiṣṭhā rathamadhi taṁ vajrahastā'' raśmiṁ deva yamase svaśvaḥ.*

Indra, mighty lord, refulgent and generous, those who are not with us and are not for you are disjoined from reality. It is their ignorance and impiety toward the motherland. O lord of the force of thunder in hand, ride the chariot, take up the reins, equipped as you are with excellent forces for advancement. Guide and lead.

पुरू यत्त इन्द्र सन्त्युक्था गव चक्रथावरांसु युध्यन् । तत्त ।  
सूयाय चिदाकसि स्व वृषा समत्सु दासस्य नाम चित ॥ ४ ॥

4. *Purū yat ta indra santyukthā gave cakarthorvarāsu yudhyan. Tatakṣe sūryāya cidokasi sve vṛṣā samatsu dāsasya nāma cit.*

Many are your acts of generosity, Indra, which you have done for the land and cattle wealth and for fertility of the fields, O generous lord, and while fighting in the battles of life in your own seat, you create the light of life like the sun and earn for yourself the name and fame of the abundant cloud of showers.

वयं त त इन्द्र य च नरः शधा जज्ञाना याताश्च रथाः ।  
आस्माञ्जगम्यादहिशुष्म सत्वा भगा न हव्यः पभृथषु  
चारुः ॥ ५ ॥

5. *Vayaṁ te ta indra ye ca naraḥ śardho jajñānā yātāśca rathāḥ. Āsmāñ-jagamyād-ahiśuṣma satvā bhago na havyaḥ prabhṛtheṣu cāruḥ.*

Indra, lord illustrious breaker of the dark cloud of might, we are yours, and these leaders creating and forming power and force, the chariots that go round for transport, all these are yours. Come, O lord, and bless us with all your imperishable power, come like power and splendour incarnate, most welcome among the cherished ones.

पृ ण्यमिन्द त्व ह्याजा नृग्गानि च नृतमाना अमृतः । स  
न एनीं वसवाना रयिं दाः पायः स्तुष तुविमघस्य  
दानम ॥ ६ ॥

6. *Paprkṣeṇyamindra tve hyojo nṛmṇāni ca nṛta-  
māno amataḥ. Sa na enīm vasavāno rayim dāḥ  
prāryaḥ stuṣe tuvimaghasya dānam.*

Incomprehensible is the splendour in you, Indra, lord of glory, all the wealths of humanity abide in you, yours is the ongoing dance of creation, yours is immortality. Universal abode of existence, give us the pure wealth of life, wealth that is possible. You are the lord and master commanding immense wealth, honour and power. I praise, admire and pray for your grace and generosity.

एवा न इन्द्रातिभिर्व पाहि गृणतः शूर कारून । उत त्वचं  
ददता वाजसाता पिपीहि मध्वः सुषुतस्य चाराः ॥ ७ ॥

7. *Evā na indrotibhirava pāhi gṛṇataḥ śūra kārūn.  
Uta tvacaṁ dadato vājasātau pipīrīhi madhvaḥ  
suṣutasya cāroḥ.*

Thus O lord brave and fearless, Indra, protect us, the celebrants, poets, makers and artists, teachers and preachers with all modes of safety and security. And giving us the glowing corselet of self defence in the battle business of life, enjoy the beauty and sweetness of life created, distilled and offered by the admirers and worshippers.

उत त्य मा पारुकुत्स्यस्य सूरस्त्रसदस्याहिरणिना रराणाः ।  
वहन्तु मा दश श्यतासा अस्य गरि तस्य कतुभिनु  
सश्च ॥ ८ ॥

8. *Uta tye mā paurukutsyasya sūrestrasadasyor-hiraṇino rarāṇāḥ. Vahantu mā daśa śyetāso asya gairikṣitasya kratubhirnu saśce.*

And may those ten horses (ten senses of perception and volition or five senses of perception and five pranic energies) of the child of the wielder of the thunderbolt, wise and bold, terror of the wicked, lord of golden wealth, abiding on the heights carry me on in life. Playful yet stable are they, gifts of the bountiful, and with holiness of words and actions I abide with them, (and enjoy the beauty and sweetness of life).

उ॒त॒ त्‍य॒ मा॑ मा॒रु॒ता॒श्व॑स्य॒ शा॒णाः॒ क॒त्वा॒मघा॑सा वि॒दथ॑स्य  
रा॒ता । स॒हस्रा॑ म॒ च्यव॑ताना॒ ददा॑न आ॒नू॒कम॒या व॑पु॒ष  
नाच॑त ॥ ९ ॥

9. *Uta tye mā mārutāśvasya śoṇāḥ kratvāmaghāso vidathasya rātau. Sahasrā me cyavatāno dadāna ānūkamaryo vapuṣe nārcat.*

And may those vibrating gifts of the lord, who commands the winds as a charioteer drives and controls the horses, red hot in action, vested with holy perception and action, help me in the abundant creative yajna of the social order, so that the Lord and Master, inspiring me and giving me grace a thousand ways, may love and accept me like an ornament for the body.

उ॒त॒ त्‍य॒ मा॑ ध्व॒न्य॑स्य॒ जुष्टा॑ ल॒ म॒ण्य॑स्य सु॒रु॒चा॒ यता॑नाः ।  
म॒ह्ना रा॒यः॒ सं॒व॒र॑णस्य॒ ऋष॑व॒जं न॒ गावः॒ प॒र्य॑ता॒ अपि॑  
ग॒मन॑ ॥ १० ॥

10. *Uta tye mā dhvanyasya juṣṭā lakṣmanyasya suruco yatānāḥ. Mahnā rāyaḥ saṁvaraṇasya ṛṣe-rvrajaṁ na gāvaḥ prayatā api gman.*

May the living voices of Vedic mantras and wealths of existence with all their grandeur of meaning and value, coexistent with the lord of original Word, loved by the scholar of holy intention and purpose, divined and envisioned in right selection of words by the Rshis, all dynamic and relevant by moving forward to modern contexts come to me like cows going to their stalls.

### Mandala 5/Sukta 34

*Indra Devata, Samvarana Prajapatya Rshi*

अजातशत्रुमजरा स्ववत्यनु स्वधामिता द्दस्ममीयत ।

सुनातन पचत ब्रह्मवाहस पुरुष्टुतार्य पतरं दधातन ॥ १ ॥

1. *Ajātaśatrumajarā svarvatyanu svadhāmitā dasmamīyate. Sunotana pacata brahmavāhase puruṣṭutāya prataraṁ dadhātana.*

The lady of light and joy, grace unbound, unaging power, divine Shakti, as the human offering too, in yajna, follows the lord omnificient, Indra, omnipotent, free from enemies ever born. Sow the seed of piety, distil the soma, mature it for the lord creator, giver and receiver of food, energy and eternal wisdom, universally adored and worshipped, and bear and offer the fragrance that will take you across the seas of existence.

आ यः सामन जठरमपिपता मन्दत मघवा मध्वा अन्धसः ।

यदीं मृगाय हन्तव महावधः सहस्रभृष्टिमुशना वधं यमत ॥ २ ॥

2. *Ā yaḥ somena jaṭharamapipratā'mandata maghavā madhvo andhasaḥ. Yadīm mṛgāya hantave mahāvadhah sahasrabhrṣṭimuśanā vadhaṁ yamat.*

He, lord of wealth, honour and power, who satisfies his hunger with soma and exults in honey sweets of food offered, and who, wielding the mighty thunderbolt of justice and punishment, out of love for life and the people raises his bolt of a thousand potentials to punish and destroy the wild beast of violence and ferocity: that is Indra, that is the ruler.

या अस्म घ्नंस उत वा य ऊधनि सामं सुनाति भवति द्युमाँ  
अहं । अपाप शकस्ततनुष्टिमूहति तनूशुभं मघवा यः  
कवासखः ॥ ३ ॥

3. *Yo asmai ghraṁsa uta vā ya ūdhani somam sunoti bhavati dyumāñ aha. Apāpa śakras-tatanuṣṭim-ūhati tanūsubhram maghavā yaḥ kavāsakhaḥ.*

He who creates soma day and night and offers it to this lord Indra surely rises to heights of brilliance in knowledge, power and honour. But Indra, the lord commanding wealth, power, honour and excellence, disowns and throws off that man far and farther from himself who lives and works only for self-decoration and self-exhibition and associates with the selfish, miserly and wholly acquisitive.

यस्यावधीप्तिरं यस्य मातरं यस्य शका भातरं नात इषत ।  
वतीद्वस्य पयता यतंकरा न किल्बिषादीषत वस्व  
आकरः ॥ ४ ॥

4. *Yasyāvadhīt pitaram yasya mātaram yasya śakro bhrātaram nāta īṣate. Veīdvasya prayatā yataṁ-karo na kilviṣādīṣate vasva ākaraḥ.*

If the powerful ruler punishes somebody's father or mother or brother, he does not for that reason forsake

that person, nor does he go back on his decision. Indeed he expects and accepts the homage of the man since he loves effort and endeavour, and he is the shelter of all and a treasure of wealth. He does not fly away from sin and guilt, he faces it and fixes it.

न पञ्चभिर्दशभिवष्ट्यारभं नासुन्वता सचत पुष्यता चन ।  
जिनाति वदमुया हन्ति वा धुनिरा देवयुं भजति गामति  
वज ॥ ५ ॥

5. *Na pañcabhir-daśabhir-vaṣṭyārabham nāsunvatā sacate puṣyatā cana. Jināti vedamuyā hanti vā dhunirā devayum bhajati gomati vraje.*

He does not wish to begin anything with the five senses and ten pranic energies in association with a selfish, slothful, unyajnic person even though he were otherwise thriving. In this manner he defeats and punishes the lazy and the selfish. But a terror as he is to the wicked, he loves and serves the pious and learned person in the place where cows roam around and the place resounds with chant of the sacred Word.

वित्व णः समृता चक्रमासजा सुन्वता विषुणः सुन्वता  
वृधः । इन्द्रा विश्वस्य दमिता विभीषणा यथावशं नयति  
दासमायः ॥ ६ ॥

6. *Vitvakṣṇaḥ samṛtau cakramāsaḥ saṁsunvato viṣuṇaḥ sunvato vṛdhaḥ. Indro viśvasya damitā vibhīṣaṇo yathavaśaṁ nayati dāsamāryaḥ.*

Brave in the battle of life, Indra destroys suffering and rides the wheel of time and cycle of the seasons. Averse to the selfish and uncreative, he helps and raises the creative men of yajna so that life may



grow higher and better. Self-controlled and awe-inspiring, Indra is the ruler and ordainer of the world, a power, dynamic, ever modern and progressive, who controls the services of the nation according to the force and pressure needed on time.

समीं प॒णर॑जति॒ भाजनं॑ मु॒ष वि द्वा॒शुष॑ भजति॒ सू॒नरं॑ वसु ।  
दु॒ग च॑न धि॒यत॑ विश्व॒ आ पु॒रु जना॑ या अ॒स्य॒ तवि॑षीम-  
चु॒कुध॑त ॥ ७ ॥

7. *Samīm paṇer-ajati bhojanam muṣe vi dāśuṣe bhajati sūnaram vasu. Durge cana dhriyate viśva ā puru jano yo asya taviṣīmacukrudhat.*

For sure he augments the food and comfort of the celebrant but takes away the grains of the thief, and for the charitable he gives wealth good for people. And into dungeon darkness are thrown all those people who challenge his blazing power and provoke his indignation.

सं यज्जना॑ सु॒धना॑ वि॒श्वश॑र्धसा॒वव॑दि॒न्द्रा म॒घवा॑ गा॒र्षु शु॒भिषु॑ ।  
यु॒जं ह्य॑न्यम॒कृत॑ पव॒प॒न्यु॒दीं गव्यं॑ सृ॒जत॑ स॒त्वभि॑धुनिः ॥ ८ ॥

8. *Sam yajjanau sudhanau viśvaśardhasāvavedindro maghavā goṣu śubhriṣu. Yujam hyanyamakṛta pravepa nyudīm gavyam sṛjate satvabhir-dhunih.*

If Indra, lord of honour and excellence, terror of the enemies and inspirer of the people by virtues of his nature and character, were to come across and select two men possessed of honest wealth and all round strength and courage from among the brilliant people over the reputed and spotless regions of the land, he would appoint one as his assistant, and the other for

economic management providing for abundant water and wealth of cows and food products.

सहस्रसामाग्निवशिं गृणीषु शत्रिमग्र उपमां कतुमयः । तस्मा  
आपः संयतः पीपयन्त तस्मिन् त्रममवत्त्वषमस्तु ॥ ९ ॥

9. *Sahasrasāmāgniveśim gṛṇīṣe śatrimagna upamām ketumaryaḥ. Tasmā āpaḥ saṁyataḥ pīpayanta tasmīn tṛamamavattvṣamastu.*

Agni, refulgent ruler, you adore Indra, giver of a thousand gifts of fire and electric energy, powerful, self-evident mark of honour and grandeur. Such as you are, I pray, like rivers flowing in bounds to the sea, may the disciplined people be dedicated to you and may the social order, brilliance and majesty vest in you as their very home and glory incarnate.

### Mandala 5/Sukta-35

*Indra Devata, Prabhuvasu Angirasa Rshi*

यस्तु साधिष्ठा वसु इन्द्र कतुष्टमा भर ।

अस्मभ्यं चषणीसहं सस्त्रिं वाजेषु दुष्टरम ॥ १ ॥

1. *Yaste sādhiṣṭho'vasa indra kratuṣṭamā bhara. Asmabhyam carṣaṇīsahaṁ sasniṁ vājeṣu duṣṭarn.*

Indra, lord refulgent, ruler of the world, for our protection and promotion, bear and bring for us that straight and most effective vision and action of yours which is pure and most bountiful, tolerant and yet challenging for people and formidable in our battles of life, the discipline inviolable.

यदि॒न्द॒ त॒ च॒त॒स्रा॒ य॒च्छू॒र॒ स॒न्ति॒ तिस्रः॑ ।

यद्वा॒ पञ्च॑ ि॒ती॒नाम॒व॒स्तत॒ सु॒ न॒ आ॒ भ॒र ॥ २ ॥

2. *Yadindra te catasro yacchūra santi tisrah.*  
*Yad vā pañca kṣitīnāmavastat su na ā bhara.*

Indra, refulgent ruler, bear and bring us for the protection, progress and sustenance of the people those three, four or five principles of policy and values of society which, according to you, are the best ways of the peace and advancement of the people, and let us settle and establish ourselves therein with your law and inviolable power, brave one.

Note: This mantra is the basic formula of any socio-political structure and its governance and administration for the preservation, advancement and balanced sustenance of society. Details have to be worked out in the light of permanent values, history and tradition, and present and future implications. We may consider the following:

(A) Three: Physical, mental and spiritual well-being of the individual, society and the total human community, the departments of governance and administration, legislation and education; care, preservation and replenishment of the earth, environment and higher sphere; the government, the people, and the defence forces.

(B) Four: The four classes of the people, i.e., teachers and researchers, defence forces and administrators, producers and businessmen, and the ancillary workers; The four stages of individual and collective life, i.e., Brahmacharya (education,

preparation and consolidation), Grhastha (family, professional life and social responsibilities and management), Vanaprastha (retirement and voluntary community service), and Sanyas (total freedom, renunciation and social service). This is Varnashrama Dharma.

(C) Five: Four classes of people and the other miscellaneous groups whosoever they be.

Five levels of organisation: individual, family, professional community, nation, and the global and environmental level.

Vedic suggestions are symbolic and general, particular details are to be worked out in the light of the Vedic purpose of life and living for the realisation of Dharma, righteousness in practical life, Artha, material well being, Kama, fulfilment of the Self, and Moksha, ultimate freedom.

आ त वा वर॑ण्यं वृष॑न्तमस्य हूम॑ह ।

वृष॑जूति॒हि ज॒ज्ञिष॑ आ॒भूभि॑रिन्द तुव॒णिः ॥ ३ ॥

3. *Ā te'vo vareṇyam vṛṣantamasya hūmahe.*

*Vṛṣajūtirhi jajñiṣa ābhūbhirindra turvaṇiḥ.*

Indra, refulgent lord of power and protection, we invoke and pray for your protection, most cherished, since you are the most generous and gracious. Uninterrupted is the shower of your grace like the showers of a cloud, as you arise, instantly victorious, commanding and bearing the protective blessings of existence such as knowledge, power and humility.

वृषा॑ ह्यसि॒ राध॑स ज॒ज्ञिष॑ वृ॒ष्णि॑ त॒ शवः॑ ।

स्व॑ त्रिं त॒ धृष॑न्मनः॒ सत्रा॑हमिन्द॒ पांस्य॑म ॥ ४ ॥

4. *Vṛṣā hyasi rādhase jajñiṣe vṛṣṇi te śavaḥ. Svakṣ-  
tram te dhṛṣanmanah satrāhamindra paum-syam.*

Indra, ruling lord of the world, you rise as the shower of bliss for munificence and achievement of success. Your power is the shower of joy. Your self-government and free social order is powerful, your mind is irresistible, your strength is for the good of the people.

त्वं तमिन्दु मत्यममित्रयन्तमदिवः ।

सुव्रथा शतकता नि याहि शवसस्पत ॥ ५ ॥

5. *Tvaṁ tamindra martyam-amitrayantam-adrivaḥ.  
Sarvarathā śatakrato ni yāhi śavasaspate.*

Indra, lord of lustre and majesty, wielder of the thunderbolt and generous as a cloud, master of knowledge doing a hundred noble creative actions, commander of forces and power, take to your chariot, deploy all the chariots of battle forces and advance upon that mortal enemy who challenges the love and friendship of the people.

त्वामिद वृत्रहन्तम् जनासा वृक्तबहिषः ।

उगं पूवीषु पूर्व्य हवन्त वाजसातय ॥ ६ ॥

6. *Tvāmid vṛtrahantama janāso vṛktabarhiṣaḥ.  
Ugraṁ pūrviṣu pūrvyam havante vājasātaye.*

O lord, all the people ready for yajnic action of defence and advancement, having touched the skies by their chant and fragrance, all ready in full gear, invoke and call upon you, breaker of the cloud and destroyer of darkness and suffering, blazing with force of grandeur, first among the best leaders old and new. This is the clarion call for victory in life's battle for

sustenance and success.

अस्माकमिन्द दुष्टरं पुरायावानमाजिषु ।

सयावानं धनधन वाजयन्तमवा रथम् ॥ ७ ॥

7. *Asmākamindra duṣṭaram purayāvānamājiṣu.*  
*Sayāvānam dhanedhane vājayantamavā ratham.*

Indra, ruler and commander of the people, take over, command, lead and protect our chariot of the nation, formidable, advancing in the contests of life, going ahead with all forces of the nation in one field after another and winning victory after victory.

अस्माकमिन्दहि ना रथमवा पुरन्ध्या । वयं शविष्ठ वार्यं  
दिवि श्रवा दधीमहि दिवि स्तामं मनामह ॥ ८ ॥

8. *Asmākamindrehi no rathamavā purandhyā.*  
*Vayaṁ śaviṣṭha vāryaṁ divi śravo dadhīmahe.*

Indra, lord of might and blazing power of light, come, we pray, and protect our chariot by your intelligence, wisdom and tactics. O lord most potent, let us have our cherished sustenance and word of wisdom in this kingdom of love and beauty. Let us know and meditate on the holy song of success and adoration in this kingdom of light and peace.

## Mandala 5/Sukta 36

*Indra Devata, Prabhuvasu Angirasa Rshi*

स आ गमदिन्दा या वसूनां चिकतद्दातुं दामना रयीणाम ।  
धन्वचरा न वंसगस्तृषाणश्चकमानः पिबतु दुग्धमंशुम् ॥ १ ॥

1. *Sa ā gamadindro yo vasūnām ciketad dātum dāmano rayīnām. Dhanvacaro na vaṁsagastr-ṣāṇaś-cakamānaḥ pibatu dugdham-amśum.*

Come, Indra, lord of honour and excellence, you know the wealth, beauty and excellence, of the world of existence, you know how to give, you are the giver and treasure hold of the wealth of life, golden orb of the full moon. Like a sojourner of the skies, like a bird or bull, thirsting, loving, discriminating between truth and falsehood, come, drink the nectar of refreshing, rejuvenating, regenerating milk of life, your rightful share.

आ त् हनू हरिवः शूर शिपु रुहत्सामा न पवतस्य पृष्ठ ।  
अनु त्वा राज् इवता न हिन्वन्गीभिर्मदम पुरुहूत विश्व ॥ २ ॥

2. *Ā te hanū harivaḥ śūra śipre ruhat somo na parvatasya pṛṣṭhe. Anu tvā rājannarvato na hinvan gīrbhir-madema puruhūta viśve.*

Indra, great and brave lord of heroic people, may love and sweetness play on your lips, let fragrance breathe from your nose, let success and glory play on your helmet like a soma creeper on mountain top. O ruler of the world all honoured and adored, like a victorious army rejoicing on victory, we all with all our voices in unison invoke and entertain you so that we all enjoy together.

चक्रं न वृत्तं पुरुहूत वपत् मना भिया म् अमतरिददिवः ।  
रथादधि त्वा जरिता सदावृध कुवि ऽ स्ताषन्मघवन्पुरु-  
वसुः ॥ ३ ॥

3. *Cakraṁ na vṛttaṁ puruhuta vepate mano bhiyā me amateridadrivaḥ. Rathādadhi tvā jaritā sadāvṛdha kuvinnu stoṣanmaghavan purū-vasuḥ.*

Indra, invoked and adored, blazing as sun and generous as cloud, ever greater and greater, commanding knowledge, honour, power, and treasure hold of all wealth, like a wheel in motion my mind is trembling for fear of want of intelligence and understanding and, in praise and adoration of you as commander of the chariot, it raises the voice of prayer and supplication. Listen lord, shelter, haven and home of all.

एष गाव्व जरिता त इन्द्रयति वाचं बृहदाशुषाणः । प सव्यन  
मघवन्यंसि रायः प दणिद्धरिवा मा वि वनः ॥ ४ ॥

4. *Eṣa grāveva jaritā ta indreyarti vācaṁ brhad-āśuṣāṇaḥ. Pra savyena maghavan yaṁsi rāyaḥ pra dakṣiṇidd-harivo mā vi venah.*

Indra, lord of wealth, power and honour, you have attained the heights of wide spaces. This celebrant like a soma press which extracts streams of soma or like a cloud of showers sends up words of praise in your honour for your beneficence. You control and give gifts of wealth by both right and left hands. O warrior of the chariot and leader of men, we pray, do not ignore us.

वृषा त्वा वृषणं वधतु द्यावृषा वृषभ्यां वहस हरीभ्याम ।  
स ना वृषा वृषरथः सुशिप वृषकता वृषा वजिन्भर  
धाः ॥ ५ ॥

5. *Vṛṣā tvā vṛṣaṇaṁ vardhatu dyaurvṛṣā vṛṣabhyām vahase haribhyām. Sa no vṛṣā vṛṣarathaḥ suśipra vṛṣakrato vṛṣā vajrin bhare dhāḥ.*



Indra, you are brave and generous, may the gracious heaven elevate and exalt you. Generous and great, you move and rise by ground and powerful modes of transport and yajnic action. May the great lord of mighty chariot, clad in strong helmet, generous of action, wielder of the thunderbolt engage and protect us in the battle of life.

या राहिता वाजिना वाजिनीवान्त्रिभिः शतः सचमानावदिष्ट ।  
यून समस्म ितया नमन्तां श्रुतरथाय मरुता दुवाया ॥ ६ ॥

6. *Yo rohitau vājinau vājinīvān tribhiḥ śataiḥ sacamānāvadiṣṭa. Yūne samasmai kṣitayo namantām śrutarathāya maruto duvoṃyā.*

Let the people of the world bow in honour and reverence to the scholar, expert of the knowledge of motion and speed who teaches this young student the two allied subjects of the science of heat and electric energy with three hundred applications of it and designs a world famous vehicle for transport.

### Mandala 5/Sukta 37

#### *Indra Devata, Atri Bhauma Rshi*

सं भानुना यतत सूयस्या जुह्वाना घृतपृष्ठः स्वज्वाः ।  
तस्मा अमृधा उषसा व्युच्छान्य इन्दीय सुनवामत्याह ॥ १ ॥

1. *Sam bhānunā yatate sūryasyā' juhvāno ghr̥tapṛṣṭhaḥ svañcāḥ. Tasmā amṛidhrā uṣaso vyucchān ya indṛāya sunavāmetyāha.*

The flame of Agni, heat and light, invoked and kindled on the base of ghr̥ta, water, rising fast and beautifully vies with the light of the sun. “This we create

in honour of Indra, the ruler”: for the scholar scientist who says this, let untiring dawns of light and excellence shine blissfully.

समिद्धाग्निवनवत्स्तीणबहियुक्तगावा सुतसामा जरात ।

गावाणा यस्यषिरं वदन्त्यर्यदध्वयुहविषाव सिन्धुम ॥ २ ॥

2. *Samiddhāgnir-vanavat stīrṇabarhir-yuktagrāvā sutasomo jarāte. Grāvāṇo yasyeṣiraṁ vadantya-yad-adhvaryur-haviṣāva sindhum.*

Agni, light and fire, raised and rising, touching the skies, suffusing the clouds, creating the soma for life and energy, crackles, and adores Divinity. The roaring clouds proclaim its force and refreshing power. The yajaka scientist with his yajnic inputs into the fire rises and moves to the sea (with fragrant vibrations rising to space, with waters flowing to the seas).

वधूरियं पतिमिच्छन्त्यति य ई वहात महिषीमिषिराम । आस्य  
श्रवस्यादथ आ च घाषात्पुरू सहस्रा परि वतयात ॥ ३ ॥

3. *Vadhūr-iyam patim-icchantyati ya īm vahāte mahiṣīm-iṣirām. Āsya śravasyād ratha ā ca ghoṣāt purū sahasrā pari vartayāte.*

Just as a loving bride goes to her groom and the bridegroom receives the consecrated bride, and both together run the home and take the family forward, so do fire and water mixed and working together drive the chariot and from the power and its revolution and thunderous roar many thousands of projects are moved forward.

न स राजा व्यथत यस्मिन् इन्द्रस्तीव्रं सामं पिबति गार्स-  
खायम । आ संत्वनरजति हन्ति वृत्रं तति तितीः सुभगा  
नाम् पुष्यन् ॥ ४ ॥

4. *Na sa rājā vyathate yasminn-indras-tīvraṁ  
somaṁ pibati gosakhāyam. Ā satvanair-ajati  
hanti vṛtraṁ kṣeti kṣitīḥ subhago nāma puṣyan.*

That ruler does not face want and trouble in whose realm Indra, fire or electric energy, consumes intense liquid, friendly with earth connection, and goes forward with various forms of power. The ruler moves forward, breaks the clouds for rain, destroys the demon of darkness with light and knowledge, and settles his people in homes, thus progressing all forward in health and sustenance and earning a name for wealth and power.

पुष्यात् तम् अ॒भि यागं भवा॒त्यु॒भ वृ॒ता सं॒य॒ती सं ज॒याति ।  
पि॒यः सू॒य॑ पि॒या अ॒ग्रा भ॒वाति॒ य इन्द्रा॑य सु॒तसा॑मा  
ददा॑शत ॥ ५ ॥

5. *Pusyāt kṣeme abhi yoge bhavātyubhe vṛtau  
saṁyātī saṁ jayāti. Priyaḥ sūrye priyo agnā bha-  
vāti ya indrāya sutasoma dadāśat.*

That nation moves forward in yoga, creation of new assets, and in kshema, preservation of the progress and achievement earlier attained, rises higher in social dynamics both ways, and wins further ground in both together: the nation which reverentially loves solar energy, which reverentially takes interest in fire energy, and which spares its best and sweetest surplus in the service of Indra, development of electric energy.

**Mandala 5/Sukta 38***Indra Devata, Atri Bhauma Rshi*

उराष्ट्र इन्द्र राधसा विभ्वी रातिः शतकता ।

अथा ना विश्वचषण द्युम्ना सु त्र मंहय ॥ १ ॥

1. *Uroṣṭa indra rādhaso vibhvī rātiḥ śatakrato. Adhā no viśvacarṣaṇe dyumnā sukṣatra maṅhaya.*

Indra, hero of a hundred holy actions with insight and counsel, wide and high are your powers and wealth, abundant your gifts. Ultimate watcher and observer of all that is in the world, ruler of the mighty social order, lead us on to wealth, power, honour and excellence and help us rise to the heights.

यदीमिन्द्र श्रवाय्यमिषं शविष्ठ दधिष ।

पृपथ दीघश्रुत्तमं हिरण्यवण दुष्टरम ॥ २ ॥

2. *Yadīmindra śravāyyam-iṣaṁ śaviṣṭha dadhiṣe. Paprathe dīrghaśruttamaṁ hiraṇyavarṇa duṣṭaram.*

Indra, ruler of golden majesty, lord most potent, destroyer of suffering, whatever food, energy and light of knowledge, great and renowned, you bear and bestow upon us you increase and extend, and it resounds far and wide as the highest of fame most unchallengeable by mortal man.

शुष्मासा य त अदिवा महना कतसापः ।

उभा द्वावभिष्टय दिवश्च गमश्च राजथः ॥ ३ ॥

3. *Śuṣmāso ye te adrivo mehanā ketasāpaḥ. Ubhā devāvabhiṣṭaye divaśca gmaśca rājathaḥ.*

O ruler of the clouds and mountains, dispenser

of generous and adamant justice, these powers and potent people of yours, these lights and the enlightened, all these brilliancies that obey your law and do your will both shine and exalt earth and heaven with their power and generosity for the achievement of cherished goals.

उ॒ता ना॑ अ॒स्य कस्य॑ चि॒द् इ॒स्य तव॑ वृ॒त्रहन॑ ।  
अ॒स्मभ्यं॑ नृ॒मणा॑मा भ॒रा॒ स्मभ्यं॑ नृ॒मणस्य॑स ॥ ४ ॥

4. *Uto no asya kasya cid dakṣasya tava vṛtrahan. Asmabhyam nṛmaṇamā bhara' smabhyam nṛmaṇasyase.*

Indra, O lord destroyer of darkness, want and suffering, bring that human wealth of values, honour and excellence which is worthy of anyone here, there and everywhere in terms of efficiency of your divine order. Give us the power and freedom from fear, since you love us and wish us to rise and prosper.

नू॒ त आ॒भिर॒भिष्टि॑भिस्तव॒ शम॑ञ्छतक॒ता ।  
इ॒न्द्र॒ स्याम॑ सु॒गा॒पाः शू॒र॒ स्याम॑ सु॒गा॒पाः ॥ ५ ॥

5. *Nū ta ābhir-abhiṣṭibhis-tava śarmañchatakṛato. Indra syāma sugopāḥ śūra syāma sugopāḥ.*

Indra, lord of unbounded action and generosity, potent ruler of the world, may we with these cherished blessings under your benign protection be possessors, protectors and promoters of lands and cows and revelations of light. Let us be preservers and promoters without fear.

**Mandala 5/Sukta 39***Indra Devata, Atri Bhauma Rshi*

यदिन्द चित्र म॒हना स्ति त्वादा॑तमदिवः ।

राध॒स्त ।' विदद्व॑स उभयाह॒स्त्या भर॑ ॥ १ ॥

1. *Yadindra citra mehanā'sti tvādātamadrivaḥ.  
Rādhasstanno vidadvasa ubhayāhastyā bhara.*

Indra, O lord of light and power, mysterious and sublime, refulgent ruler of the clouds and mountains, omniscient dispenser of munificence, whatever the rain of blessings showered by you, whatever the wealth and honour of success, not yet ours, pray give us with both hands.

यन्मन्य॑स॒ वर॑ण्यमिन्द॑ द्यु िं तदाभर॑ ।

विद्या॑म॒ तस्य॑ त व॒यमकू॑पारस्य द्वा॒वन॑ ॥ २ ॥

2. *Yanmanyase vareṇyam-indra dyukṣaṁ tad-  
ābhara. Vidyāma tasya te vayam-akūpārasya  
dāvane.*

Indra, whatever you think is worthy of choice, bear and bring that brilliant gift of heavenly quality. Let us receive that and let us know that as a blessing of your unbounded generosity worthy to be received and justified with gratitude.

यत्त॑ दि॒त्सु प॒राध्यं॑ म॒ना अ॒स्ति श्रु॒तं बृ॒हत॑ ।

त॒नं दू॑ हा चि॒ददिव॑ आ वाजं॑ दधि सा॒तय॑ ॥ ३ ॥

3. *Yat te ditsu prarādhyam mano asti śrutam bṛhat.  
Tena dṛḥhā cidadriva ā vājam darṣi sātaye.*

Adriva, wielder of thunder arms and ruler of

clouds and mountains, with that mind and courage of yours which is great, renowned and magnanimous leading to sure success, break down the strongholds of darkness and scatter the forces of negativity to reveal the light of rectitude for success and victory.

मंहिष्ठं वा मघानां राजानं चषणीनाम ।

इन्द्रमुप पशस्तय पूवीभिजुजुष गिरः ॥ ४ ॥

4. *Mañhiṣṭham vo maghonām rājānaṃ carṣaṇī-nām.*  
*Indramupa praśastaye pūrvībhir-jujuṣe girah.*

For the praise and celebration of Indra, greatest of the powerful among you and ruler of the people, offer songs of adoration with the eternal verses of the Vedas as did the ancients for the benediction of the lord and master.

अस्मा इत्काव्यं वच उक्थमिन्दीय शंस्यम । तस्मा उ  
बह्वावाहस गिरा वधन्त्यत्रया गिरः शुम्भन्त्यत्रयः ॥ ५ ॥

5. *Asmā it kāvyaṃ vaca uktham-indrāya śaṁsyam.*  
*Tasmā u brahmavāhase giro vardhantyaatrayo*  
*giraḥ śumbhantyaatrayaḥ.*

For this Indra, lord and master, indeed, is the holy poetic voice of praise. For that lord giver of universal wealth and light of knowledge and wisdom do poets free from threefold bondage of body, mind and soul raise and offer their songs of adoration. Him, the voices beautified with threefold graces of sound, meaning and structure, free from threefold defects of sound, meaning and structure exalt and glorify.

**Mandala 5/Sukta 40***Indra, Surya, Atri Devata, Atri Bhauma Rshi*

आ या॒ह्यदि॑भिः सु॒तं सामं॑ साम॒पत॑ पिब ।

वृ॒षा॑न्दि॒ वृ॒ष॒भिवृ॑त्रहन्तम ॥ १ ॥

1. *Ā yāhyadribhiḥ sutam somam somapate piba.  
Vṛṣannindra vṛṣabhir-vṛtrahantama.*

Indra, creator and protector of honour, excellence and prosperity, come with the clouds of rain showers, and taste and promote the distilled soma of the herbs of the earth. Come, generous lord, greatest dispeller of darkness and suffering, with the strongest and most enlightened, commanding the creation of glory.

वृ॒षा॑ गा॒वा वृ॒षा॑ म॒दा वृ॒षा॑ सामा॑ अ॒यं सु॒तः ।

वृ॒षा॑न्दि॒ वृ॒ष॒भिवृ॑त्रहन्तम ॥ २ ॥

2. *Vṛṣā grāvā vṛṣā mado vṛṣā somo ayam sutah.  
Vṛṣannindra vṛṣabhir-vṛtrahantama.*

Deep is the cloud, the hope and ecstasy is high, and this soma distilled is potent and delicious. O generous lord, Indra, creator of valour and destroyer of darkness and suffering, come and realise the highest prosperity with the showers of rain clouds.

वृ॒षा॑ त्वा॒ वृ॒षणं॑ हु॒व॒ वजि॑ञ्चि॒त्राभि॑रू॒तिभिः॑ ।

वृ॒षा॑न्दि॒ वृ॒ष॒भिवृ॑त्रहन्तम ॥ ३ ॥

3. *Vṛṣā tvā vṛṣaṇam huve vajriñ-citrābhir-ūtibhiḥ.  
Vṛṣannindra vṛṣabhir-vṛtrahantama.*

Indra, potent lord of generosity, magnanimous



giver of the showers of joy, wielder of the arms of thunder, greatest breaker of the clouds of rain and destroyer of evil, I invoke you with the strongest and most liberal powers and gifts of prosperity to come with various and wondrous securities, protections and promotions.

ऋजीषी वजी वृषभस्तुराषाटछुष्मी राजा वृत्रहा सामपावा ।  
युक्त्वा हरिभ्यामुप यासद्वाङ्माध्यन्दिन् सर्वन मत्स-  
दिन्दः ॥ ४ ॥

4. *Rjīṣī vajrī vṛṣabhas-turāṣāṭ-chuṣmī rājā vṛtrahā somapāvā. Yuktvā haribhyāmupa yāsadarvān mādhyāndine savane matsadindraḥ.*

Dynamic guardian of the path of rectitude to the last, wielder of thunder, generously brave, breaker of tempestuous missiles instantly, terribly forceful, refulgent ruler and sovereign commander, destroyer of the darkest enemies and protector of peaceful prosperity and joy of the people, Indra comes post haste by fastest horses, and at the noon day session of yajna joins the celebrations of the nation's honour and excellence.

यत्त्वा सूय स्वभानुस्तमसाविध्यदासुरः ।  
अ त्रविद्यथा मुग्धा भुवनान्यदीधयुः ॥ ५ ॥

5. *Yat tvā sūrya svarbhānus-tamasāvidhyad-āsuraḥ. Akṣetravid yathā mugdho bhuvanān-yadīdhayuh.*

When the moon lighted by the sun affects the sun with the darkness of its shadow, when it is in line with the sun and earth, then the person who does not know his area feels confused during the eclipse and the regions too appear confusing. Similarly O sun, light of

the spirit, when the veil of darkness covers knowledge and awareness of the spirit, then the ignorant man feels confused and the world too appears different, that is, the material appears as ultimate reality and the spirit is eclipsed. He makes no distinction between body and soul.

स्वभानारध् यद्दिन्द माया अवा दिवा वतमाना अवाहन ।  
गू हं सूर्यं तमसापवतन तुरीयणं ब्रह्मणाविन्ददत्रिः ॥ ६ ॥

6. *Svarbhānoradha yadindra māyā avo divo vartamānā avāhan. Gūḷhaṁ sūryaṁ tamasāpavra-tena turīyeṇa brahmaṇāvindadatriḥ.*

And then Indra, when the cosmic energy which moves the stars and planets removes the shadow of the moon from the sun, then Atri, man of knowledge, with his fourth state of the soul, that is, turiya, direct vision of Reality, regains the sight of the sun earlier covered by the shadow of the moon.

Similarly, when Indra, lord of light, removes the illusion of darkness which intercepts the light of the spirit below it, then Atri, the sage of knowledge and discrimination, with this fourth stage of spiritual development, regains the light earlier covered by the darkness of ignorance.

मा मामिमं तव सन्तमत्र इरस्या दुग्धा भियसा नि गारीत ।  
त्वं मित्रा असि सत्यराधास्ता महावतं वरुणश्च राजा ॥ ७ ॥

7. *Mā māmimam tava santamatra irasyā drugdho bhiyasā ni gārīt. Tvaṁ mitro asi satyarādhāstau mehāvataṁ varuṇaśca rājā.*

O sage, Atri, free from the bondage of confusion

between body, mind and soul, I am your friend. Let not this malevolent ogre out of anger, dread or hunger devour me. You are a friend. So is this Varuna, ruler of light and man of judgement and discrimination. May you two, I pray, protect me from darkness, ignorance and confusion.

गाव्णां ब्रह्मा युयुजानः संपयन्कीरिणां द्वा तमसापशि न ।  
अत्रिः सूर्यस्य द्विवि च पुराधात्स्वभानारप माया अघु-  
त्त ॥ ८ ॥

8. *Grāvṇo brahmā yuyujānaḥ saparyan kīriṇā devān namasopasīkṣan. Atriḥ sūryasya divi cakṣurādhāt svarbhānorapa māya aghukṣat.*

Then Atri, sagely scholar of four Vedas, free from threefold confusion, illusion and sufferance, collecting hymns of adoration, joining wise sages, singing songs of adoration in honour of Divinity, teaches and illuminates the supplicant disciple, removes the clouds, dispels the veil of darkness and illusion, and restores the light of the heavenly sun into the spirit.

यं व सूर्यं स्वभानुस्तमसाविध्यदासुरः ।  
अत्रयस्तमन्वविन्द ह्यन्य अशक्नुवन ॥ ९ ॥

9. *Yam vai sūryam svarbhānus-tamāsavidhyadāsurah. Atrayas-tamanvavindan nahyanye aśaknuvan.*

That sun and light of heaven, covered by the shadow of the moon and hidden by the veil of darkness, the Atris, sages of knowledge in the fourth state of spiritual development, turiya, direct vision of Reality, free from threefold confusion, illusion and sufferance,

restore and regain for themselves and their disciples. Others cannot see that light because they do not have the spiritual vision and freedom from illusion.

## Mandala 5/Sukta 41

*Vishvedeva Devata, Atri Bhauma Rshi*

का नु वां मित्रावरुणावृतायन्दिवा वा महः पार्थिवस्य वा  
द । ऋतस्य वा सदसि त्रासीथां ना यज्ञायत वा पशुषा न  
वाजान ॥ १ ॥

1. *Ko nu vām mitrāvaruṇāvratāyan divo vā mahāḥ pāṛthivasya vā de. Ṛtasya vā sadasi trāsīthām no yajñāyate vā paśuṣo na vājān.*

O Mitra and Varuna, light and bliss of heaven, complementary energies of prana and udana, friend and man of justice, teacher and preacher, who, for sure, dedicated to truth, can know you? Who can thank you in words? Protect and promote us wherever you be in your regions of truth and natural law in the light of heaven, the firmament or the earth, and bless us with food and energy, speed and progress, vision and wisdom, and material and spiritual wealth for the generous man of yajna.

त ना मित्रा वरुणा अयमायुरिन्द ऋभु ॥ मरुता जुषन्त ।  
नमाभिव्वा य दधत सुवृक्तिं स्तामं रुदाय मी हुष  
सजाषाः ॥ २ ॥

2. *Te no mitro varuṇo aryamāyurindra ṛbhukṣā maruto juṣanta. Namobhirvā ye dadhate suvṛkṭiṁ stomaṁ rudrāya mīlhuṣe sajoṣāḥ.*

May the light of the day and the peace of night,

the ocean, the cosmic order, health and time of age, spiritual vision, spirit of nature, cosmic flow of energies, be friendly with us. May all these who, together in love and loyalty with Rudra, lord of generous abundance and universal justice of correctitude, bear and carry our prayers and adorations and yajnic offerings with all our obedience and salutations to the Lord.

आ वां यष्टाश्विना हुवध्य वातस्य पत्मनथ्यस्य पुष्टा । उत  
वा दिवा असुराय मन्म पान्धांसीव यज्यव भरध्वम ॥ ३ ॥

3. *Ā vām yeṣṭhāśvinā huvadhyai vātasya patman rathyasya puṣṭau. Uta vā divo asurāya manma prāndhāṁsīva yajyave bharadhvam.*

Ashvins, complementary harbingers of light and life energy, observers and keepers of the laws of nature and guiding principles of humanity, teachers and preachers, I invoke you for extension of the paths of winds and clearance of the channels of progress, and I call upon you for strengthening and sophistication of the chariot powers of humanity. Come ye all fellow men, travellers and friends, concentrate your thoughts and intentions on the life breath of existence flowing from the regions of light as you bear and bring the food and fragrance for the yajna fire.

प सृ णा दिव्यः कण्वहाता त्रिता दिवः सृजाषा वाता  
अग्निः । पूषा भगः पभृथ विश्वभाजा आजिं न जग्मुराश्व-  
श्वतमाः ॥ ४ ॥

4. *Pra sakṣaṇo divyaḥ kaṇvahotā trito divaḥ sajoṣā vāto agniḥ. Pūṣā bhagaḥ prabhṛthe viśvabhojā vājim na jagmurāśvaśvatamāḥ.*

The refulgent yajaka, forbearing, challenging and victorious, intelligent and self-conscious (Kanva), Trita, active and expansive in the three regions of the universe, i.e., the sun, wind and electric energy, heat and light, nourishment and growth, power, prosperity, honour and excellence, all operative together in love like friends, with brilliant holy ambitions for the advancement of the world, may, we plan and pray, come like warriors flying to the battle business of life on the wings of fastest coursers.

प वा र्चिं युक्ताश्वं भरध्वं राय एष वस दधीत धीः ।

सुशव एव राशिजस्य हाता य व एवा मरुतस्तुराणाम ॥ ५ ॥

5. *Pra vo rayiṁ yuktāśvaṁ bharadhvaṁ rāya eṣe'vase dadhīta dhīḥ. Suśeva evairauśijasya hotā ye va evā marutasturāṇām.*

O Maruts, dynamics of nature and progressive forces of humanity, create, bear and bring the wealth and power born of action and advancement. Develop, hold and use knowledge and intelligence for the achievement of all forms of power, honour and prosperity. All the actions and movements of yours are for your good, and by all these progressive steps of yours, the yajaka, creator and giver of fragrance, humanity, the child of brilliant ambition, grows happy and enjoys peace and comfort.

प वा वायुं रथयुजं कृणुध्वं प द्वं विपं पनितारमकः ।

इषुध्यव ऋतसापः पुरन्धीवस्वीना अत्र पत्नीरा धिय धुः ॥ ६ ॥

6. *Pra vo vāyuṁ rathayujam kṛṇudhvaṁ pra devaṁ vipraṁ panitāramarkaiḥ. Iṣudhyava ṛtasāpaḥ purandhīrvasvīrno atra patnīrā dhiye dhuh.*

With your holy chants of mantras and offers of fragrant inputs into the yajnic fire of corporate action, create the wind and electric energy usable in your transports for progress. Create the brilliant, vibrant, admirable scholar and scientist of energy. And may these warriors of energy and scientific intelligence dedicated to progress and the truth and goodness of the laws of natural and human dynamics, serving heaven and earth, motherly divinities, bear and bring universal light and nourishment for our intellectual and cultural advancement.

उप॒ व॒ एष॒ वन्द्य॑भिः शू॒षः प॒ य॒ह्वी दि॒वश्चि॑तय॒द्भिर॒कः ।

उ॒षा॒सान॒क्ता वि॒दुषी॑व॒ विश्व॑मा॒ हा॒ वह॒ता म॒त्याय॑ य॒ज्ञम॑ ॥ ७ ॥

7. *Upa va eṣe vandyebhiḥ śūṣaiḥ pra yahvī divaṣcitayadbhir-arkaih. Uṣāsānaktā viduṣīva viśvamā hā vahato martyāya yajñam.*

In consequence, for your success and achievement, by virtue of your holy and powerful efforts and your intelligent and enlightened chants and oblations, may the night and day, both great and potent, like intelligent and educated women, carry your yajna across the world and bring you from heaven the wealth of the world for humanity.

अ॒भि वा॑ अ॒च पा॒ष्याव॑ता॒ नृ॒न्वास्ता॑ष्पतिं॒ त्वष्टा॑रं॒ ररा॑णः ।

ध॒न्या॑ स॒जाषा॑ धि॒षणा॑ न॒माभि॑व॒नस्प॑तीं॒ राष॑धी॒ राय॑ एष॒ ॥ ८ ॥

8. *Abhi vo arce poṣyāvato nṛṇ vāstoṣpatim tvaṣṭāraṁ rarāṇaḥ. Dhanyā sajoṣā dhiṣaṇā namobhirvanaspatīṅroṣadhī rāya eṣe.*

Happy with myself, celebrant for you all, and

for the achievement of wealth, power and all round prosperity, I honour, adore and serve the leaders who work for food and nourishment for growth. I honour the artist, architect and maker of forms, and love creative and friendly intelligence, trees and herbs, with reverence, gratitude, replenishment and renewal.

तुज नस्तनु पर्वताः सन्तु स्वर्तवा य वसवा न वीराः । पणित  
आप्त्य यजतः सदा ना वधा । शंसं नया अभिष्टा ॥ ९ ॥

9. *Tuje nastane parvatāḥ santu svaitavo ye vasavo na vīrāḥ. Panita āptyo yajataḥ sadā no vardhānnaḥ śaṁsaṁ naryo abhiṣṭau.*

May the clouds and mountains be for the expansion of our charities. So may be the Vasus, abodes of life such as earth and oceans, suns and planets, as well as the brave and generous people of strength and intelligence, self-motivated, self-moved, celebrated, self-realised, creative and corporate powers, and may they all augment our honour and reputation in all fields of human welfare.

वृष्णा अस्ताषि भूम्यस्य गर्भं त्रिता नपातम्पां सुवृक्ति ।  
गृणीत अग्निरतरी न शूषः शाचिष्कशा नि रिणाति  
वना ॥ १० ॥

10. *Vṛṣṇo astoṣi bhūmyasya garbhaṁ trito napā-tamapāṁ suvrkti. Grṇīte agniretarī na śūṣaiḥ sociṣkeśo ni riṇāti vanā.*

I admire and adore the lightning fire, child of waters, which pervades the three worlds of the universe and gives showers of life for the fertility of the earth. Like a moving power with locks of light with its force



and motion, Agni energises the rays of the sun, moves the clouds and enlivens the forests with greenery.

कथा मह रुदियाय बवाम् कदाय चिकितुषु भगाय । आप  
आषधीरुत ना वन्तु द्यावना गिरया वृ ाकशाः ॥ ११ ॥

11. *Kathā mahe rudriyāya bravāma kad rāye cikituṣe bhagāya. Āpa oṣadhīruta no'vantu dyaaurvanā giraya vṛkṣakeśāḥ.*

How shall we speak to the seeker of nature's catalytic powers breaking and making the changing forms of matter and energy, how speak to the earnest seeker of knowledge, of wealth, production and prosperity? May the flowing waters and clouds, herbs, heavens, rays of sunlight and high mountains with locks of forests help and protect us.

शृणातु न ऊर्जा पतिगिरः स नभस्तरीयाँ इषिरः परिज्मा ।  
शृण्वन्त्वापः पुरा न शुभाः परि स्तुचा बब्रह्मणस्यादः ॥ १२ ॥

12. *Śṛṇotu na ūrjām patirgiraḥ sa nabhastariyāñ iṣiraḥ parijmā. Śṛṇvantvāpaḥ puro na śubhrāḥ pari sruco babṛhāṇasyādreḥ.*

May the lord creator, controller and sustainer of energies listen to our voice of prayer, listen and reveal the mystery. May the master of the science of energy listen and enlighten us. May the lord omniscient, pervasive in waters and the skies, ever moving, omnipresent, listen and reveal the knowledge. May the crystal waters and the perennial streams and showers issuing forth from the mighty clouds and mountains speak to us like the clairvoyant ancient seers and seekers.

वि॒दा चि॒ १ु म॒हान्ता॒ य व॒ एवा॒ बवा॒म दस्मा॒ वार्य॑ द॒र्धानाः॑ ।  
वय॑श्च॒न सु॒भ्व॑ आ॒व यन्ति॑ १ु॒भा म॒त॒मनु॑य॒तं वध॑स्त्रः ॥ १३ ॥

13. *Vidā cinnu mahānto ye va evā bravāma dasmā vāryam dadhānāḥ. Vayaścana subhva āva yanti kṣubhā martamanuyataṁ vadhasnaiḥ.*

Listen ye, great ones, and let us know for certain those acts and motions of yours which we speak of and pray for, which, all great and generous ones, bearing cherished gifts of food, energy, health and age, ever growing stronger and expansive, mighty powerful with their catalytic forces, come to the mortal seeker who tries to know and search them out.

आ द॒व्यानि॑ पा॒थि॑वा॒नि ज॒न्मा॒ पश्चा॑च्छ॒ सुम॑खाय॒ वाच॑म ।  
वध॑न्तां॒ द्यावा॒ गिर॑श्च॒न्दागा॑ उ॒दा व॑ध॒न्ताम॒भिषा॑ता  
अ॒णाः ॥ १४ ॥

14. *Ā daivyāni pārthivāni janmā'paścācchā sumakhāya vocam. Vardhantām dyāvo girascandrāgrā udā vardhantām-abhiṣātā arṇāḥ.*

I speak of the celestial and terrestrial evolution of things and forces and their actions and attributes for the holy pursuer of creative yajnic action. May the heavenly light and words of knowledge grow with peace, beauty and bliss in action. May the waters of life and energy grow and flow like the spatial oceans enveloping our existence.

प॒द॒प॒द म॑ ज॒रि॒मा नि॑ धा॒यि॒ वरू॑त्री॒ वा श॒का या॑ पा॒युभि॑श्च ।  
सि॒ष॒क्तु॑ मा॒ता म॒ही र॒सा न॒ः स्मत्सूरि॑भि॒ऋजु॑हस्तं॒ ऋजु॑-  
व॒निः ॥ १५ ॥

15. *Padepade me jarimā ni dhāyi varūtrī vā śakrā yā pāyubhiśca. Siṣaktu mātā mahī rasā naḥ smat sūribhir-rjuhasta rjuvaniḥ.*

At every stage of evolution, my growth with divine praise and prayer is evident, replete with power and grace bearing all natural and divine modes and materials of protection and progress. May mother earth and her nectar sweets of energy with sages and scholars bless us with the rich gifts of her simple, natural and liberal hands.

कथा दाशमं नमसा सुदानूनव्या मरुता अच्छाक्ता पश्रवसा  
मरुता अच्छाक्ता । मा ना हिबुध्न्या रिष धादस्माकं  
भूदुपमातिवनिः ॥ १६ ॥

16. *Kathā dāśema namasā sudānūnevayā maruto acchoktau praśrvaso maruto acchoktau. Mā no'hirbudhnyo riṣe dhādasmākaṁ bhūdupamā-tivaniḥ.*

How shall we honour and serve the generous and renowned Maruts, dynamics of nature and the dynamic leaders and scholars of humanity, with offers of gifts and acts of homage in order to thank and supplicate them in words of reverence? Too generous and too highly renowned are they even for the best and choicest words of ours. May the generous cloud in the sky never forsake us to suffer want and injury. May there always be ample blessings of nature and Divinity for us close at hand.

इति चि १ पजाय पशुमत्य दवासा वनत् मत्या व आ दवासा  
वनत् मत्या वः । अत्रा शिवां तन्वा धासिमस्या जरां चिन्म  
निर्ऋतिजगसीत ॥ १७ ॥

17. *Iti cinnu prajāyai paśumatyai devāso vanate martyo va ā devāso vanate martyo vaḥ. Atrā śivām tanvo dhāsimasyā jarām cinme nirṛtir-jagraṣīta.*

Thus does mortal man honour and celebrate you, O divinities of nature and humanity, for progeny and for abundance of wealth and cattle. Thus does mortal man win your favour. Give me here in the world well being of the body and sustenance for health, and may mother earth with her generosity keep off debility and decay of my health and the onset of old age.

तां वा दवाः सुमतिमूजयन्तीमिषमश्याम वसवः शसा गाः ।  
सा नः सुदानुमूळयन्ती द्वी पति दवन्ती सुविताय  
गम्याः ॥ १८ ॥

18. *Tām vo devāḥ sumatim-ūrjayantīm-iṣamaśyāma vasavaḥ śasā goḥ. Sā naḥ sudānur-mṛḷayanṭī devī prati dravanṭī suvitāya gamyāḥ.*

O Vasus, divinities of nature and humanity, may we receive that holy intelligence of yours, that energising food, by our praise and prayer in honour of mother earth, nature and the cow, and may that mother power, generous, loving and merciful, O divinities, sages and scholars, the lady overflowing with kindness, move for us in response to us for our good, for our honour and prosperity.

अभि न इळा यूथस्य माता स्म दीभिरुवशी वा गृणातु ।  
उवशी वा बृहद्विवा गृणाना भ्यूणवाना पभृथस्यायाः ॥ १९ ॥

19. *Abhi na iḷā yūthasya mātā smannadībhir-urvaśī vā grṇātu. Urvaśī vā bṛhaddivā grṇānā'bhyūr-ṇvānā prabhṛthasyāyoh.*

May the divine Ida, voice of omniscience, generous nature and the wide earth, mother of multitudes, sublime and overwhelming, enlighten and inspire us. And may the majesty of divinities, commanding universal light, comprehending the meaning, purpose and energy of life itself, revealing knowledge and wisdom come to us.

सिषक्तु न ऊर्जव्यस्य पुष्टः ॥ २० ॥

20. *Siṣaktu na ūrjavyasya puṣṭeh.*

And let the scientist help us and the lord omniscient bless us, with strength and energy from all sources of nature.

### Mandala 5/Sukta 42

*Vishvedeva Devata, Atri Bhauma Rshi*

प शन्तमा वरुणं दीधितिं गीमित्रं भगमदितिं नूनमश्याः ।  
पृषद्यानिः पञ्चहाता शृणात्वतूतपन्था असुरा मयाभुः ॥ १ ॥

1. *Pra śantamā varuṇam dīdhitiṁ gīmitraṁ bhagamaditiṁ nūnamaśyāḥ. Pṛṣadyoniḥ pañcahotā śṛṇotvatūrtapanthā asuro mayabhuh.*

Let my holy voice, the chant of OM, full of peace and bliss, light of my higher energy of udana, rise up and reach Varuna, cherished lord of love and justice, Mitra, lord of light and friendship, Bhaga, lord of honour and excellence, and Aditi, mother Infinity of heaven and earth. May the lord Supreme listen and receive, the lord of Eternal Word and speech coexistent with space and Divinity, ministrant of five pranic energies, indefatigable and irresistible in the ways of his power and action, giver of life and energy, lord of bliss, Bliss

itself.

पतिं म॒ स्ताम॒मदि॒तिज॒गृभ्यात्सू॒नुं न मा॒ता हृद्यं सुश॒र्वम ।

ब्रह्म॑ पि॒यं द्र॒वहि॑तं॒ यद॒स्त्य॒हं मि॒त्र वरु॑ण॒ यन्म॒या॒भु ॥ २ ॥

2. *Prati me stomam-aditir-jagrbhyāt sūnuṁ na mātā hr̥dyaṁ suśevam. Brahma priyaṁ devahi-taṁ yadastyahaṁ mitre varuṇe yanmayobhu.*

May Aditi, mother of eternal speech, receive and love my song of praise and prayer as a mother holds her child to the heart, dear, cherished and soothing. Brahma, lord Infinite that is dear, kind and benevolent to the noble people, supreme giver, who inspires prana and udana energies, is our lord adorable.

उदी॒रय॑ क॒वित॑मं क॒वीना॒मुन॑त्त॒नम॒भि म॒ध्वा घृ॒तन॑ । स॒ न्ना॒  
वसू॑नि॒ पर॑ता॒ हितानि॑ च॒न्द्राणि॑ द्र॒वः स॒वि॒ता सु॒वाति॑ ॥ ३ ॥

3. *Udīraya kavitamam kavīnām-unattainam-abhi madhvā ghr̥tena. Sa no vasūni prayatā hitāni candrāṇi devaḥ savitā suvāti.*

Sing, celebrate him that is the most imaginative of poets, exalt him with honey sweets of song and homage, and may he, the inspirer creator, Savita, refulgent and generous lord, in response to our homage and effort, give us cherished wealth and honour of our choice for the good of our body, mind and soul.

समि॑न्द॒ णा॒ मन॑सा॒ नषि॒ गाभिः॑ सं॒ सूरि॑भि॒हरि॒वः सं॒ स्व॒स्ति ।  
सं॒ ब्रह्म॑णा॒ द्र॒वहि॑तं॒ यद॒स्ति सं॒ द्र॒वानां॑ सु॒म॒त्या य॒ज्ञि॒-  
या॑नाम ॥ ४ ॥

4. *Samindra ṇo manasā neṣi gobhiḥ saṁ sūribhir-harivaḥ saṁ svasti. Saṁ brahmaṇā devahitam yadasti saṁ devānāṁ sumatyā yajñiyānām.*

Indra, lord of power, honour and excellence, you lead us on with a holy mind, with efficient senses, intelligence and songs of homage, with bright and brave people. Lord of humanity, commanding the motive forces of the dynamics of existence, let there be all good and well being for us. Lead us on with knowledge and wealth of divinity, with whatever is good and beneficial for noble people, and with the wisdom of the brilliant people devoted to yajnic creation and divine service.

द्वा भगः सविता राया अंश इन्द्रा वृत्रस्य संजिता धनानाम ।  
ऋभु वा वाज उत वा पुरन्धिरवन्तु ना अमृतासस्तुरासः ॥ ५ ॥

5. *Devo bhagaḥ savitā rāyo aṁśa Indro vṛtrasya sañjito dhanānām. Ṛbhukṣā vāja uta vā puran-dhiravantu no amṛtāsas-turāsaḥ.*

May the brilliant and generous, the prosperous and honourable, the creator inspirer, rich and generous, participant sharer, commander of honour and excellence, winner of loud showers, producer of wealth, the powerful intellectual, commander of power and progress, the man of wisdom and distant vision, the immortals and powers of tempestuous advancement, may all these protect and promote us on the path of goodness.

मरुत्वता अपतीतस्य जिष्णारजूयतः प ब्रवामा कृतानि ।  
न त पूव मघव आपरासा न वीर्यं नूतनः कश्चनाप ॥ ६ ॥

6. *Marutvato aprītasya jiṣṇorajūyataḥ pra bravā-mā kṛtāni. Na te pūrve maghavan nāparāso na vīryam nūtanah kaścanāpa.*

We sing and celebrate the acts and achievements

of the lord of men and winds, incomprehensible, victorious, unaging and undecaying. O lord of honour and power, Indra, neither the ancients, nor the moderns, nor the succeeding ones nor anyone else would comprehend your power and potential.

उप॑ स्तुहि॒ पथ॑मं रत्न॒धयं॑ बृ॒हस्पतिं॑ स॒नितारं॑ ध॒नानाम॑ ।

यः शंस॑त स्तु॒वत॑ शंभ॒विष्ठः॑ पु॒रु॒वसु॒राग॑म॒ज्जाहु॑वानम ॥ ७ ॥

7. *Upa stuhi prathamam ratnadheyam bṛhaspatim sanitāram dhanānām. Yaḥ śamsate stuvate śambhaviṣṭhaḥ purūvasur-āgamaj-johuvānam.*

First sing in honour of him close at hand who wields and governs the jewel wealth of existence, Brhaspati, Lord Almighty of the boundless universe, giver of wealth and honour, lord most blissful, omnificent, universally adored, who blesses the celebrant and supplicant, and brings him the wealth and honour prayed for.

तवा॒तिभिः॑ सच॑माना॒ अरि॑ष्टा॒ बृह॑स्पत॒ मघ॑वानः सु॒वीराः॑ ।

य अ॑श्व॒दा उ॒त वा॒ सन्ति॑ गा॒दा य व॑स्त्र॒दाः सु॒भगा॑स्तषु॒ रायः॑ ॥ ८ ॥

8. *Tavotibhiḥ sacamānā ariṣṭā bṛhaspate maghavānaḥ suvīrāḥ. Ye aśvadā uta vā santi godā ye vastradāḥ subhagāsteṣu rāyaḥ.*

Brhaspati, O lord of unbounded wealth of the universe, the people who are free from injury, enjoying wealth and power, brave and fearless, sharing the blessings of your protections, who are generous and honourable and give horses, cows and clothes in charity, all enjoy the good fortune of wealth and power and the



grace of divinities.

विस्रमाणं कृणुहि वित्तमेषां य भुञ्जत अपृणन्ता न उक्थः ।  
अर्पवतान्पसव वावृधानान बह्वद्विषः सूर्याद्यावयस्व ॥ ९ ॥

9. *Visarmāṇam kṛṇuhi vittameṣām ye bhuñjate aprṇanto na ukthaiḥ. Apavratān prasave vāvṛ-dhānān brahmadviṣaḥ sūryād yāvayasva.*

Render the wealth of those people fruitless and unproductive who eat by themselves in spite of our songs of divine praise in honour of charity. Deprive them of the light of the sun who observe no rules of good conduct, and who, while growing materially in the lord's creation, revile the lord giver and desecrate the food.

य आहत र्सा द्ववीतावचकभिस्तं मरुता नि यात । या  
वः शमीं शशमानस्य निन्दात्तुच्छ्यान्कामान्करत सिष्वि-  
दानः ॥ १० ॥

10. *Ya ohate rakṣaso devavītāvacakrebhistam maruto ni yāta. Yo vaḥ śamīm śaśamānasya nindāt tucchyān kāmān karate siṣvidānaḥ.*

O Maruts, dynamic leaders of the people, take him down straight, not in round about words, who invokes and entertains the wicked in the holy programmes of society, who reviles the noble work of the divine celebrant and who, even though trying hard apparently, demeans his values and desires.

तमुष्टुहियः स्विषुः सुधन्वा या विश्वस्य । यति भषजस्य ।  
य वा मह सामनसार्य रुदं नमाभिद्वमसुरं दुवस्य ॥ ११ ॥

11. *Tamu ṣṭuhi yaḥ sviṣuḥ sudhanvā yo viśvasya kṣayati bheṣajasya. Yakṣvā mahe saumanasāya rudraṁ namobhir-devam-asuraṁ duvasya.*

Praise and exalt him who wields the strong bow and sharp arrow in support of life and shelters the creative, corrective and protective forces of the world. Do good work in cooperation with the great and magnanimous people, and honour and serve with homage and holy offerings Rudra, lord of power, justice and punishment, brilliant and generous giver of life and energy.

दमूनसा अ॒पसा॒ य सु॒हस्ता॒ वृष्णः॒ पत्नी॒नद्या॑ वि॒श्वत॒ष्टाः ।  
सर॑स्वती बृहद्दि॒वात रा॒का द॑श॒स्यन्ती॑वरि॒वस्यन्तु॑  
शु॒भाः ॥ १२ ॥

12. *Damūnaso apaso ye suhastā vṛṣṇaḥ patnīr-nadyo vibhvataṣṭāḥ. Sarasvatī brhaddivota rākā daśasyantīrvarivasyantu śubhrāḥ.*

May those who are generous at heart, noble at work, liberal of hand, bold and bountiful, motherly women, streams of water flowing within bounds of divinity, vastly illuminative, perennially flowing with sweetness, blissful like a moonlit night, ever giving without reserve, pure and immaculate, we pray, bless us.

प सू म॒ह सु॒शर॑णाय॒ म॒धां गि॒रं भ॒रु न॒व्यसीं॑ जा॒यमा॒नाम ।  
य आ॑ह॒ना दु॒हितु॒व णा॑सु रू॒पा मि॒ना॒ना अ॒कृ॒णादि॑दं  
नः ॥ १३ ॥

13. *Pra sū mahe suśaraṇāya medhām giram bhare navyasīm jāyamānām. Ya āhanā duhitur-vakṣaṇāsu rūpā mināno akṛṇod-idaṁ naḥ.*

I offer my latest song of praise arising spontaneously and dedicate my intellect and imagination in honour of Indra, blissful shelter of the world, who,

sculptor of the forms of his creation, has provided and made to flow this water for us in the streams of his daughter, the earth.

प सुष्टुतिः स्तनयन्तं रुवन्तमिळस्पतिं जरितनूनमश्याः ।  
या अब्दिमाँ उदनिमाँ इयति प विद्युता रादसी उ ा-  
माणः ॥ १४ ॥

14. *Pra suṣṭutiḥ stanayantaṁ ruvantam-ilaspatim jaritar-nūnamaśyāḥ. Yo abdimāñ udanimāñ iyarti pra vidyutā rodasī ukṣamāṇaḥ.*

Let this celebrative song, O celebrant, rise and reach the roaring, thundering lord of earth and eternal speech who, replete with blissful waters, rolling like spatial oceans, goes forward sprinkling the earth and illuminating heaven and earth with the showers of light and life.

एष स्तामा मारुतं शधा अच्छा रुदस्य सूनुँयुवन्यूरुदश्याः ।  
कामा राय हवत मा स्वस्त्युप स्तुहि पृषदशवाँ अयासः ॥ १५ ॥

15. *Eṣaḥ stoma mārutaṁ śardho acchā rudrasya sūnūñr-yuvanyūñr-udaśyāḥ. Kāmo rāye havate mā svastyupa stuhi pṛṣadaśvāñ ayāsaḥ.*

Let this song of praise reach and excite the power and force of the Maruts, fellow humans, youthful children of Rudra, Lord of law, justice and discriminative wisdom, and let my love and desire inspire them for wealth and honour of the world. O celebrant, celebrate the dynamic forces of humanity, generous and showerful as the clouds.

पषः स्तामः पृथिवीमन्तरि ऽ वनस्पतीराषधी राय अश्याः ।  
द्ववादवः सुहवा भूतु मह्यं मा ना माता पृथिवी दुमता  
धात ॥ १६ ॥

16. *Praīṣaḥ stomaḥ pṛthivīmāntatikṣam vanaspatī-  
ñroṣadhī rāye aśyāḥ. Devodevaḥ suhavo bhūtu  
mahyaṁ mā no mātā pṛthivī durmatau dhāt.*

May this song of celebration ring over the earth, resound across the sky, and vibrate among the trees and herbs for the production of wealth. May the lord supreme, God of the divinities of nature and humanity, be kind to me and listen to my invocation and prayer. May the mother earth be kind and never ill-disposed to us.

उरा देवा अनिबाध स्याम ॥ १७ ॥

17. *Urau devā anibādhe syāma.*

O divinities, saints and sages, may we ever prosper in the unbounded generosity of nature and of mother earth.

समश्विनारवसा नूतनन मयाभुवा सुपणीती गमम । आ  
ना रयिं वहतमात वीराना विश्वान्यमृता साभगानि ॥ १८ ॥

18. *Samaśvinor-avasā nūtanena mayabhuvā supra-  
ṇītī gamema. Ā no rayim vahatamota vīrānā  
viśvānya-mṛtā saubhagāni.*

O lord, we pray, may we ever follow and benefit from the latest and blissful guidance and noble policy of the Ashvins, teachers and scholars. Bring us, O divine-twin powers of nature's complementarities, wealth, brave progeny and all the imperishable good fortunes

of honour and excellence. Let us prosper with your protection and vision of progress.

### Mandala 5/Sukta 43

*Vishvedeva Devata, Atri Bhauma Rshi*

आ ध॒नवः॑ प॒यसा॑ तू॒ण्यथा॑ अ॒म॒धन्ती॑रु॒पं ना॑ यन्तु॒ मध्वा॑ ।  
म॒हा रा॒य बृ॑हतीः स॒प्त वि॒पा मया॑भुवा॒ जरि॑ता जा॒हवी॑ति ॥ १ ॥

1. *Ā dhenavaḥ payasā tūṅryarthā amardhantīrupa no yantu madhvā. Maho rāye bṛhatīḥ sapta vipro mayobhuvo jaritā johavīti.*

Let the Voice of Divinity like mother cows, flowing with milky streams of meaning and metaphor, instantly vibrating unto the mind and soul, incessantly rippling and soothing without violence or difficulty, come and bless us with honey sweets of divine peace and spiritual awareness. Sevenfold are they in sound, music and meaning, expressive, grand and infinite. The celebrant yajaka, joyous and ecstatic, invokes, augments and proclaims the voices for the highest wealth and well being of life.

आ सु॒ष्टु॒ती नम॑सा व॒तय॑ध्य॒ द्यावा॑ वाजा॒य पृ॒थि॒वी अ॒मृ॒ध ।  
पि॒ता मा॒ता मधु॑व॒चाः सु॒हस्ता॑ भ॒रभ॑र ना॒ य॒शासा॑व॒विष्टा॑म ॥ २ ॥

2. *Ā suṣṭutī namasā vartayadhyai dyāvā vājāya pṛthivī amrdhre. Pitā mātā madhuvacāḥ suhastā bharebhare no yaśasāvaviṣṭām.*

We offer songs of adoration with homage and offers of yajnic food and fragrance to win incessant blessings of loving and non-violent heaven and earth

for the sake of food and sustenance, knowledge and progressive advancement in life. May the father, mother, heaven and earth, sweet and loving of voice and word, liberal and unstinted of hand, bless us with honour and excellence at every stage of our battle business of life.

अध्वयवश्चकृवांसा मधूनि प वायव भरत चारु शुक्रम ।  
हातव नः पथमः पाह्यस्य दव मध्वा ररिमा त मदाय ॥ ३ ॥

3. *Adhvaryavaś-cakrvāṁso madhūni-pra vāyave bharata cāru śukram. Hoteva naḥ prathamah pāhyasya deva madhvo rarimā te madāya.*

O priests of the scientific yajna for peace and unity with love and non-violence, working on the holy powers and mysteries of wind and electric energy, take up pure energised waters, and create and bear the energy for Vayu, spirit and ruler of humanity. O Vayu, brilliant ruler, first of all preserve, protect and promote this honey sweet energy so that we may be happy and enjoy life together for your honour and pleasure.

दश ि पा युञ्जत बाहू अदिं सामस्य या शमितारा सुहस्ता ।  
मध्वा रसं सुगर्भस्तिगिरिष्ठां चनिश्चददुदुह शुक्रमंशुः ॥ ४ ॥

4. *Daśa kṣipo yuñjate bāhū adriṁ somasya yā śamitārā suhastā. Madhvo rasam sugabhastir-giriṣṭhām caniścadaḍ duduhe śukramamśuḥ.*

Just as ten fingers join the two hands, and the dexterous priests use the stone press to extract the soma juice, and just as the sun with its bright rays, happy and rejoicing, distils the potent pure honey sweet vitalities of energy existing in the clouds and mountains, so do the happy performers of scientific yajna for peace, expert

specialists of energy, using their hands and mind and senses, working on the clouds distil the purest rays of energy, the honey sweet essence of nature's sources of wind and waters.

असावि त जुजुषाणाय सामः कत्व द गय बृहत मदाय ।  
हरी रथ सुधुरा याग अवागिन्द प्रिया कृणुहि ह्यमानः ॥ ५ ॥

5. *Asāvi te jujuṣāṇāya somaḥ kratve dakṣāya br̥hate madāya. Harī rathe sudhurā yoge arvāgindra priyā kṛṇuhi hūyamānaḥ.*

Indra, brilliant ruler, commander of winds and waters, distilled is the soma of energy for your knowledge and enlightenment, for your power and potential, and for delight and grand celebration, love as you do the honour and excellence of prosperity. Invoked and invited to the celebration, harness the fast controlled powers to the chariot, come straight, and accomplish the programmes you wish to complete.

आ ना महीमर्मतिं सजाषा ग्रां द्वीं नमसा रातहव्याम ।  
मधामदाय बृहतीमृतज्ञामाग्र वह पथिभिदवयानः ॥ ६ ॥

6. *Ā no mahīm-aramatiṁ sajoṣā gnam devīm namasā rātahavyām. Madhormadāya br̥hatīm-ṛtajñāmāgne vaha pathibhirdevayānaiḥ.*

Agni, O light of knowledge, scholar scientist, loving and cooperative, lead us on to that great, continuous but unaddicted knowledge of divine value with your humility and yajnic inputs, knowledge which is highly creative and productive for honey sweet delights and celebration of mankind, which is vastly revealing of mother nature's truths and worthy of further

pursuit by the progressive paths of divinities and nobilities among humanity.

अञ्जन्ति यं पथयन्ता न विपा वपावन्तं नाग्निना तपन्तः ।  
पितुन पुत्र उपसि पष्ठ आ घमा अग्निमृतयं त्सादि ॥ ७ ॥

7. *Añjanti yaṁ prathayanto na viprā vapāvantaṁ nāgninā tapantaḥ. Piturna putra upasi preṣṭhā ā gharmo agni-mṛtayann-asādi.*

Like a darling child in the lap of father, like the fire of yajna in the vedi, the disciple in pursuit of the light of knowledge and fire of life is seated in school close to the teachers like a seedling growing to fullness, whom sagely scholars, purifying, seasoning and tempering like steel and gold by the heat of fire, strengthen and prepare for a full yajnic life.

अच्छा मही बृहती शन्तमा गीदूता न गन्त्वश्विना हुवध्यं ।  
मयाभुवा सरथा यातमवागन्तं निधिं धुरमाणिन नाभिम ॥ ८ ॥

8. *Acchā mahī brhatī śantamā gīrdūto na gantvaśvinā huvadhyai. Mayabhuvā sarathā yātamarvāggantaṁ nidhiṁ dhuramānirna nābhim.*

Let the good and great, wide and high, refreshing and beneficent voice of ours like a messenger go to invoke and invite the Ashvins, teachers and preachers, complementary powers of nature, positive and negative currents of energy circuit, and may the Ashvins, kind, peaceable and peace giving come to us straight like the centre pin of the axle and nave of a chariot wheel, and share our treasure wealth of knowledge, power and material well-being.



प तव्यसा नमउक्तिं तुरस्या हं पूष्ण उत वायारदि ।। या  
राधसा चादितारा मतीनां या वाजस्य दविणादा उत  
त्मन ॥ ९ ॥

9. *Pra tavyaso namauktiṁ turasya'haṁ pūṣṇa uta  
vāyoradikṣi. Yā rādhasā coditārā matīnām  
yā vājasya draviṇodā uta tman.*

I offer the song of homage and reverence in honour of Pusha, power of nourishment, and Vayu, energy of wind and electricity, both power givers for success and achievement, inspirers of mankind, and both spontaneous and instant givers of wealth and progress.

आ नामभिमरुता व ।। विश्वाना रूपभिजातवदा हुवानः ।  
यज्ञं गिरां जरितुः सुष्टुतिं च विश्वं गन्त मरुता विश्वं  
ऊती ॥ १० ॥

10. *Ā nāmabhir-maruto vakṣi viśvānā rūpebhirjā-  
tavedo huvānaḥ. Yajñam giro jarituḥ suṣṭutiṁ ca  
viśve ganta maruto viśva ūtī.*

O Jataveda, light of life, sagely scholar of the knowledge of things in existence, invoked and invited, kindled and raised, you bring and speak of all the energies of winds and electricity of all names and all descriptions for men. O Maruts, winds and energies, in response to the mantric formulae and the celebrant's songs of adoration, come all and bring all modes of protection and advancement along to the sagely scholars' yajnic pursuit of research and development.

आ ना दिवा बृहत्तः पवतादा सरस्वती यजता गन्तु  
यज्ञम । हवं द्रवी जुजुषाणा घृताचीं शग्मां ना वाचमुशती  
शृणातु ॥ ११ ॥

11. *Ā no divo bṛhataḥ parvatādā sarasvatī yajatā gantu yajñam. Havaṁ devī jujuṣāṇā ghṛtācī śagmām no vācamuśatī śṛṇotu.*

May Sarasvati, divine mother of knowledge and language in the cosmic flow, loving and responsive to her children, come to bless our yajna, bearing ghrta and waters of life's energy and inspiration from heaven, the vast skies, clouds and mountains. May she join us like a mother overflowing with love, listen to our words of prayer for peace and pious advancement and give us the vision.

आ व॒धसं॑ नील॑पृ॒ष्ठं बृ॒हन्तं॑ बृ॒हस्पतिं॑ स॒दन सा॑दयध्वम ।  
सा॒दद्यानि॑ द॒म आ दी॑दि॒वांसं॑ हि॒रण्यव॑णम॒रुषं॑ संप॒म ॥ १२ ॥

12. *Ā vedhasaṁ nīlapṛṣṭhaṁ bṛhantaṁ bṛhaspatiṁ sadane sādadayadhvam. Sādad-yoniṁ dama ā dīdivānsaṁ hiraṇyavarṇam-aruṣaṁ sapema.*

Enshrine the eminent sage and scholar specialised in the round blue skies, great and rising pursuant of space, in your seat of yajnic learning, in the home and in the assembly : the scholar concentrating on the ultimate natural causes, bright and illuminative, golden in performance, the very dawn of light and knowledge, we honour and serve.

आ ध॑ण॒सिबृ॑ह॒दिवा॑ ररा॒णा विश्व॑भि॒गन्त्वाम॑भि॒हुवानः॑ ।  
ग्रा व॑सान॒ आष॑धी॒रमृ॑धस्त्रि॒धातु॑शृ॒ङ्गा वृ॑ष॒भा व॑या॒धाः ॥ १३ ॥

13. *Ā dharaṇasir-bṛhaddivo rarāṇo viśvebhir-gantv-omabhirhuvānaḥ. Gnā vasāna oṣadhīr-amṛ-dhras-tridhātuśṛṅgo vṛṣabho vayodhāḥ.*

May the wielder and sustainer of existence,

mighty refulgent and blissful, invoked, enkindled and raised in the vedi come and bless our yajna with all means of protection and progress, the lord illuminating our voices of praise and prayer, vitalising herbs and vegetation, kind and loving, lord of nature's three modes of thought (sattva), energy (rajas) and matter (tamas) which are transparent, red and dark green, the lord generous as showers and giver of health and age.

मा॒तु॒ष्प॒दं प॒र॒मं शु॒क्रं आ॒या॒वि॒प॒न्य॒वा॒ रा॒स्पि॒रा॒सा॑ अ॒ग॒म॒न॒ ।  
सु॒श॒व्यं॑ न॒र्म॒सा॒ रा॒त॒र्ह॒व्याः॑ शि॒शुं॑ मृ॒ज॒न्त्या॒य॒वा॒ न वा॒स ॥ १४ ॥

14. *Mātuṣpade parame śukra āyor-vipanyavo rāspi-rāso agman. Suśevyaṃ namasā rātahavyāḥ śiśum mrjantyāyavo na vāse.*

On the sacred and excellent vedi on the floor of mother earth, lovers and admirers of life come in pursuit of the joy of living, bearing holy offers for the sacred fire. And just as they cleanse the new born baby and welcome it in new life, so they feed, serve and develop the holy fire with love and offers of food and fragrance like a living divinity on earth.

बृ॒ह॒द्व॒या॑ बृ॒हत॑ तु॒भ्य॑म॒ग्नं॒ धि॒या॒जु॒रा॑ मि॒थु॒ना॒सः॑ स॒च॒न्त॒ ।  
द॒वा॒दे॒वः॑ सु॒ह॒वा॑ भू॒तु॒ म॒ह्यं॑ मा॒ ना॑ मा॒ता॒ पृ॒थि॒वी॑ दु॒म॒ता॒ धा॑त ॥ १५ ॥

15. *Bṛhad vayo bṛhate tubhyamagne dhiyājuro mithunāsaḥ sacanta. Devodevaḥ suhavo bhūtu mahyaṃ mā no mātā pṛthivī durmatau dhāt.*

People senior in age and wide in experience, eminent in knowledge and intelligence, men and women together, offer homage to you, Agni, lord of light and

great. May the lord Divine, light of all divinities, be kind and gracious to me, and may mother earth look at us with favour and never forsake us.

उरा देवा अनिबाध स्याम ॥ १६ ॥

16. *Urau devā anibādhe syāma.*

O Divinities, may we ever be in the light of your unbounded grace, free and uninterrupted.

समश्विनारवसा नूतनन मयाभुवा सुपणीती गमम । आ  
ना रयिं वहतमात वीराना विश्वान्यामृता साभगानि ॥ १७ ॥

17. *Samaśvinor-avasā nūtanena mayabhuvā supraṇīṭī gamema. Ā no rayiṃ vahatamota vīrān-ā viśvānyamṛtā saubhagāni.*

Ashvins, complementary powers of nature, teachers and preachers, men and women together, all kind and blissful, may we go on in life by your latest protections and noble paths of progress and morality. O immortal divinities, bear and bring us wealth, and brave progeny and all the good fortunes of the world.

### Mandala 5/Sukta 44

*Vishvedeva Devata, Avatsara Kashyapa and others Rshis*

तं पत्नथा पूवथा विश्वथमथा ज्येष्ठतातिं बहिषदं स्वविदम ।  
पतीचीनं वृजनं दाहस गिरा शुं जयन्तमनु यासु वधस ॥ १ ॥

1. *Taṃ pratnathā pūrvathā viśvathemathā jyeṣṭhataṭiṃ barhiṣadam svarvidam. Pratiṭcīnaṃ vṛjanaṃ dohase girā'suṃ jayantamanu yāsu vardhase.*

Indra, Ruler as of ancient times, as before, as always, as of now, with your holy voice you draw upon

the highest, heavenly, blissful force and power present upfront and instantly victorious in the battles of life, and you grow and progress in consequence of that same power and force. O Ruler, let us all honour and augment and serve that power.

श्रिय सुदृशीरुपरस्य याः स्वविराचमानः ककुभामचादत ।  
सुगापा असि न दभाय सुकता पुरा मायाभिः हृत आसु  
नाम त ॥ २ ॥

2. *Śriye sudr̥śīr-uparasya yāḥ svarvirocamānaḥ  
kakubhām-acodate. Sugopā asi na dabhāya  
sukrato paro māyābhir-ṛta āsa nāma te.*

Ruler of the world, you are the self-refulgent light of heaven, illuminator of spaces and mover of the still clouds of vapours in the skies, the lord whose lights and graces are for the beauty and majesty of life. You are the protector, defender, preserver and promoter. You are not for deceit or violence. You are the cause and agent of holy action, sovereign with your powers and potential, and your name is identical with truth and law.

अत्यं हविः सचत् सच्च धातु चा रिष्टगातुः स हाता  
सहाभरिः । पसस्राणा अनु बहिवृषा शिशुमध्य युवाजरा  
विस्त्रुहा हितः ॥ ३ ॥

3. *Atyam haviḥ sacate sacca dhātu cā'riṣṭagātuḥ sa  
hotā sahubhariḥ. Prasarsrāṇo anu barhivr̥ṣā  
śīśurmadye yuvājaro visruhā hitaḥ.*

(He abides in, with, and above the dynamics of the yajnic evolution of existence: consumer, consumed, consumption, evolution and devolution, the beginning and the end, all): He abides with the food of life. He is

truth, reality, eternity. He is the wielder, sustainer and commander of the world in existence. Inviolable is his word, uncharted his way. He is the yajaka, creator and giver. He is the lord and controller of power and potential, challenge and forbearance. He is ever on the move across the skies and spaces. He is the generous cloud, the seedling in the womb of existence, ever young, unaging, antidote of negative destruction, and loving support of all.

प व एत सुयुजा यामनिष्ठय नीचीरमुष्म यम्य ऋतावृधः ।  
 सुयन्तुभिः सवशासरभीशुभिः क्विबिनामानि पवण  
 मुषायति ॥ ४ ॥

4. *Pra va ete suyujō yamanniṣṭaye nīcīramuṣmai yamya ṛtāvṛdhaḥ. Suyantubhiḥ sarvaśāsai-rabhī-śubhiḥ krivirnamāni pravaṇe muṣāyati.*

O children of the earth, for your good and comfort, immediate as well as distant, are these united, cooperative, well controlled radiations of the sun all round, fostering the truth of nature's law in their own way: For that Master Spirit, the sun sucks up the vapours of water from the ocean and other lower places by well directed, all dominating waves of light, and then makes the cloud release the waters in rain showers to flow down in streams and rivers into the ocean.

(In the same way the administrative forces of the ruler, working together in cooperation within the law, collect the taxes from the various communities of the people and the ruler uses the collection for rain showers of the people's protection, promotion and prosperity without hoarding anything for himself.)

संजभुराणस्तरुभिः सुतगृभं वयाकिनं चित्तगभासु  
सुस्वरुः । धारवाकष्वृजुगाथ शाभसु वधस्व पत्नीरुभि जीवा  
अध्वर ॥ ५ ॥

5. *Sañjarbhurāṇas-tarubhiḥ sutegrbham vayākin-  
am cittagarbhāsu susvaruḥ. Dhāravākeṣv-  
rjugātha śobhase vardhasva patnīrabhi jīvo  
adhvare.*

Shining and vibrating by flutter of the leaves of trees, proclaiming the presence of the spirit manifested in life forms living and aging in the world of creation, in the caves of the heart, you shine and radiate in the consciousness, O lord of rectitude and paths of naturalness. Grow on, live on, O lord, in the yajna of creation and let the life forms grow on and advance.

यादृगव ददृश तादृगुच्यत सं छायाया दधिर सिधयाप्स्वा ।  
महीमस्मभ्यमुरुषामुरु जया बृहत्सुवीरमनपच्युतं सहः ॥ ६ ॥

6. *Yādrgeva dadṛśe tādrḡ-ucyate saṁ chāyayā  
dadhire sidhrayāpsvā. Mahīm-asmabhyam-  
uruṣāmuru jrayo brhat suvīram-anapacyutaṁ  
sahaḥ.*

Who are the sagely divines of humanity? As they see the truth of reality, so do they speak of it. They behold it and stand thereby by the holy reflection of it in divine works of creation or in the visions of their own imagination. And they, men of courage, wide and bold in speech and imagination, bear and bring for us great illuminative speech of knowledge and high and mighty undecaying valour, forbearance and spirit of challenge which creates great heroes in the service of truth and rectitude. They are human divines.

वत्यगुजनिवान्वा अति स्पृधः समयता मनसा सूयः क्विः ।  
घंसं र न्तं परि विश्वता गर्यमस्माकं शम वनवत्स्वा-  
वसुः ॥ ७ ॥

7. *Vetyagrur-janivān vā ati spr̥dhaḥ samaryatā manasā sūryaḥ kavīḥ. Ghraṁsaṁ rakṣantaṁ pari viśvato gayamasmākaṁ śarma vanavat svāvasuḥ.*

The leader, reborn in knowledge and courage of action, goes forward challenging, thirsting for battle, radiant by mind, visionary of present and future, protecting the light of day, preserving our future wealth of generations, and protecting our hearth and home, self-possessed and self-established as he is.

ज्यायांसमस्य यतुनस्य क्तुन ऋषिस्वरं चरति यासु नाम  
त । याद्दृश्मिन्धायि तमपस्यया विदद्य उ स्वयं वहत सा  
अरं करत ॥ ८ ॥

8. *Jyāyāṁsamasya yatunasya ketuna ṛṣisvaram carati yāsu nāma te. Yādṛśmin dhāyi tamapasyayā vidad ya u svayaṁ vahate so aram karat.*

The ruler and scholar who receives and serves the superior, the holy and advancing voice of the seers and sages by virtue of the knowledge and efforts of this industrious scholar, and you whose name and fame resounds among the people, whichever way the name and fame and knowledge is received, and the man who attains the knowledge of that all by his own effort and karmic discipline and carries the tradition on by himself, self-possessed and self-established, may all these do us good on our way of life.



समुद्रमासामव तस्थ अगिमा न रिष्यति सर्वनं यस्मि ायता ।  
अत्रा न हादि कवणस्य रजत यत्रा मतिविद्यत पूत-  
बन्धनी ॥ ९ ॥

9. *Samudram-āsām-ava tasthe agrimā na riṣyati savanam yasminn-āyatā. Atrā na hārdi kravaṇasya rejate yatrā matirvidyate pūtabandhanī.*

The fame and advancement of these people resounds over seas and abides over spaces, nor does their yajnic progress suffer where hymns are chanted and wealth grows in holiness. Here the heart's desire of the worshipper is not obstructed where holy intelligence and intentions abide for guidance in action.

स हि त्रस्य मनसस्य चित्तिभिरवावदस्य यजतस्य सधः ।  
अवत्सारस्य स्पृणवाम रणवभिः शविष्ठं वाजं विदुषा  
चिदध्यम ॥ १० ॥

10. *Sa hi kṣatrasya manasasya cittibhir-evāvadasya yajatasya sadhreh. Avatsārasya sprṇavāma raṇvabhiḥ śaviṣṭham vājaṁ viduṣā cidardhyam.*

With our collective thoughts and intentions and with all our love and delight, we desire to have that ruler for the social order whose high strength and dynamism is respected by the wise and enlightened scholars, who is a strong disciplinarian and organiser, who commands intelligence and eloquence, who is a holy and cooperative man of yajna, sociable as a friend and who can preserve, protect, defend, promote and enlighten the people and the system. Only such a person deserves to be the ruler.

श्य॒न आ॒साम॒दि॒तिः क॒ या॒ ३ म॒दा वि॒श्ववा॑रस्य यज॒तस्य॑  
मा॒यिनः॑ । सम॒न्यम॒न्यम॒थय॒न्त्यत॑व वि॒दुवि॒षाणं॑ परि॒पान॑मन्ति  
त ॥ ११ ॥

11. *Śyena āsāmaditiḥ kakṣyo mado viśvavārasya yajatasya māyinaḥ. Sam-anyamanyam-artha-yantyetave vidurviṣāṇam paripānamanti te.*

Of these people, he, the ruler, is the Shyena, eagle, harbinger of nectar, the watchful eye, and the marksman for the target, the destination. He is Aditi, the inviolable identity, symbol of nature, character, tradition and the nation. He is Kakshya, orbit of movement as well as the rampart, ever in harness, and he is the joy of life. Of this universal leader, all embracing and giving, all powerful, they jointly and separately desire and ask for advancement, know his generosity, and find their own fulfilment in his presence.

स॒दापृ॑णा यज॒ता वि॒ द्विषा॑ वधी॒द्वाहु॑वृक्तः श्रु॒त॒वित्तया॑ वः  
स॒च्चा । उ॒भा स॒ वरा॑ पत्य॒ति भा॒ति च॒ यदी॑ ग॒णं भ॒जत॑  
सु॒प॒याव॑भिः ॥ १२ ॥

12. *Sadāpṛṇo yajato vi dviṣo vadhīd bāhuvṛktaḥ śrutavit taryo vaḥ sacā. Ubhā sa varā pratyeti bhāti ca yadīm gaṇam bhajate suprayāvabhiḥ.*

He is an unfailing giver of fulfilment, holy and cooperative in joint action for development, destroyer of hate and enmity, strong of arms, scholar of the Vedas, accessible saviour and helper and friendly for all of you. He receives both friend and foe appropriately and realises both material and spiritual good, shines and illuminates, the leader who serves this social order and this people with effective and acceptable means and

policies.

सु॒तं॒भ॒रा यज॑मानस्य॒ सत्प॑ति॒विश्वा॑सामू॒धः स धि॒या-  
मु॒दञ्च॑नः । भर॑द्भू॒नूरस॑वच्छि॒श्रिय॑ पया॑ नुबुवा॒णा अध्य॑ति  
न स्व॒पन ॥ १३ ॥

13. *Sutam̐bharo yajamānasya satpatir-viśvāsām-  
ūdhaḥ sa dhiyām-udañcanaḥ. Bharad dhenū  
rasavac-chiśriye payo'nubruvāṇo adhyeti na  
svapan.*

The baby's parent, the yajaka's protector and promoter, the teacher, ruler, guardian of humanity who preserves, sustains and advances whatever wealth and joy is achieved, the treasure hold of all history and tradition and intellectual and scientific progress on the march, bearing the milky food for body, mind and soul like the mother cow and forbearing earth, he goes onwards high proclaiming his knowledge and vision, the divine gift, without a wink of sleep: He is worthy of reverence.

या जा॒गार् त॑मृ॒चः का॑मयन्त॒ या जा॒गार् त॑मु॒ सामा॑नि यन्ति ।  
या जा॒गार् त॑म॒यं सा॑म आ॒ह त॑वा॒हम॑स्मि स॒ख्य न्या॑काः ॥ १४ ॥

14. *Yo jāgāra tamṛcaḥ kāmayante yo jāgārah tamu  
sāmāni yanti. Yo jāgāra tamayaṁ soma āha  
tavāhamasmi sakhye nyokāḥ.*

Whoever is awake, the Rks love and bless. Whoever is alert, the Samans move and elevate. Whoever is active without a wink of sleep, this soma of life's joy and ecstasy addresses and says: O seeker and yajaka, I am for you, a friend and shelter home.

अग्निजागार् तमृचः कामयन्तु ग्निजागार् तमु सामानि  
यन्ति । अग्निजागार् तमयं साम आह तवाहमस्मि सुख्य  
न्याकाः ॥ १५ ॥

15. *Agnirjāgāra tamṛcaḥ kāmāyante' gnirjāgāra tamu sāmāni yanti. Agnirjāgāra tamayaṁ soma āha tavāhamasmi sakhye nyokāḥ.*

To Agni, soul of life awake, the light of Rks radiates with love. To Agni, light of life awake, the songs of Samans vibrate with love. To Agni, the fire of life aflame, the streams of nectar flow with love, and to the soul of life, the light of awareness and the fire of action, the ecstasy of life says: I am yours with love, a friend, your very haven and home.

### Mandala 5/Sukta 45

*Vishvedeva Devata, Sadaprna Atreya Rshi*

विदा दिवा विष्यदिमुक्थरायत्या उषसा अचिना गुः ।  
अपावृत वजिनीरुत्स्वगाद्वि दुरा मानुषीद्व आवः ॥ १ ॥

1. *Vidā divo viṣyann-adrim-ukthair-āyatyā uṣaso arcino guḥ. Apāvṛta vrajinīrut svargād vi duro mānuṣīrdeva āvaḥ.*

Brilliant sages with holy songs of adoration worship the self-refulgent Lord and break the cloud of ignorance. In consequence, the dawn of light follows, dispels the nights of darkness, and then the refulgent sun of divine knowledge opens the doors of human reason and intelligence with knowledge.

वि सूया' अमृतिं न श्रियं सादावाद गवां माता जानती  
गात । धन्वणसा नद्यः : खादाअणाः स्थूणव सुमिता दूहत  
द्याः ॥ २ ॥

2. *Vi sūryo amatim na śriyam sādorvād gavām mātā jānatī gāt. Dhanvarṇaso nadyaḥ khādo arṇāḥ sthūṇeva sumitā dr̥nhata dyauh.*

The sun takes on the refulgent form of beauty like the grace of divinity, and from the vast heavens, the dawn, mother of light rays, goes forward revealing the beauty of the world. Streams and rivers, charming bright and refreshing, flow rushing on to the sea. The regions of light rise on, expansive like a measured column of the day's sustenance.

(The mantra is a metaphor, in continuation of the previous mantra, of the expansion of the light of knowledge and onward flow of life.)

अस्मा उक्थाय पवतस्य गभा' महीनां जनुष पूव्याय । वि  
पवता जिहीत साधत द्यारविवासन्ता दसयन्त भूम ॥ ३ ॥

3. *Asmā ukthāya parvatasya garbho mahīnām januṣe pūrvyāya. Vi parvato jihīta sādhatta dyaur-āvivāsanto dasayanta bhūma.*

In honour of this adorable ancient sun, cause of the birth of planets and the cloud, and for the fertility of the earths, the vapours leave the cloud to rain in showers. Let us too, high shining like the sun, realising the light of knowledge, illuminating all around, giving in charity, eliminating evil, realise ourselves.

सूक्तभिवा वचाभिद्वजुष्टरिन्दा न्वग्नी अवस हुवध्य ।  
उक्थभिहिष्मा क्वयः सुयज्ञा आविवासन्ता मरुता  
यजन्ति ॥ ४ ॥

4. *Sūktebhirvo vacobhir-devajuṣṭair-indrā nvagnī avase huvadhyai. Ukthebhirhi śmā kavayaḥ suyajñā āvivāsanto maruto yajanti.*

With unambiguous holy words approved by scholars and loved and used by divine brilliancies, we study and experiment with Indra and Agni for the invocation and achievement of electric energy and fire power for protection and progress, just as, with the same holy words, for all time, poetic men of vision and imagination and dynamic scientists engaged in creative and productive joint works, shining and illuminating in the pursuit of truth, work and conduct holy programmes of research for you all.

एता न्वद्य सुध्या भवाम प दुच्छुना मिनवामा वरीयः ।  
आर द्वषांसि सनुतदधामा याम पाञ्चा यजमानमच्छ ॥ ५ ॥

5. *Eto nvadya sudhyo bhavāma pra ducchunā minavāmā varīyaḥ. Āre dveṣāmsi sanutardadhāmā'yāma prāñco yajamānamaccha.*

Come ye all today, let us engage in works of vision and wisdom as intelligent holy people. Let us throw off all evil and eliminate it. Let us always keep hate and enmity far away. Let us move forward and enthusiastically join the yajamana engaged in creative and productive work for advancement.

एता धियं कृणवामा सखाया प या मातां ऋणुत वृजं  
गाः । यया मनुविशिशिपं जिगाय यया वणिगवडकुरापा  
पुरीषम ॥ ६ ॥

6. *Etā dhiyaṁ kṛṇavāmā sakhāyo'pa yā mātāñ ṛṇuta vrajaṁ goḥ. Yayā manurviśiśipraṁ jigāya yayā vaṇigvañkurāpā purīṣam.*

Come friends, let us take up works of science and reason by which mother knowledge reveals and,

like the dawn, opens the doors of light and power, by which the man of war and tactics wins the helmet and armour, and by which the industrious producer achieves fertile land and ample water.

अनूनादत्र हस्तयता अदिराचन्यन् दश मासा नवग्वाः । ऋतं  
यती सुरमा गा अविन्दद्विश्वानि सत्याङ्गिराश्चकार ॥ ७ ॥  
*Anūodatra hastayato adrirārcan yena daśa māso  
navagvāḥ. Ṛtam yaṭī saramā gā avindad viśvāni  
satyāṅgirāścakāra.*

7. Let the priest of dexterous hand, generous like the cloud, celebrant of divinity and nature's powers, set the yajna in motion, inspiring the new generation on the move to keep the fire burning for ten months at least, and the dynamics of revelation would flow to the yajna, open the secrets of the Word and knowledge and control of mind and senses, and vibrant men of initiative would enact projects of truth and universal good.

विश्वं अस्या व्युषि माहिनायाः सं यद ग भिरङ्गिरसा नवन्त ।  
उत्स आसां परम सधस्थं ऋतस्य पथा सुरमा विदद  
गाः ॥ ८ ॥

*Viśve asyā vyuṣi māhināyaḥ saṁ yad gobhiraṅ-  
girasō navanta. Utsa āsām parame sadhastha  
ṛtasya pathā saramā vidad gāḥ.*

8. When on the rise of this glorious dawn the Angiras, vibrant scholars and sages dedicated to yajnic divinity, meet and rejoice with the rays of light, then, the oceanic source of these rays of light being in the highest heaven, it is the radiations of Divinity on the waves of nature's vitality that transmit the revelations

of light and knowledge and bless the yajnic seekers.

आ सूर्य॑ यातु॒ सप्ताश्वः॑ । त्रं॒ यदस्य॑ वि॒या दी॒घया॒थ । र॒घुः  
श्य॒नः प॑तय॒दन्ध॒ अ॒च्छा॒ युवा॑ क॒विदी॑दय॒द ग षु॑ गच्छ॒न ॥ ९ ॥

9. *Ā suryo yatu saptāśvaḥ kṣetraṁ yadasyorviyā dirghayāthe. Raghuh śyenaḥ patayad-andho acchā yuvā kavirdīdayad goṣu gacchan.*

Let the sun, commanding seven horses of its spectrum lights, come to the earthly part of its domain like a flying courser, a hawk-like harbinger of nectar, dispelling darkness, and ripening food with its light and heat, and let it shine, an unaging youth, a visionary creator and inspirer, going over lands and planets on the long course of its orbit in space.

So may the light of the Spirit descend into the earthly form of the body of five elements and five senses, mind and intelligence, and illuminate the individual personality of the soul to keep it a youthful visionary and self-inspiring poet, creatively playing around with the mind and senses, dispelling the darkness of ignorance and ripening the existential potential of its nature, across the world of five elements, and ahankara and mahan modes of nature, for its advancement over its eternal course.

आ सूर्या॑ अरुह॒च्छु॒कमणा॑ यु॒क्त॒ यद्भ॒रिता॑ वी॒तपृ॒ष्ठाः । उ॒द्गा  
न ना॒वम॑नय॒न्त॒ धीरा॑ आशृ॒ण्वती॒रापा॑ अ॒वाग॑तिष्ठ॒न ॥ १० ॥

10. *Ā sūryo aruhac-chukram-arṇo'yukta yaddharito vītapṛṣṭhāḥ. Udgā na nāvam-anayanta dhīrā āśṛṇvatīr-āpo arvāg-atīṣṭhan.*

When the sun yokes its far ranging rays of



spectrum light to its chariot, it rises over the bright and lustrous ocean of spatial waters, and its intelligent and well directed horses carry it over the orbit like the constant waves of the sea carrying a boat, with the result that the overflowing waters stand around listening and raining down in showers. Similarly when the self-luminous soul yokes the five senses, the five pranas and the mind and intelligence to its purpose of action in yoga yajna, it rises over the bright and blazing world of existence, the seven lights of natural powers, perceptive and well directed by the soul in the state of constancy, carry it over the waters around waiting for its orders, and the soul reaches its destination where it joins the Divine.

धियं वा अप्सु दधिष स्वर्षा ययातरन्दश मासा नवग्वाः ।  
अया धिया स्याम द्वर्गापा अया धिया तुतुयामात्यंहः ॥ ११ ॥

11. *Dhiyam vo apsu dadhiṣe svarṣām yayātaran daśa māso navagvāḥ. Ayā dhiyā syāma devagopā ayā dhiyā tuturyāmātyamhaḥ.*

O divinities of nature and humanity, I pray, I may absorb into my pranic energies and actions that blissful intelligence of your gift by which the rising souls on the move cross the seas over ten months. May we, by this, be protectors and promoters of our sages and our divine nature. May we, by this, cross the seas over sin and evil.

### Mandala 5/Sukta 46

*Vishvedeva, Devapatni Devatah, Pratikshatra Atreya Rshi*

ह्या न विद्वाँ अयुजि स्वयं धुरि तां व्हामि पतरणीमवस्युवम ।  
नास्या वश्मि विमुचं नावृतं पुनविद्वान्पथः पुरएत ऋजु  
नषति ॥ १ ॥

1. *Hāyo na vidvañ ayuji svayaṁ dhuri tām vahāmi pratarāṅīm-avasyuvam. Nāsyā vaśmi vimucaṁ nāvṛtaṁ punarvidvān pathaḥ pura eta ṛju neṣati.*

Like a trained horse on the new path, the man of knowledge takes on a new programme, voluntarily. I too carry on the new programme which is protective, defensive and progressive. I do not want it abandoned, nor do I have anything reserved or secret about it, and further, only a scholar pioneer and leader advancing on the path of rectitude would take men and leaders forward.

अग्र इन्द्र वरुण मित्र दवाः शधुः प यन्त मारुतात विष्णा ।  
उभा नासत्या रुदा अधु ग्राः पूषा भगः सरस्वती  
जुषन्त ॥ २ ॥

2. *Agna indra varuṇa mitra devāḥ śardhaḥ pra yanta mārutota viṣṇo. Ubhā nāsatyā rudro adha gnāḥ pūṣā bhagaḥ sarasvatī juṣanta.*

Agni, O brilliant power of light, fire and knowledge, may Indra, powers of honour and excellence, Varuna, chosen powers of justice and goodness, Mitra, friends, devas, noble powers of nature and humanity, Vishnu, universal lover of life all over, Maruts, leaders of the force and speed of the winds, create strength and courage and bestow it on us. O Ashvins, cooperative powers of truth and rectitude of behaviour, Rudra, powers of justice and punishment, and voices of scholars and sages, Pusha, power of nourishment and vitality, Bhaga, creator of honour and prosperity and Sarasvati, spirit of knowledge, listen to our voice.

इन्द्राग्नी मित्रावरुणादितिं स्वः पृथिवीं द्यां मरुतः पर्वतां  
अपः । हुव विष्णुं पूषणं ब्रह्माणस्पतिं भगं नु शंसं  
सवितारमृतये ॥ ३ ॥

3. *Indrāgnī mitrāvaruṇāditiṁ svaḥ pṛthivīm dyām  
marutaḥ parvatāñ apaḥ. Huve viṣṇum pūṣaṇam  
brahmaṇaspatiṁ bhagaṁ nu śamsaṁ savitāra-  
mūtaye.*

I invoke and study, for the benefit of protection and progress, heat, light and electricity, prana and udana energies of vitality, the atmosphere and the sky, the sun and higher regions of light, air and winds, clouds and mountains, waters and other liquids, all pervasive space, vitality of vyana energy, spirit of the universe, universal power and prosperity, creative energy of the universe, and all their positive and beneficial attributes and practical applications.

उत ना विष्णुरुत वाता अस्त्रिधा दविणादा उत सामा  
मयस्करत । उत ऋभव उत राय ना अश्विनात त्वष्टात  
विश्वानु मंसत ॥ ४ ॥

4. *Uta no viṣṇuruta vāto asridho draviṇodā uta somo  
mayaskarat. Uta ṛbhava uta rāye no aśvinota  
tvaṣṭota vibhvānu maṁsate.*

And may the omnipresent lord Vishnu, sustainer of life, Vata, waves of wind and electric energy, the creator and giver of wealth, and Soma, spirit of peace and joy do us good without delay or violence. And may the experts and specialists, and the Ashvins, complementarities of natural evolution, and the maker of forms and sophisticated designs, all with their skill

and power and knowledge enlighten and train us in arts and crafts for the achievement of life's wealth and honour.

उत त्य ऽ मारुतं शध आ गमद्विवि ऽयं यजतं बहिरासदं ।  
 बृहस्पतिः शम' पृषात ना' यमद्वरुथ्यं' वरुणा मित्रा  
 अयमा ॥ ५ ॥

5. *Uta tvanno mārutaṃ śardha ā gamad divikṣayaṃ yajataṃ barhirāsade. Bṛhaspatiḥ śarma pūṣota no yamad varūthyaṃ varuṇo mitro aryamā.*

And may that celestial and adorable power and force of the tempestuous nature of winds in consonance with joint human interest and advancement come and be installed in our homes, assemblies and centres of production. And may Brhaspati, father and ruler of the wide world, Pusha, giver of nourishment and sustenance, Varuna, highest leader of our choice, Mitra, friendly and loving as breath of life, and Aryama, lord of justice and correctitude grant us peace, joy and progress worthy of a happy home.

उत त्य नः पवतासः सुशस्तयः सुदीतया नद्यस्त्रामण  
 भुवन । भगा विभक्ता शवसावसा गमदुरुव्यचा अदितिः  
 श्रातु म हवम ॥ ६ ॥

6. *Uta tye naḥ parvatāsaḥ suśastayaḥ sudītayo nadyastrāmaṇe bhuvan. Bhago vibhaktā śavas-āvasā gamad-uruvyacā aditiḥ śrotu me havam.*

And may those clouds and mountains, and streams and rivers, admirable and majestic, shine and flow for our sustenance and progress. May Bhaga, lord of honour, excellence and prosperity, generous friend

of all, come to us with universal strength and protection, and may Aditi, inviolable Mother Nature of unbounded generosity respond to our invocation and prayer and bless us all.

द्वानां पत्नीरुशतीरवन्तु नः पावन्तु नस्तुजय वाजसातय ।  
याः पार्थिवासा या अपामपि व्रत ता ना दवीः सुहवाः  
शम' यच्छत ॥ ७ ॥

7. *Devānām patnīr-uśatīr-avantu naḥ prāvantu nastujaye vājasātaye. Yāḥ pāṛthivāso yā apāmapi vrate tā no devīḥ suhavāḥ śarma yacchata.*

May the motherly divinities of nature and the motherly women in happy and blessed homes of pious people, loving, sustaining and spontaneous, protect us, constantly advance us to rise in strength for the achievement of success in battles of life. May all these divinities and nobilities of the earth and of the oceans and celestial waters of space, constant in their holy tasks, ever responsive to our prayer give us peace and felicity of home and family.

उत ग्रा व्यन्तु द्वपत्नीरिन्द्राण्यर्ग्राय्यश्विनी राट । आ रादसी  
वरुणानी शृणातु व्यन्तु द्वीय ऋतुजनीनाम ॥ ८ ॥

8. *Uta gnā vyantu devapatnīr-indrāṇyagnāyyaśvinī rāṭ. A rodasī varuṇānī śṛṇotu vyantu devīrya ṛturjanīnām.*

May the brilliant divinities of nature and women of noble and divine disposition, protective and progressive, be good and responsive to our voices of prayer. May motherly lightning energy, heat and healing energies, earth and heaven, spirit of justice and soothing

cool of waters, and the cycle of seasons respond. May mother ruler, mother leader, health care matrons, fertility of women, scholars of earth, heavens and oceans, be kind and responsive to our progress.

### Mandala 5/Sukta 47

*Vishvedeva Devata, Pratiratha Atreya Rshi*

प॒युञ्ज॒ती दि॒व ए॒ति बु॒वा॒णा म॒ही मा॒ता दु॒हितु॒बा॒धय॑न्ती ।  
आ॒विवा॑सन्ती यु॒वति॑म॒नी॒षा पि॒तृ॒भ्य आ॒ स॒दन॑ जाहु॒-  
वाना ॥ १ ॥

1. *Prayun̄jatī diva eti bruvāṇā mahī mātā duhitur-  
bodhayantī. Āvivāsantī yuvatirmanīṣā pitṛbhya ā  
sadane johuvānā.*

Great and glorious mother arises in all her youthful splendour from the lights of heaven and, invoked, invited and adored on the vedi, she comes with radiations of light and intelligence collected from the nourishing and sustaining divinities of nature and humanity, awakening, enlightening, speaking loud and bold, and preparing the daughter for life in the home with knowledge and wisdom. (The Dawn is mother, the earth is daughter.)

(The mother of the home, and the mother teacher in the school, is great and adorable as a human deity because, having collected her knowledge and wisdom from her parents and teachers, she arises like the dawn of light and prepares the daughter for intelligent living in an enlightened home.)

अ॒जि॒रा॒स॒स्तद॑प॒ इ॒य॒मा॒ना आ॒त॒स्थि॒वांसा॑ अ॒मृत॑स्य॒ नाभि॑म ।  
अ॒न॒न्ता॑स॒ उ॒रवा॑ वि॒श्वतः॑ सीं॒ परि॒ द्या॒वापृ॑थि॒वी य॑न्ति  
प॒न्थाः ॥ २ ॥

2. *Ajirāsastadapa īyamānā ātasthivāṁso amṛtasya nābhim. Anantāsa uravo viṣvataḥ sīm pari dyāvāprthivī yanti panthāḥ.*

The radiations of the light of the dawn, as the actions of wise and brilliant parents and teachers, abiding in the centre of immortal eternity and flowing therefrom, move all round fast and ceaseless, vast and endless, on their paths across and over heaven and earth.

उ ा समुद्रा अरुषः सुपुणः पूवस्य यानि पितुरा विवश ।  
मध्यं दिवा निहितः पृश्निरश्मा वि चक्रम् रजसस्या-  
त्यन्ता ॥ ३ ॥

3. *Ukṣā samudro aruṣaḥ suparṇaḥ pūrvasya yonim piturā viveṣa. Madhye divo nihitaḥ pṛśniraśmā vi cakrame rajasaspātyantau.*

The mighty deep and generous ocean of waters, the blazing sustainer bird of space, the sun, enters in the spatial womb of its mother, divine Nature, fertilized by the original and eternal father creator. Placed in the midst of the heavens of light like a multicolour diamond, it traverses on and on, lights up, sustains and marks the expansive ends of the upper and lower strata of the sphere of heaven.

चत्वार ई बिभ्रति तम्यन्ता दश गर्भं चरस धापयन्त ।  
त्रिधातवः परमा अस्य गावा दिवश्चरन्ति परि सद्या  
अन्तान ॥ ४ ॥

4. *Catvāra īm bibhrati kṣemayanto daśa garbham carase dhāpayante. Tridhātavaḥ paramā asya gāvo divaścaranti pari sadyo antān.*

The directions of space, receiving the sustaining

light and warmth of life, bear it up. Ten directions of space feed the world they hold as a baby to keep it going. The rays of the sun radiate from the highest region of light and fill the threefold world of sattva, rajas and tamas, heaven, firmament and the earth, reaching all round to the borders of it almost instantly.

इदं वपुनिवचनं जनासश्चरन्ति यद्यस्तस्थुरापः ।

द्वयदीं बिभृता मातुरन्य इहह जात यम्यां स्रुं सबन्धू ॥ ५ ॥

5. *Idam vapur-nivacanam janāsaścaranti yannadyastasthurāpaḥ. Dve yadīm bibhṛto māturanye iheha jāte yamyā sabandhū.*

Just as rivers hold and celebrate the flowing waters, so do people revere and adore this refulgent sun of wondrous form which two twin sisters, day and night, born of the same mother, hold and nurse the same one brother though born of another mother.

वि तन्वत धिया अस्मा अपांसि वस्त्रा पुत्राय मातरा वयन्ति ।

उपप ऽ वृषणा मादमाना दिवस्पथा वध्वा यन्त्यच्छ ॥ ६ ॥

6. *Vi tanvate dhiyo asmā apānsi vastrā putrāya mātaro vayanti. Upaprakṣe vṛṣaṇo modamānā divaspathā vadhvo yantyaccha.*

Celebrants compose songs of adoration from their heart and intellect and extend yajnic homage up to this sun by the paths of light and fire just as mothers weave and sew clothes for the child and joyous wives eagerly move to join their generous husbands.

तदस्तु मित्रावरुणा तदगृ शं यारस्मभ्यमिदमस्तु शस्तम ।

अशीमहि गाधमुत पतिष्ठां नमा दिव बृहत सार्दनाय ॥ ७ ॥



7. *Tadastu mitrāvaruṇā tadagne śaṁ yorasma-  
bhyamidamastu śastam. Aśīmahi gādhamuta  
pratiṣṭhām namo dive bṛhate sādānāya.*

O Mitra and Varuna, lord of love and judgement, sun and the sea, day and night, mother and father, prana and udana energies, O Agni, yajna fire purifier, revered teacher, teacher pioneer and giver of enlightenment, may this cherished song of ours be for our peace and blessedness which is all time free from suffering and pain. May we attain a home and haven of high excellence and unshakable honour and prestige. Salutations to the great and glorious heaven of light, eternal and imperishable!

### Mandala 5/Sukta 48

*Vishvedeva Devata, Pratibhanu Atreya Rshi*

कदु॑ पि॒याय॑ धाम्न॑ मनामह॑ स्व॒ त्राय॑ स्वय॑शस॒ मह॑ व॒यम॑ ।  
आ॒म॒न्य॒स्य॒ रज॑सा॒ यद॑भ॒ आँ॑ अ॒पा वृ॑णा॒ना वि॑त॒नाति॑  
मा॒यिनी॑ ॥ १ ॥

1. *Kadu priyāya dhāmne manāmahe svakṣatrāya  
svayaśase mahe vayam. Āmenyasya rajaso  
yadabhra āñ apo vṛṇānā vitanoti māyīnī.*

When shall we all sing and celebrate in honour of our own domain, our cherished independent identity and social order, our own honour and glory, which, commanding its own power and splendour, pursuing its own policy, extends its resounding actions and waters of peace and freedom among the people, across the lands and over the clouds of immeasurable skies and spaces? When shall we think and reflect upon this?

ता अत्नत वयुनं वीरव णं समान्या वृतया विश्वमा रजः ।  
अपा अपाचीरपरं अपजत् प पूर्वाभिस्तिरत दव-  
युजनः ॥ २ ॥

2. *Tā atnata vayunaṁ vīravakṣaṇaṁ samānyā vṛtayā viśvamā rajaḥ. Apo apācīraparā apejate pra pūrvābhistirate devayurjanaḥ.*

Those acts and policies of peace and freedom provide incentives to the brave and extend knowledge and positive action programmes over the entire world of humanity, through uniform treatment and equality of law for all. A brilliant nation of vision and noble action doesn't procrastinate over the present, agitating over the past or worrying and waiting for the future, it crosses the bridges in front right away.

आ गावभिरहन्यभिरक्तुभिवरिष्ठं वज्रमा जिघति मायिनि ।  
शतं वा यस्य पचरन्स्व दमं संवतयन्ता वि च वत-  
यु हा ॥ ३ ॥

3. *Ā grāvabhir-ahanyebhir-aktubhir-variṣṭham vajra-mā jighrti māyini. Śataṁ vā yasya pracarantsve dame samvartayanto vi ca vartayannahā.*

Ever and instantly, this nation shines and sharpens its best arms and armaments day and night with the stones (which sharpen the arms and press the soma too) or with the clouds of showers against the evil of want and suffering of ignorance, and otherwise too hundreds of its forces actively working together in their own fields spend their time moving forward in a state of readiness with a challenging spirit.

तामस्य रीतिं परं शारिवं पत्यनीकमख्यं भुज अस्य वर्षसः ।  
सचा यदि पितुमन्तमिव त्वं रत्नं दधाति भरहूतय  
विश ॥ ४ ॥

4. *Tāmasya rītiṃ paraśoriva pratyānīkamakhyam  
bhujē asya varpaṣaḥ. Sacā yadi pitumantamiva  
kṣayam ratnam dadhāti bharahūtaye viśe.*

That character and disposition, that form and policy of its dynamic flow, that admirable force of its arms like the razor's edge, I know, is in keeping with its identity for the purpose of peace, protection and progress, and, like a comfortable home full of plenty, it holds the jewels of wealth and felicity for the people at the beck and call of the inmates.

स जिह्वया चतुरनीक ऋञ्जत् चारु वसाना वरुणा  
यत् इरिम । न तस्य विद्म पुरुषत्वता वयं यता भगः सविता  
दाति वायम ॥ ५ ॥

5. *Sa jihvayā caturanīka ṛñjate cāru vasāno varuṇo  
yatannarim. Na tasya vidma puruṣatvatā vayam  
yato bhagaḥ savitā dāti vāryam.*

The nation, the ruler, the fire, the sun, wearing a charming form, shining with forces all round in all four directions, encounters the opposing darkness with the tongue of light and flame. We know not how, with what strength and power, from where this Varuna, best and highest power of justice and wisdom, Bhaga, commanding wealth and felicity, Savita, inspiring all with exhilaration, brings and bestows on us all the cherished gifts of life, how he makes everything possible.

**Mandala 5/Sukta 49***Vishvedeva Devata, Pratiprabha Atreya Rshi*

द्वं वा अद्य सवितारमष भगं च रत्नं विभजन्तमायाः ।  
 आ वां नरा पुरुभुजा ववृत्यां दिवदिव चिदश्विना  
 सखीयन ॥ १ ॥

1. *Devam vo adya savitārameṣe bhagam ca ratnam vibhajantamāyoh. Ā vām narā puru-bhujā vavṛtyām divedive cidaśvinā sakhīyan.*

For you all today I love, gratefully desire and pray for favour of the brilliant and generous Savita, inspirer of light and life, Bhaga, treasure source of honour and prosperity and the loving spirit of life and living beings that showers the jewel wealth and felicity on all. O Ashvins, leading complementarities of nature powers and humanity, ruler and people, leaders and followers, men and women, parents and children, teachers and disciples, blessed participants and celebrants of life for all, I love to be friends with you and pray that I may love, cooperate and be with you day in and day out.

पति प्याणमसुरस्य विद्वान्तसूक्तद्वं सवितारं दुवस्य । उप  
 ब्रवीत नमसा विजानञ्ज्यष्ठं च रत्नं विभजन्तमायाः ॥ २ ॥

2. *Prati prayāṇam-asurasya vidvānt-shuktairdevam savitāram duvasya. Upa bruvīta namasā vijānañjyeṣṭham ca ratnam vibhajantamāyoh.*

Sagely scholar, watch the evolution of life and energy, meditate on the self-refulgent Savita, inspirer of life, with Vedic songs of praise and prayer, and with homage and gratitude speak precisely of the supreme,

the most precious felicity pervading and participating in the evolution of life, knowing well the gifts of the lord.

अदत्रया दयत् वार्याणि पूषा भगा अदितिवस्त उस्त्रः ।  
इन्द्रा विष्णुवरुणा मित्रा अग्निरहानि भुदा जनयन्त  
दस्माः ॥ ३ ॥

3. *Adatrayā dayate vāryāṇi pūṣā bhago aditirvasta usrah. Indro viṣṇurvaruṇo mitro agnirahāni bhadrā janayanta dasmāḥ.*

Aditi, eternal and infinite creative power of lord Savita's Nature, Prakrti, wears the mantle of the morning. Pusha, nature's nourishing power, and Bhaga, inexhaustible generosity, produce, promote and give the choicest gifts of food for consumption and creation of energy. Indra, catalytic radiation, Vishnu, all pervasive energy, Varuna, udana energy for evolution, Mitra, pranic energy of life, Agni, heat and light for life, all these creative and generative powers give rise to the days of light and bliss for us.

त ा अनवा सविता वरुथं तत्सिन्धव इषयन्ता अनु ग्मन ।  
उप यद्वाच अध्वरस्य हाता रायः स्याम पतया वाज-  
रत्नाः ॥ ४ ॥

4. *Tanno anarvā savitā varūtham tat sindhava iṣayanto anu gman. Upa yad voce adhvarasya hotā rāyaḥ syāma patayo vājaratnāḥ.*

May lord Savita, creator, with his radiating energy, grant us that treasure of cherished values of hearth and home which I celebrate as organiser and achiever of yajnic production, and which the flowing

rivers and swelling seas promote with love and desire in obedience to the lord. O lord, we pray, may we, blest with energy and felicity of existence, be protectors and promoters of the wealth of the world.

प य वसुभ्य इवदा नमा दुय मित्र वरुण सूक्तवाचः ।

अवत्वभ्वं कृणुता वरीया दिवस्पृथिव्यारवसा मदम ॥ ५ ॥

5. *Pra ye vasubhya īvadā namo durye mitre varuṇe sūktavācaḥ. Avaitvabhvaṃ kṛṇutā varīyo divaspr̥thivyor-avasā madema.*

Let untold wealth and knowledge flow to those who offer homage and yajnic service to the Vasus, creative abodes of life and sustenance in the world of nature, and to those who raise their voice of adoration in honour of Mitra and Varuna, friendly sun and seas and all embracing space. O Vishvedevas, creative divinities, create for us wealth of exceptional order so that we may abide and enjoy under the protection of heaven and earth.

## Mandala 5/Sukta 50

*Vishvedeva Devata, Svasti Atreya Rshi*

विश्वा' द्वस्य' न्तुमता' वुरीत सृख्यम ।

विश्वा' राय इषुध्यति द्युम्नं वृणीत पुष्यस' ॥ १ ॥

1. *Viśvo devasya neturmarto vutīta sakhyam. Viśvo rāya iṣudhyati dyumnaṃ vṛṇīta puṣyase.*

Let all the mortals, people of the world, choose and win the favour and friendship of the brilliant leader and pioneer who targets and commands the wealth of the world. O people of the world choose the wealth,

power and splendour of the world for the sake of growth and advancement.

त त दव नतय च्माँ अनुशस ।

त राया त ह्या॒ऽपृच सचमहि सचथ्यः ॥ २ ॥

2. *Te te deva netarye cemāñ anuśase.  
Te rāyā te hyāpṛce sacemahi sacathyaiḥ.*

O brilliant leader and ruler, those who have chosen you are wholly for you, and so are these whom you approve and admire. All the assets and powers of the nation are yours to rule and protect, and to share, defend and augment the same we are keen to join you and win your favour.

अतां नु आ नूनतिथीनतः पत्नीदशस्यत ।

आर विश्वं पथ॒ष्ठां द्विषा युयातु यूयुविः ॥ ३ ॥

3. *Ato na ā nṛn-atithīn-ataḥ patnīr-daśasyata.  
Āre viśvaṁ patheṣṭhām dviṣo yuyotu yūyuvīḥ.*

From here, from this elective and promotive yajna of total cooperation, serve and strengthen and thereby promote us all, leaders, chance visitors, immigrants and others, raise and promote the women, mothers of the nation, and, maker and breaker as you are, throw off all the hate, enmity and negativities obstructing the paths of progress.

यत्र वह्निरभिहिता दुद्रवद द ण्यः पशुः ।

नृमणा वीरपस्त्या णा धीरव सनिता ॥ ४ ॥

4. *Yatra vahnir-abhihito dudravat droṇyaḥ paśuḥ.  
Nṛmaṇā vīrapastyo'rṇā dhīreva sanitā.*

Where the fire, placed, invoked and kindled in

the vedi rises in flames, where a fiery leader, elected, supported and enthused goes around watching and watched all round among a dynamic people, loving all and loved at heart by all, and where the homes abound with brave and brilliant youth, there the streams of prosperity flow deep and calm like inalienable partners of the nation.

एष तं देव नता रथस्पतिः शं रयिः । शं राय शं स्वस्तय  
इषःस्तुता मनामह देवस्तुता मनामह ॥ ५ ॥

5. *Eṣa te deva netā rathaspatiḥ śaṁ rayiḥ. Śaṁ rāye śaṁ svastaya iṣaḥ stuto manāmahe devastuto manāmahe.*

O brilliant leader, pilot of the nation to peace and prosperity, this warrior of the chariot is yours, this peace, this wealth, power and prosperity is for you. This peace is for wealth and this peace and prosperity is for holiness of well-being. This warrior of the chariot, peace and prosperity honours and adores food, energy and knowledge. We love and adore this peace and prosperity. We love and adore you and the nation honoured by the divines.

### Mandala 5/Sukta 51

*Vishvedeva Devata, Svasti Atreya Rshi*

अग्रं सुतस्य पीतय विश्वरूमभिरा गहि ।  
देवभिहृव्यदातय ॥ १ ॥

1. *Agne sutasya pītaye viśvair-ūmebhirā gahi. Devebhir-havyadātaye.*

Agni, light of knowledge and fire of life, come



with all the means and methods of protection and progress, come with all the divines of the world and divine generousities of nature to enjoy what knowledge and nourishment we have distilled for your treat and bring the wealth and knowledge you have gained for us.

ऋतधीतय आ गत सत्यधमाणा अध्वरम ।

अग्रः पिबत जिह्वया ॥ २ ॥

2. *Ṛtadhītaya ā gata satyadharmāṇo adhvaram.*  
*Agneḥ pibata jihvayā.*

O divine scholars, radiations of nature's vitalities, observers of the laws of universal truth, followers of the truth of Dharma and the Dharma of Truth, come to our yajna of love and non-violence and scientific creation in honour of the Lord. Agni, leading light of the world, drink the joy of life by the tongues of fire.

विपभिविप सन्त्य पात्यावभिरा गहि ।

द्वभिः सामपीतय ॥ ३ ॥

3. *Viprebhirvipra santya prātaryāvabhirā gahi.*  
*Devebhiḥ somapītaye.*

O vipra, vibrant scholar, eminent sage of the present age, come with other scholars, with the knowledge and freshness of the morning light and breeze which stir and radiate with the dawn. Come with the divines for a drink of the soma we have distilled.

अयं सामश्चमू सुता मत्र परि षिच्यत ।

पिय इन्दाय वायव ॥ ४ ॥

4. *Ayam somaścamū suto 'matre pari śicyate.*  
*Priya indrāya vāyave.*

This soma, inspiring power and honour of the nation, reflected in the defence forces as soma is held in the charu vessel, and held in the body politic as soma is poured in the goblet, is the love and pride of Indra, ruling lord, and Vayu, tempestuous defence forces.

वाय॒वा या॒हि वी॒तय॑ जु॒षा॒णा ह॒व्यदा॑तय ।

पि॒बा सु॒तस्या॑न्ध॒सा अ॒भि प॒यः ॥ ५ ॥

5. *Vāyavā yāhi vītaye juṣāṇo havyadātaye.  
Pibā sutasyāndhaso abhi prayah.*

O Vayu, force and power of the nation, come for the delight of a drink of the soma of knowledge and enlightenment with love and joy for the self sacrificing people. Enjoy the flavour of the food and stimulating taste of the drink on the tongue.

इ॒न्द्रश्च॑ वा॒यव॑षां सु॒तानां॑ पी॒तिम॑हथः ।

ताञ्जु॑षथाम॒र॒पसा॑व॒भि प॒यः ॥ ६ ॥

6. *Indraśca vāyaveṣām sutānām pītimarhathaḥ.  
Tāñjuṣethām-arepasāvabhi prayah.*

Indra and Vayu, ruler of the land and commander of the defence forces, you deserve a drink of the soma of the nation's power and culture. Come, watch the effects and delicacies of their taste and decency, and, inspired with love and holiness, enjoy the beauties of life.

सु॒ता इ॒न्द्राय॑ वा॒यव॑ सामा॒सा द॒ध्याशि॑रः ।

नि॒म्नं न॑ य॒न्ति सि॒न्धवा॑ भि प॒यः ॥ ७ ॥

7. *Sutā indrāya vāyave somāso dadhyāśiraḥ.  
Nimnam na yanti sindhvo'bhi prayah.*

Just as rivers flow downwards to the seas, so the sweetness and decency of the soma of human values and culture distilled with effort and cooperative action flow to Indra and Vayu, the strong and the progressive.

स॒जूवि॒श्वभि॒द्वभिर्श्वि॒भ्यामु॒षसा॑ स॒जूः ।

आ या॑ह्यग्र अत्रि॒वत्सु॒त र॑ण ॥ ८ ॥

8. *Sajūrviśvebhirdevebhiraśvibhyāmuṣasā sajūḥ.*  
*Ā yāhyagne atrivat sute raṇa.*

Agni, giver of enlightenment and the fire of life, friend and associate of all the generous divinities, companion of the dawn and the Ashvins, circuitous complementaries of natural energies, come into this world of creative humanity like an omnipresent power free from threefold bondage of body, mind and soul, rejoice and proclaim your message of light and love loud and bold.

स॒जूमि॒त्रावरु॑णाभ्यां स॒जूः साम॑न् वि॒ष्णु॑ना ।

आ या॑ह्यग्र अत्रि॒वत्सु॒त र॑ण ॥ ९ ॥

9. *Sajūrmitrāvaruṇābhyām sajūḥ somena viṣṇunā.*  
*Ā yāhyagne atrivat sute raṇa.*

Agni, giver of knowledge and power, come together with prana and udana energies of nature, come together with the peace and beauty of the moon and the vastness of omnipresent space, come like a sage free from the threefold worries of past, present and future, come to the world of creative and endeavouring humanity, rejoice and proclaim your message of knowledge and action loud and bold.

सज्जुरादित्यवसुभिः सज्जूरिन्द्रेण वायुना ।

आ याह्यग्र अत्रिवत्सुत रण ॥ १० ॥

10. *Sajūrādityairvasubhiḥ sajūrindreṇa vāyunā. Ā yāhyagne atrivat sute raṇa.*

Agni, giver of health and knowledge, come together with the light of the sun as in the changing months and seasons, come with the generosity of the abodes of life such as earth, come with the breath of life and glow of health, come with the force and freshness of the winds, come to the world of joint human yajna like one free from threefold ailments of body, mind and spirit, rejoice and proclaim your message of health and energy loud and bold.

स्वस्ति ना मिमीतामश्विना भगः स्वस्ति द्व्यदितिरनवणः ।

स्वस्ति पूषा असुरा दधातु नः स्वस्ति द्यावापृथिवी  
सुचतुना ॥ ११ ॥

11. *Svasti no mimītām-aśvinā bhagaḥ svasti devya-ditir-anarvaṇaḥ. Svasti pūṣā asuro dadhātu naḥ svasti dyāvāpṛthivī sucetunā.*

May the Ashvins, complementarities of nature and humanity such as teachers and preachers, day and night, sun and moon, prana and apana energies, bring us peace and well-being. May Bhaga, lord of glory, bless us with peace and honour. May the eternal imperishable Mother Nature and indivisible Vedic revelation of omniscience bless the independent scholars with peace and spiritual joy and vision. May the nourishment and showers of the life-giving cloud bring us peace and joy. And may the heaven and earth bless us with peace of mind, joy of knowledge and spiritual illumination.

स्वस्तयं वायुमुप ब्रवामह सामं स्वस्ति भुवन्स्य यस्पतिः ।  
 बृहस्पतिं सर्वगणं स्वस्तयं स्वस्तयं आदित्यासा भवन्तु  
 नः ॥ १२ ॥

12. *Svastaye vāyumupa bravāmahai somam svasti bhuvanasya yaspatiḥ. Bṛhaspatiṁ sarvagaṇam svastaye svastaya ādityāso bhavantu naḥ.*

Let us study and describe Vayu, wind, energy, and pursue programmes of peace and joy for our social good and well-being. May the lord ruler who controls and sustains the world be good and kind to us. Let us pray to the Lord of the expansive universe and honour the head of all the world communities for our peace and progress. May the scholars of the highest order and the cycle of the solar phases of time and seasons be good and kind to us for our well-being.

विश्वं द्वा ना अद्या स्वस्तयं वश्वानरा वसुर्गिः स्वस्तयं ।  
 द्वा अवन्वृभवः स्वस्तयं स्वस्ति ना रुदः पात्वंहसः ॥ १३ ॥

13. *Viśve devā no adyā svastaye vaiśvānaro vasu-ragniḥ svastaye. Devā avntvṛbhavaḥ svastaye svasti no rudraḥ pātvaṁhasaḥ.*

May all the generous divinities of nature and brilliant sages of the world be good and kind to us for our well-being today. May the all pervasive vitality of life's energy be kind and favourable for our peace and well-being. May all the generous scholars and brilliant experts be for our good and advancement in peace with joy. May Rudra, lord of law and justice, be good and kind and save us from sin for our well-being. May all the divinities protect us.

स्व॒स्ति मि॒त्रावरु॑णा स्व॒स्ति प॑थ्य रवति । स्व॒स्ति न॒ इन्द्र॑श्चा॒-  
ग्निश्च॑ स्व॒स्ति ना॑ अदित कृधि ॥ १४ ॥

14. *Svasti mitrāvaruṇā svasti pathye revati.  
Svasti na indraścāgniśca svasti no adite kṛdhi.*

May Mitra and Varuna, sun and moon, prana and udana energies of nature, rich in life's wealth of vitality, be for our good and well-being and guard us to move on the right path of action. May the universal electric energy and the vital heat of life's vitality be kind and good for our well-being. O Mother Nature, eternal and imperishable one, do us good, be kind and gracious.

स्व॒स्ति पन्था॑मनु॒ चर॑म सू॒याच॑न्द्र॒मसा॑विव ।

पु॒न॒द॒द॒ताघ्न॑ता जा॒न॒ता सं ग॑ममहि ॥ १५ ॥

15. *Svasti panthāmanu carema sūryācandrama-  
sāviva. Punardadatāghnatā jānatā saṁ game-  
mahi.*

Let us follow the path of peace, progress and well-being like the sun and moon, moving forward with men of knowledge and self-awareness, giving, receiving and giving again, in our orbit without hurting and encroachment on the rights of others, at the same time maintaining our own identity.

## Mandala 5/Sukta 52

*Marutah Devata, Shyavashva Atreya Rshi*

प॒श्या॑वा॒श्व धृ॑ष्णु॒या चा॑ म॒रुद्भि॑रु॒रु॒क्त्र॑भिः ।

य॒ अ॑दा॒घम॑नु॒ष्व॒धं श्र॑वा॒ म॒द॑न्ति॒ य॒ज्ञियाः॑ ॥ १ ॥

1. *Pra śyāvāśva dhṛṣṇuyā'rcā marudbhir-ṛkvabhiḥ.  
Ye adrogham-anuṣvadham śravo madanti  
yajñiyāḥ.*

O bold yajaka, riding the spectrum flames of holy fire, honour and celebrate those divinities worthy of reverence and homage who exult with electric vitalities of the winds and vibrancy of dynamic people without hate and jealousy within the laws of nature and their own potential, and who accept the homage and spontaneously respond according to nature.

त हि स्थिरस्य शवसुः सखायः सन्ति धृष्णुया ।

त याम् ऽ धृषद्विन्स्मना पान्ति शश्वतः ॥ २ ॥

2. *Te hi sthirasya śavasah sakhāyaḥ santi dhṛṣṇuyā.  
Te yāmannā dhṛṣadvinas-tmanā pānti śaśvataḥ.*

Bold and brilliant, they are friends and constant companions of the strong among the stable minded people, and on the highways of life they, sincerely and spontaneously, protect and promote the brave and resolute always without fail.

त स्पन्दासा ना ऽणा ति ष्कन्दन्ति शवरीः ।

मरुतामधा मह' दिवि ऽमा च मन्मह ॥ ३ ॥

3. *Te spandrāso nokṣaṇo'ti ṣkandanti śarvarīḥ.  
Marutāmadhā maho divi kṣamā ca manmahe.*

Streaming and overflowing with generosity like the cloud and the sun, they shower the nights and dawns of twilight with showers of rain and dew. We admire and celebrate the grandeur, potential and forbearance of the winds on the heights of heaven and the strength and stability of vibrant people in the brilliance of

humanity.

मरुत्सु वा दधीमहि स्तामं यज्ञं च धृष्णुया ।  
विश्वे य मानुषा युगा पान्ति मर्त्यं रिषः ॥ ४ ॥

4. *Marutsu vo dadhīmahi stomaṁ yajñam ca dhṛṣṇuyā. Viśve ye mānuṣā yugā pānti martyaṁ riṣaḥ.*

For you all, let us admire and honour all those of you and hold them among the Maruts as children of stormy winds and rays of light who protect our songs of praise and prayer and promote the flames and fragrance of yajna throughout human history and save humanity from violence with strength and determination.

अहन्ता य सुदानवा नरा असांमिशवसः ।  
प यज्ञं यज्ञियभ्या दिवा अंचा मरुद्भ्यः ॥ ५ ॥

5. *Arhanto ye sudānavo nara asāmiśavasah. Pra yajñam yajñiyebhyo divo arcā marudbhyaḥ.*

Honour and admire those leading lights who are deservingly meritorious and commanding, generously charitable, strong and determined, loving and brilliant, and who dedicate their songs and yajna to the dynamic Maruts among humanity worthy of reverence.

आ रुक्मरा युधा नरं ऋष्वा ऋष्टीरसू त । अन्वनाँ अहं  
विद्युता मरुता जज्झतीरिव भानुरत् त्मना दिवः ॥ ६ ॥

6. *Ā rukmairā yudhā nara ṛṣvā ṛṣṭīrasūṣata. Anvenāñ aha vidyuto maruto jajjhatīriva bhānurarta tmanā divaḥ.*

While the leading lights and mighty warriors



with blazing arms launch the attack upon the enemy, then, for sure, upon the heels of these tempestuous forces and shining leaders the light and splendour of the world follows spontaneously like roaring streams of water.

य वावृधन्त पाथिवा य उरावन्तरि १ आ ।

वृजनं वा नदीनां सधस्थं वा महा दिवः ॥ ७ ॥

7. *Ye vāvṛdhanta pāṛthivā ya urāvantrikṣa ā.*  
*Vṛjane vā nadīnām sadhasthe vā maho divaḥ.*

The heroes of the earth who rise in honour and glory, the winds and currents of lightning energy in the wide wide skies, or the roaring waters flowing in the river beds and around, or the splendour of the regions of light, these are the Maruts worthy of honour and celebration with homage.

शधा मारुतमुच्छंस सत्यशवसमृभ्वंसम ।

उत स्म त शुभ नरः प स्पन्दा युजत त्मना ॥ ८ ॥

8. *Śardho mārutamucchaṁsa satyaśavasam-  
ṛbhvasam. Uta sma te śubhe naraḥ pra spandrā  
yujata tmanā.*

Honour and celebrate the strength and courage of humanity, admire and value the honest wisdom and rectitude of the scientist and the expert. O leading lights and brave pioneers of the human nation, moving forward with steadiness and dignity, join the onward march of humanity for a noble divine purpose. Join it conscientiously, honestly, without reservation.

उत स्म त परुष्यामूणा वसत शुन्ध्यवः ।

उत पव्या रथानामदिं भिन्दन्त्याजसा ॥ ९ ॥

9. *Uta sma te parusṇyāmūrṇā vasata śundhyavaḥ.  
Uta pavyā rathānam-adriṃ bhindantyojasā.*

And they, the Maruts, leading lights and warriors, self-secure on the tortuous paths of existence, shining bright and pure, with their valour and wheels of the chariot ride the clouds and shatter the mountains.

आप॑थया॒ विप॑थया॒ न्तस्प॑था॒ अनु॑पथाः ।

ए॒तभि॑मह्यं॒ नाम॑भिय॒ज्ञं वि॑ष्टार॒ आ॒हत ॥ १० ॥

10. *Āpathayo vipathayo 'ntaspathā anupathāḥ.  
Etebhir-mahyam nāmabhir-yajñam viṣṭāra oḥate.*

Travellers hitherwards, or travellers by various ways, or travellers over the interior ways, or travellers of open and successive ways, thus and by these names and descriptions they bring expansion to my yajna.

अ॒था न॒रा न्या॑ह॒त धा॑ नि॒यु॒त आ॒हत ।

अ॒था पा॑रा॒वता॒ इति॑ चि॒त्रा रू॒पाणि॑ द॒श्या ॥ ११ ॥

11. *Adhā naro nyohate 'dhā niyuta oḥate.  
Adhā pārāvatā iti citrā rūpāṇi darśyā.*

Leaders of knowledge and advancement, sometimes they carry the burdens by themselves, sometimes appointed as a team in cooperation with others, and sometimes stationed far away: thus their forms and functions are various, wondrous, beautiful and beatific.

छ॒न्दः॑स्तु॒भः कु॑भ॒न्यव॑ उत्स॒मा की॑रिणा॒ नृ॒तुः ।

त म॒ क चि॑ । ता॒यव॑ ऊ॒मा आ॑स॒न्दृशि॑ त्विष ॥ १२ ॥

12. *Chandaḥ stubhaḥ kubhanyava utsamā kīriṇo nṛtuḥ. Te me ke cinna tāyava ūmā āsan dṛṣi tviṣe.*

Poetic celebrities, some of them, thirsting for self-expression, burst out in lyrics and sing and dance in divine ecstasy from the depth of the heart. Some of them like streams profusely flowing for us are protectors and saviours, and some of them shine in the sight of the beholder because shine they must by nature.

य ऋष्वा ऋष्टिविद्युतः कवयः सन्ति वधसः ।

तमृष मारुतं गणं नमस्या रमया गिरा ॥ १३ ॥

13. *Ya ṛṣvā ṛṣṭividyutaḥ kavayaḥ santi vedhasaḥ.  
Tamṛṣe mārutaṁ gaṇaṁ namasyā ramayā girā.*

Those who are great and strong, formidable scholars of science, of heat, light and electric energy, poetic visionaries, writers and singers, and sages of the sacred love: for that class of dynamic leaders and path finders, O Rshi, seer, sage and scholar, offer reverence and homage and, with the celebrant's words of praise and appreciation, give them the feel of the joy and holiness of their vocation.

अच्छ ऋष मारुतं गणं दाना मित्रं न याषणा ।

दिवा वा धृषणाव आजसा स्तुता धीभिरिषण्यत ॥ १४ ॥

14. *Accha ṛṣe mārutaṁ gaṇaṁ dānā mitraṁ na yoṣanā. Divo vā dhṛṣṇava ojasā stutā dhībhir-iṣaṇyata.*

Just as a maiden goes to her chosen friend and love, so, O Rshi, sagely seer and scholar, with gifts of homage, go reverentially to the congregation of the Maruts, dynamic scholars, leaders and divinities of the world. O Maruts, brilliant as light, loving, bold and determined, blazing with splendour, celebrated by the

wise and visionaries, come, hasten to our yajna and receive our homage.

नू मन्वान एषां द्वाँ अच्छा न वृ णा ।

दाना संचत सूरिभियामश्रुतभिरञ्जिभिः ॥ १५ ॥

15. *Nū manvāna eṣām devāñ acchā na vakṣaṇā.  
Dānā saceta sūribhir-yāmaśrutebhir-añjibhiḥ.*

As the stream flows and meets the sea, so should the man of thought and reverence eagerly meet the Maruts, brilliant and divine natures in humanity, with gifts of homage and associate with the wise and brave, celebrated and gracious scholars, leaders and path makers who are well versed in law and the ethics of conduct.

प य म बन्ध्वेष गां वाचन्त सूरयः पृथिं वाचन्त मातरम ।  
अधा पितरमिष्मिणं रुदं वाचन्त शिक्कसः ॥ १६ ॥

16. *Pra ye me bandhveṣe gām vocanta sūrayaḥ  
pṛṣṇim vocanta mātaram. Adhā pitaramiṣm-iṇam  
rudram vocanta śikvasaḥ.*

I meet, associate, and write with the Maruts, those leading lights wise and brave who speak to me as to a friend and brother in search of human and divine bonding. Mighty powerful are they who speak to me of the Holy Word, of heat and light of the sun, the earth and the cow. They speak of the rainbow skies and spaces, and of Mother Nature, and then they reveal to me the omnipresent omnipotent Father and Rudra, lord of justice and mercy.

सस म सस शाकिन् एकमका शता ददुः । यमुनायामधि  
श्रुतमुदाधा गव्यं मृज नि राधा अश्व्यं मृज ॥ १७ ॥

17. *Sapta me sapta śākina ekamekā śatā daduḥ.  
Yamunāyāmadhi śrutamud rādho gavyaṃ mṛje  
ni rādho aśvyāṃ mṛje.*

Seven and seven are the Maruts, wise and brave, and each one of them gives me a hundred gifts of knowledge, will and strength for action, and love of life and divine worship. What I have heard comprehensively on yama and niyama, ethics of conduct in social and personal life, and on the subject of success regarding earthly life (abhyudaya), and the philosophy of attainment and ultimate destination and arrival (nihshreyas), I specify and refine for practical application and success in the earthly situation and in relation to the ultimate freedom of Moksha in the personal psychic and spiritual situation.

### Mandala 5/Sukta 53

*Maruts Devata, Shyavashva Atreya Rshi*

का वद जानमषां का वा पुरा सुमन्ष्वास मरुताम ।  
यद्युयुज किलास्यः ॥ १ ॥

- 1 *Ko veda jānameṣāṃ ko vā purā sumneṣvāsa  
marutām. Yad yuyujre kilāsyah.*

Who knows the origin of these Maruts? Who was present in the peace and pleasure of the Maruts? Whoever concentrates the mind, meditates on their presence, and joins them, and then has the clear and specific language to describe them, knows these stormy powers.

एतानरथेषु तस्थुषुः कः शुश्राव कथा ययुः ।  
कस्म सन्तुः सुदास अन्वापय इळाभिवृष्टयः सह ॥ २ ॥

2. *Aitān ratheṣu tasthuṣaḥ kaḥ śuśrāva kathā yayuḥ.  
Kasmāi sasruḥ sudāse anvāpaya ilābhirvṛṣṭayah  
saha.*

Who perceives them riding their chariot on earth and in the skies and who knows whither they move? For which generous man or power do they rise and flow and turn like friends with the showers of their mysterious message and food for life?

त म आहुय आययुरुप द्युभिविभिमद ।  
नरा मर्या अरपस इमान्पश्यति ष्टुहि ॥ ३ ॥

3. *Te ma āhurya āyayurupa dyubhir-vibhir-made.  
Naro maryā arepasa imān pasyanniti ṣṭuhi.*

They speak to me who come to me with lights of revelation, flying like birds in ecstasy: “Noble men among mortals free from sin and folds of ignorance have seen these Maruts.” Say this, appreciate and praise the Maruts.

य अञ्जिषु य वाशीषु स्वभानवः स्र ऽ रुक्मषु खादिषु ।  
श्राया रथेषु धन्वसु ॥ ४ ॥

4. *Ye añjiṣu ye vāśīṣu svabhānavah sraḥṣu rukmeṣu  
khādiṣu. Śrāyā ratheṣu dhanvasu.*

The people who are innately brilliant, who shine in their open works and achievements, in their speech and expression, in garlands of applause in series of action programmes, in their golds and jewels of honour, and who ride pioneering chariots of nations and resound in the twang of their bow: they are the Maruts.

युष्माकं स्मा रथाँ अनु मुद दध मरुता जीरदानवः ।  
वृष्टी द्यावा यतीरिव ॥ ५ ॥

5. *Yuṣmākaṁ smā rathāñ anu mude dadhe maruto jīradānavah. Vṛṣṭī dyāvo yatīriva.*

O Maruts, leading lights and unaging pioneers, I take to your chariots for your pleasure and exhilaration and rise to the clouds of shower and lights of heaven.

आ यं नरः सुदानवा ददाशुष दिवः काशमचुच्यवुः ।

वि पजन्यं सृजन्ति रादसी अनु धन्वना यन्ति वृष्टयः ॥ ६ ॥

6. *Ā yaṁ naraḥ sudānavo dadāśuṣe divaḥ kośam-acucyavuh. Vi parjanyaṁ sṛjanti rodasī anu dhanvanā yanti vṛṣṭayah.*

The treasure wealth of holy vapours, which the generous leading lights of the science of yajna cause to move from the regions of sunlight for the generous creators and givers of food and energy, shower down to the earth and skies: The skies then form the clouds and let them rain down on the earth and the floods move as directed over the thirsty lands.

(This mantra is on the science of rain and irrigation which can further be explained with reference to Chhandogya Upanishad 5, 4, 1 to 5, 8, 2, and Gita 3, 14-16.)

ततृदानाः सिन्धवः गदसा रजः प सस्रुधनवा यथा ।

स्य ग अश्वाड्वाध्वना विमार्चन् वि यद्वतन्त एन्यः ॥ ७ ॥

7. *Tatṛdānāḥ sindhavaḥ kṣodasā rajaḥ pra sasrur-dhenavo yathā. Syannā aśvā ivādhvano vimocane vi yad vartanta enyah.*

Released and freely flowing, soaking and breaking the lands with the flood, the rivers flow over

and on, irrigating the lands like mother cows feeding the people. Like horses they go on covering and leaving their track behind, the streams revolve as they go on in their circular course of yajna.

आ यात मरुता दिव आन्तरिं गद्मादुत ।

माव स्थात परावतः ॥ ८ ॥

8. *Ā yāta maruto diva āntarīkṣādāmāduta.  
Māva sthāta parāvataḥ.*

O Maruts, leading lights and stormy forces of nature and humanity, creators and givers, come, come from the lights of heaven, come from the skies, come from near and afar, be on the move, never stay still, do not stagnate.

मा वा र्सानितभा कुभा कुमुमा वः सिन्धुनि रीरमत ।

मा वः परिं छात्सरयुः पुरीषिण्यस्म इत्सुम्नमस्तु वः ॥ ९ ॥

9. *Mā vo rasānitabhā kubhā krumurmā vaḥ  
sindhurni rīramat. Mā vaḥ pari ṣṭhat sarayuh  
purīṣiṇyasme it sunnamastu vaḥ.*

May the earth and her environment never move without light and water for you. May the flowing river and the rolling sea never stop for you. May the wind and vapour, blowing, flowing and refreshing for human habitations never be still. May everything, every force of the Maruts, on the earth and in the environment be for your comfort and well being. Let nothing hold you back.

तं वः शर्ध रथानां त्वषं गुणं मारुतं नव्यसीनाम ।

अनु प यन्ति वृष्टयः ॥ १० ॥



10. *Tam vaḥ śardham rathānām tveṣam gaṇam mārutam navyasīnām. Anu pra yanti vṛṣṭayah.*

O people of the earth, the showers of peace, comfort and well being rain down on you in response to your strength, the speed and shine of your war-like chariots, the joint power and performance of your leaders, and the latest powers and policies you work out and follow for your peace and progress.

शर्धंशर्धं व एषां वातंवातं गुणंगुणं सुशुस्तिभिः ।

अनु कामम धीतिभिः ॥ ११ ॥

11. *Śardham-śardham va eṣām vrātam-vrātam gaṇam-gaṇam suśastibhiḥ. Anu krāmema dhītibhiḥ.*

Let us move together step by step in disciplined order in accord with the united interests and aspirations of each unit of the defence forces, each unit of the economic order and each unit of the social order of these people for you all as a nation with the appraisal and appreciation of these with the best of our understanding and action.

कस्मा अद्य सुजाताय रातहव्याय प ययुः ।

एना यामन मरुतः ॥ १२ ॥

12. *Kasmā adya sujātāya rātahavyāya pra yayuḥ. Enā yāmena marutaḥ.*

For which cultured, creative and generous personality, for which producing and providing community of yajnic gifts, do the Maruts, dynamic forces of life, move forward today by this chariot with controlled motion and direction?

यन् ताकाय तनयाय धान्यं॑ बीजं वहध्व अतिम ।

अस्मभ्यं तद्धत्तन् यदव इमहराधा विश्वायु साभगम ॥ १३ ॥

13. *Yena tokāya tanayāya dhānyaṁ bījaṁ vahadhve akṣitam. Asmabhyaṁ tad dhattana yad va īmahe rādho viśvāyu saubhagam.*

O Maruts, dynamic and progressive leaders and powers of life, that action and message of advancement by which you create and bear the food and imperishable seed of life and progress for the baby and the child and the rising generation, bear and bring the same gifts and action for us too, the honour and good fortune, universal health and wealth, and the secret and source of that accomplishment we ask of you.

अतीयाम निदस्तिरः स्वस्तिभिहित्वावद्यमरातीः ।

वृष्टी शं याराप उस्त्रि भेषजं स्याम मरुतः सह ॥ १४ ॥

14. *Atīyāma nidastiraḥ svastibhir-hitvāvadyamaraatīḥ. Vṛṣṭvī śaṁ yorāpa usri bheṣajaṁ syāma marutaḥ saha.*

O citizens and leaders of the world, let us get over the malignant scandalisers and crooked evil mongers, having given up inner evils and despicable failures and adversities with noble thoughts and positive actions. Let us have the showers of peace and united action, waters of holiness, light of truth and wisdom, and food and tonics for good health, all with the Maruts together.

सुद्वः समहासति सुवीरा नरा मरुतः स मत्यः ।

यं त्रायध्व स्याम त ॥ १५ ॥

15. *Sudevaḥ samahāsati suvīro naro marutaḥ sa martyaḥ. Yam trāyadhve syāma te.*

O Maruts, leading lights of life, great and glorious, brilliant is that man, brave and fearless, whom you protect and promote across the seas. Let us too be the same, your own, all for you.

स्तुहि भ॒जान्तस्तु॒वता॒ अस्य॒ याम॑नि॒ रण॒न्गावा॒ न यव॑स ।  
य॒तः पू॒वाँ इ॒व सखी॑रनु॒ ह्वय॑ गि॒रा गृ॑णीहि॒ क॒मिनः॑ ॥ १६ ॥

16. *Stuhi bhojānt-stuvato asya yāmani raṇan gāvo na yavase. Yataḥ pūrvāñ iva sakhīrānu hvaya girā grṇīhi kāmīnaḥ.*

Adore the Maruts, natural saviours and leading lights of humanity, givers of life and food for energy while moving on the holy path of this yajnic celebrant of theirs, rejoicing at the same time like cows running for their favourite grass. Invoke them like ancient eternal friends, and, loving as they are, celebrate them with holy songs of adoration.

### Mandala 5/Sukta 54

#### *Maruts Devata, Shyavashva Atreya Rshi*

प श॒र्धाय॑ मारु॒ताय॑ स्व॒भान॑व इ॒मां वा॒चम॑नजा पवत॒च्युत॑ ।  
घ॒र्मस्तु॑भं दि॒व आ पृ॑ष्ठ॒यज्व॑न द्यु॒म्नश्र॑वस् म॒हिं नृ॑म्ण-  
म॒चत ॥ १ ॥

1. *Pra śardhāya mārutāya svabhānava imām vācamanajā parvatacyute. Gharmastubhe diva ā pṛṣṭhayajvane dyumnaśravase mahi nṛmṇa-mar-cata.*

For the self-refulgent force and power of the

Maruts, leading lights of humanity, offer this song of adoration. And for the renowned yajaka who lights and feeds the fire to adore the divinities of nature through yajna on the heights, moves the clouds and brings the showers, offer gifts of human wealth of high value with songs of praise and appreciation. Loving scholars value the gifts of divinity from the lights of heaven.

प वा मरुतस्तविषा उदन्यवा वयवृधा अश्वयुजः  
परिजयः । सं विद्युता दधति वाशति त्रितः स्वरन्त्या-  
पा वना परिजयः ॥ २ ॥

2. *Pra vo marutas-taviṣā udanyavo vayovṛdho aśva-yujah̄ parijrayah̄. Saṁ vidyutā dadhati vāśati tritaḥ svarantyāpo 'vanā parijrayah̄.*

O Maruts of sky and space, your powerful currents of wind laden with vapours, bearers of food, energy and healthful age for living beings, going all round on the wings of electric energy, take on the thunder of lightning roaring as trinity of wind, water and lightning, and the waters shower over the earth everywhere as harbingers of food and health for all.

विद्युन्महसा नरा अश्मदिद्यवा वातत्विषा मरुतः पवत्च्युतः ।  
अब्दया चिन्मुहुरा ह्रादुनीवृतः स्तनयदमा रभसा उदा-  
जसः ॥ ३ ॥

3. *Vidyunmahaso nara aśmadidyavo vātatviṣo marutaḥ parvatacyutaḥ. Abdayā cinmuhurā hrāduṇīvṛtaḥ stanayadamā rabhasā udojasaḥ.*

O leading lights of humanity, know that the Maruts command the mighty electric energy in the skies, light up the thunder, energise the winds and break the

clouds. Blazing with splendour, ferocious with force, roaring with thunder, they wear the rumble of spatial boom shaking the mountains and burst in floods of incessant rain.

व्य॑कू॒नु॒द्वा व्य॑हानि शिक्वसा व्य॑न्तरि॑ ऽ वि रजांसि  
धू॒तयः॑ । वि यदजाँ अज॑थ॒ नाव॑ ई॒ यथा॑ वि दु॒गाणि॑ मरु॒ता  
नाह॑ रिष्यथ ॥ ४ ॥

4. *Vyaktūn rudrā vyahāni śikvaso vyantarikṣaṃ vi rajāṃsi dhūtayaḥ. Vi yadajrāñ ajatha nāva īṃ yathā vi durgāṇi maruto nāha riṣyatha.*

O potent Maruts, mighty blazing and roaring powers of cosmic winds, Rudras, breakers and makers of things, you shake the nights and days in and out, you shake the skies and atmosphere, you move the particles of matter and pass over regions as the ship sails over the sea. You break open the strongholds of nature and yet you never hurt nor destroy.

तद्वी॒र्यं॑ वा मरु॒ता महि॒त्व॒नं दी॒र्यं॑ त॒तान् सू॒या न या॑र्जनम ।  
ए॒ता न या॑म॒ अगृ॑भीतशा॒च्छि॒षा न॑श्वदां॒ य यया॑तना  
गि॒रिम॑ ॥ ५ ॥

5. *Tad vīryaṃ vo maruto mahitvanam dīrgham tatāna sūryo na yojanam. Etā na yāme agr̥bhī-taśociṣo'naśvadāṃ yannyayātanā girim.*

That lustre and splendour of yours, that extensive grandeur of yours radiates like the light and gravitation of the sun. Incomprehensible is the course of your radiations of energy which penetrates even the dark and densest clouds and mountains which are otherwise impenetrable.

अभाजि शधा' मरुता यदणसं माषथा वृ ँ कपनव वधसः ।  
अध स्मा ना अरमतिं सजाषसश्च णुरिव यन्तमनु नषथा  
सुगम ॥ ६ ॥

6. *Abhrāji śardho maruto yadarnasam moṣathā  
vrkṣam kapaneva vedhasaḥ. Adha smā no  
aramatiṁ sajoṣasaś-cakṣuriva yantamanu  
neṣathā sugam.*

O Maruts, leading lights of nature and humanity, commanders of strength, creativity and intelligence, your power and splendour is apparent as it shines since, like a storm, it shakes the flood and the forest. O friends and comrades, guide our activity relentlessly in motion onward on the straight and right path just as the eye shows the path to the traveller and helps him to move on and makes it easy for him to follow.

न स जीयत मरुता न हन्यत न स्रधति न व्यथत न रिष्यति ।  
नास्य राय उप दस्यन्ति नातय ऋषिं वा यं राजानं वा  
सुषूदथ ॥ ७ ॥

7. *Na sa jīyate maruto na hanyate na sredhati na  
vyathate na riṣyati. Nāsyā rāya upa dasyanti  
notaya ṛṣiṁ vā yaṁ rājānaṁ vā suṣūdatha.*

O Maruts, divine powers of nature and brilliant leading lights of humanity, the person you protect and guide, mature, refine and temper is never overcome, nor killed, nor decays, fears or falls, nor hurts anyone. Nor do his powers, honours and excellence, defences and protections ever deplete and exhaust. Indeed, the person grows in knowledge as a sage and shines bright in splendour as a leader and ruler.

नियुत्वन्ता गामजिता यथा नरा यमणा न मरुतः  
कवन्धिनः । पिन्वन्त्युत्सं यद्दिनासा अस्वर्न्व्युन्दन्ति पृथिवीं  
मध्वा अन्धसा ॥ ८ ॥

8. *Niyutvanto grāmajito yathā nara ’ryamaṇo na marutaḥ kavandhinaḥ. Pinvantyutsam yadināso asvaran vyundanti pṛthivīm madhvo andhasā.*

Great organisers, winners of multitudes and human habitations like leading lights, makers of men and dispensers of justice on the paths of life, the Maruts are reservoirs of vitality and exhilaration like the clouds of living waters and freshness of breeze. And when the mighty forces set out in motion, whistling, roaring, thundering, they fill the rivers, lakes and oceans over and surfeit the earth with honey sweets of food and energy for the joy of life.

प्वत्वतीयं पृथिवी मरुद्भ्यः प्वत्वती द्याभवति प्यद्भ्यः ।  
प्वत्वतीः पृथ्या अन्तरि याः प्वत्वन्तः पवता जीरदानवः ॥ ९ ॥

9. *Pravatvatīyaṁ pṛthivī marudbhyaḥ pravatvatī dyaurbhavati prayadbhyaḥ. Pravatvatīḥ pathyā antarikṣyāḥ pravatvantaḥ parvatā jīradānavaḥ.*

The wide world of abundant ways opens and clears its highways for the Maruts, adventurers who move like winds. The heaven of light extends all her expansive spaces for those who fly. The regions of the skies open up their paths for the winds, and the life giving clouds and mountains open up their depths and caverns for the heroes of initiative and adventure.

यन्मरुतः सभरसः स्वणरः सूय उदितं मदथा दिवा नरः ।  
न वा श्वाः श्रथयन्ताह सिस्त्रतः सद्या अस्याध्वनः  
पारमश्नुथ ॥ १० ॥

10. *Yanmarutaḥ sabharasaḥ svarṇaraḥ sūrya udite  
madathā divo naraḥ. Na vo'svā śrathayantāha  
sisrataḥ sadyo asyādhvanaḥ pāramaśnutha.*

O Maruts, leading lights of the love of life and joy of heaven, you bear the burdens of life together for all and lead them all to celestial joy and the truth of Dharma. You feel delighted and celebrate the sunrise, and never do your horses in harness relent, but galloping on at high speed reach the destined end of this existential highway.

अंसषु व ऋष्टयः पत्सु खादया व तःसु रुक्मा मरुता रथ  
शुभः । अग्निभाजसा विद्युता गभस्त्याः शिपाः शीषसु वितता  
हिरण्ययीः ॥ ११ ॥

11. *Aṁseṣu va ṛṣṭayaḥ patsu khādaya v tḥsu rukmā maruta rathe śubhaḥ. Agnibhrājaso  
vidyuto gabhastyoḥ śiprāḥ śīrśasu vitatā hiraṇ-  
yayīḥ.*

O Maruts, warriors of the winds for humanity, on your shoulders are blazing lances, at your feet your assistants, on your chests are shining corselets, on your chariot are flames of the purity of fire, in your hands are flashes of lightning, and on your heads are protective golden helmets. Victory is assured.

तं नाकमया अगृभीतशाचिषं रुशत्पिर्पलं मरुता वि धूनुथ ।  
समच्यन्त वृजनातिं त्विषन्त यत्स्वरन्ति घाषं विततमृता-  
यवः ॥ १२ ॥



12. *Tam nākam-aryo agrbhūtaśociṣam ruṣat pippalam maruto vi dhūnutha. Samacyanta vṛjanātiviṣanta yat svaranti ghoṣam vitatam-ṛtāyavaḥ.*

O Maruts, leading celebrants of action and Divinity, like a master of his own freedom in the laws of Truth and Divinity, shake the tree of existence by your noble action, bring down the balance sheet of your fruits of karma to Zero and win that rewarding state of ultimate freedom and bliss, void of suffering, beyond comprehension, which is pure ineffable refulgence of Divinity. Winding up their tally of karma, dismantling their fortifications, shining in the light divine, waxing in their search for Truth, when the celebrants raise the chant of Aum, they declare the victory and rest at the end of the road.

युष्मादत्तस्य मरुता विचतसा रायः स्याम रथ्या३ वयस्वतः ।  
न या युच्छति तिष्या३ यथा दिवा३ स्म ररन्त मरुतः  
सहस्त्रिणम ॥ १३ ॥

13. *Yuṣmādattasya maruto vicetaso rāyaḥ syāma rathyo vayasvataḥ. Na yo yucchati tiṣyo yathā divo'sme rāranta marutaḥ sahasriṇam.*

O Maruts, leading lights of wisdom and vision for humanity, masters of discriminative knowledge, travelling by radiations of Divinity in the mind, let us, we pray, be masters of the life-giving wealth of light divine given by you. O Maruts, bless us with that wealth of thousandfold value which decays not but shines like a star of heaven for ever.

यूयं रयिं मरुतः स्पाहवीरं यूयमृषिमवथ सामविपम ।  
यूयमवन्तं भर्ताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम ॥ १४ ॥

14. *Yūyam rayim marutaḥ spārhavīraṁ yūyam-ṛṣim-avatha sāmavipram. Yūyam-arvantaṁ bhara-tāya vājam yūyam dhattha rājānaṁ śruṣṭi-mantam.*

O Maruts, leading lights of humanity, you protect and promote the heroic wealth, honour and excellence of the nation with her heroes. You revere, protect and promote the sage who chants the hymns of Samaveda in celebration of humanity and Divinity. You bear and bring the food, energy and the speed of progress for the maintenance of life on the globe, and you hold and maintain the harmonious, dynamic and glorious social order on earth.

तद्वा॑ यामि॒ दवि॑णं सद्य॒ऊतया॑ यन्ना॒ स्व॑ण॒ ततना॑म॒ नृ॑र॒भि ।  
इदं॑ सु॒ म॑ मरुता॒ हयता॑ वचा॒ यस्य॑ तर॒म॒ तरसा॑ श॒तं हिमाः॑ ॥ १५ ॥

15. *Tad vo yāmi draviṇaṁ sadya-ūtayo yenā svarṇa tatanāma nṛrabhi. Idaṁ su me maruto haryatā vaco yasya tarema tarasā śataṁ himāḥ.*

O Maruts, leading lights of humanity and generous divinities of nature, instant givers of protection and all round support, listen and accept this holy voice of mine: I feel blest with that wealth of yours by which we can promote the life of humanity as in a heaven of bliss on earth, and by which we would live a happy life over a hundred years with strength and success.

### Mandala 5/Sukta 55

*Maruts Devata, Shyavashva Atreya Rshi*

पय॑ज्यवा मरुता॒ भाज॑दृष्टया बृहद्वया॑ दधिर॒ रुक्मव॑ तसः ।  
इय॑न्त॒ अश्वः॑ सु॒यम॑भिरा॒शुभिः॑ शुभं॒ या॒तामनु॑ रथा॒  
अवृ॑त्सत ॥ १ ॥

1. *Prayajyavo maruto bhrājad-ṛṣṭayo bṛhad-vayo dadhire rukma-vakṣasaḥ. Īyante aśvaiḥ suyamebhir-āśubhiḥ śubhaṁ yātāmanu rathā avṛtsata.*

Adorable Maruts, devout pioneers and leading lights of yajnic progress in unison with humanity, commanding vast knowledge and power to bear the mighty burdens of life, wielding brilliant weapon in hand with golden corselet on the chest, press forward by coursers of instant speed controlled by sense and judgement. So do their noble chariots on and on.

Let the chariots roll on with the leading lights on way to the land of honour and excellence.

स्वयं दधिध्व तविषीं यथा विद बृहन्महान्त उविया वि  
राजथ । उतान्तरि ँ ममिर् व्याजसा शुभं यातामनु रथा  
अवृत्सत ॥ २ ॥

2. *Svayaṁ dadhidhve taviṣīm yathā vida bṛhanmahānta urviyā vi rājatha. Utāntarikṣaṁ mamire vyojasā śubhaṁ yātāmanu rathā avṛtsata.*

Great and glorious as you are, you know, you hold and command the blazing forces by yourself, and while you go over, explore and know the vast earth and the environment, rule accordingly and shine. And let the chariots roll on with the blazing pioneers and with their might and splendour traverse the skies and spaces.

साकं जाताः सुध्वः साकमुिताः श्रिय चिदा पतरं  
वावृधुनरः । विराकिणः सूर्यस्यव रश्मयः शुभं यातामनु  
रथा अवृत्सत ॥ ३ ॥

3. *Sākaṁ jātāḥ subhvaḥ sākamuṣitāḥ śriye cidā prataraṁ vāvṛdhurnaraḥ. Virokiṇaḥ sūryasyeva raśmayāḥ śubhaṁ yātāmanu rathā avṛtsata.*

Maruts, leading lights and rulers of the earth and her children, risen together, excellent, anointed, sanctified and covenanted together for the honour, excellence and grace of life, rise and advance the freedom and happiness of life for the people, and thus, with their interests and holy ambitions, shine in truth and rectitude like rays of the sun. Let the chariots roll on with the leading lights to the holy lands of bliss and freedom.

आ॒भू॒षण्यं॑ वा मरु॒ता महि॑त्वनं दि॒दृ॒ ण्यं॑ सू॒र्य॑स्य॒व॒ च ण॑म ।  
उ॒ता अ॒स्माँ अ॑मृ॒त॒त्व द॑धात॒न् शु॒भं या॑ताम॒नु र॒था  
अ॒वृ॒त्सत ॥ ४ ॥

4. *Ābhūṣeṇyaṁ vo maruto mahitvanam didṛkṣeṇyaṁ sūryasyeva cakṣaṇam. Uto asmāñ amṛtatve dadhā-tana śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, leading lights of life, graceful is your greatness and grandeur, radiant your form and conduct as light of the sun. With your light and grace, lead us to establish ourselves in the regions of immortality. Let the chariots roll on with the leading lights to the heights of goodness and grace.

उदी॑रय॒था मरु॑तः स॒मु॒द्र॒ता यू॒यं वृ॑ष्टिं व॒षय॑था पु॒री॒षिणः॑ । न  
वा॑ द॒स्रा उ॒प द॑स्यन्ति ध॒न॒वः शु॒भं या॑ताम॒नु र॒था  
अ॒वृ॒त्सत ॥ ५ ॥

5. *Udīrayathā marutaḥ samudrato yūyaṁ vṛṣṭim varṣayathā purīṣiṇaḥ. Na vo dasrā upa dasyanti dhenavaḥ śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, ruling lights of the earth, just as the winds raise vapours from the seas and shower them

down from the sky, so you inspire the people, energise the earth, shake up the clouds and bring the showers of prosperity from the seas and spaces. O wondrous workers and generous leaders, the fertilities of nature, sunlight, earths and cows never desert you, nor ever exhaust for you. Let the chariots of life roll on with the leading lights of generosity to happiness and prosperity.

यदश्वा॑न्धू॒षु पृ॒षती॑रयु॒ग्ध्वं॑ हि॒र॒ण्यया॑न्पत्यत्काँ॑ अमु॒ग्ध्वम॑ ।  
वि॒श्वा इ॒त्स्पृ॒धा॑ मरु॒ता व्य॑स्यथ॒ शुभं॑ या॒तामनु॑ रथा॑  
अवृ॑त्सत ॥ ६ ॥

6. *Yadaśvān dhūrṣu pṛṣatīr-ayugdhvaṁ hiraṇya-yān pratyatkāṅ amugdhvam. Viśvā it spr̥dho maruto vyasyatha śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, windy travellers of the skies, when you use liquid fuel and air for motive power in the front part of your chariot, put on your protective golden suit and release the energy drop by drop and spark by spark, you leave behind all the contestants on the journey. Let the chariots roll on with the travellers of space for a noble cause for a noble destination.

न पव॑ता॒ न न॒द्या वर॑न्त वा॒ यत्रा॑चि॒ध्वं मरु॑ता॒ गच्छ॑थदु॒  
तत॑ । उ॒त द्यावा॑पृथि॒वी या॑थना॒ परि॑ शुभं॑ या॒तामनु॑ रथा॑  
अवृ॑त्सत ॥ ७ ॥

7. *Na parvatā na nadyo varanta vo yatrācidhvaṁ maruto gacchathedu tat. Uta dyāvāpṛthivī yāthanā pari śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, heroes of the earth and skies, no mountains, nor clouds, nor rivers in flood any way obstruct your course wherever you travel, nor do they

disturb the place you reach. Indeed, your course is all over the earth and skies and unto the regions of light across the spaces. Let the chariots roll on with leading lights of the earth and space for the well being of life on earth.

यत्पूर्व्यं मरुता यच्च नूतनं यदुद्यत वसवा यच्च शस्यत ।  
विश्वस्य तस्य भवथा नवदसुः शुभं यातामनु रथा  
अवृत्सत ॥ ८ ॥

8. *Yat pūrvyam maruto yacca nūtanam yadudyate vasavo yacca śasyate. Viśvasya tasya bhavathā navedasaḥ śubham yātāmanu rathā avṛtsata.*

O Maruts, leading lights of the world and havens of life and comfort, whatever is old, and whatever is new, and whatever is spoken, admired and adored : of all that be cognizant and aware in the full. Let the chariots roll on with leading lights of knowledge and life's joy for the good of humanity.

मृळत ना मरुता मा वधिष्ठना स्मभ्यं शम बहुलं वि यन्तन ।  
अधि स्तात्रस्य सख्यस्य गातन शुभं यातामनु रथा  
अवृत्सत ॥ ९ ॥

9. *Mṛṣata no maruto mā vadhiṣṭanā'smabhyam śarma bahulam vi yantana. Adhi stotrasya sakhyasya gātana śubham yātāmanu rathā avṛtsata.*

O Maruts, leading lights of life, rulers of the earth and travellers of the sky and spaces, give us peace and comfort. Hurt us not. Bring us abundant joy in a happy home. Come, listen and accept our song of friendship and adoration, and show us the right path. Let the chariots roll on with the leading light of

knowledge, love and adventure for the good of all life on earth.

यूयमस्मा यित वस्या अच्छा निरंहतिभ्या मरुता गृणानाः ।  
जुषध्वं ना हव्यदातिं यजत्रा वयं स्याम पतया  
रयीणाम ॥ १० ॥

10. *Yūyamasmān nayata vasyo acchā nirāṅhatibhyo maruto gṛṇānāḥ. Juṣadhvaṁ havya-dātiṁ yajatrā vayaṁ syāma pataya rayīṇām.*

O Maruts, leading lights of yajna, lords in command of the world's wealth, adorable performers of yajna, come you all, happy, singing and rejoicing, join our yajna and enjoy the sweets of our yajnic homage. Lead us from all adversities to excellence and prosperity. We pray: may we be masters, protectors and promoters of the world's wealth, honour and excellence for all.

## Mandala 5/Sukta 56

*Maruts Devata, Shyavashva Atreya Rshi*

अग्र शधन्तमा गणं पिष्टं रुक्मभिर्ज्जिभिः ।  
विशा अद्य मरुतामव ह्वय दिवश्चिदाचनादधि ॥ १ ॥

1. *Agne śardhantamā gaṇaṁ piṣṭaṁ rukmebhir-añjibhiḥ. Viśo adya marutāmava hvaya divaścid rocanādadhi.*

Agni, ruler of the land, today I call upon the most daring troop of the Maruts, commandos of the nation decorated with golden honours of rainbow brilliancy from amongst the most shining and intelligent defence forces of the country.

यथा चिन्मन्यस हृदा तदिन्म जग्मुराशसः ।

य त नदिष्ठं हवनान्यागमन्तान्वध भीमसंदृशः ॥ २ ॥

2. *Yathā cinmanyase hṛdā tadinme jagmurāśasaḥ.  
Ye te nediṣṭhaṁ havanānyāgaman tān vardha  
bhīmasaṁdrśaḥ.*

As you believe at heart that they are such and honour them sincerely, so they would instantly come closest to you and to your expectations in response to your call. Then encourage and promote them, they are just pictures of terror for the enemies.

मी हुष्मतीव पृथिवी पराहता मदन्त्यत्यस्मदा ।

ऋ ण न वा मरुतः शिमीवाँ अमा दुधा गारिव भीमयुः ॥ ३ ॥

3. *Mīḥuṣmatīva pṛthivī parāhatā madantyetya-  
smadā. Ṛkṣo na vo marutaḥ śimīvāñ amo dudhro  
gauriva bhīmayuḥ.*

Like a youthful woman wedded to a virile husband, the earth, unhurt and rejoicing, comes to us for protection, defence and promotion. O Maruts, youthful warrior defenders of the land, like a shooting star is your force, strong, unchallengeable, and terrible as a mighty bull.

नि य रिणन्त्याजसा वृथा गावा न दुधुरः ।

अश्मानं चित्स्वर्यं पवतं गिरिं प च्यावयन्ति यामभिः ॥ ४ ॥

4. *Ni ye riṇantyojasā vṛthā gāvo na durdhuraḥ.  
Aśmānaṁ cit svaryaṁ parvataṁ girim pra cyāva-  
yanti yāmabhiḥ.*

The Maruts are those heroes who rush forth with their valour and splendour, throw off the yoke like



untamable bulls and scatter the enemy forces, and with their advances shake up resounding mountains and break up thundering clouds.

उत्तिष्ठ नूनम॑षां॒ स्तामः॑ समु॒ति॒तानाम॑ ।

म॒रुतां॑ पु॒रु॒तम॑म॒पूर्व्यं॑ ग॒वां स॒र्गमि॑व ह्य॒य ॥ ५ ॥

5. *Ut tiṣṭha nūnameṣām stomaiḥ samukṣitānām. Marutām purutamamapūrvyam gavāṁ sargamiva hvaye.*

O ruler, O citizen, rise up with joy and confidence, for, as we call in or call out of the stalls a herd of cows, so I call upon and arouse the ancient and abundant host of these mighty Maruts exalted by songs of praise.

यु॒ङ्गध्वं॑ ह्य॒रु॒षी॑ रथं॒ यु॒ङ्गध्वं॑ रथ॒षु रा॒हितः॑ ।

यु॒ङ्गध्वं॑ ह॒रीं अ॒जि॒रा धु॒रि वा॑ ह॒व॒ वहि॑ष्ठा धु॒रि वा॑ ह॒व ॥ ६ ॥

6. *Yuṅgdhvaṁ hyaruṣī rathe yuṅgdhvaṁ ratheṣu rohitah. Yuṅgdhvaṁ harī ajirā dhuri volhave vahiṣṭhā dhurī volhave.*

O warriors and engineers, use the red flames of fire for moving the chariot like red horses, use the collected and stored solar energy, use the fast moving impulsion and expulsion, and use the strongest accelerative force to carry the load and move the chariot to the destination.

उ॒त स्य॑ वा॒ज्य॒रु॒षस्तु॑वि॒ष्वणि॑रि॒ह स्म॑ धायि दश॒तः॑ ।

मा वा॒ याम॑षु मरु॒तश्चि॑रं क॒र्त्प॒ तं रथ॑षु चाद॒त ॥ ७ ॥

7. *Uta sya vājyaruṣas-tuviṣvaṇir-iha sma dhāyi darśataḥ. Mā vo yāmeṣu marutaściraṁ karat pratam ratheṣu codata.*

And now, O Maruts, adventurers and explorers of the earth, that volatile, wondrous and vociferous energy of red flames is here used in the chariot. It would not delay you any more in your advancement. Ignite and accelerate it in the chariots.

रथं नु मारुतं वयं श्रवस्युमा हुवामह । आ यस्मिन्तस्था  
सुरणानि बिभ्रती सचा मरुत्सु रादसी ॥ ८ ॥

8. *Ratham nu mārutaṁ vayaṁ śravasyumā huvā-  
mahe. Ā yasmin tasthau suraṇāni bibhratī sacā  
marutsu rodasī.*

We call up and ready in harness the stormy and resounding chariot of the Maruts in which both earth and the heavens treasuring many adorable energy prizes join with the Maruts in a bond of friendship.

तं वः शर्धं रथशुभं त्वषं पनस्युमा हुव । यस्मिन्सुजाता  
सुभगा महीयत् सचा मरुत्सु मी हुषी ॥ ९ ॥

9. *Taṁ vaḥ śardhaṁ ratheśubhaṁ tveṣaṁ pana-  
syumā huve. Yasmintsujātā subhagā mahīyate  
sacā marutsu mīlhuṣī.*

I admire that force and power of your chariot, shining, adorable and good for the chariot, in which are exalted the generous earth-and-heaven energies, nobly manifested and beneficent in abundance as friends of the Maruts.

### Mandala 5/Sukta 57

*Maruts Devata, Shyavashva Atreya Rshi*

आ रुदासु इन्दवन्तः सजाषसा हिरण्यरथाः सुविताय  
गन्तन । इयं वा अस्मत्पति हयत मतिस्तृष्णाज् न दिव उत्सा  
उदन्यव ॥ १ ॥

1. *Ā rudrāsa indravantaḥ sajoṣaso hiranyarathāḥ  
suvitāya gantana. Iyaṁ vo asmat prati haryate  
matis-trṣṇaje na diva utsā udanyave.*

O Rudras, powers of justice, rectitude and dispensation, commanding honour, power and excellence of the world, loving kind and friendly, going by golden chariots of glory with gifts of good fortune, prosperity and well being for all, this love, desire, understanding and prayer of us all is addressed to you: Come like a wave of divine nectar for the thirsty waiting for a drink on the shore.

वाशीमन्त ऋष्टिमन्ता मनीषिणः सुधन्वान् इषुमन्ता  
निषङ्गिणः । स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा  
मरुता याथना शुभम् ॥ २ ॥

2. *Vāśīmanta ṛṣṭimanto manīṣiṇaḥ sudhanvāna  
iṣumanto niṣaṅgiṇaḥ. Svaśvāḥ stha surathā  
pṛśnimātarāḥ svāyudhā maruto yāthanā śubham.*

O Maruts, tempestuous heroes of the world, children of the essence of nature in love with the earth, you are blest with the voice of thunder, light of knowledge, wisdom and understanding of the speed of mind, mighty bows, unfailing arrows and inexhaustible quivers, noble steeds and excellent chariots and the best arms and armaments. Go forward, noble heroes, and do good to all.

धूनुथ द्यां पवतान्दाशुष वसु नि वा वना जिहत् यामना  
भिया । कापयथ पृथिवीं पृश्निमातरः शुभ यदुगाः  
पृषतीरयुग्ध्वम् ॥ ३ ॥

3. *Dhūnutha dyāṁ parvatān dāsuse vasu ni vo vanā jihate yāmano bhiyā. Kopayatha pṛthivīm pṛṣnimātarah śubhe yadugrāḥ pṛṣatīr-ayugdhvam.*

O Maruts, children of the firmament, winds and tempests of nature's energy, you agitate the regions of light, break the clouds and shake the mountains to create wealth for the generous giver. At your approach forests shake with fear and the earth vibrates when in a state of passion for water showers you join and charge the clouds of vapour.

वात॒त्विषा॑ म॒रुता॑ व॒षनि॑णिजा य॒माइ॑व सु॒सदृ॑शः सु॒पश॑सः ।  
पि॒शङ्गा॑श्वा अरु॒णाश्वा॑ अर॒पसः॑ प॒त्व॑ त्सा म॒हिना॑  
द्या॒रि॒वा॒रवः॑ ॥ ४ ॥

4. *Vātatviṣo maruto varṣanirṇijo yamā iva susa-dṛśah supeśasah. Piśaṅgāśvā aruṅāśvā arepasah pratvakṣaso mahinā dyaurivoravaḥ.*

The Maruts command the fury and splendour of the winds. Cleansed and anointed by holy water, they replete the showers of love and justice all the year round. They are highly impressive and handsome in body and mind as self-controlled people are. They command the moderate yellow as well as the intense red flames of the yajnic fires of life's dynamics. Untouched by sinful involvements, refined and discriminative in thought and judgement, they are refulgent like the sun and large-hearted like space by virtue of their innate greatness.

पु॒रु॒द॒प्सा॑ अ॒ज्जि॒मन्तः॑ सु॒दान॑वस्त्व॒षसं॑दृशा अन॒व॒भरा॑धसः ।  
सु॒जा॒तासा॑ ज॒नुषा॑ रु॒क्मव॑ त्सा दि॒वा अ॒का अ॒मृतं॑ नाम  
भ॒जिर॑ ॥ ५ ॥

5. *Purudrapsā añjimantaḥ sudānavas-tveṣasarindrśo anavabhrarādhasaḥ. Sujātāso januṣā rukma-vaḥsasaso divo arkā amṛtaṁ nāma bhejire.*

Universally generous like the perennial stream of soma and showers of nature's joy, versatile of form and action as light in spectrum colours, holy and vastly charitable, they see the reality in all its variety of true colours as light reveals the real forms without screen effects. Commanding imperishable wealth, power and competence in their own right by birth and genetic merit of previous karma, they wear their beauty and regality of life and conduct in their heart and hands. Loving, brilliant and adorable, the Maruts define, deserve, serve and thus justify the name and description: Immortal.

ऋष्टया वा मरुता अंसयारधि सह आज्ञा बाह्वावा बलं  
हितम् । नृम्णा शीषस्वायुधा रथेषु वा विश्वा वः श्रीरधि  
तनूषु पिपिश ॥ ६ ॥

6. *Rṣṭayo vo maruto amsayoradhi saha ojo bāhvorvo balaṁ hitam. Nṛmṇā śīrṣasvāyudhā ratheṣu vo viśvā vaḥ śrīradhi tanūṣu pipiṣe.*

O Maruts, leading lights of humanity, on your shoulders you bear the blazing lances and the burdens of forbearance with courage and splendour of life, while the force of action is concentrated in your hands. On your heads you carry the care and comfort of humanity with the arms and ammunitions of protection and progress in your chariots. Indeed, the entire wealth and honour, beauty and grace of life reflects in your body and personality.

गामदशवावदथवत्सुवीरं चन्दवदाधा मरुता ददा नः ।

पशस्तिं नः कृणुत रुदियासा भ गीय वा वसा दव्यस्य ॥ ७ ॥

7. *Gomad-aśvāvad rathavat suvīraṁ candravad rādho maruto dadā naḥ. Praśastiṁ naḥ kṛṇuta rudriyāso bhakṣīya vo'vaso daivyasya.*

O Maruts, leading lights of humanity, generous divinities of nature, indomitable powers of love and justice, give us the wealth of lands, cows and the revealing language of knowledge bright as sun rays. Give us the force of noble heroes equipped with fast transport and uninterrupted communications. Give us wealth and competence for success with the beauty and graces of culture. Promote our power and prestige so that we may share and participate in your human protection and divine evolution to the grace of freedom and immortality.

हय नरा मरुता मृळता नस्तुवीमघासा अमृता ऋतज्ञाः ।

सत्यश्रुतः कवया युवाना बृहद्विरया बृहदु त्माणाः ॥ ८ ॥

8. *Haye nara maruto mṛlatā nastuvīmaghāso amṛtā ṛtajñāḥ. Satyaśrutaḥ kavayo yuvāno bṛhadviraya bṛhadukṣamānāḥ.*

O Maruts, leading lights of humanity and divinities of nature, commanders of unbounded wealth, honour and excellence, immortal souls, learned sages of the laws of nature and time, world renowned voices of truth, poetic visionaries young beyond aging and debility, diviners into the infinite Word and world languages, heroes of universal generosity and generative vitality, bless us with wealth of the world, peace of mind and everlasting grace.

## Mandala 5/Sukta 58

*Maruts Devata, Shyavashva Atreya Rshi*

तमु नूनं तविषीमन्तमषां स्तुषु गणं मारुतं नव्यसीनाम ।

य आश्वश्वा अमवद्वहन्त उतशिर अमृतस्य स्वराजः ॥ १ ॥

1. *Tamu nūnaṁ taviṣīmantameṣāṁ stuṣe gaṇaṁ mārutam navyasīnām. Ya āśvaśvā amavad vahanta uteśire amṛtasya svarājah.*

I admire the blazing, tempestuous group of these Maruts, modern self governing people who, possessed of the fastest transports and communications, move like storms, a very picture of velocity, and, shining and self-controlled, dominate over the regions of the immortals.

त्वषं गणं तवसं खादिहस्तं धुनिवतं मायिनं दातिवारम ।  
मयाभुवा य अमिता महित्वा वन्दस्व विप तुविरार्धसा  
नृन् ॥ २ ॥

2. *Tveṣaṁ gaṇaṁ tavaśaṁ khādihastaṁ dhunivrataṁ māyinaṁ dātivāram. Mayobhuvo ye amitā mahitvā vandasva vipra tuvirādhaso nṛn.*

O sagely scholar, admire and exalt that group of leading lights, brave, generous and dexterous of hand, enthusiastically committed to noble causes, wondrous workers abundantly charitable, who are versatile achievers without reserve or bounds by virtue of their own innate strength and expertise and who are a tremendous source of peace and prosperity.

आ वा यन्तूदवाहासा अद्य वृष्टिं य विश्वं मरुता जुनन्ति ।  
अयं या अग्रिमरुतः समिद्ध एतं जुषध्वं कवया  
युवानः ॥ ३ ॥

3. *Ā vo yantūdavāhāso adya vṛṣṭim ye viśve maruto junanti. Ayam yo agnīmarutaḥ samiddha etaṁ juṣadhvaṁ kavayo yuvānaḥ.*

O Maruts, eminent leaders and pioneers, may all those winds of the firmament come to you to-day in this yajna which bear the clouds and impel the rain showers. O leading scholars and scientists, poetic visionaries and youthful researchers, lighted is this fire, come and take it over for the rain yajna.

यूयं राजानमिर्यं जनाय विभवतष्टं जनयथा यजत्राः ।

युष्मदति मुष्टिहा बाहुजूता युष्मत्सदश्वा मरुतः सुवीरः ॥ ४ ॥

4. *Yūyam rājānamiryam janāya vibhvataṣṭam janayathā yajatrāḥ. Yuṣmadeti muṣṭihā bāhujūto yuṣmat sadaśvo marutaḥ suvīrah.*

O Maruts, leading lights of the nation, holy performers meeting and working together for yajnic development, you create the inspiring ruler who is an architect of the nation. From you arises the administrator of strong hand and will. From you arise the warriors of strong arms, and from you arises the brave man, the hero who commands the army, the cavalry and the flying force for the people.

अराइवदचरमा अहव पप जायन्त अकवा महाभिः । पृश्नः

पुत्रा उपमासा रभिष्टाः स्वया मत्या मरुतः सं मिमि तुः ॥ ५ ॥

5. *Arā ivedacaramā aheva prapra jāyante akavā mahobhiḥ. Pṛśneḥ putrā upamāso rabhiṣṭhāḥ svayā matyā marutaḥ saṁ mimikṣu.*

Like the spokes of a wheel in motion, together, undivided, equal and integrated, whole, generative, the



Maruts rise anew like days on and on with their power and forces. Children of mother earth, firmament and radiations of sunlight, strongest and most eminent, with their own perception, understanding, dedication and determination, they analyse, catalyse, integrate and generate new ideas, forces, institutions and traditions, all renewed and revitalised.

यत्पायासिष्ट पृषतीभिरश्ववीळुपविभिमरुता रथभिः ।  
 तदन्त आपा रिणत वनान्यवास्त्रिया वृषभः कन्दतु  
 द्याः ॥ ६ ॥

6. *Yat prāyāsiṣṭa pṛṣatībhir-aśvair-vīḷupavibhir-maruto rathebhīḥ. Kṣodanta āpo riṇate vanān-yavosriyo vṛṣabhaḥ krandatu dyauh.*

By their motive forces and chariots equipped with strong wheels of initiative and advancement, the Maruts proceed with showers of new life as leaders and pioneers of a new age, and as they proceed, the dormant vapours of life agitate with new ferment and join the rays of the sun, the cloud roars with thunder and lightning and the earth receives the showers of new life.

पथिष्ट यामन्पृथिवी चिदेषां भतव गर्भ स्वमिच्छवा धुः ।  
 वातान्हाश्वान्धुर्यायुयुज वर्ष स्वदं चक्रिर रुदियासः ॥ ७ ॥

7. *Prathiṣṭa yāman pṛthivī cideṣām bharteva garbham svamicchavo dhuḥ. Vātān hyaśvān dhuryā-yuyujre varṣam svedam cakrire rudriyāsaḥ.*

As the Maruts proceed, the earth waxes with desire and fertility. Like the husband man, the Maruts shower their own vitality on earth as the seed of new life. Thus do the Maruts, forces of new life, generative and enlightened, commanding power and judgement,

yoke new winds and motive forces to the chariot of life and move the wheels of history forward with the shower of their own sweat of the brow.

ह्य नरा मरुता मृळता नस्तुवीमघासा अमृता ऋतज्ञाः ।

सत्यश्रुतः कवया युवाना बृहद्गिरया बृहदु त्माणाः ॥ ८ ॥

8. *Haye nara maruto mṛlatā nastuvīmaghāso amṛtā ṛtajñāḥ. Satyaśrutaḥ kavayo yuvāno bṛhadgirayo bṛhadukṣamāṇāḥ.*

O Maruts, leading lights of history, be kind and gracious and rejoice with us. You command the grandeur of life's wealth, honour and excellence. You are the immortal spirit of humanity, observers of Law and Truth, renowned and blest with the Revelation of Truth, poetic visionaries, ever young and modern, masters of universal voice and blest with the spirit of renewal and regeneration.

### Mandala 5/Sukta 59

*Maruts Devata, Shyavashva Atreya Rshi*

प वः स्पळकन्त्सुविताय द्वावन चा दिव प पृथिव्या ऋतं  
भर । उ न्त अश्वान्तरुषन्त आ रजा नु स्वं भानुं श्रथयन्त  
अणवः ॥ १ ॥

1. *Pra vaḥ spaḷakrant-suvitāya dāvane'rcā dive pra ṛthivyā ṛtaṁ bhare. Ukṣante aśvān taruṣanta ā rajo'nu svaṁ bhānuṁ śrathayante aṇavaiḥ.*

Adore and exalt those who are close to you, who do good and observe truth and law in their character, conduct and action for you, for your welfare, for the generous, and for the earth, the firmament and the

regions of light. They energise the motive forces, radiate their light and lustre upto the regions of space and attain their ends by the seas.

अमादषां भ्रियसा भूमिरजति नान पूणा रति व्यथियती ।  
दूरदृशा य चितयन्त एमभिरन्तमह विदथ यतिर नरः ॥ २ ॥

2. *Amādeṣām bhiyasā bhūmirejati naurna pūrṇā kṣarati vyathiryatī. Dūredrśo ye citayanta emabhir-antarmahe vidathe yetire narah.*

By the power and force of these Maruts, the earth trembles with fear and, like an overloaded boat going over the sea, shakes in agitation under pressure. Seen from far, they are known by their movements and, leading lights as they are, they go forward in the great battle business of life and its organisation.

गवामिव श्रियस शृङ्गमुत्तमं सूया न च १ रजसा विसर्जन ।  
अत्या इव सुभ्वश्चारवः स्थन मया इव श्रियस चतथा  
नरः ॥ ३ ॥

3. *Gavamiva śriyase śṛṅgamuttamaṁ sūryo na cakṣū rajaso visarjane. Atyā iva subhvaścāraṇaḥ sthana maryā iva śriyase cetathā narah.*

For the beauty of the regions of the earth, you are like the highest peak of mountain ranges. In the shower of vapour and in the clearance of mists, you are like the sun, eye of the world. You are handsome and excellent like race horses, and, O leaders and pioneers, you shine like rays of the sun for the glory of humanity.

का वा महान्ति महतामुदशनवत्कस्काव्या मरुतः का ह  
पांस्या । यूयं ह भूमिं किरणं न रजथ प यद्भरध्व सुविताय  
दावन ॥ ४ ॥

4. *Ko vo mahānti mahatāmudaśnavat kaskāvyā marutaḥ ko ha paumsyā. Yūyaṁ ha bhūmiṁ kiraṇaṁ na rejatha pra yad bharadhve suvitāya dāvane.*

O Maruts, leading lights of the world, you are great. Who can reach your grandeur and achievements? Who can realise your divine vision and imaginative creations? O virile heroes, who can approach your power and potential? You illuminate the earth as sun beams and even shake it like particles of dust, while you rain down showers of generosity as gifts for the charity and welfare of the people.

अश्वा इव दर्ुषासः सबन्धवः शूरा इव पयुधः पात युयुधुः ।  
मया इव सुवृधा वावृधुनरः सूर्यस्य च पुः प मिनन्ति  
वृष्टिभिः ॥ ५ ॥

5. *Aśvā ivedaruṣāsaḥ sabandhavaḥ śūrā iva prayudhaḥ prota yuyudhuḥ. Maryā iva suvr̥dho vāvṛdhurnaraḥ sūryasya cakṣuḥ pra minanti vṛṣṭibhiḥ.*

O Maruts, leading lights of the world, sanguine and bold, you are ever going forward like horses on the course, uninterrupted. Brotherly and friendly toward all equally, fighting like warriors for all, you are always struggling for a better world. Rising and growing like mortal life forms, you are evolving continuously. And with the torrents of rain you dim the blazing light of the sun in mist.

त अज्यष्टा अर्कनिष्ठास उद्भिदा मध्यमासा महसा वि  
वावृधुः । सुजातासा जनुषा पृश्निमातरा दिवा मया आ ना  
अच्छा जिगातन ॥ ६ ॥

6. *Te ajyeṣṭhā akaniṣṭhāsa udbhido'madhyamāso mahasā vi vāvṛdhuḥ. Sujātāso januṣā pr̥śnimātaro divo maryā ā no acchā jigātana.*

None highest, none lowest, none middling, among them, they are equals all, burst forth into life through layers of impediments. Nobly born by nature, children of heaven, earth and the firmament, they are mortals, humans all, who, as we wish, come to us and appreciate us all. They grow and rise by their own strength and grandeur.

वया न य श्रणीः पुमुराजसा न्तान्दिवा बृहतः सानुनुस्परि ।  
अश्वास एषामुभय यथा विदुः प पवतस्य नभनूर'-  
चुच्यवुः ॥ ७ ॥

7. *Vayo na ye śreṇīḥ papturojasā'ntān divo brhataḥ sānunaspari. Aśvāsa eṣāmubhaye yathā viduḥ pra parvatasya nabhanūñracucyavuh.*

They soar together like flights of birds with the innate force of their light and lustre over mighty mountain peaks across the middle regions to the bounds of expansive heaven. Commanding the two-way motion of their circuitous energy, they shake the clouds of the sky and break them into showers.

मिमातु द्यारदितिवीतय नः सं दानुचित्रा उषसा यतन्ताम ।  
आचुच्यवुद्विव्यं काशमत् ऋष रुदस्य मरुता गृणानाः ॥ ८ ॥

8. *Mimātu dyaur-aditir-vītaye naḥ saṁ dānucitrā uṣaso yatantām. Ācucyavur-divyaṁ kośameta ṛṣe rudrasya maruto gṛṇānāḥ.*

May the heaven of light and mother earth bless us and help us rise in light and generosity, peace and

joy. May the dawns, wonderful givers, join us and help us to rise in beauty and grace of life. O Rshi, lord of universal vision, may these Maruts, children of the lord of justice and rectitude, sung and adored, singing and rejoicing, shower the treasure of heavenly light and joy on earth.

### Mandala 5/Sukta 60

*Maruts and / or Agni Maruts Devata, Shyavashva Atreya Rshi*

इळ अग्निं स्ववसं नमाभिरिह पसत्ता वि चयत्कृतं नः । रथरिव  
प भर वाजयद्भिः पदणिग्निमरुतां स्ताममृध्याम ॥ १ ॥

1. *Īle agniṃ svavasam namobhiriha prasatto vi cayat kṛtam nah. Rathairiva pra bhare vājayad-bhiḥ pradakṣiṇin-marutām stomam-ṛdhyām.*

Collecting the work already done for us in the field, happy and enthusiastic, in perfect faith with relentless dedication and investments, I study and adore Agni, heat, light and electric energy, rich source of protection and progress, in order to extend the knowledge, hoping that, going round the world as if by tempestuous chariots of the winds in right order, I would raise the song of celebration in honour of the scholars and humanity. May the lord of knowledge accept and consecrate our work!

आ य तस्थुः पृषतीषु श्रुतासु सुखेषु रुद्रा मरुता रथेषु ।  
वना चिदुगा जिहत नि वा भिया पृथिवी चिदजत  
पवतश्चित ॥ २ ॥

2. *Ā ye tasthuḥ pṛṣatīṣu śrutāsu sukheṣu rudrā maruto ratheṣu. Vanā cidugrā jihate ni vo bhīyā pṛthivī cid rejate parvataścīt.*

Rudras, pranic energies of life and natural catalysis, Maruts, heat, light, electric and wind energies, which abide and energise streams and showers, which work in means of transport and comfort, and which are described in works of revelation and research, are mighty, tempestuous and blazing. O Rudras and Maruts, catalytic, integrative and regenerative energies, under your power and fear of natural law the sun-rays radiate, the forests tremble, the earth moves and shines, the clouds break and the mountains shake.

पवतश्चिन्महि वृद्धा बिभाय दिवश्चित्सानु रजत स्व  
नवः । यत्कीळथ मरुत ऋष्टिमन्त आप इव सध्याञ्चा  
धवध्व ॥ ३ ॥

3. *Parvataścinmahi vṛddho bibhāya divaścīt sānu  
rejata svane vaḥ. Yat kṛlātha maruta ṛṣṭimanta  
āpa iva sadhryañco dhavadhve.*

O Maruts, tempestuous energies of divine omnipotence, when you agitate, blow and flow together like streams of water—which is just your play in life—the densest cloud and the great ancient mountain cower in fear and the top bounds of the regions of light vibrate with the waves of your boundless roar.

वरा इवदवतासा हिरण्यरभि स्वधाभिस्तन्वः पिपिश्र ।  
श्रिय श्रयांसस्तवसा रथेषु सत्रा महांसि चकिर तनूषु ॥ ४ ॥

4. *Varā ived raivatāso hiraṇyair-abhi svadhā-bhis-  
tanvaḥ pipiśre. Śriye śreyāṁsas-tavaso ratheṣu  
satrā mahāṁsi cakrire tanūṣu.*

Like eminent people nobly born in life's affluence who adorn themselves with their innate graces

and golden attainments of culture and education, the Maruts, leading lights of humanity, commanding honour and excellence, riding their chariots, do great actions of truth and rectitude in their life and conduct for the beauty of human culture and grace of living as reflections of their inner self.

अज्येष्ठासु अकनिष्ठासु एतं सं भारतरा वावृधुः साभगाय ।  
युवा पिता स्वपा रुद्र एषां सुदुघा पृश्निः सुदिना  
मरुदभ्यः ॥ ५ ॥

5. *Ajyeṣṭhāso akaniṣṭhāsa ete saṁ bhrātaro vāvṛdhuh saubhagāya. Yuvā pitā svapā rudra eṣāṁ sudughā pṛśniḥ sudinā marudbhyaḥ.*

None highest, none lowest, all equal as brothers together, the Maruts, leading lights of life and humanity, work and grow and advance for the honour and prosperity of life and living. Their father and creator, Rudra, lord omnipotent of justice and dispensation, ever young, giver of sustenance, and mother earth and the firmament, ever abundant and generous for the Maruts through the bright days, look after them and inspire them.

यदुत्तम मरुता मध्यम वा यद्वावम सुभगासा दिवि ष्ठ । अता  
ना रुद्रा उत वा न्वस्य गृ वित्ताद्धविषा यद्यजाम ॥ ६ ॥

6. *Yaduttame maruto madhyame vā yad vāvame subhagāso divi ṣṭha. Ato no rudrā uta vā nvasyā'gne vittāddhaviṣo yad yajāma.*

O Maruts, creators of prosperity, honour and excellence, and Rudras, leading lights of justice and rectitude, and Agni, leading light of knowledge, whether



you abide in the highest, or middle or the lowest regions of life and action, or in the light of heaven, establish us in right knowledge and action of the transparent order, and know of our action and homage which we offer to Divinity in our life.

अग्निश्च यन्मरुता विश्ववदसा दिवा वहध्व उत्तरादधि  
ष्णुभिः । त मन्दसाना धुनया रिशादसा वामं धत्त यजमानाय  
सुन्वत ॥ ७ ॥

7. *Agnisca yanmaruto viśvavedaso divo vahadhva uttarādadhi ṣṇubhiḥ. Te mandasānā dhunayo riśādaso vāmam dhatta yajamānāya sunvate.*

O Agni, leading light, and Maruts, dynamic leaders and pioneers, blest with knowledge and wealth of the world, you abide on top of the regions of light and love by your own will and desire and bring down showers of light and wisdom. O leaders and pioneers, such as you are, movers and shakers of the negatives, and as you rejoice on the vedi with the yajakas, bring down the gift of life's wealth and beauty from over the levels of ordinary mortals for the yajamana and the creative soma yajaka.

अग्रं मरुद्भिः शुभयद्भिर्ऋक्भिः सामं पिब मन्दसाना  
गणश्रिभिः । पावकभिविश्वमिन्वभिरायुभिवश्वानर पदिवो  
क्तुना सजुः ॥ ८ ॥

8. *Agne marudbhiḥ śubhayādbhirṛkvabhiḥ somam piba mandasāno gaṇaśribhiḥ. Pāvakebhir-viśvaminvebhir-āyubhir-vaiśvānara pradivā ketunā sajūḥ.*

O leading light of the world, Agni, Vaishvanara,

power and passion of life, friend and associate of higher light and wisdom by virtue of your character and conduct, come rejoicing to the vedi, share and enjoy the sweets of soma, life's joy, wealth, honour and excellence in the company of the Maruts, dynamic people on the march who are pure and gracious, praiseworthy, pride of the republic, purifying, inspiring, strengthening and beautifying the world, people who love life and add to the grace of life by living well and gracefully.

### Mandala 5/Sukta 61

*Maruts, Shashiyasi Tarantamahishi, Purumidha Vaidadashvi, Taranta Vaidadashvi, Rathaviti Darbhya Devatah. Shyavashva Atreya Rshi*

क ङ्ठा नरः श्रष्टतमा य एकएक आयय ।  
परमस्य्याः परावतः ॥ १ ॥

1. *Ke ṣṭhā naraḥ śreṣṭhatamā ya ekaeka āyaya. Paramasyāḥ parāvataḥ.*

Who are you, leaders and pioneers, best and most excellent, that come one by one and reach all together from farthest of far distances?

क्व वा श्वाः क्वा ३भीशवः कथं शक कथा यय ।  
पृष्ठ सदा नसायमः ॥ २ ॥

2. *Kva vo'śvāḥ kvā bhīśavaḥ katham śeka kathā yaya. Pṛṣṭhe sado nasoryamaḥ.*

Where are your horses? Where the reins? What is your power and potential? How do you move? Where is the saddle on the horse back? Where is the bridle that

controls the direction by the nose?

जघ्न चाद एषां वि सक्थानि नरा यमुः ।

पुत्रकृथ न जनयः ॥ ३ ॥

3. *Jaghane coda eṣām vi sakthāni naro yamuḥ.*  
*Putrakṛthe na janayaḥ.*

They goad and spur on the horses' flanks, the riders make them move fast in order, their muscles strained and waxed, as parents raise their children to the optimum with freedom and control.

परा वीरास एतन् मयासा भद्रजानयः ।

अग्निताप यथासथ ॥ ४ ॥

4. *Parā vīrāsa etana maryāso bhadrajānayaḥ.*  
*Agnitapo yathāsatha.*

Go far, brave leaders of the people, nobly born and nobly educated, men of vibrant discipline trained in the crucibles of fire as you are, and happily married.

सन्त्साश्व्यं पशुमुत गव्यं शतावयम ।

श्यावाश्वस्तुताय या दावीरायापबबृहत ॥ ५ ॥

5. *Sanat sāsavyaṃ paśumuta gavyaṃ śatāvayam.*  
*Śyāvāśvastutāya yā dorvīrāyopabarbrhat.*

The woman who opens her arms with love and joins her brave and dynamic husband shoulder to shoulder in work and household jointly achieves a hundredfold wealth of land and cattle, plenty of food and energy, and movable and immovable acquisitions.

उत त्वा स्त्री शशीयसी पुंसा भवति वस्यसी ।

अदवत्रादराधसः ॥ ६ ॥

6. *Uta tvā strī śasīyasī puṁso bhavati vasyasī.  
Adevatrād-arādhasaḥ.*

O man, the woman deserves your respect and reverence and love because she remains a generous and graceful accomplisher in the home in spite of the man's want of piety and success.

वि या जानाति जसुरिं वि तृष्यन्तं वि कामिनम् ।  
द्वत्रा कृणुत मनः ॥ ७ ॥

7. *Vi yā jānāti jasurim vi tṛṣyantam vi kāminam.  
Devatrā kṛṇute manaḥ.*

She who knows well the man struggling with want and deprivation, thirsting for love and recognition, ambitious for dedication and success, steadies her mind in concentration and the divine will in action for success in married life in piety.

उत घा नमा अस्तुतः पुमाँ इति ब्रुव पणिः ।  
स वरदय इत्समः ॥ ८ ॥

8. *Uta ghā nemo astutaḥ pumāñ iti bruve paṇiḥ.  
Sa vairadeya it samaḥ.*

And I say: Whether the man is worthy of praise or unworthy of praise, but being the husband he is half of the woman's life (as the woman is his better half), and has equal rights and responsibilities in the family affairs and equal conjugal rights.

उत म रपद्युवतिममन्दुषी पति श्यावाय वतनिम ।  
वि राहिता पुरुमी हाय यमतुविपाय दीघयशस ॥ ९ ॥

9. *Uta me'rapad yuvatir-mamanduṣī prati śyāvāya vartanim. Vi rohitā purumīlhāya yematur-viprāya dīrghayaśase.*

And she, my wife, young, happy, learned, going fast forward, clearly shows the way of life to me, virile, learned, seeker of high renown, going forward by chariot, which we two draw like two equal ruddy horses.

या म धनूनां शतं वददश्वियथा ददत ।

तरन्तइव मंहनी ॥ १० ॥

10. *Yo me dhenūnām śataṁ vaidadaśviriyathā dadat.*  
*Taranta iva maṅhanā.*

Hail to him, disciple of a specialist of transport, who gives me a hundred gifts of lands and cows and forms of knowledge and takes me across the seas as by a mighty boat.

य ई वहन्त आशुभिः पिबन्ता मदिरं मधु ।

अत्र श्रवांसि दधिर ॥ ११ ॥

11. *Ya īm vahanta āsubhiḥ pibanto madiraṁ madhu.*  
*Atra śravānsi dadhire.*

Those who bring hither instant showers of rain, tasting sweets of honey drinks here, bear and hold the food, energy and wealth of the world.

यषां श्रियाधि रादसी विभाजन्त रथुष्वा ।

दिवि रुक्मइवापरि ॥ १२ ॥

12. *Yeṣām śriyādhi rodasī vibhrājanate ratheṣvā.*  
*Divi rukma ivopari.*

Those, who by their beauty and grace of culture shine over earth and skies in chariots like the sun in heaven above, (bear and hold the food, energy and wealth of the world).

युवा॒ स मारु॑ता ग॒णस्त्व॒षर॑था॒ अन॑द्यः ।

शुभ॑यावापतिष्कृतः ॥ १३ ॥

13. *Yuvā sa māruto gaṇas-tveṣaratho anedyah.  
Śubhamyāvāpratiṣkutaḥ.*

Young, bright and bold, that group of Maruts, pioneers of humanity, riding their bright and blazing chariots, admirable beyond reproach, rises over the spatial oceans, unobstructed and unchallenged.

का वद॑ नूनम॑षां॒ यत्रा॑ मद॑न्ति धू॒तयः॑ ।

ऋ॒तजा॑ता अ॒रप॑सः ॥ १४ ॥

14. *Ko veda nūnameṣāṁ yatrā madanti dhūtayah.  
Ṛtajātā arepasah.*

Who would know of them for sure where these tempestuous heroes born of truth, immaculate and free challengers of sin, work and rejoice and celebrate their victory?

यू॒यं मर्त॑ वि॒पन्य॑वः पण॒तार॑ इ॒त्था धि॒या ।

श्रा॒तार॑ याम॒हूति॑षु ॥ १५ ॥

15. *Yūyam martam vipanyavaḥ praṇetāra itthā-dhiyā.  
Śrotāro yamahūtiṣu.*

O leading lights, admirable heroes, with intelligence and understanding, thus, you are inspirers, guides and saviours of mortals. And you listen when they call on you in peace or distress for help and assistance.

त ना॒ वसू॑नि॒ काम्या॑ पुरु॒श्च॒न्दा रि॑शादसः ।

आ य॑ज्ञियासा ववृत्तन ॥ १६ ॥

16. *Te no vasūni kāmīyā puruścandrā riśādasah.  
Ā yajñiyāso vavṛttana.*

Thus they, adorable benefactors, creators of good and destroyers of evil by yajna, abundant in golden gifts, may, we pray, continue to bring us the wealth and honours of excellence we desire.

एतं म॒ स्ताम॑मू॒म्य द्वा॒भ्याय॒ परा॑ वह ।  
गिरा॑ द॒वि र॒थीरि॑व ॥ १७ ॥

17. *Etam me stomamūrmye dārbhyāya parā vaha.  
Giro devi rathāriva.*

O divine spirit of night and vibrations of peace, listen and, like a charioteer, for me, carry this song and words of prayer far to the regenerative lord of life.

उ॒त म॑ वा॒चता॒दिति॑ सु॒तसा॑म॒ रथ॑वी॒ता ।  
न का॒मा अ॒प॑ व॒ति म॑ ॥ १८ ॥

18. *Uta me vocatāditi sutasome rathavītau.  
Na kāmō apa veti me.*

And then say this for me: The yajna is complete, soma is distilled, the chariot arrived in peace, and my prayer and desire never goes astray.

ए॒ष ति॑ रथ॑वी॒तिम॒घवा॒ गाम॑ती॒रनु॑ । प॒व॒त॒ष्वप॑श्रितः ॥ १९ ॥

19. *Eṣa kṣeti rathavītir-maghavā gomatīranu.  
Parvateṣvapaśritaḥ.*

This man of yajnic action, honour and excellence travelling by chariot straight like rays of the sun across the clouds lives in the world and reaches his destination without difficulty.

**Mandala 5/Sukta 62***Mitra - Varuna Devata, Shrutavid Atreya Rshi*

ऋतन् ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान ।  
दशं शता सह तस्थुस्तदकं दवानां श्रष्टं वपुषामपश्यम ॥ १ ॥

1. *Ṛtena ṛtamapihitam dhruvaṃ vāṃ sūryasya yatra vimucantyaśvān. Daśa śatā saha tasthus-tadekaṃ devānāṃ śreṣṭham vapuṣāmapaśyam.*

O Mitra and Varuna, light and life of the universe, I know the thousand radiations, and I have seen that one fixed centre of your reality, Rtam, Eternal Truth, covered by Rtam, cosmic manifestations of its mutability and the laws of mutability, where the radiations converge and wherefrom they are released around. And that eternal centre is the essential, ultimate and highest form of all existential forms of divinity, the One and yet many at the same time.

तत्सु वां मित्रावरुणा महित्वमीमा तस्थुषीरहभिदुदुह ।  
विश्वाः पिन्वथुः स्वसरस्य धना अनु वामकः पविरा  
ववत ॥ २ ॥

2. *Tat su vāṃ mitrāvaruṇā mahitvamīrmā tasthu-ṣīrahabhir-duduhre. Viśvāḥ pinvathuḥ svasaras-ya dhenā anu vāmekah pavirā vavarta.*

O Mitra and Varuna, sun and the surrounding waters of life, that living grandeur of yours, the One constant impeller of life, the unmoved mover, Spirit of existence at the centre, vests in the immovable forms of life, herbs and trees, by days and nights. Thus you nourish all the streams of life while one of you, the sun, goes round and round in orbit by the law of the One at



the centre.

अधारयतं पृथिवीमुत द्यां मित्रराजाना वरुणा महाभिः ।  
वधयतमाषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानू ॥ ३ ॥

3. *Adhārayataṁ pṛthivīmuta dyāṁ mitrarājānā varuṇā mahobhiḥ. Vardhayatamoṣadhīḥ pinvataṁ gā ava vṛṣṭim sṛjataṁ jīradanū.*

Mitra and Varuna, sun and space, light and law, heat and water, refulgent rulers of the world, generous creators and givers, together with your powers and actions, you hold the earth and heaven, feed and promote the greenery of nature, sustain the planets, and create and shower the rains.

आ वामश्वासः सुयुजा वहन्तु यतरश्मय उप यन्त्ववाक ।  
घृतस्य निणिगनु वतत वामुप सिन्धवः पृदिवि रन्ति ॥ ४ ॥

4. *Ā vāmaśvāsaḥ suyujo vahantu yatarāśmaya upa yantvarvāk. Ghṛtasya nirṇiganu vartate vāmupa sindhavaḥ pradivi kṣaranti.*

Mitra and Varuna, rulers and scientists of the world, may your motive forces of transport well used and well steered like horses by reins and light by rays bear you and bring you hither. Purified and reinforced waters and liquid fuels are under your command, and let streams of water flow when the fire is ignited.

अनु श्रुताममतिं वधदुर्वी बहिरिव यजुषा र माणा ।  
नमस्वन्ता धृतद् गधि गत् मित्रासाथ वरुणळास्वन्तः ॥ ५ ॥

5. *Anu śrutāmamatiṁ vardhadurvīm barhiriva yajuṣā rakṣamāṇā. Namasvantā dhṛtadakṣādhi garte mitrāsāthe varuṇeḷāsvantaḥ.*

Mitra and Varuna, leading lights and dynamic forces of the world, in keeping with Vedic tradition and your own honour and fame, enhancing your personality and character, preserving and promoting the wide earth and environment, like protecting and augmenting the light and fire of yajna with mantric chants of application and acts of self-sacrifice, with wealth of food and energy for input, and commanding strength and expertise, you sit at the high steer of the nation and join centres of production and progress across the earth.

अर्कविहस्ता सुकृते परस्प्रा यं त्रासाथ वरुणळीस्वन्तः ।  
राजाना त्रमर्हणीयमाना सहस्रस्थूणं बिभृथः सह द्वा ॥ ६ ॥

6. *Akravihastā sukr̥te paraspā yaṁ trāsāthe varu-  
ṇeḷāsvantaḥ. Rājānā kṣatram-ahr̥ṇīyamānā  
sahasrasthūṇaṁ bibhṛthaḥ saha dvau.*

Mitra and Varuna, leading lights of vision and judgement, ruling and refulgent powers of humanity, kind and loving nobilities of non-violent hands, holy of action, helpful for others, seated at the centres of yajnic activity over the earth's regions, ruling and protecting the social order without hurting and damaging it, both of you bear and hold up the order of a thousand pillars together and protect it against fear and violence of terror.

हिरण्यनिर्णिगया अस्य स्थूणा वि भ्राजते दिव्यं श्वाजनीव ।  
भद्रे त्र निमिता तिल्विल वा सनम मध्वा अधि-  
गत्यस्य ॥ ७ ॥

7. *Hirṇyanirṇigayo asya sthūṇā vi bhrājate divya-  
śvājanīva. Bhadre kṣetre nimitā tilvile vā sanema  
madhvo adhigartyasya.*

This social order is distinctive, discriminative between gold and merely glittering. It rests on pillars of gold, and it shines like lightning in the skies. Its policy is framed and defined in the house of holiness or, let us say, on the fields of fertility. Let us hope and pray we join and share the honey sweets created by the leading lights and rulers of judgement at the helm of the nation and by the people in the home by the fire-side.

हिरण्यरूपमुषसा व्युष्टावयःस्थूणमुदिता सूर्यस्य । आ राहथा  
वरुण मित्र गतमत्श्च गाथ अदितिं दितिं च ॥ ८ ॥

8. *Hiranyarūpamuṣaso vyuṣṭāvayaḥ sthūṇamuditā sūryasya. Ā rohatho varuṇa mitra gartamataś-cakṣāthe aditiṁ ditiṁ ca.*

O Mitra and Varuna, rulers and leaders of the earth, commanding vision and judgement, at the break of dawn and rise of the sun you ride your chariot of golden pillars and take your seat on the helm and thence watch the realm for what is permanent of value and preservable and what is merely transient and destructible.

यद्वंहिष्टं नातिविध सुदानू अच्छिदं शम' भुवनस्य गापा ।  
तन' ना मित्रावरुणावविष्टं सिषासन्ता जिगीवांसः  
स्याम ॥ ९ ॥

9. *Yad bañhiṣṭhaṁ nātididhe sudānū acchidraṁ śarma bhuvanasya gopā. Tena no mitrāvaruṇ-āvaviṣṭaṁ siṣāsanto jigīvāṁsaḥ syāma.*

O Mitra and Varuna, ruler and leading lights of strength and judgement, generous as breath of life, unchallengeable protectors of the world, come and bless

us with that greatest, highest and imperishable home of protection in which, sharing the honey sweets of life with all, we may live to achieve our ambition for victory in the struggle of existence.

### Mandala 5/Sukta 63

*Mitra - Varuna Devata, Archanana Atreya Rshi*

ऋतस्य गापावधि तिष्ठथा रथं सत्यधमाणा परम व्यामनि ।  
यमत्र मित्रावरुणावथा युवं तस्मै वृष्टिमधुमत्पिन्वत  
दिवः ॥ १ ॥

1. *Ṛtasya gopāvadhi tiṣṭhatho ratham satyadharmāṇā parame vyomani. Yamatra mitrāvaruṇāvatho yuvaṁ tasmai vṛṣṭir-madhumat pinvate divaḥ.*

Mitra and Varuna, lord of light and lord of justice and rectitude, ruler and judge, guardians of truth and law, observers of truth and law and eternal Dharma, you abide in the highest regions of existence in the presence of Divinity and ride over the chariot of life and the state while you occupy the highest seats of the social order. In this state, whoever you protect is blest, rains of honey sweets shower on him from heaven above.

समाजावस्य भुवनस्य राजथा मित्रावरुणा विदथं स्वदृशा ।  
वृष्टिं वां राधा अमृतत्वमीमह द्यावापृथिवी वि चरन्ति  
तन्यवः ॥ २ ॥

2. *Samrājāvasya bhuvanasya rājatho mitrāvaruṇā vidathe swardrśā. Vṛṣṭiṁ vāṁ rādho amṛtatvamīmahe dyāvāpṛthivī vi caranti tanyavaḥ.*

Mitra, lord of love and friendship, Varuna, lord

of judgement and discrimination, rulers and leading lights of this world, you shine in splendour and reveal the light of Divinity in the yajnic business of life on the earth. Just as thunder and lightning light and shake the earth and sky, so do you rule the earth. We pray to you for the shower of joy, success and the nectar sweets of immortal values in this mortal state of life.

स॒माजा॑ उ॒गा वृष॑भा दि॒वस्पती॑ पृथि॒व्या मि॒त्रावरु॑णा  
विच॑षणी । चि॒त्रभिर्भ॑रुप तिष्ठ॒था रवं॑ द्यां वष॑यथा॒ असु॑रस्य  
मा॒यया॑ ॥ ३ ॥

3. *Samrajā ugrā vṛṣabhā divaspatī pṛthivyā mitrāvaruṇā vicarṣaṇī. Citrebhirabhairupa tiṣṭhatho ravam dyām varṣayatho asurasya māyayā.*

Mitra and Varuna, ruler and leading lights like sun and shower, shining in majesty, blazing with splendour, brave and generous, guardians of heaven and light of the earth, watchful observers of the world, wielding wondrous clouds of rain and power, you stay close by us and send down showers of rain and roar of thunder by the awful force of light and winds of nature's breath of life.

मा॒या वां मि॒त्रावरु॑णा दि॒वि श्रि॒ता सू॒या ज्य॑तिश्चरति  
चि॒त्रमा॒युध॑म । तम॒भण॑ वृष्ट्या॒ गूह॑था दि॒वि प॒जन्त्य॑ द॒प्सा  
मधु॑मन्त इरत ॥ ४ ॥

4. *Māyā vāṁ mitrāvaruṇā divi śritā sūryo jyotiścā-rati citramāyudham. Tamabhreṇa vṛṣṭyā gūhatho divi parjanya drapsā madhumanta irate.*

Mitra and Varuna, lord of light and lord of bliss, ruler and leading lights of the social order, your power

and generosity is based in the light of Divinity and issues from there. The sun, an agent and manifestation of the same, shines with its light as weapon of enlightenment and purification. You cover the sun with an ocean of vapour and energy of cosmic electricity in the regions of light, then the cloud is formed and showers of honey drops fall as rain.

रथं युञ्जत मरुतः शुभ सुखं शूरा न मित्रावरुणा गविष्टिषु ।  
रजांसि चित्रा वि चरन्ति तन्यवा दिवः समाजा पर्यसा न  
उ तम ॥ ५ ॥

5. *Ratham yuñjate marutaḥ śubhe sukhaṁ śūro na mitrāvaruṇā gaviṣṭiṣu. Rajāṁsi citrā vi caranti tanyavo divaḥ samrājā payasā na ukṣatam.*

O Mitra and Varuna, generous ruler and enlightened leaders, the Maruts, dynamic scientists and engineers, brave as warriors and tempestuous as winds, design and structure a faultless chariot and use it for the comfort and welfare of mankind. They rise in the company of sunrays to the wonderful regions of the skies, light and lightning in yajnic programmes for the good of all. O brilliant leaders, give us showers of water, milk, generative energy and creative vision.

वाचं सु मित्रावरुणाविरावतीं पञ्चन्यश्चित्रां वदति  
त्विषीमतीम् । अभा वसत मरुतः सु मायया द्यां वर्षयतम-  
रुणामर्पसम् ॥ ६ ॥

6. *Vācaṁ su mitrāvaruṇāv-irāvatīm pañjanyaś-citrām vadati tviṣīmatīm. Abhrā vasata marutaḥ su māyayā dyām varṣayatam-aruṇāmarepasam.*

Just as the cloud deeply filled with vapour and

highly generous rumbles with its voice of thunder and showers rains of water, fertilising, exciting and pure, similarly, O scholars, teachers and preachers, loving as Mitra, friend, and discriminative as Varuna, the judge, speak to us that language of knowledge and wisdom which is comforting, refreshing, regenerative and life giving, wonderfully engaging and illuminating, full of wonder and variety and light of life. Let the dynamic people, vibrant as winds live in plenty like the cloud, and rise to the light of heaven with knowledge and power. Powerful as Indra, brilliant as Sun, and generous as Prajapati, give us the showers of knowledge and speech, holy, bright and blazing, free of sin and evil.

धम'णा मित्रावरुणा विपश्चिता वृता र' तथ् असुरस्य  
मायया । ऋतन् विश्वं भुवनं वि र'जथः सूयमा धत्था दिवि  
चित्र्यं रथम ॥ ७ ॥

7. *Dharmanā mitrāvaruṇā vipāścitā vratā rakṣethe asurasya māyayā. Ṛtena viśvaṁ bhuvanam vi rājathah sūryamā dhattho divi citryam ratham.*

Mitra, O lord of light and love, and Varuna, lord of law and justice, knowing and discriminative, dedicated to the observance of the Law, you uphold, protect and promote the entire world of existence in order by Dharma, Rtam, cosmic dynamics and the innate strength and will of life. You shine in manifestation by Law and you maintain the sun in the regions of light like a marvellous chariot on the highway by the Law.

**Mandala 5/Sukta 64****Mitra - Varuna Devata, Archanana Atreya Rshi**

वरुणं वा रिशादसमृचा मित्रं हवामह ।

परि व्रजव ब्राह्मजगन्वांसा स्वर्णरम ॥ १ ॥

1. *Varuṇaṁ vo riṣādasaṁ-ṛcā mitraṁ havāmahe.  
Pari vrajeva bāhvor-jaganvāṁsā svarṇaram.*

O Mitra, loving friend, and Varuna, learned scholar and lover of justice, with words of prayer and adoration we invoke and invite you, destroyers of negativity and enmity, moving forward by the strength of your arms and leading to the golden goal of joy and bliss by paths of knowledge, love and rectitude, moving as you do like shepherds leading cows to the stall.

ता ब्राह्मवा सुचतुना प यन्तमस्मा अचत ।

शवं हि जार्यं वां विश्वासु णसु जागुव ॥ २ ॥

2. *Tā bāhavā sucetunā pra yantamasmā arcate.  
Śevaṁ hi jāryaṁ vāṁ viśvāsu ṅṣāsu jaguve.*

O Mitra and Varuna, sages of love and justice, extend your hands of generosity alongwith your knowledge and wisdom to this aspiring supplicant. I adore and proclaim your admirable treasure of light, love and justice over the entire regions of the world.

य नूनमश्यां गतिं मित्रस्य यायां पथा ।

अस्य प्रियस्य शमण्यहिंसानस्य सश्चिर ॥ ३ ॥

3. *Yannūnam-aśyāṁ gatiṁ mitrasya yāyāṁ pathā.  
Asya priyasya śarmaṇy-ahimsānasya saścire.*

I wish and pray I go by the same path and reach



the same goal, the home of divine bliss of this dear lord of love and non-violence, Mitra which the sages follow and reach.

युवाभ्यां मित्रावरुणाप॒मं ध॒यामृ॒चा ।

यद्ध॒ इ॒यं म॒घानां॑ स्तातृ॒णां च॑ स्पृ॒धस॑ ॥ ४ ॥

4. *Yuvābhyāṁ mitrāvaruṇopamam dheyāmrcā.  
Yaddha kṣaye maghonām stotṛṇām ca spūrdhase.*

May I, with prayer and adoration, receive from you, Mitra and Varuna, that excellent treasure of wealth and wisdom which abides in the home of the prosperous celebrants when they have reached their golden goal of joy and which I aspire to emulate.

आ ना॑ मि॒त्र सु॒दी॒तिभि॒वरु॑णश्च॒ स॒धस्थ॑ आ ।

स्व॒ इ॒यं म॒घानां॑ स॒खी॒नां च॑ वृ॒धस॑ ॥ ५ ॥

5. *Ā no mitra sudītibhir-varuṇaśca sadhastha ā.  
Sve kṣaye maghonām sakhīnām ca vṛdhase.*

O Mitra and Varuna, loving friend and friend of justice and rectitude, come to us with your brilliance of knowledge and grace our home, your own place, for the advancement of friends and devotees on way to further progress.

यु॒वं ना॑ य॒षु व॒रुण॑ इ॒त्रं बृ॒हच्च॑ बि॒भृथः॑ ।

उ॒रु णा॑ वा॒जसा॑तय॒ कृ॒तं रा॒य स्व॒स्तय॑ ॥ ६ ॥

6. *Yuvaṁ no yeṣu varuṇa kṣatram brhacca bibhṛ-thaḥ. Uru ṇo vājasātaye kṛtaṁ rāye svastaye.*

O lord of love and friendship, Mitra, O Varuna, lord of justice and rectitude, those whom you vest with

the great social order and high excellence and guide and conduct for our sake, advance and raise higher in honour and excellence for victory, wealth and well being for us.

उच्छन्त्यां म यजता द्व त्र रुशद्रवि । सुतं सामं न हस्तिभिरा  
पुडभिधावतं नरा बिभ्रतावचनानसम ॥ ७ ॥

7. *Ucchantyām me yajatā devakṣatre ruṣadgavi.  
Sutaṁ somaṁ na hastibhirā paḍbhiradhāvataṁ  
narā bibhratāv-arcanānasam.*

Mitra and Varuna, ruler and pioneers of the nation, adorable guides and unifiers of humanity, come running fast on feet firm as the elephant's and join my yajna at the rise of dawn in the light of the sun in this holy social order. Accept the song of adoration and prayer of the celebrant and enjoy it like distilled soma of yajna and excellence of the social order.

### Mandala 5/Sukta 65

*Mitra - Varuna Devata, Ratahavya Atreya Rshi*

यश्चिकत् स सुकतुदवत्रा स ब्रवीतु नः ।  
वरुणा यस्य दशता मित्रा वा वनत् गिरः ॥ १ ॥

1. *Yaściketa sa sukaturdevatrā sa bravītu naḥ.  
Varuṇo yasya darśato mitro vā vanate girah.*

He who knows is a holy performer of good action, Sukratu. Let the sukratu speak to us of the Lord and of truth, universal love, justice and rectitude, whose vision and language of vision, Mitra, friend and lover, and Varuna, who can discriminate between truth and falsehood, eminent among the eminent worth meeting,

love and admire. Let mitra and varuna among us speak to us of Mitra and Varuna, Lord of love and justice.

ता हि श्रष्टवचसा राजाना दीघश्रुत्तमा ।

ता सत्पती ऋतावृध ऋतावाना जनजन ॥ २ ॥

2. *Ta hi śreṣṭhavarcaśā rājānā dīrghaśruttamā.  
Tā satpatī ṛtāvṛdha ṛtāvānā janejane.*

They command the highest knowledge and illumination, they are eminent among the brilliant, learned scholars of Revelation. They command and preserve the truth, they preserve and protect the divine law of nature, they observe and uphold the universal law and Dharma among every community of humanity.

ता वामियाना वस पूवा उप बुव सचा ।

स्वश्वसः सु चतुना वाजाँ अभि पदावन ॥ ३ ॥

3. *Tā vāmiyāno'vase pūrvā upa bruve sacā.  
Svaśvāsaḥ su cetunā vājāñ abhi pra dāvane.*

O Mitra and Varuna, twin powers of love and friendship, justice and rectitude, ancient and eternal, I approach you for protection and promotion, and speak to you and speak of you: you command knowledge, you command revelation and communication, you give knowledge, you give means of communication and transport, food and energy, struggle, speed and success to the people of charity and generosity.

मित्रा अंहाश्चिदादुरु ग्याय गातुं वनत ।

मित्रस्य हि पतूवतः सुमतिरस्ति विधतः ॥ ४ ॥

4. *Mitro aṅhościdāduru kṣayāya gātum vanate.  
Mitrasya hi pratūrvataḥ sumatirasti vidhataḥ.*

Mitra, friend and lover, for sure, provides a wide path away from sin for us to have a safe and spacious haven of peace on earth. The love and friendship of the Lord of instant action who protects and upholds us against sin and evil is for humanity, abundant for anyone who cares to benefit from it by prayer and effort.

वृयं मित्रस्यावसि स्याम सप्रथस्तम ।

अनहसस्त्वातयः सत्रा वरुणशषसः ॥ ५ ॥

5. *Vayaṁ mitrasyaāvasi syāma saprathastame. Anehasastvotayaḥ satrā varuṇaśeṣasaḥ.*

Let us pray and make effort that we may abide in the widest protection of Mitra, lord of mercy, friend and lover of the universe. Let us be free from sin, evil and violence, safe under your protection, O Lord, ever dedicated to truth and law, and let us live as loved children of Varuna, lord of justice and rectitude.

युवं मित्रमं जन् यतथः सं च नयथः । मा मघानः परि  
ख्यतं मा अस्माकमृषीणां गापीथ न उरुष्यतम ॥ ६ ॥

6. *Yuvaṁ mitremaṁ janam yatathaḥ sam ca nayathaḥ. Mā maghonaḥ pari khyatam mo asmākam-ṛṣīṇāṁ gopīthe na uruṣyatam.*

O Mitra and Varuna, friend and lover of humanity, upholder of justice and rectitude, you inspire and exhilarate this human nation to action, unite them and lead them to the common goal. O lord of love, mercy and justice, pray do not ignore the supplicants on way to prosperity and excellence, do not forsake our people and future generations on the path of piety and progress, promote and exalt us and our leading lights to reach the

haven of peace and bliss.

### Mandala 5/Sukta 66

*Mitra - Varuna Devata, Ratahavya Atreya Rshi*

आ चिकितान सुकतू द्वा मंत रिशादसा ।

वरुणाय ऋतपशस दधीत पर्यस मह ॥ १ ॥

1. *Ā cikitāna sukratū devau marta riśādasā.  
Varuṇāya ṛtapeśase dadhīta prayase mahe.*

O learned and intelligent people, for a perfect dynamic order of truth and righteousness, abundant, great and joyful, hold on to brilliant, generous and divine Mitra and Varuna, leading lights of love and justice who discriminate between right and wrong, truth and falsehood. they are destroyers of hate and enmity, negativity and contradiction, and inspirers of holy, creative and integrative action, dedicated to creative yajna of the human nation.

ता हि त्रमविहुतं सम्यगसुयमाशात ।

अध व्रतव मानुषं स्वर्ण धायि दशतम ॥ २ ॥

2. *Tā hi kṣatram-avihrutam samyagasuryamāśāte.  
Adha vrateva mānuṣam svarṇa dhāyi darśatam.*

They alone successfully lead to a steady, vibrant and inviolable social order and, like committed and covenanted powers, establish a bright and blessed heaven of humanity on earth.

ता वामषु रथानामुर्वी गव्यूतिमषाम ।

रातहव्यस्य सुष्टुतिं दधृक्स्त ममनामह ॥ ३ ॥

3. *Tā vāmeṣu rathānām-urvīm gavyūtimeṣām. Rāta-  
havyasya suṣṭutiṁ dadhṛk stomair-manāmahe.*

O Mitra and Varuna, for the onward movement of these chariots of yours we freely offer the wide earth and her highways and honour you and the creative song of the sacrificing celebrant with our chants of praise.

अथा हि काव्या युवं दस्य पूभिरद्भुता ।

नि कृतुना जनानां चिकथ पूतदसा ॥ ४ ॥

4. *Adhā hi kāvyā yuvaṁ dakṣasya pūrbhiradbhutā.  
Ni ketunā janānāṁ cikethe pūtakṣasā.*

O Mitra and Varuna, leading lights of love and friendship, justice and rectitude, poetic visionaries commanding unprecedented and unsullied power, inspiring wonder and awe, you are widely known of the people by the brilliance of your knowledge, abundant praises of the versatile poet and the strongholds of strength and power over the earth.

तदृतं पृथिवि बृहच्छव एष ऋषीणाम ।

जयसानावरं पृथ्वति रन्ति यामभिः ॥ ५ ॥

5. *Tadṛtaṁ pṛthivi bṛhacchrava eṣa ṛṣīṇām.  
Jrayasānāvaram pṛthvati kṣaranti yāmabhiḥ.*

That truth of Law and rectitude, water and abundant food, profuse renown, and wisdom of the sages for attainment of the people, O mother earth, Mitra and Varuna, widely ranging over time and space, day by day, action by action, pray shower on life and humanity abundantly and incessantly without bounds.

आ यद्दामीयच सा मित्र वयं च सूरयः ।

व्यचिष्ठ बहुपाय्य यतमहि स्वराज्य ॥ ६ ॥

6. *Ā yad vāmīyacakṣasā mitra vayan̄ ca sūrayaḥ.  
Vyaciṣṭhe bahupāyye yatemahi svarājye.*

Mitra and Varuna, leading lights of the world, we invoke you and pray that the power, prosperity and excellence of life which you shower upon the earth for humanity, we too, wise and brave, may try to augment and maintain in the wide order of universal freedom and law which is the common responsibility of the united people.

### Mandala 5/Sukta 67

*Mitra - Varuna Devata, Yajata Atreya Rshi*

बळित्था देव निष्कृतमादित्या यजतं बृहत ।

वरुणु मित्राय मन्वषिष्ठं त्रिमाशाथ ॥ १ ॥

1. *Baliṭthā devā niṣkṛtam-ādityā yajataṁ bṛhat.  
Varuṇa mitrāyaman varṣiṣṭham̄ kṣatramāsāthe.*

It is true, thus, that three brilliant and generous powers of divinity vested in humanity organise, sustain and promote the grand, united and adorable world order achieved and established: Mitra, spirit of love, friendship and constant vigilance; Varuna, spirit of justice, rectitude and discriminative sense of values and wisdom; and Aryaman, innate energy, comprehensive vision and all embracing spirit of progressive planning and guidance.

आ यद्यानिं हिरण्ययं वरुणु मित्र सदथः ।

धृतारा चषणीनां यन्तं सुम्नं रिशादसा ॥ २ ॥

2. *Ā yad yonim̄ hiraṇyayam̄ varuṇa mitra sadathaḥ.  
Dhartārā carṣaṇinām̄ yantaṁ sumnaṁ riśādasā.*

O Mitra and Varuna, leading lights and rulers with the spirit of love and justice, organisers and sustainers of the people, destroyers of hate, enmity and contradictions, since you occupy the golden seat of power, pray rule, guide and promote the peace and welfare of the social order of the people.

विश्वं हि विश्ववदसा वरुणा मित्रा अयमा ।

वता पदेव सश्चिर् पान्ति मर्त्यं<sup>१</sup> रिषः ॥ ३ ॥

3. *Viśve hi viśvavedaso varuṇo mitro aryamā.  
Vratā padeva saścire pānti martyam riṣaḥ.*

All the ruling, sustaining and promotive powers, Mitra, Varuna and Aryama, knowing everything of the systemic order, are committed to the laws, discipline and values of the order, keeping their feet on the ground realities as their sacred duty, and they protect the people against evil and violence and promote them towards a better life.

त हि सत्या ऋतस्पृशं ऋतावाना जनजन ।

सुनीथासः सुदानवां हाश्चिदुरुचकयः ॥ ४ ॥

4. *Te hi satyā ṛtasprśa ṛtāvāno janejane.  
Sunīthāsaḥ sudānavoṃ'hościdurucakrayaḥ.*

Surely they are the best and highest in truth, keepers of the rule of law and rectitude, dedicated to universal truth and law, generous among and for every community, holy guided guides of the people, and they keep the wheel of Dharma moving against the evil of ignorance, injustice, poverty and sloth of every kind.

का नु वां मित्रास्तुता वरुणा वा तनूनाम ।

तत्सु वामर्षत मतिरत्रिभ्य एषत मतिः ॥ ५ ॥



5. *Ko nu vāṁ mitrāstuto varuṇo vā tanūnām.  
Tat su vāmeṣate matiratribhya eṣate mathiḥ.*

O Mitra, friend, O Varuna, friend of justice, which one of you is not praised and appreciated? Which one of you is not best of form and function in manifestation? Indeed, all our thoughts and reflections turn to you in homage. All our adorations are addressed to the powers free from evil and injustice, to those who command knowledge and good action beyond threefold miseries of body, mind and soul of the individual, society and humanity.

### Mandala 5/Sukta 68

*Mitra - Varuna Devata, Yajata Atreya Rshi*

प वा मित्राय गायत् वरुणाय विपा गिरा ।  
महि त्रावृतं बृहत ॥ १ ॥

1. *Pra vo mitrāya gāyata varuṇāya vīpā girā.  
Mahikṣatrāvṛtaṁ bṛhat.*

Sing in holy words in honour and praise of Mitra and Varuna, ruling lord of light and dispenser of justice, who hold and sustain the great world order and maintain the universal values of eternal Truth and Law for you.

समाजा या घृतयानी मित्रश्चाभा वरुणश्च ।  
दवा दवर्षु पशुस्ता ॥ २ ॥

2. *Samrājā yā ghṛtayonī mitraścobhā varuṇasca.  
Devā deveṣu praśastā.*

Mitra and Varuna, both brilliant rulers of nature and humanity, sources of the showers of fertility, prosperity and felicity, are eminent and adorable,

honoured among the brilliancies of nature and humanity.

ता नः शक्तं पाथिवस्य महा राया दिव्यस्य ।  
महि वां त्रं द्वेषु ॥ ३ ॥

3. *Tā naḥ śaktam pāthivasya maho rāyo divyasya.*  
*Mahi vām kṣatram deveṣu.*

Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity.

ऋतमृतन सपन्तषिरं द माशात । अदुहा द्वा वधत ॥ ४ ॥

4. *Ṛtamṛtena sapanteṣiram dakṣamāśāte.*  
*Adruhā devau vardhete.*

They live, serve, strive and search for the realisation of Rtam, eternal and universal values of Truth and Dharma, by their earnest pursuit of truth and Dharma in life and conduct, Rtam, and thus, free from hate, jealousy and violence, achieve the strength and excellence they long for and rise, shining in merit as leading lights of humanity.

वृष्टिद्यावा रीत्यापषस्पती दानुमत्याः ।  
बृहन्तं गतमाशात ॥ ५ ॥

5. *Vṛṣṭidyāvā rītyāpeṣaspatī dānumatyāḥ.*  
*Bṛhantam gartamāśāte.*

Harbingers of showers from heaven, making the waters flow on earth, creating, preserving and promoting the energy, fertility and production of the generous earth and environment, ruling and realising the desires and aspirations of humanity, Mitra and Varuna bring about

a great and expansive haven of peace, prosperity and felicity on earth.

## Mandala 5/Sukta 69

*Mitra - Varuna Devata, Uruchakri Atreya Rshi*

त्री रा॒चना वरु॑ण॒ त्रीँरु॒त द्यू॒न्त्रीणि॑ मि॒त्र धार॑यथा॒ रजांसि॑ ।  
वा॒वृ॒धा॒ना॒व॒म॒तिं॑ । त्रि॒य॒स्या॒ नु॒ व॒तं॑ र॒ िमा॑णावजु॒यम॑ ॥ १ ॥

1. *Trī rocanā varuṇa triṅruta dyūn trīṇi mitra dhā-rayatho rajāṃsi. Vāvṛdhānāvamatim kṣatriya-syā'nu vratam rakṣamāṇāvajuryam.*

Mitra and Varuna, prana and udana energies of the life of existence, you wield and sustain the three regions of light, three regions of the ethereal sphere, and the three layers of the earthly sphere, sustaining, protecting and promoting the expansive form and structure of the world in dedication to the unaging laws of Rtam, universal Law.

इ॒रा॒व॒ती॒व॒रु॒ण॒ ध॒न॒वा॒ वां॑ म॒धु॒म॒द्वां॑ सि॒न्ध॒वा॒ मि॒त्र॒ दु॒ह॒ ।  
त्र॒य॒स्त॒स्थु॒वृ॒ष॒भा॒स॒स्ति॒सृ॒णां॑ धि॒ष॒णा॒नां॑ र॒ता॒धा॒ वि॒  
द्यु॒म॒न्तः॑ ॥ २ ॥

2. *Irāvātīr-varuṇa dhenavo vām madhumad vām sindhavo mitra duhre. Trayas-tasthur-vṛṣabhā-sas-tiṣṛṇām dhiṣaṇānām retodhā vi dyumantaḥ.*

O Mitra and Varuna, nourishing, energising and radiating are your rays of light, fluent and overflowing your showers and streams of milk, honey and life giving waters. Three are abiding clouds of virility and fertility inspired with love and vested with vibrant life seeds of the three mighty regions, radiating with knowledge,

karma and worship, O brilliant ones.

पा॒त॒द्वी॒मदि॑तिं जा॒हवी॑मि म॒ध्यन्दि॑न् उ॒दिता॑ सू॒यस्य॑ ।

रा॒य मि॑त्रावरुणा स॒वता॑तळं ता॒काय॑ तनयाय॑ शं याः ॥ ३ ॥

3. *Prātar-devīm-aditiṃ jōhavīmi madhyandina uditā sūryasya. Rāye mitrāvaruṇā sarvatāteḷe tokāya tanayāya śaṃ yoḥ.*

O Mitra and Varuna, life-givers of love and justice, early morning I invoke and pray to eternal mother nature for divine intelligence, at mid-day when the sun is high, I pray for light and splendour, and in the all blissful yajna, I pray for health, wealth and all round peace and well being for the children and all future generations.

या ध॒तारा॑ रज॒सा रा॒चन॑स्या॒तादित्या॑ दि॒व्या पा॒थि॑वस्य ।  
न वां द्वा अ॒मृता॑ आ मि॒नन्ति॑ व॒तानि॑ मि॒त्रावरु॑णा  
ध्रु॒वाणि॑ ॥ ४ ॥

4. *Yā dhartārā rajaso rocanasyotādityā divyā pāthivasya. Na vāṃ devā amṛtā ā minanti vratāni mitrāvaruṇā dhruvāṇi.*

O Mitra and Varuna, light and life of existence, who are wielders and sustainers of the regions of the earth, the middle regions of the skies and the highest regions of light and all the heavenly stars, no brilliant humans, no divinities of nature, no immortals ever violate your laws of eternal constancy.

### Mandala 5/Sukta 70

*Mitra - Varuna Devata, Uruchakri Atreya Rshi*

पु॒रू॒रुणा॑ चि॒द्धय॑स्त्यवा॒ नूनं॑ वां वरुण ।

मि॒त्र वंसि॑ वां सु॒म॒तिम॑ ॥ १ ॥

1. *Purūruṇā ciddhyastyavo nūnaṁ vām varuṇa.  
Mitra vaṁsi vām sumatim.*

O Mitra, O Varuna, great and abundant is your protection and wisdom which, O friend, in all sincerity you love to share and extend to us.

ता वां सम्यग्दुह्वाणषमश्याम् धायस ।  
व्रयं त रुदा स्याम ॥ २ ॥

2. *Tā vām samyag-adruhvāṇeṣam-aśyāma dhāyase.  
Vayaṁ te rudrā syāma.*

O Mitra and Varuna, Loving friends of justice and rectitude, free from hate and jealousy and destroyers of violence and injustice, may we receive, we pray, that energy and sustenance, that protection, guidance and wisdom of yours so that we may internalise it and pursue it in our life and conduct.

पातं ना रुदा पायुभिरुत त्रायथां सुत्रात्रा ।  
तुयाम दस्यून्तनूभिः ॥ ३ ॥

3. *Pātaṁ no rudrā pāyubhiruta trāyethāṁ sutrātrā.  
Turyāma dasyūn tanūbhiḥ.*

O destroyers of hate and violence, lovers and dispensers of justice and rectitude, with all your care and guidance, protect and promote us. Save us, O saviours, against evil in our person and social institutions so that we may get over all forces of negativity, crime and destruction.

मा कस्याद्भुतकतू य ँ भुजमा तनूभिः ।  
मा शर्षसा मा तनसा ॥ ४ ॥

4. *Mā kasyādbhutakratū yakṣam̐ bhujemā tanūbhiḥ.  
Mā śeṣasā mā tanasā.*

O Mitra and Varuna, friend and justicier, accomplishers of wonderful acts of yajna, creation and production, let us never grab, consume, live on or live by any body else's share of yajnic sustenance, nor withhold our share of yajnic contribution for our selfish purposes, either for our own person or for our children and friends, either for the present or for future. (Help us to live by our own effort.)

### Mandala 5/Sukta 71

*Mitra - Varuna Devata, Bahuvrka Atreya Rshi*

आ ना॑ गन्तं रिशादसा॒ वरु॑ण॒ मित्रं॒ ब॒रु॒णा॑ ।  
उप॒मं॒ चारु॑मध्व॒रम॑ ॥ १ ॥

1. *Ā no gantaṁ riśādasā varuṇa mitra barhaṇā.  
Upemaṁ cārum-adhvaram.*

O Mitra and Varuna, leading lights of love and friendship, justice and rectitude, destroyers of negativities, hate and enmity, promoters of love and unity, knowledge and positive action, come to us and join this pleasing and elevating programme of love and non-violence, this yajna for common good.

विश्व॑स्य॒ हि प॑चतसा॒ वरु॑ण॒ मित्रं॒ राज॑थः ।  
इशा॑ना पिप्यतुं॒ धियः॑ ॥ २ ॥

2. *Viśvasya hi pracetasā varuṇa mitra rājathah.  
Īśānā pipyataṁ dhiyah.*

Mitra and Varuna, leading lights of love and unity, justice and discriminative awareness,

commanding universal knowledge and ruling power, you shine and reign over all. We pray, inspire and elevate our mind and intelligence to fullness.

उप॑ नः सु॒तमा ग॑तं वरु॒ण॒ मि॒त्रं द॑शुषः ।

अ॒स्य सा॒मस्य॑ पी॒तय॑ ॥ ३ ॥

3. *Upa naḥ sutamā gataṁ varuṇa mitra dāśuṣaḥ.*  
*Asya somasya pītaye.*

Mitra and Varuna, leading lights of love, friendship and felicity, justice and rectitude, our yajna is accomplished, the soma is distilled. Come, drink of the soma of this worshipful celebrant yajaka, share and bless our yajnic achievement of success and progress.

## Mandala 5/Sukta 72

*Mitra - Varuna Devata, Bahuvrkta Atreya Rshi*

आ मि॒त्र वरु॑ण व॒यं गी॒भिजु॑हु॒मा अ॒त्रि॒वत॑ ।

नि ब॒हिषि॑ सद॒तं सा॒मपी॑तय ॥ १ ॥

1. *Ā mitre varuṇe vayam gīrbhir-juhumo atrivat.*  
*Ni barhiṣi sadatam somapītaye.*

Like the sage free from threefold suffering of body, mind and soul, with songs of adoration, we invoke Mitra and Varuna, leading lights of love and justice, offer yajnic homage in their honour and service, and pray that they may come and grace our seats of yajna for a drink of soma and bless our accomplishment of the creative and productive programme.

व॒तन॑ स्था ध्रु॒व॒ इ॒मा ध॒म॑णा या॒तय॑र्ज॒ना ।

नि ब॒हिषि॑ सद॒तं सा॒मपी॑तय ॥ २ ॥

2. *Vratena stho dhruvakṣemā dharmaṇā yāta-yajjanā. Ni barhiṣi sadatām somapītaye.*

O constant protectors of achievement and progress, unshakable leaders dynamic at the centre of movement, dedicated to the vows of piety, guides of the people on the march forward and onward by the laws of Dharma, come, grace the seats of yajna in the world order and drink the soma of success and advancement.

मि॒त्रश्च॑ ना॒ वरु॑णश्च॒ जुष॑तां॒ य॒ज्ञमि॒ष्टय॑ ।  
नि॒ ब॒हिषि॑ सद॒तां॒ साम॑पीतय ॥ ३ ॥

3. *Mitraśca no varuṇaśca juṣetām yajñamiṣṭaye. Ni barhiṣi sadatām somapītaye.*

Let Mitra and Varuna, loving friend and discriminative judge of circumstance with comprehensive vision making the right choice, cherish, join and guide our yajna, corporate programme of progress, sit on the holy seats of yajna and celebrate the finale with a drink of soma in honour of success.

### Mandala 5/Sukta 73

*Ashvins Devata, Paura Atreya Rshi*

यद॒द्य स्थः॑ प॒राव॒ति॒ यद॑वाव॒त्य॒श्वि॒ना ।  
यद्वी॑ पुरु॒ पुरु॑भुजा॒ यद॒न्तरि॑ ॥ आ ग॒तम॑ ॥ १ ॥

1. *Yadadya sthaḥ parāvati yadarvāvatyaśvinā. Yad vā purū purubhujā yadantarikṣa ā gatam.*

Ashvins, twin divines, complementary currents of the circuit of nature's divine energy, wind and electricity, you are present far and near in the middle



sphere of the sky and operative far and near here and now, abundant, sustaining all and sustainable by all. O men and women, let us try these currents of energy come to us for the benefit of all.

इह त्या पुरुभूतमा पुरू दंसांसि बिभ्रता ।

व॒र॒स्या या॒म्यधि॑गू हु॒व तु॒विष्ट॑मा भु॒ज ॥ २ ॥

2. *Iha tyā purubhūtamā purū daṁsāṁsi bhibhratā.  
Varasyā yāmyadhigū huve tuviṣṭamā bhujē.*

Here I invoke and practically realise the abundant and extensive currents of natural energy bearing many and mighty potentials, highly useful, most powerful and non-stop in operation for our purpose of power and comfort.

इमान्यद्वपुष वपुश्चक्रं रथस्य यमथुः ।

पय॒न्या नाहु॑षा यु॒गा म॒ह्ना रजांसि॑ दीयथः ॥ ३ ॥

3. *Īrmānyad vapuṣe vapuścakram rathasya yemathuḥ. Paryanyā nāhuṣā yugā mahṇā rajāṁsi dīyathah.*

Ashvins, instantly moving harbingers of light and energy, one brilliant wheel of your chariot, one part of your circuit, you have set in motion for the expression of your brilliance by the sun. By the other, like night after the day and by the circle of night and day, you complete the circle of the day and year and thereby with your might and splendour you illuminate the terrestrial and ethereal regions and count up the ages of humanity on earth.

तद् षु वामना कृतं विश्वा यद्दामनु ष्व ।

नाना जा॒ताव॑र॒पसा॑ स॒म॒स्म ब॒न्धुम॑यथुः ॥ ४ ॥

4. *Tadū ṣu vāmenā kṛtaṁ viśvā yad vāmanu ṣṭave.  
Nānā jātāvarepasā samasme bandhumeyathuḥ.*

Ashvins, complementary, powers of nature, and humanity like teachers and preachers, leaders and followers, for all these that you have done for us, for all that, I honour and adore you in consequence. Born and arisen without sin and free of negativity, come and guide our friends and brothers for our sake.

आ यद्वां सूया रथं तिष्ठदघुष्यदं सदा ।

परि वामरूषा वया घृणा वरन्त आतपः ॥ ५ ॥

5. *Ā yad vāṁ sūryā ratham tiṣṭhad raghuṣyadam  
sadā. Pari vāmaruṣā vayo ghrṇā varanta ātapah.*

When the dawn, daughter of the sun, like a bride, comes and rides your fast moving chariot, ruddy, shining and blazing, birds, beasts and humans always look up to you and adore you all round.

युवारत्रिश्चिकतति नरा सुम्नन् चतसा ।

घर्म यद्वामरपसं नासत्यास्त्रा भुरण्यति ॥ ६ ॥

6. *Yuvoratriściketati narā sumnena cetasā. Ghar-  
maṁ yad vāmarepasam nāsatyāsnā bhuranyati.*

Ashvins, leading lights and pioneers of life on the path of truth and rectitude, Atri, the sage who has conquered threefold suffering of existence knows you fully with an undisturbed mind and adores you with hymns of praise when he experiences and receives from you the fire of life free from sin and untruth.

उगा वां ककुहा ययिः शृण्व यामषु सन्तनिः ।

यद्वां दंसाभिरश्विना त्रिनराववर्तति ॥ ७ ॥

7. *Ugro vām kakuho yayiḥ śṛṇve yāmeṣu saṁtaniḥ.  
Yad vām daṁsobhir-aśvinā'trir-narāvavartati.*

Ashvins, leading lights and path finders of humanity, the mighty rumble of your advance expanding in all directions is heard at every stage of your movements when Atri, the celebrant sage of threefold freedom turns his attention to you by virtue of your noble actions.

मध्वं ऊ षु मधूयुवा रुद्रा सिषक्ति पिप्युषी ।  
यत्समुदाति पषथः पक्वाः पृ ता भरन्त वाम ॥ ८ ॥

8. *Madhva ū ṣu madhūyuvā rudrā siṣakti pipyuṣī.  
Yat samudrāti parṣathaḥ pakvāḥ pṛkṣo bharanta  
vām.*

Ashvins, roaring powers of nature like sun and wind, mixers and makers of the sweets of earth, when you fill the oceans of ethereal and terrestrial regions and abundant showers slake the thirst of honey sweets of green, they ripen and bear and bring offers of ripe fruit and nourishing food for you.

सत्यमिद्धा उ अश्विना युवामाहुमयाभुवा ।  
ता यामन्यामहृतमा याम् ता मृळयत्तमा ॥ ९ ॥

9. *Satyamid vā u aśvinā yuvām-āhur-mayobhuvā.  
Tā yāman yāmahutamā yāmannā mṛḷayattamā.*

Ashvins, leading lights of nature and humanity, earth and heaven, sages and scholars, true it is as they say you are the harbingers and givers of peace and well-being. Most kind and responsive to the call of devotees, we pray, come and bring us the highest bliss on the wings of wind and light.

इमा ब्रह्मणि वधना शिवभ्यां सन्तु शन्तमा ।

या त ताम् रथौ इवा वाचाम बृहत्तमः ॥ १० ॥

10. *Imā brahmāṇi vardhanā'śvibhyāṃ santu śantamā. Yā takṣāma rathāñ ivā'vocāma brhannamah.*

May these songs of praise and celebration be pleasing and exalting for the Ashvins and bring peace and prosperity for us, the songs which we conceive, design and structure like chariots of power and felicity while we compose words of yajnic homage in ecstasy.

### Mandala 5/Sukta 74

*Ashvins Devata, Paura Atreya Rshi*

कूष्ठा दवावश्विना द्या दिवा मनावसू ।

तच्छ्रवथा वृषण्वसू अत्रिवामा विवासति ॥ १ ॥

1. *Kūṣṭho devāvaśvinā'dyā divo manāvasū. Tacchravatho vṛṣaṇvasū atrirvāmā vivāsati.*

Divinities of the earth, Ashvins, rich at heart, abiding in the mind, harbingers of showers of wealth from the heights of heaven, Atri, the sagely celebrant who enjoys three-fold freedom of body, mind and soul today prays in service to you. Pray listen to him.

कुह त्या कुह नु श्रुता दिवि द्वा नासत्या ।

कस्मि ण यतथा जन् का वां नदीनां सचा ॥ २ ॥

2. *Kuha tyā kuha nu śrutā divi devā nāsatyā. Kasminnā yatatho jane ko vām nadīnām sacā.*

Where are they? Where are they heard and renowned, the brilliant ones in heaven, ever dedicated

to truth in heavenly conduct and behaviour? O brilliant divines, Ashvins, in which community do you operate? Who shares and benefits from your flowing rivers and rolling oceans?

कं याथः कं ह गच्छथः कमच्छ युञ्जाथ रथम ।

कस्य बर्हाणि रण्यथा वयं वामुश्मसीष्टय ॥ ३ ॥

3. *Kaṁ yāthaḥ kaṁ ha gacchathaḥ kamacchā yuñjāthe ratham. Kasya brahmāṇi ranyatho vayaṁ vām-uśmasīṣṭaye.*

Who do you go to? To what course or goal? For what purpose do you harness your chariot? Whose songs do you love to hear and enjoy? We love and felicitate you for our cherished desire.

पारं चिद्धयुदपुतं पारं पाराय जिन्वथः ।

यदीं गृभीततातय सिंहमिव द्रुहस्पद ॥ ४ ॥

4. *Pauram ciddhyudaprutam paura paurāya jinvathaḥ. Yādīm grbhītataātaye siṁhamiva druhaspade.*

O citizen, you proceed to the citizen in deep waters and resume and raise him to new life for the citizen and the coming generation for the extension of their action and achievement already made and like a lion even jump into the den of hate and enmity to protect and promote them.

प च्यवानाज्जुजुरुषा वविमत्कं न मुञ्चथः ।

युवा यदी कृथः पुनरा काममृण्व वध्वः ॥ ५ ॥

5. *Pra cyavānāj-jujuruṣo vavrimatkaṁ na muñcathaḥ. Yuvā yādī kr̥thaḥ punarā kāmamṛṇve vadhvaḥ.*

Like a physician and surgeon you discard the debility of age like an old and worn out garment when you renew it back to youth which could be fascinating even for the love of a damsel.

(So does a dynamic society change over i.e., retire, and aging person from an exacting public position to replace him with a young, energetic, intelligent man capable of take him over the onerous duty and responsibilities of a youthful nation.)

अस्ति हि वामिह स्ताता स्मसिं वां सन्दृशि श्रिय ।  
नू श्रुतं म् आ गतमवाभिवाजिनीवसू ॥ ६ ॥

6. *Asti hi vāmiha stotā smasi vām saṁdṛṣi śriye.*  
*Nū śrutam ma ā gatam-avobhir-vājiniṅvasū.*

Here for sure is your dedicated devotee and celebrant. We abide within your eye sight for the sake of the beauty and grace of life. Listen to us and come with your modes of protection, Ashvins, who command treasures of food, energy and the forces of renewal, rejuvenation and advancement.

का वामद्य पुरूणामा वव्र मत्यानाम ।  
का विपा विपवाहसा का यज्ञवाजिनीवसू ॥ ७ ॥

7. *Ko vāmadya purūṅāmā vavne martyānām.*  
*Ko vipro vipravāhasā ko yajñairvājiniṅvasū.*

Who of the many many mortals today could win your love and favour, O favourite celebrities of the saints and scholars? Which one of the wisest? Which one at last could win your recognition and favour, O commanders of the treasures of food, energy, wealth, power and the forces of life? By all yajnas at his

command, could he? Probably, for sure may be.

आ वां रथा रथानां यष्टा यात्वश्विना ।

पुरू चिदस्मयुस्तिर आङ्गूषा मत्युष्वा ॥ ८ ॥

8. *Ā vām ratho rathānām yeṣṭho yātvaśvinā.  
Purū cid-asmayus-tira aṅgūṣo martyeṣvā.*

Ashvins, leading lights for humanity, may your chariot, fastest of all, adorable among mortals, victorious over many negativities, hate and enmities, be directed hitherward, reach us and take us across the oceans. (Let us create the chariots as divine gifts and sail over the oceans across the skies.)

शमू षु वां मधूयुवा स्माकमस्तु चकृतिः ।

अवाचीना विचतसा विभिः श्यनव दीयतम ॥ ९ ॥

9. *Śamū ṣu vām madhūyuvā'smākamastu carkṛtiḥ.  
Arvācīnā vicetasā vibhiḥ śyeneva dīyatam.*

Ashvins, leading lights, masters of speed and direction, creators of the honey sweets of life, may that creation, invention and achievement of yours be ours, adorable for our good. Most modern intellectuals, eminent scientists of imagination, give us the chariot with wings to fly with the birds, by winds like the eagle, and shine.

अश्विना यद्ध कहि चिच्छुश्रूयातमिमं हवम ।

वस्वीरू षु वां भुजः पृञ्चन्ति सु वां पृचः ॥ १० ॥

10. *Aśvinā yaddha karhicic-chuśrūyātam-imam  
havam. Vasvīrū ṣu vām bhujahḥ pṛñcanti su vām  
pṛcaḥ.*

Ashvins, leading lights of humanity, wherever

you be and whatever you do, please listen to this invocation, adoration and invitation of ours to live and justify existence, and please know: All your plans and actions for peace, prosperity and progress in life fructify in full, all your ambitions are fulfilled. We love and admire you and all those who work together to realise our dreams.

### Mandala 5/Sukta 75

*Ashvins Devata, Avasyu Atreya Rshi*

पतिं प्रियतमं रथं वृषणं वसुवाहनम् । स्ताता वामश्विनावृषिः  
स्तामन् पतिं भूषति माध्वी मम श्रुतं हवम ॥ १ ॥

1. *Prati priyatamaṃ ratham vṛṣaṇaṃ vasuvāhanam. Stotā vāmaśvināvṛṣiḥ stomena prati bhūṣati mādhvī mama śrutaṃ havam.*

Ashvins, leading lights of humanity, the celebrant visionary of life's reality and mantric meaning, adores your achievement in befitting words of song in response to the beauty of your dearest chariot which is the carrier and harbinger of showers of wealth and well being. O creators and makers of the sweets of existence, the celebrant prays: Listen to my song of adoration and accept the invitation to live and create the joy of life.

अत्यायातमश्विना तिरा विश्वा अहं सना । दस्रा  
हिरण्यवतनी सुषुम्ना सिन्धुवाहसा माध्वी मम श्रुतं  
हवम ॥ २ ॥

2. *Atyāyātamaśvinā tiro viśvā ahaṃ sanā. Dasrā hirṇyavartanī suṣumnā sindhuvāhasā mādhvī mama śrutaṃ havam.*

Ashvins, leading lights of life in existence,



destroyers of suffering, harbingers of peace and prosperity, creators of honey sweets, listen to my prayer: Come over regions of earth across the spaces, travelling by golden chariots over golden highways, navigating by rivers and oceans, so that I may cross all hurdles of existence and live as the immortal that I am.

आ ना रत्नानि बिभ्रतावश्विना गच्छतं युवम । रुद्रा  
हिरण्यवतनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं  
हवम ॥ ३ ॥

3. *Ā no ratnāni bibhratāvaśvinā gacchataṃ yuvam. Rudrā hirṇyavartanī juṣāṇā vājinīvasū mādhvī mama śrutaṃ havam.*

Ashvins, come you both to us, bearing jewel wealths of life; come, O Rudras, dispensers of justice and punishment, travelling by golden chariot over golden highways, loving and listening partners, givers of food, energy and speedy progress, creators of the sweets of life, come in response to our invocation and listen to our prayer.

सुष्टुभा वां वृषण्वसू रथ वाणीच्याहिता । उत वां ककुहा  
मृगः पृ ः कृणाति वापुषा माध्वी मम श्रुतं हवम ॥ ४ ॥

4. *Suṣṭubho vāṃ vṛṣaṇvasū rathe vāṇīcyāhitā. Uta vāṃ kakuhu mṛgaḥ pṛkṣaḥ kṛṇoti vāpuṣo mādhvī mama śrutaṃ havam.*

Ashvins, harbingers of the showers of wealth and joy, haven of the abundant and generous, the celebrant is delighted in your chariot and feels elevated. His song is dedicated to you, and he, mighty strong, handsome of body, seeker of your favour and purity,

prepares the offering of homage for you. O creators and givers of the sweets of life, listen to my prayer and praise.

बा॒धिन्म॑नसा र॒थ्यषि॑रा ह॒वन्श्रु॑ता । वि॒भिश्च्य॑वानम॒श्विना॑  
नि या॒था अ॒द्वया॑वि॒नं मा॒ध्वी म॑म श्रु॒तं ह॒वम ॥ ५ ॥

5. *Bodhinmanasā rathyeṣirā havanaśrutā. Vibhiścyavānam-aśvinā ni yātho advayāvinam mādhvī mama śrutam havam.*

Ashvins, leaders and guides of enlightened mind, travelling far and fast by chariot, responsive to praise and prayer, you reach the sincere searching man of holy mind free from duplicity as by flight of birds. O creators and givers of honey sweets, listen to my invocation.

आ वां न॒रा म॒नायु॑जा श्वा॑सः पु॒षित॑प्सवः । वया॑ वह॒न्तु  
पी॒तय॑ सह सु॒म्नभि॑र॒श्विना॑ मा॒ध्वी म॑म श्रु॒तं ह॒वम ॥ ६ ॥

6. *Ā vām narā manoyujo'śvāsaḥ pruṣitapsavaḥ. Vayo vahantu pītaye saha sumnebhiraśvinā mādhvī mama śrutam havam.*

Ashvins, leaders and pioneers of adventurous men, may your horses, flying birds, controlled by thought, consuming burnt fuel, bring you hither with gifts of peace and well being for a drink of the soma of success and splendour. O creators and harbingers of honey sweets, listen to my prayer.

अ॒श्विना॑व॒ह ग॑च्छ॒तं ना॑स॒त्या मा॒ वि व॑न॒तम॑ । ति॒रश्चि॑द॒यया॑  
प॒रि व॑ति॒यात॑म॒दाभ्या॑ मा॒ध्वी म॑म श्रु॒तं ह॒वम ॥ ७ ॥

7. *Aśvināveha gacchataṁ nāsatyā mā vi venatam. Tiraścidaryayā pari vartiryātam-adābhyā mādhvī mama śrutam havam.*

Ashvins, come hither, noble masters, indomitable leaders ever dedicated to truth. Even if you are far away, pray do not be indifferent, slacken not the reins, cross over the winding paths and come. O creators and givers of honey sweets, listen to my prayer.

अस्मिन् यज्ञं अदाभ्या जरितारं शुभस्पती । अवस्युमश्विना  
युवं गृणन्तमुप भूषथा माध्वी मम श्रुतं हवम ॥ ८ ॥

8. *Asmin yajñe adābhyā jaritāraṃ śubhaspatī.  
Avasyum-aśvinā yuvaṃ gṛṇantamupa bhūṣatho  
mādhvī mama śrutaṃ havam.*

In this yajna of creation, invention and production for social good, O masters, indomitable Ashvins, twin protectors and promoters of creative people and noble works, come and grace the celebrant, supplicant with songs of homage for protection and patronage. O creators and givers of showers of honey sweets, listen to my prayer.

अभूदुषा रुशत्पशुराग्निरधाय्यृत्वियः । अयाजि वां वृषण्वसू  
रथा दस्त्रावमत्या माध्वी मम श्रुतं हवम ॥ ९ ॥

9. *Abhūduṣā ruṣat-paśurāgnir-adhāyyṛtviyaḥ. Ayoji  
vāṃ vṛṣaṇvasū ratho dasrāvamartyo mādhvī  
mama śrutaṃ havam.*

The dawn is risen. The holy fire, giver of shining wealth, is placed in the vedi according to the season. Your chariot, Ashvins, is in harness, invincible and immortal. O destroyers of hate and suffering and givers of showers of wealth and honey sweets, come, listen to my prayer.

**Mandala 5/Sukta 76***Ashvins Devata, Atri Bhauma Rshi*

आ भ॑त्त्य॒ग्निरु॒षसा॑मनी॒कमु॒द्विपा॑णां द॒वया॑ वाचा॑ अ॒स्थुः ।  
अ॒वाञ्चा॑ नूनं॑ रथ्य॒ह या॑तं पी॒पिवा॑संम॒श्विना॑ घ॒मम॑च्छ ॥ १ ॥

1. *Ā bhātyagnir-uṣasāmanīkam-ud viprāṇām devayā vāco asthuḥ. Arvāñcā nūnaṁ rathyeha yātaṁ pipivāmsam-aśvinā gharmam-accha.*

The holy fire of the sun shines here while the splendour of the dawn radiates as advance forces of the solar fire, and the holy voices of the sages arise in adoration. O Ashvins, vitalities of divinity, reach here by chariot of the dawn and join the rising fire of the house-hold yajna of noble men and women.

न सं॑स्कृ॒तं प॒ मि॑मी॒ता ग॒मि॒ष्ठान्ति॑ नून॑म॒श्विना॑प॒स्तु॒तह॑ ।  
दि॒वा॒भि॒पि॒त्व व॒सा॑ग॒मि॒ष्ठा प॒त्य॒वर्ति॑ दा॒शु॒ष शं॑भ॒विष्ठा॑ ॥ २ ॥

2. *Na saṁskṛtaṁ pra mimīto gamiṣṭhā'nti nūnam-aśvinopas-tuteha. Divābhipitve'vasā-gamiṣṭhā pratyavartim dāśuṣe śambhaviṣṭhā.*

Ashvins, divinities of nature and humanity, most auspicious harbingers of peace and joy, invoked and invited to the yajna here, celebrated and adored, coming at the fastest, almost instantly reaching with protection and promotion at the rise of the day, you do not destroy, nor restrict, nor confine what has been refined, seasoned and sanctified by yajna. In fact, you bring safety and security against adversity and self-betrayal for the generous yajamana at his closest.

उ॒ता या॑तं सं॒ग॒व पा॒तर॑ह्वा म॒ध्य॒न्दि॒न् उ॒दि॒ता॒ सू॒य॑स्य ।  
दि॒वा॒ न॒क्त॑म॒वसा॑ श॒न्त॑म॒न् न॒दानी॑ पी॒ति॒र॒श्विना॑ त॒तान॑ ॥ ३ ॥

3. *Utā yātam saṁgave prātar-ahno madhyāndina uditā sūryasya. Divā naktam-avasā śāntamena nedānīm pītiraśvinā tatāna.*

And this exuberance of yajnic celebration and joy is not confined to the present moment only, it extends over days and nights. Come Ashvins, divinities of nature and nobilities of men and women, come at the rise of dawn, at mid day when the sun is risen up on high, in the evening when the cows come home. Come all day and night with your gifts of safety and security, peace and joy.

इदं हि वां प॒दिवि॒ स्थान॒माक॑ इ॒म गृ॒हा अ॑श्विन॒दं दु॒राण॑म ।  
आ ना॑ दि॒वा बृ॒हतः॑ पव॒तादा॒ ब्र॒ह्म या॑त॒मिष॑मूर्ज॒ वह॑न्ता ॥ ४ ॥

4. *Idam hi vām pradivi sthānamoka ime grhā aśvinedam duroṇam. Ā no divo brhataḥ parvatādā' dbhyo yātam-iṣamūrjaṁ vahantā.*

Ashvins, harbingers of light, enlightened men and women, this house, these inmates, this open door home, all this is your ancient abode in the very light of heaven. Come here, bearing and bringing for us nutriments and energy from the vast regions of light and space, cloud and mountains, and from the waters of earth and space.

सम॑श्विनार॒वसा॒ नू॒तन॑न मया॒भुवा॑ सु॒पणी॑ती गमम ।  
आ ना॑ र॒यिं व॒हत॑मात वी॒राना॑ विश्वा॒न्यमृ॑ता सा॒भगा॑नि ॥ ५ ॥

5. *Samaśvinor-avasā nutanena mayobhuvā suprañīti gamema. Ā no rayiṁ vahatamota vīrān-ā viśvānya-mṛtā saubhagāni.*

May we join, unite and move on with the latest

and blissful protection and ethics, morals and policy of the Ashvins, leading lights of the world. O leaders and pioneers of life in nature and history, bring us, lead us to, wealth, honour and excellence, valiant children and all the gifts of good fortune and immortality in the world.

### Mandala 5/Sukta 77

*Ashvins Devata, Atri Bhauma Rshi*

पा॒त॒या॒वा॒णा॒ प॒थ॒मा॒ य॒ज॒ध्वं॑ पु॒रा॒ गृ॒धा॒दर॑रुषः पि॒बा॒तः ।  
पा॒त॒हि॒ य॒ज्ञ॒म॒श्वि॒ना॑ द॒धा॒त् प॒ शंस॑न्ति क॒वयः॑ पू॒व॒-  
भा॒जः ॥ १ ॥

1. *Prātaryāvāṇā prathamā yajadhvaṃ purā ḡdhrād-araruṣaḥ pibātaḥ. Prātarhi yajñam-aśvinā dadhāte pra śamsanti kavayaḥ pūrvabhājāḥ.*

Arise, meet and adore the Ashvins, first early morning visitors and harbingers of holy light and life's vitalities. They join and bless the yajna and shower and share the soma before the covetous grabbers and hoarders are up. They join and guide the yajnic business of life while the saints and sages, men of poetic vision and intelligence, earliest sharers of the bliss, sing in praise of the leading lights of divinity.

पा॒त॒य॑ज॒ध्व॒म॒श्वि॒ना॑ हि॒ना॒त् न॒ सा॒य॒म॒स्ति॑ द॒व॒या॒ अ॒जु॒ष्ट॒म॒ ।  
उ॒ता॒न्या॒ अ॒स्म॒द्य॑ज॒त् वि॒ चा॒वः॑ पू॒वः॑ पू॒वा॒ य॒ज॑मा॒ना॒  
वनी॑यान ॥ २ ॥

2. *Prātaryajadhvam-aśvinā hinota na sāyamasti devayā ajuṣtam. Utānyo asmad yajate vi cāvāḥ pūrvaḥ pūrvo yajamāno vanīyān.*

Invoke the Ashvins early morning, join the leading lights and adore them at yajna, evening is not the favourite time of the lovers of divinity as the morning. And who else other than us, is the yajaka who loves and adores the Ashvins in yajna, and worthy of love and reverence, the earlier, the worthier, anywhere, anyone? None.

हिरण्यत्वङ्मधुवणा घृतस्रुः पृ ॥ वह ॥ रथा वतत वाम ।  
मनाजवा अश्विना वातरंहा यनातियाथा दुरितानि  
विश्वा ॥ ३ ॥

3. *Hiranyatvaṅmadhuvarṇo ghṛtasnuḥ pṛkṣo vahannā ratho vartate vām. Manojavā aśvinā vātaraṅhā yenātiyātho dūrītāni viśvā.*

Ashvins, leading lights of divinity, scholars, scientists and engineers, your chariot comes hither laden with gold, honey sweet and charming, bringing showers of water and ghrta, carrying wealth of food and energy. It is fast as mind and powerful as wind and storm by which you cross over all hurdles and evils of the world.

या भूयिष्ठं नासत्याभ्यां विवष चनिष्ठं पित्वा ररत विभाग ।  
स ताकमस्य पीपर्च्छमीभिरनूध्वभासः सदमित्तुतुयात ॥ ४ ॥

4. *Yo bhūyiṣṭhaṁ nāsatyābhyāṁ viveṣa caniṣṭhaṁ pitvo rarate vibhāge. Sa tokamasya pīparacchamībhir-anūrdhvabhāsaḥ sadamit tuturyāt.*

One who serves and works with the Ashvins, leading lights of divinity and humanity, all free from untruth and falsehood, achieves by his creative works abundant cherished food. He shares the food and success with others in yajnic living, advances his rising

generation by the same works, surpasses those who do not raise the sacred-fire, and always destroys the evils.

सम॒श्वि॒नार॒वसा॒ नू॒त॒न॒न म॒या॒भु॒वा सु॒प॒णी॒ती ग॒म॒म । आ॒ ना॒  
र॒यिं व॒ह॒त॒मा॒त वी॒रा॒ना वि॒श्वान्य॒मृ॒ता सा॒भ॒गानि ॥ ५ ॥

5. *Samaśvinor-avasā nūtanena mayabhuvā supra-  
ṇītī gamema. Ā no rayiṁ vahatamota vīrān-ā  
viśvānyamṛtā saubhagāni.*

Let us abide by the noble guidance of the Ashvins and go forward by their latest blissful protection and progress. O leading lights of life, we pray, lead us to the wealth of life and bless us with brave heroes and all the good fortunes of the world and values of immortality.

### Mandala 5/Sukta 78

*Ashvins Devata, Saptavadhri Atreya Rshi*

अ॒श्वि॒ना॒व॒ह ग॒च्छ॒तं॒ ना॒स॒त्या॒ मा॒ वि॒ व॒न॒त॒म ।  
हं॒सा॒वि॒व प॒त॒त॒मा॒ सु॒ताँ॒ उ॒प ॥ १ ॥

1. *Aśvināveha gacchataṁ nāsatyā mā vi venatam.  
Haṁsāviva patatamā sutāñ upa.*

Ashvins, complementary sustainers of life as air and water, men and women, teachers and disciples, ever true to reality, come together into the world, be not ill-disposed or hostile, fly like a pair of swans hither to the distilled sweets of life.

अ॒श्वि॒ना॒ ह॒रि॒णा॒वि॒व गा॒रा॒वि॒वानु॒ य॒व॒स॒म ।  
हं॒सा॒वि॒व प॒त॒त॒मा॒ सु॒ताँ॒ उ॒प ॥ २ ॥

2. *Aśvinā hariṇāviva gaurāvivānu yavasam.  
Haṁsāviva patatamā sutāñ upa.*



Ashvins, twin harbingers and sharers of divine love and joy, come like a couple of golden deer, like a pair of white fawns to the cherished green, fly like a couple of swans hither to share the distilled soma of joys with us.

अश्विना वाजिनीवसू जुषथां यज्ञमिष्टय ।  
हंसाविव पततमा सुताँ उप ॥ ३ ॥

3. *Aśvinā vājinīvasū juṣethāṁ yajñamiṣṭaye.*  
*Haṁsāviva patatamā sutāñ upa.*

Ashvins, twin divines like teachers and researchers, creators and developers of food and energy for speed and progress, come and join our programme of development for the realisation of our cherished goals. Fly like a couple of swans to the pleasures of life's achievement.

अत्रियद्वामवराहं वृषीसमजाहवी णधमानव् याषा ।  
श्यनस्य चिज्जवसा नूतनना गच्छतमश्विना शन्तमन ॥ ४ ॥

4. *Atriryad vām-avarohann-ṛbīsam-ajohavīn-*  
*nādhamāneva yoṣā. Śyenasya cijjivasā nūtan-*  
*enāgacchatam-aśvinā śantamena.*

Ashvins, harbingers of new life like sun and moon, when Atri, man of threefold freedom, in depression, struggling to emerge, calls upon you for help like a woman in distress, pray fly to his rescue and rejuvenation like an eagle with protection and fresh lease of life giving him peace, stability and reassurance.

वि जिहीष्व वनस्पत् यानिः सूर्ष्यन्त्याइव ।  
श्रुतं म अश्विना हवं सप्तवधिं च मुञ्चतम ॥ ५ ॥

5. *Vi jihīṣva vanaspate yoniḥ sūṣyantya iva. Śrutam me aśvinā havam saptavadhriṃ ca muñcatam.*

O man, spirit of desire, as the baby on maturity leaves the folds of the mother's womb, so give up the bonds of mortality to freedom. O Ashvins, harbingers of knowledge and freedom, listen to my call of prayer, release saptavadhri, the spirit that has lived out the fivefold sense experience and the two-fold adventure of thought and desire.

भी॒ताय॒ नाध॑मानाय॒ ऋष॑य॒ सप्त॒व॒धय॑ ।

मा॒याभि॑रश्विना यु॒वं वृ॑ ँ सं च॒ वि चा॑चथः ॥ ६ ॥

6. *Bhītāya nādhamānāya ṛṣaye saptavadhraye. Māyābhiraśvinā yuvaṃ vṛkṣaṃ saṃ ca vi cācathah.*

Ashvins, complementary powers of evolution, discrimination and vision, for the man in fear of existence, for the supplicant in sufferance, for the sage of vision, and for the man of sevenfold bondage of sense and mind, for all these, with your divine powers, let the tree of life seed and grow well for experience and then let it fall off for the soul's freedom.

यथा॒ वातः॑ पुष्करिणीं॑ समि॒ङ्गय॑ति स्व॒तः ।

ए॒वा त॒ ग॒र्भ॑ ए॒जतु॑ नि॒रतु॑ द॒शमा॑स्यः ॥ ७ ॥

7. *Yathā vātaḥ puṣkariṇīm samiṅgayati sarvataḥ. Evā te garbha ejatu niraitu daśamāsyah.*

Expectant mother, just as the breeze of life feeds and vibrates the pool of lotus life all round, so may your foetus in the womb vibrate with life and growth and be born when it matures in ten months.

यथा वाता यथा वनं यथा समुद्र एजति ।

एवा त्वं दशमास्य सहावहि जरायुणा ॥ ८ ॥

8. *Yathā vāto yathā vanam yathā samudra ejati.  
Evā tvaṁ daśamāsyā sahāvehi jarāyuṇā.*

O baby in the womb, just as the breeze, as the forest, as the sea ripples with vitality, so may you vibrate and move in the womb and, maturing in ten months, be born alongwith the sheath of life.

दश मासाञ्छशयानः कुमारा अधि मातरि ।

निरतु जीवा अ ता जीवा जीवन्त्या अधि ॥ ९ ॥

9. *Daśa māsāñchaśayānaḥ kumāro adhi mātari.  
Niraitu jīvo akṣato jīvo jīvantyā adhi.*

Let the individual soul reposing in the mother's womb for ten months be born as the baby, healthy and unhurt, in the mother's state of good health and perfect life and live on as extension of the mother beyond her life.

## Mandala 5/Sukta 79

*Usha Devata, Satyashrava Atreya Rshi*

महना अद्य बोधयाषा राय दिवित्मती । यथा चि ॥ अबाधयः  
सत्यश्रवसि वाय्य सुजात अश्वसूनृत ॥ १ ॥

1. *Mahe no adya bodhayāṣo rāye divitmatī. Yathā  
cinno abodhayāḥ satyaśravasi vāyye sujāte  
aśvasūṇṛte.*

O dawn, lady of morning light brilliant with splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life

as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth.

(Swami Dayananda interprets this mantra as an address to the lady of the house.)

या सुनीथ शाचदथ व्याच्छा दुहितदिवः । सा व्युच्छ सहीयसि  
सत्यश्रवसि वाय्य सुजात अश्वसूनृत ॥ २ ॥

2. *Yā sunīthe śaucadrathe vyauccho duhitardivāḥ.  
Sā vyuccha sahīyasi satyaśravasi vāyye sujāte  
aśvasūnrte.*

Daughter of the light of heaven, lady of justice and moral guidance who ride a chariot of pure brilliance, as you have shone before, so may you ever shine now and after in future, O lady, forbearing and challenging, renowned for truth and righteousness, extensive, nobly born and blest with prosperity, achievement and discrimination between truth and untruth of thought and speech.

सा ना अद्याभरद्वसुव्युच्छा दुहितदिवः । या व्याच्छः सहीयसि  
सत्यश्रवसि वाय्य सुजात अश्वसूनृत ॥ ३ ॥

3. *Sā no adyābharadvasur-vyucchā duhitardivāḥ.  
Yo vyaucchaḥ sahīyasi satyaśravasi vāyye sujāte  
aśvasūnrte.*

May she, daughter of the light of heaven, harbinger of all wealth, establish us today in the light of life. She is most forbearing, dedicated to truth and prosperity, lovable, nobly born, the enlightened lady of knowledge and eternal truth who herself shines in

splendour.

अ॒भि य॒ त्वा वि॒भावरि॑ स्ताम॒गृणन्ति॑ व॒ह्नयः॑ । म॒घम॑घानि  
सु॒श्रिया॒ दाम॑न्वन्तः सुरा॒तयः॑ सुजा॒त अश्व॑सूनृत ॥ ४ ॥

4. *Abhi ye tvā vibhāvāri stomairgrṇanti vahnayaḥ.  
Maghair-maghoni suśriyo dāmanvantaḥ surā-  
tayaḥ sujāte aśvasūnrte.*

O lady of light, glorious dawn, nobly born, enlightened and dedicated to eternal truth and noble achievement, those celebrants who are rich and generous and command the beauty of grace and heat of fire in dedication and adore you with holy songs of praise and liberal gifts of yajna deserve and enjoy your favour for advancement.

यच्चि॒द्धि तं ग॒णा इ॒म छ॒दय॑न्ति म॒घत्त॑य । परि॑ चि॒द्वष्ट॑या  
दधु॒द॑दता॒ राधा॒ अह॑यं सुजा॒त अश्व॑सूनृत ॥ ५ ॥

5. *Yacciddhi te gaṇā ime chadayanti maghattaye.  
Pari cid vaṣṭayo dadhur-dadato rādho ahrayaṁ  
sujāte aśvasūnrte.*

O lady of light, nobly born and enlightened, truthful and progressive, these celebrants of yours who adore you for gifts of wealth and splendour receive, hold and command creditable means, materials and wealth for success while, loving and shining, they give lots in charity.

एषु॑ धा वी॒रव॑द्यश॒ उषा॑ मघानि सू॒रिषु॑ । य न्ना॒ राधा॑स्यह॒या  
म॒घवा॑ना॒ अरा॑सत॒ सुजा॒त अश्व॑सूनृत ॥ ६ ॥

6. *Aiṣu dhā vīravadyaśa uṣa maghani sūriṣu. Ye no  
rādhāmsyahrayā maghavāno arāsata sujāte  
aśvasūnrte.*

O dawn, lady of light, nobly born, enlightened, progressive and truthful, commanding wealth and power, vest these brave and generous celebrants with honour and excellence worthy of heroes, who, blest with wealth and honour, give us means and materials for success in life which are free from discredit and shame.

तभ्यां द्युम्नं बृहद्यश उषां मघान्या वह । य न्ना राधांस्यश्व्या  
गव्या भजन्त सूरयः सुजात अश्वसूनृत ॥ ७ ॥

7. *Tebhyo dyumnam bṛhad yaśa uṣo maghonyā vaha. Ye no rādhāṁsyaṣvyā gavyā bhajanta sūrayaḥ sujāte aśvasūnrte.*

O dawn, lady of light, mistress of honour and excellence, nobly born and enlightened, truthful, dynamic and progressive, bear and bring vast wealth and honour of high order for those brave celebrants who produce wealth, means and materials for success in terms of food and speed, cattle wealth and transport, progress and prosperity and in their generosity share it with us.

उत न्ना गामतीरिष आ वह्ना दुहितदिवः । साकं सूर्यस्य  
रश्मिभिः शुकः शाचद्भिरचिभिः सुजात अश्वसूनृत ॥ ८ ॥

8. *Uta no gomaṭīriṣa ā vahā duhitardivaḥ. Sākaṁ sūryasya raśmibhiḥ śukraiḥ śocadbhir-arcibhiḥ sujāte aśvasūnrte.*

And O daughter of heaven, nobly born and enlightened, spirit of truth and progress, come with the rays of the sun, pure and purifying, sacred and sanctifying, and bring for us food and energy, lands and cows.

व्युच्छा दुहितदिवा मा चिरं तनुथा अपः । नत्त्वा स्तनं यथा  
रिपुं तपाति सूरं अचिषा सुजात अश्वसूनृत ॥ ९ ॥

9. *Vyucchā duhitardivo mā ciram tanuthā aphaḥ.  
Nettvā stenam yathā ripum tapāti sūro arciṣā  
sujāte aśvasūrte.*

Daughter of the light of heaven, nobly born and enlightened, truthful and progressive, rise and shine, and let us shine too. Do not procrastinate, do not protract your sacred act, accomplish the act and rise. Just as the ruler punishes the thief and the enemy, just as the sun burns dry grass with its heat of light, that way let no one torment you.

एतावद्दुषस्त्वं भूया वा दातुमहसि । या स्तातृभ्या  
विभावयुच्छन्ती न प्रमीयसु सुजात अश्वसूनृत ॥ १० ॥

10. *Etāvad veduṣastvam bhūyo vā dātumarhasi. Yā  
stotr̥bhyo vibhāvaryucchantī na pramīyase sujāte  
aśvasūrte.*

O dawn, lady of light, nobly born and enlightened, ever true and progressive, brilliant and enlightening, such you are and more competent and pleased to give to your dedicated celebrants, whom you never neglect, never frustrate, but ever bless and promote higher and higher.

## Mandala 5/Sukta 80

*Usha Devata, Satyashrava Atreya Rshi*

द्युतद्यामानं बृहतीमृतनं ऋतावरीमरुणप्सुं विभातीम ।  
द्वीमुषसं स्वरावहन्तीं पतिं विपासा मतिभिर्जरन्त ॥ १ ॥

1. *Dyutad-yāmānaṁ bṛhatīm-ṛtena ṛtāvarīm-aru-  
ṇapsuṁ vibhātīm. Devīm-uṣasaṁ svar-āvahan-  
tīm prati viprāso matibhir-jarante.*

Saints and sages with holy mind and hymns of adoration honour and celebrate the divine dawn, crimson hued, shining brilliant, grand and sublime, illuminating hours of time and regions of space, observing universal law of eternity by simple natural conduct, and bringing the morning light and bliss of the sun.

एषा जनं दशता बाधयन्ती सुगान्पथः कृण्वती यात्यगं ।  
बृहदथा बृहती विश्वमिन्वाषा ज्यातियच्छत्यगं अह्नम ॥ २ ॥

2. *Eṣā janaṁ darśatā bodhayantī sugān pathaḥ  
kṛṇvatī yātyagre. Bṛhadrathā bṛhatī viśvaminvo-  
ṣā jyotir-yacchatyagre ahnām.*

This glorious dawn, vast and great, goes forward riding her mighty chariot, arousing humanity from sleep, lighting up easy paths for movement, all illuminative, giving light in advance of the day.

एषा गाभिररुणभियुजाना स्रधन्ती रयिमपायु चक्र । पथा  
रदन्ती सुविताय द्वावी पुरुष्टुता विश्ववारा वि भाति ॥ ३ ॥

3. *Eṣā gobhir-aruṇebhir-yujānā-sredhanṭī rayima-  
prāyu cakre. Patho radantī suvitāya devī pūru-  
ṣtutā viśvavārā vi bhāti.*

Harnessing the crimson rays of the sun to her chariot, she goes unerringly, assiduously, creating unfailing wealth of light and rejuvenation. Marking paths of movement for the good of the people, the divine dawn shines, loved and adored by the people as the source of universal good.



एषा व्यनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात् ।  
ऋतस्य पन्थामन्वति साधु पजानतीव न दिशा मिनति ॥ ४ ॥

4. *Eṣā vyenī bhavati dvibarhā āviṣkrṇvānā tanvaṁ purastāt. Ṛtasya panthām-anveti sādhu prajā-natīva na diśo mināti.*

Revealing her body of light from the east, this lady of light radiates fast on both sides right and left over day and night. It follows the path of eternal law and, knowing well everything in nature, it neither violates nor goes astray over the quarters of space.

एषा शुभा न तन्वा विदानाध्वव स्नाती दृशय ना अस्थात् ।  
अप द्वेषा बार्धमाना तमांस्युषा दिवा दुहिता ज्यातिषा-  
गात् ॥ ५ ॥

5. *Eṣā śubhrā na tanvo vidānordhveva snātī dṛśaye no asthāt. Apa dveṣo bādhamānā tamāmsyūṣā divo duhitā jyotiṣāgāt.*

The sacred dawn, revealing her radiant majesty like the lady of light for us to see and admire, this daughter of the sun stands above pure and sanctified as if doing her morning ablutions and, dispelling hate and darkness, warding off negativities, she walks with her train of splendour.

एषा पतीची दुहिता दिवा नून्याषव भद्रा नि रिणीत् अप्सः ।  
व्यूण्वती दाशुष वार्याणि पुनज्यातियुवतिः पूर्वथाकः ॥ ६ ॥

6. *Eṣā pratīcī duhitā divo nṛṇ yoṣeva bhadrā ni riṇīte apsaḥ. Vyūrṇvatī dāṣuṣe vāryāṇi punar-jyotir-yuvatīḥ pūrvathākaḥ.*

Yonder stands this daughter of heaven like a

maiden, holy and inspiring to the best of men, and then moves to the west, revealing the day's phases of her splendour and opening up new possibilities of cherished achievements for the generous man of yajnic action. Ever bright and youthful, she thus moves the daily rounds of light anew as ever before since times immemorial.

Note: Swami Dayananda gives an extended interpretation of the Dawn by implication: He interprets Usha as the newly married woman rising like the dawn over the world of her new home, bringing new light and new possibilities of life's achievements. The wedding of the couple is a new morning for the family, life moves on, new phases of the day move on westward, new generations follow, life goes on and on like the daily round of night and day. The sun remains the same, days and nights are new. Life remains the same, the phases are new. The bride is holy, sacred, inspiring, worthy of love, respect and reverence.

### Mandala 5/Sukta 81

*Savita Devata, Shyavashva Atreya Rshi*

युञ्जत॑ मन॑ उ॒त यु॑ञ्जत॑ धिया॒ विपा॒ विप॑स्य बृ॒हता॑ विप॒-  
श्चितः॑ । वि हात्रा॑ दध वयुना॒विदक् इन्म॒ही द्र॒वस्य॑ सवितुः  
परि॑ष्टुतिः ॥ १ ॥

1. *Yuñjate mana uta yuñjate dhiyo viprā viprasya  
br̥hato vipaścitaḥ. Vi hotrā dadhe vayunāvideka  
inmahī devasya savituh pariṣṭutih.*

Enlightened sages concentrate their mind and senses and meditate on the infinite, omniscient and vibrant omnipresence of Divinity who alone as sole

power and ruler knows and governs all the laws and ways and facts of existence and watches, rules and dispenses the karma of yajakas and others. Great indeed is the glory, and high the praise of Savita, lord of life and self-refulgent giver of light.

विश्वा रूपाणि पतिं मुञ्चत क्विः पासावीद्भद्रं द्विपद  
चतुष्पद । वि नाकमख्यत्सविता वरण्या नु पयाणमुषसा  
वि रीजति ॥ २ ॥

2. *Viśvā rūpāṇi prati muñcate kaviḥ prāsāvīd  
bhadraṁ dvipade catuspade. Vi nākamakhyat  
savitā vareṇyo 'nu prayāṇamuṣaso vi rājati.*

The omniscient creator, eternal poet and maker, creates and pervades all forms of existence and produces all good things for the well being of humans and animals. He, Savita, creator and energiser, lord of love worthy of our choice, manifests and illuminates the heaven of light and joy, inspires the rise of the dawn with light and rules and shines the sun and after.

यस्य पयाणमन्वन्य इद्युद्वा दवस्य महिमान्माजसा ।  
यः पार्थिवानि विमम स एतशा रजांसि दवः सविता  
महित्वना ॥ ३ ॥

3. *Yasya prayāṇam-anvanya id yayurdevā devasya  
mahimānam-ojasā. Yaḥ pārthivāni vimame sa  
etaśo rajāṁsi devaḥ savitā mahitvanā.*

Savita is the lord of life, creator, self-refulgent, all pervasive, whose majesty, Law and ways, all other powers of nature and humanity with all their potential follow, the lord omnipresent who, with his grandeur and omnipotence, creates, pervades and transcends all

regions of the universe.

उ॒त या॑सि स॒वित॒स्त्रीणि॑ रा॒क्ष॒नात् सू॒य॑स्य र॒श्मि॒भिः  
स॒मु॒च्य॑सि । उ॒त रा॒त्री॑मु॒भय॑तः प॒री॒यस॑ उ॒त मि॒त्रा भ॑वसि  
द॒व॒ ध॒र्मा॑भिः ॥ ४ ॥

4. *Uta yāsi savitas-trīni rocanota sūryasya raśmi-  
bhiḥ samucyasi. Uta rātrīm-ubhayataḥ parīyasa  
uta mitro bhavasi deva dharmabhiḥ.*

Savita, lord of light and life, you pervade and illuminate three orders of light, sun, moon and electric energy and love to play with the sun's rays. You envelop the night at both ends and, with your laws and function, O lord self-refulgent, you become the friend and measure of everything.

उ॒तशि॑ष प॒स॒वस्य॑ त्वम॒क इ॒दुत् पू॒षा भ॑वसि द॒व॒ याम॑भिः ।  
उ॒तदं॑ वि॒श्वं॑ भु॒व॒नं॑ वि॒ र॑जसि श्या॒वाश्व॑स्त स॒वितः॑  
स्ताम॑मान॒श ॥ ५ ॥

5. *Uteśiṣe prasavasya tvameka iduta pūṣā bhavasi  
deva yāmabhiḥ. Utedaṁ viśvaṁ bhuvanaṁ vi  
rājasi śyāvāśvaste savitaḥ stomamānaśe.*

Savita, spirit of life and inspiration, self-refulgent giver of light, you alone by yourself rule over the world of existence. O generous and self-refulgent lord, by every stage of evolution in order of time you remain the giver of light and nourishment for growth. And you pervade, illuminate and rule over this entire world of existence so that the sun itself receives light and adoration by virtue of your light of illumination.

## Mandala 5/Sukta 82

*Savita Devata, Shyavashva Atreya Rshi*

तत्सवितुर्वृणीमह वयं दवस्य भार्जनम ।

श्रष्टं सवधातमं तुरं भगस्य धीमहि ॥ १ ॥

1. *Tat saviturvṛṇīmahe vyaṁ devasya bhojanam. Śreṣṭhaṁ sarvadhātamaṁ turam bhagasya dhīmahi.*

We choose to pray to the lord creator Savita for his love and favour so that we may receive the highest, all sustaining and all victorious glory of the lord self-refulgent and omnipotent.

अस्य हि स्वयंशस्तरं सवितुः कच्चन पियम ।

न मिनन्ति स्वराज्यम ॥ २ ॥

2. *Asya hi svayaśastaram savituḥ kaccana priyam. Na minanti svarājyam.*

Whoever it be, whoever might try, no one can violate or impair the self-glorious dear absolute dominion of lord Savita's divine freedom.

स हि रत्नानि दाशुष सुवाति सविता भगः ।

तं भागं चित्रमीमह ॥ ३ ॥

3. *Sa hi ratnāni dāśuṣe suvāti savitā bhagaḥ. Tam bhāgam citramīmahe.*

Only Savita, lord of power, honour and excellence, creates and augments the jewel wealths of life for the man of yajnic generosity. We pray we may know and receive his favour and grace for a share of that wonderful glory.

अद्या ना दव सवितः प्रजावत्सावीः साभगम ।

परा दुःष्वप्यं सुव ॥ ४ ॥

4. *Adyā no deva savitaḥ prajāvat sāvīḥ saubhagam.  
Parā duḥṣvapnyam suva.*

O generous lord Savita, create for us here and now honour and good fortune full of noble people and progeny. Drive away bad dreams and ward off dreamy ambitions.

विश्वानि दव सवितदुरितानि परा सुव ।

यद्भद्रं त आ सुव ॥ ५ ॥

5. *Viśvāni deva savitarduritāni parā suva.  
Yad bhadraṁ tanna ā suva.*

O lord Savita, ward off and sterilise all the evils of the world. Grant us that which is good. Vitalise, energise and promote all that is good.

अनागसा अदितय दवस्य सवितुः सव ।

विश्वा वामानि धीमहि ॥ ६ ॥

6. *Anāgaso aditaye devasya savituḥ save.  
Viśvā vāmāni dhīmahi.*

Free from sin and evil in the yajnic world of lord Savita's creation, we pray, we may receive the cherished gifts of life in service of the mother, mother earth and nature.

आ विश्वदवं सत्यतिं सूक्तरद्या वृणीमह ।

सत्यसवं सवितारम ॥ ७ ॥

7. *Ā viśvadevaṁ saptatiṁ sūktairadyā vṛṇīmahe.  
Satyasavaṁ savitāram.*

With songs of adoration we worship and celebrate lord Savita, cosmic yajaka of eternity, self-refulgent generous father inviolable protector and sustainer of the world of existence.

य इम उभ अहनी पुर एत्यपयुच्छन ।

स्वाधीद्वः सविता ॥ ८ ॥

8. *Ya ime ubhe ahanī pura etyaprayucchan.*  
*Svādhīrdevaḥ savitā.*

We adore and worship self-refulgent, self-existent lord of creation, Savita, who transcends both the day and night of existence and self-abides without relent.

य इमा विश्वा जातान्याश्रावयति श्लाकन ।

प च सुवाति सविता ॥ ९ ॥

9. *Ya imā viśvā jātānyāśrāvayati ślokena.*  
*Pra ca suvāti savitā.*

We invoke and adore lord Savita who informs all these born ones by his Word, who creates and inspires them all, without exception.

### Mandala 5/Sukta 83

*Parjanya Devata, Atri Bhauma Rshi*

अच्छा वद तवसं गीभिराभिः स्तुहि पजन्यं नमसा विवास ।  
कनिकदद वृषभा जीरदानू रता दधात्याषधीषु गभम ॥ १ ॥

1. *Acchā vada tavasaṁ gīrbhirābhiḥ stuhi parjanyam namasā vivāsa. Kanikradad vṛṣabho jīradānū reto dadhātyoṣadhīṣu garbham.*

Hail the mighty cloud well with these holy

words of song, serve, celebrate and energise it with homage in yajna for peace and a happy home. Roaring and thundering with passion, the virile cloud, giver of life and freshness, impregnates the herbs with the seed of generation.

वि वृ ान हन्त्युत हन्ति र् ासा विश्वं बिभायु भुवनं  
महावधात । उतानागा इषत वृष्यावता यत्पजन्यः स्तनयन  
हन्ति दुष्कृतः ॥ २ ॥

2. *Vi vṛkṣān hantiyuta hanti rakṣaso viśvaṁ bibhāya bhuvanaṁ mahāvadhāt. Utānāgā īṣate vṛṣṇyāvato yat parjanyaḥ stanayan hanti duṣkṛtaḥ.*

The cloud shakes the trees, destroys the demons whom the whole world fears, and when it roars and releases the water of rain pregnant with life, it kills the evil doers with the terrible bolt and saves the sinless and the generous forces of life.

रथीव कश्याश्वौ अभि ाप ाविदूतान्कृणुत वृष्याँ अह ।  
दूरात्सिंहस्य स्तनथा उदीरत यत्पजन्यः कृणुत वृष्यं  
नभः ॥ ३ ॥

3. *Rathīva kaśyāśvāu abhikṣipannāvirdūtān kṛṇute varṣyāṅ aha. Dūrāt siṁhasya stanathā udīrate yat parjanyaḥ kṛṇute varṣyaṁ nabhaḥ.*

Indeed like a charioteer urging on the horses by the whip, the cloud condenses and intensifies the rain carrier showers down to the earth, and, for that, when it strikes the ocean of vapours in the sky with thunder to turn it into rain, the space resounds from far like the roar of a lion.



प वाता वान्ति पतर्यन्ति विद्युत् उदाषधीजिहत् पिन्वत्  
स्वः । इरा विश्वस्म भुवनाय जायत् यत्पजन्यः पृथिवीं  
रत्सावति ॥ ४ ॥

4. *Pra vātā vānti patayanti vidyuta udoṣadhīrjihate  
pinvate svah. Irā viśvasmai bhuvanāya jāyate yat  
parjanyaḥ pṛthivīm retasāvati.*

Fast and fresh blow the winds, lightnings flash,  
herbs spring up, the sky swells and overflows, food  
grows, spirits arise and songs resound over the world  
when the cloud fertilises the earth with the showers of  
life.

यस्य वत् पृथिवी नन्नमीति यस्य वत् श्फवज्जभुरीति ।  
यस्य वत् आषधीविश्वरूपाः स नः पजन्य महि शर्म  
यच्छ ॥ ५ ॥

5. *Yasya vrata pṛthivī nannamīti yasya vrata śapha-  
vajjarbhurīti. Yasya vrata oṣadhīrviśva-rūpāḥ sa  
naḥ parjanya mahi śarma yaccha.*

O cloud, rain shower of life and fertility, in  
consequence of your commitment to the laws of sun  
and shower, the earth submits and surrenders, the animal  
stirs with passion and fire, the herbs burst forth in all  
forms of life. O cloud, such as you are, give us a great  
home of peace, joy and excellence.

दिवा ना वृष्टिं मरुता ररीध्वं प पिन्वत् वृष्णा अश्वस्य  
धारीः । अवाङ्गतन स्तनयित्नुनह्यापा निषिञ्च त्सुरः पिता  
नः ॥ ६ ॥

6. *Divo no vṛṣṭim maruto rarīdhvaṁ pra pinvata  
vṛṣṇo aśvasya dhārāḥ. Arvāṇetena stanayitnu-  
nehypa niṣiñcannasuraḥ pitā naḥ.*

May the Maruts, windy currents of energy, bring us rain from the regions of the sun. May the mighty cloud showers of fertility bring us growth. O cloud, harbinger of vitality come down here with showers of rain flooding the earth and giving us breath of life and sustenance like a father.

अभि कन्द स्तनय गभमा धा उदन्वता परि दीया रथेन ।

दृतिं सु कर्ष विषितं न्यञ्चं समा भवन्तुद्भृता निपादाः ॥ ७ ॥

7. *Abhi kranda stanaya garbhamā dhā udanvatā pari dīyā rathena. Dṛtiṁ su karṣa viṣitaṁ nyañ-cam samā bhavantūdvato nipādāḥ.*

Thunder and roar, O cloud, bring the vitalities of life and fertilise the earth for generation. Go far and wide by chariot run on water, draw the reservoir of waters released unto yourself, and conduct them downward so that the upward vapours may be brought down in showers.

महान्तं काशमुदच्चा नि षिञ्च स्यन्दन्तां कुल्या विषिताः

पुरस्तात । घृतन् द्यावापृथिवी व्युन्धि सुपपाणं भवत्व-  
घ्न्याभ्यः ॥ ८ ॥

8. *Mahāntaṁ kośamudacā ni ṣiñca syandantām kulyā viṣitāḥ purastāt. Ghr̥tena dyāvāpṛthivī vyundhi supapāṇaṁ bhavatv-ghnyābhyāḥ.*

The sun holds the mighty reservoir of vapours up on high, the cloud pours it down in showers. Let the lakes and rivers flow with waters released to freedom. O cloud, fill the earth and sky with water so that there may be ample food and water for the cows.

यत्प॒ज॒न्य॒ क॒निक॑द॒स्त॒न॒य॒न॒ हंसि॑ दु॒ष्कृतः॑ ।  
प॒ती॒दं॒ वि॒श्वं॒ मा॒द॒त् यत्किं॑ च॒ पृथि॒व्यामधि॑ ॥ ९ ॥

9. *Yat parjanya kanikradat stanayan haṁsi duṣkṛ-  
taḥ. Praṭīdam viśvaṁ modate yat kiṁ ca pṛthi-  
vyāmadhi.*

When the cloud roars and thunders and destroys all the negativities which do evil, then in response to the cleansing and vitalising rain this entire humanity and all else that is on earth rejoices in celebration.

अ॒व॒षी॑व॒षमु॒दु षू॑ गृ॒भा॒या क॒ध॒न्वा॒न्य॒त्य॒त॒वा उ॑ । अ॒जी॒ज॒न॒  
आ॒ष॒धी॒भा॒र्ज॒ना॒य॒ क॒मु॒त॒ प॒जा॒भ्या॑ वि॒दा म॒नी॒षाम॑ ॥ १० ॥

10. *Avarṣīr-varṣam-udu ṣū grbhāyā'kardhanvānya-  
tyetavā u. Ajījana oṣadhīr-bhojanāya kamuta  
prajābhyo'vido manīṣām.*

Pour down the showers, O cloud, take over the earth for generation, fertilise the thirsting lands for growth, produce herbs and plants and trees for food of the people, and win the thanks of a grateful humanity.

## Mandala 5/Sukta 84

*Prthivi Devata, Atri Bhauma Rshi*

ब॒लि॒त्था॑ प॒व॒ता॒नां॑ खि॒दं बि॑भ॒षि॑ पृथि॒वि ।  
प॒ या॑ भू॒मिं॑ प॒व॒त्व॒ति॑ म॒ह्ना जि॒ना॒षि॑ म॒हि॒नि ॥ १ ॥

1. *Balīthā parvatānām khidraṁ bibharṣi pṛthivi.  
Pra yā bhūmiṁ pravatvati mahnā jinoṣi mahini.*

Truly, O terrestrial mother, revered earth, you bear the thunder breaker of the clouds, bear the burden of mountain ranges, hold on the flood of rivers and

contain the rolling oceans. O mighty one on the onward move, you are the one who thus with your great power and force rule and sustain the land and her people.

स्तामासस्त्वा विचारिणि पतिं घ्राभन्त्यक्तुभिः ।

प या वाजं न हर्षन्तं परुमस्यस्यजुनि ॥ २ ॥

2. *Stomāsastvā vicāriṇi prati śtobhantyaktubhiḥ.  
Pra yā vājaṁ na hreṣantaṁ perumasyasyarjuni.*

O moving one, the celebrants adore you day and night with songs, you, O bright one, who shake and impel the roaring cloud like a war horse onward to victory.

दृ हा चिद्या वनस्पतीन् मया दधुष्याजसा ।

यत्त अभस्य विद्युता दिवा वर्षन्ति वृष्टयः ॥ ३ ॥

3. *Dr̥hā cid yā vanaspatīn kṣmayā dardharṣyo-jasā.  
Yat te abhrasya vidyuto divo varṣanti vṛṣṭayaḥ.*

Surely you are strong and firm who, with your strength and splendour, sustain the herbs and trees, since the rains of wealth and sustenance shower for you down from the thunder and lightning of the regions of light.

## Mandala 5/Sukta 85

*Varuna Devata, Atri Bhauma Rshi*

प समाज बृहदचा गभीरं ब्रह्म पियं वरुणाय श्रुताय ।

वि या जघानं शमितव चमापस्तिर पृथिवीं सूयाय ॥ १ ॥

1. *Pra samrāje bṛhadarcā gabhīraṁ brahma priyaṁ  
varuṇāya śrutāya. Vi yo jaghāna śami-teva  
carma-pastire pṛthivīm sūryāya.*

Offer homage and reverence of the highest and

deepest order full of love to Varuna, the one sovereign ruler and lord of love and judgement over all, who hammered and shaped the earth into form and, like the host of a yajna of peace and non-violence, overspread the earth with the atmosphere as a protective and promotive cover as a shield for the sun, as protection against heat for the sake of generative power and fertility. His divine voice resounds across the universe.

वनषु व्यन्तरिं ऽ ततान् वाजमवत्सु पर्य उस्त्रियासु । हृत्सु  
कतुं वरुणा अप्स्वग्निं दिवि सूर्यमदधात्साममदा ॥ २ ॥

2. *Vaneṣu vyantarikṣaṁ tatāna vājamarvatsu paya usriyāsu. Hr̥tsu krtuṁ varuṇo apsvagniṁ divi sūryamadadhāt somamadrau.*

Varuna, lord of love and judgement for life, extensively vested sap in vegetation, energy in horses and others that move, milk in cows, faith, love and will to act in the hearts, vitality in waters, sun in heaven and soothing joy in the cloud and soma plant on the mountain.

नीचीनवारं वरुणाः कवन्धं प ससज्ज रादसी अन्तरिं तम ।  
तन् विश्वस्य भुवनस्य राजा यवं न वृष्टिव्युनत्ति भूम ॥ ३ ॥

3. *Nīcīnavāraṁ varuṇaḥ kabandham pra sasarja rodasī antarikṣam. Tena viśvasya bhuvanasya rājā yavaṁ na vṛṣṭirvyunatti bhūma.*

Varuna brings into existence heaven, earth and the middle region of the sky, and he forms the cloud for shower on the earth down below. By that the sovereign ruler of the whole universe, the supreme, brings about the rain which fertilises the earth as it nourishes the

grain.

उ॒न॒त्ति॒ भूमिं॑ पृ॒थि॒वीमु॒त द्यां॑ य॒दा दु॒ग्धं॑ वरु॒णा व॒ष्ट्यादि॑त् ।  
स॒म॒भ॒र्णं॑ वस॒त् प॒व॒ता॒सस्त॒विषी॒यन्तः॑ श्रथ॒यन्त॑ वी॒राः ॥ ४ ॥

4. *Unatti bhūmiṃ pṛthivīmuta dyāṃ yadā dugdham varuṇo vaṣṭyādit. Samabhreṇa vasata parvatāstaviṣīyantah śrathayanta vīrāḥ.*

Varuna fills the earth and sky and the regions of the sun with vapour when he desires to create the milk of life, thereafter the clouds are laden with vapour, and then forceful currents of wind energy strike the clouds from within and release the showers of rain.

इ॒मामू॒र्ष्वा॒सुर॒स्य॑ श्रु॒तस्य॑ म॒हीं म॒यां वरु॑णस्य॒ प वा॑च॒म ।  
मा॒न॒न॒व त॒स्थि॒वाँ अ॒न्तरि॑ । वि॒ या म॒म पृ॒थि॒वीं सू॒य॒ण ॥ ५ ॥

5. *Imāmū ṣvāsurasya śrutasya mahīm māyāṃ varuṇasya pra vocam. Māneneva tasthivāñ antriḥṣe vi yo mame pṛthivīm sūryeṇa.*

This marvellous omnipotence of the renowned life giver Varuna, I celebrate in words, who pervades the space and, abiding in the middle regions of the universe, marks out the earth as if by measure, purpose and design, and creates it from the sun.

इ॒मामू॒ नु क॒वित॑मस्य॒ म॒यां म॒हीं द॒वस्य॑ न॒कि॒रा द॑ध॒ष ।  
ए॒कं॑ यदु॒द्गा न॑ पृ॒णन्त्य॑नी॒रासि॒ञ्चन्ती॑र॒वन॑यः॒ समु॑द॒म ॥ ६ ॥

6. *Imāmū nu kavitamasya māyāṃ mahīm devasya nakirā dadharśa. Ekam yadudnā na pṛṇantye-nīrāsīñcantīr-avanayah samudram.*

This great power of the most creative lord, who can challenge and violate? None, just as all the streams

and rivers flooding the lands and rushing on do not fill the ocean with water.

अ॒य॒म्यं वरु॒ण मि॒त्र्यं वा॒ सखा॑यं वा॒ स॒द॒मि॒द भा॒तरं॑ वा ।  
व॒शं वा॒ नित्यं॑ वरु॒णार॑णं वा॒ यत्सी॒माग॑श्चकृ॒मा शि॒श्र-  
थ॒स्तत॑ ॥ ७ ॥

7. *Aryamyam varuṇa mitryam vā sakhāyam vā sadamid bhrātaram vā . Veśam vā nityam varuṇ-āraṇam vā yat simāgaś-cakṛmā śīsrathastat.*

If we happen to commit a sin of omission or commission or transgression toward a man of judgement or friend or companion or a close ally or inmate of the house or brother, or constant or near or distant relation, then, O Varuna, loosen the snare of sin and help us be free.

कि॒त॒वासा॑ य॒दि॒रि॒पुन॑ दी॒वि यद्वा॑ घा स॒त्यमु॑त य । वि॒द्म ।  
स॒वा ता॑ वि ष्य॑ शि॒थि॒रव॑ द्वा धा॑ त स्याम वरु॒ण  
पि॒यासः॑ ॥ ८ ॥

8. *Kitavāso yad riripurna dīvi yad vā ghā satyamuta yanna vidma. Sarvā tā vi śya śithireva devā'dhā te syāma varuṇa priyāsaḥ.*

Like gamblers in the game, if someone attribute sin or deception to us, which may be true or may not be true, or which we might not even know, all that, O lord of light and judgement, loosen so that we may be free and be dear to you.

## Mandala 5/Sukta 86

*Indra - Agni Devata, Atri Bhauma Rshi*

इ॒न्दा॒ग्नी॒ यम॑व॒थ उ॒भा वा॑ज॒षु म॒त्यम॑ ।

इ॒ हा चि॒त्स प॑ भ॒दति॑ द्यु॒म्ना वा॑णी॒रिव॑ त्रि॒तः ॥ १ ॥

1. *Indrāgnī yamavatha ubhā vājeṣu martyam.  
Dṛḷhā cit sa pra bhedati dyumnā vāñiriva tritaḥ.*

Indra and Agni, divine power and knowledge, celestial and terrestrial energy of electricity and fire, both ruler and enlightened leaders, whosoever the mortal you protect, guide and promote, he breaks through massive obstructions in the battle business of life, and wins his way to wealth, honour and splendour, just like the sagely scholar of threefold freedom of body, mind and soul who penetrates through three layers of language, vaikhari, madhyama and pashyanti, i.e., word, thought and deep memory, and reaches the vision of the para, the supreme Word and silence of Divinity.

या पृतनासु दुष्टरा या वाजषु श्रवाय्या ।

या पञ्च चषणीर्भीन्द्राग्नी ता हवामह ॥ २ ॥

2. *Yā pṛtanāsu duṣṭarā yā vājeṣu śravāyyā.  
Yā pañca carṣaṇīrabhīndrāgnī tā havāmahe.*

We adore and solicit Indra and Agni which, among the forces of life, are indomitable, in the battles for power and prosperity, admirable, and among the five orders of society and among the five pranic energies are of prime importance.

तयारिदमवच्छवस्तिग्मा दिद्युन्मघानाः ।

पति दुणा गभस्त्यागवां वृत्रघ्न एषत ॥ ३ ॥

3. *Tayorid-amavac-chavas-tigmā didyun-maghon-oh. Prati druṇā gabhastyor-gavām vṛtraghna eṣate.*

The sharp, impetuous and blazing force in the hands of these two mighty powers moves by the speed



of sunbeams in destroying the cloud of darkness and strikes where it must.

ता वामषु रथानामिन्द्राग्नी हवामह ।

पती तुरस्य राधसा विद्वांसा गिवणस्तमा ॥ ४ ॥

4. *Tā vāmeṣe rathānām-inḍrāgnī havāmahe.*  
*Patī turasya rādhaso vidvānsā girvaṇastamā.*

Indra and Agni, most adorable scholars of the science of terrestrial and celestial energy, heat, light and electricity, and masters of fast automotion and material prosperity, we invoke you both for the speed and movement of chariots for success.

ता वृधन्तावनु द्यूनमताय द्वावादभा ।

अहन्ता चित्पुरा दधं शव द्वाववत ॥ ५ ॥

5. *Tā vṛdhan tāvanu dyūn-martāya devāvadabhā.*  
*Arhantā citpuro dadheṇ śeva devāvarvate.*

Exalted, thriving day by day for the sake of mortal humanity, brilliant, indomitable, adorable and generous Indra and Agni, ruling powers and enlightened scholars, we honour you at the head of our creative and developmental yajna like the soma of success and celebration in matters of science and progress.

एवन्द्राग्निभ्यामहावि हव्यं शूष्यं घृतं न पूतमदिभिः ।  
ता सूरिषु श्रवा बृहदयिं गृणत्सु दिधृतमिषं गृणत्सु  
दिधृतम ॥ ६ ॥

6. *Evendrāgnibhyām-ahāvi havyaṁ śūṣyaṁ ghṛtaṁ*  
*na pūtam-adribhiḥ. Tā sūriṣu śravo bṛhadrayiṁ*  
*gṛṇatsu didhṛtamiṣaṁ gṛṇatsu didhṛtam.*

Thus homage of adoration is offered to Indra and Agni, scholars of earthly and spatial energy. From energies, by scholars is received strength, energy and power, materials for yajnic investment and development, ghrta, delicacies, like water showers sanctified by the clouds. May they, we pray, bring and bestow upon the scholars and celebrants high renown and abundant wealth, may they bring and bestow upon the admirers food and energy for a happy life.

### Mandala 5/Sukta 87

*Maruts Devata, Evayamarut Atreya Rshi*

प वा म॒ह म॒तया॑ यन्तु॒ विष्णा॑व म॒रुत्व॑त गिरि॒जा ए॒व्याम॑रुत ।  
प श॒धाय॑ प॒र्यज्य॑व सु॒खाद॑य॒ तव॑स॒ भ॒न्ददि॑ष्टय॒ धुनि॑व॒ताय॑  
श॒र्वस॑ ॥ १ ॥

1. *Pra vo mahe matayo yantu viṣṇave marutvate girijā evayāmarut. Pra śardhāya prayajyave sukhādaye tavase bhandadiṣṭaye dhunivratāya śavase.*

O vibrant man of vision, all ye men and women, let all your songs and flights of thought and vision born of the voice of the heart reach Vishnu, all pervasive lord, commander of the winds and warriors, indomitable, highly majestic, adorable and cooperative, blissfully appreciative, relentlessly active and absolute in justice and power.

प य जा॒ता म॑हि॒ना य च॒ नु स्व॒यं प॑ वि॒द्वाना॑ बु॒वर्त॑ ए॒व्याम॑रुत ।  
क॒त्वा त॒द्वा म॑रु॒ता ना॑धृष॒ शवा॑ दा॒ना म॒ह्ना त॑द॒षाम॑धृ॒ष्टासा॑  
ना॒दयः॑ ॥ २ ॥

2. *Pra ye jātā mahinā ye ca nu svayaṁ pra vidmanā bruvata evayāmarut. Kratvā tad vo maruto nādhr̥ṣe śavo dānā mahnā tadeṣāmadhr̥ṣtāso nādrayaḥ.*

Evayamarut, O vibrant visionary and celebrant of the Maruts, these warriors and pioneers of humanity are self-made, risen by themselves who proclaim themselves through their knowledge and self-awareness. O Maruts, stormy leaders, that power and force of yours is unchallengeable by virtue of your noble acts, grandeur and generosity. O men, their force is indomitable, they are inviolable, unshakable like mountains.

प य दिवा बृहत्ः शृण्विर गिरा सुशुक्वानः सुभ्व  
एवयामरुत । न यषामिरी सधस्थ इष्ट आ अग्रया न  
स्वविद्युतः प स्पन्दासा धुनीनाम ॥ ३ ॥

3. *Pra ye divo brhataḥ śṛṅvire girā suśukvānaḥ subhva evayāmarut. Na yeṣāmirī sadhastha īṣṭa āñ agnayo na svavidyutaḥ pra spandrāso dhunīnām.*

Evayamarut, O celebrant of the Maruts, they hear the voice of Divinity from the light of heaven, they are heard by their voice from the heights of heaven. Pure and brilliant, they live in holiness and felicity. No tyrant, impeller or compeller, can bend them in their right and abode. Self-refulgent like the flames of fire, they radiate, they make the winds blow and set the rivers aflow.

स चक्रम महता निरुरुक्रमः समानस्मात्सदस एवयामरुत ।  
यदायुक्त त्मना स्वादधि ष्णुभिविष्यधसा विमहसा जिगाति  
शर्वधा नृभिः ॥ ४ ॥

4. *Sa cakrame mahato nirurukramah samānasmāt sadasa evayāmarut. Yadāyukta tmanā svādadhi ṣṇubhir-viṣpardhaso vimahaso jigāti śevṛdho nṛabhiḥ.*

He, Evayamarut, Vishnu, lord of infinite action and commander of the Maruts, universal energies, transcends by infinite possibility the great constant, central and universal seat of his presence, that is, this universe. When evayamarut, the man of vision, master of his senses and faculties, connects with the lord by heart and soul by the guidance of dynamic teachers and preachers, unenvious and brilliant, he rises from his own state of existence and joins the lord omnipotent of infinite felicity.

स्वना न वा मवानजयद वृषा त्वषा ययिस्तविष एव-  
यामरुत । यना सहन्त ऋञ्जत स्वराचिष स्थारश्माना  
हिरण्ययाः स्वायुधास इष्मिणः ॥ ५ ॥

5. *Svano na vo'mavān rejayad vṛṣā tveṣo yayistaviṣa evayāmarut. Yenā sahanta ṛñjata svarociṣah sthāraśmāno hirṇyayāḥ svāyudhāsa iṣmiṇah.*

Like the rumble of the Big Bang of creation, may the lord of the Maruts, Vishnu, shake you, O men and women of the world, shine you and inspire you, the lord omnipresent, generous, self-refulgent, omnipotent, everfelt in the heart, by virtue of whom the Maruts, natural energies and pioneers of humanity shining by themselves, unshaken yet dynamic like rays of the sun, golden gloried, self-armed and nobly ambitious, stand the challenges of existence and achieve their end and aim.

अ॒पा॒रा वा॑ म॒हि॒मा वृ॒द्ध॒श॒व॒स॒स्त्व॒षं श॒वा॑ व॒त्व॒व॒या॒म॒रु॒त ।  
 स्था॒ता॒रा॒ हि प॒सि॒ता स॒द्दृ॒शि॒ स्थ॒न॒ त न॑ उ॒रु॒ष्य॒ता नि॒दः  
 शु॒शु॒क्वां॒सा॒ ना॒ग्र॒यः ॥ ६ ॥

6. *Apāro vo mahimā vṛddhaśavasas-tveṣaṁ śavo'-  
 vatvevayāmarut. Sthātāro hi prasitau samdṛśi  
 sthana te na uruṣyatā nidaḥ śāśu-kvāṁso nāgna-  
 yah.*

Unbounded is your greatness, O heroes of ancient might. May your brilliant power protect and promote evayamarut, vibrant sage of vision and knowledge. In the heat of battle when missiles are shot, stay firm in the open view unshaken. Such as you are, O Maruts, blazing as flames of fire, protect us against the maligners and the revilers.

त रु॒दा॒सः॒ सु॒म॒खा अ॒ग्र॒या॑ य॒था तु॒वि॒द्यु॒म्ना अ॒व॒न्त्व॒व॒-  
 या॒म॒रु॒त । दी॒र्घं पृ॒थु प॑प॒थ॒ स॒द्म॒ पा॒थि॒वं॒ य॒षा॒म॒ज्म॒ष्वा म॒हः  
 श॒र्धा॒स्य॒द्भु॒त॒न॒साम ॥ ७ ॥

7. *Te rudrāsaḥ sumakhā agnayo yathā tuvidyumnā  
 avantvevayāmarut. Dīrghaṁ pṛthu paprathe  
 sadma pārthivaṁ yeṣām-ajmeṣvā mahāḥ  
 śardhām-syadbhutainasām*

Heroes of the winds, scholars of the middle order, dispensers of justice and punishment, performers of holy creative actions, commanding power and glory like flames of fire may protect and promote us and the sagely scholar of vision and dynamic performance. Wide and lofty grows the earthly abode of humanity by virtue of those whose grandeur grows high and onslaughts grow terrible in the battles against the evil and

wickedness of unimaginable order.

अ॒द्व॒षा ना॑ मरु॒ता गा॒तुम॑र्त॒न् श्रा॒ता ह॒वं ज॒रि॒तुर॑व॒याम॑रु॒त ।  
वि॒ष्णा॑म॒हः स॑म॒न्य॒वा यु॒यात॑न् स्म॒द॒थ्या॑इ॒ न द॑ंस॒ना प॒द्व॒षांसि॑  
स॒नुतः ॥ ८ ॥

8. *Adveṣo no maruto gātumetana śrotā havam jariturevayāmarut. Viṣṇormahaḥ samanyavo yuyotana smad rathyo na daṁsanā'pa dveṣāmsi sanutaḥ.*

Maruts, heroes of the speed of winds, free from hate and jealousy, with zeal and ardour for righteous action, come to our earthly abode and lead us on the path of goodness and progress. O lord of the winds, Vishnu, listen to the song and prayer of the celebrant. O leaders and pioneers, come like warriors of the chariot and join the power and grandeur of Vishnu, lord of the wide world and space, accomplish acts of universal generosity and throw off hate, jealousy and animosity from the earth.

गन्ता॑ ना॒ य॒ज्ञं य॑ज्ञि॒याः सु॒शमि॑ श्रा॒ता ह॒वम॑रु॒त । ए॒व॒याम॑रु॒त ।  
ज्य॑ष्ठा॒स्रा न॑ प॒व॒तास्रा॑ व्वा॒मनि॑ यू॒यं तस्य॑ प॒च॒तस्रः॑ स्या॒त  
दु॒ध॒त॒वा नि॒दः ॥ ९ ॥

9. *Gantā no yajñam yajñiyāḥ suśami śrotā havamarakṣa evayāmarut. Jyeṣṭhāso na parvatāso vyomani yūyum tasya pracetasah syāta durdhar-tavo nidaḥ.*

O Maruts, adorable heroes of the world, come and join our yajna of holy living with grace and earnestness. Listen to the prayer of the celebrant of the winds in need of protection and advancement. Most

eminent and most enlightened among us, be generous givers of knowledge, wisdom and enlightenment of Divine order like showers of the cloud from the sky so that no maligner or reviler can resist and challenge you or anyone else.

॥ इति पञ्चमं मण्डलम् ॥

## MANDALA 6

### Mandala 6/Sukta 1

*Agni Devata, Bharadvaja Barhaspatya Rshi*

त्वं ह्यग्रं पथमा मनाता स्या धिया अभवा दस्म हाता ।

त्वं सी<sup>1</sup> वृषा कृणादुष्टरीतु सहा विश्वस्म सहस्र सहृद्ध्य ॥ १ ॥

1. *Tvaṃ hyagne prathamo manotā'syā dhiyo abhavo dasma hotā. Tvaṃ sīm vṛṣannakṛṇor-duṣṭarītu saho viśvasmai sahase sahadhyai.*

Agni, light of life faster than mind, you are the prime mover of this cosmic intelligence and evolution, marvellous creator and foremost performer of universal yajna. O generous father of life, you alone generate the inviolable life force and strength of will vested in existence for us to resist and overcome all negative forces of the world for survival and onward progress.

अथा हाता न्यसीद् यजीयानिळस्पद इषय गीड्यः सन ।  
तं त्वा नरः पथमं दव्यन्त' महा राय चितयन्ता अनु  
गमन ॥ २ ॥

2. *Adhā hotā nysādo yajīyānilaspada iṣayannīdyah san. Taṃ tvā naraḥ prathamam devayanto mahorāye citayanto anu gman.*

Then let the prime yajaka, being adorable, inspired to create and give in unison, be seated at the head of yajna on the earthly vedi of life foremost in the



midst of holy chant, and you, leading light of humanity, yourself knowledgeable and illuminating, seekers of great wealth, honour and light of Divinity, follow him as the leader.

वृ॒त॒व॒ य॒न्तं॑ ब॒हु॒भि॒व॒स॒व्य॒ऽइ॒स्त्व॒ र॒यिं॑ जा॒गृ॒वां॒सा॒ अनु॑ ग॒म॒न ।  
रु॒श॒न्त॒म॒ग्निं॑ द॒श॒तं॑ बृ॒ह॒न्तं॑ व॒पा॒व॒न्तं॑ वि॒श्व॒हा दी॒दि॒वां॒-  
स॒म ॥ ३ ॥

3. *Vṛteva yantaṁ bahubhirvasavyaistve rayiṁ jāgrvāṁso anu gman. Ruśantamagniṁ darśataṁ brhantaṁ vapāvantaṁ viśvahā dīdivāṁsam.*

Enlightened persons with many productive offerings of yajnic value follow Agni, prime yajnic leader, leading to wealth by normal paths of creative production, Agni that is shining as well as catalysing, splendid and blissful, great and rising high, generative and all time illuminative.

प॒दं॑ द॒व॒स्य॒ न॒म॒सा॒ व्य॒न्तः॑ श्र॒व॒स्य॒वः॑ श्र॒व॒ आप॑ मृ॒क्त॒म ।  
ना॒मा॒नि॑ चि॒द्द॒धि॒र॒ य॒ज्ञि॒या॒नि॑ भ॒दा॒यां॑ त॒ र॒ण॒य॒न्त॒ स॒न्दृ॒ष्टा ॥ ४ ॥

4. *Paḍaṁ devasya namaśā vyantaḥ śravasyavaḥ śrava āpannamṛktam. Nāmāni cid dadhire yajñiyāni bhadrayāṁ te raṇayanta sandṛṣṭau.*

Yajna performers aspiring for honour, excellence and spiritual vision of Divinity by surrender and yajnic homage obtain untainted wealth and honour. O lord Agni, they receive name and reputation worthy of yajakas and abide and rejoice in your blissful presence.

त्वां॑ व॒ध॒न्ति॑ ि॒त॒यः॑ पृ॒थि॒व्यां॑ त्वां॑ रा॒य॒ उ॒भ॒यां॒सा॒ ज॒ना॒ना॒म ।  
त्वं॑ त्रा॒ता॒ त॒रण॑ च॒त्य॑ भूः पि॒ता॒ मा॒ता॒ स॒द॒मि॒न्मा॒नु॒षा॒णाम॑ ॥ ५ ॥

5. *Tvām vardhanti kṣitayah pṛthivyām tvām rāya ubhayāso janānām. Tvaṁ trātā taraṇe cetyo bhūḥ pitā mātā sadaminmānuṣāṇām.*

O lord, people both simple and learned, glorify you on earth, people's wealth both material and spiritual exalts you. Pray, O lord, you be the people's protector and saviour toward their success and freedom, giver of light in their heart and soul, father, mother and the ultimate home of humanity.

सपयण्यः स प्रिया वि वृग्निहाता मन्दा नि षसादा  
यजीयान । तं त्वा वयं दम् आ दीदिवांसमुप जुबाधा नमसा  
सदम ॥ ६ ॥

6. *Saparyeṇyah sa priyo vikṣvagnirhotā mandro ni ṣasādā yajīyān. Taṁ tvā vayaṁ dama ā dīdivāmsam-upajñubādho namasā sadema.*

That Agni worthy of yajnic service and, affectionate, yajaka and giver of yajnic gifts, rejoicing provider of happiness abides among people as adorable presence. O lord, in a posture of reverence and faith, with homage and surrender, we pray, let us be seated in the home where you ever shine in your refulgence.

तं त्वा वयं सुध्या३ नव्यमग्र सुम्नायव इमह दव्यन्तः ।  
त्वं विश' अनया दीद्याना दिवा अग्र बृहता र'चनन ॥ ७ ॥

7. *Taṁ tvā vayaṁ sudhyo navyamagne sumnāyava īmahe devayantaḥ. Tvaṁ viśo anayo dīdyāno divo agne brhatā rocanena.*

Agni, adorable giver of light, we, blest with holy intelligence and aspiring for well being and light of divinity, pray that you, shining with universal light and

knowledge, lead the people to the state of enlightenment and freedom.

विशां क्विं विश्पतिं शश्वतीनां निताशनं वृषभं चषणीनाम ।  
पतीषणिमिषयन्तं पावकं राजन्तमग्निं यजतं रयीणाम ॥ ८ ॥

8. *Viśām kavim viśapatiṁ śaśvatīnām nitośanam  
vṛṣabhaṁ carṣaṇīnām. Preṭīṣaṇimiṣayantaṁ  
pāvakaṁ rājantamagniṁ yajataṁ rayīṇām.*

We celebrate and exalt Agni, giver of light and wisdom, visionary creator, ruler and protector of the people who never go out of existence, destroyer of suffering, generous benefactor of the people, inspiring leader for progress and development, holy purifier, refulgent power and adorable guide for the sake of wealth, honour and excellence.

सा अग्र इज शशम च मता यस्त आनट समिधा हव्यदातिम ।  
य आहुतिं परि वदा नम भिविश्वत्स वामा दधत त्वातः ॥ ९ ॥

9. *So agna ije śaśame ca marto yasta ānaṭ samidhā  
havyadātim. Ya āhutiṁ pari vedā namobhir-  
viśvet sa vāmā dadhate tvotaḥ.*

Agni, giver of light and life, that man does honour and worship to you who brings and offers you yajna with sacred fuel and holy materials, who knows what to offer and offers the oblations with faith and surrender. Such a man protected and promoted by you is blest with honour and admirable capacity for action.

अस्मा उ त महि मह विधम नम भिरग्र समिधात हव्यः ।  
वदी सूना सहसा गीभिरुक्थरा त भुदायां सुमता यतम ॥ १० ॥

10. *Asmā u te mahi mahe vidhema namobhiragne samidhota havyaiḥ. Vedī sūno sahaso gīrbhirukthairā te bhadrāyām sumatau yatema.*

Agni, giver of light and knowledge, child of omnipotence and source of strength, we offer high reverence and worship to you in honour of your greatness and glory, with homage, sacred fuel and fragrant yajnic materials into the vedi, with chant of holy words and songs of praise, and we pray that we may always abide and strive for noble actions in your benign presence and favour.

आ यस्त॒तन्थ॒ राद॑सी॒ वि भ॒सा श्रव॑भिश्च॒ श्रव॑स्य॒-  
स्त॒रुत्रः॑ । बृ॒हद्भि॒वाजुः॑ स्थ॒विर॑भि॒स्म र॒वद्भि॑र॒ग्र वित॑रं॒ वि  
भा॑हि ॥ ११ ॥

11. *Ā yastatantha rodasī vi bhāsā śravobhiśca śravasyastarutraḥ. Bṛhadbhīrvājaiḥ sthavirebhirasme revadbhiragne vitarāṁ vi bhāhi.*

Agni, refulgent giver of light and power and knowledge, which overspreads heaven and earth with light, also renowned for gifts of sustenance and energy, is the saving power for life. O refulgent power, shine for us more and ever more with abundant and expansive gifts of food and energy and stable forms of wealth and power.

नृ॒वद्भि॑सा॒ सद॑मि॒द्ध॒ह्यस्म॑ भू॒रि॑ ता॒काय॑ त॒नया॑य प॒श्वः ।  
पृ॒वी॒रिष॑ बृ॒हती॑रा॒रअ॑घा अ॒स्म भ॒दा सा॑श्रव॒सानि॑  
सन्तु ॥ १२ ॥

12. *Nṛvad vaso sadamiddehyasme bhūri tokāya tanayāya paśvaḥ. Pūrvīriṣo bṛhatīrāreaghā asme bhadrā sauśravasāni santu.*

O father and guardian of humanity, Agni, giver of life and beneficence, give us a blessed home for our children and grand children, full of material and cattle wealth, abundant and expansive food and energy, freedom from sin and evil, where there may be ample means of well being, honour and excellence.

पुरूण्यग्र पुरुधा त्वाया वसूनि राजन्वसुता त अश्याम ।  
पुरूणि हित्व पुरुवार सन्त्यग्र वसु विधत् राजनि त्व ॥ १३ ॥

13. *Purūṇyagṇe purudhā tvāyā vasūni rājan vasutā te aśyām. Purūṇi hi tve puruvāra santygṇe vasu vidhate rājani tve.*

Agni, O leading light of life and humanity, brilliant by virtue of knowledge, power and generosity, may we by your kindness and grace obtain wealth and prosperity of various kinds and orders. O giver of knowledge, power and excellence, Agni, universally loved and adored, infinite are your gifts of wealth abiding in your dominion which you hold in treasure for the dedicated supplicant.

## Mandala 6/Sukta 2

*Agni Devata, Bharadvaja Barhaspatya Rshi*

त्वं हि तत्त्वद्यशा ग्र मित्रा न पत्यस ।  
त्वं विचषण श्रवा वस' पुष्टिं न पुष्यसि ॥ १ ॥

1. *Tvaṁ hi kṣaitavad yaśo'ṅne mitro na patyase. Tvaṁ vicarṣaṇe śravo vaso puṣṭim na puṣyasi.*

Agni, leading light of life, like an inmate of our earthly home, like a friend for sure you protect, promote and sustain our honour and excellence. O watchful

observer of all, our haven and home, you preserve and advance our food and energy, honour and fame, like our body's vitality.

त्वां हि ष्मा चषणय' यज्ञभिग्गीभिरीळत ।

त्वां वाजी यात्यवृका रजस्तूविश्वचषणिः ॥ २ ॥

2. *Tvām hi śmā carṣaṇyo yajñebhīrgīrbhīrīlate.*  
*Tvām vājī yātyavrko rajastūrviśvacarṣaṇiḥ.*

You alone people adore with yajnic acts and songs of praise. The warlike, the non-violent, the mover of the skies, the all watchful, everyone comes to you.

सजाषस्त्वा दिवा नर' यज्ञस्य' क्तुमिन्धत ।

यद्धु स्य मानुषा जनः सुम्नायुजुह्व अध्वर ॥ ३ ॥

3. *Sajoṣastvā divo naro yajñasya ketumindhate.*  
*Yaddha sya mānuṣo janaḥ sumnāyurjuhve*  
*adhvare.*

Loving and friendly people, leading lights of humanity, all of one accord, kindle and light you, the light and symbol of yajna, for which reason the rational communities aspiring for peace and well being invoke and invite you to their noble programmes of love and non-violence.

ऋधुद्वस्त सुदानव धिया मतः श्शमंत ।

ऊती ष बृहता दिवा द्विषा अंहा न तरति ॥ ४ ॥

4. *Rdhad yaste sudānave dhiyā martaḥ śāsamate.*  
*Ūtī ṣa brhato divo dviṣo aṅho na tarati.*

The man who with his intelligence and holy action serves, worships and offers homage to you and

thus promotes you, generous giver, he enjoys peace and prosperity under protection of the vast heaven and crosses over all hate and jealousy as well as sin and evil.

समिधा यस्त आहुतिं निशितिं मत्या नशत ।  
व्यावन्तं स पुष्यति त्र्यमग्र शतायुषम ॥ ५ ॥

5. *Samidhā yasta āhutim niśitim martyo naśat.*  
*Vayāvantaṁ sa puṣyati kṣayamagne śatāyuṣam.*

The mortal who responds to your urgent call and with holy fuel offers you intense and abundant oblations of yajna obtains and prospers in a happy home for a hundred years.

त्वषस्त धूम ऋण्वति दिवि षञ्छुक आततः ।  
सूरा न हि द्युता त्वं कृपा पावक राचस ॥ ६ ॥

6. *Tveṣaste dhūma ṛṇvati divi ṣaṅchukra ātataḥ.*  
*Sūro na hi dyutā tvaṁ kṛpā pāvaka rocasa.*

Shining bright and rising high, your flames and fragrance reach unto the height of heaven. O pure and purifying fire, with light and splendour you shine like the sun.

अधा हिवि वीड्या सिं प्रिया न्ना अतिथिः ।  
रण्वः पुरीव जूयः सूनुन त्रययाय्यः ॥ ७ ॥

7. *Adhā hi vikṣvīdyo 'si priyo no atithiḥ.*  
*Raṇvaḥ purīva jūryaḥ sūurna trayayāyyaḥ.*

O light and fire of life, you are adorable among the people, welcome to us like a cherished guest, delightful like a venerable senior in the sacred city,

darling as a child running to the parent for protection and security.

कत्वा हि दाण' अज्यस ग्रं वाजी न कृत्व्यः ।

परिज्मव स्वधा गया त्या न ह्यायः शिशुः ॥ ८ ॥

8. *Kratvā hi droṇe ajyase' gne vājī na kṛtvyaḥ.*  
*Parijmeva svadhā gayo'tyo na hvāryaḥ śīśuḥ.*

Agni, holy light and fire, you manifest by attrition in the wood, by yajna in the home, active, sportive and restive like a courser, moving everywhere like wind, soothing and satisfying as food, intimate as self will, comfortable as home, vibrant as a wave of energy and pure and innocent as a baby.

त्वं त्या चिदच्युताग्रं पशुन यवस ।

धामा ह यत्त' अजर वना वृश्चन्ति शिक्रसः ॥ ९ ॥

9. *Tvaṁ tyā cidacyutā' gne paśurna yavase.*  
*Dhāmā ha yat te ajara vanā vṛścanti śikvasaḥ.*

Agni, eternal light and fire of existence, for all those solid objects of existence, apparently imperishable regions of the universe, you are as the bull is for the grass since, O lord of eternity, your mighty flames of annihilation consume them as the bull consumes the grass.

वषि ह्यध्वरीयतामग्र हाता दम विशाम ।

स्रमृध' विशपत कृणु जुषस्व हव्यमङ्गिरः ॥ १० ॥

10. *Veṣi hyadhvarīyatām-agne hotā dame viśām.*  
*Samṛdho viśpate kṛṇu juṣasva havyam-aṅgiraḥ.*

Angira, vital fire of life pervading every limb



of the body, breath of life vibrating in every part of the universe, eternal highpriest of cosmic yajna, enter, pervade and bless the home of the devotees conducting the yajna of love and non-violence. O lord protector and ruler of the people, make them prosperous, accept and enjoy their holy offering.

अच्छा ना मित्रमहा देव दुवानग्र वाचः सुमतिं रादस्याः ।  
वीहि स्वस्तिं सुतिं दिवा नृन्दिषा अहांसि दुरिता त्रम  
ता त्रम तवावसा त्रम ॥ ११ ॥

11. *Acchā no mitramaho deva devānagne vocaḥ sumatiṁ rodasyoḥ. Vīhi svastiṁ sukṣitiṁ divo nṛndviṣo aṅhānsi duritā tarema tā tarema tavāvasā tarema.*

O most adorable friend, venerable and refulgent light of the world, speak well to the noble and brilliant holy men of the eternal Word of universal knowledge and wisdom of heaven and earth. Bear and bring prosperity and well being on the blessed earth in happy homes to the loving and dedicated people. We pray help us cross over all sins and evil, hate and jealousy. Let us cross over all negativities and undesirables, cross over all of them, cross over to the life divine by your protection and grace.

### Mandala 6/Sukta 3

*Agni Devata, Bharadvaja Barhaspatya Rshi*

अग्र स षदृत्पा ऋतजा उरु ज्यातिनशत देवयुष्ट । यं त्वं  
मित्रण वरुणः सजाषा देव पासि त्यजसा मतमंहः ॥ १ ॥

1. *Agne sa kṣeṣadr̥tapā ṛtejā uru jyotirnaśate devayuşte. Yaṁ tvaṁ mitreṇa varuṇaḥ sajoṣāḥ deva pāsi tyajasā martamaṅhaḥ.*

Agni, leading light and ruler of the world, guardian of Truth and Law, manifesting in truth and law and the fire and fragrance of yajna, that mortal man lives in peace who protects the truth and abides in truth, and he receives the gift of your infinite light and grace who loves Divinity and noble humanity, and whom you, O lord of love and justice, loving, kind and generous father, with loving care and merciful justice, you protect and save by abandonment of sin and evil.

इज यज्ञभिः शशम शमीभिर्ऋधद्वायाग्रय ददाश ।

एवा चन तं यशसामजुष्टिर्नाहा मर्तं नशत् न पदृप्तिः ॥ २ ॥

2. *Īje yajñebhiḥ śaśame śamībhir-ṛdhadvārāyāg-naye dadāśa. Evā cana taṁ yaśasāmajuṣṭir-nāṅho martam naśate na pradṛptiḥ.*

If the mortal does good to others with humility and yajna, lives in peace with auspicious acts of holiness, and does service to Agni, giver of success and prosperity, with acts of charity and self surrender, then, for sure, neither want of honour and glory, nor sin and evil, nor pride and arrogance can ever touch him.

सूरा न यस्य दृशतिर'रुपा भीमा यदति शुचतस्त आ धीः ।  
हर्षस्वतः शुरुधा नायमुक्ताः कुत्रा चिदुण्वा वसतिव'-  
नजाः ॥ ३ ॥

3. *Sūro na yasya dṛśatir-arepā bhīmā yadeti śuca-tasta ā dhīḥ. Heṣasvataḥ śurudho nāyamaktoḥ kutrā cid raṅvo vasatir-vanejāḥ.*

The holy sight of Agni, leading light of humanity, like the sun, and the message of thought and wisdom of the brilliant light that radiates, is pure and

immaculate, and yet it is awesome and comes as terrible to the vitiated. Indeed wherever the source and abode of this blazing destroyer of the night of darkness and of his prophetic voice be, as that of light in sunrays and of fire in the wood, it is delightful and elevating.

त्रिगमं चिदम महि वपा' अस्य भसदश्वा न यमसान आसा ।  
विजहमानः पर्शुन जिह्वां द्रविन दावयति दारु ध त ॥ ४ ॥

4. *Tigmaṁ cidema mahi varpo asya bhasadaśvo na yamasāna āsā. Vijehamānaḥ paraśurna jihvām dravirna drāvayati dāru dhakṣat.*

Sharp is his path like the razor's edge we may like to follow, great his form and appearance shining brilliant, open his mouth self-controlled as the horse's, sharp his tongue as an axe, and he melts rigidities like a smelter and burns wooden prejudices like fire.

स इदस्तव पतिं धादसिष्यज्छिशीत तजा यसा न धाराम ।  
चित्रधजतिरर्तिया अक्तावन दुषद्धा रघुपत्मजंहाः ॥ ५ ॥

5. *Sa idasteva prati dhādasiṣyañchiṣīta tejo'yaso na dhārām. Citradhrajatiraratiryo aktorverna drusadvā raghupatmajamhāḥ.*

Free from dead wood, he shoots his target like an archer freely. He sharpens his blaze like the edge of an axe. Swift and wonderful in speed, relentless in work, he discards rest and slow speed of movement like a bird of flight flying off from the branch of the tree of his night's rest.

स ई' रभा न पतिं वस्त उस्त्राः शाचिषा रारपीति मित्रमहाः ।  
नक्तं य इमरुषा या दिवा नृनमत्या अरुषा या दिवा  
नृन ॥ ६ ॥

6. *Sa īm rebho na prati vasta usrāḥ śociṣā rārapīti mitramahāḥ. Naktam ya īmaruṣo yo divā nṛn-amartyo aruṣo yo divā nṛn.*

He, leading light of the world, wears the light of the morning sun and, in return, like crackling fire, proclaims himself with the light and blaze of the new day, being the greatest friend of humanity. Red as flames, bright as sunlight, he lights up the night of darkness and arouses humanity into the day of light, awareness and activity, being the harbinger of the immortal light of Divinity. Yes, bright and blazing, he rouses people into the light of day.

द्विवा न यस्य विधृता नवीनाद वृषा रु ऽ आषधीषु नूनात् ।  
घृणा न या धर्जसा पत्मना य ऽ रादसी वसुना दं  
सुपत्नी ॥ ७ ॥

7. *Divo na yasya vidhato navīnod vṛṣā rukṣa oṣadhīṣu nūnot. Ghṛṇā na yo dhrajasā patmanā yannā rodasī vasunā dam supatnī.*

Whose presence as of the light and grace of heaven, and order, the generous cloud worships and proclaims, whose light and vitality is manifested in herbs and trees, and who, by his flight and velocity and omnipresence, vests the spaces of motherly heaven, earth and sky with the wealth of living sustenance as with his light and grace.

धाय भिवा या युज्यभिरकविद्यु ऽ दविद्यात्स्वभिः शुष्मः ।  
शधा वा य मरुतां तत ऽ ऋभुन त्वषा रभसाना अद्यात् ॥ ८ ॥

8. *Dhāyobhīrvā yo yujyebhir-arkair-vidyunna davidyot svebhiḥ śuṣmaiḥ. Śardho vā yo marutām tatakṣa ṛbhurna tveṣo rabhasāno adyaut.*

Who flashes like lightning, shines with his self-refulgence and potent presence, and constantly illuminates by his manifestation by the beneficiary stars, planets and plants, by his associates and assistants, and by his celebrants and worshippers of his virtues, and who, blazing and impetuous, like the divine intelligence and maker, fashions the forms and force of the winds and the stormy powers of humanity : that is Agni, life of existence and leading light of the world.

### Mandala 6/Sukta 4

*Agni Devata, Bharadvaja Barhaspatya Rshi*

यथा हातमनुषा द्वताता यज्ञभिः सूना सहसा यजासि ।  
एवा न' अद्य समना समानानुश ग्न उशता र्या ऽ दवान ॥ १ ॥

1. *Yathā hotarmanuṣo devatātā yajñebhiḥ sūno sahaso yajāsi. Evā no adya samanā samānān-uśannagna uśato yakṣi devān.*

Agni, leading light of life, ruler of the world, child of strength, source of strength and courage, yajaka and generous giver, as you do selfless yajnic service to life and Divinity like any human, so you today in our battle of life, out of love for loving and dedicated people, pray invoke the divinities of nature and nobilities of humanity to join us.

स न' विभावा च ऽ णिन वस्त र्ग्विन्दारु वद्यश्चन' धात ।  
विश्वायुया अमृता मत्य'षूषुभुद्ददतिथिजातवदाः ॥ २ ॥

2. *Sa no vibhāvā cakṣaṇirna vastoragnirvandāru vedyaścāno dhāt. Viśvāyuryo amṛto martyeṣū-ṣarbhud bhūdatithirjātavedāḥ.*

May that lord, Agni, refulgent as the sun, light

of the day, adorable, worth knowing and realising, bear and bring us food for life and energy for action, that lord who is life of life, immortal among mortals, manifests like a cherished guest at dawn and knows all that is born in existence by omnipresence.

द्यावा न यस्य पनयन्त्यभ्वं भासांसि वस्त सूया न शुकः ।  
वि य इनात्यजरः पावका श्नस्य चिच्छिश्नथत्पूव्याणि ॥ ३ ॥

3. *Dyāvo na yasya panayantyabhvaṁ bhāsāṁsi vaste sūryo na śukraḥ. Vi ya inotyajaraḥ pāvaka'śnasya cicchiśnathat pūrvyāṇi.*

Like the lights of heaven, sages celebrate the lord's glory. Pure and immaculate, like the sun, he wears the lights and colours of existence. Purifying like fire, he pervades the forms of the world of existence, and at the ultimate end withdraws all that existed before, and remains, ageless and eternal, the sole and absolute presence.

वद्मा हि सूना अस्यद्वासद्वा चक अग्निजनुषाज्मा म ।  
स त्वं न ऊजसन ऊर्ज धा राजव जरवृक ध्यन्तः ॥ ४ ॥

4. *Vadmā hi sūno asyadmasadvā cakre agnirjanu-ṣājmānnam. Sa tvaṁ na ūrjasana ūrjam dhā rājeva jeravrake kṣesyantah.*

O inspirer of life, Agni, self-manifestive loud and bold, you are all pervasive in everything that is food for life since by nature and operation you generate both food and energy. O creator and giver of energy, bear and bring us food and energy, be victorious like a ruler and abide in peace and non-violence as an inspiration.

निति॒क्ति॒ या वार॑णम॒मत्ति॑ वा॒युन॑ रा॒ष्ट्र्यत्य॑त्य॒क्तून॑ । तु॒याम॑  
यस्त॑ आ॒दिशा॑म॒राती॑र॒त्या न॒ हु॒तः प॑ततः प॒रि॒हु॒त ॥ ५ ॥

5. *Nitikti yo vāraṇamannamatti vāyurna rāṣṭrya-  
tyetyaktūn. Turyāma yasta ādiśām-arātīr-atyo na  
hrutaḥ patataḥ parihrut.*

Agni sharpens his instant weapon of radiance against darkness, consumes the consumables for energy, rules over existence like breath of life, surpasses even the rays of light. O lord of radiation pervading all round by waves of omnipotence, destroyer like a superlative missile of those crooked ones who fall in its way, may we too likewise overcome those who negate your gifts of life.

आ सू॒या न॒ भानु॑म॒द्भिर्क॑र॒ग्रं त॒तन्थ॑ रा॒दसी॑ वि॒ भा॒सा ।  
चि॒त्रा न॑य॒त्परि॑ तमां॒स्य॒क्तः शा॒चिषा॑ प॒त्मं पा॑शि॒जा न॒  
दी॒यन॑ ॥ ६ ॥

6. *Ā sūryo na bhānum-adbhir-arkair-agne tatantha  
rodasī vi bhāsā. Citro nayat pari tamānsyaktah  
śociṣā patmann-auśijo na dīyan.*

Agni, light of life, as the sun with thunderous rays of light, so you pervade heaven and earth with splendour and majesty. Marvellous and sublime, with light radiating all round, brilliant as sublimity incarnate, you rule dispelling all kinds of darkness.

त्वां हि॑ म॒न्दत॑ममकशा॒कव॑वृ॒मह॑ महि॒ नः॒ श्रा॒ष्य॒ग्र ।  
इ॒न्दं न॒ त्वा श॑र्वसा॒ द्रव॑ती वा॒युं पृ॑ण॒न्ति रा॑ध॒सा नृ॑त॒माः ॥ ७ ॥

7. *Tvām hi mandratamam-arkaśokair-vavṛmahe  
mahinaḥ śroṣyagne. Indraṁ na tvā śavasā devatā  
vāyum pṛṇanti rādhasā nṛtamāḥ.*

Agni, lord most charming and blissful, with brilliant songs of adoration we celebrate you. Listen to our song of sublimity. Like Indra, lord of omnipotence, like Vayu, breath of life, the best of leading lights of humanity adore you with all their might and sense of fulfilment.

नू न' अग्र वृकभिः स्वस्ति वषि रायः पथिभिः पष्यंहः ।  
ता सूरिभ्य' गृणत रसि सुम्नं मदम शतहिमाः सुवीराः ॥ ८ ॥

8. *Nū no agne'vṛkebhiḥ svasti veṣi rāyaḥ pathibhiḥ paśyaṅhaḥ. Tā sūribhyo gṛṇate rāsi sumnam madema śatahimāḥ suvīrāḥ.*

Agni, lord of light, wealth and bliss, with honest and loving people lead us to wealth and honour, peace and well being by paths of holiness, cleanse us of sin, blow off evil from us. That peace and joy you bestow upon brilliant and brave celebrants and upon the supplicant, bestow upon us too, we pray, so that we, blest with brave children, may rejoice for a full life of hundred years.

### Mandala 6/Sukta 5

*Agni Devata, Bharadvaja Barhaspatya Rshi*

हुव वः सूनुं सहसा युवानमद'घवाचं मतिभियविष्ठम । य  
इन्वति दविणानि पच'ता विश्ववाराणि पुरुवार'  
अधुक ॥ १ ॥

1. *Huve vaḥ sūnum sahaso yuvānam-adroghavācam matibhir-yaviṣṭham. Ya invati draviṅāni pracetā viśvavārāṇi puruvāro adhruk.*

For you all, I invoke and invite Agni, giver of



strength and forbearance, young, sweet and loving of speech free from malice, most youthful, wise and all aware, cherished friend of all without jealousy, who creates, inspires, invigorates and brings us gifts of universal value and drives away the evils.

त्व वसूनि पुवणीक हातद् षा वस्ताररिर यज्ञियासः । ताम्व  
विश्व्ा भुवनानि यस्मिन्त्सं साभगानि दधिर पावक ॥ २ ॥

2. *Tve vasūni purvaṇīka hotardoṣā vastorerire yajñiyāsaḥ. Kṣāmeva viśvā bhuvanāni yasmin tsam saubhagāni dadhire pāvake.*

In you, lord of eternal flames of power and generation, cosmic yajaka and generous giver, holy performers of yajnic acts repose their confidence, and to you, day and night, they attribute all the gifts of life. By virtue of you, cleanser and purifier, all regions of the universe like earth bear cherished gifts of nature for humanity.

त्वं वि ऽ पुदिवः सीद आसु कत्वा रथीरभवा वायाणाम ।  
अत इनाषि विधृत चिकित्वा व्यानुषग्जातवदा वसूनि ॥ ३ ॥

3. *Tvam vikṣu pradivaḥ sīda āsu kratvā rathīra- bhavo vāryaṇām. Ata inoṣi vidhate cikitvo vyānuṣag-jātavedo vasūni.*

Come you, leading light wrapped in the light of divinity, sit and abide among these people with your knowledge and yajnic action. Be like a chariot harbinger of choice gifts of life. You are wise and you command universal awareness. You know all that is born in existence and, integrated with life and society, you inspire and promote the wealths of the world for the

dedicated celebrant.

या नः सनुत्या अभिदासदग्र या अन्तरा मित्रमहा वनुष्यात ।  
तमजरभिर्वृषभिस्तव स्वस्तपा तपिष्ठ तपसा तपस्वान ॥ ४ ॥

4. *Yo naḥ sanutyō abhidāsadagne yo antaro mitramaho vanuṣyāt. Tam-ajarebhir-vṛṣabhis-tava svaistapā tapiṣṭha tapasā tapasvān.*

Agni, O dearest and greatest friend, tempered in the crucibles of austere discipline to the highest degree of intensity, whatever the force or power internal or external, close around or far off which might weaken, attack, injure or destroy us, pray burn up and eliminate by your own essential, unaging, generous and most youthful power of discipline and fire.

यस्त यज्ञं समिधा य उक्थर्कभिः सूना सहसा ददाशत ।  
स मत्येष्वमृत पचता राया द्युम्नन् श्रवसा वि भाति ॥ ५ ॥

5. *Yaste yajñena samidhā ya ukthair-arkebhiḥ sūno sahaso dadāśat. Sa martyeṣvamṛta pracetā rāyā dyumnena śravasā vi bhāti.*

Agni, O source giver of strength and inspiration, whoever serves you with yajnic acts of self-sacrifice and offers you homage, worship and songs of celebration with sacred fuel to keep the fire burning, rises in knowledge and life's awareness, advances in wealth, honour and fame, and shines out with immortal excellence among mortals.

स तत्कृधीषितस्तूर्यमग्र स्पृध' बाधस्व सहसा सहस्वान ।  
यच्छस्यस द्युभिरक्ता वच'भिस्तज्जुषस्व जरितुघाषि  
मन्म ॥ ६ ॥

6. *Sa tat kṛdhīṣitastūyamagne spr̥dho bādhasva sahasā sahasvān. Yacchasyase dyubhirakto vacobhis-tajjuṣasva jariturghoṣi manma.*

Agni, lord of forbearance and challenging might, loved, inspired and impelled, do that fast with your power and force, resist and repel the envious contenders, for which you are admired by the celebrants. Do that, O lord wearing the aura of light and fire, and accept the devoted supplicant's thanks and homage expressed from the depth of mind and soul.

अश्याम् तं काममग्नू तवाती अश्याम् रयिं रयिवः सुवीरम् ।  
अश्याम् वाजम्भि वाजयन्ता श्याम् द्युम्नमजरजरं  
त ॥ ७ ॥

7. *Aśyāma taṁ kāmamagne tavotī aśyāma rayim rayivaḥ suvīram. Aśyāma vājamabhi vājayanto 'śyāma dyumnam-ajarājaraṁ te.*

Agni, leading light of the world, ruler and pioneer of humanity, by virtue of your protection and spirit of advancement, let us realise that will and desire we pray for. O lord creator and giver of wealth, let us achieve that wealth and honour blest with the brave we cherish. O lord imperishable, let us win, while we press forward, that energy, sustenance and progress, let us be blest with that honour and excellence which is immortal.

## Mandala 6/Sukta 6

*Agni Devata, Bharadvaja Barhaspatya Rshi*

प नव्यसा सहसः सूनुमच्छी यज्ञन गातुमव इच्छमानः ।  
वृश्चद्वनं कृष्णायामं रुशन्तं वीती हातारं दिव्यं जिगाति ॥ १ ॥

1. *Pra navyasā sahasaḥ sūnumacchā yajñena gātumava icchamānaḥ. Vṛścadvanaṁ kṛṣṇayāmaṁ ruśantaṁ vītī hotāraṁ divyaṁ jigāti.*

Whoever desires and plans for advancement into new ways of progress, defence and protection, tries and experiments with newest forms of yajna, socio-scientific developments in pursuit of Agni, heat, light and electric energy, source and generator of power, breaker of the clouds, illuminator of pathways into darkness and the unknown, bright catalytic agent, giver of peace and prosperity for well being and divine agent of cosmic evolution.

स शिवितानस्तन्यतूरचनस्था अजरभिनानदद्वियविष्टः ।

यः पावकः पुरुतमः पुरुणि पृथून्यग्रिन्याति भवन ॥ २ ॥

2. *Sa śvitānastanyatū rocanasthā ajarebhirnānadadbhir-yaviṣṭhaḥ. Yaḥ pāvakaḥ puruta-maḥ purūṇi pṛthūnyagnir-anuyāti bharvan.*

That energy, Agni, which is brilliant, expansive and roaring, constant in light without a flicker, abiding in imperishable thunder and lightning, is the fire purifier which lies dormant in many forms in solids, and it is versatile and explosive.

वि त विष्वग्वातजूतासा अग्र भामासः शुच शुचयश्चरन्ति ।

तुविम तास दिव्या नवग्वा वना वनन्ति धृषता रुजन्तः ॥ ३ ॥

3. *Vi te viṣvag-vātajūtāso agne bhāmāsaḥ śuce śucayaścaranti. Tuvimrakṣāso divyā navagvā vanā vananti dhṛṣatā rujantaḥ.*

Agni, cosmic energy, those universal waves of your power impelled by nature's currents radiate all

round, pure and purifying, embracing everything, celestial, ever moving anew, beautiful, forceful, making, breaking and remaking everything that comes their way.

य तं शुक्रासः शुचयः शुचिष्मः गां वर्पन्ति विषितासा  
अश्वाः । अध भ्रमस्त उविया वि भाति यातयमाना अधि  
सानु पृश्नः ॥ ४ ॥

4. *Ye te śukrāsaḥ śucayaḥ śuciṣmaḥ kṣām vapanti  
viṣitāso aśvāḥ. Adha bhramasta urviyā vi bhāti  
yātayamāno adhi sānu pṛśneḥ.*

Life and light of the world, those vitalising pure and radiant waves of your energy flowing down like horses freed from their bound, fertilise and impregnate the earth, and then their circulation across the sky, taking over the mountain tops shines all over the earth.

अध जिह्वा पापतीति प वृष्ण' गाषुयुधा नाशनिः सृजाना ।  
शूरस्यव पसितिः गतिरग्दुवतु'भीमा दयत वनानि ॥ ५ ॥

5. *Adha jihvā pāpatīti pra vṛṣṇo goṣuyudho nāśaniḥ  
srjānā. Śūrasyeva prasitih kṣātir-agner-durva-  
rturbhīmo dayate vanāni.*

Further, the tongue of flame, the flash of lightning, like the thunderbolt of mighty Indra, warrior of the flash and thunder's roar, shakes and shines with the blaze, striking and shattering things like a warrior's blow, and thus the terrible onslaught of irresistible Agni destroys the forests.

आ भानुना पाथि'वानि जयांसि महस्तादस्य धृषता ततन्थ ।  
स बाधस्वार्प भया सह'भिः स्पृध' वनुष्यन्वनुषा नि  
जूव ॥ ६ ॥

6. *Ā bhānunā pārthivāni jrayāmsi mahastodasya dhṛṣatā tatantha. Sa bādhasvāpa bhayā sahobhiḥ sprdho vanuṣyan vanuṣo ni jūrva.*

Agni, leading light and ruler of the world, with your light spread over all places and activities of the earth, and shine by the great and glorious radiation of your power. With your force and power, resist and repel all fears and envious contenders and, saving and protecting those who ought to be served and protected, break down the enmities and negativities.

स चित्रं चित्रं चितयन्तमस्म चित्रं त्र चित्रतमं वयाधाम ।  
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्रं चन्द्राभिर्गृणत युवस्व ॥ ७ ॥

7. *Sa citra citraṁ citayantamasme citrakṣatra citratamaṁ vayodhām. Candraṁ rayiṁ puruvīraṁ bṛhantaṁ candra candrābhir-gṛṇate yuvasva.*

Agni, marvellous leading light of the world, ruler of the wonderful human order of brilliance, inspirer of love, benevolence and bliss, join and mix various wonderful elements with beautiful and soothing elements and then create for us enlightening, most surprising, invigorating, blissful, life giving, self-expansive wealth inspiring for all the youth and for the dedicated celebrant.

### Mandala 6/Sukta 7

*Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi*

मूधानं दिवा अरुतिं पृथिव्या वश्वानुरमृत आ जातमग्निम् ।  
कृविं समाज्जमतिथिं जनानामास ता पात्रं जनयन्त  
द्वाः ॥ १ ॥

1. *Mūrdhānaṁ divo aratiṁ pṛthivyā vaiśvānara-  
mṛata ā jātamagnim. Kaviṁ samrājam-atithim  
janānām-āsannā pātram janayanta devāḥ.*

The divinities of nature and humanity light the sacred fire: supreme light of heaven, vital fire of life of the earth, Vaishvanara, leader and energiser of the world, born of cosmic law and the fire of cosmic yajna. It is the visionary, even the revolutionary, poet, ruler of the world, sacred as a chance visitor, voice of the people, sustainer of life and its order.

नाभिं यज्ञानां सद॑नं रथी॑णां म॒हामा॑हाव॒म॒भि सं न॑वन्त ।

व॒श्वान॑रं र॒थ्यम॑ध्व॒राणां य॒ज्ञस्य॑ क॒तुं ज॑नयन्त द॒वाः ॥ २ ॥

2. *Nābhiṁ yajñānām sadanaṁ rathinām mahāmā-  
hāvamabhi saṁ navanta. Vaiśvānaraṁ rathyama-  
dhvarāṇām yajñasya ketuṁ janayanta devāḥ.*

Divines and brilliant people light and sing in praise of Vaishvanara, sacred fire of the world, centre-hold of yajna and creative programmes of development, treasure source of wealths, divine challenge and cherished deity of their service, motive power of non-violent projects, the real symbol and the very life of yajna.

त्वद्वि॑प' जा॒यत॑ व॒ज्य॒ग्र त्वद्वी॑रास' अ॒भिमा॑ति॒षाहः॑ ।

व॒श्वान॑र॒ त्वम॒स्मासु॑ ध॒हि व॒सूनि॑ राजन्त्स्पृ॒ह्याय्या॑णि ॥ ३ ॥

3. *Tvad vepro jāyate vājyagṇe tvad vīrāso abhimā-  
tiṣāhaḥ. Vaiśānara tvamasmāsu dhehi vasūni  
rājantsprhayāyyāṇi.*

O leading light of the world, Agni, by you arises the dedicated scholar, energy, sustenance and progress,

and the warriors who brave the challenges and win. O Vaishvanara, fire of earthly existence, brilliant leader and ruler, lead us to wealths of the world worthy of being fought for and won.

त्वां विश्वं अमृतं जायमानं शिशुं न द्वा अभि सं नवन्त ।  
तव कर्तुभिरमृतत्वमायुन्वश्वानर यत्पित्रारदीदः ॥ ४ ॥

4. *Tvām viśve amṛta jāyamānaṁ śiśuṁ na devā abhi saṁ navante. Tava kṛatubhir-amṛata-tvamāyan vaiśvānara yat pitroradīdeḥ.*

O Vaishvanara Agni, light and vitality of the world, all brilliant scholars and divines of humanity love you as a baby and celebrate you all round like the rising sun at dawn, or like a young scholar emerging from the home of his parents and teachers like the sun from heaven over the earth. By virtue of your holy acts, the mortals achieve the immortality of holiness and excellence.

वश्वानर तव तानि व्रतानि महान्यग्रु नकिरा दधष ।  
यज्जायमानः पित्रारुपस्थ विन्दः कर्तुं वयुनष्वहाम ॥ ५ ॥

5. *Vaiśvānara tava tāni vratāni mahānyagne nakirā dadharṣa. Yajjāyamānaḥ pitrorupasthe 'vindah ketuṁ vayuneṣvahnām.*

Vaishvanara, leading light and fire of life, Agni, the great ordinances of yours none can challenge, those which you, arising in the lap of your parents from heaven over the earth take on as your essential character and identity in the light of days in relation to the laws of existence from the earth to the Supreme Spirit and Lord of the universe.



व॒श्वान॒रस्य॒ वि॒मि॒तानि॒ च॒ ।सा॒ सानू॑नि॒ दि॒वा अ॒मृत॑स्य  
क॒तुना॑ । तस्य॒दु वि॒श्व॒ भुव॑नाधि॒ मू॒धनि॑ व॒याइ॑व॒ रुरु॑हुः  
स॒प्त वि॒स्रु॒हः ॥ ६ ॥

6. *Vaiśvānarasya vimitāni cakṣasā sānūni divo amṛtasya ketunā. Tasyedu viśvā bhuvanādhi mūrdhani vayā iva ruruhuḥ sapta visruhaḥ.*

By the vision and radiance of immortal Vaishvanara, the tops of heaven are pervaded, measured and transcended. On him, as base which is also the summit of existence, rest all the worlds of the universe which manifest like hair on the head, grow like seven branches from the one root, or flow like seven streams from the centre source.

वि॒ या र॒जांस्य॑मि॒मीत॒ सु॒क॒तुव॑श्वान॒रा वि॒ दि॒वा रा॑च॒ना  
क॒विः । परि॑ या वि॒श्व॒ भुव॑नानि॒ प॒प॒थ द॑ब्धा॒ गा॒पा अ॒मृत॑स्य  
रि॒ता ॥ ७ ॥

4. *Vi yo rajāmsyamimīta sukratur-vaiśvānaro vi divo rocanā kaviḥ. Pari yo viśvā bhuvanāni paprathe'dabdho gopā amṛtasya rakṣitā.*

Vaishvanara, merciful lord of the world and humanity, cosmic yajaka and visionary creator, who conceives, creates and ordains all regions of the universe, who illuminates the radiance of heaven, who pervades, expands and transcends all the worlds of existence, is the sole lord supreme, unchallenged ruler, sustainer and protector of the mortal world and the state of immortality.

## Mandala 6/Sukta 8

*Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi*

पृ॒ तस्य॑ वृ॒ष्ण' अरु॑षस्य॒ नू स॒हः प॒ नु व॑चं वि॒दथा॑  
जा॒तव॑दसः । व॒श्वान॒राय॑ म॒तिन॒व्यसी॑ शु॒चिः॒ साम॑इव पवत्  
चा॒रु॒र॒ग्रय॑ ॥ १ ॥

1. *Prkṣasya vṛṣṇo aruṣasya nū sahaḥ pra nu vocam vidathā jātavedasaḥ. Vaiśvānarāya matirnavyasī śuciḥ soma iva pavate cāruragnaye.*

Spontaneously I sing and celebrate the knowledge and omnipotence of Jataveda, omniscient lord creator, omnipresent, generous, refulgent and merciful. The holy thoughts and words of the song flow ever fresh, pure, soothing and sanctifying like the streams of soma in honour of the universal lord and leading light of the world.

स जा॒र्य॑मानः पर॒म व्य॑मनि व॒तान्य॒ग्निव॑त॒पा अ॒र॒ त॒ ।  
व्य॑न्त॒रि॑ तममिमीत सु॒कतु॑वश्वान॒रा म॒हिना॑ नाकम॒-  
स्पृ॒शत॑ ॥ २ ॥

2. *Sa jāyamānaḥ parame vyomani vratānyagnirvratapā arakṣata. Vyantarikṣamamimīta sukra-turvaiśvānaro mahinā nākamasprśat.*

He, Agni, ordainer of the laws of existence, manifesting in the highest heavens like the sun, protects and sustains the laws of life, being ordainer and observer of the laws of existence. Vaishvanara, immanent in the heart of humanity, holy protector of yajnic actions, pervades the firmament and, with his grand potential, gives the magic touch of refulgence to the heaven of joy.

व्यस्तभ्नादादसी मित्रा अद्भुता न्त्वावदकृणाज्यातिषा  
तमः । वि चमणीव धिषण' अवतयद्वश्वानुरा विश्वमधत्त  
वृष्यम ॥ ३ ॥

3. *Vyastabhñād rodasī mitro adbhuto'ntarvāvada-  
kr̥ṇojjyotiṣā tamah. Vi carmaṇīva dhiṣaṇe  
avartayad vaiśvānaro viśvamadhatta vṛṣnyam.*

Vaishvanara, leading light and life of existence, universal friend and light giver, marvellous and all immanent unmoved mover, holds the heaven and earth in balance, covers, i.e., dispels darkness with light, revolves heaven and earth, day and night, wearing both like changing and alternate forms and thus sustains the entire living, organismic generous universe.

अपामुपस्थं महिषा अंगृभ्णत् विशा राजानमुप तस्थुः  
ग्मियम । आ दूता अग्निमभरद्विवस्वता वश्वानुरं मातरिश्वा  
परावतः ॥ ४ ॥

4. *Apāmupasthe mahiṣā aṅṛbhñata viśo rājāna-  
mupa tasthur-ṛgmīyam. A dūto agnimabharad  
vivasvato vaiśvānaram mātariśvā parāvataḥ.*

In the midst of spatial oceans of particles in the firmament, great scholars and scientists perceive, receive and develop Agni celebrated in the Rks and closely abide by it in study like people abiding by the ruler for their benefit. Vayu, currents of cosmic energy abiding in space, acts as carrier and bears Vaishvanara, universal energy of heat and light from the far off sun for the benefit of the world.

युगयुगं विदुथ्यं गृणद्भ्या ग्रं रयिं यशसं धहि नव्यसीम ।  
पव्यव' राजघशंसमजर नीचा नि वृश्च वनिनं न  
तर्जसा ॥ ५ ॥

5. *Yugeyuge vidathyam grṇadbhyo'gne rayim yaśasaṃ dhehi navyasīm. Pavyeva rājanna-ghaśamsamajara nīcā ni vṛśca vaninaṃ na tejasā.*

Agni, leading light of the world, from year to year, age by age, bear and bring for the dedicated celebrants latest and newest wealth and honour for advancement in knowledge and action. O brilliant ruler, unaging and imperishable, strike down the agent of sin and crime as you strike down a tree or a cloud by thunder and lightning.

अस्माकमग्र मघवत्सु धार्या नामि त्रमजरं सुवीयम ।  
वयं जयम शतिनं सहस्त्रिणं वश्वानर वाजमग्न  
तवातिभिः ॥ ६ ॥

6. *Asmākamagne maghavatsu dhārayā'nāmi kṣatramajaram suvīryam. Vayam jayema śatinam sahasriṇam vaiśvānara vājamagne tavotibhiḥ.*

Agni, leading light of the world, Vaishvanara, kindly ruler of the hearts of humanity, among our people who are blest with wealth, honour and power by virtue of your gifts of protection and advancement, establish a noble, courteous, inalienable and unaging social order of freedom worthy of the brave. We pray we may win a hundredfold and a thousandfold victories of food and sustenance, energy and progress under your protection and promotion.

अदब्धभिस्तव गापाभिरिष्ट स्माकं पाहि त्रिषधस्थ सूरीन ।  
र ता च ना द्दुषां शधा अग्न वश्वानर प च तारीः  
स्तवानः ॥ ७ ॥

7. *Adabdhebhista va gopābhiriṣṭe'smākaṃ pāhi triṣadhasṭha sūrīn. Rakṣā ca no daduṣāṃ śardho agne vaiśvānara pra ca tāriḥ stavānaḥ.*

Agni, refulgent leader, Vaishvanara, gracious ruling presence of the world, loving and adorable guardian present in the three worlds of earth, heaven and the firmament, presiding power of the three councils of governance, legislation and education, with your loving, non-violent and irresistible forces of defence and protection for advancement, pray protect and promote our saints and sages, scholars and the brave heroes and leaders. And protect us all, sustain and advance the courage and morale of all the celebrants and generous givers and yajakas. Save us all, O lord adorable, lead us all across the seas of darkness to the cherished goal.

### Mandala 6/Sukta 9

*Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi*

अहश्च कृष्णमहरजुनं च वि वर्तत रजसी वृद्धाभिः ।  
वृश्वानरा जायमाना न राजा वातिरज्यातिषाग्निस्त-  
मांसि ॥ १ ॥

1. *Ahaśca kṛṣṇamahararjunam ca vi vartete rajasī vidyābhiḥ. Vaiśvānaro jāyamāno na rājā'vātira-jjyotiṣāgnistamānsi.*

The dark half of the earth's daily round, the night, and the bright half, the day, revolve alternately in the terrestrial atmosphere alongwith their cognizable characteristics. Vaishvanara Agni, the sun, darling of the world, as it rises, overcomes and dispels the darkness

with light like a ruler eliminating the dark and evil forces of society.

नाहं तन्तुं न वि जानाम्यातुं न यं वयन्ति समूर तमानाः ।

कस्य स्वित्पुत्र इह वक्त्वानि पुरा वदात्यवरण पित्रा ॥ २ ॥

2. *Nāham tantuṃ na vi jānāmyotuṃ na yaṃ vayanti samare'tamānāḥ. Kasya svit putra iha vaktvāni paro vadātyavareṇa pitrā.*

I know not the warp nor the woof of the web of life. Nor do I know the design of the web which the weavers weave together in their constant concourse of nights and days. Whose son here or far off, pure and purifying, could say what ought to be said by virtue of the father, or teacher or the supreme teacher at the closest? Who knows?

स इत्तन्तुं स वि जानात्यातुं स वक्त्वान्यृतुथा वदाति । य ई चिकेतदमृतस्य गापा अवश्चरन्पुरा अन्यन पश्यन ॥ ३ ॥

3. *Sa it tantuṃ sa vi jānātyotuṃ sa vaktvānyṛtuthā vadāti. Ya īm ciketadamṛtasya gopā avaścaran paro anyena paśyan.*

He surely knows the warp, he knows the woof, he speaks of what ought to be spoken according to the season and the circumstances, he who knows the flow of the stream of life and time, who is the master and keeper of the eternal, and eternal knowledge, who knows and moves up and down, far and near, seeing the reality by the eye of the other, the supreme lord of eternal light.

अयं हाता पथमः पश्यतममिदं ज्यातिरमृतं मत्येषु ।

अयं स जज्ञ ध्रुव आ निषत्ता मत्यस्तन्वाइ वधमानः ॥ ४ ॥

4. *Ayaṁ hotā prathamah paśyatemamidaṁ jyotiramṛtaṁ martyeṣu. Ayaṁ sa jajñe dhruva ā niṣatto 'martyastanvā vardhamānaḥ.*

This supreme lord is the prime yajaka, giver and receiver. See and know this immortal light among the mortals. And this is that other, the individual soul, unshaken, immovable, firmly seated in the personality, immortal, growing in knowledge and vision and the body in which it is born.

ध्रुवं ज्यातिनिहितं दृशय कं मना जविष्ठं पतयत्स्वन्तः । विश्वं  
दवाः समनसः सकृता एकं कतुमभि वि यन्ति साधु ॥ ५ ॥

5. *Dhṛuvaṁ jyotirnihitaṁ dṛśaye kaṁ mano javiṣṭhaṁ patayatsvantaḥ. Viśve devāḥ samanaśaḥ saketā ekaṁ kratumabhi vi yanti sādhu.*

In order that the individual soul may see the one immovable blissful divine light enshrined in the cave of the heart, there is the mind, fastest of psychic faculties in the personality of all those who direct themselves to the one centre. All the organs of perception, in fact all the illuminative elements of nature, all of equal competence, united together and in unison with the mind efficiently move toward the individual soul.

वि म कणा पतयता वि च षुवी३ दं ज्यातिहृदय आहितं  
यत । वि म मनश्चरति दूरआधीः किं स्विद्धु यामि किमु नू  
मनिष्य ॥ ६ ॥

6. *Vi me karṇā patayato vi cakṣurvīdaṁ jyotirhṛdaya āhitaṁ yat. Vi me manaścarati dūra ādhīḥ kim svid vakṣyāmi kimu nū maniṣye.*

My ears, as I feel impelled to have a vision of

the inner light of divinity, my eyes, the light of the spirit enshrined in the heart, my mind which connects with far off things, all move to help me see the light of divinity within me. What at all shall I say more? What shall I think more?

विश्वं द्वा अनमस्यन्भियानास्त्वामग्न् तमसि तस्थिवांसम ।  
वश्वा नर' वतूतय ना मत्या वतूतय नः ॥ ७ ॥

7. *Viśve devā anamasyan bhiyānāstvāmagne tamasi tashivāmsam. Vaiśvānaro'vatūtaye no'martyo'-vatūtaye nah.*

Agni, light of life, life of the universe abiding at the centre of darkness and mystery of existence, all divinities of nature and humanity with all their sense and power bow to you in awe. We pray may Vaishvanara, immortal light of the soul and the universe, protect us for safety, security and well being, protect us for peace and progress.

### Mandala 6/Sukta 10

*Agni Devata, Bharadvaja Barhaspatya Rshi*

पुरा व' मन्दं दिव्यं सुवृक्तिं पयति यज्ञ अग्निमध्वर दधिध्वम ।  
पुर उक्थभिः स हि न' विभावा स्वध्वरा करति जात-  
वदाः ॥ १ ॥

1. *Puro vo mandram divyam suvṛktiṁ prayati yajñe agnim-adhvare dadhidhvam. Pura ukthebhiḥ sa hi no vibhāvā svadhvarā karati jātavedāḥ.*

In your well-planned and projected programmes of yajnic development free from violence, first and foremost, with right formulae and right process, place



in the fore front Agni, holy fire and leading light, charming presence, brilliant and pure power leading to the right goal by the right path. That power and presence alone, kind and loving, immanent in all that exists, leads holy acts of love and kindness to sure success.

तमु द्युमः पुवणीक हातरग्र अग्निभिमनुष इधानः ।

स्तामं यमस्म ममतव शूषं घृतं न शुचिं मतयः पवन्त ॥ २ ॥

2. *Tamu dyumaḥ purvaṇīka hotaragne agnibhir-manuṣa idhānaḥ. Stomaṁ yamasmai mamateva śūṣaṁ ghrtaṁ na śuci matayah pavante.*

Agni, sagely yajaka brilliant in knowledge and fiery in will and action who inspire people with passion and enthusiasm, pray listen to the song of celebration, powerful as love and pure as ghrta, which wise and thoughtful people sing and sanctify in honour of this holy fire.

पीपाय स श्रवसा मत्येषु या अग्रय ददाश विप उक्थः ।  
चित्राभिस्तमूतिभिश्चित्रश चिवजस्य साता गामता  
दधाति ॥ ३ ॥

3. *Pīpāya sa śravasā martyeṣu yo agnaye dadāśa vipra ukthaiḥ. Citrābhis-tamūtibhiścitraśocir-vrajasya sātā gomato dadhāti.*

That sagely scholar thrives among mortals with honour and excellence who serves and advances the holy fire with songs of praise and holy materials. And Agni too, commanding marvellous light and flames, blesses him with wonderful forms of protection and advances him on the paths of progress with plenty of wealth, land, cows and gifts of knowledge and

enlightenment.

आ यः प॒पा जा॒य॒मा॒न उ॒वी दू॒र॒दृ॒शा भ॒सा कृ॒ष्णा॒ध्वा ।  
अध॑ ब॒हु चि॒त्त॒म ऊ॒म्या॒या॒स्ति॒रः शा॒चि॒षा द॒दृ॒श  
पा॒व॒कः ॥ ४ ॥

4. *Ā yaḥ paprau jāyamāna urvī dūredṣā bhāsā kṛṣṇādhwā. Adha bahu cit tama ūrmyāyās-tiraḥ śociṣā dadṛṣe pāvakaḥ.*

As Agni rises and manifests itself like the sun, it is seen from afar and, going over areas of darkness by the paths it makes for itself, it fills the wide spaces of heaven and earth with its light. The light and fire, pure and purifying, thus overcomes the deep darkness of the night with splendour and reveals its glory and the reality of things.

नू न॑श्चि॒त्रं पु॒रु॒वा॒जा॒भिरू॒ती अ॒ग्र र॒यिं म॒घ॒व॒द्भ्य॑श्च ध॒हि ।  
य रा॒ध॒सा श्र॒व॒सा चा॒त्य॒न्या॒न्त्सु॒वी॒य॑भि॒श्चा॒भि स॒न्ति  
ज॒ना॒न ॥ ५ ॥

5. *Nū nāścitraṃ puruvājābhirūṭī agne rayim maghavadbhyaśca dhehi. Ye rādhasā śravasā cātyanyān tsuvīryebhiścābhi santi janān.*

Agni, leading light of life, for all time with wonderful vigour, power and forces of action in perfect safety and protection, bear and bring abundant wealth and excellence for us and for those leaders of magnificence who stand out before other people by means and materials, honour and fame, courage and fortitude.

इ॒मं य॒ज्ञं च॒न॑ धा अ॒ग्र उ॒श॒न्यं॑ त आ॒सा॒ना जु॒हु॒त ह॒वि॒ष्मा॒न ।  
भ॒र॒द्वा॒ज॒षु द॒धि॒ष सु॒वृ॒क्ति॒म॒वी॒वा॒ज॒स्य॒ ग॒ध॒य॒स्य॒ सा॒ता ॥ ६ ॥

6. *Imaṁ yajñāṁ cano dhā agna uśan yaṁ ta āsāno juhute haviṣmān. Bharadvājaṣu dadhiṣe suvṛktim-avīrvājasya gadhyasya sātāu.*

Agni, leading light of life, loving and anxious for the success of this yajnic programme of development and service, bring holy food, energy and sustenance. You always bless the men of munificence, power and success with glory and excellence. Protect us in the battles for science and energy and the wealth and values of our choice.

वि द्वषांसीनुहि वृधयळां मदम शतहिमाः सुवीराः ॥ ७ ॥

7. *Vi dveṣāṁsīnuhi vardhayeḷām madema śatahimāḥ suvīrāḥ.*

Agni, leading light of life, drive away hate, jealousy and the enemies. Promote food and energy, protect and replenish the earth and her resources, advance knowledge and holy speech. Bless us that we may be happy and live a hundred years with heroic progeny.

## Mandala 6/Sukta 11

*Agni Devata, Bharadvaja Barhaspatya Rshi*

यजस्व हातरिषिता यजीयानग्रु बाध' मरुतां न पर्युक्ति ।  
आ न' मित्रावरुणा नासत्या द्यावा हात्राय पृथिवी  
ववृत्याः ॥ १ ॥

1. *Yajasva hotariṣito yajīyānagne bādho marutām na prayukti. Ā no mitrāvaruṇā nāsatyā dyāvā hotrāya pṛthivī vavṛtyāḥ.*

Keep the fire of yajna burning, O yajaka, loved,

inspired and invoked, leading light of life most reverential, bulwark of defence and protection like the force and freshness of winds for the unity and engagement of the people in common causes of creation and development. Bring up for us Mitra and Varuna, powers of love and friendship, judgement and protection, the Ashvins ever true, heaven and earth, keep them on ever active together for the advancement of our yajnic endeavours.

त्वं हाता मन्दतमा ना अधुगन्तद्वा विदथा मत्येषु ।

पावकया जुह्वारै वह्निरासा ग्र यजस्व तन्वं १ तव स्वाम ॥ २ ॥

2. *Tvaṃ hotā mandratamo no adhrugantardevo vidathā martyeṣu. Pāvakayā juhvā vahnirāsā 'gne yajasva tanvaṃ tava svām.*

Agni, you are our leading light of yajna, charming and blissful, free from jealousy among mortals, radiant and generous creator giver in our yajnic endeavours, harbinger of wealth by the purifying flames of fire with havis offered with the holy ladle of ghrta and catalysed to fragrance. O lord of us all, develop your own self of radiant fire and develop the social structure of order.

धन्या चिद्धि त्व धिषणा वष्टि प द्वाञ्जन्म गृणत यजध्य ।  
वपिष्ठा अङ्गिरसां यद्ध विपा मधु च्छन्दा भनति र्भ  
इष्टा ॥ ३ ॥

3. *Dhanyā ciddhi tve dhiṣaṇā vaṣṭi pra devāñjanma grṇate yajadhyai. Vepiṣṭho aṅgirasām yaddha vipro madhucchando bhanati rebha iṣṭau.*

Blessed is the mind and intelligence in pursuit

of life's wealth and grace which concentrates on you, Agni, for the celebrant soul to realise the manifestations of Divinity when the devotee, most vibrant sage among the Angirasas, wise saints and scholars, sings as a poet in ecstasy for the cherished attainment.

अदिद्युतस्वपाका विभावा ग्र यजस्व रदसी उरूची । आयुं  
न यं नमसा रातहव्या अञ्जन्ति सुपयसं पञ्च जनाः ॥ ४ ॥

4. *Adidyutat svapāko vibhāvā'gne yajasva rodasī urūcī. Āyur̥ṇ na yaṃ namasā rātahavyā añjanti suprayasaṃ pañca janāḥ.*

O Brilliant, self-refulgent, glorious power of noble action, Agni, leading light of the world, rise over the wide earth and heaven. All the five classes of people bearing sacred offerings honour and celebrate you with submission and homage as abundant giver of life's blessings, indeed as the very spirit of life. O man, rise and join the Spirit omnipresent.

वृञ्ज ह य मसा बहिरग्नावयामि स्तुग्धृतवती सुवृक्तिः ।  
अम्यक्षि । सद्य सदने पृथिव्या अश्रायि यज्ञः सूय न  
च ऽः ॥ ५ ॥

5. *Vṛñje ha yannamasā barhiragnāvayāmi srugghṛ-tavatī suvr̥kṭiḥ. Amyakṣi sadma sadane pṛthivyā aśrāyi yajñah surye na cakṣuḥ.*

Surely when the grass is gathered with reverence, the ladle overflowing with ghrta is raised over the fire with sacred hymns, the vedi is firmly settled on the ground, then the yajna is accomplished on the earth as the eye is established in the sun (from birth to death with the last rites).

दशस्या नः पुवणीक हातद्वभिरग्र अग्निभिरिधानः ।

रायः सूना सहसा वावसाना अति स्रसम वृजनं नांहः ॥ ६ ॥

6. *Daśasyā naḥ purvaṇīka hotardevebhiragne agnibhiridhānaḥ. Rāyaḥ sūno sahaso vāvasānā ati srasema vṛjanam nāṅhaḥ.*

Agni, leading light of life, shining in infinite manifestations, cosmic yajaka and giver of fragrance, blazing with divine flames of fire, omnipotent generator of strength, bestow on us wealths of existence so that, blest with the light of Divinity, we may complete our life's journey and avoid the paths of sin.

### Mandala 6/Sukta 12

*Agni Devata, Bharadvaja Barhaspatya Rshi*

मध्य हाता दुराण ब्रहिषा राळग्निस्तादस्य रादसी यजध्य ।  
अयं स सूनुः सहस ऋतावा दूरात्सूया न शाचिषा  
ततान ॥ १ ॥

1. *Madhye hotā duroṇe barhiṣo rālagnistodasya rodasī yajadhyai. Ayaṁ sa sūnuḥ sahasa ṛtāvā dūrāt sūryo na śociṣā tatāna.*

Agni, ruling light of the world, cosmic yajaka in the midst of the yajnic house of space, radiates as light of the sun to join the heaven and earth together. So does this yajaka, child of courage and forbearance, observing the laws of truth and yajna in the midst of the house of yajna, shine from afar like the sun and extends over earth and heaven (with the fragrance of fire).

आ यस्मिन्त्व स्वर्पाक यजत्र य दाजन्त्सवतातव नु द्याः ।  
त्रिषधस्थस्ततरुषा न जंह ह्रव्या मघानि मानुषा यजध्य ॥ २ ॥

2. *Ā yasmin tve svapāke yajatra yakṣad rājant-sarvatāteva nu dyauḥ. Trīṣadhasastataruṣo na janho havyā maghāni mānuṣā yajadhyai.*

Agni, adorable self-refulgent ruling power of life and yajna, let the light of the sun join your radiance as in yajna for universal good so that the light pervasive in heaven, firmament and earth like a dynamic saving power of vitality may create and develop means and materials for wealth and prosperity, honour and excellence for humanity.

तज्जिष्ठा यस्यार्तिवन्राट तदा अध्व १ वृधसाना अद्यात ।  
अद्द्या न दद्विता चतति त्म इमत्या वत्र आर्षधीषु ॥ ३ ॥

3. *Tejiṣṭhā yasyāratirvanerāṭ todo adhvan na vṛdhasāno adyaut. Adrogho na dravitā cetati tmannamartyo'vartra oṣadhīṣu.*

Agni, whose brilliant pervasiveness blazing in the rays of the sun and shining over the forests radiates advancing on its path like the sun in orbit, manifests by its self-refulgence in herbs and trees as a power free from hate and jealousy, a presence indispensable and inevitable, dynamic and imperishable.

सास्माकभिरत्तरी न शूषरग्निः ष्ट्व दम् आ जातवदाः ।  
द्व ॥ वन्वन कत्वा नावास्त्रः पितव जार्यायि यज्ञः ॥ ४ ॥

4. *Sāsmākebhiretarī na śūṣairagniḥ ṣṭave dama ā jātavedāḥ. Drvanno vanvan kratvā nārvosraḥ piteva jārayāyi yajñaiḥ.*

That refulgent ruling power of the world, Agni, knows and resides with all that exists and it is honoured and celebrated in our welcome homes by us with all

our strength and enthusiasm. Manifest even in the simplest forms and in wood and forests, loving, noble by intelligence and holy action, Agni is honoured with homage and yajnas as father, celebrated like a tempestuous power and loved like the light of dawn.

अध॑ स्मास्य॒ पनय॑न्ति॒ भासा॒ वृथा॒ यत्त॒ दनु॑याति॒ पृथ्वी॑म ।  
स॒द्या यः स्प॑न्दा विषि॑ता॒ धवी॑यानृणा॒ न ता॑युरति॒ धन्वा॑  
राट॑ ॥ ५ ॥

5. *Adha smāsyā panayanti bhāso vṛthā yat takṣadanuyāti pṛthvīm. Sadyo yaḥ spandro viṣito dhavīyānrṇo na tāyurati dhanvā rāṭ.*

And then people admire and celebrate its light and splendour which it releases, refines and intensifies into forms as it goes along on way by the earth, which power whoever knows, always and instantly radiating, flowing, pervading, flying, moving and shaking like flood and storm, the man becomes brilliant with knowledge and shines with the power of superior arms and armaments.

स त्वं न॑ अ॒व॒दि॒दाया॒ विश्व॑भिरग्न॒ अ॒ग्नि॑भिरि॒धानः॑ ।  
वषि॑ रा॒या वि या॑सि दु॒च्छुना॒ मद॑म श॒तहि॑माः सु॒वीराः॑ ॥ ६ ॥

6. *Sa tvam no arvan nidāyā viśvebhiragne agnibhiridhānaḥ. Veṣi rāyo vi yāsi ducchunā madema śatahimāḥ suvīrah.*

Agni, ruling light of the world, instant dynamic and omnipresent power burning with all kinds of light and fire, protect us from reproach, create and bring us wealth, honour and excellence, ward off and destroy hate, enmity and evil, and let us all enjoy and celebrate



a full hundred years of life in the company of brave children and heroic warriors of the earth.

### Mandala 6/Sukta 13

*Agni Devata, Bharadvaja Barhaspatya Rshi*

त्वद्विश्वा सुभग् साभगान्यग्रु वि यन्ति वनिना न वयाः ।

श्रुष्टी रयिवाज' वृत्रतूय' दिवा वृष्टिरीड्य' रीतिरपाम ॥ १ ॥

1. *Tvad viśvā subhaga saubhagānyagne vi yanti vanino na vayāḥ. Śruṣṭī rayirvājo vṛtratūrye divo vṛṣṭirīdyo rītirapām.*

Agni, ruling light of life, lord of good fortune, honour and excellence of the world, from you arise and grow all riches, honours and graces of life like branches of the tree growing and extending from the same one root. Sure and beneficent wealth, strength and spirit to break the demon of darkness, thunder for the cloud and rain from the skies, glorious showers of the waters of life and the adorable flow of holy action, all these too arise and expand from you alone.

त्वं भग' नु आ हि रत्नमिष परिज्मव तयसि दस्मवचाः ।  
अग्र' मित्रा न बृहत ऋतस्या सि' ।त्ता वामस्य दव  
भूरः ॥ २ ॥

2. *Tvaṁ bhago na ā hi ratnamiṣe parijsmeva kṣayasi dasmavarcaḥ. Agne mitro na brahata ṛtasyā-'si kṣattā vāmasya deva bhūreḥ.*

Agni, leading light of the world, like a magnanimous master, you bestow upon us cherished jewel wealths of the world. Power of extra ordinary deeds of glory, you move and abide everywhere like

the circumambient wind, omnipresent. O refulgent and generous friend of the world like the sun, you are the light and path-maker for our pursuit of the highest and widest paths of universal truth and life's onward flow, and you are the gracious dispenser of the fruits of human action.

स सत्पतिः शर्वसा हन्ति वृत्रमग्र विपा वि पणभति वाजम ।  
यं त्वं पचत ऋतजात राया सजाषा नप्रापां हिनाषि ॥ ३ ॥

3. *Sa saptatiḥ śavasā hanti vṛtramagne vipro vi paṇerbharti vājam. Yam tvam praceta ṛtajāta rāyā sajoṣā naptrāpām hinoṣi.*

Agni, leading light of life, only that wise and vibrant sage, observer, protector and promoter of truth and the paths of truth, destroys the evil and darkness of the world with strength and courage, and only he commands the knowledge and power of a worthy leader whom you, O lord omniscient and omnipresent in the world of truth, call, inspire and bless with wealth and fire for action and success, and whom you accept as your own.

यस्त सूना सहसा गीभिरुक्थयज्ञमता निशितिं वद्यानट ।  
विश्वं स देव पति वारमग्र धत्त धान्यं पत्यत वसव्यः ॥ ४ ॥

4. *Yaste sūno sahaso gīrbhirukthairyajñairmarto niśitim vedyānaṭ. Viśvaṁ sa deva prati vāramagne dhatte dhānyam patyate vasavyaiḥ.*

Agni, O child of omnipotence and maker of the brave, generous and brilliant ruler of the world, whoever is the mortal who with songs of praise and prayer and noble yajnic deeds receives by the vedi, seat of yajna,

his focus and favour for action, he abounds in cherished gifts of life and commands the wealth and power of the world with all treasure sources of prosperity.

ता नृभ्य आ साश्रवसा सुवीरा ग्रं सूना सहसः पुष्यसं धाः ।  
 कृणाषि यच्छवसा भूरि पश्वा वया वृकायारय  
 जसुरय ॥ ५ ॥

5. *Tā nṛbhya ā sauśravasā suvīrā'gne sūno sahasaḥ puṣyase dhāḥ. Kṛṇoṣi yacchavasā bhūri paśvo vayo vṛkāyāraye jasuraye.*

Agni, leader and ruler of the world, creator of strength, courage and forbearance, bear and bring those renowned acts of enlightenment and brave heroes and that abundant food and nourishment, cattle wealth, health and age which you create with your strength and power for sustenance and support of the people and weaker sections of the community and in defence against the wolfish thieves and violent enemies.

वद्वा सूना सहसा ना विहाया अग्रं ताकं तनयं वाजि न'  
 दाः । विश्वाभिगीभिरभि पूतिमश्यां मदम शतहिमाः  
 सुवीराः ॥ ६ ॥

6. *Vadmā sūno sahaso no vihāyā agne tokam tanayam vāji no dāḥ. Viśvābhir-gīrbhir-abhi pūrtima-śyām madema śatahimāḥ suvīrāḥ.*

Agni, leading light of the world, creator and giver of strength and forbearance, great and eminently enlightened leader, speak to us of truth and knowledge. Lead us to have brave progressive children, grand children and heroic warriors. Let us have complete happiness and fulfilment with all our songs of praise

and prayer and let us enjoy life for a full hundred years in the company of our brave children.

### Mandala 6/Sukta 14

*Agni Devata, Bharadvaja Barhaspatya Rshi*

अ॒ग्रा या म॒त्या दु॒वा धि॒यं जु॒जाष॑ धी॒तिभिः॑ ।

भ॒सु ऽ ष प॑ पृ॒व्य इषं॑ वु॒रीता॑र्वस ॥ १ ॥

1. *Agnā yo martyo duvo dhiyaṁ jujoṣa dhītibhiḥ.*  
*Bhasannu ṣa pra pūrva iṣaṁ vurītāvase.*

The mortal who dedicates his faith and worship, reason and intelligence with all his thoughts and intentions, devotion and prayers to Agni, light and fire of life, surely shines as first and foremost in excellence, blest with food and energy, knowledge and enlightenment for all round protection and progress.

अ॒ग्निरि॒द्धि प॑च॒ता अ॒ग्निव॑ध॒स्तम् ऋ॒षिः ।

अ॒ग्निं ह॑ ता॒रमी॒ळत॑ य॒ज्ञषु॑ म॒नुष॑ वि॒शः ॥ २ ॥

2. *Agniriddhi pracetā agnirvedhastama ṛṣiḥ.*  
*Agniṁ hotāramīḷate yajñeṣu manuṣo viśaḥ.*

Agni is enlightened and giver of enlightenment, wisest and most worshipful, a seer of ultimate reality and revelation. Thoughtful people honour and adore Agni, high priest of cosmic yajna and giver of all blessings, in their yajnic acts of creation and development.

ना॒ना ह्य॑ग्र॒ वस॑ स्प॒धन्त॑ रा॒य अ॒यः ।

तू॒वन्ता॑ द॒स्युमा॑यव॒ वतः॑ सी॒न्ता अ॒व॒तम॑ ॥ ३ ॥

3. *Nānā hyagne'vase spardhante rāyo ayaḥ.*  
*Tūrvanto dasyumāyavo vrataiḥ sīkṣanto avratam.*

Successful people in the socio-economic field vie with each other in various ways for protection and progress, overcoming anti-social elements for the purpose of challenging and defeating the unprincipled by their ways of discipline.

अग्निर्प्सामृतीषहं वीरं ददाति सत्पतिम् ।

यस्य त्रसन्ति शर्वसः संचि शत्रवा भिया ॥ ४ ॥

4. *Agnirapsāmṛtīṣaham vīraṁ dadāti satpatim.*  
*Yasya trasanti śavasaḥ samcakṣi śatravo bhiyā.*

Agni blesses and makes way for the rise and advancement of the brave man of action who challenges and conquers the attacks of evil and protects and promotes the good life of truth, because in the face of his courage and valour the enemies shake with fear and flee.

अग्निहि विद्वना निदा दवा मतमुरुष्यति ।

सहावा यस्यावृता रयिवाजष्ववृतः ॥ ५ ॥

5. *Agnirhi vidmanā nido devo martamuruṣyati.*  
*Sahāvā yasyāvṛto rayirvājeṣvavṛtaḥ.*

Agni, generous and brilliant leader, for sure, with his knowledge and power protects mortals from hate, jealousy and enmity. He is an open and spontaneous protector, and whoever the man he protects, his wealth and honour is safe, open and unchallengeable in the battles of life.

अच्छ्रं ना मित्रमहा दव दवानग्र वाचः सुमतिं रादस्याः ।

वीहि स्वस्तिं सुतिं दिवा नृन्दिषा अहांसि

दुरिता तरम् ता तरम् तवावसा तरम्

॥ ६ ॥

6. *Acchā no mitramaho deva devānagne vocaḥ  
sumatiṁ rodasyoḥ. Vīhi svastiṁ suksitiṁ divo nṛṇ  
dviṣo aṅhāmsi duritā tarema tā tarema tavāvasā  
tarema.*

Agni, leading light of life, generous and refulgent lord, greatest friend adorable, speak to us well, specially to men of brilliance and the people who love to know of the knowledge of heaven and earth, and of the three fires of earth, firmament and the solar sphere: fire, wind, and electricity and light. Bring us the good life of truth and all round well-being and a happy home for peaceful living. Help us get over jealousy, sin and crime and evil conduct, help us get over malignity, reproach and enmity, protect us, save us and let us cross over the seas of life by your grace.

### Mandala 6/Sukta 15

*Agni Devata, Bharadvaja Barhaspatya or Vitahavya  
Angirasa Rshi*

इममू षू वा अतिथिमुषुबुधं विश्वासां विशां पतिमृञ्जस  
गिरा । वतीहिवा जनुषा कच्चिदा शुचिज्याक्चिदत्ति गभा  
यदच्युतम ॥ १ ॥

1. *Imamū ṣu vo atithim-uṣarbudham̐ viśvāsām̐ viśām̐  
patim-ṛñjase gīrā. Veṭid divo januṣā kaccidā  
śucirjyok cidatti garbho yadacyutam.*

O sage and scholar, this holy guest of yours visiting and waking you up at dawn, guardian and sustainer of all people of the world, you honour and adore with sacred words of song. He comes from the heaven of light, is wholly pure and immaculate by nature

and, subsisting in the earth and everywhere, constantly consumes what never perishes, never decreases.

मि॒त्रं न॒ यं सु॒धितं॑ भृ॒गवा॑ द॒धुव॑न्स्प॒ता॒वीड्य॑मू॒ध्वश॑ चिष॒म ।  
स॒ त्वं सु॒पी॑ता वी॒तह॑व्य अ॒द्भु॒त् प॑शा॒स्तिभि॑म॒हय॑स  
दि॒वदि॑व ॥ २ ॥

2. *Mitraṁ na yaṁ sudhitam bhṛgavo dadhur-vana-spatāvīdyamūrdhvaśociṣam. Sa tvāṁ supṛīto vītahavye adbhuta praśastibhirmahayase divedive.*

Agni whom the wise ones discover in sun rays and generate in arani wood is firm, well placed, sweet as nectar and adorable. As such, O leading light of marvellous knowledge, kind as a friend and rising high in flames of fire and light of life, ever pleased with the supplicant, you are honoured and exalted with holy songs of celebration day by day by the devotees.

स॒ त्वं द॑ स्या॒वृ॒का वृ॒धा भू॒र॒यः॑ प॒र॒स्यान्त॑र॒स्य॒ तरु॑षः ।  
रा॒यः स॒ूना॑ स॒हसा॑ म॒त्य॒ष्वा छु॒दिय॑च्छ वी॒तह॑व्याय स॒पथ॑'  
भ॒रद्वा॑जाय स॒पथः॑ ॥ ३ ॥

3. *Sa tvāṁ dakṣasyāvṛko vṛdho bhūraryaḥ para-syāntarasya taruṣaḥ. Rāyaḥ sūno sahaso martyeṣvā chardiryaccha vītahavyāya sapratho bharadvājāya saprathaḥ.*

Agni, child of omnipotence, leading light and giver of strength and courage, loving ruler free from jealousy and grabbing cruelty, be promoter of the efficient and the expert, be the master of external, internal and victorious power and honour, bring settlement, peace and comfort for the people, rise in

expansion for the giver and receiver of yajnic creations, and honour the man of science and technology with recognition and advancement.

द्यु॒तानं॑ वा॒ अति॒थिं॑ स्व॒णर॑म॒ग्निं॑ हा॒तारं॑ म॒नुषः॑ स्व॒ध्वर॑म ।  
विपं॑ न द्यु॒ । वच॑सं सुवृ॒क्तिभि॑हव्य॒वाह॑म॒रतिं॑ द॒वमृ॑ज्जस ॥ ४ ॥

4. *Dyutānaṃ vo atithiṃ svarṇaram-agniṃ hotāraṃ manuṣaḥ svadhvaram. Vipraṃ na dyukṣavacasam suvrktibhir-havyavāham-aratiṃ devam-rñjase.*

Honour and felicitate with songs of praise and place of eminence the radiant Agni, leading light and pioneer, dear as an honoured guest, harbinger of peace and joy, holy organiser and creative high priest of the joint programmes of humanity, like a vibrant sage and scholar, speaker of heavenly words, giver and carrier of yajnic materials of fragrance and wealth of honour and above all a beacon of light for advancement.

पा॒व॒क॒या॒ यश्चि॒तय॑न्त्या कृ॒पा । ताम॑नु॒रुच॑ उ॒षसा॑ न भानु॒ना ।  
तू॒व । याम॑ । त॒शस्य॑ नू॒ रण॑ आ॒ या घृ॑ण न त॒तृषा॑णा  
अ॒जरः॑ ॥ ५ ॥

5. *Pāvakayā yaścitayantyā kṛpā kṣāman ruruca uṣaso na bhānunā. Tūrvan na yāmannetaśasya nū raṇa ā yo ghrṇe na tatrṣāṇo ajaraḥ.*

Free from age and decay, Agni, with purifying splendour of enlightenment, shines over the earth like the dawns with light at break of day, rushing and overpowering darkness like a war hero on course in battle, thirsting for victory in its blaze.



अग्निमग्निं वः समिधा दुवस्यत पियंपियं वा अतिथिं  
गृणीषणि । उप वा गीभिरमृतं विवासत द्वा द्वेषु वनत  
हि वार्यं द्वा द्वेषु वनत हि ना दुवः ॥ ६ ॥

6. *Agnimagniṁ vaḥ samidhā duvasyata priyaṁ-  
priyaṁ vo atithiṁ grṇīṣaṇi. Upa vo gīrbhiramṛ-  
taṁ vivāsata devo deveṣu vanate hi vāryaṁ devo  
deveṣu vanate hi no duvaḥ.*

In the daily business and holy observances of life, honour and serve Agni regularly day by day with offers of fuel and fragrant food. Agni is dear and dearer, welcome as a learned visitor worthy of honour and felicitation. Serve and exalt imperishable Agni with words of faith and reverence. Refulgent Agni vests brilliant divinities of nature and eminent scholars with valuable wealth and knowledge and blesses us with cherished gifts of life.

समिद्धमग्निं समिधा गिरा गृण शुचिं पावकं पुरा अध्वर  
ध्रुवम । विपं हातारं पुरुवारमदुहं कविं सुम्नरीमह जात-  
वदसम ॥ ७ ॥

7. *Samiddhamagniṁ samidhā girā grṇe śuciṁ  
pāvakaṁ puro adhvare dhruvam. Vipraṁ  
hotāraṁ puruvāramadruhaṁ kaviṁ sumnairīm-  
ahe jātavedasam.*

I glorify the lighted fire, pure and purifying power, firm and foremost in holy works of love and non-violent development. In our state of peace and comfort, we celebrate and pray to the vibrant light giver of gifts, universally admired, free from jealousy, poetic creator, all knowing and present in all that exists.

त्वां दूतमग्न अमृतं युगयुग हव्यवाहं दधिर पायुमीड्यम ।  
द्वामसश्च मतासश्च जागृविं विभुं विशपतिं नमसा नि  
षदिर ॥ ८ ॥

8. *Tvām dūtamagne amṛtaṁ yugeyuge havyavāhaṁ dadhire pāyumīḍyam. Devāsaśca martāsaśca jāgṛviṁ vibhuṁ viśpatiṁ namasā ni ṣedire.*

Agni, life of life, light of existence, brilliant saints and sages and ordinary mortals too for ages and ages have meditated on you, light divine, with homage and self-surrender and found their haven and home in your presence, O lord disseminator of fragrance, receiver of homage and giver of grace, immortal, protector, adorable, ever awake, infinite, ruler and sustainer of humanity.

विभूष अग्न उभयाँ अनु व्रता दूता द्वानां रजसी समीयस ।  
यत् धीतिं सुमतिमावृणीमह धं स्मा नस्त्रिवरूथः शिवा  
भव ॥ ९ ॥

9. *Vibhūṣannagna ubhayāññ anu vratā dūto devānām rajasī samīyase. Yat te dhītiṁ sumati-māvṛṇīmahe'dha smā nāstrivarūthaḥ śivo bhava.*

Agni, lord beatific, purifying fire, gracious to both wise and innocent according to your eternal law, self-refulgent light giver for the brilliant and generous, you pervade heaven and earth with your saving presence. As we meditate on your holy light and vision of knowledge, in consequence by your grace be kind and good to us, O lord of three worlds, omnipresent, omniscient and omnificient.

तं सुपतीकं सुदृशं स्वञ्चमविद्वांसा विदुष्टरं सपम ।  
स यं द्विश्वा वयुनानि विद्वान्प हव्यमग्निर्मृतषु  
वाचत ॥ १० ॥

10. *Tam supratīkaṁ sudṛśaṁ svañcamavidvāṁso viduṣṭaraṁ sapema. Sa yakṣad viśvā vayunāni vidvān pra havyam-agnir-amṛteṣu vocat.*

We, people of limited knowledge, honour, adore and worship Agni, lord of glorious flames of action, of beatific vision, gracious wielder of the universe, lord almighty over all. May he, Agni, omniscient presence in all knowable objects and laws of existence, bless us and reveal to us, immortal souls, all that ought to be known.

तमग्र पास्युत तं पिपषि यस्त आनट कवय शूर धीतिम ।  
यज्ञस्य वा निशितिं वादितिं वा तमित्पृणा शर्वसात  
राया ॥ ११ ॥

11. *Tamagne pāsyuta taṁ piparṣi yasta ānaṭ kavaye sūra dhītim. yajñasya vā niṣitim voditiṁ vā tamit pṛṇakṣi śavasota rāyā.*

Agni, lord of light and grace, him you protect and promote with fulfilment who dedicates his thought and action to you and meditates on you, lord omnipotent of universal vision and poetic creation. And whoever offers you rising flames of yajna and progressive action, you shower him with wealth, power, honour and courage.

त्वमग्र वनुष्यता नि पाहि त्वमु नः सहसाव वद्यात । सं त्वा  
ध्वस्मन्वद्भ्यंतु पाथः सं रधिः स्पृहयाय्यः सहस्त्री ॥ १२ ॥

12. *Tvamagne vanuṣyato ni pāhi tvamu naḥ sahasā-vannavadyāt. Saṁ tvā dhvasmanvadabhyetu pāthaḥ saṁ rayiḥ sprhayāyyaḥ sahasrī.*

Agni, lord of force and forbearance, we pray, you protect us, the devotees, against the violent and the malignant.

May food and water free from negativity, mighty powerful against the violent come to you. May cherished wealth and power of a hundred and thousandfold efficacy come to you.

अग्निहाता गृहपतिः स राजा विश्वा वद् जनिमा जातवदाः ।  
द्वानामुत या मत्यानां यजिष्ठः स प यजतामृतावा ॥ १३ ॥

13. *Agnirhotā gṛhapatih sa rājā viśvā veda janimā jātavedāḥ. Devānāmuta yo martyānām yajīṣṭhaḥ sa pra yajatāmṛtāvā.*

Agni is the cosmic highpriest of the dynamics of existence, lord protector of the house of life, ruler omniscient and omnipresent of all that is, and he knows the origin of all that comes into existence. He is the most adorable lord of the bounties of nature and of mortal humanity. May he, lord of truth and law, accept us as participants of cosmic yajna and carry on the yajna of creativity for us.

अग्न यदद्य विशा अध्वरस्य हातुः पावकशाच वष्टं हियज्वा ।  
ऋता यजासि महिना वि यद्ब्रूहव्या वह यविष्ठ या त  
अद्य ॥ १४ ॥

14. *Agne yadadya viśo adhvarasya hotaḥ pāvakaśoce veṣṭvaṁ hi yajvā. Ṛtā yajāsi mahinā vi yad bhūrhavyā vaha yaviṣṭha yā te adya.*

Agni, lord of light and fire of purity, high priest of cosmic yajna, receiver and giver of fragrance of the people's non-violent programmes of life, harbinger and overwatcher like a bird of flight, breaker and integrator of natural evolution, you pervade the laws and processes of nature. Let the universe grow ever expansive by your omnipotence and, O youthful spirit of life, bring us today what the noblest gifts of life are for us from you for our progress.

अभि पयांसि सुधितानि हि ख्या नि त्वा दधीत् रादसी  
यजध्य । अवा ना मघवन्वाजसातावग्रु विश्वानि दुरिता  
तरम् ता तरम् तवावसा तरम ॥ १५ ॥

15. *Abhi prayāmsi sudhitāni hi khyo ni tvā dadhīta rodasī yajadhyai. Avā no maghavan vājasātā-vagne viśvāni dūrītā tarema tā tarema tavāvasā tarema.*

Agni, light of life, Maghavan, lord of cosmic glory, you reveal to us, bring us, the daintiest delicacies and strongest powers of life and wield the heaven and earth together to sustain the expansive universe. Protect us in the struggles of life so that we may cross over all evils of the world, cross through all of them, win over all of them by your grace and protection.

अग्रु विश्वभिः स्वनीक द्वरूणावन्तं पथमः सीदु यानिम ।  
कुलायिनं घृतवन्तं सवित्र युज्ञं नयु यजमानाय साधु ॥ १६ ॥

16. *Agne viśvebhiḥ svanīka devairūrṇāvantaṃ prathamam sīda yonim. Kulāyinaṃ ghr̥tavantaṃ savitre yajñam naya yajamānāya sādhu.*

Agni, lord commander of glorious flame and

power, highpriest and foremost yajaka, with brilliant nobilities of nature and humanity, take over this home and sit on this vedi covered with holy grass, the home full of people and prosperity and overflowing with fragrant ghrta, and lead the yajna to a noble end for the yajamana in honour of Savita, lord creator, the cosmic organiser of Nature's yajna.

इममु त्यमथववदग्निं मन्थन्ति वधसः ।

यमङ्कूयन्तमानय १-मूरं श्याव्याभ्यः ॥ १७ ॥

17. *Imamu tyam-atharvavad-agnim manthanti vedhasaḥ. Yamāṅkūyantam-ānayann-amūram śyāvyābhyah.*

This actual as well as potential vibrant energy of fire and electricity, scholars of nature produce by rotative friction as described in the Atharva science of Veda, the energy which travels in waves and is far reaching and deep penetrative for darkness and things hidden in darkness.

जनिष्वा दववीतय सुवताता स्वस्तय । आ दवान्व यमृताँ  
ऋतावृध' यज्ञं दवषु पिस्पृशः ॥ १८ ॥

18. *Janiṣvā devavītaye sarvatātā svastaye. Ā devān vakṣyamṛtāñ ṛtāvṛdho yajñam deveṣu piṣpṛśaḥ.*

Produce the fire and generate the energy for noble humanity, for universal good and total well being. Bring up the brilliant scholars together, collect generous and imperishable energies of nature which advance the truth of science and glorify the laws of nature, and let the yajna reach the heights of heaven.

व॒यमु॑ त्वा गृहप॑त जनाना॒मग्र॑ अ॒क॒म स॒मिधा॑ बृ॒हन्त॑म ।  
अ॒स्थू॒रि ना॒ गाह॑पत्यानि सन्तु ति॒ग्मन॑ न॒स्तज॑सा॒ सं  
शि॑शाधि ॥ १९ ॥

19. *Vayamu tvā gṛhapate janānāmagne akarma samaidhā bṛhantam. Asthūri no gārhapatyāni santu tigmena nastejasā saṁ śiśādhi.*

Agni, leading light and power, sustainer of people's homes, we exalt you and develop power and energy higher and higher with knowledge and inputs of fuel so that our multipower transports and domestic needs be fulfilled. O brilliant lord, enlighten us, teach us by your penetrative and far reaching lustre of knowledge and vision.

### Mandala 6/Sukta 16

*Agni Devata, Bharadvaja Barhaspatya Rshi*

त्वम॑ग्र॒ य॒ज्ञानां॑ हा॒ता वि॒श्व॑षां ह॒रि॒तः । द॒व॒भि॒मानु॑ष॒ जन॑ ॥ १ ॥

1. *Tvamagne yajñānām hotā viśveṣām hitaḥ. Devebhir-mānuṣe jane.*

Agni, self-refulgent leading light of the universe, you are the chief highpriest of all yajnic developments of nature and of all creative and developmental programmes of humanity for common universal good along with the brilliancies of nature and nobilities of humanity among the human community.

स न॑ म॒न्दा॒भिर॑ध्व॒र जि॒ह्वा॒भिर॑य॒जा म॒हः ।

आ द॒वान्वा॑ ॥ य॒त् च ॥ २ ॥

2. *Sa no mandrābhir-adhvare jihvābhiryajā mahāḥ. Ā devān vakṣi yakṣi ca.*

O lord almighty, with inspiring words of enlightenment and bliss, consecrate our yajna, join us, bring up noble and brilliant divinities and with them make our yajnic programmes fruitful.

वत्सा हि वधा अध्वनः पथश्च द्वाञ्जसा ।

अग्रं यज्ञेषु सुकता ॥ ३ ॥

3. *Vetthā hi vedho adhvanaḥ pathaśca devāñjasā.  
Agne yajñeṣu sukrato.*

O refulgent lord of knowledge and wisdom, Agni, you are the prime agent of holy action in corporate programmes, you know the highways and byways of existence, and you command the brilliant powers of nature and humanity by your instant moving presence across time and space.

त्वामीळ् अध द्विता भरता वाजिभिः शुनम ।

इज यज्ञेषु यज्ञिर्यम ॥ ४ ॥

4. *Tvāmīḷ adha dvitā bharato vājibhiḥ śunam.  
Īje yajñeṣu yajñiyam.*

I worship you, lord both immanent and transcendent, with all my knowledge, power and potential. You are the ordainer and sustainer of life. I pray for your gift of peace and well-being and yearn for your company, adorable lord, in the yajna of corporate action.

त्वमिमा वायां पुरु दिव दासाय सुन्वत ।

भरद्वाजाय दाशुष ॥ ५ ॥

5. *Tvamimā vāyā puru divodāsāya sunvate.  
Bharadvājāya dāśuṣe.*



You are the source giver of all these many cherished gifts of life for the enlightened, generous, creative yajaka, master of knowledge, wealth and honour dedicated to social service and charity.

त्वं दूता अमत्य आ वह्ना दव्यं जनम ।

शृण्वन्विपस्य सुष्टुतिम ॥ ६ ॥

6. *Tvaṁ dūto amartya ā vahā daivyaṁ janam.*  
*Śṛṇvan viprasya suṣṭutim.*

Imperishable harbinger of light and wisdom, like a divine messenger, listen to the praise and prayer of the vibrant sage and scholar and bring up the man of exceptional brilliance who commands the knowledge of nature and Divinity.

त्वामग्र स्वाध्या३ मतासा द्ववीतय । यज्ञषु द्वमीळत ॥ ७ ॥

7. *Tvāmage svādhyo martāso devavītaye.*  
*Yajñeṣu devamīlate.*

Agni, leading light of the world, learned mortals worship and adore you, refulgent giver of abundance, in corporate acts of creativity and development for the achievement of divine gifts of success and enlightenment.

तव प र्था । सन्दृशमुत कतुं सुदानवः ।

विश्वं जुषन्त कामिनः ॥ ८ ॥

8. *Tava pra yakṣi saṁdṛśamuta kratuṁ sudānavaḥ.*  
*Viśve juṣanta kāmīnaḥ.*

All generous and charitable people inspired with love and desire yearn for a vision of your presence and holy action. O lord, let us have the vision and let us join

all such charitable acts.

त्वं हाता॒ मनु॒हिता॒ वह्नि॒रासा॒ विदु॒ष्टरः॑ ।  
अग्र॒ यत् दि॒वा वि॒शः ॥ ९ ॥

9. *Tvaṃ hotā manurhito vahnirāsā viduṣṭarah.*  
*Agne hakṣi divo viśah.*

Agni, leading light of life, ruler of the world, you are the generous performer of the yajna of existence, deeply benevolent to humanity by holy words of wisdom. O lord, bless the loving people with the light and wisdom of heaven, most enlightened as you are.

अग्र॒ आ या॒हि वी॒तय॑ गृणा॒ना ह॒व्यदा॑तय ।  
नि हाता॑ सत्सि॒ ब॒हिषि॑ ॥ १० ॥

*Agna ā yāhi vītaye gṛṇāno havyadātaye.*  
*Ni hotā satsi barhiṣi.*

Come Agni, sung and celebrated, to join our feast of enlightenment, accept our homage to create the gifts of life and yajnic development, and take the honoured seat in the assembly.

तं त्वा॑ सु॒मिद्धि॑रङ्गि॒रा घृ॒तन॑ वधयामसि ।  
बृ॒हच्छ॑चा॒ यवि॑ष्ठय ॥ ११ ॥

*Taṃ tvā samidbhiraṅgiro ghr̥tena vardhayām-asi.*  
*Br̥hacchocā yaviṣṭhya.*

Angira, breath of life, light of the world, expansive, lustrous pure and most youthful, we honour and exalt you with offers of fuel and ghr̥ta to raise the flames of fire to the heights.

स नः पृथु श्रवाय्यमच्छा दव विवाससि ।  
 बृहदग्र सुवीयम ॥ १२ ॥

12. *Sa nah pṛthu śravāyamacchā deva vivāsasi.  
 Bṛhadagne suvīryam.*

Agni, lord of light and lustre, mighty expansive power, you bless us graciously with admirable strength and courage worthy of universal honour and fame.

त्वामग्र पुष्करादध्यथवा निरमन्थत ।  
 मूर्ध्ना विश्वस्य वाघतः ॥ १३ ॥

13. *Tvāmagne puṣkarādadyatharvā niramanthata.  
 Mūrdhno viśvasya vāghataḥ.*

Agni, light of life, the wise scholar and devotee, Atharva, dedicated to love and non-violence, discovers and churns you out without violence from the highest sphere above the skies which supports and sustains the entire universe.

तमु त्वा दध्यङ्ङृषिः पुत्र इध् अथवणः ।  
 वृत्रहणं पुरन्दरम ॥ १४ ॥

14. *Tamu tvā dadhyaṅṅṛṣiḥ putra idhe atharvaṇaḥ.  
 Vṛtrahaṇam purandaram.*

The seer divining into the meaning of Veda-mantra, who is the child of love and non-violence dedicated to scholarly teachers, lights and develops you, breaker of the clouds and shatterer of the strongholds of darkness.

तमु त्वा पाथ्या वृषा समीध दस्युहन्तमम ।  
 ध्नञ्जयं रण रण ॥ १५ ॥

15. *Tamu tvā pāthyo vṛṣā samīdhe dasyuhantamam.  
Dhanamjayaṁ raṇeraṇe.*

The bold and generous scholar, leading light of the paths of life, lights and develops you, Agni, destroyer of the darkness of life and winning source of life's wealth in battle after battle for progress and prosperity.

एह्यु षु ब्रवाणि त ग्रं इत्थतरा गिरः ।  
एभिव'धासु इन्दुभिः ॥ १६ ॥

16. *Ehyū ṣu bravāṇi te' gna itthetarā girah.  
Ebhirvardhāsa indubhiḥ.*

Agni, leading light and pioneer, come, listen, thus do I speak in honour of you, and listen further to higher words, and rise higher with these words sweet and soothing like rays of the moon and exciting as draughts of soma.

यत्र क्व च त मना द ँ दधसु उत्तरम ।  
तत्रा सदः कृणवस ॥ १७ ॥

17. *Yatra kva ca te mano dakṣaṁ dadhasa uttaram.  
Tatrā sadaḥ kṛṇavase.*

O leading light, where, wherever in fact, is your mind, there you hold your efficiency and identity, and there indeed you create your haven and home.

नहि त पूतर्मापिपद्भुवामानां वसा ।  
अथा दुव' वनवस ॥ १८ ॥

18. *Nahi te pūrtamakṣipad bhuvannemānām vaso.  
Athā duvo vanavase.*

Never is the perfection, abundance and

fruitfulness of your food and sustenance ever wasted away, instead it increases, O haven and home of life and creator of its sustenance. Hence accept our homage and reverence.

आग्नि॑र॒गामि॑ भर॒ता वृ॒त्रहा पु॒रुच॑तनः ।

दिव॑ दासस्य॒ सत्प॑तिः ॥ १९ ॥

19. *Āgniragāmi bhārato vṛtrahā purucetanaḥ.*  
*Divodāsasya satpatih.*

Agni, light of life, sustainer of existence, breaker of the clouds of darkness and giver of the bliss of rain, all enlightened and protector of generous enlightened souls, is attained by relentless service, yajna and practice of meditation by the man of universal charity.

स हि॑ वि॒श्वाति॑ पाथि॒वा र॒यिं दा॑श॒न्महि॒त्व॒ना ।

व॒न्व त्वा॑ता अस्तृ॒तः ॥ २० ॥

20. *Sa hi viśvāti pārthivā rayim dāśan-mhitvanā.*  
*Vanvannavāto astrtaḥ.*

That Agni, light of the world, all loving, destroying all evil, unassailable, unshaken, bestows upon us all the wealth, honour and excellence of the world solely by his greatness and power.

स प॑त्न॒व त्वी॒यसा॑ ग्रं द्यु॒म्ननं॑ सं॒यता॑ ।

बृ॒हत्त॑तन्थ भा॒नुना॑ ॥ २१ ॥

21. *Sa pratnavannavīyasā'gne dyumnena saṁyatā.*  
*Bṛhat tatantha bhānunā.*

Agni, light of life, pioneer of the world, just as the sun with its splendour of light reveals and illuminates

the world more and more as ever before, so you too, as ever before, with latest, well controlled and onward moving light and wealth, honour and excellence of knowledge, pervade, illuminate and expand the world of humanity.

प वः सखाया अग्रयं स्तामं यज्ञं च धृष्णुया ।  
अच गायं च वधसं ॥ २२ ॥

22. *Pra vaḥ sakhāyo agnaye stomaṁ yajñam ca dhṛṣṇuyā. Arca gāya ca vedhase.*

O friends, offer your songs of adoration and yajnic programmes of corporate action and advancement in dedication to Agni, leading light of humanity, with full strength and unshakable courage. Thus you worship the lord and sing songs of exaltation in honour of the all knowing illuminant power of divinity.

स हि या मानुषा युगा सीदद्भ्राता कविक्रतुः ।  
दूतश्च हव्यवाहनः ॥ २३ ॥

23. *Sa hi yo mānuṣā hugā sīdaddhotā kavikratuḥ. Dūtaśca havyaavāhanah.*

May that Agni, cosmic highpriest of nature's yajna, receiver of oblations and giver of the fruits of corporate action, visionary power of creative holiness, harbinger and disseminator of fragrance like a messenger, creator and distributor of the finest things of life, join us and be seated with us on the vedi for all ages of human history.

ता राजानां शुचिं वता द्वित्यान्मारुतं गुणम ।  
वसा य गीह रादसी ॥ २४ ॥

24. *Tā rājānā śucivratā' 'dityān mārutaṁ gaṇam.  
Vaso yakṣīha rodasī.*

Agni, leading light of the world, giver of peaceful and progressive settlement, bring up and honour in unison those refulgent powers of purity and self discipline of universal law, Mitra and Varuna, sun and moon with coolness of the oceans, love and friendship, brilliant divinities of nature and humanity, human and natural forces vibrant as winds, and the wealth of heaven and earth on the vedi of our corporate programmes of yajna.

वस्वी॑ त अग्र॒ सन्दृ॑ष्टि॒रिष्य॑त म॒र्त्याय॑ ।

ऊजा॑ नपाद॒मृत॑स्य ॥ २५ ॥

25. *Vasvī te agne samdr̥ṣṭir-iṣayate martyāya.  
Ūrjo napādamṛtasya.*

Agni, leading light of the world, immortal source of universal strength, your equal vision and provision of earthly settlement and peace for all the mortals yearning for love and sustenance in life is all time sure and true.

क॒त्वा॒ दा अ॑स्तु॒ श्र॒ष्टा॒ द्य॒ त्वा वृ॒न्वन्तु॑सु॒र॒क्णाः॑ ।

म॒त॑ आनाश॒ सुवृ॑क्ति॒म ॥ २६ ॥

26. *Kratvā dā astu śreṣṭho 'dya tvā vanvantsu-rekṇāḥ.  
Marta ānāśa suvr̥ktim.*

O lord, may the holy man of yajnic action and charity, generously giving, loving and offering homage in adoration to you, rise to eminence here and now, be master of noble wealth and follow the path of rectitude to ultimate freedom.

त त अग्र त्वाता इषयन्ता विश्वमार्युः ।  
तरन्ता अया अरातीवन्वन्त' अया अरातीः ॥ २७ ॥

27. *Te te agne tvotā iṣayanto viśvamāyuh.*  
*Taranto aryo aratīr-vanvanto aryo arātīḥ.*

Agni, all those devotees of yours, who enjoy your protection and pray for food, energy and sustenance for a full happy life, cross over indigence and hostility, wiping off the envious and the stingy hoarders away from their path.

अग्निस्तिग्मनं शाचिषा यासद्विश्वं न्यत्रिणम ।  
अग्निना' वनत रयिम ॥ २८ ॥

28. *Agnistigmena śociṣā yāsad viśvaṁ nyatriṇam.*  
*Agnirno vanate rayim.*

Agni, with the flaming light of pure refulgence, dries up and burns off all hostility of the world and brings the wealth of life for us, dedicated supplicants and celebrants.

सुवीरं रयिमा भरु जातवदा विचषण ।  
जहि र गंसि सुकता ॥ २९ ॥

29. *Suvīraṁ rayimā bhara jātavedo vocarṣaṇe.*  
*Jahi rakṣāṁsi sukrato.*

Lord omniscient, all immanent of universal vision, bring us the wealth of life coupled with noble strength and brave progeny. O lord of creative action, eliminate the cruel and wicked forces of negativity in the interest of progress.

त्वं नः पाह्यंहसा जातवदा अघायतः ।  
र ती णा बह्मणस्कव ॥ ३० ॥



30. *Tvaṁ naḥ pāhyaṁhaso jātavado aghāyataḥ.  
Rakṣā ṇo brahmaṇaskave.*

Save us, O lord omnipresent in existence, from sin and evil. O lord of omniscient vision, O voice of divinity, give us the ultimate protection and security in our creative endeavours.

या न' अग्र दुरव आ मता' वधाय दाशति ।  
तस्मा ः पाह्यंहसः ॥ ३१ ॥

31. *Yo no agne dureva ā marto vadhāya dāśati.  
Tasmānaḥ pahyaṁhasaḥ.*

Agni, leading light of purity and justice, whatever the malignant force of negation, whatever the mortal power that strikes to eliminate us, give us the strength and protect us against that evil, to survive and move on.

त्वं तं देव जिह्वया परि बाधस्व दुष्कृतम् ।  
मता या न जिघांसति ॥ ३२ ॥

32. *Tvaṁ taṁ deva jihvayā pari bādhasva duṣkṛtam.  
Marto yo no jighāṁsati.*

Brilliant lord of love and justice, with your flames of fire, the power of your word of judgement, prevention and punishment, stop that person alongwith the evil deed that intends or is intended to hurt us and to destroy us.

भरद्वाजाय सप्रथः शम' यच्छ सहन्त्य ।  
अग्र वरण्यं वसु ॥ ३३ ॥

33. *Bharadvājāya saprathaḥ śarma yaccha sahantya.  
Agne vareṇyaṁ vasu.*

Agni, lord of power and forbearance, give a spacious and comfortable home and security to the person who commands knowledge and means of service and sustenance for the society.

अग्निवृत्राणि जङ्घनद दविणस्युविपन्यया ।

समिद्धः शुक आहुतः ॥ ३४ ॥

34. *Agnirvrtrāṇi jaṅghanad draviṇasyurvipanyayā. Samiddhaḥ śukra āhutaḥ.*

Agni, leading light and ruler of the world, bright, pure and purifying, invoked, invited and lighted in the seat of yajna, keen on wealth, honour and excellence with self-approbation and public exaltation, should destroy the evils and endeavour to raise the power and prosperity of the human nation.

गभं मातुः पितुष्पिता विदिद्युताना अ र ।

सीदं तृतस्य यानिमा ॥ ३५ ॥

35. *Garbhe mātuh pituṣpitā vididyutāno akṣare. Sīdannṛtasya yonimā.*

Agni, life of life and light of the universe, present in the interior of mother earth, sustainer of the sun, father of earth and her children, shining in his own eternal self, in the individual soul and in the world of imperishable Prakṛti, the spirit of the universe, pervades and inspires the ruling laws of eternal truth and the world of existence.

ब्रह्मं पजावदा भरु जातवदा विचक्षण ।

अग्रु यद्दीदयद्दिवि ॥ ३६ ॥

36. *Brahma prajāvadā bhara jātavedo vicarṣaṇe. Agne yad dīdayad divi.*

Agni, lord all knowing, all watching, who shine in the light of the sun, bless us with the food of life that sustains the children of the earth.

उप त्वा र्णवसन्दृशं पर्यस्वन्तः सहस्कृत ।

अग्रं ससृज्मह गिरः ॥ ३७ ॥

37. *Upa tvā raṇvasaṅdrśaṁ prayasvantah sahaskṛta.*  
*Agne sasṛjmahe girah.*

Agni, blazing light of life, lord of bliss and beatific vision, source giver of the power of action and forbearance, blest with the food of life and light of the spirit, we sing songs of adoration and send up our words of gratitude to you.

उप च्छायामिव घृणरगन्म शम' त वयम ।

अग्र हिरण्यसंदृशः ॥ ३८ ॥

38. *Upacchāyāmiva ghrṇeraganma śarma te vayam.*  
*Agne hirṇyasaṅdrśah.*

Agni, lord of bliss and eternal protection, just as a person runs to the shade for relief from the blazing sun, so may we, shining as pure gold, rise and come to your presence, the blissful shade of divinity, our ultimate haven and home.

य उग्रइव शयहा त्रिगमशृङ्गा न वंसगः ।

अग्र पुर' रुराजिथ ॥ ३९ ॥

39. *Ya ugra iva śaryahā tigmaśṛṅgo na vaṁsagah.*  
*Agne puro rurocitha.*

Agni, lord protector of life, destroyer of killer arrows like a fierce warrior, burning off negativities like the fierce rays of the sun, you destroy the strongholds

of the enemies of life.

आ यं हस्तु न खादिनं शिशुं जातं न बिभ्रति ।  
विशामग्निं स्वध्वरम ॥ ४० ॥

40. *Ā yaṁ haste na khādinam śiśum jātam na bibhrati.*  
*Viśāmagṇim svadhvaram.*

Like the darling new born baby held in the hand, like a beautiful bracelet worn on the wrist, the yajakas place the fire in the vedi, light and raise it, since it is the blessed source giver of wealth and joy for the people.

प द्रवं द्रववीतयु भरता वसुवित्तमम ।  
आ स्व याना नि षीदतु ॥ ४१ ॥

41. *Pra devam devavītaye bharatā vasuvittamam.*  
*Ā sve yonau ni śīdatu.*

Place, light and raise the brilliant and generous fire in your home for favour of the bounties of nature and humanity since it is the immense source giver of wealth, honour and excellence. Let the holy fire be instituted and maintained so that you abide in peace and joy.

आ जातं जातवदसि पियं शिशितातिथिम ।  
स्यान आ गृहपतिम ॥ ४२ ॥

42. *Ā jātam jātavedasi priyam śaśītātithim.*  
*Syona ā gr̥hapatim.*

Sharpen and constantly intensify the light of universal Agni, spirit of life, manifested in the all immanent fire of yajna, like a dear guest worthy of reverence in the delightful home, the spirit which is protector, promoter and really the head of family.

अग्रं यु वा हि य तवा श्वासा दव साधवः ।

अरं वहन्ति मन्यव ॥ ४३ ॥

43. *Agne yukṣvā hi ye tavā'svāso deva sādhaveḥ.  
Araṁ vahanti manyave.*

Agni, leading light of knowledge and power, generous creator and giver, yoke those motive powers of yours to the chariot which are best and fastest and which transport you to the destination of your love and passion gracefully without fail.

अच्छा ना याह्या वह्ना भि पयांसि वीतय ।

आ दवान्त्सामपीतय ॥ ४४ ॥

44. *Acchā no yāhyā vahā'bhi prayāṁsi vītaye.  
Ā devāntsomapītaye.*

Agni, leading light of knowledge, generous pioneer, come fast in all your glory, bring us the dearest powers for sustenance and advancement for the sake of peace and well-being, and bring the noble brilliancies along to celebrate success with the delight of soma.

उदग्र भारत द्युमदजस्रण दविद्युतत ।

शाचा वि भाह्यजर ॥ ४५ ॥

45. *Udagne bhārata dyumad-ajasreṇa davidyutat.  
Śocā vi bhāhyajara.*

Agni, unaging sustainer of life, shining with the light of excellence and blazing with glory, rise up with flames of fire and shine on with inexhaustible splendour, and help the shining people too to rise in the light of knowledge and excellence of life.

वीती या द्दवं मता' दुवस्यदग्निमीळीताध्वर हविष्मान ।

हातारं सत्ययजं रादस्यारुत्तानहस्ता नमसा विवासत ॥ ४६ ॥

46. *Vīti yo devaṃ marto duvasyedagnimīḷitādhvare haviṣmān. Hotāraṃ satyayajaṃ rodasyoruttānahasto vivāset.*

The mortal, who, bearing holy materials of yajna with love and reverence, serves and worships Agni, generous and brilliant yajaka of the universe abiding and operative in the unity of cosmic law and universal truth, and who prays to the lord with folded hands raised in surrender and supplication, would shine over earth and heaven with divine favour and joy.

आ त अग्र ऋचा हविहृदा तष्टं भरामसि ।

त त भवन्तू णी ऋषभास' वशा उत ॥ ४७ ॥

47. *Ā te agna ṛcā havir-hṛdā taṣṭaṃ bharāmasi. Te te bhavantūkṣaṇa ṛṣabhāso vaśā uta.*

Agni, O lord of light, omniscience and omnipotence, thus do we bear and offer the homage of surrender and self-sacrifice to you, prepared with love of the heart and sanctified with holy chant of Rgveda, and we pray may all our people be for you, virile and generous, inspired with love and brilliance of excellence.

अग्निं द्दवास' अगियमिन्धत वृत्रहन्तमम ।

यना वसून्याभृता तृ हा र णिसि वाजिनी ॥ ४८ ॥

48. *Agniṃ devāso agriyam-indhate vṛtrahantamam. Yenā vasūnyābhṛtā ṛḥā rakṣāṃsi vājinā.*

Thus do brilliant sages light the holy fire and

worship Agni, leading light and pioneer, lord of action, foremost leader, highest breaker of the densest clouds and harbinger of the showers of generosity, who bears and brings for us the wealth and honours of the world and who, with his omnipotence, destroys the wicked hostilities of humanity.

### Mandala 6/Sukta 17

*Indra Devata, Bharadvaja Barhaspatya Rshi*

पिबा॒ साम॑म॒भि यमु॑ग॒ तद॑ ऊ॒र्व गव्यं॑ म॒हि गृणा॑न॒ इन्द्र॑ । वि  
या धृ॑ष्णा॒ वधि॑षा वज॒हस्त॑ विश्वा॒ वृत्र॑म॒मि॒त्रिया॑  
शव॑भिः ॥ १ ॥

1. *Pibā somamabhi yamugra tarda ūrvaṃ gavyaṃ mahi gṛṇāna indra. Vi yo dhṛṣṇo vadhiṣo vajrahasta viśvā vṛtram-amitriyā śavobhiḥ.*

Indra, mighty invincible lord of the force of cosmic energy, wielder of the thunderbolt in hand, drink and celebrate with soma while you are sung and celebrated since you break the cloud of showers as the sun, release the vast and great wealth of cows, milk and ghrta, and with your powers and action destroy all unfriendly and antilife forces of the world.

स ई॑ पा॒हि य ऋ॑जी॒षी तरु॑त्रा॒ यः शि॑प॒वान्वृ॑ष॒भा या  
म॑ती॒नाम॑ । या ग॑त्र॒भिद्व॑ज॒भृद्या॑ ह॒रि॒ष्टाः स इन्द्र॑ चि॒त्राँ अ॒भि  
तृ॑न्धि॒ वाजा॑न ॥ २ ॥

2. *Sa im pāhi ya ṛjīṣī tarutro yaḥ śipravān vṛṣabho yo maṭinām. Yo gotrabhid vajrabhṛd yo hariṣṭhāḥ sa indra citrāñ abhi tṛndhi vājān.*

The one that is simple and natural in conduct,

saviour across the seas, splendid and self-protected, mightiest among people, breaker of clouds and hostile strongholds, wielder of the thunderbolt and strongest winner, such is Indra, and such, O lord, defend, protect and promote what is won, release the wonderful energies and overcome the on-slaughts of hostile forces.

ए॒वा पा॑हि प॒त्रथा॑ म॒न्दतु॑ त्वा श्रु॒धि ब॒र्ह्य॑ वावृ॒धस्वा॑त गी॒भिः ।  
 आ॒विः सू॒र्यं कृ॑णु॒हि पी॑पि॒हीष॑ ज॒हि शत्रूँ॑र॒भि गा इ॑न्द्र  
 तृ॒न्धि ॥ ३ ॥

3. *Evā pāhi pratnathā mandatu tvā ṣrudhi brahma vāvṛdhasvota gīrbhiḥ. Āviḥ sūryam kṛṇuhi pīpihīṣo jahi śatrūñrabhi gā indra tṛndhi.*

Thus protect and promote life and humanity as ever before, and let the adventure give you the pride of pleasure. Listen to the Veda, protect the Word of knowledge, and be exalted by our songs of celebration. Uncover the light of the sun, enjoy food and drink, destroy the hostilities, release the speech of humanity to freedom, and unshackle the lands from bondage into liberty.

त त्वा॑ म॒दा बृ॒हदि॑न्द्र स्वधा॒व इ॒म पी॑ता उ॒ तय॑न्त ह्यु॒मन्त॑म ।  
 म॒हाम॑नू॒नं त॒वसं॑ वि॒भूतिं॑ मत्स॒रास॑ ज॒हृष॑न्त प॒साह॑म ॥ ४ ॥

4. *Te tvā madā bṛhadindra svadhāva ime pītā ukṣayanta dyumantam. Mahāmanūnaṁ tavasaṁ vibhūtiṁ-matsurāso jarhṛṣanta prasāham.*

Indra, self-refulgent lord of your own essential power and grandeur, exalted ruler, may these drinks of soma thus enjoyed shower you with the joy and ecstasy of victory. So do the people moved with the excitement



of self-confidence and divine exaltation celebrate you, great, perfect, potent, magnificent, and victorious yet forbearing lord of power as you are.

यभिः सूर्यमुषसं मन्दसाना वासया पं दृ हानि ददत ।  
महामदिं परि गा इन्द्र सन्तं नुत्था अच्युतं सदसस्परि  
स्वात ॥ ५ ॥

5. *Yebhiḥ sūryam-uṣasaṁ mandasāno'vāsayo'pa  
dṛḷhāni dardrat. Mahāmadriṁ pari gā indra  
santaṁ nutthā acyutaṁ sadasaspari svāt.*

Indra, lord ruler of the world, by the powers and forces with which you place the sun in orbit and rouse the dawn on course, and vest them both in light and splendour, and with which you break the strongest mountain asunder, by the same power and force, O lord of love and bliss, from your own assembly seat, inspire and strengthen the great inexhaustible human energy, generous as cloud of showers, across the earth to rise and shine.

तव कत्वा तव तदंसनाभिरामासु पक्वं शच्या नि दीधः ।  
आणादुर उस्त्रियाभ्या वि दृ हादूवाद्गा असृजा अङ्गिर-  
स्वान ॥ ६ ॥

6. *Tava kratvā tava tad aṁsanābhir-āmāsu pakvaṁ  
śacyā ni dīdhaḥ. Aurnordura usriyābyo vi dṛḷho-  
dūrvād gā asṛjo aṅgirasvān.*

With your wisdom, holy deeds and divine power, you develop ripeness in the unripe and maturity in the immature minds and open the strong doors and fill them with light for the bright people. Thus does the lord of life and breath energy of freedom liberate the lands and

their speech from the violence of tyrants.

प॒पाथ॑ णं॒ महि॑दंसा॒ व्यु॑वीमु॒पद्या॑मृष्वा बृ॒हदि॑न्द स्तभायः ।  
अ॒धारया॑ राद॒सी द॒वपु॑त्र॒ पत्न॑ मा॒तरा॑ य॒ह्वी ऋ॑तस्य॒ ॥ ७ ॥

7. *Paprātha kṣām mahi daṁso vyurvīmupa dyāmṛṣvo bṛhadindra stabhāyaḥ. Adhārayo rodasī devaputre pratne mātārā yahvī ṛtasya.*

Indra, almighty lord of glorious action and potential, you create, pervade and sustain the wide earth and heaven and you sustain, support and order the compact earth, heaven and the expansive universe, and you sustain the compact earth, firmament and the solar sphere, ancient, great and generous mothers of the children of divinity and themselves the children of mother Prakṛti and the divine law of nature.

अथ॑ त्वा॒ विश्व॑ पुर इ॒न्द द॒वा एकं॑ त॒वसं॑ दधि॒र भ॑राय ।  
अद॑वा॒ यद॒भ्याहि॑ष्ट॒ द॒वान्त्स्व॑षाता वृ॒णत॑ इ॒न्दम॑त्र॒ ॥ ८ ॥

8. *Adhā tvā viśve pura indra devā ekam tavaśam dadhire bharāya. Adevo yadabhyauhiṣṭa devāntsvarṣātā vṛṇata indramatra.*

Indra, lord almighty of bliss and enlightenment, all the noble powers of nature and humanity hold on to you, lord absolute and omnipotent, for success in their life's endeavours. And when anyone bereft of light engages in contest against the enlightened, then the enlightened people maintain their faith in the heavenly power and win the battle for light and bliss here itself.

अथ॑ द्या॒श्चित्त॑ अ॒प सा॑ नु॒ वजा॑द॒ द्वितान॑म॒द्भिय॑सा॒ स्वस्य॑  
म॒न्याः । अ॒हिं यदि॑न्द॒ अ॒भ्याह॑सानं॒ नि चि॑द्वि॒श्वायुः॑ श॒यथ॑  
जु॒घान॑ ॥ ९ ॥

9. *Adha dyauścīt te apa sā nu vajrād dvitānamad bhiyasā svasya manyoḥ. Ahim yadindro abhyohasānaṁ ni cid viśvāyuh śayathe jaghāna.*

And then even the light of heaven doubly bows to you, first in awe of the thunderbolt and then also in awe of your majesty of divine passion, when Indra, cosmic energy, strikes the approaching dark cloud and lays it down in showers and sends it to sleep.

अधु त्वष्टा त मह उगु वजं सहस्रभृष्टिं ववृतच्छताश्रिम ।

निकाममरमणसुं यनु नवन्तमहिं सं पिणगृजीषिन ॥ १० ॥

10. *Adha tvaṣṭā te maha ugra vajraṁ sahasra-bhrṣṭim vavṛtacchatāśrim. Nikāmamarama-ṇasaṁ yena navantam-ahim saṁ piṇagrjīṣin.*

O lord of blazing glory, simple, natural and forceful, Tvashta, the cosmic maker of forms, shaped in nature the mighty hundred-angled thousand pointed thunderbolt of your cherished design for relentless strikes by which you break the roaring cloud of darkness for showers of rain in the cycle of seasons.

वधान्यं विश्वं मरुतः सजाषाः पचच्छतं महिषाँ इन्द्र तुभ्यम् ।

पूषा विष्णुस्त्रीणि सरांसि धावन्वृत्रहणं मदिमं शु-  
मस्म ॥ ११ ॥

11. *Ardhān yaṁ viśve marutaḥ sajoṣāḥ pacacchataṁ mahiṣāṁ indra tubhyam. Pūṣā viṣṇustrīṇi sarāṁsi dhāvan vṛtrahaṇaṁ madiram-āṁśum-asmai.*

Indra, O potent spirit of the cosmos, let all vibrant creative and constructive forces of nature and humanity join in unison and exalt you, ruler of the world, ripening and maturing a hundred mighty gifts of vitality

in your service. May Vishnu, omnipresent sustaining power of universal nourishment, ever active on the move, fill the three oceans of earth, heaven and the middle regions with life giving nectar of bliss and excitement for this Indra to break down the cloud of darkness, evil and want.

आ गादा महि वृतं नदीनां परिष्ठितमसृज ऊमिमपाम ।  
तासामनु पवत इन्द्र पन्थां पादया नीचीरपसः समुद्रम ॥ १२ ॥

12. *Ā kṣodo mahi vṛtaṁ nadīnāṁ pariṣṭhitamasṛja ūrmimapām. Tāsāmanu pravata indra panthāṁ prārdayo nīcīrapasaḥ samudram.*

Indra, ruling power of the world, creates the great flood of the rivers collected and controlled all round and releases the waves of the waters to flow. Accordingly he prepares the paths of water movement downward and lets the waters join the sea (thereby completing the natural cycle of water energy across the three oceans).

एवा ता विश्वा चकृवांसमिन्द्रं महामुगमर्जुर्य सहादाम ।  
सुवीरं त्वा स्वायुधं सुवज्रमा बह्व नव्यमर्वस ववृत्यात ॥ १३ ॥

3. *Evā tā viśvā cakṛvāṁsam-indraṁ mahāmugram-ajuryam sahodām. Suvīraṁ tvā svāyudham suvajramā brahma navyam-avase vavṛtyāt.*

Thus may our new homage of praise, prayer and yajnic service reach Indra, omnipotent lord of the universe, absolute doer of all actions, mighty, refulgent, unaging and imperishable, giver of strength and forbearance, commander of heroes, all armed and wielder of the thunderbolt of nature's cyclic energy, and may our prayer move the lord for our protection and

progress.

स न् वाजाय श्रवस इष च राय धहि द्युमत इन्द विपान ।  
भरद्वाज नृवत इन्द सूरीन्द्रिवि च स्मधि पाय न इन्द ॥ १४ ॥

14. *Sa no vājāya śravasa iṣe ca rāye dhehi dyumata indra viprān. Bharadvāje nṛvata indra sūrīn divi ca smaidhi pārye na indra.*

May Indra, lord ruler of the universe, accept us, vibrant seekers of light, for the gift of speed and progress toward victory, honour and excellence, food and energy, and all round wealth of life. May Indra bless the brave leaders of humanity, and may the lord establish us all in the light of divinity and guide us on the path of total worldly fulfilment and freedom of ultimate salvation.

अया वाजं द्वहितं सनम मदम शतहिमाः सुवीराः ॥ १५ ॥

15. *Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

Thus do we offer ardent praise and seek to share divine favour and inspiration fit for dedicated humanity and pray we may live happy a full hundred years blest with noble and heroic generations of progeny.

## Mandala 6/Sukta 18

*Indra Devata, Bharadvaja Barhaspatya Rshi*

तमु ष्टुहि या अभिभूत्याजा वन्व त्वातः पुरुहूत इन्दः ।  
अषा हमुगं सहमानमाभिगीभिवध वृषभं चषणीनाम ॥ १ ॥

1. *Tamu ṣṭuhi yo abhibhūtyojā vanvannavātaḥ puruhūta indraḥ. Aṣālhamugraṁ sahamānam-ābhīrgīrbhir-varḍha vṛṣabhaṁ carṣaṇīnām.*

Adore him who tames and controls brute force, loves and shares life with all, unshaken and all admired, that is Indra, potent ruler of the world, intrepidable, blazing refulgent, challenging yet forbearing, most generous and creative of people. With these words of celebration, exalt him, and you too would rise.

स युध्मः सत्वा खज्जकृत्समद्वा तुविम् ॥ नदनुमाँ ऋजीषी ।  
बृहदणुश्च्यवना मानुषीणामकः कृष्टीनामभवत्सहावा ॥ २ ॥

2. *Sa yudhmaḥ satvā khajakṛt samadvā tuvimrakṣo nadanumāñ ṛjīṣī. Bṛhadreṇuṣ-cyavano mānuṣī-nāmekah kṛṣṭīnām-abhavat sahāvā.*

Indra is a hero, strong and realistic, a warrior, socially committed, all loving and friendly, eloquent, simple, natural and honest, dynamic, stormy in movement, and a unique embodiment of courage and tolerance among the best of thinking humanity.

त्वं ह नु त्यददमाया दस्यूरकः कृष्टीरवनारायाय । अस्ति  
स्वि ॥ वीर्यं ॥ तत्त इन्द्र न स्विदस्ति तदृतुथा वि वचः ॥ ३ ॥

3. *Tvaṁ ha nu tyadadamāyo dasyūrakah kṛṣṭīra-vanorāryāya. Asti svinnu vīryaṁ tat ta indra na svidasti tadrtuthā vi vocaḥ.*

Indra, you for sure are the one who fight out and control the wicked and violent elements and bring the world communities together for a united world of progressive and cultured humanity. That indeed is your strength, real heroism, is it not? Pray speak of that courage, competence and vision according to the needs of time and season.

सदिद्धि तं तुविजातस्य मन्य सहः सहिष्ठ तुरतस्तुरस्य ।

उग्रमुगस्य तवसस्तवीया रधस्य रधतुर' बभूव ॥ ४ ॥

4. *Sadiddhi te tuvijātasya manye sahaḥ sahiṣṭha turatasturasya. Ugramugrasya tavasastavī-  
yo'radhrasya radhraturo babhūva.*

Real and true indeed is the courage and tolerance of the world hero, yours all, I believe, O boldest and most forbearing warrior, which defines the light, power and victory of the ruler who is the instant victor over the victorious, blazing over the violent, stronger than the strongest and most powerful non-violent destroyer of the destructive.

तः पत्नं सख्यमस्तु युष्म इत्था वदद्विवलमङ्गिराभिः ।

ह च्युतच्युदस्मृषयन्तमृणाः पुरा वि दुर' अस्य विश्वाः ॥ ५ ॥

5. *Tannaḥ pratnaṁ sakhyamastu yuṣme itthā vadadbhir-valamaṅgirobhiḥ. Hannacyutacyud dasmeṣayantamṛṇoḥ puro vi duro asya viśvāḥ.*

That age-old friendship of ours with you may, we pray, be firmly established in you and remain thus with the vibrant celebrants too who speak this same way in praise of you, and just as the sun breaks the cloud and opens the flood gates of rain showers, so may you, O lord imperishable and generous, shaker of the otherwise unshaken, destroy the darkness of evil, inspire and advance the dynamic leaders, and open all the gates of the human cities on the world highways.

स हि धीभिहव्या अस्त्युग इशानकृन्महति वृत्रतूय' । स  
ताकसाता तनय स वजी वितन्तसाय्य' अभवत्समत्सु ॥ ६ ॥

6. *Sa hi dhībhir-havyo astyugra īsānakṛn-mahati vṛtratūrye. Sa tokasātā tanaye sa vajrī vitanta-sāyyo abhavat samatsu.*

That is the lord worthy of homage with all our intelligence and holy actions, refulgent maker of leaders and achievers in the great human struggle against evil and deprivation. That wielder of adamant power is to be exalted and glorified in the battles of humanity for the advancement and progress of our children and grand children for future generations.

स म॒ज्मना॒ जनि॑म् मा॒नुषा॑णा॒मम॑त्यन् नान्नाति॒ प स॑स्र ।

स द्यु॒म्नन् स श॑र्वसा॒त रा॒या स वी॒र्य॑ण॒ नृ॒तमः॑ सम॒काः ॥ ७ ॥

7. *Sa majmanā janima mānuṣāṇām-amatryena nāmnāti pra sarsre. Sa dyumna sa śavasota rāyā sa vīryeṇa nṛtamaḥ samokāḥ.*

With immortal power he continues and extends the name and identity of humanity and, as highest leader of supreme human virtues and all pervasive with human presence, he advances the human generations with honour and excellence, courage and valour, wealth and fame, and manly vigour and splendour.

स या न मु॒ह न मि॒थू जना॒ भूत्सु॑मन्तुनामा॒ चुमु॑रिं धुनिं॑ च ।

वृ॒णक्वि॑पुं श॒म्बरं॑ शु॒ष्णमि॒न्दः पु॒रां च्या॒त्नाय॑ श॒यथा॑य॒ नू चि॑त् ॥ ८ ॥

8. *Sa yo na muhe na mithū jano bhūt suman-tunāmā cumurim dhunim ca. Vṛṇak pipruṁ śambaram śuṣṇamindraḥ purāṁ cyautnāya śayathāya nū cit.*

The man who never suffers from error, never feels bewildered, stupefied, infatuated or perverted but



remains self-possessed, conscious of his essential identity and constancy of character, who shakes the ogre, the hoarder, the vociferous bully and the exploiter, and favours the generous, peace loving and enlightened persons, is Indra, worthy to be the ruler for the peace and progress of the common-wealth of nations for sure.

उ॒दाव॑ता॒ त्व॒ सि॒ प॒न्य॑सा च वृ॒त्र॒ह॒त्याय॑ रथमिन्द तिष्ठ।  
धि॒ष्व॒ व॒जं॑ ह॒स्त॒ आ॒र्दं॑ ण॒त्रा॒ भि॒ प॒ म॒न्द॒ प॒रु॒द॒त्र॒  
मा॒याः ॥ ९ ॥

9. *Udāvatā tvakṣasā panyasā ca vṛtrahatyāya ratham-indra tiṣṭha. Dhiṣva vajraṁ hasta ā dakṣiṇatrā'bhi pra manda purudatra māyāḥ.*

And by raising and refining the admirable power of action, O lord ruler and sovereign, ascend your chariot for the battle of life against darkness and deprivation. Take up the thunderous weapon of power and force in the right hand, generous lord, shine in all your majesty and glory of action and destroy the force and wiles of the enemy.

अ॒ग्नि॒न॒ शु॒ष्कं॑ व॒न॒मि॒न्द॒ ह॒ती॒ र॒ ण॒ नि॒ धं॑ य॒श॒नि॒न॒ भि॒मा॒ ।  
ग॒म्भी॒र॒यं॑ त्र॒ह॒ष्व॒या॒ या॒ रु॒रा॒जा॒ध्वान॑य॒दु॒रि॒ता॒ द॒म्भ॒य॑च्च ॥ १० ॥

10. *Agnirna śuṣkaṁ vanamindra hetī rakṣo ni dhakṣyaśanirna bhīmā. gambhīraya ṛṣvayā yo rujyādhwānyad duriṭā dambhayacca.*

Just as fire burns down dry forest woods to ash, so Indra, O lord ruler awful as thunder, shatter the forces of terror and destruction, you who, with a mighty blow of the weapon of justice and punishment, crush the evils of fear, deceit and terror.

आ सहस्रं पृथिभिरिन्द्र रया तुविद्युम्न तुविवाजभिरवाक ।  
याहि सूना सहसा यस्य नू चिददव इश' पुरुहूत यात': ॥ ११ ॥

11. *Ā sahasraṁ pathibhirindra rāyā tuvidyumna  
tuvivājebhirarvāk. Yāhi sūno sahaso yasya nū  
cidadeva īśe puruhūta yotoḥ.*

Indra, ruler of the world, lord of abundant wealth, power, honour and excellence, child of omnipotence, universally invoked and adored, who join and reshape the uniform and various powers of nature and humanity, come here to a thousand devotees by a thousand ways with wealth of a thousand forms of food, energy and advancement, lord whose favour and friendship even the semipious desire to have.

प तुविद्युम्नस्य स्थविरस्य घृष्वदिवा ररषा महिमा  
पृथिव्याः । नास्य शत्रुन पतिमानमस्ति न पतिष्ठिः  
पुरुमायस्य सह्य' ॥ १२ ॥

12. *Pra tuvidyumnasya sthavirasya ghr̥ṣverdivo  
rarap̥śe mahīmā pṛthivyāḥ. Nāsyā śatrurna  
pratimānamasti na pratiṣṭhiḥ purumāyasya  
sahyoḥ.*

The greatness and glory of this lord of abundance, most ancient and venerable, self-refulgent tamer of evil, transcends the bounds of the earth. There is no enemy, no equal measure or rival, nor any defined seat of stability of this self-sufficient, omnipotent and forbearing lord.

प तत्' अद्या करणं कृतं भूत्कुत्सं यदायुमतिथिग्वमस्म ।  
पुरू सहस्रा नि शिशा अभि गामुत्तूव'याणं धृषता  
निनथ ॥ १३ ॥

13. *Pra tat te adyā karanam kṛtam bhūt kutsam yadāyum-atithigvam-asmai. Purū sahasrā ni śīsā abhi kṣamut tūrvayānam dhṛṣatā ninetha.*

Surely great are your acts, activities and ways of earthly accomplishment today, as you bring a thousand gifts of wealth, knowledge and competence to this mighty, vibrating and hospitable humanity and raise the earth to the heights of speed and progress.

अनु त्वाहिघ्न अथ दव द्वा मदन्विश्व क्वितमं कवीनाम ।  
करा यत्र वरिवा बाधिताय दिव जनाय तन्व गृणानः ॥ १४ ॥

14. *Anu tvāhighne adha deva devā madan viśve kavitamam kavīnām. Karo yatra varivo bādhitāya dive janāya tanve gṛṇānaḥ.*

Refulgent lord, brilliant sages of the world rejoice in unison with you in honour as the dispeller of demonic darkness and adore you as wisest of divine visionaries since, adored and exalted by them, you bring gifts of freedom and deliverance for the distressed as well as for the brilliant and give them health and material well being.

अनु द्यावापृथिवी तत्त आज्ञा मत्या जिहत इन्द द्वाः ।  
कृष्वा कृत्वा अकृतं यत्त अस्त्युक्थं नवीया जनयस्व  
यज्ञः ॥ १५ ॥

15. *Anu dyāvāpṛthivī tat ta ojo'martyā jihata indra devāḥ. Kṛṣvā kṛtno akṛtam yat te astyuktham navīyo janayasva yajñaiḥ.*

Indra, lord omnipotent, heaven and earth and the immortals and brilliants of nature and humanity move in observance of that support and splendour of

yours. O lord of action, inspire us to accomplish what is yet to be accomplished and to create the latest songs of adoration by yajnas and yajnic acts of social development for all.

### Mandala 6/Sukta 19

*Indra Devata, Bharadvaja Barhaspatya Rshi*

म॒हाँ इ॒न्द्र' नृ॒वदा च॑ष॒णि॒पा उ॒त द्वि॒ब॒र्हा अ॒मि॒नः स॒ह'भिः ।

अ॒स्म॒द॒ग्र॒वावृ॑ध वी॒याया॒रुः पृ॒थुः सु॒कृतः क॒र्तृभि॑भू॒त ॥ १ ॥

1. *Mahāñ indro vṛvadā carṣṇiprā uta dvibarhā aminaḥ sahoḥbhiḥ. Asmadyrag-vāvṛdhe vīryāyaruḥ pṛthuh sukṛtaḥ kartṛbhir-bhūt.*

May the great Indra, the sun, overseeing and commanding cosmic energy inspiring humanity, pervasive and expansive over heaven and earth, impetuous but unafflictive, come to us with auxiliary forces and grow vast and high, helping noble work by the assistance of active and expert workers.

इ॒न्द्र॒म॒व धि॑षणा॒ सा॒तय॑ धा॒द बृ॒हन्त॑मृ॒ष्वम॒जरं॑ यु॒वान॑म ।

अ॒षाळ॑हन॒ शर्व॑सा शू॒शुवांसं॑ स॒द्यश्चि॑द्या वा॒वृध॑ अ॒सामि॑ ॥ २ ॥

2. *Indrameva dhiṣaṇā sātaye dhād bṛhantam-ṛṣvamajaram yuvānam. Aṣāḷhena śavasā śūsuvāmsaṁ sadyaschidya vāvṛdhe asāmi.*

Whoever with relentless action and intelligence and unchallengeable power and courage, for the sake of development and progress, dedicates himself to Indra, sun and cosmic energy, vast and high, pervasive, impetuous, indestructible, ever fresh and youthful, and forceful, soon for sure grows to power and prosperity

to the full.

पृथू क॒रस्त्रा बहु॒ला ग॒भस्ती अस्म॑द्य॒क्सं मिमी॑हि श्रवांसि ।  
यूथ॑व॒ प॒श्वः प॑शु॒पा द॒मूना अ॒स्माँ इन्द्रा॑भ्या ववृ॒त्स्वाजा ॥ ३ ॥

3. *Prthū karasnā bahulā gabhastī asmadyrak sam mimīhi śrvāmsi. Yūtheva paṣvaḥ paśupā damūnā asmāñ indrābhyā vavrtsvājau.*

Indra,, lord of power and peaceful controller, extend your open, generous and sanctifying hand of plentiful abundance to us for the gift of food and energy, power and fame, and guide us constantly in our battle of life for victory like a shepherd watching, controlling and guiding his flock.

तं व॒ इन्द्रं॑ च॒तिन॑मस्य शा॒करि॑ह नूनं वाज॒यन्त॑ हुवम ।  
यथा॑ चि॒त्पू॒व॑ ज॒रितार॑ आ॒सुर॑नद्या अन॒वद्या॑ अरि॒ष्टाः ॥ ४ ॥

4. *Tam va indram catinamasya śakairiha nūnam vājayanto huvema. Yathā cit pūrve jaritāra āsuranedyā anavadyā ariṣṭāḥ.*

O children of the earth, for the sake of you all here in the world, we invoke, invite and adore that lord Indra, fearless giver of joy, with all his power and forces, in pursuit of knowledge, peace and progress, just as the sagely celebrants of all time do and live blameless, irreproachable, and safe and secure against fear and injury.

धृ॒तव॑ता ध॒न॒दाः सा॒र्मवृ॑द्धः स हि वा॒मस्य॑ वसु॒नः पुरु॑ ऽः ।  
सं ज॑गि॒र प॒थ्या॑इ॒ राय॑ अस्मि॒न्त्समु॑द न सि॒न्धवा॑  
याद॑मानाः ॥ ५ ॥

5. *Dhṛtavrato dhanadāḥ somavṛddhaḥ sa hi vāmasya vasunaḥ puruḥṣuḥ. Saṁ jagmire pathyā rāyo asmint-samudre na sindhavo yādamānāḥ.*

Indra is the lord ordainer and observer of unshakable discipline of law and order, giver of wealth, exalted in honour and excellence, and abundant treasurehold of cherished riches of the world. Indeed all wealth, powers and honours of the world move, each in its own right course, and concentrate in him just as the rivers flow and all together join and concentrate in the sea.

शविष्ठं न आ भर शूर शव आजिष्ठमाज' अभिभूत उगम ।  
विश्वा द्युम्ना वृष्या मानुषाणाम्स्मभ्यं दा हरिवा मादु-  
यध्य ॥ ६ ॥

6. *Śaviṣṭham na ā bhara śūra śava ojiṣṭhamojo abhibhūta ugram. Viśvā dyumnā-vṛṣṇyā mānuṣāṇām-asmabhyam dā harivo mādayadhyai.*

Heroic Indra, destroyer of the evil, leader of the brave and tempestuous forces of humanity, bring us the strongest power and valour, most burning and blazing lustre and dignity, and give us showers of all the wealth and honours of the world good for the people for their joy and celebration.

यस्त मदः पृतनाषाळमृध इन्द्र तं न आ भर शूशुवांसम ।  
यन ताकस्य तनयस्य साता मंसीमहि जिगीवांसस्त्वाताः ॥ ७ ॥

7. *Yaste madaḥ pṛtanāṣāḷamṛdhra indra taṁ na ā bhara śūśuvāṁsam. Yena tokasya tanayasya sātau maṁsīmahi jigīvāṁsas-tvotāḥ.*

Indra, invincible hero, ruler of life, bless us with that righteous passion of yours, challenging and

victorious yet forbearing and unhurtful, which inspires all good virtues and by which, under your protection, we may triumph in life and live happy in the company of our children and grand children.

आ न' भर् वृषणं शुष्ममिन्द धनस्पृतं शूशुवांसं सुद त्म ।  
यन् वंसाम् पृतनासु शत्रून्तवातिभिरुत जाम्भिरजामीन ॥ ८ ॥

8. *Ā no bhara vṛṣaṇam śuṣmamindra dhanaspṛtam śūśuvāṁsaṁ sudakṣam. Yena vaṁsāma pṛtanāsu śatrūn tavotibhiruta jāmīñrajāmīn.*

Indra, lord of life and ruler of the world, bless us with that overwhelming vigour and power victorious in our struggles for wealth and prosperity ever rising in excellence, expertise and generosity by which, under your guidance and protection, we may be successful in our battles of life against negative forces and win over our own people and others unrelated, strangers and aliens.

आ त् शुष्म' वृषभ एतु पश्चादात्तरादधरादा पुरस्तात् ।  
आ विश्वत' अभि समत्ववाडिन्द द्युम्नं स्ववद्धह्यस्म ॥ ९ ॥

9. *Ā te śuṣmo vṛṣabha etu paścādottarādharādā purastāt. Ā viśvato abhi sametvarvānindra dyumnāṁ svarvaddhehyasme.*

Indra, ruler of the world, may overwhelming and generous vigour, force and power come and flow for you all round from above and below, front and behind, all ways and every way constantly without break, and may it come to us from all sides. O lord of peace, prosperity and happiness, hold, protect and promote the wealth, honour and excellence of life for us and bless

us with the grace of holy living on earth.

नृवत्त इन्द्र नृतमाभिरूती वंसीमहि वामं श्रामतभिः । इ ।  
हि वस्व उभयस्य राजन्धा रत्नं महि स्थूरं बृहन्तम ॥ १० ॥

10. *Nṛvat ta indra nṛtamābhirūṭī vaṁsīmahi vāmaṁ śromatebhiḥ. Īkṣe hi vasva ubhayasya rājan dhā ratnaṁ mahi sthūraṁ bṛhantam.*

Lord of humanity, leader of world pioneers, illustrious ruling power, refulgent Indra, we pray may we share and enjoy your most human favour and protection and have the cherished graces of life with revelations of the Word and actions of holiness. O refulgent lord, I see your divine glory of both heaven and earth prevailing among rulers and the people, and pray sustain this glory of life, great, constant, expansive and infinite.

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्दम ।

विश्वासाहमवसु नूतनायागं सहादामिह तं हुवम ॥ ११ ॥

11. *Marutvantam vṛṣabham vāvṛdhānamakavāriṁ divyaṁ śāsamindram. Viśvāsāhamavase nūtanāyogam sahodāmiha taṁ huvema.*

Here on the vedi of this dear green earth, for the protection of life and the environment and for progress of the latest order, we invoke, invite and celebrate Indra, lord of glory, commanding humanity and the winds, generously valorous, ever rising, free from detractors, divinely refulgent, all ruling, all forbearing and victorious, illustrious giver of both tolerance and fighting power over evil for victory of the good for constant growth.



जनं वज्रिन्महिं चिन्मन्यमानमभ्या नृभ्य 'रन्धया यष्वस्मि ।  
अधा हि त्वा पृथिव्यां शूरसाता हवामह तनय गाष्वप्सु ॥ १२ ॥

12. *Janam vajrin mahi cinmanyamānam-ebhyo nṛbhyo randhayā yeṣvasmi. Adhā hi tvā pṛthiv-yām śūrasātau havāmahe tanaye goṣvapsu.*

O lord of the thunderbolt of power, justice and punishment, humble that man who proudly holds himself as the greatest and mightiest against these people among whom I live and justify my existence. And now, O lord, for the sake of these very people on earth and in the battles of the brave for victory, we invoke, invite and celebrate you among our children, our cows, our lands and waters, and in the onward flow of our life and progress.

वयं त एभिः पुरुहूत सख्यः शत्राः शत्रोरुत्तर इत्स्याम ।  
घ्नन्त वृत्राण्युभयानि शूर राया मदम बृहता त्वाताः ॥ १३ ॥

13. *Vayam ta ebhiḥ puruhūta sakhyaiḥ śatroḥ śatororuttara it syāma. Ghnanto vṛtrāṅyubhayāni śūra rāyā madema bṛhatā tvotāḥ.*

We are yours, O lord universally invoked and adored, and we pray that by these friendly words and acts of service we may be constantly superior to one enemy after another enemy of life and progress, fighting out and destroying the evils of darkness and want in both spiritual and material fields of life on earth, so that, under the umbrella of your protection and guidance, we may enjoy life with wealth, honour and excellence, rising higher and higher.

**Mandala 6/Sukta 20***Indra Devata, Bharadvaja Barhaspatya Rshi*

द्यान य इन्द्राभि भूमायस्तस्था रयिः शर्वसा पृत्सु जनान ।  
तं नः सहस्रभरमुवरासां द्बद्धि सूना सहसा वृत्रतुरम ॥ १ ॥

1. *Dyaurna ya indrābhi bhūmāyastasthau rayiḥ śavasā pṛtsu janān. Tam naḥ sahasrabharam-urvarāsāṁ daddhi sūno sahaso vṛtraturam.*

Indra, lord of life, creator giver of strength, commander of power and forbearance, give us that wealth and life's value and that master ruling power vast as skies and bright as sun which, by its intrinsic strength of character can stand by people in the face of hostile forces in our struggle for progress, fight a thousand battles with success, give us lands of fertility and smiling greenery, and overcome the darkness of ignorance, poverty and injustice.

द्विवा न तुभ्यमन्विन्द सत्रा सुर्यं द्वभिधायि विश्वम ।  
अहिं यद वृत्रमपा वविवांसं हृजीषिन्विष्णुना सचानः ॥ २ ॥

2. *Divo na tubhyamanvindra satrā'suryam devabhirdhāyi viśvam. Ahim yad vṛtramapo vavrivāṁsaṁ hannṛjīṣin viṣṇunā sacānaḥ.*

Indra, ruler of the world, observer of the original law and keeper of the honest simplicity of natural conduct, when in union with omnipresent Vishnu, omnipotent cosmic energy, you break the cloud of serpentine motion holding showers of the waters of life in hiding, then, together with the showers, universal life breath of vital energies is received, like light of the sun from heaven, by the brilliancies of humanity and of

nature such as earth to bless you and your people.

तूव॒ ाजी॑यान्त॒वस॑स्तवी॒यान्कृत॑ब॒ह्वान्द॑ वृ॒द्धम॑हाः ।  
राजा॑भवन्मधु॒नः सा॒म्यस्य॑ वि॒श्वासां॑ यत्पु॒रां द॒त्तुमा॑वत ॥ ३ ॥

3. *Tūrvannojīyān tavasastavīyān kṛtabrahmendro vṛddhamahāḥ. Rājābhavanmadhunah somyasya viśvāsām yat purām dartnumāvat.*

Indra, refulgent and illustrious leader, is mightiest of the mighty. Breaking the clouds for shower, having created abundance of food, energy and literature of vision and wisdom, and having raised a team of veteran assistants, he becomes the real ruler of humanity, commander of honey sweets of peace and joy and saviour of all cities of the common wealth against the assailant and destroyer.

श॒तर॑प॒दन्प॒णय॑ इन्द्रा॒त्र दश॑ण॒य क॒वय॑ कसा॒ता । व॒धः  
शु॒ष्णास्या॑शु॒षस्य॑ मा॒याः पि॒त्वा ना॒रि॑र॒ची॒त्किं॑ च॒न प॑ ॥ ४ ॥

4. *Śatairapadran paṇaya indrātra daśaṇaye kavaye rkasātau. Vadhaiḥ śuṣṇasyāśuṣasya māyāḥ pitvo nārireṅit kim cana pra.*

Here in the world of business and administration in the advancement of life and light for the men of vision and wisdom protected from all ten directions, misers, thieves and robbers all run off by a hundred onslaughts of the ruler's admirers. Indra, O lord ruler of light and life, can any one exhaust, surpass or defeat the power, knowledge and abundance of the mighty and generous ruling order? None.

म॒हा दु॒हा अ॒पं वि॒श्वायु॑ धायि॒ वज॑स्य॒ यत्प॑त॒न॒ पादि॑ शु॒ष्णाः ।  
उ॒रु ष॑ स॒रथं॑ सा॒रथ्य॑ क॒रि॒न्दः॑ कु॒त्साय॑ सू॒र्यस्य॑ सा॒ता ॥ ५ ॥

5. *Maho druho apa viśvāyu dhāyi vajrasya yat patane pādi śuṣṇaḥ. Uru ṣa saratham sārathaye karindraḥ kutsāya sūryasya sātāu.*

When on the fall of the mighty thunderbolt of justice and punishment the demon of darkness and denial is fallen and the sustaining force of all hate, jealousy and enmity is withdrawn, then the mighty Indra, further, opens and extends the field for the positive leaders and pioneers of vision, creativity and power for the nation on the march in the higher battle of light and culture.

पश्यना न मदि॒रमं॒शुम॒स्म शि॒र' द्वा॒सस्य॒ नमु॒चम॒था॒यन ।

पाव॒ त्मी' सा॒प्यं स॒सन्तं॑ पृ॒णगा॒या समि॒षा सं स्व॒स्ति ॥ ६ ॥

6. *Pra śyeno na madiramamśumasmai śiro dāsasya namucermathāyan. Prāvannamīm sāpyam sasantam pṛṇagrāyā samiṣā sam svasti.*

Crushing the head of the violent destroyer, churning the mind of the persistent saboteger to correction, saving the humbled opponent at the end of his tether now lying at peace for mercy, and providing all such with adequate means and materials with food and sustenance for a life of comfort and well being, the leader, commander, ruler, Indra, like a victorious eagle, should bring the exhilarating drink of new life and joy of celebration for this social order.

वि पि॒पा॒रहि॒माय॒स्य दृ॒ हाः पु॒र' व॒जि॒ञ्छ॒वसा॒ न द॑दः ।

सु॒दा॒मन्त॑दक्ण' अप॒मृ॒ष्यमृ॒जि॒श्व॒न द्वा॒त्रं द्वा॒शु॒ष दाः ॥ ७ ॥

7. *Vi piprorahimāyasya dr̥hāḥ puro vajriñchavasā na dardāḥ. Sudāman tad rekṇo apramṛṣyam-r̥jiśvane dātram dāsūṣe dāḥ.*

O lord of the power of thunderbolt, with your power and force, pray never destroy the strongholds and cities of the protective and promotive leader of versatile genius and competence. Instead, O lord of generosity, for such a philanthropic leader of simple and honest law and conduct of pious virtue, provide generous gifts and grants of irresistible and permanent value.

स व॒त॒सुं द॑श॒मायं द॑श॒ णिं॑ तू॒तुजि॑मिन्दः स्व॒भिष्टि॑सुम्नः ।

आ तु॒गं श॑श्व॒दिभं॑ द्या॒र्तना॑य मा॒तुन॑ सी॒मुप॑ सृ॒जा इ॒यध्य॑ ॥ ८ ॥

8. *Sa vetasum daśamāyaṁ daśaṇim tūtujimindraḥ svabhiṣṭisumnaḥ. Ā tugraṁ śaśvadibhaṁ dyotanāya māturna sīmupa srjā iyadhyai.*

Indra, refulgent ruler commanding noble peace and cherished well being, in order to continuously advance the dominion and raise it to splendour, adopt, nurse and promote the world famous, ten ways versatile, ten ways expansive, powerful and ambitiously receptive and progressive social order as your own family, just as the mother elephant nurses, guides and promotes her calf to maturity without let up.

स ई॑ स्पृ॒ध॑ वन॒त॒ अप॑तीता॒ बिभ्र॑द्व॒जं वृ॒त्रह॑णं॒ गभ॑स्ता ।

तिष्ठ॑द्ध॒री अ॒ध्यस्त॑व॒ गत॑ व॒चायु॑जा॒ वह॑त॒ इन्द्र॑मृष्व॒म ॥ ९ ॥

9. *Sa im sprdho vanate apratīto bibhrad vajraṁ vṛtrahaṇaṁ gabhastau. Tiṣṭhaddharī adhyasteva garte vacoyujā vahata indramṣvam.*

Indra, glorious ruler, enemies unknown, takes on and wins over the rivals and contenders and, wielding the cloud-breaking thunderbolt in hand and settled in

his dominion seat of power, he aims like an archer and rides his chariot driven by word-controlled horse powers which drive the mighty ruler over the expanse of his dominion.

सुनम् त वसाम् नव्य इन्द्र प पूरवः स्तवन्त एना यज्ञः । सुस  
यत्पुरः शम् शारदीदब्दन्दासीः पुरुकुत्साय शि न् ॥ १० ॥

10. *Sanema te 'vasā navya indra pra pūravaḥ stavanta enā yajñaiḥ. Sapta yat puraḥ śarma śāradīrda-rdhan dāsīḥ purukutsāya śikṣan.*

Indra, lord of honour and excellence, by virtue of your protection and promotion, we enjoy the latest gifts of life, and the citizens adore you by these programmes of yajna since you establish seven cities for comfortable living, open out seven abundant autumnal streams against drought and deprivation, and destroy all forms of slavery and impiety for the education and advancement of the heroic wielder of power and weapons of defence.

त्वं वृध इन्द्र पूव्या भूवरिवस्य षुशन काव्याय ।

पराम् नववास्त्वमनुदयं मह पित्र ददाथु स्वं नपातम ॥ ११ ॥

11. *Tvaṁ vṛdha indra pūrvyo bhūrvarivas-yannuśane kāvyāya. Parā navavāstvam-anudeyaṁ mahe pitre dadātha svam napātam.*

Indra, lord ruler of honour and excellence, knowledge, wisdom and generosity, be the first and foremost leader in the service of the great advancing human nation, specially for the inspired and ambitious pioneer of art, science and culture. Give the best and latest home and infrastructure worthy of being granted

to the great father figure of future development which must not be self-destructive or self-defeating in any way.

त्वं धुनिरिन्द्र धुनिमतीऋणार्पः सीरा न स्रवन्तीः ।

प यत्समुद्रमति शूर पषि पारया तुवशं यदुं स्वस्ति ॥ १२ ॥

12. *Tvam dhunirindra dhunimatīṛṇarapah sīrā na sravantīḥ. Pra yat samudramati śūra parṣi pārāyā turvaśam yadum svasti.*

Indra, you are the shaker and arouser of life and passion. Arouse, accelerate and control the roaring streams of the nation's life and wealth like the pulsating veins and arteries of the human system. O brave hero, you cross the seas and traverse the skies, let there be peace and well being with the industrious, self-controlled and dynamic humanity.

तव ह त्यदिन्द्र विश्वमाजा सस्ता धुनीचुमुरी या ह  
सिष्वप । दीदयदित्तुभ्यं सामभिः सुन्वन्दभीतिरिध्मभृतिः  
पक्थ्यकः ॥ १३ ॥

13. *Tava ha tyadindra viśvamājau sasto dhunīcu-murī yā ha siṣvap. Dīdayadit tubhyaṁ somebhiḥ sunvan dabhītiridhmabhṛtiḥ pakthyarkaiḥ.*

Indra, lord sustainer and giver of peace and joy, in the business of life, all that roaring action or sufferance or consumption, all is your world, for you : the idle, the restful, the sleeping, the shining, the violent, the faithful bearing holy fuel, the cook, whether preparing soma with sacred work or doing homage with songs and prayers of adoration, everything is yours, all is for you.

**Mandala 6/Sukta 21**

*Indra, Veshvedeva Devata, Bharadvaja  
Barhaspatya Rshi*

इ॒मा उ॑ त्वा पु॒रु॒त॒म॒स्य का॒रा॒ह॒व्यं वी॒र॒ ह॒व्या ह॒वन्त॑ ।

धि॒य॑ रथ॒ष्ठा॒म॒ज॒रं नवी॑या र॒यि॒वि॒भू॒ति॒री॒यत॑ व॒च॒स्या ॥ १ ॥

1. *Imā u tvā purutamasya kārorhavyaṁ vīra havyā havante. Dhiyo ratheṣṭhāmajaram navīyo rayirvibhūtirīyate vacasyā.*

Heroic Indra, leader of the world, you are ageless, ever new, ever fresh. These creations of the most versatile artist worthy of presentation glorify you, adorable lord, and they are offered to you in homage since all creations of intelligence, all wealth and celebrated glory reach you, lord of the nation's chariot, and everything flows from you.

त॒मु॒ स्तु॒ष॒ इ॒न्द्रं॒ या वि॒दा॒ना॒ गि॒वा॒ह॒सं गी॒भि॒य॒ज्ञ॒वृ॒द्ध॒म॒ । य॒स्य॒ दि॒व॒म॒ति॒ म॒ह्ना॒ पृ॒थि॒व्याः पु॒रु॒मा॒य॒स्य॑ रि॒रि॒च॒ म॒हि॒त्व॒म॒ ॥ २ ॥

2. *Tamu stuṣa indram yo vidāno girvāhasaṁ gīrbhiryajñavṛddham. Yasya divamati mahnā pṛthivyāḥ purumāyasya ririce mahitvam.*

Indra is the lord omniscient who alone knows the ultimate mystery of existence. I adore and glorify him who is the ultimate content of all speech, who is exalted by songs of adoration in yajnas, and whose glory by its sublimity and omnipotence transcends the light of heaven and the magnitude of the world of nature.

स॒ इ॒त्त॒म॑ व॒यु॒नं त॑त॒न्व॒त्सू॒य॑ण॒ व॒यु॒न॒व॒च॒च॒कार॑ । क॒दा॒ त॒ म॒ता॑ अ॒मृ॒त॒स्य॑ धा॒म॒र्य॑ न्ता॒ न मि॑नन्ति स्वधावः ॥ ३ ॥



3. *Sa it tamo'vayunam tatanvat sūryeṇa vayunavaccakāra. Kadā te martā amṛtasya dhāmeya-kṣanto na minanti svadhāvaḥ.*

The lord of his own absolute omniscience and omnipotence illuminates the world of darkness and ignorance by the light of expansive knowledge like the sun which dispels the darkness of night. The mortals, O lord immortal, who seek to join your domain never violate your laws.

यस्ता चकार स कुहं स्विदिन्द्रः कमा जनं चरति कासु  
वि १। कस्तं यज्ञा मनसं शं वराय का अक इन्द्र कतमः स  
हार्ता ॥ ४ ॥

4. *Yastā cakāra sa kuha svidindraḥ kamā janam carati kāsū vikṣu. Kaste yajño manase śam varāya ko arka indra katamaḥ sa hotā.*

Who is that Indra and where, that lord omnipotent who does all those things? Which people does he favour and visit? Among which community or nation? O lord omnipotent, which sacred act of yajna is that which pleases you at heart and gives you the satisfaction of your choice? What sort of praise and adoration? Who is the yajaka you listen to and respond?

इदा हित वविषतः पुराजाः पत्रास आसुः पुरुकृत्सखायः ।  
य मध्यमास उत नूतनास उतावमस्य पुरुहूत बाधि ॥ ५ ॥

5. *Idā hi te veṣataḥ purājāḥ pratnāsa āsuḥ purukṛt sakhāyaḥ. Ye madhyamāsa uta nūtanāsa utāvamasya puruhūta bodhi.*

O lord of universal acts, universally invoked and adored, all are your friends, pray know and enlighten

them all here and now, all those who are ancient, old and eminent, middling ones, moderns, most recent ones, existing and active all over the world.

तं पृच्छन्ता वरासः पराणि पत्ना त इन्द्र श्रुत्यानु यमुः ।

अचामसि वीर ब्रह्मवाहा यादव विद्म तात्त्वा महान्तम ॥ ६ ॥

6. *Tam pṛcchanta' varāsaḥ parāṇi pratnā ta indra śrutyānu yemuḥ. Arcāmasi vīra brahmavāho yādeva vidma tāt tvā mahāntam.*

Indra, lord of knowledge and power, brave leader and ruler of the world, the seekers of truth young and old, ancient and modern all, trying to know you by question and answer in faith, go by the Word which is eternal and highest. O lord giver of divine vision, sustainer of the life and wealth of existence, the more we know, the greater we find you and worship you as lord supreme.

अभि त्वा पाज' र् रसा वि तस्थ महि जज्ञानमभि ततसु  
तिष्ठ । तव पत्नन् युज्यन् सख्या वज्रण धृष्णा अप ता  
नुदस्व ॥ ७ ॥

7. *Abhi tvā pājo rakṣaso vi tasthe mahi jajñāna-mabhi tat su tiṣṭha. Tava pratnena yujyena sakhyā vajreṇa dhṛṣṇo apa tā nudasva.*

Against you stands the force of evil powers, O potent lord of courage and valour, face that firmly and, with your age old ally and friendly thunderbolt of justice and punishment, crush those forces and wipe them out before they rise to dangerous proportions.

स तु श्रुधीन्द्र नूतनस्य ब्रह्मण्यता वीर कारुधायः ।

त्वं ह्याऽपिः पदिवि पितृणां शश्वद बभूथ सुहव एष्टा ॥ ८ ॥

8. *Sa tu śrudhīndra nūtanasya brahmaṇyato vīra kārudhāyaḥ. Tvaṁ hyāpiḥ pradivi pitṛṇām śaśvad babhūtha suhava eṣṭau.*

Indra, potent lord of courage and valour, sustainer of the artist, scientist and their creations, listen to the prayer of the latest seeker of the wealth and wisdom of existence. O lord responsive to our call in cherished plans and programmes, you are and have been the constant friend and guardian of our forefathers in their search divine for light and fulfilment.

पातय वरुणं मित्रमिन्दं मरुतः कृष्वावस ना अद्य । प पूषणं  
विष्णुमग्निं पुरन्धिं सवितारुमाषधीः पवतांश्च ॥ ९ ॥

9. *Protaye varuṇam mitramindram marutaḥ kṛṣvā-vase no adya. Pra pūṣaṇam viṣṇumagnim purandhim savitāramoṣdhīḥ parvatāmśca.*

O scholar of science, study, research, realise and bring for our protection and advancement the divine bounties of nature: vital udana and prana energies, electricity, winds, nourishing vitality of samana energy, vyana and dhananjaya energies, heat, cosmic energy of universal sustenance, solar energy, herbs, clouds and mountains for showers and herbs.

इम उ त्वा पुरुशाक पयज्या जरितार' अभ्यचन्त्यकः । श्रुधी  
हवमा हुवता हुवाना न त्वावाँ अन्या अमृत त्वदस्ति ॥ १० ॥

10. *Ima u tvā puruśāka prayajyo jaritāro abhyar-cantyarakaiḥ. Śrudhī havamā huvato huvāno na tvāvāñ anyo amṛta tvadasti.*

O lord omnipotent, adorable in yajna, these celebrants of your divine powers honour and worship

you with their offers of homage and adoration. Listen to the devotee's call and supplications while invoked. There is none other than you who is like you and who commands powers and virtues such as yours, immortal as you are.

नू॒म आ॒ वाच॒मुप॑ या॒हि वि॒द्वान्वि॒श्वभिः॑ सू॒ना सह॒सा यज॑त्रः ।  
य अ॒ग्निजि॒ह्वा ऋ॒तसा॑प आ॒सुय॑ मनुं च॒कुरु॑परं॒ दसा॑य ॥ ११ ॥

11. *Nū ma ā vācamupa yāhi vidvān viśvebhiḥ sūno sahaso yajatraiḥ. Ye agnijihvā ṛtasāpa āsurye manuṃ cakruruparam dasāya.*

O lord of knowledge, creator and giver of strength, listen to my words of prayer and come to me with all universal forms of wealth and those adorable powers worthy of being cherished who have the tongue of fire, serve the truth of divine law and who raise humanity high like the cloud for charity toward the weak and exhausted.

स न॑ बा॒धि पु॒रु॒एता॑ सु॒ग॒षू॒त दु॒ग॒षु॑ प॒थि॒कृ॒द्वि॒दानः॑ । य  
अ॒श्र॒मास॑ उ॒रवा॑ व॒हि॒ष्ठा॒स्तभि॑न इ॒न्द्रा॒भि वी॒ वाज॑म ॥ १२ ॥

12. *Sa no bodhi pura-etā sugeṣūta durgeṣu pathikṛd vidānaḥ. Ye āśramāsa uravo vahiṣṭhās-tebhirna indrābhi vakṣi vājam.*

May he, Indra, the lord all-knowing, know us and enlighten us, the leader who goes forward as pioneer over paths both easy and difficult, carving new channels of progress over annals of history, and may he bring us those modes of energy, power and transport which are wide and versatile beyond wear and tear, indefatigable, inexhaustible.

## Mandala 6/Sukta 22

*Indra Devata, Bharadvaja Barhaspatya Rshi*

य एक इद्धव्यश्चषणीनामिन्द्रं तं गीभिरभ्यच आभिः ।  
यः पत्यत वृषभा वृष्ण्यावान्तसत्यः सत्वा पुरुमायः  
सहस्वान ॥ १ ॥

1. *Ya eka iddhavyaścarṣaṇīnāmindraṁ taṁ gīrbhir-abhyarca ābhiḥ. Yaḥ patyate vṛṣabho vṛṣṇyāvānt-satyah satvā purumāyah sahasvān.*

The one sole lord of humanity worthy of yajnic homage is Indra, whom I adore with these words of praise. He it is, lord generous, giver of showers of strength and bliss, eternal, imperishable, omnificent, omnipotent and forbearing who protects and sustains life as supreme father and guardian.

तमु नः पूव पितरा नवग्वाः सप्त विपसा अभि वाजयन्तः ।  
न इद्वाभं ततुरिं पवतष्ठामद घवाचं मतिभिः शविष्ठम ॥ २ ॥

2. *Tamu naḥ pūrve pitaro navagvāḥ sapta viprāso abhi vājayantaḥ. Nakṣddābham taturim parvate-ṣṭhāmadroghavācam matibhiḥ śaviṣṭham.*

Him our ancient forefathers and the seven sages, like our five senses, mind and intellect, alongwith their fellow men, have celebrated and glorified, the lord that is tamer and controller of opposition, saviour from suffering, pervasive in clouds and over mountains, sweet of tongue and strongest in force and power.

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरु पाः ।  
या अस्कृधायुरजरः स्ववान्तमा भर हरिवा मादुयर्ध्य ॥ ३ ॥

3. *Tamīmaha indramasya rāyaḥ puruvīrasya nṛvataḥ purukṣoḥ. Yo askṛdhoyurajarah svarvān tamā bhara harivo mādayadhyai.*

We pray to Indra for his gifts of wealth, happy progeny, man power and generous abundance which he, lord of unlimited potential, ageless and blissful, commanding men and transport, would, we hope, bring us for his joy and ours.

त ॥ वि व 'चा यदि त पुरा चिज्जरितार' आनुशुः सुम्नमिन्द ।  
कस्त' भागः किं वय' दुध खिद्धः पुरुहूत पुरुवसा -  
सुरघ्नः ॥ ४ ॥

4. *Tanno vi voco yadi te purā cijjaritāra ānaśuḥ sumnamindra. Kaste bhāgaḥ kiṁ vayo dudhra khidvaḥ puruhūta purūvaso 'suraghnah.*

Indra, speak to us how the ancient celebrants of yours were blest with the gift of peace and joy. Say what is your share and contribution therein, what joy and ecstasy of being, O lord irresistible, forceful, universally invoked, commanding immense riches, destroyer of evil and the wicked.

तं पृच्छन्ती वज्रहस्तं रथृष्ठामिन्दं वपी वक्ररी यस्य नू गीः ।  
तुविगाभं तुविकूर्मि रभादां गातुमिष न त तुममच्छ ॥ ५ ॥

5. *Tam pṛcchantī vajrahastam ratheṣṭhāmindram vepī vakvarī yasya nū gīḥ. Tuvigrābham tuvikūrmim rabhodām gātumiṣe nakṣate tumramaccha.*

If the voice and words of a person are vibrant with devotion and eloquent with enquiry in right earnest about Indra, lord of power, honour and excellence,

wielder of the thunderbolt in hand, riding the chariot of life, strong with iron grasp, bold in action, giver of tempestuous strength and commander of cosmic force, then such a person wins the lord's favour of dominion over land for food, energy and the happiness of his heart's desire.

अ॒या ह॒ त्वं मा॒यया॑ वावृ॒धानं॑ म॒ना॒जुवा॑ स्वत॒वः प॒व॑तन ।  
अ॒च्यु॒ता चि॒द्वी॒ळिता॑ स्व॒जा रु॒जा वि दू॒ हा धृ॒ष॒ता  
वि॒र॒प्णि॒न ॥ ६ ॥

6. *Ayā ha tyaṁ māyayā vāvṛdhānaṁ manojuvā svatavaḥ parvatena. Acyutā cid vīḷitā svojo rujo vi dr̥hā dhr̥satā virap̥sin.*

O lord of your own essential strength and splendour, divine and exuberant, with this thunder force of yours fast as mind, imperishable and indomitable, pray shatter that stronghold of evil growing by illusion firmly fixed and even reinforced by deceptive reason.

तं व॑ धि॒या न॒व्य॒स्या॒ श॒वि॒ष्ठं प॒त्रं प॒त्र॒व॒त्परि॑तंस॒य॒ध्यं ।  
स न॑ व॒ त॒दि॒न॒मा॒नः सु॒व॒ह्य॒न्दा॒ वि॒श्व॒ान्य॒ति दु॒र्गा॒हा॒णि ॥ ७ ॥

7. *Tam vo dhiyā navyasyā śaviṣṭhaṁ pratnaṁ pratnavat paritamsayadhyai. Sa no vakṣadanimānaḥ suvahmendro viśvānyati durgahāṇi.*

May Indra, lord of infinite knowledge and power, bless us and you all with the best and latest vision and intelligence in order that we may adore and glorify the omnipotent eternal lord as ever, and may the lord saviour of the celestial chariot bring the universal strength of action, otherwise unattainable, and take us across all impassable impediments.

आ जनाय॑ दुह्व॑ण॒ पाथि॑वानि दि॒व्यानि॑ दीपया॒ न्तरि॑ ॥  
 तपा॑ वृष॒न्विश्व॑तः शा॒चिषा॑ तान्ब॒ह्मद्विष॑ शाचय॒  
 णाम॑पश्च ॥ ८ ॥

8. *Ā janāya druhvaṇe pārthivāni divyāni dīpayo'-  
 ntarikṣā. Tapā vṛṣaṇ viśvataḥ śociṣā tān brahma-  
 dviṣe śocaya kṣāmapaśca.*

O lord of generous showers of light and purity of peace, light up and reveal the blazing magnificence of the regions of earth, firmament and heaven for people stricken with hate, jealousy and enmity against life, humanity, divinity and revelation of the glory of existence. Let them feel the heat and light of the blaze from all sides, heat up even the green earth and cool waters for them and thus let them be cleansed through suffering and penitence.

भुवा॑ जनस्य दि॒व्यस्य॑ राजा॒ पाथि॑वस्य जगत॒स्त्वष॑संदृक ।  
 धि॒ष्व वज॑ं दा॒ ण इ॒न्द्र ह॑स्त॒ विश्वा॑ अजुय॒ दयस॑ वि  
 मायाः ॥ ९ ॥

9. *Bhuvo janasya divyasya rājā pārthivasya jagatas-  
 tveṣasamdrk. Dhiṣva vajraṁ dakṣiṇa indra haste  
 viśvā ajurya dayase vi māyāḥ.*

Indra, self-refulgent ruler of earth and the world of light, of humanity and the moving world, ageless lord of light and justice, take the thunderbolt of light and justice in the right hand, destroy the wiles of the wicked and give the light of knowledge to the seekers.

आ संय॑तमिन्द्र॒ णः स्व॒स्तिं श॑त्रु॒तूया॑य बृ॒हती॑ममृ॒धाम । यया॑  
 दासा॒न्याया॑णि वृ॒त्रा कर॑ वजि॒न्त्सु॑तुका॒ नाहु॑षाणि ॥ १० ॥



10. *Ā samyatamindra ṇaḥ svastiṁ śatrutūryāya bahatīm-amṛdhrām. Yayā dāsānyāryāṇi vṛtrā karo vajrint sutukā nāhuṣāṇi.*

Indra, lord of adamantine will and power, ruler of the world, bring in that wide ranging and inviolable peace and well being in a state of constant vigilance and dynamism to win over enmity and opposition by which darkness and ignorance can be replaced by light and knowledge and the lower and average orders of society can be raised to higher state of enlightenment and action.

स न' नियुद्धिः पुरुहूत वधा विश्ववाराभिरा गहि पयज्या ।  
न या अदवा वरत न द्व आभियाहि तूयमा मद्य-  
दिक ॥ ११ ॥

11. *Sa no niyudbhiḥ puruhūta vedho viśvavārābhirā gahi prayajyo. Na yā adevo varate na deva ābhiryāhi tūyamā madryadrik.*

O lord all wise and worshipful, universally adored and invited, come to us by well controlled and well directed modes and means of advancement with those laws and policies of universal interest and value and application, which neither the impious obstruct nor the pious camouflage. Come straight here to us with these without delay.

### Mandala 6/Sukta 23

*Indra Devata, Bharadvaja Barhaspatya Rshi*

सुत इत्त्वं निर्मिंश्ल इन्दु साम् स्ताम् बर्हाणि शस्यमान उक्थ ।  
यद्वा युक्ताभ्यां मघवन्हरिभ्यां बिभृद्वजं बाह्वरिन्दु यासि ॥ १ ॥

1. *Suta it tvaṁ nimiśla indra some stome brahmaṇi śasyamāna ukthe. Yad vā yuktābhyām maghavan haribhyām bibhrad vajraṁ bāhvorindra yāsi.*

Indra, lord of honour, wealth and excellence of the world, when the soma is distilled, songs of prayer and adoration are sung and the music of Vedic hymns swells in the air, and when you move and come, one with us, loving and ecstatic, drawn by your own fiery motive powers of saving grace and holding the thunderbolt in hand, you are great and glorious.

यद्वा दिवि पाय सुष्विमिन्द वृत्रहत्य वसि शूरसाता । यद्वा  
दस्य बिभ्युषा अबिभ्युदरन्धयः शधत इन्द दस्यून ॥ २ ॥

2. *Yad vā divi pārye soṣvimindra vṛtrahatyē'vasi śūrasātau. Yad vā dakṣasya bibhyuṣo abibyardarandhayāḥ śardhata indra dasyūn.*

Or when, O mighty lord Indra, free from fear, you protect the creator of the soma of life's joy in the battle of the brave for the elimination of darkness and want and for advancement of light and showers of love and cherished prosperity, or when you scare away even the mighty fearsome warriors against life, you shine in divine glory. O lord Indra, we pray, subdue the forces of violence, fear and destruction.

पाता सुतमिन्द' अस्तु सामं पणनीरुगा जरितारमूती । कता  
वीराय सुष्वय उ लोकं दाता वसु स्तुवत कीरय चित ॥ ३ ॥

3. *Pātā sutamindro astu samam paṇanīrugā jaritāramūti. Kartā vīrāya suṣvaya u lokam dātā vasu stuvate kīraye cit.*

May Indra, ruler of the world, be protector of

the joy of life created with cooperative effort under divine guidance. May the lord of splendour be the leader to guide the celebrant to the desired goal in protection and security of justice. May the lord be the creator of a world of beauty for the brave who endeavour to contribute to the health and joy of life. May the lord bless the divine poet and celebrant with wealth and prosperity in life.

गन्तयान्ति सर्वना हरिभ्यां बभ्रिवजं पपिः सामं ददिगाः ।  
कर्ता वीरं नर्यं सर्ववीरं श्राता हवं गृणतः स्तामवाहाः ॥ ४ ॥

4. *Ganteyānti savanā haribhyām babhrirvajraṃ papiḥ somam dadirgāḥ. Kartā vīraṃ naryam sarvavīraṃ śrotā havaṃ grṇataḥ stomavāhāḥ.*

Listen ye all celebrants and yajakas, Indra, ruler of the world, is he who reaches all programmes of positive and creative development by the fastest transport with dynamic experts of theory and practice both, who wields thunderous power and weapons, protects, promotes and shares the soma, invigorating joys of life, gives cows, fertile lands and brilliant words of wisdom and guiding policy, creates bravest of the brave leaders, and listens and appreciates the songs and celebrations of the admirers among the people.

अस्म' वयं यद्वावान् तद्विविष्म इन्द्राय या नः पदिवा  
अपस्कः । सुत सामं स्तुमसि शंसदुक्थन्दाय बह्व वधनं  
यथासत ॥ ५ ॥

5. *Asmai vyaṃ yadvāvāna tad viviṣma indrāya yo naḥ pradivo apaskaḥ. Sute some stumasi śamsa-dukthendrāya brahma vardhanam yathāsat.*

Whatever Indra, lord ruler of light and love, wishes, we do for him since he creates for us the holy acts and does all other divine acts of sustenance. When the soma is distilled and the songs of praise arise, we celebrate and exalt him so that knowledge, food, energy and moral rectitude may arise and grow the way it should.

ब्रह्माणि हि चकृष वधनानि तावत्त इन्द मतिभिविषमः ।  
सुत साम सुतपाः शन्तमानि रन्द्या कियास्म व णानि  
यज्ञः ॥ ६ ॥

6. *Brahmāṇi hi cakṛṣe vardhanāni tāvat ta indra matibhir-viṣmaḥ. Sute some sutapāḥ śanta-māni rāndryā kriyāsm vakṣaṇāni yajñaiḥ.*

Indra, lord ruler, the more noble acts of growth and development you do, the more with our intelligentsia and our people we do our acts of duty for you. O lord lover of honour and excellence, when the work is done, the soma is distilled and the time is come for celebration, we do praise worthy acts with yajnas and sing most delightful songs of joy in your honour.

स न बाधि पुराळाशं रराणः पिबा तु सामं गाऋजीकमिन्द ।  
एदं ब्रहियजमानस्य सीदारुं कृधि त्वायत उ लोकम ॥ ७ ॥

7. *Sa no bodhi puroḷāṣaṁ rarāṇaḥ pibā tu somam goṛjīkamindra. Edam̄ barhir-yajamānasya sīdaruṁ kṛdhi tvāyata u lokam.*

Indra, lord of majesty, know and enlighten us, happily taste the delicious pudding and drink the exhilarating soma seasoned with cow's milk so soothing to the mind and senses. Come, be seated on the

yajamana's vedi, and create a wider and higher world of beauty for your devotees.

स मन्दस्वा ह्यनु जाषमुग प त्वा यज्ञास इम अश्नुवन्तु ।

पम हवासः पुरुहूतमस्म आ त्वयं धीरवस इन्द यम्याः ॥ ८ ॥

8. *Sa mandasvā hyanu joṣamugra pra tvā yajñāsa ime aśnuvantu. Preme havāsaḥ puruhūtamasme ā tveyaṁ dhīravasa indra yamyāḥ.*

Indra, refulgent lord, enjoy and rejoice in response to these yajnic acts of our homage as they may please you, and may these our addresses of invocation reach you, lord universally loved, and may this song of adoration and enlightened awareness appeal to you for our protection and advancement.

तं वः सखायः सं यथा सुतषु सामभिरीं पृणता भाजमिन्दम ।  
कु वित्तस्मा असति ना भराय न सुष्विमिन्दा वस  
मृधाति ॥ ९ ॥

9. *Taṁ vaḥ sakhāyaḥ saṁ yathā suteṣu somebhirīm pṛṇatā bhojamindram. Kuvit tasmā asati no bharāya na suṣvimindro'vase mṛdhāti.*

O friends, in all your acts of divine service, admire and adore Indra, lord giver of light and food, with yajnic offers of water and endeavours of creative joy dedicated to him so that the great and magnanimous lord would be gracious in the sustenance and protection of you and us all, since he never forsakes the earnest creator of soma.

एवदिन्दः सुत अस्तावि साम भरद्वाजषु । यदिन्मघानः ।  
असद्यथा जरित्र उत सूरिन्द' राया विश्ववारस्य  
दाता ॥ १० ॥

10. *Evedindraḥ sute astāvi some bharadvājeṣu kṣayadinmaghonaḥ. Asad yathā jaritra uta sūri-rindro rāyo viśvavārasya dātā.*

Thus is Indra admired and adored among saints and scholars in the world of honour and excellence when the soma is distilled and ready for celebration so that he, lord of honour, power and knowledge, may settle and abide by men of power and prosperity and be the giver of universal wealth of value to the devoted celebrant.

### Mandala 6/Sukta 24

*Indra Devata, Bharadvaja Barhaspatya Rshi*

वृषा मद् इन्द्र श्लोक उक्था सचा सामेषु सुतपा ऋजीषी ।  
अचत्र्य' मघवा नृभ्य उक्थद्यु ॥ राजा गिरामि तातिः ॥ १ ॥

1. *Vṛṣā mada indre śloka ukthā sacā someṣu sutapā rjīṣī. Arcatrya maghavā nṛbhya ukthairdyukṣo rājā girāmakṣitotih.*

Indra, refulgent ruler, is generous as a cloud of showers in the holy programmes of peace and progress of the social order, joy incarnate, delightful as a poem, sacred as a hymn, loved as a friend, lover and protector of the people's happiness and achievement, simple, honest and natural in conduct, admired, revered and consecrated for the people and celebrated by the holiest of their voices, lord of honour, power and glory wrapped in heavenly light, inviolable, ever protective, a very haven of peace and security.

ततुरिवीरा नया विचताः श्राता हवं गृणत उव्यूतिः । वसुः  
शंस' नरां कारुधाया वाजी स्तुता विदथ दति वाजम ॥ २ ॥

2. *Taturirvīro naryo vicetāḥ śrotā havam grṇatā urvyūtiḥ. Vasuḥ śamso narām kārudhāyā vājī stuto vidathe dāti vājam.*

Pressing fast forward against the enemies, brave, leader of leaders, wide awake and all aware, attentive to the call of the supplicant, all round protector of the people, haven and home and real asset of the nation, admired by the people, patron of artists and expert professionals, swift and powerful, adored in yajnic programmes, Indra, the ruler, gives speed and sustenance to the nation's progress.

अ ँ न चक्वः शूर बृहन्प तं म॒ह्ना रि॑रिच॒ राद॑स्याः ।

वृ॒ त्स्य॒ नु तं॑ पु॒रु॒हू॒त व॒या व्यू॑ञ्ज॒तय॑ रु॒रु॒हु॒रि॒न्द पू॒वीः ॥ ३ ॥

3. *Akṣo na cakryoḥ śūra brhan pra te mahnā ririce rodasyoḥ. Vṛkṣasya nu te puruhūta vayā vyūtayo ruruhūrindra pūrvīḥ.*

Like the axis of two moving bodies such as two wheels or stars and planets or sun and earth, O mighty lord of majesty, Indra, universally invoked and adored, the eternal processes of your creation, protection and promotion of the expansive universe grow and extend like the branches of a tree by virtue of your infinite power and excell the light of the sun and generosity of the earth.

श॒ची॑वतस्त॒ पुरु॑शाक॒ शाका॑ ग॒वामि॑व स्त्रु॒तयः॑ स॒ंचर॑णीः ।  
व॒त्सानां॑ न त॒न्तय॑स्त॒ इन्द्र॑ दाम॒न्वन्ता॑ अ॒दामानः॑ सु॒दामन॑ ॥ ४ ॥

4. *Śacīvataste puruśāka śākā gavāmiva srutayah saṁcaraṇīḥ. Vatsānām na tantayasta indra dāmanvanto adāmānaḥ sudāman.*

Indra, refulgent lord ruler of the world, destroyer of suffering, manifold are your deeds, unbounded your intelligence, and countless your people. The abundant streams of your generous acts are expansive, associative and convergent like waves of light rays and paths of cows and orbits of stars, and, like tethers of the calves and axes of planets, they are controllers and yet givers of freedom, O generous lord of law and liberty.

अ॒न्यद॒द्य क॒व'र॒म॒न्यदु॒ श्वा स॑च्च॒ स॒न्मु॒हुरा॒च॒कि॒रि॒न्दः ।  
मि॒त्रा ना॒ अत्र॒ वरु॑णश्च॒ पू॒षा या व॑र्षस्य॒ पय॑तास्ति ॥ ५ ॥

5. *Anyadadya karvaramanyadu śvo'sacca sanmuhurācakririndraḥ. Mitro no atra varuṇaśca pūṣā'ryo vaśvasya paryetāsti.*

Indra, our friend here, great and just, life giver and sustainer, master and over all controller of controllers does one act today, another tomorrow, creative and destructive, integrating and disintegrating, making and unmaking, and goes on doing thus again and again in a positive cyclic order.

वि त्वदापा॒ न पव॑तस्य॒ पृ॒ष्ठादु॒क्थ॒भि॒रि॒न्दान॑यन्त॒ य॒ज्ञः । तं  
त्वा॒भिः सु॑ष्टु॒तिभि॑वा॒जय॑न्त॒ आ॒जिं न ज॑ग्मुगिवाहा  
अ॒श्वाः ॥ ६ ॥

6. *Vi tvadāpo na parvatasya pṛṣṭhādukthebhirindrānayanta yajñaiḥ. Tam tvabhiḥ suṣṭutibhirvājayanta ājim na jagmurgirvāho aśvāḥ.*

Indra, lord of beneficence sung and celebrated in hymns of holiness, just as warriors rush to battle for victory, so do joyous devotees and celebrants eager for karmic action and life's victory hasten to you with



homage and yajnas performed with these hymns of praise and songs of adoration, and then, just as rain showers pour from the heights of clouds and streams flow down from the top of mountains, so do fruits of piety and gifts of divine grace shower down and flow, from you.

न यं जरन्ति शूरदा न मासा न द्याव इन्द्रमवकुशयन्ति ।  
वृद्धस्य चिद्धतामस्य तनूः स्तामभिरुक्थश्च शस्य-  
माना ॥ ७ ॥

7. *Na yaṁ jaranti śarado na māsā na dyāva indramavakarśayanti. Vṛddhasya cid vardhatāmasya tanūḥ stomebhir-ukthaiśca śasyamānā.*

Winters and years wither him not, nor months weaken him, nor the sun and days wear out Indra celebrated by hymns of divine praise and songs of adoration. May the existential manifestation of the lord supreme, eternal Indra grow on and on in majesty. May the body and mind of this eternal jiva, individual soul, grow by the chant of sacred songs and hymns of divine praise.

न वीळव नमत् न स्थिराय न शधत् दस्युजूताय स्तवान ।  
अजा इन्द्रस्य गिरयश्चिदृष्वा गम्भीर चिद्धवति गाध-  
मस्म ॥ ८ ॥

8. *Na vīḷave namate na sthirāya na śardhate dasyujūtāya stavān. Ajrā indrasya girayaścid-ṛṣvā gambhīre cid bhavati gādhamasmai.*

He bows not to the strong and forceful, nor bends before the resolute, nor does he praise or flatter the bold nor anyone allied to the wicked. Mighty

mountains are, for Indra, plain as fields, and for him the ocean in the depth becomes firm ground and a fordable flow.

गम्भीरणं न उरुणामत्रिन्पषा यन्धि सुतपावन्वाजान । स्था  
ऊ षु ऊर्ध्व ऊती अरिषण्य ऽक्ताव्युष्टा परितक्म्यायाम ॥ ९ ॥

9. *Gambhīreṇa na uruṇāmatrin preṣo yandhi sutapāvan vājān. Stha ū ṣu ūrdhva ūtī ariṣaṇya-nnaktorvyuṣṭau paritakmyāyām.*

Mighty lord, purifier and sanctifier of things in the world of creation, with deep love, profound purpose and grace unbound, give us abundance of food and energy and wide ranging knowledge and success. Stay with us constant with your protection high over us, at dawn and at dusk, night and day without hurt or let up.

सचस्व नायमवस अभीक इता वा तमिन्द पाहि रिषः ।  
अमा चनमरण्य पाहि रिष मदम शतहिमाः सुवीराः ॥ १० ॥

10. *Sacasva nāyamavase abhīka ito vā tamindra pāhi riṣaḥ. Amā cainamarāṇye pāhi riṣo madema śatahimāḥ suvīrāḥ.*

Indra, ruling lord of the realm, be with us, our leadership and our policy, and justice for protection and progress. Save the system here and afar, at home and abroad, from fear and violence so that, blest with the brave, we may live and rejoice for a full hundred years.

## Mandala 6/Sukta 25

*Indra Devata, Bharadvaja Barhaspatya Rshi*

या त ऊतिरवमा या पर्मा या मध्यमन्द शुष्मि ऽस्ति ।  
ताभिरू षु वृत्रहत्य वीन एभिश्च वाजमहा ऽ उग ॥ १ ॥

1. *Yā ta ūtiravamā yā paramā yā madhyamendra  
śuṣminnasti. Tābhirū ṣu vṛtrahatyē'vīrna ebhiśca  
vājair-mahān na ugra.*

Indra, mighty ruler, dispenser of justice and giver of inspiring vigour and vision, whatever your modes of safety and security at the primary level, whatever at the middle level and whatever of the highest level of the order, with all those protect us in the battle against darkness, want and negation, and bless us with these flights of progress and victory, O lord great and refulgent.

आभिः स्पृध' मिथतीररिषण्य मित्रस्य व्यथया मन्युमिन्द ।  
आभिविश्वा अभियुजा विषूचीरायाय विशा व तारी-  
दासीः ॥ २ ॥

2. *Ābhiḥ spr̥dho mithatīrariṣaṇyannamitrasya  
vyathayā manyumindra. Ābhirviśvā abhiyujō  
viṣūcīrāyāya viśō'va tāīrdāsīḥ.*

Indra, mighty ruler and commander, with these forces of defence and protection engaged in action, break down the pride and morale of the enemy and, with these, without loss of men and materials or interests of the country, protect and advance the cooperative powers employed across the land, the people, and the services for the noble citizens of the nation.

इन्द जामय उत य जामया वाचीनास' वनुष' युयुज ।  
त्वमषां विशुरा शवांसि जहि वृष्यानि कृणुही पराचः ॥ ३ ॥

3. *Indra jāmayā uta ye'jāmāyo 'rvācīnāso vanuṣo  
yuyujre. Tvameṣāṃ vithurā śavāṃsi jahi vṛṣṇyāni  
kṛṇuhī parācaḥ.*

Indra, mighty ruler and commander of the common wealth, whether it is your own people or other distant ones or sabotegers who join upfront against you to injure the system, you destroy their forces of sabotage, eliminate their growing potential and throw them out.

शूर' वा शूरं वनत शरीरस्तनूरुचा तरुषि यत्कृण्वत ।

ताक वा गाषु तनय यदप्सु वि कन्दसी उवरासु बवत ॥ ४ ॥

4. *Śūro vā śūraṁ vanate śarīrais-tanūrucā taruṣi yat kṛṇvaite. Toke vā goṣu tanaye yadapsu vi krandaśī urvarāsu bravaite.*

When the brave engage the brave in battle with brilliance of physical force of body, or when people argue, dispute and shout over rights and inheritance in relation to children and grand children, or about fertile lands and cows or waters, then, too, judge and resolve the dispute.

नहि त्वा शूरा न तुरा न धृष्णुन त्वा याधा मन्यमाना युयाध ।

इन्द नकिष्ट्वा पत्यस्त्यषां विश्वा जातान्यभ्यसि तानि ॥ ५ ॥

5. *Nahi tvā śūro na turo na dhṛṣṇurna tvā yodho manyamāno yuyodha. Indra nakiṣṭvā pratyastyeṣāṁ viṣvā jātānyabhyasi tāni.*

Neither the brave nor impetuous nor violent nor warrior, however great and proud, can stand and fight against you. Indra, lord almighty, none is your equal, none adversary, you are supreme over all those that are born and existent.

स पत्यत उभय नृम्णमयायदी वधसः समिथ हवन्त । वृत्र

वा महा नृवति । यं वा व्यचस्वन्ता यदि वितन्तसत ॥ ६ ॥

6. *Sa patyata ubhayornṛmṇamayoryadī vedhasaḥ samithe havante. Vṛtre vā maho nṛvati kṣaye vā vyacasvantā yadi vitantasaite.*

If two partners in the matter of integration or division or separation of finances or management of a large corporate organisation of men dispute, then he gets control of the money or the assets whom judges of piety and penetrative intelligence call upon to manage, and above all Indra, the ruler, is the ultimate master.

अथ॑ स्मा॒ त च॒ष॒णया॒ यद॒जा॒निन्द॑ त्रा॒तात॑ भ॒वा व॒रू॒ता ।  
अ॒स्माका॑सा॒ य नृ॑त॒मासा॒ अ॒य इ॒न्द॑ सू॒रय॑' द॒धिर॑ पु॒रा  
नः॑ ॥ ७ ॥

7. *Adha smā te carṣaṇayo yadejānindra trātota bhavā varūtā. Asmākāso ye nṛtamāso arya indra sūrayo dadhire puro naḥ.*

And also, O lord ruler and master, giver of honour and excellence, destroyer of evil and wickedness, Indra, be the saviour and protector of all your people specially of those who are stricken with fear. Be the defender and promoter of those people of ours who are the highest leading lights and bravest heroes who hold the forts and maintain the cities for us.

अनु॑ त दा॒यि म॒ह इ॒न्द्रियाय॑ स॒त्रा त॒ विश्व॑मनु॒ वृत्र॑ह॒त्य ।  
अनु॑ ।॒त्रमनु॑ सह॑' य॒जत्र॑न्द॒ द्व॒भिर॑नु॒ त नृ॑ष॒ह्य ॥ ८ ॥

8. *Anu re dāyi maha indriyāya satrā te viśvamanu vṛtrahatyē. Anu kṣatramanu saho yajatrendra devebhiranu te nṛśahye.*

Consequently, O lord most adorable, supreme

ruler, protector of life and destroyer of negation, appropriate to your greatness and majesty, in keeping with the honour and dignity of the world social order, and in view of the courage and fortitude required to face the challenges to humanity, the whole world is given unto you and entrusted, in truth, by the leading lights and brilliant visionaries of nations in the battle of light against darkness, of goodness against evil, and of prosperity against want and squalor.

ए॒वा नः॑ स्प्रृ॒धः॑ स॒म॒जा स॒मत्स्वि॒न्द॑ रार॒न्धि॑ मि॒श्र॒तीर॑द॒वीः ।  
वि॒द्याम॑ वस्तार॒वसा॑ गृणन्त॑ भ्र॒द्वाजा॑ उ॒त त॑ इ॒न्द नून॑म ॥ ९ ॥

9. *Evā naḥ spr̥dhah samajā samatsvindra rārandhi mithatīradevīḥ. Vidyāma vastoravasā gr̥ṇanto bharadvājā uta ta indra nūnam.*

Thus, O lord Indra, giver of honour and victory, we pray, inspire us to advance in our ambition to win over our rivals in the battles of life. O lord destroyer, subdue the warring forces of darkness and selfishness. Let us all, celebrants and men of knowledge and action, singing and celebrating your honour day and night, know you for sure and win the victories by virtue of your guidance and protection.

### Mandala 6/Sukta 26

*Indra Devata, Bharadvaja Barhaspatya Rshi*

श्रु॒धी न॑ इ॒न्द ह्व॑याम॒सि त्वा॑ म॒हा वा॒जस्य॑ सा॒ता वा॒वृषा॒णाः ।  
सं॒ यद्वि॒शा य॑न्त॒ शूर॑सा॒ता उ॒गं ना॑ वः॒ पाय॑ अ॒ह॒न्दाः ॥ १ ॥

1. *Śrudhī na indra hvayāmasi tvā maho vājasya sātāu vāvṛṣāṇāḥ. Saṁ yad viśo'yanta śūrasātā ugram no'vah pārye ahan dāḥ.*

Indra, lord ruler and giver of honour and excellence, listen to us: overwhelming and exuberant we call upon you in the great battle of sustenance and advancement. When the people march on in the battle of the brave, then on the decisive day give us the blazing passion of your force and protection to victory.

त्वां वा॒जी ह॑वत वाजिन॒या म॒हा वाज॑स्य॒ ग॒ध्यस्य॑ सा॒ता ।  
त्वां वृ॒त्रष्वि॑न्द॒ स॒त्पतिं॑ तरु॒त्रं त्वां च॑ष्ट मुष्टि॒हा गा॑षु  
यु॒ध्यन् ॥ २ ॥

2. *Tvām vājī havate vājineyo maho vājasya gadhyasya sātau. Tvām vṛtreṣvindra satpatim tarutram tvām caṣṭe muṣṭihā goṣu yudhyan.*

The war-like scion of a heroic family of learned leaders and scholars, seeker of a great new success just at hand in the field of food, energy, knowledge and progress, invokes you, Indra, potent lord victor, you saviour of devotees and defender of truth, and, fighting hand to hand, looks up to you at the decisive moment of victory for the acquisition of new wealths of light and development of lands, cows and branches of energy.

त्वं क॒विं च॑ 'द॒या क॑सा॒ता त्वं कु॑त्सा॒य शु॒ष्णं दा॑शु॒ष व॑क ।  
त्वं शि॒र' अ॒मम॑णः॒ परा॑ह॒ तिथि॑ग॒वाय॒ शंस्यं॑ क॒रिष्य॑न् ॥ ३ ॥

3. *Tvaṁ kavim codayo'rkasātau tvaṁ kutsāya śuṣṇam dāśuṣe vark. Tvaṁ śiro amarmaṇaḥ parāhannatithigvāya śamsyaṁ kariṣyan.*

You enthuse and inspire the creative visionary in the work on solar energy, thunder and lightning. You break open the secrets of concentrated energy for the man of power and generosity. Thus you shake and

subdue the head of invulnerable pride and intransigence and do praise-worthy service to the leader who honours and keeps open house for visiting scholars.

त्वं रथं प भरा याधमृष्वमावा युध्यन्तं वृषभं दर्शद्युम ।

त्वं तुगं वतसव सचाहन्त्वं तुजिं गृणन्तमिन्द तूताः ॥ ४ ॥

4. *Tvaṁ ratham pra bhara yodhamṛṣvamāvo yudhyantaṁ vṛṣabhaṁ daśadyum. Tvaṁ tugraṁ vetasave sacāhan tvaṁ tujim gṛṇantamindra tūtoḥ.*

Indra, ruler and commander, you create and maintain an invulnerable war chariot and protect the strong fighting force shining in ten directions for days on end. In full dedication to the honour and brilliance of the social order, destroy violence and terror and advance the strong, promotive and allied powers that do honour to the nation.

त्वं तदुक्थमिन्द ब्रह्णा कः प यच्छता सहस्रा शूर दषि ।

अव गिरदासं शम्बरं हन्पावा दिव दासं चित्राभिरूती ॥ ५ ॥

5. *Tvaṁ tadukthamindra barhaṇā kaḥ pra yacchatā sahasrā śūra darṣi. Ava girerdāsaṁ śambaram han prāvo divodāsaṁ citrābhirūtī.*

Indra, mighty destroyer of evil and preserver of the good, it is praise worthy that with your great force you destroy a hundred thousand evils, O brave lord, and, with wondrous saving powers, release from the cloud pent up showers, so soothing and refreshing, and thus relieve and protect humanity dedicated as a liberal servant of divinity.



त्वं श्रद्धाभिमन्दसानः सामदभीतय चुमुरिमिन्द सिष्वप ।  
त्वं रजिं पिठीनस दशस्यन्षष्टिं सहस्रा शच्या सचाहन ॥ ६ ॥

6. *Tvaṁ śraddhabhir-mandasānaḥ somairdabhī-  
taye cumurim-indra siṣvap. Tvaṁ rajim piṭhīnase  
daśasyan ṣaṣṭim sahasrā śacyā sacāhan.*

Indra, ruling lord destroyer and preserver, rejoicing with faithful homage and joyous celebrations of dedicated followers, you send the oppressive ogre to sleep in order to save the oppressed and, favouring the man of right conduct in keeping with your holiness, you give him the right direction and ward off a sixty thousand obstacles from his path.

अहं चन तत्सूरिभिरानश्यां तव ज्याय इन्द सुम्नमाजः । त्वया  
यत्स्तवन्त सधवीर वीरास्त्रिवरूथन् नहुषा शविष्ठ ॥ ७ ॥

7. *Ahaṁ cana tat sūribhir-ānaśyām tava jyāya indra  
sumnamojah. Tvayā yat stavante sadhavīra  
vīrastrivarūthena nahuṣā śaviṣṭha.*

Indra, bravest lord of the house of the brave, I pray, may I too, along with the learned and the wise and great, attain that high order of vigour and splendour, peace and well being, with the grace of your presence bestowed by you, lord of three worlds, which the brave and learned people value, admire and pray for.

वयं त अस्यामिन्द द्युम्नहूता सखायः स्याम महिन पष्टाः ।  
पातदनिः तत्रश्रीरस्तु श्रष्ट' घन वृत्राणां सनय धना-  
नाम ॥ ८ ॥

8. *Vayaṁ te asyāmindra dyumnahūtau sakhāyaḥ  
syāma mahina preṣṭhāḥ. Prātardaniḥ kṣatraśrī-  
rastu śreṣṭho ghane vṛtrāṇām sanaye dhanānām.*

Indra, greatest lord of grace and glory, may we, in this yajnic programme of power and prosperity of the human nation, be your dearest friends and supportive participants, and may the rising generosity and gracious glory of the world order rise highest in our battle against darkness of ignorance, injustice and poverty for the achievement of all round prosperity and well being.

### Mandala 6/Sukta 27

*Indra Devata, Bharadvaja Barhaspatya Rshi*

किमस्य मद् किम्वस्य पीताविन्दः किमस्य सुख्य चकार ।  
रणा वा य निषदि किं त अस्य पुरा विविद् किमु  
नूतनासः ॥ १ ॥

1. *Kimasya made kimvasya pītāvindraḥ kimasya sakhye cakāra. Raṇā vā ye niṣadi kiṁ te asya purā vividre kimu nūtanāsaḥ.*

What does Indra, destroyer of suffering, do in the ecstasy of this soma, for the beauty and glory of this order? What in the exuberance of the drink, in the joyous experience of its management and satisfaction therefrom? What in the friendly identity with it and its people? And what do they know and discern, the veterans and the youngest of the new generation, who joyously celebrate in the company of this Indra in the House? What do they gain?

सदस्य मद् सद्वस्य पीताविन्दः सदस्य सुख्य चकार ।  
रणा वा य निषदि सत्त अस्य पुरा विविद् सदु नूतनासः ॥ २ ॥

2. *Sadasya made sadvasya pītāvindraḥ sadasya sakhye cakāra. Raṇā vā ye niṣadi sat te asya purā vividre sadu nūtanāsaḥ.*

Noble deeds of the truth of its reality does Indra perform in the rapture of its dignity, noble and true indeed when he drinks of the soma of that experience, nothing but the truth and dignity of action and policy in friendly identity with this social order. And they who joyously sit in his company in the House identified with the glory of this order, veterans as well as new ones, they too know and realise the truth and the reality, nothing but the truth, whole and undiluted.

न॒हि नु॑ तं म॒हिम॑नः॒ सम॑स्य॒ न म॑घवन्मघव॒त्त्वस्य॑ वि॒द्म ।

न रा॒धसा॑राधसा॒ नूत॑न॒स्यन्द॑ नकि॒ददृ॑श इ॒न्द्रियं॑ तं ॥ ३ ॥

3. *Nahi nu te mahimanaḥ samasya na maghavan maghavattvasya vidma. Na rādhaso rādhaso nūtanasyendra nakirdadrśa indriyaṁ te.*

Indra, lord of wealth, power and majesty, we know not anyone equal to you in greatness and glory, nothing like your regality and munificence, nothing so perfect as your perfection which reveals ever new possibilities. None comprehends your omniscience and your omnipotence.

ए॒तत्त्य॑त्त इ॒न्द्रिय॑म॒चति॑ य॒नाव॑धीव॒रशि॑खस्य॒ शषः॑ । व॒जस्य॑

य॒त्त नि॑ह॒तस्य॑ शु॒ष्मात्स्व॒नाच्चि॑दि॒न्द पर॑मा॒ ददा॑र ॥ ४ ॥

4. *Etat tyat ta indriyamaceti yenāvadhīrvaraśikhasya śeṣaḥ. Vajrasya yat te nihatasya śuṣmāt svanāccidindra paramo dadāra.*

Indra, lord of power and perfection, this omnipotence of yours is apprehended when with it you strike and destroy the greatest and highest adversary to the very end, which too is just the tip of the might of

omnipotence, and when, by the force of the mere roar and rumble of the thunderbolt hurled, the proudest enemy is shattered.

वधीदिन्द' वरशिखस्य शष' भ्यावतिन चायमानाय  
शि न। वृचीवन्ता यद्धरियूपीयायां हन्पूव अध' भियसापरा  
दत् ॥ ५ ॥

5. *Vadhīdindro varaśikhasya śeṣo'bhāvartine cāyamānāya śikṣan. Vṛcīvato yaddharyūpīyāyāṁ han pūrve ardhe bhiyasāparo dart.*

Just as Indra, the sun, breaks the cloud on high to the last drop of rain, so should Indra, eminent teacher as well as the ruler, in the act of giving instruction to the dedicated learners all round vigilant in a sustained manner, while giving them pioneering enlightenment in their love of scholars and scholarship, dispel their basic fear, ignorance and negative tendencies and thus eliminate the possibilities of later resurgence of evil with the healthy fear of unknown and unexpected consequences.

त्रिंशच्छतं वमिणि इन्द साकं यव्यावत्यां पुरुहूत श्रवस्या ।  
वृचीवन्तः शरव पत्यमानाः पात्रा भिन्दाना न्यथान्या-  
यन ॥ ६ ॥

6. *Triṁśacchataṁ varmiṇa indra sākam yavyāvatyāṁ puruhūta śravasyā. Vṛcīvantah śarave patyamānāḥ pātrā bhindānā nyarthānyāyan.*

Indra, mighty lord ruler universally invoked and honoured, let thirty hundred renowned warriors in armour in a well provided army in top gear breaking through the enemy lines, shattering the defences, achieve

their decisive goal.

यस्य गावावरुषा सूयवस्यु अन्तरू षु चरता ररिहाणा । स  
सृञ्जयाय तुवशं परादाद वृचीर्वता दववाताय शि नि ॥ ७ ॥

7. *Yasya gāvāvaruśā sūyavasyū antarū ṣu carato rerihaṇā. Sa sṛñjayāya turvaśam parādād vṛcīrvato daivavātāya śikṣan.*

The ruler whose power and law, internal policy and external defence, both like two healthy, ruddy and loving cows, well provided and happily self-satisfied, operate in the dominion, he, training the efficient force in radiative communication and productive science, would throw off the destructive elements of the state.

द्वयाँ अग्र रथिन' विंशतिं गा वधूमता मघवा मह्यं सम्राट् ।  
अभ्यावती चायमाना ददाति दूणाश्रयं दि ण्णा पाथ्र-  
वानाम ॥ ८ ॥

8. *Dvayāñ agne rathino viṁśatiṁ gā vadhūmato maghavā mahyaṁ samrāt. Abhyāvartī cāya-māno dadāti dūṇāśeyam dakṣiṇā pārhavānām.*

Agni, refulgent ruler, commanding wealth, power, honour and excellence, dynamic leader ever on the move for progress and victory, revered and celebrated all round, gives me both chariot warriors for defence of the nation and happy families and a team of twenty creative ministers to bear the burdens of the nation, which gift from any of global rulers is invulnerable indeed.

**Mandala 6/Sukta 28*****Gavah or Indra Devata, Bharadvaja Barhaspatya Rshi***

आ गाव' अगम १ुत भ॒दम॑क॒न्त्सीद॑न्तु गा॒ष्ठ र॒णय॑न्त्व॒स्म ।

प॒जाव॑तीः पुरु॒रूपा॑ इ॒ह स्यु॑रिन्दा॒य पू॒वीरु॑षसा॒ दुहा॑नाः ॥ १ ॥

1. *Ā gāvo agmannuta bhadram-akrantsīdantu goṣṭhe raṇayantvasme. Prajāvātīḥ pururūpā iha syurindrāya pūrvīruṣaso duhānāḥ.*

Let the cows come as rays of the sun, sit and rest in the stalls, be happy and bring us happiness and good fortune. May they be fertile with many calves, of many colours and breeds, abundant, yielding plenty of milk for the health and prosperity of the nation, and thereby let them be harbingers of light like the morning dawns.

इ॒न्दा य॑ज्व॒न पृ॒णत॑ च॒ शि १॒त्युप॑द॒दाति॑ न स्व॑ं मु॒षाय॑ति ।  
भू॒य'भू॒या र॒यिमि॑द॒स्य व॒धय॑ १भि॑ । खि॒ल्य नि॑ द॒धाति॑  
द॒व्यु॒म ॥ २ ॥

2. *Indro yajvane pṛṇate ca śikṣatyuped dadāti na svam muṣāyati. Bhūyobhūyo rayimidasya vardhayannabhinne khilye ni dadhāti devayum.*

Indra, the ruler, gives protection and maintenance grants to the man dedicated to yajna. He engages him in creative and educational work and thus gives him fulfilment and purpose in life. This way too he does not deplete his own knowledge and culture but maintains it. Constantly and continuously he adds to the wealth of the nation and, in every region of the land, he looks after and maintains the devotees of learning, society and divinity without taking away anything from

them materially.

न ता न॑श॒न्ति न द॑भाति॒ तस्करा॑ नासा॒मामि॒त्रा व्य॒थिरा  
द॑धषति । द॒वाँश्च॒ याभि॒यज॑त् ददाति च॒ ज्यागि॑त्ताभिः  
सच॑त् गा॒र्पतिः॒ सह॑ ॥ ३ ॥

3. *Na tā naśanti na dabhāti taskaro nāsāmāmitro vyathirā dadharṣati. Devāñśca yābhiryajate dadāti ca jyogit tābhiḥ sacate gopatiḥ saha.*

Knowledge, fruits of yajna, generosity, patronage of learning and culture, these rays of light do not perish nor deplete nor fade away. The thief steals them not, no enemy can afflict them, nor can anyone injure or insult them. The lord of these cows, lights and radiations, with which he serves the divinities, learned and the wise, gives, creates and adds to life's beauty, also, he constantly and continuously lives, lasts and rises with them.

न ता अवा॑ र॒णुक॑काटा अ॒श्नुत॑ न सं॒स्कृत॑त्रमु॒प॒ यन्ति॑ ता  
अ॒भि । उ॒रुगा॑यमभ॒यं तस्य॑ ता अनु॒ गावा॑ मत॒स्य॒ वि च॑रन्ति  
यज्व॑नः ॥ ४ ॥

4. *Na tā arvā reṇukakāṭo aśnute na saṁskṛtatramupayanti tā abhi. Urugāyamabhayaṁ tasya tā anu gāvo martasya vi caranti yajvanah.*

Neither a vociferous brute raising clouds of dust like a war horse attains to these rays of light and culture, nor do these radiations penetrate the thick head of a violent man insulated against enlightenment. Like cows, the rays of refinement roam freely round the open pastures of the generous man of yajna and social service, a boundless world of freedom and fearlessness.

गावा भगा गाव इन्द्र<sup>1</sup> म अच्छान गावः सामस्य पथमस्य  
भ १ः । इमा या गावः स जनास इन्द्र इच्छामीब्बुदा मनसा  
चिदिन्द्रम ॥ ५ ॥

5. *Gāvo bhago gāva indro me acchān gāvaḥ somasya prathamasya bhakṣaḥ. Imā yā gāvaḥ sa janāsa indra icchāmīddhṛdā manasā cidindram.*

May Bhaga, lord of wealth and good fortune, give me cows. May Indra, lord of power and majesty, give me good cows. May Bhaksha, adorable lord of primal food, energy and ecstasy of life, give me good cows for milk. O people, O lord of power and glory, Indra, I love and love to have all that is cows, i.e., mothers of food and energy, sources of sweetness, light and culture, masters of knowledge and wisdom, honour and excellence. I love that all with my heart and mind, the beauty, the glory, the ecstasy!

यूयं गावा मदयथा कृशं चिदश्रीरं चित्कृणुथा सुपतीकम ।  
भदं गृहं कृणुथ भदवाचा बृहद्वा वय उच्यत सभासु ॥ ६ ॥

6. *Yūyam gāvo medayathā kṛśam cidaśrīraṁ cit kṛṇuthā supratīkam. Bhadram gṛhaṁ kṛṇutha bhadravāco bṛhad vo vaya ucyate sabhāsu.*

You develop the cows of life, mother spirits of body, mind and soul. Give health and vigour to the weak and emaciated, turn the ugly and unpleasant to beautiful, graceful and illustrious. Make the home overflow with peace, prosperity and the bliss of good fortune. You command noble speech in the assemblies of the wise and powerful leaders so that your life and work is praised and appreciated wide and high in the world.



प॒जाव॑तीः सू॒यव॑सं रि॒शन्तीः शु॒द्धा अ॒पः सु॑प॒पा॒ण पि॑ब॒न्तीः ।  
 मा वः स्त॒न इ॑श॒त् माघ॑शंसः॒ परि॑ वा ह॒ती रु॒दस्य॑  
 वृ॒ज्याः ॥ ७ ॥

7. *Prajāvatīḥ sūyavasam riśantīḥ śuddhā apaḥ suprapāṇe pibantīḥ. Mā vaḥ stena īśata māghaśamsaḥ pari vo heṭī rudrasya vrjyāḥ.*

O fertile and abundant cows blest with calves, feeding on fine green grass and drinking pure water from transparent pools, may no thief ever overpower you, may no strike of the cruel and sinful butcher ever slaughter you.

(Swami Dayanand applies this mantra to the duties of the ruler: The ruler should look after the cattle wealth of the country. The government must protect and promote the cows. Not only that. Even the people and their education culture and efficiency are, like the holy cow, to be protected against violence and promoted with good food and water and all means of prevention of social crime and violence.)

उ॒प॒दमु॑प॒पच॑नमा॒सु गा॑षूप॒ पृ॒च्यता॑म ।  
 उ॒पं ऋ॑ष॒भस्य॑ र॒तस्यु॑प॒न्द्र॒ तव॑ वी॒र्य॑ ॥ ८ ॥

8. *Upedamupaparcanamāsu goṣūpa pṛcyatām. Upa ṛṣabhasya retasyupendra tava vīrye.*

In this social order and in the policy, let there be a union and identity of the ruler with the people, their lands and their languages. Indra, noble and illustrious ruler, all giver, let the people share, join and support you in your creative acts of courage and development.

**Mandala 6/Sukta 29***Indra Devata, Bharadvaja Barhaspatya Rshi*

इ॒न्दं व॒ नरः॑ स॒ख्याय॑ स॒पुम॒हा य॒न्तः॑ सु॒मतय॑ च॒क्रानाः॑ ।  
 म॒हा हि दा॒ता वज॑हस्ता॒ अस्ति॑ म॒हामु॑ र॒ण्वम॑वस॒ यज॑-  
 ध्वम ॥ १ ॥

1. *Indram vo narah sakhyāya sepurmaho yantah sumataye cakānāḥ. Maho hi dātā vajrahasto asti mahāmu raṇvamavase yajadhvam.*

O citizens of the land, leading lights of humanity in love with knowledge, wisdom and guidance, to win your friendship and to rise to the heights of life for your sake, honour and serve Indra, supreme ruler, lord of knowledge and power. Great is he, all giver, and wields the sceptre of light, power and justice. Join the great lord of love and joy and honour him with homage and yajnic service for protection and progress.

आ यस्मि॒न्हस्त॑ न॒या॒ मि॒मि॒ तुरा॑ रथ॒ हिर॑ण्यय॒ रथ॒ष्टाः॑ ।  
 आ र॒श्मया॑ ग॒भस्त्याः॑ स्त॒थूरया॑राध्व॒ श्वासा॑ वृ॒षणा॑  
 युजा॒नाः ॥ २ ॥

2. *Ā yasmin haste naryā mimikṣurā rathe hiraṇyaye ratheṣṭhāḥ. Ā rāśmayo gabhastyoḥ sthūrayō rādhvannaśvāso vṛṣaṇo yujānāḥ.*

Indra in whose hands are all the gifts of life for mankind rides the golden chariot of the cosmos, holding reins of the world in his mighty hands, controlling the potent forces of nature like horses on the course of time and destiny.

श्रिय त पादा दुव आ मिमि ऽधृष्णुवजी शर्वसा  
 दा णावान । वसाना अत्कं सुरभिं दृश कं स्व॑ण  
 नृतविषिरा बभूथ ॥ ३ ॥

3. *Śriye te pādā duva ā mimikṣurdhr̥ṣṇurvajrī śavasā  
 dakṣiṇāvān. Vasāno atkaṁ surabhiṁ dṛśe kaṁ  
 svarṇa nṛtaviṣiro babhūtha.*

Gracious are your feet firmly fixed in liberality and compassion. The devotees offer their homage of soma there for glory. You are all conquering, wielder of the thunderbolt, mighty generous by your own essential power and munificence, and, wearing a fragrant, glorious and heavenly robe, blissful sight for all to see, O director of the cosmic dance, you are the all moving, all inspiring, omniscient presence and power.

स साम् आमिंश्लतमः सुता भूद्यस्मिन्पक्तिः पच्यत सन्ति  
 धानाः । इन्द्रं नरः स्तुवन्त' ब्रह्मकारा उक्थ्या शंसन्ता  
 दवर्वाततमाः ॥ ४ ॥

4. *Sa soma āmiślatamaḥ suto bhūd yasmin paktiḥ  
 pacyate santi dhānāḥ. Indram naraḥ stuvanto  
 brahmakārā ukthā śaṁsanto devavātataamāḥ.*

That is the blessed dominion of Indra, ideal world order raised to systemic purity and integrated to organismic unity wherein soma is distilled and seasoned in plenty, ample food is prepared for all, food grains are grown in abundance, and leading lights of the people, divinely occupied, sing songs of appreciation in praise of Indra and rise to the heights of excellence bordering on divinity.

न त अन्तः शर्वसा धाय्यस्य वि तु बाबध रादसी महित्वा ।  
आ ता सूरिः पृणति तूतुजाना यूथवाप्सु समीजमान  
ऊती ॥ ५ ॥

5. *Na te antaḥ śavaso dhāyyasya vi tu bābadhe  
rodasī mahitvā. Ā tā sūriḥ pṛṇati tūtujāno  
yūthevāpsu samījamāna ūtī.*

No one can reach the end of your power, the force that binds up heaven and earth as a handful of dust in space. Still the man of courage and vision without fear, moving at supersonic speed under the cover of your protection, does attain that pleasure of fulfilment which a host of thirsty travellers finds at a shady fount of holy waters.

एवदिन्दः सुहव ऋष्वा अस्तूती अनूती हिरिशिपः सत्वा ।  
एवा हि जाता असमात्याजाः पुरू च वृत्रा हनति नि  
दस्यून ॥ ६ ॥

6. *Evedindraḥ suhava ṛṣvo astūtī anūtī hiriśipraḥ  
satvā. Evā hi jāto asamātyojāḥ purū ca vṛtrā  
hanati ni dasyūn.*

Thus may the lord sublime, omnipotent Indra, ever active in golden glory, listen to the prayers of universal humanity in all direct and indirect modes of divine protection and grace. Thus does the lord, self-manifest in boundless power and glory, create and preserve the abundant wealth of good and destroy darkness, enmity and negation of evil.

### Mandala 6/Sukta 30

*Indra Devata, Bharadvaja Barhaspatya Rshi*

भूय इद्वावृध वीर्यायँ एक' अजुया दयत वसूनि । प रिंरिच  
दिव इन्दः पृथिव्या अधमिदस्य पति रादसी उभ ॥ १ ॥

1. *Bhūya id vāvṛdhe vīryāyañ eko ajuryo dayate vasūni. Pra ririce diva indraḥ pṛthivyā ardhamidasya prati rodasī ubhe.*

Again and again the one ageless Indra grows in manifestation to express his power and creates, preserves and gives all wealths of the world. The sun from the regions of light covers half of the earth and relieves the other half. In turn, the earth and the sky both receive only half of the light and heat, and the sun exceeds and excels both.

अधा मन्य बृहदसुर्यमस्य यानि द्वाधार् नकिरा मिनाति ।  
द्विदिव सूया दशता भूद्वि सद्मान्युविया सुकतुधात ॥ २ ॥

2. *Adhā manye bṛhadasuryamasya yāni dādadhāra nakirā mināti. Dive dive sūryo darśato bhūd vi sadmānyurviyā sukraturdhāt.*

And I know and honour the extensive luminous life giving power and energy of this sun and of the many planets that it holds and sustains, which no power can deny, disturb, diminish or destroy. Day by day, every morning, the sun rises glorious and, holy participant in the cosmic yajna of Indra, it generates and sustains many abodes of life along with the wide earth.

अद्या चि । चित्तदप नदीनां यदाभ्या अरदा गातुमिन्द ।  
नि पवता अद्मसदा न सदुस्त्वया दृ हानि सुकता  
रजांसि ॥ ३ ॥

3. *Adyā cinnū cit tadapo nadīnām yadābhyo arado gātumindra. Ni parvatā admasado na sedustvayā dr̥hāni sukrato rajānsi.*

Indra, refulgent lord, now as ever you draw up

the waters of the rivers by evaporation, shower them and let them flow in river beds to the sea. You attract the earth by gravitation and let it move in orbit. You fix the mountains in place and float the clouds in windy courses, everything in place like guests in a dinner party. Indeed, O lord of holy action in cosmic yajna, by you are all regions of the universe set in place, firm and secure.

सत्यमित्त १ त्वावाँ अन्या अस्तीन्द द्वा न मत्या ज्यायान ।  
अहृ हिं परिशयानमणा वासृजा अपा अच्छा समुद्रम ॥ ४ ॥

4. *Satyamit tanna tvāvāñ anyo asīndra devo na martyo jyāyān. Ahannahim pariśayānamarṇo 'vāsrjo apo acchā samudram.*

Indra, refulgent lord eternal, true it is there is no one else divine or human as great as you who break the dark and dormant cloud, release the showers of rain and let the whirling streams flow and join the rolling ocean. Similarly, O lord omnipotent, you break the dark silence of sleeping nature from the state of inertness and set the processes of creative evolution aflow and let them ultimately recede into the fathomless ocean of silence again.

त्वमपा वि दुरा विषूचीरिन्द दृ हर्मरुजः पवतस्य ।  
राजाभवा जगतश्चषणीनां साकं सूर्यं जनयन्द्या-  
मुषासम ॥ ५ ॥

5. *Tvamapo vi duro viṣūcīrindra dr̥lhamarujah parvatasya. Rājābhavo jagataścarṣaṇīnāṃ sākam sūryam janayan dyāmuṣāsam.*

Indra, you break open the impenetrable doors

of the cloud and release the rain showers. You break the adamantine mountains and let the waters flow in river courses. You break the bottomless inertness of life energy and let it flow in evolutionary channels of human action and courses of history. Creating the children of the moving world along with the sun and dawn of the day and the regions of heaven and earth, you reign supreme as light of the world, refulgent creator and ultimate dispenser.

### Mandala 6/Sukta 31

*Indra Devata, Suhotra Bharadvaja Rshi*

अभूरक' रयिपत रयीणामा हस्तयारधित्था इन्द कृष्टीः ।  
वि ताक अप्सु तनय च सूर व'चन्त चषणया विवाचः ॥ १ ॥

1. *Abhūreko rayipate rayiṇāmā hastayoradhithā indra kṛṣṭīḥ. Vi toke apsu tanaye ca sūre'vocanta carṣaṇayo vivācaḥ.*

Indra, lord ruler of the world, in you vests the governance and control of the entire wealth and assets of the nation, pray be the sole possessor and custodian of national wealth, O lord of honour and excellence. In your hands alone lies the direction of the nation, producers, workers and defence forces all. The wisest people of the land speaking different languages in different styles, in their words and actions describe and celebrate the brilliance of the rule and governance of Indra to their children and grand children.

त्वद्भियन्द् पाथि'वानि विश्वा च्युता चिच्छ्यावयन्त रजांसि ।  
द्यावा गामा पव'तासा वनानि विश्वं दृ हं भयत अज्म ग  
त ॥ २ ॥

2. *Tvad bhiyendra pārthivāni viśvā'cyutā ciccyā-vayante rajāmsi. Dyāvākṣāmā parvatāso vanāni viśvaṃ dṛḷham bhayate ajmannā te.*

Indra, sole lord of law and power, by the fear and pressure of your presence, all the unshakables on earth and in the skies stir and move along their functional course. Heaven and earth, clouds and mountains, deep forests, indeed the entire fixed and functionary world of existence fears the unmoved motion of your pervasive presence and dare not relent in their function.

त्वं कुत्सनाभि शुष्णमिन्द्रा शुषं युध्य कुयवं गविष्टा ।

दश पपित्व अध सूयस्य मुषायश्चक्रमविव रपांसि ॥ ३ ॥

3. *Tvaṃ kutsenābhi śuṣṇamindrā'śuṣaṃ yudhya kuyavaṃ gaviṣṭau. Daśa prapitve adha sūryasya muṣāyaścakramavive rapāṃsi.*

Indra, lord ruler and giver of light, having fought out the voracious drought and bad harvest with the thunderbolt of natural energy, keen for success in the development of lands and cows and the project of solar energy, you deplete ten injurious impediments and ride the chariot of the dominion like the sun in orbit.

त्वं शतान्यव शम्बरस्य पुर' जघन्थापतीनि दस्य' : । अशिं ण

यत्र शच्या शचीवा दिव'दासाय सुन्वत सुतक भरद्वाजाय

गृणत वसूनि ॥ ४ ॥

4. *Tvaṃ śatānyava śambarasya puro jaghanthā-pratīni dasyoḥ. Aśikṣo yatra śacyā śacīvo divodā-sāya sunvate sutakre bharadvājāya gṛṇate vasūni.*

Break open the hundreds of hidden strongholds and treasures of the wealth and power of the dark clouds



and hoards collected by the thief, and there, O lord of light and power of knowledge and wisdom, with knowledge and expertise, provide the means and materials of prosperity and well being for the advancement of the generous scientist, creative artist, pharmacist, technologist and celebrant of divinity.

स सत्यसत्वन्महत् रणाय रथमा तिष्ठ तुविनृम्ण भिमम् ।  
याहि पपथि वसाप मदिक्प च श्रुत श्रावय चषणि-  
भ्यः ॥ ५ ॥

5. *Sa satyasatvan mahate raṇāya rathamā tiṣṭha tuvinṛmṇa bhīmam. Yāhi prapathinnavasopa matrik pra ca śruta śrāvaya carṣaṇibhyaḥ.*

O lord commander of the power of truth and reality, master of manifold wealth and splendour, ready for the arduous battle of life, ride the awesome chariot, go forward, traveller of the path of rectitude, come to us too with the wisdom of revealed omniscience with all your modes of defence and protection and proclaim the truth for the people.

### Mandala 6/Sukta 32

*Indra Devata, Suhotra Bharadvaja Rshi*

अपूव्या पुरुतमान्यस्म मह वीराय तवसं तुराय । विरुषिन्  
वज्रिणु शन्तमानि वचांस्यासा स्थविराय त तम् ॥ १ ॥

1. *Apūrvyā purutamānyasmai mahe vīrāya tavase turāya. Virapśine vajriṇe śantamāni vacāṁ-syāsā sthavirāya takṣam.*

Let me compose an original and comprehensive song of praise in my own, words in a state of peace

overflowing with reverence in honour of this great hero, Indra, mighty performer of action, admirable wielder of the thunderbolt of justice and punishment, unshakable embodiment of tranquillity.

स मातरा सूय<sup>1</sup>णा कवीनामवासयदुजददि<sup>1</sup> गृणानः ।  
स्वाधीभिः ऋक्भिः वावशान उदुस्त्रियाणामसृजिदानम ॥ २ ॥

2. *Sa mātārā sūryeṇā kavīnāmavāsayad rujadadriṃ gṛṇānaḥ. Svādhibhir-ṛkvabhir-vāvaśāna udu-sriyāṇām-asṛjan-nidānam.*

By the light of the sun, he illuminates the heaven and earth, protectors and inspirers of poets like father and mother. Breaking the cloud of showers, shaking the mountains of impediments and inhibitions of mind, sung and celebrated in songs of praise and jubilation, pleased, inspiring and illuminant in response to the homage of reverence, he opens the flood gates of light and song in words, breaking off all impediments to the original vision and imagination of the poet.

स वह्निभिः ऋक्भिः गायुशश्वन्मितजुभिः पुरुकृत्वा जिगाय ।  
पुरः पुराहा सखिभिः सखीयन्दृ हा रुराज क्विभिः क्विः  
सन ॥ ३ ॥

3. *Sa vahnibhir-ṛkvabhir-goṣu śaśvan mitajñubhiḥ purukṛtvā jigāya. Puraḥ purohā sakhibhiḥ sakhīyan ḍṛḷhā ruroja kavibhiḥ kavīḥ san.*

He is the ruler, himself a visionary, friend of friends, relentless hero of abundant action, breaker of the strongholds of darkness, and with the company and support of assisting partners, celebrants and poetic creators sitting in meditative posture, he breaks the

adamantine rigidities of dead wood and wins the battles for the development of lands and cows and the advancement of knowledge, arts and enlightenment.

स नीव्याभिजरितार्मच्छा महा वाजभिमहद्भिश्च शुष्मः ।  
पुरुवीराभिवृषभ ितीनामा गिबणः सुविताय प याहि ॥ ४ ॥

4. *Sa nīvyābhir-jaritāram-acchā maho vājabhir-mahadbhiśca śuṣmaiḥ. Puruvīrābhir-vṛṣabha kṣitī-nāmā girvaṇaḥ suvitāya pra yāhi.*

Indra, mighty brave and generous ruler, sung and celebrated in song, come well to the celebrant for the well being of the people and bless them with high spirits and ambition for victory and latest great powers and forces manned by many heroic leaders and warriors of the rising generation.

स सगणं शवसा तक्ता अत्यरप इन्द' द िणतस्तुराषाट ।  
इत्था सृजाना अनपावृदर्थ' दिवदिव विविषुरपमृष्यम ॥ ५ ॥

5. *Sa sargeṇa śavasā takto atyairapa indro dakṣiṇa-tasturāṣāt. Itthā sṛjānā anapāvṛdarthaṁ dive dive viviṣurapr-amṛṣyam.*

Indra, mighty ruler, instant victor, come happy and jubilant with vibrant new forces of creation, with dynamic pioneers advancing like winds who may, thus, creating, preserving, reconstructing, discovering new goals day by day, move on, realise anew indestructible eternal values and never look back.

### Mandala 6/Sukta 33

*Indra Devata, Shunahotra Bharadvaja Rshi*

य आजिष्ठ इन्द तं सु न' दा मद' वृषन्त्स्वभिष्टिदास्वान ।

सावश्व्यं या वनवत्स्वश्व' वृत्रा समत्सु सासहृदमित्रान ॥ १ ॥

1. *Ya ojiṣṭha indra taṁ su no dā mado vṛṣant-svabhiṣṭir-dāsvān. Sauvaśvyaṁ yo vanavat svaśvo vṛtrā samatsu sāsahadamitrān.*

Indra, lord of honour and excellence, ruler most illustrious, generous, victorious and beneficent, inspired with ardent passion, give us that stormy force of dynamic action for achievement which, equipped with instant and unfailing capability, may fight out the unfriendly powers of darkness in the contests of life and win the wealths of high value in the world for our cherished goal.

त्वां ह्रीं॑ इन्द्राव॑सु विवा॑चा हव॑न्त चष॑णयः शूर॑साता ।

त्वं विप॑भिवि प॒णीर॑शाय॒स्त्वात् इत्स॑निता॒ वाज॑मवा ॥ २ ॥

2. *Tvāṁ hīndrāvase vivāco havante carṣaṇayaḥ śūrasātau. Tvāṁ viprebhirvi paṇīṅraśāyastvota it sanitā vājamavā.*

You alone, O lord ruler, Indra, the people of diverse speech adore and invoke in diverse words in battles of the brave for protection and success. You alone, with the wise and vibrant, subdue the uncreative and greedy, and you alone give peace and rest to the celebrants. Indeed, under your protection only, does the cavalier and the warrior win the light of knowledge and victory in action.

त्वं ताँ॑ इन्द्रा॒भ्याँ अ॒मित्रा॒न्दासा॑ वृ॒त्राण्य॑याया च शूर॑ ।

वधी॑वन॒व सु॒धित॑भिर॒त्करा॑ पृ॒त्सु द॑षि नृ॒णां नृ॑तम ॥ ३ ॥

3. *Tvāṁ tāṅ indrobhayāṅ amitrān dāsā vṛtrāṅnyāryā ca śūra. Vadhīrvaneva sudhitebhir-atkairā pṛtsu darṣi nṛṇāṁ nṛtama.*

Indra, brave ruler, leading light of the leaders, with focussed, objective and decisive judgement, distinguish between both opponents and supporters, the vile and the noble, split open both clearly to full exposure, and, with decisive blows of unfailing tactic, fight out the negatives in the contests of the dominion just like a forester felling the dead wood with sharpened axe.

स त्वं न इन्द्राकवाभिरूती सखा विश्वायुरविता वृध भूः ।  
स्वषाता यदध्वर्यामसि त्वा युध्यन्ता नमधिता पृत्सु  
शूर ॥ ४ ॥

4. *Sa tvam na indrākavābhirūtī sakhā viśvāyuravitā vṛdhe bhūḥ. Svarṣātā yaddhvayāmasi tvā yudhyanto nemadhitā pṛtsu śūra.*

Indra, lord ruler of the world, life of life and giver of showers of bliss, be our friend and protector with all your modes of defence and protection for our advancement without reserve or restriction. Fighting our battles of life, O brave and generous hero, defender of good against evil, we invoke and call upon you to come and help us with love and grace.

नूनं न इन्द्रापराय च स्या भवा मृळीक उत न' अभिष्टा ।  
इत्था गृणन्त' महिनस्य शम'न्दिवि ध्याम पाय' गाष-  
तमाः ॥ ५ ॥

5. *Nūnaṁ na indrāparāya ca syā bhavā mṛḷīka uta no abhiṣṭau. Itthā gṛṇanto mahinasya śarman divi ṣyāma pārye goṣatamāḥ.*

Indra, lord of life, for sure be our friend and protector, and saviour of others too, for now and for

ever, and for the attainment of our cherished goal be kind and gracious. Singing, celebrating and glorifying the splendour of the great lord, we pray, may we abide in the high heaven of divine felicity and, blest with the sacred Word of Divinity, swim across the seas of suffering to freedom.

### Mandala 6/Sukta 34

*Indra Devata, Shunahotra Bharadvaja Rshi*

सं च त्व जग्मुगिरं इन्द्र पूवीवि च त्वद्यन्ति विभ्व' मनीषाः ।  
पुरा नूनं च स्तुतय ऋषीणां पस्पृध इन्द्र अध्युक्थाका ॥ १ ॥

1. *Sam ca tve jagmurgira indra pūrvīrvi ca tvad yanti vibhvo manīṣāḥ. Purā nūnam ca stutaya ṛṣīṇām pasprdhra indre adhyukthārkā.*

Indra, lord giver of thought, speech and knowledge, all universal thoughts and diverse forms and words of the eternal Word, all languages past, present and future, proceed from you, return unto you and abide in you. For sure, all ancient hymns and recitations, all interpretive adorations of the seers divining into the visions and meanings of the mantras vie with each other to reach and concentrate on the glory of Indra.

पुरुहृता यः पुरुगूत ऋभ्वाँ एकः पुरुपशस्ता अस्ति यज्ञः ।  
रथा न मह शवस युजानां इ स्माभिरिन्द्र' अनुमाद्य' भूत ॥ २ ॥

2. *Puruhūto yaḥ purugūrta ṛbhvāñ ekaḥ puru-praśasto asti yajñaiḥ. Ratho na mahe śavase yujāno 'smābhirindro anumādyo bhūt.*

Indra who is invoked by many, admired by

many, sole lord adored by many, is sought after by the wise through creative and reflective yajnic endeavours for the pursuit of great vision and power with concentrated mind in meditation. May he be like a chariot for us across the world of life and consequently give us ultimate freedom and joy.

न यं हिंसन्ति धीतया न वाणीरिन्दं न ऽन्तीदुभि वृधयन्तीः ।  
यदि स्तातारः शतं यत्सहस्रं गृणन्ति गिवाणसं शं  
तदस्म ॥ ३ ॥

3. *Na yaṁ himsanti dhītaya na vāṇīrindram  
nakṣanūdabhi vardhayanāḥ. Yadi stotāraḥ śataṁ  
yat sahasraṁ gṛṇanti girvaṇasaṁ śaṁ tadasmai.*

No thoughts can violate Indra, the ruler, nor hurt him, nor can words comprehend him. In fact, the thoughts and words of devotees exalt and glorify him. And when celebrants offer a hundred and thousand adorations to this lord of exaltation, he is pleased and then peace and bliss of well being descends on the devotee.

अस्मा एतद्विव्यचव मासा मिमि ॥ इन्द न्ययामि सामः ।  
जनं न धन्व ऽभि सं यदापः सत्रा वावृधुह्वनानि यज्ञः ॥ ४ ॥

4. *Asmā etad divyārceva māsā mimikṣa indre  
nyayāmi somaḥ. Janam na dhanvannabhi sam  
yadāpaḥ satrā vāvṛdhur-havanāni yajñaiḥ.*

Just as soma, nectar juice of nature, mixes with the moon and the moon mixes fully with the sun once in the month on full moon night, so in this heavenly relation of life and action between Indra, the ruler, and the devotee, I join with Indra, and just as showers of

rain in the desert exhilarate the people so may the sessions of yajna advance the devotees and thereby may they exalt and glorify the lord.

अस्मा एतन्मह्याङ्गूषमस्मा इन्दाय स्तात्रं मतिभिरवाचि ।  
असद्यथा महति वृत्रतूय इन्द' विश्वायुरविता वृधश्च ॥ ५ ॥

5. *Asmā etanmahyāṅgūṣamasmā indrāya stotram matibhiravāci. Asad yathā mahati vṛtratūrya indro viśvāyuravitā vṛdhaśca.*

For this Indra, this ruler, this giver of the light of life, is this exalted song of praise and adoration sung and offered by faithful and intelligent devotees so that for the victory of light over darkness and ignorance in this battle of life Indra, lord of all life and the world, may be our protector and guardian for advancement.

### Mandala 6/Sukta 35

#### *Indra Devata, Nara Bharadvaja Rshi*

कदा भुवनथं त्याणि ब्रह्म कदा स्तात्रं सहस्रपाप्यं दाः ।  
कदा स्तामं वासया स्य राया कदा धियः करसि वाज-  
रत्नाः ॥ १ ॥

1. *Kadā bhuvan rathakṣayāṇi brahma kadā stotre sahasrapoṣyaṁ dāḥ. Kadā stomaṁ vāsayo'sya rāyā kadā dhiyaḥ karasi vājaratnāḥ.*

When would your chariots come to rest in the garage? When do you give away a thousand prizes of support and sustenance at the victory celebration? When do you reward the celebrant with wealth for his song? And when do you make our acts of thought and will fructify with the wealth of success and victory?



कहि' स्वित्तिदिन्द य तृभिन्वीरवीरा गिळ्यास जयाजीन ।  
त्रिधातु गा अधि जयासि गाप्विन्द द्युम्नं स्ववद्धह्यस्म ॥ २ ॥

2. *Karhi svit tadindra yannrbhinṛñ vīrairvīrān nīlayāse jayājīn. Tridhātu gā adhi jayāsi goṣvindra dyumnāṁ svarvad dhehyasme.*

When is it, Indra, brilliant ruler, that you bring people to meet with people, the brave to meet with the brave, vying in contest to win the battles of progress, conquer threefold wealth of knowledge and minerals over the lands and create and bring us celestial and blissful wealth, honour and excellence?

कहि' स्वित्तिदिन्द यज्जरित्र विश्वप्सु ब्रह्म कृणवः शविष्ठ ।  
कदा धिया न नियुत' युवास कदा गामघा हवनानि  
गच्छः ॥ ३ ॥

3. *Karhi svit tadindra yajjaritre viśvapsu brahma kṛṇavaḥ śaviṣṭha. Kadā dhiyo na niyuto yuvāse kadā gomaghā havanāni gacchāḥ.*

Indra, most potent ruler of the world, when would you bring that wealth of knowledge and holiness of universal form and character which we too desire for the celebrant? Commanding highest virtue, when would you join and inspire our thought and will to rise for the grand leap forward? When would you lead us to win the cherished honour, splendour and glory of the earth worthy of you?

स गामघा जरित्र अश्वश्चन्दा वाजश्रवसा अधि धहि पृ िः ।  
पीपिहीषः सुदुघामिन्द धनुं भरद्वाजषु सुरुच' रुरुच्याः ॥ ४ ॥

4. *Sa gomaghā jaritre aśvaścandrā vājaśravaso adhi dhehi prkṣaḥ. Pīpihīṣaḥ sudughāmindra dhenum bharadvājeṣu suruco rurucyāḥ.*

Indra, ruler of the world, give us the honour and excellence of a free world order, liquid wealth of gold in circulation, progressive advancement and renown in abundance for a planned programme, and drink the soma of attainable success worthy of a nation of knowledge, virtue and love of divinity, and thus help us create and structure an earthly order of fruitful prosperity for the dynamic bearers of science and action, a lovely world of beauty and splendour indeed.

तमा नूनं वृजनमन्यथा चिच्छूरा यच्छक वि दुर' गृणीष ।  
मा निररं शुक्रदुर्घस्य धनाराङ्गिरसान्ब्रह्मणा विप जिन्व ॥ ५ ॥

5. *Tamā nūnam vṛjanamanyathā cicchūro yacchakra vi duro grṇīṣe. Mā niraram śukradughasya dhenorāṅgirasān brahmaṇā vipra jinva.*

Indra, valiant ruler, lord of knowledge and power, destroyer of darkness, hate and enmity, let the paths of love and progress you approve and proclaim and the doors of new knowledge you open never be otherwise, keep them wide open onwards. O vibrant lover of knowledge and advancement, never forsake the faithful scholars of divine nature's fertility, vitality and virility, never desert the visionaries of the divine Word of Veda, serve and advance them with means and materials for relentless pursuit of knowledge and life's sanctity.

## Mandala 6/Sukta 36

*Indra Devata, Nara Bharadvaja Rshi*

स॒त्रा म॒दास॑स्त॒व वि॒श्वज॑न्याः स॒त्रा रा॒या ध॒ य पा॑थि॒वासः ।  
स॒त्रा वा॒जा॒नाम॑भ॒वा वि॒भ॒क्ता य॒द्दु॒व॒षु धा॒रय॑था असु॒यम॑ ॥ १ ॥

1. *Satrā madāsastava viśvajanyaḥ satrā rāyo'dha ye pārthivāsaḥ. Satrā vājānāmabhavo vibhaktā yad deveṣu dhārayathā asuryam.*

Truly all your joys and inspirations, Indra, are universal, meant for the world. Truly all your earthly wealth, power and honour is for all children of the earth. Truly you are the wielder and distributor of all forms of food and energy which you bear and bring forth in the divinities of nature and humanity as the very breath of life.

अ॒नु प॒ यज॑ ज॒न॒ आज॑' अ॒स्य स॒त्रा द॑धि॒र॒ अनु॑ वी॒याय॑ ।  
स्यु॒म॒गृ॒भ॒ दु॒ध॒य॒ व॑त॒ च॒ क॒तुं वृ॒ज्ज॒न्त्य॑पि॒ वृ॒त्र॒ह॒त्य॑ ॥ २ ॥

2. *Anu pra yeje jana ojo asya satrā dadhire anu vīryāya. Syūmagr̥bhe dudhaye'rvate ca kratum vṛñjantyaḥ vṛtrahatyē.*

Consequently people honour, value and worship the vigour and splendour of Indra in this world, and truly they develop it for the attainment of higher strength and vitality, and, for the attainment of united advancement of the progressive forces and countering the forces of negation in the battle against darkness, they gather their powers, perform concerted yajnic action and root out evil and wickedness.

तं स॒धी॒ची॒रू॒तया॑ वृ॒ष्ण्या॑नि॒ प॒ स्या॑नि॒ न्त्रि॒युतः॑ स॒श्चु॒रि॒न्द॑म ।  
स॒मु॒दं न॑ सि॒न्ध॒व॒ उ॒व॒थ॒शु॒ष्मा उ॒रु॒व्य॒च॒सं गि॒र॒ आ॒ वि॒श॒न्ति॑ ॥ ३ ॥

3. *Tam sadhrīcīrūtayo vṛṣṇyāni pauṁsyāni niyutaḥ saścurindram. Samudram na sindhava ukthaśu-smā uruvyacasam gira ā viśanti.*

All modes of protection and security, showers of strength and generosity, manliness and vigour and allied virtues and actions converge to Indra, join and abide in him. Just as rivers flow and reach the sea, so do all resonant voices of adoration and admirable qualities of life reach the lord all pervasive in the wide world.

स रायस्वामुप सृजा गृणानः पुरुश्चन्दस्य त्वमिन्दु वस्वः ।  
पतिबभूथासमा जनानामका विश्वस्य भुवनस्य राजा ॥ ४ ॥

4. *Sa rāyaskhāmupa sṛjā gṛṇānaḥ puruścandrasya tvamindra vasvaḥ. Patirbabhūthāsamo janānā-meko viśvasya bhuvanasya rājā.*

Indra, sole ruler of the whole world, be the one unequalled master and protector of the people and of the golden wealth of the land, and, adored and glorified by them, release the streams of wealth, honour and excellence of the world for us.

स तु श्रुधि श्रुत्या या दुवायुद्यान भूमाभि राय अयः ।  
असा यथा नः शवसा चकाना युगयुग वयसा चकि-  
तानः ॥ ५ ॥

5. *Sa tu śrudhi śrutya ya duvoyurdyaurna bhūmābhi rāyo ayaḥ. Aso yathā naḥ śavasā cakāno yugeyuge vayasā cekitānaḥ.*

Listen to our prayers and adorations, Indra, lord ruler who love the prayers and adorations of devotees, who are resplendent as sun and boundless as space,

master, protector and giver of wealth, honour and excellence, so that shining by wealth and power, growing in knowledge and awareness day by day, you be, as you have been, kind and gracious to us as ever before.

### Mandala 6/Sukta 37

#### *Indra Devata, Bharadvaja Barhaspatya Rshi*

अवागथं विश्ववारं त उगन्द युक्तासा हरया वहन्तु ।  
कीरिश्चिद्धि त्वा हवत स्ववानृधीमहि सधमादस्त अद्य ॥ १ ॥

1. *Arvāgratham̐ viśvavarāṃ ta ugrendra yuktāso harayo vahantu. Kiriściddhi tvā havate svarvān-rdhīmahī sadhamādaste adya.*

Indra, resplendent lord ruler of the world, we pray, may the motive powers attached to your chariot of universal wealth and bliss bring you hither to us. So does the enlightened celebrant with joy at heart invoke and invite you today so that we too who abide with you in the hall of assembly may grow and prosper.

पा दाण हरयः कर्मागमन्पुनानास ऋज्यन्ता अभूवन् । इन्द्र'  
ना अस्य पूव्यः पपीयाद द्यु ता मदस्य साम्यस्य राजी ॥ २ ॥

2. *Pro droṇe harayaḥ karmāgman punānāsa ṛjyanto abhūvan. Indro no asya pūrvyah papīyād dyukṣo madasya somyasya rājā.*

Let the people go forward and higher in the measure of action and achievement and continue to rise in the sacred manner of simple and natural rectitude. And may Indra, ancient ruler of the world bright as heaven on earth, shining and ruling over the delightful

order of bliss, rise exuberant and drink of the joy of soma, peace and glory of the order.

आस्रान्णासः शवसानमच्छन्दं सुचक्र रथ्यासा अश्वाः ।  
अभि श्रव ऋज्यन्ता वहयुनू चि ऽ वायारमृतं वि दस्यत ॥ ३ ॥

3. *Āsārāṅāsaḥ śavasānamacchendraṁ sucakre rathyāso aśvāḥ. Abhi śrava ṛjyanto vaheyurnū cinnu vāyoramṛtaṁ vi dasyet.*

May the motive powers of the chariot of mighty Indra, ever on the move in the divine orbit in a simple and natural manner, gracefully bear the lord to the chant of our yajnic programmes of humanity. Let the immortal breath of life never be exhausted, let no one waste away the nectar vitality of immortality.

वरिष्ठा अस्य दि ऽ णामियतीन्द' मघानां तुविकूमितमः । यया  
वज्रिवः परियास्यंह' मघा च धृष्ण दयस् वि सूरिन ॥ ४ ॥

4. *Variṣṭho asya dakṣiṇamiyartīndro maghonāṁ tuvikūmitamaḥ. Yayā vajrivaḥ pariyāsyāṅho maghā ca dhṛṣṇo dayase vi sūrīn.*

Indra, highest power of the dominion and fastest performer among men of wealth and splendour, achieves and raises the strength and honour of this social order by which, O lord of courage and power, wielder of the thunder of justice and punishment, you remove sin and crime and give rich gifts of reward and recognition to the scholars and the brave heroes.

इन्द्रा वाजस्य स्थविरस्य दातन्द' गीभिव'धतां वृद्धमहाः ।  
इन्द्र' वृत्रं हनिष्ठा अस्तु सत्वा ता सूरिः पृणति  
तूतुजानः ॥ ५ ॥

5. *Indro vājasya sthavirasya dāteindro gīrbhirva-  
rdhatām vṛddhamahāḥ. Indro vṛtram haniṣṭho  
astu satvā''tā sūriḥ pṛṇati tūtujānaḥ.*

Indra is the giver of solid strength and stable progress. May Indra, celebrated by the great and exalted by our words of adoration, rise in glory. Indra is the destroyer of darkness in the extreme, brilliant and brave in the essence, and, instant performer as he is, learned, he is, and the giver of complete fulfilment.

### Mandala 6/Sukta 38

#### *Indra Devata, Bharadvaja Barhaspatya Rshi*

अपादित उदु नश्चित्रतमा महीं भषद द्युमतीमिन्दहूतिम ।  
पन्यसीं धीतिं दव्यस्य यामञ्जनस्य रातिं वनत सुदानुः ॥ १ ॥

1. *Apādita udu naścitratamo mahīm bharṣad dyuma-  
tīm-indrahūtim. Panyasīm dhītim daivyaśya  
yāmañjanasya rātim vanate sudānuḥ.*

May Indra, lord immaculate, wondrous power and glorious ruler, perfect, self-existent and self-sustained, be here direct and accept and exalt our sincere, abundant and brilliant voice of adoration in honour of divinity. The lord is a generous and munificent giver, loves the celebrative voice of the heart and cherishes the homage of noble godly people on way to divinity.

दूरच्छिदा वसता अस्य कणा घाषादिन्दस्य तन्यति ब्रुवाणः ।  
एयमनं द्रवहूतिववृत्यान्मदयग्निन्दमियमृच्यमाना ॥ २ ॥

2. *Dūrāccidā vasata asya kaṇā ghoṣād-indrasya  
tanyati bruvāṇaḥ. Eyamenam devahūtirvav-  
rtyānmadryag-indram-iyam-ṛcyamānā.*

The ears of this lord Indra receive the voice of the speaker even from far off wherever he be, and from that voice, speaking in response, he raises it to the roar of thunder. May this voice of mine in honour of divinity, reaching and celebrating the lord of glory, come back to me, complete the circuit and bless me as voice divine.

तं व' धिया परमया पुराजामजरमिन्दमभ्यनूष्यकः । ब्रह्मा  
च गिर' दधिर समस्मिन्महाँश्च स्तामा अधि वधदिन्द ॥ ३ ॥

3. *Taṁ vo dhiyā paramayā purājām-ajaram-indram-abhyānūṣyarkaiḥ. Brahmā ca giro dadhire samasmin mahāñśca stomo adhī vardhadindre.*

For you all with the best and highest of mind and faith I proclaim and celebrate the ancient and unaging Indra, cosmic energy of the Divine with yajnic gifts of homage. The eternal consciousness of omniscience and the voice of the Vedas all resound in this cosmic medium and the mighty yajna of creation and evolution too renews, evolves and expands under this same Indra, divine energy.

वधाद्यं यज्ञ उत साम इन्दं वधाद ब्रह्म गिर उक्था च मन्म ।  
वधाहनमुषसा याम उक्तावधान्मासाः शरदा द्याव इन्दम ॥ ४ ॥

4. *Vardhād yaṁ yajña uta soma indram vardhād brahma gira ukthā ca manma. Vardhāhaina-muṣaso yāmannaktorvardhān māsāḥ śarado dyāva indram.*

Let yajna, corporate programmes of research and development, advance Indra, power and application of the electric energy of nature. Let soma, positive creations



and the scholar dedicated to peace and universal happiness extend the possibilities of power. Let the divine words of the Veda and the achievement of food and energy of universal value exalt Indra, lord of divine energy. And let the dawns, days and nights, hours, months, seasons, earth and heaven, all glorify Indra, lord of the universe. Let our thought and chants of holy word glorify him.

एवा जज्ञानं सहस्रं असीमि वावृधानं राधस च श्रुताय ।  
महामुगमवस विप नूनमा विवासम वृत्रतूय'षु ॥ ५ ॥

5. *Evā jajñānaṁ sahasraṁ asāmi vāvṛdhānaṁ rādhasa ca śrutāya. Mahām-ugram-avase vipra nūnamā vivāsema vṛtratūryeṣu.*

Thus for the sake of strength and power, patience and fortitude as well as for challenge, for defence, protection and victory in our battles against darkness, want and evil, for the sake of onward achievement of wealth and success, and for the use and advancement of the vibrant learned scholar, O holy sage, let us all dedicate ourselves decisively and relentlessly to the great, illustrious, and perfect energy of divine nature, evolving, rising, and constantly developing it for us by our yajnic efforts, and let us thus serve and glorify Indra, omnipotent lord of the universe.

### Mandala 6/Sukta 39

*Indra Devata, Bharadvaja Barhaspatya Rshi*

मन्दस्य क्वदिव्यस्य वह्विपमन्मना वचनस्य मध्वः ।  
अपो नस्तस्य सचनस्य द्वेष' युवस्व गृणत गाअंगाः ॥ १ ॥

1. *Mandrasya kaverdīvyasya vahnervipram-anmano vacanasya madhvaḥ. Apā nastasya sacanasya deveṣo yuvasva gṛṇate goagrāḥ.*

Taste the honey sweet of the Word of this happy and blissful divine poet, celebrant of light, inspirer of passion and vision of wisdom, and friend of Divinity. O refulgent lord of generosity, protect and promote the brilliant and revealing Word of the poet, bless the servant of divinity with energy and sustenance and reveal the words of divinity for the celebrant.

अयमु॑शा॒नः पय॑दि॒मु॒स्त्रा ऋ॒तधी॑तिभि॒ऋत॑यु॒ग्यु॒जानः॑ ।  
रु॒जदरु॑ग॒णं वि॒ वल॑स्य॒ सानुं॑ पु॒णीं वच॑भि॒रभिय॑ ध्रि॒दिन्द॑ ॥ २ ॥

2. *Ayamuśānaḥ paryadrimusrā ṛtadhītibhir-ṛtayugyujānaḥ. Rujadaruṅṇaṁ vi valasya sānuṁ paṇīṅrvacobhirabhi yodhadindraḥ.*

This poet, like the sun, loving, inspiring and impassioned, in unison with the truth and law of existence, with waves of energy bearing rays of light and showers of rain, breaks the clouds of darkness, lights up impenetrable tops of mighty mountains, opens up treasures of wealth, and blesses the untainted and the celebrants. Thus does Indra fight and shine.

अयं॑ द्य॒ तय॑दद्यु॒ता व्य॑श्॒ कून्दा॑षा वस्तः॑ । श॒रद॑ इ॒न्दुरि॑न्द ।  
इ॒मं क॑तु॒मदधु॑नू॒ चिद॑ह्नां॒ शुचि॑जन्मन॒ उष॑सश्चकार ॥ ३ ॥

3. *Ayaṁ dyotayadadyuto vyaktūn doṣā vastoh śarada indurindra. Imaṁ ketum-adadhur-nū cidahnām śucijanmana uṣasaścakāra.*

Thus does this sun, this cosmic drop of divine soma, light up the unlighted: the nights, the mornings,

days and seasons of the year. Thus does Indra create the light of immaculate dawns which bear up the light as banner of the days.

अ॒यं र'च॒यद॒रुच' रु॒चा॒ना॒इ॒ यं वा॑स॒यद॒ व्यृ॑श्त॒नं पू॒वीः ।  
अ॒यमी॑यत ऋ॒त॒यु॒ग्भि॒रश्व'ः स्व॒विदा॒ नाभि॑ना चष-  
णि॒पाः ॥ ४ ॥

4. *Ayam roçayad-aruco rucāno'yaṁ vāsayad vyṛštena pūrvīḥ. Ayamīyata ṛtayugbhir-aśvaiḥ svarvidā nābhinā carṣaṇiprāḥ.*

This Indra, the sun, itself refulgent, lights up the lightless such as earth and moon, and it lights up the ancient dawns, by the operation of cosmic law. It goes on in orbit by the centre pin of cosmic gravitation with other heavenly bodies such as planets and satellites, drawn by the motive forces of cosmic law and giving light and comfort primarily to the people of the earth.

नू॒ गृ॒णा॒ना गृ॒णत॒ प॒त्न॒ राज॒निषः॑ पि॒न्व॒ वसु॑द॒याय॒ पू॒वीः ।  
अ॒प आ॑ष॒धीर॒वि॒षा व॒नानि॒ गा अ॒व॒ता॒ नृ॒च॒स॑ रि॒रीहि॑ ॥ ५ ॥

5. *Nū gṛṇāno gṛṇate pratna rājanniṣaḥ pinva vasudeyāya pūrvīḥ. Apa oṣdhīraviṣā vanāni gā arvato nṛṇṛcase rirīhi.*

Rajan, brilliant ruler, ancient power, praised and celebrated by devotees, develop and increase abundant food, energy and wealth for the dedicated liberal giver of charities, and for the development and accomplishment of holy programmes give waters, herbs, innoxious forests, cows, horses and brave leaders and competent manpower for the celebrant.

**Mandala 6/Sukta 40***Indra Devata, Bharadvaja Barhaspatya Rshi*

इन्द्र पिब तुभ्यं सुता मदाया वस्य हरी विमुचा सखाया ।  
 उत प गाय गण आ निषद्या था यज्ञाय गृणत वय'  
 धाः ॥ १ ॥

1. *Indra piba tubhyaṁ suto madāyā'va sya harī vi mucā sakhāyā. Uta pra gāya gaṇa ā niṣadyā-'thā yajñāya gṛṇate vayo dhāh.*

Indra, refulgent ruler, drink the soma of joy distilled for your pleasure and majesty, let the motive power of the dominion, the government and the people, too be free and relax since they are friends. Sit in the assembly of the dominion and sing and inspire the people to celebrate the holy occasion, and bear and bring food, good health and long age for the celebrant of the dominion to carry on the corporate business of governance and administration as a yajna for the lord.

अस्य पिब यस्य जज्ञान इन्द्र मदाय कत्व अपिबा विरप्तिन ।  
 तमु त गावा नर् आपा अद्रिन्दुं समह्यन्पीतय समस्म ॥ २ ॥

2. *Asya piba yasya jajñāna indra madāya kratve apibo virapśin. Tamu te gāvo nara āpo adri-rindum samahyan pītaye samasmai.*

Indra, mighty ruler, drink of this nectar sweet of soma which you tasted at your birth and which you drank for passion and exhilaration while you arose for great action in the field of knowledge and governance, the same soma which the cows and rays of the sun, men and leaders, waters, clouds and mountains have collected and seasoned for this drink of yours.

समिद्ध अग्रा सुत इन्द्र साम आ त्वा वहन्तु हरया वहिष्ठाः ।  
त्वायता मनसा जाह्वीमीन्दा याहि सुविताय मह नः ॥ ३ ॥

3. *Samiddhe agnau suta indra soma ā tvā vahantu harayo vahiṣṭhāḥ. Tvāyatā manasā johavīmī-indrā yāhi suvitāya mahe nah.*

When the fire is kindled and rising and the soma is distilled, let the strongest motive forces of transport and the most powerful leaders who can bear the burdens of the commonwealth bring you here. And when you are here I invoke and invite you with a mind wholly dedicated to you, Indra, destroyer of pain and suffering, come for our great pleasure and prosperity of well being.

आ याहि शश्वदुशता ययाथन्द्र महा मनसा सामपयम ।  
उप ब्रह्माणि शृणव इमा ना था त यज्ञस्तन्वरे वय'  
धात ॥ ४ ॥

4. *Ā yāhi śaśvaduśatā yayāthendra mahā manasā somapeyam. Upa brahmāṇi śṛṇava imā no'thā te yajñastanve vayo dhāt.*

Indra, mighty ruler and dispenser of peace and prosperity, come here without let up with inspired sages and leaders with magnanimous mind and morale to this nectar drink of the soma of governance and enlightenment. Listen carefully to these songs of adoration and words of the Veda, and, we pray, may this yajnic business of governance and administration bear and bring us good food, energy and a long age of good health for our person and the social order.

यदिन्द्र दिवि पाय यदृध्व्यद्वा स्व सदन यत्र वासि । अत'  
ना यज्ञमवस नियुत्वान्त्सजाषाः पाहि गिवणा मरुद्भिः ॥ ५ ॥

5. *Yadindra divi pārye yadr̥dhagyad vā sve sadane yatra vāsi. Ato no yajñamavase niyutvānt-sajoṣāḥ pāhi girvaṇo marudbhiḥ.*

Indra, enlightened ruler, admired and adored in refined words of homage and reverence, whether you are in a far off land of your choice you love to promote in a special direction or in your own place of residence, or wherever you happen to be, from there, O loving and friendly leader dedicated to the yajnic order of governance for its defence and protection, develop and promote the order by the most vibrant force of daring commandos.

### Mandala 6/Sukta 41

*Indra Devata, Bharadvaja Barhaspatya Rshi*

अहळमान् उप याहि यज्ञं तुभ्यं पवन्त इन्द्रवः सुतासः ।  
गावा न वजिन्स्वमाका अच्छन्दा गहि पथमा यज्ञि-  
यानाम ॥ १ ॥

1. *Aheḷamāna upa yāhi yajñam tubhyaṁ pavanta indavaḥ sutāsaḥ. Gāvo na vajrintsvamoko अच्छेन्द्रा गहि प्रथामो यज्ञियानाम.*

Indra, lord ruler of glory and power, giver of freedom and dignity, come loving and favourable, grace our yajna of life and living. Drops of soma flow from the press for you and sanctify and brighten up the yajna. O lord of thunder and justice, first and foremost of the holiest guardians of yajna, just as mother cows rush to their stalls for their calves, so eagerly come to us and bless the devotees.

या त क॒कुत्सुकृ॑ता॒ या वरि॑ष्ठा॒ यया॒ शश्व॑त्पिब॒सि मध्वं॑  
ऊ॒मिम । तया॑ पाहि॒ प त अध्व॑युर॒स्थात्सं॑ त॒ वज॑' वततामिन्द  
ग॒व्युः ॥ २ ॥

2. *Yā te kākut sukṛtā yā varīṣṭhā yayā śaśvat pibasi madhva ūrmim. Tayā pāhi pra te adhvaryurasthāt sam te vajro vartatāmindra gavyuh.*

Indra, ruling lord of Dharma and rectitude, by that sophisticated and discriminative palate of yours by which you always taste the sweets of the flow of life, and by that discriminative and sublimated thought and speech by which you always distil the essence and value of the sweets and shades of life and respond to human action, taste the sweets of our yajnic performance, and protect and promote us by your words of wisdom through the rise and fall of life's movement. The high-priest dedicated to love and non-violence awaits you at the altar. May your wheel of justice and governance over the earth ever revolve over the order of humanity.

एष॑ द॒प्सा वृ॑ष॒भा वि॒श्वरू॑प॒ इन्द्रा॑य॒ वृष्ण॑ सम॒कारि॑ सामः ।  
ए॒तं पि॑ब॒ हरि॑वः॒ स्थात॑रु॒ग॒ यस्य॑शिष॒ प॒दिवि॑ यस्त  
अ॒मि ॥ ३ ॥

3. *Eṣa drapso vṛṣabho viṣvarūpa indrāya vṛṣṇe samakāri somaḥ. Etaṁ piba harivaḥ sthātarugra yasyeśiṣe pradivi yaste annam.*

This soma of the order of beauty and sweetness of bliss, flowing, free from intoxication and illusion, creative and exuberant, universal and open in form and performance, is distilled to the essence in honour of the generous and potent lord of power and glory. Drink of

it, taste and judge of it, O lord illustrious ever on the move by motive forces yet settled at centre, rule over it in the light of heaven, live it, it is the very food for your life and existence.

सुतः सामा असुतादिन्द्र वस्यानयं श्रयाञ्चिकितुषु रणाय ।  
एतं तितिव उप याहि यज्ञं तन् विश्वास्तविषीरा पृणस्व ॥ ४ ॥

4. *Sutaḥ samo asutādindra vasyānayaṁ śreyāñcikituṣe raṇāya. Etaṁ titirva upa yāhi yajñam tena viśvāstaviṣīrā pṛṇasva.*

This soma, blissful order of life fashioned into form from the raw materials of life and thought, O lord of power and glory, is better, more fragrant and inspiring for the man of intelligence and culture in search of a life of knowledge, achievement and happiness. Come, O lord victorious over opposition and contradictions, to this yajnic order of society and thereby strengthen all forces of action for advancement and total fulfilment.

हव्यामसि त्वन्द याह्यवाडरं त सामस्तन्व भवति ।  
शतकता मादयस्वा सुतषु पास्माँ अत्र पृतनासु प वि ॥ ५ ॥

5. *Hvayāmasi tvendra yāhyarvāṅnaram te somastanve bhavāti. Śatakrato mādayasvā suteṣu prāsmāñ ava pṛtanāsu pra vikṣu.*

Indra, ruler and protector, we invoke and exhort you, go forward, let the soma of exhilaration and social dignity be sufficient and inspiring for your health and the body politic. O lord of a hundred great actions and yajnic victories, rise and celebrate the glory of life among the people raised and refined to the sweetness and beauty of culture. Guide on, protect and promote



us among the nations and powers of the world.

### Mandala 6/Sukta 42

*Indra Devata, Bharadvaja Barhaspatya Rshi*

पत्यस्म॒ पिपी॑षत् विश्वानि वि॒दुष॑ भर ।

अ॒रं॒ग॒मा॒य॒ जग्म॑य पश्चाद्दध्वन् नर॑ ॥ १ ॥

1. *Pratyasmāi pipīṣate viśvāni viduṣe bhara.*  
*Araṅgamāya jagmaye paścāddadhvane nare.*

Indra, ruler and patron of knowledge and culture, provide all facilities of the world for this bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back.

ए॒म॒नं॑ प॒त्य॒त॒न् साम॑भिः साम॒पा॒त॒म॒म ।

अ॒म॒त्र॑भि॒ऋ॒जी॒षि॒ण॒मि॒न्दं॑ सु॒त॒भि॒रि॒न्दु॑भिः ॥ २ ॥

2. *Emenam pratyetana somebhiḥ somapātamam.*  
*Amatrebhir-ṛjīṣiṇam-indraṁ sutebhirindubhiḥ.*

In consequence and return, O scholars and citizens of the land, be grateful to this Indra, brilliant ruler, lover of the peace and pleasure of the soma of knowledge and enlightenment and promoter of scholars and men of truth and naturalness. Do all possible homage to him with ample measures of work and knowledge distilled like soma in the essence from your brilliant work and noble conduct.

यदी॑ सु॒त॒भि॒रि॒न्दु॑भिः साम॑भिः प॒त्ति॒भूष॑थ ।

व॒द्वा॒ विश्व॑स्य॒ म॒धि॒रा धृ॑ष॒त्त॒न्त॒मि॒द॒ष॒त् ॥ ३ ॥

1. *Yadī sutebhirindubhiḥ somebhiḥ pratibhūṣatha.  
Vedā viśvasya medhiro dhṛṣat taṁ tamideṣate.*

If you honour the lord ruler with the homage of pure and brilliant soma of knowledge and yajnic action in response to his magnanimity, the wise and adorable lord of the world would acknowledge and appreciate each act of homage.

अस्मा अस्मा इदन्धसा ध्वया प भरा सुतम ।  
कुवित्समस्य जन्यस्य शर्धता भिर्शस्त्रवस्परत ॥ ४ ॥

4. *Asmā asmā idandhaso'dhvaryo pra bharā sutam.  
Kuvit samasya jenyasya śardhato'bhiś-astera-  
vasparat.*

O high priest of the yajnic order, bear and bring an equable share of bright and inspiring food and maintenance for every one. And may the great and wise one, the lord, preserve, protect, promote and defend the rightful constancy of the admirable force and power of the order against violence and calumny.

### Mandala 6/Sukta 43

*Indra Devata, Bharadvaja Barhaspatya Rshi*

यस्य त्यच्छम्बरं मद् दिव'दासाय रन्धयः ।  
अयं स सामं इन्द त सुतः पिब ॥ १ ॥

1. *Yasya tyacchambaram made divodāsāya randha-  
yah. Ayam sa soma indra te sutah piba.*

Indra, lord of power and glory, this is that soma distilled and seasoned for you in the exhilaration and ecstasy of which you, like the sun on high, break down the forces of darkness and evil to promote the spirit of

light and generosity. Pray drink of it to your heart's content and protect and promote the spirit of it.

यस्य तीव्रसुतं मदं मध्यमन्तं च रिस ।

अयं स साम इन्द त सुतः पिब ॥ २ ॥

2. *Yasya tīvrasutam madam madhyamantam ca rakṣase. Ayam sa soma indra te sutaḥ piba.*

Indra, lord ruler, this is that soma, the power and glory of the yajnic order, distilled and refined in your honour, the brilliant and pure spirit of which in the essence you protect and promote in the beginning, in the middle and at the end of its completion. Pray drink of it to your heart's content and rejoice in the splendour and ecstasy of it.

यस्य गा अन्तरश्मना मदं दृहा अवासृजः ।

अयं स साम इन्द त सुतः पिब ॥ ३ ॥

3. *Yasya gā antaraśmāno made dr̥ḥhā avāsr̥jah. Ayam sa soma indra te sutaḥ piba.*

Indra, lord of glory, this is that soma of knowledge and power distilled and refined for you under the force and exhilaration of which you release mighty waves of energy confined in the thickest cloud and most solid materials. Drink of it to your heart's content and protect and promote the science and power of it.

यस्य मन्दाना अन्धसा माघ नं दधिष शवः ।

अयं स साम इन्द त सुतः पिब ॥ ४ ॥

4. *Yasya mandāno andhaso māghonam dadhiṣe śavaḥ. Ayam sa soma indra te sutaḥ piba.*

Indra, lord of vision, knowledge and power,

happy and worshipful devotee of the sweetness, beauty and ecstasy of life, this is that soma of existence distilled and refined in the essence for you, the mighty energy, force and exuberant vitality of which you bear, protect and promote. Live it, enjoy it to your heart's content, and protect and promote its glory on and on.

### Mandala 6/Sukta 44

*Indra Devata, Shamyu Barhaspatya Rshi*

या रयिवा रयिन्तमा या द्युम्नद्युम्नवत्तमः ।

सामः सुतः स इन्द्र त स्ति स्वधापतु मदः ॥ १ ॥

1. *Yo rayivo rayintamo yo dyumnair-dyumnavattamah. Somaḥ sutah sa indra te'sti svadhāpate madah.*

Indra, supreme lord of your own nature, power and law, that soma beauty and bliss of the world of existence created by you, which is most abundant in wealth and brilliance, which is most glorious in splendour and majesty, is all yours, all for yourself, all your own pleasure, passion and ecstasy.

यः शग्मस्तुविशग्म त राया दामा मतीनाम ।

सामः सुतः स इन्द्र त स्ति स्वधापतु मदः ॥ २ ॥

2. *Yah śagmas-tuviśagma te rāyo dāmā matīnām. Somaḥ sutah sa indra te'sti svadhāpate madah.*

Indra, O mighty lord most kind, master of your own power and potential, that exciting peace and pleasure of life created, those gifts of wealth showered on rational humanity, the exuberance of munificence, all is yours, for your own pleasure and ecstasy, and

rendered back to you in homage and gratitude.

यन् वृद्धा न शर्वसा तुरा न स्वाभिरूतिभिः ।  
सामः सुतः स इन्द्र त स्ति स्वधापत मदः ॥ ३ ॥

3. *Yena vṛddho na śavasā turo na svābhirūtibhiḥ.  
Somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ.*

Indra, mighty ruler, protector and sustainer of your own creation, your power and potential and your own forces of protection by which you promote the good and positive and destroy the evil and negative like the ancient and eternal father guardian and like a protective destroyer for preservation, that is the beauty and glory and assertive energy of life created by you. That is yours, your fatherly pleasure and ecstasy. Pray let it evolve and rise.

त्यमुं वा अपहणं गृणीष शर्वसस्पतिम् ।  
इन्द्रं विश्वासाहं नरं मंहिष्ठं विश्वचषणिम् ॥ ४ ॥

4. *Tyamu vo aprahaṇaṁ grṇīṣe śavasaspatim.  
Indraṁ viśvāsāhaṁ naraṁ maṁhiṣṭhaṁ viśva-  
carṣaṇim.*

All ye children of the earth, for you all I praise and celebrate that Indra, lord dispenser of justice and punishment without anger or violence, commander of power and forces of the nation, challenger of all negative forces of the world, leader of humanity, and great and glorious ruler of the men of vision and acts of universal value.

यं वृधयन्तीद्भिर्ः पतिं तुरस्य राधसः ।  
तमि वस्य रादसी दूवी शुष्मं सपयतः ॥ ५ ॥

5. *Yam vardhayanīd girah patim turasya rādhasah.  
Taminnvasya rodasī devī śuṣmaṁ saparyataḥ.*

Indra whom universal voices of the world exalt and celebrate in adoration, is the ruler and protector of all the effective achievers of the world of nature and humanity. Him, in truth, the brilliant heaven and the green earth both serve under his power and law. To him our homage is always due.

तद्व उक्थस्य ब्रह्णन्दायापस्तृणीषणि ।

विपा न यस्यातया वि यदाहन्ति स्मि ततः ॥ ६ ॥

6. *Tad va ukthasya barhaṇendrāyopastrṇīṣaṇi.  
Vipo na yasyotayo vi yad rohanti sakṣiataḥ.*

That lord you exalt by the beauty and sublimity of your holy song of praise in honour of Indra whose protections and modes of advancement then rise together like shoots of soma inwardly stirred by the song under his umbrella.

अविद्वद् ि मित्रा नवीयान्पपाना द्वभ्या वस्य' अचत ।

ससवान्तस्तालाभिधातरीभिरुरुष्या पायुरभवत्सखिभ्यः ॥ ७ ॥

7. *Avivad dakṣam mitro navīyān papāno devebhyo  
vasyo acait. Sasavāntstaulābhirdhautarībhi-  
ruruṣyā pāyurabhavat sakhibhyaḥ.*

The rising youth, friendly and protective, knows and achieves strength and expertise, and provides a place of rest and security for the noble and the wise. Well provided with food and means of sustenance, eager to protect and promote, he rises as a guardian power for friends and companions with unshakable forces of defence and protection.

ऋतस्य पथि वधा अपायि श्रिय मनांसि द्वास' अकन ।  
दधाना नाम महा वच भिवपुदृशय वन्या व्यावः ॥ ८ ॥

8. *Ṛtasya pathi vedhā apāyi śriye manāmsi devāso akran. Dadhāno nāma maho vacobhivapur-dṛśaye venyo vyāvah.*

On the path of truth and eternal law, the man of knowledge and wisdom is protected, and the noble and the wise control and transform their minds for the beauty and grace of manners and culture. May the Great one, kind and loving, bearing the holy name, reveal his divine presence in response to our prayers and protect us through the paths of life.

द्युमत्तमं द ि धह्यस्म सधा जनानां पूवीररातीः । वषीया  
वयः कृणुहि शचीभिधनस्य सातावस्माँ अविद्धि ॥ ९ ॥

9. *Dyumattamaṁ dakṣaṁ dhehyasme sedhā janānām pūrvīrarātīḥ. Varṣīyo vayaḥ kṛṇuhi śacībhir-dhanasya sātāvasmāñ aviddhi.*

Grant us strength and expertise of the brightest order, accomplish the tasks on hand and ward off the age-old adversities of the people, bless us with a long age of charity and generosity, and let us join and participate in the battles for wealth and success with the best of actions and intelligence among people.

इन्द्र तुभ्यमिन्मघव । भूम वयं दात्र हरिवा मा वि वनः ।  
नकिरापिद'दृश मत्यत्रा किमङ्ग र'धुचादनं त्वाहुः ॥ १० ॥

10. *Indra tubhaminmaghavannabhūma vayaṁ dātre harivo mā vi venah. Nakirāpirdadṛśe martyatrā kimaṅga radhracodanaṁ tvāhuḥ.*

Indra, lord of power and majesty, let us be, let us live and work only for you, generous and charitable ruler. Pray do not ignore us, do not neglect us. There is none visible among the mortals around here our own such as you, lord of horse and men, otherwise, O lord dear as breath of life, why would they call you the inspirer for the achievement of honour and excellence in life?

मा जस्व॑न वृष॒भ ना ररी॒था मा तं र॒वतः॑ स॒ख्य रि॒षाम ।

पू॒वीष्ट॑ इ॒न्द नि॒षिध॑ ज॒नषु॑ ज॒ह्यसु॑ष्वी॒न्प वृ॒हापृ॑णतः ॥ ११ ॥

11. *Mā jasvane vṛṣabha no rarīthā mā te revataḥ sakhye riṣāma. Purvīṣṭa indra niṣṣidho janeṣu jahyasuṣvīn pra vṛhāpṛṇataḥ.*

Indra, mighty generous destroyer of suffering, deliver us not to the unjust and the hungry grabber. Let us never suffer in the friendship of the generous lord nor fall off from loyalty. Let us take advantage of the age old facilities of success among the people. Eliminate the uncreative and keep us away from ungrateful negationists.

उ॒द्भा॒णीव॑ स्त॒नय॑ति॒न्द्वा रा॒धांस्य॑श्व्या॒नि ग॒व्या । त्वम॑सि  
प॒दिवः॑ का॒रुधा॑या॒ मा त्वा॑दा॒मान् आ द॑भ॒न्म॒घानः॑ ॥ १२ ॥

12. *Udabhrāṇīva stanayanniyartīndro rādhāmsyaśvyāni gavyā. Tvamasi pradivaḥ kārudhāyā mā tvādāmāna ā dabhan maghonaḥ.*

And like thundering clouds, Indra moves and declares the gifts of success and munificence, horses and fast accomplishment, cows and abundant food and drink. O lord, you are the patron sustainer of brilliant



artists, inventive scientists and expert technologists. Let the miserly non-giver never deceive you or injure you, and never let him deceive the generous and prosperous people.

अध्व॑या वी॒र् प॒ म॒ह सु॒ताना॑मिन्दा॒य भ॒र् स ह्य॑स्य॒ राजा॑ ।  
यः पू॒व्याभि॑रु॒त नू॒तना॑भिगी॒भिवा॑वृ॒ध गृ॑ण॒तामृ॑षी॒णाम ॥ १३ ॥

13. *Adhvaryo vīra pra mahe sutānāmindrāya bhara sa hyasya rājā. Yaḥ pūrvyābhiruta nūtanābhirgīrbhīrvāvṛdhe grṇatāmṛṣīṇām.*

O brave high priest of the social order of the yajna of love and non-violence, bear the best of soma distilled for homage in honour of the great Indra, ruler of the world. He alone is the ruler of this order worthy to rule who rises in personal and social esteem by the holy voices, both old and new, of the admirers and the wise seers of the land.

अ॒स्य म॑दं पु॒रु व॑र्पी॒सि वि॒द्वानि॑न्द' वृ॒त्राण्य॑प॒ती ज॑घान ।  
तमु॒ प ह॑षि॒ मधु॑मन्तमस्म॒ सामं वी॑राय॒ शि॒पिण॑ पिब॒ध्य ॥ १४ ॥

14. *Asya made puru varpānsi vidvānindro vṛtrāṇyapratī jaghāna. Tamu pra hoṣi madhumantamasmai somam vīrāya śipriṇe pibadhyai.*

Under the inspiration and ardent passion of this soma, Indra, irresistible lord ruler all wise, destroys many covert forces of darkness and evil. That same soma, honey sweet and exhilarating you bear for a drink to this brave hero who shines in brilliant helmet and armour.

पा॒ता सु॒तमि॑न्द' अस्तु॒ सामं॑ ह॒न्ता वृ॒त्रं व॑ज॒ण म॑न्द॒सानः॑ ।  
ग॒न्ता य॒ज्ञं प॑रा॒वर्ता॑श्चि॒दच्छ॑ वसु॒धी॒नाम॑वि॒ता का॒रु॒धा॒याः ॥ १५ ॥

15. *Pātā sutamindro astu somam hantā vṛtram vajreṇa mandasānaḥ. Gantā yajñam parāvataścidacchā vasurdhīnāmavitā kārudhāyāḥ.*

Let Indra, the ruler, drink the soma distilled from exhilarating herbs and protect the spirit and honour of the nation arisen from the noble rule of the order. Let him, happy and inspired, destroy the demon of evil and darkness with the thunderbolt of justice and power. Let him go and attend the yajna of the order well even from afar, provide happy and peaceful settlement for all the people, protect and promote intellectual work and programmes of corporate action, and sustain and advance the experts in art, science and technology.

इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि । मत्सद्यथा  
सामनसायं द्रवं व्यश्मद द्वष' युयवद व्यंहः ॥ १६ ॥

16. *Idam tyat patramindrapanamindrasya priyamamrtamapayi. Matsad yathā saumanasāya devam vyasmad dveṣo yuyavad vyamhaḥ.*

This is that life-giving cup of Indra's nectar drink, his favourite, from which he drinks the dear delicious elixir of life so that he feels happy at heart and inspires the divine force of cosmic energy to ward off hate and enmity from us and cast away all sin and evil, and thereby save and strengthen the immortal soul.

एना मन्दाना जहि शूर शत्रूञ्जामिमजामिं मघव मित्रान ।  
अभिषणाँ अभ्याइददिशानान्पराच इन्द्र प मृणा जही  
च ॥ १७ ॥

17. *Enā mandāno jahi śūra śatrūñ-jāmimajāmim maghavannamitrān. Abhiṣeṇāñ abhyādediś-ānān parāca indra pra mṛṇā jahī ca.*

This way Indra, O valiant hero, happy at heart and joyous, commanding wealth, power and excellence of the world, give up all enemies whether among the related or unrelated people, all unfriendly and menacing forces, all oppositions up front, and all those who order you about like bullies, ward them off, throw them out far away, destroy them all. Keep the soul untainted and free.

आसु ष्मा णा मघवन्दि पृत्स्वस्मभ्यं महि वरिवः सुगं  
कः । अपां ताकस्य तनयस्य जष इन्द सूरिन्कृणुहि स्मा ना  
अधम ॥ १८ ॥

18. *Āsu śmā ṇo maghavannindra pṛtsvasmabhyam mahi varivaḥ sugam kaḥ. Apām tokasya tanayasa ya jeṣa indra sūrīn kṛṇuhi smā no ardham.*

In these battles of life, among these forces of positive action, O lord of wealth, power and majesty, Indra, destroyer of negativities and enmities, make the way clear for us for the achievement of life's great honour and excellence. Indra, lord of glory and victory, bless us with bravery and spirit of heroism, high intelligence, and power and prosperity of success in our struggle and attainment of the waters of life, noble actions and brave children and grand children.

आ त्वा हरया वृषणा युजाना वृषरथासा वृषरश्मया -  
त्याः । अस्मत्राञ्चा वृषणा वज्रवाहा वृष्णा मदाय सुयुज'  
वहन्तु ॥ १९ ॥

19. *Ā tvā harayo vṛṣaṇo yujānā vṛṣarathāso vṛṣara-śmayo 'tyāḥ. Asmatrāñco vṛṣaṇo vajravāho vṛṣṇe madāya suyujō vahantu.*

Indra, O leading light and spirit of the nation of humanity, may the pioneers, brave and heroic, united with you in thought and action, blazing as sunrays and falling as showers, instant in initiative and perfect in aim, riding mighty chariots, concentrating on our defence and protection, generous and magnanimous, wielding thunder and lightning, willing warriors all, conduct and bring you here for our strength and joy of life's victory.

आ त वृषन्वृषणा दाणमस्थुघृतपुषा नामया मदन्तः । इन्द्र  
प तुभ्यं वृषभिः सुतानां वृष' भरन्ति वृषभाय सामम ॥ २० ॥

20. *Ā te vṛṣan vṛṣaṇo droṇamasthur-ghṛtapruṣo normayo madantaḥ. Indra pra tubhyaṁ vṛṣabhiḥ sutānām vṛṣṇe bharanti vṛṣabhāya somam.*

Indra, lord of power and glory, delightful showers of soma, exuberant and exhilarating like dancing waves of the sea, come and fill your cup of nectar and sprinkle your altar of yajna with ghrta. Thus do the leading lights of nature and humanity bear and bring the soma of life's light and joy distilled by brave and generous leaders of the yajnic order for the mighty and magnanimous lord ruler of the world.

वृषासि दिवा वृषभः पृथिव्या वृषा सिन्धूनां वृषभः  
स्तियानाम । वृष' त इन्द्रुवृषभ पीपाय स्वादू रस' मधुपया  
वराय ॥ २१ ॥

21. *Vṛṣāsi divo vṛṣabhaḥ pṛthivyā vṛṣā sindhūnām vṛṣabhaḥ stiyānām. Vṛṣṇe ta indurvṛṣabha pīpāya svādū raso madhupeyo varāya.*

You are the showerer of the light of heaven. You

are the inspirer of the life of earth. You are the showerer of the waters of rivers and the seas. You are the life breath of things moving and non-moving all together. This is the homage, honey drink, bright, delicious, the very nectar of life for the lord ruler.

अ॒यं द॒वः स॒हसा॒ जा॒र्य॒मा॒न॒ इ॒न्द्रेण॒ यु॒जा प॒णिम॑स्त॒भा॒यत॑ ।  
अ॒यं स्व॑स्य॒ पित॑रा॒यु॒धा॒नी॒न्दुर॑मु॒ष्णा॒दशि॑वस्य॒ मा॒याः ॥ २२ ॥

22. *Ayaṁ devaḥ sahasā jāyamāna indreṇa yujā paṇimastabhāyat. Ayaṁ svasya pitorāyudhānī-ndur-amuṣṇād-aśivasya māyāḥ.*

This brilliant and divine soma rising and manifesting with exhilaration and ardent passion, friend of Indra and one with his glory, stabilises the admirable rule and order of the world and strengthens the supporters of it. This soma, bright and blissful as the moon, keeps the arms and armaments and the justice and administration of its creator and ruler in order, and it frustrates the plans and wiles of the unruly and the unholy.

अ॒यम॑कृ॒णादु॒षसः॑ सु॒पत्नी॑र॒यं सू॒र्य॑ अ॒दधा॑ज्याति॒रन्तः॑ । अ॒यं त्रि॒धातु॑ दि॒वि र॑च॒नषु॑ त्रि॒तषु॑ वि॒न्दद॑मृ॒तं नि॒गू॒ ह॒म ॥ २३ ॥

23. *Ayamakṛṇoduṣasaḥ supatnīrayaṁ sūrye adadhā-jjyotirantaḥ. Ayaṁ tridhātu divi rocaneṣu triteṣu vindadamṛtaṁ nigūḥam.*

This ardent passion of Indra, lord omnipotent creator, makes the dawns bright and blissful inspirers of love and devotion, vests the sun with light within, creates the universe of three natural principles of mind, energy and matter, and infuses the immortal spirit, as

mysterious and immanent spirit, in the three bright worlds of heaven, earth and the firmament, and helps us to discover the immortal bliss with ardent passion of holiness.

अयं द्यावापृथिवी वि ष्कभायदयं रथमयुनक्सप्तारश्मिम ।  
अयं गाषु शच्या पक्वमन्तः साम' दाधार दशयन्त्र-  
मुत्सम ॥ २४ ॥

24. *Ayaṁ dyāvāpṛthivī vi ṣkabhāyadayam rathamayunak saptaraśmim. Ayaṁ goṣu śacyā pakvamantaḥ samo dādharma daśayantramutsam.*

This passion and omnipotence of Indra wields and stabilises the heaven and earth in orbit. It ordains the seven-rayed chariot of the sun in the system. With its power and action it places mature living energy in the fertility of earths, milk in cows and warmth in the rays of sunlight, and thus it holds and sustains soma, life energy of existence, in the universe, thereby making it a living system of tenfold nature, i.e., five elements and five pranic energies.

### Mandala 6/Sukta 45

*Indra (1-30) and Brbustaksha (31-33) Devata,  
Shamyu Barhaspatya Rshi*

य आनयत्परावतः सुनीती तुवशं यदुम ।  
इन्द्रः स ना युवा सखा ॥ १ ॥

1. *Ya ānayat parāvataḥ sunītī turvaśam yadum. Indrah sa no yuvā sakhā.*

May Indra, that eternal lord omnipotent, that youthful ruler, and that forceful leader, be our friend

and companion so that he may lead the man of instant decision and action and the hardworking people on way to wisdom and right living even from far off distance.

अ॒वि॒प॒ चि॒द्व॒या द॒ध॒द॒ना॒शु॒ना चि॒द॒व॒ता ।

इ॒न्द्रा॒ ज॒ता॒ हि॒तं॒ ध॒न॒म ॥ २ ॥

12. *Avipre cid vayo dadhadanāsunā cidarvatā.*  
*Indro jetā hitam dhanam.*

He brings food, health and age, life and light of knowledge for the innocent and for the ignorant and unintelligent too and wins wealth and honour for the good life at the fastest without haste and impatience.

म॒ही॒र॒स्य॒ प॒णी॒त॒यः॒ पू॒र्वी॒रु॒त प॒श॒स्त॒यः॒ ।

ना॒स्य॒ गी॒य॒न्त॒ ऊ॒त॒यः॒ ॥ ३ ॥

13. *Mahīrasya praṇītayah pūrvīruta praśastayah.*  
*Nāsyā kṣīyanta ūtayah.*

Great are this ruler's policies and acts of leadership, universal and admirable. Never do his honour, reputation and modes of defence, protection and progress go down.

स॒खा॒या॒ ब॒ह्म॒वा॒ह॒स॒ च॒त् प॒ च॒ गाय॑त ।

स॒ हि॒ नः॒ प॒म॒ति॒म॒ही ॥ ४ ॥

4. *Sakhāyo brahmavāhase'rcata pra ca gāyata.*  
*Sa hi nah pramatirmahī.*

Come ye friends and comrades, adore the harbinger and protector of divine sustenance and light of universal knowledge, celebrate him in song and proclaim his gifts of kindness. He is the light of

sublimity, he alone is our vision and wisdom.

त्वमर्कस्य वृत्रह विविता द्वय रसि । उतदृश यथा वयम ॥ ५ ॥

5. *Tvamekasya vṛtrahannavitā dvayorasi.*  
*Utedr̥ṣe yathā vayam.*

O lord destroyer of evil like the sun, breaker of the clouds, you are the saviour and protector of the one, the lonely and helpless as well as of both the people and the officers of administration as we too likewise are supporters of the ruler and the people.

नयसीद्वति द्विषः कृणाष्युक्थशंसिनः ।

नृभिः सुवीर उच्यस ॥ ६ ॥

6. *Nayasīdvati dviṣaḥ kṛṇoṣyukthaśamsinaḥ.*  
*Nṛbhiḥ suvīra ucyase.*

You control, guide and manage even the stubborn hatefuls and convert them to ardent admirers of positive knowledge as men of faith and enlightenment. So you are called the real heroic leader and ruler by the leading lights.

ब्रह्माणं ब्रह्मवाहसं गीभिः सखायमृग्मियम ।

गां न दाहस हुव ॥ ७ ॥

7. *Brahmāṇaṁ brahmavāhasaṁ gīrbhiḥ sakhāyamṛgmīyam.* *Gāṁ na dohase huve.*

I invoke and celebrate in holy words the seer and scholar of the universal knowledge of the Vedas, adorable friend and exponent of divine knowledge as one would serve and milk the cow for living energy or study and meditate on the holy Word for living light.



यस्य विश्वानि हस्तयारूचुवसूनि नि द्विता ।

वीरस्य पृतनाषहः ॥ ८ ॥

8. *Yasya viśvāni hastayorūcurvasūni ni dvitā.*  
*Vīrasya pṛtanāṣahaḥ.*

Seers and scholars say that in the hands of the heroic leader and ruler, brave challenger and subduer of all forces, lie and abide all treasures of the world both material and spiritual. (The real scholar too is one who commands the knowledge of nature as well as of the spirit, of this world and of the world beyond.)

वि दृ हानि चिददिव्वा जनानां शचीपत ।

वृह माया अनानत ॥ ९ ॥

9. *Vi dr̥hāni cidadrivo janānām śacīpate.*  
*Vṛha māyā anānata.*

O bold and intrepidable ruler and protector of the people, lord of mighty action, you break the clouds and shake the mountains. Pray strengthen the strongholds of the people and uproot the wiles of the wicked.

तमु त्वा सत्य सामपा इन्द्र वाजानां पत ।

अहूमहि श्रवस्यवः ॥ १० ॥

10. *Tamu tvā satya somapā indra vājānām pate.*  
*Ahūmahī śravasyavaḥ.*

Indra, lord ever true and redoubtable, protector of the spirit and culture of the good life, ruler and promoter of food, energy and progressive advancement of the people, we invoke and call upon you to lead us in our pursuit of sustenance, progress, honour and

excellence and immortal fame.

तमु॑ त्वा॒ यः पु॒रासि॑त्थ॒ या वा॑ नूनं॑ हित॒ धनं॑ ।  
हव्यः॑ स श्रु॒धी ह॑वम ॥ ११ ॥

11. *Tamu tvā yaḥ purāsitha yo vā nūnaṁ hite dhane.*  
*Havyaḥ sa śrudhī havam.*

You who have ever been with us and for us since eternity, who surely are with us in our best of prosperity and ever at the call of action, the same, O lord adorable, we invoke and pray listen to our call and come and bless.

धी॒भिरव॑र्द्धि॒रव॑ता॒ वाजाँ॑ इन्द्र॒ श्रवा॑य्या॒न ।  
त्वया॑ जष्म॒ हितं॑ धन॒म ॥ १२ ॥

12. *Dhībhir-arvadbhir-arvato vājāṅ indra śravāyyān.*  
*Tvayā jeṣma hitaṁ dhanam.*

With our intelligence and actions, with our drive and horses, and with your helping hand and grace, O lord of victory, destroyer and preserver, Indra, rising and advancing, we pray, let us succeed in our battles of life and win wholesome and reputable treasures of peace and prosperity.

अभू॑रु वी॒र गि॒वणा॑ म॒हाँ इन्द्र॑ धन॒ हित॑ ।  
भरं॑ वितन्त॒साय्यः॑ ॥ १३ ॥

13. *Abhūru vīra girvaṇo mahāṅ indra dhane hite.*  
*Bhare vitanasāyyaḥ.*

Indra, lord giver of honour and excellence, great, adored in words of praise and prayer, when the call is given, the forces are in array and the battle is raging, then, O lord of victory, be with us. And when the treasure is won and abounds for the good in life, then too, O

lord pervasive, be with us.

या त ऊ॒तिर॑मि॒त्रह॑न्म॒ पू॒र्व॒वस्त॒मास॑ति ।  
तया॑ ना हि॒नुही॑ रथ॒म ॥ १४ ॥

14. *Yā ta ūtir-amitrahan makṣūjavastamāsati.*  
*Tayā no hinuhī ratham.*

And when your umbrella of protection and promotion grows most extensively fast and wide, then by that accelerate our chariot of honour and glory and let it range wider and wider.

स रथ॑न र॒थी॒तमा॑ स्मा॒क॒नाभि॑यु॒ग्व॒ना ।  
ज॒षि॑ जि॒ष्णा हि॒तं ध॑न॒म ॥ १५ ॥

15. *Sa rathena rathītamo'smākenābhiyugvanā.*  
*Jeṣi jiṣṇo hitam dhanam.*

O leader and ruler, Indra, bravest commander of the fastest chariot of our social order, thirsting for victory, by that united chariot of ours in unison with us you win the treasures of life good for the nation of humanity.

य एक॑ इ॒त्तमु॑ ष्टु॒हि कृ॑ष्टी॒नां वि॒च॒षणिः॑ ।  
प॒ति॒ज॒ज्ञ वृ॑ष॒क॒तुः ॥ १६ ॥

16. *Ya eka it tamu ṣṭuhi kṛṣṭīnām vicarṣaṇiḥ.*  
*Patirjajñe vṛṣakratuḥ.*

O man, invoke, admire and celebrate that one alone who is unique by himself, ever watchful guardian of the people, generous performer and showerer of blissful fruits of his action, and who emerges and rises as the protector and ruler of all.

या गृणतामिदासिंथा पिरूती शिवः सखा ।

स त्वं न इन्द मृळय ॥ १७ ॥

17. *Yo gr̥ṇatāmidāsithā'pirūtī śivaḥ sakhā.  
Sa tvaṁ na indra mṛṣaya.*

Indra, potent lord of action, destroyer of suffering and giver of bliss, who are good and kind, friendly and one with the celebrants as our kith and kin, all protective under your umbrella, such as you are, we pray, be kind and gracious to us and lead us to the peace and happiness of the good life.

धिष्व वज्रं गभस्त्या र गृहत्याय वजिवः ।

सासहीष्ठा अभि स्पृधः ॥ १८ ॥

18. *Dhiṣva vajraṁ gabhastyo rakṣohatyāya vajrivaḥ.  
Sāsahīṣṭhā abhi spr̥dhaḥ.*

O wielder of the thunderbolt of defence and power, take up the adamantine mace and thunder of power and justice in your hands for the destruction of evil and wickedness and face, challenge, resolve and win the battles ahead.

पत्रं रयीणां युजं सखायं कीरिचादनम ।

ब्रह्मवाहस्तमं हुव ॥ १९ ॥

19. *Pratnaṁ rayīṇāṁ yujaṁ sakhāyaṁ kirico-danam.  
Brahmavāhastamaṁ huve.*

I invoke and celebrate that most eminent sage and scholar of universal Vedic knowledge who is great as ancient seers, friend, and inspirer of dedicated disciples to win the wealth of life both spiritual and material.

स हि विश्वानि पार्थिवाँ एका वसूनि पत्यत ।

गिवणस्तमा अधिगुः ॥ २० ॥

20. *Sa hi viṣvāni pārthivāñ eko vasūni patyate.  
Girvanastamo adhriguh.*

He alone, most adorable, instant mover and omnipresent lord of the universe, solely by himself, rules, protects and promotes all treasures of the earth.

(He alone deserves to be ruler of the world who is an earthly embodiment of such universal virtues.)

स न' नियुद्धिरा पृण कामं वाजभिर्श्विभिः ।

गामद्धिगापत धृषत ॥ २१ ॥

21. *Sa no niyudbhirā pṛṇa kāmam vājebhir-aśvibhiḥ.  
Gomadbbhir-gopate dhṛṣat.*

O lord of land with controlled mind and senses, bold and resolute, come to us with your teams of harnessed services and commissioned forces commanding speed and movement, warriors of horse and armour, managers of lands and cattle wealth, controllers of information and communication, and with all this infrastructure fulfil our desires and ambitions for the good life of success and progress.

तद्व' गाय सुत सचा पुरुहुताय सत्वने ।

शं यद्व न शाकिनं ॥ २२ ॥

22. *Tad vo gāya sute sacā puruhūtāya satvane.  
Śam yad gave na śākinē.*

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in

honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant.

न घा वसुनि यमत दानं वाजस्य गामतः ।

यत्सीमुप श्रवद्भिरः ॥ २३ ॥

23. *Na ghā vasurni yamate dānaṁ vājasya gomataḥ.  
Yat sīmupa śravad girah.*

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds.

कुवित्सस्य प हि व्रजं गामन्तं दस्युहा गमत ।

शचीभिरप ना वरत ॥ २४ ॥

24. *Kuvitsasya pra hi vrajaṁ gomantaṁ dasyuhā gamat. Śacībhirapa no varat.*

May the lord destroyer of evil, negativity and poverty visit the homestead of the prayerful devotee blest with lands, cows and divine knowledge and open up the flood gates of wealth, power and divine grace for us with his vision and powers.

इमा उ त्वा शतकता भि प ण नुवुगिरः ।

इन्द वृत्सं न मातरः ॥ २५ ॥

25. *Imā u tvā śatakrato 'bhi pra ṇuvurgirah.  
Indra vatsaṁ na mātarah.*

Indra, lord ruler of the world and guardian of the people, just as mother cows look toward and low out of affection for the calf, so do these people look up to you with love and reverence, and their voices of

adoration exalt you, O lord of a hundred acts of kindness and holiness.

दूणाशं सुख्यं तव गारसि वीर गव्युत ।  
अश्व' अश्वायुत भव ॥ २६ ॥

26. *Dūṇāśaṃ sakhyaṃ tava gaurasi vīra gavyate.  
Aśvo aśvāyate bhava.*

Indra, potent lord ruler of multifarious acts and potential, never can your friendship toward the people be lost or destroyed, it is permanent and versatile. You are all love and revelation to a person in search of faith and knowledge, and you are all impetuous victor for a person thirsting for speed and progress. (The way we think and act, you respond.)

स मन्दस्वा ह्यन्धसा राधस तन्वा मह ।  
न स्तातारं निद करः ॥ २७ ॥

27. *Sa mandasvā hyandhaso rādhaso tanvā mahe.  
Na stotāraṃ nide karaḥ.*

Indra, ruler of the world of knowledge and action, be happy at heart by body, mind and soul with good food, energy and soma, and make others happy. Subject not your devoted celebrant to the malignity of revilers.

इमा उ त्वा सुतसुत न न्त गिवणा गिरः ।  
वत्सं गावा न धनवः ॥ २८ ॥

28. *Imā u tvā sutesute nakṣante girvaṇo girah.  
Vatsaṃ gāvo na dhenavaḥ.*

These words and voices of adoration, O spirit

adorable, reach you, in every yajna, in every cycle of creation, like cows rushing to the calf with love.

पुरु॒तमं॑ पु॒रू॒णां॑ स्त॒ तू॒णां॑ वि॒वाचि॑ ।  
वा॒ज॒भि॒वा॒ज॒य॒ताम॑ ॥ २९ ॥

29. *Purūtamaṁ purūṇāṁ stotṛṇām vivāci.*  
*Vājebhir-vājayatām.*

May the most ancient and eternal knowledge in the speech of the ancient celebrants of divinity, enlightening and energising humanity with the vital spirits of existence, reaching the primeval soul, come to us too, enlighten and energise us too.

अ॒स्माक॑मि॒न्द भू॒तु त॒ स्तामा॒ वाहि॑ष्ठा॒ अन्त॑मः ।  
अ॒स्मान्ना॒य म॒ह हि॒नु ॥ ३० ॥

30. *Asmākamindra bhūtu te stoma vāhiṣṭho antamaḥ.*  
*Asmān rāye mahe hinu.*

Indra, lord giver of honour and excellence, may our song of celebration in your honour carry our message of homage closest to your heart to exalt you, and may you, we pray, inspire us to achieve the highest wealths of life.

अधि॑ बृ॒बुः प॑णी॒नां व॒षि॑ष्ठ॒ मू॒ध इ॒स्थान् ।  
उ॒रुः क॒ ण॒ न गा॑ङ्ग॒यः ॥ ३१ ॥

31. *Adhi bṛbuh paṇīnām varṣiṣṭhe mūrdhannasthāt.*  
*Uruḥ kakṣo na gāṅgyaḥ.*

Let the maker, artist, analyst and architect, occupy and preside over the highest position in the world of business, wide and high like the embankment of a mighty river, to contain and control the flow of the



current of waters.

यस्य वायारिव द्रवद्भदा रतिः सहस्रिणी ।

सद्या दानाय मंहत ॥ ३२ ॥

32. *Yasya vāyoriva dravad bhadrā rātiḥ sahasriṇī.  
Sadyo dānāya maṅhate.*

Whose gifts to society flow in a thousand directions like the currents of wind, his generosity and charities always and instantly, rise and continue to rise for the progress of humanity.

तत्सु ना विश्व अय आ सदा गृणन्ति कारवः ।

बृबुं सहस्रदातमं सूरिं सहस्रसातमम ॥ ३३ ॥

33. *Tat su no viṣve aya ā sadā gṛṇanti kāravaḥ.  
Bṛbum sahasradātamaṁ sūriṁ sahasrasāt-amam.*

All our artists and artisans always appreciate and admire the chief architect, learned, wise and brave, giver of a thousand gifts and sharer of a thousand things with thousands of people. He indeed is the head of our business world.

### Mandala 6/Sukta 46

*Indra Devata, Shamyu Barhaspatya Rshi*

त्वामिद्धि हवामह साता वाजस्य कारवः ।

त्वां वृत्रष्विन्दु सत्पतिं नरस्त्वां काष्ठास्ववतः ॥ १ ॥

1. *Tvāmidhdi havāmahe sātā vājasya kāravaḥ. Tvām  
vṛtreṣvindra satpatiṁ narastvām kāṣṭhāsvar-  
vataḥ.*

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food,

energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life.

स त्वं नश्चित्र वजहस्त धृष्णुया महः स्तवाना अदिवः ।

गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युष ॥ २ ॥

2. *Sa tvām naścitra vajrahasta dhṛṣṇuyā mahāḥ stavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe.*

Indra, lord of wondrous powers and performance, wielding the thunderbolt of justice and punishment in hand, great and glorious, breaker of the clouds and shaker of mountains, invoked and adored in song, with truth and science, power and force, collect, organise and win for us the wealth of lands, cows and rays of the sun, horses, transports and chariots like the victories of wealth and glory for the ambitious nation.

यः सत्राहा विचषणिरिन्द्रं तं हूमह वयम ।

सहस्रमुष्क तुविन्मृण सत्पत भवा समत्सु ना वृध ॥ ३ ॥

3. *Yaḥ satrāhā vicarṣaṇir-indraṁ taṁ hūmahe vayam. Sahasramuṣka tuvinṛmṇa satpate bhavā samatsu no vṛdhe.*

We invoke and adore Indra, lord of glory, constant watcher of humanity and human actions, and pray: O lord protector of truth, commanding thousandfold vitality and flames of fiery forces, master of universal wealth, be with us for our advancement in

the struggles of life.

बाधसु जनान्वृषभवं मन्युना घृषामी हर्षचीषम ।  
अस्माकं बाध्यविता महाधन तनूष्वप्सु सूय ॥ ४ ॥

4. *Bādhasē janān vṛṣabheva manyunā ghr̥ṣau mīḥa ṛcīṣama. Asmākaṁ bodhyavitā mahā-dhane tanūśvapsu sūrye.*

Indra, ruler of the world, sacred as hymns of Rgveda, as a bull controls the herd, so you control as well as defend people with righteous passion and justice when they rub against each other or face great conflicts. O lord, be our saviour, giver of enlightenment in the great battles for wealth, health care, water management and the harnessing of solar energy.

इन्द्र ज्येष्ठं न आ भरँ आजिष्ठं पपुरि श्रवः ।  
यन्म चित्र वजहस्त रदसी आभ सुशिप पाः ॥ ५ ॥

*Indra jyeṣṭhaṁ na ā bharaṅ ojiṣṭhaṁ papuri śravaḥ. Yeneme citra vajrahasta rodaśī obhe suśipra prāḥ.*

Indra, lord of noblest virtue and knowledge, bear and bring us that best and most lustrous food for the nourishment of body and mind by which, O wondrous hero of golden helmet and wielder of thunder in hand, you may reach both this earth and this sky upto the heaven.

त्वामुगमवस चषणीसहं राजन्द्वषु हूमह । विश्वा सु न'  
विथुरा पिब्दना वसा मित्रान्तमुषहान्कृधि ॥ ६ ॥

6. *Tvām-ugram-avase carṣaṇīsaḥaṁ rājan deveṣu hūmahe. Viśvā su no vithurā pibdanā vaso 'mitrāntsusaḥān kṛdhi.*

For our defence and protection, O ruler, of all the brilliant, generous and mighty powers, we invoke you, illustrious challenger of the enemies of humanity. O lord giver of peace and settlement in security, crush and scatter the obdurate negative forces within and outside, and turn the opponents into friends and unquestionable supporters.

यदिन्द्र नाहुषीष्वँ आज' नृम्णं च कृष्टिषु ।

यद्वा पञ्च ितीनां द्युम्नमा भर सत्रा विश्वानि पांस्या ॥ ७ ॥

7. *Yadindra nāhuṣīṣvāñ ojo nṛmṇaṃ ca kṛṣṭiṣu.*  
*Yad vā pañca kṣitīnām dyumnamā bhara satrā*  
*viśvāni paumsyā.*

Indra, ruler of the world, whatever the lustre and splendour in humanity across history, whatever the power and wealth among communities, whatever the virtue and quality in the five elements of nature or lands of the earth, or whatever the strength and vigour of the world of existence, you bear and symbolise all that. Pray, O lord, bear and bring us all that.

यद्वा तृ ा मघवन्दुह्यावा जन यत्पूरा कच्च वृष्यम ।

अस्मभ्यं तदिरीहि सं नृषाह्य मित्रान्पृत्सु तुवण' ॥ ८ ॥

8. *Yad vā ṛkṣau maghavan druhyāvā jane yat pūrau*  
*kacca vṛṣṇyam. Asmabhyam tad rirīhi sam*  
*nṛṣāhye'mitrān pṛtsu turvaṇe.*

O lord of wealth and power of the world, whatever the wisdom among the learned, whatever the energy among people of anger and hostility, or whatever strength and vigour among people of fullness of virility and generosity, at their best, bring us all that in the battles

of human contest and competition so that we may face, fight out and eliminate anger, enmity and malice.

इन्द्रं त्रिधातुं शरणं त्रिवरूथं स्वस्तिमत । छुदियच्छ  
मघवद्भ्यश्च मह्यं च यावया दिद्युमभ्यः ॥ ९ ॥

9. *Indra tridhātu śaraṇaṁ trivarūthaṁ svastimat. Chardir-yaccha maghavadbhyaśca mahyaṁ ca yāvayā didyumebhyaḥ.*

Indra, lord ruler of the wealth of nations, for the men of wealth, power, honour and generosity of heart, and for me too, give a home made of three metals and materials, comfortable in three seasons of summer, winter and rains, a place of rest, peace and security for complete well being. Give the light for them, keep off the blaze from them.

य गव्यता मनसा शत्रुमाद्भुरभिपृञ्चन्ति धृष्णुया ।  
अधस्मा ना मघवा इन्द्र गिवाणस्तनूपा अन्तमा भव ॥ १० ॥

10. *Ye gavyatā manasā śatrum-ādabhur-abhipraghnanti dhṛṣṇuyā. Adha smā no maghavan-nindra girvaṇastanūpā antamo bhava.*

Indra, lord of peace and power, exalted by words of adoration, give us warriors who, with their love of cows, lands and speech and with the force of their mind and strength of arm and courage, press down the enemies and destroy their arms and armies, and then, also, O lord protector of our person and body politic, be with us at the closest, deep within.

अधस्मा ना वृध भवन्द नायमवा युधि । यदन्तरि । पतर्यन्ति  
पणिन' दिद्यवस्तिग्ममूधानः ॥ ११ ॥

11. *Adha smā no vṛdhe bhavendra nāyamavā yudhi.  
Yadantarikṣe patayanti parṇino didyavas-  
tigmamūr-dhānaḥ.*

Indra, chief of defence forces, give us those flying birds of defence and protection which blaze through skies and spaces carrying deep penetrative war heads in front, and then, also, be with us for our leadership, defend and protect us in the battles for our advancement.

यत्र शूरासस्तन्व ' वितन्वत पि॒या श॒म' पितृ॒णाम । अध॑ स्मा  
यच्छ॒ तन्व॑ इ॒ तन॑ च॒ छदि॒र्चित्तं॑ या॒वय॒ द्वषः॑ ॥ १२ ॥

12. *Yatra śūrāsastanvo vitanvate priyā śarma pitṛ-  
ṇām. Adha smā yaccha tanve tane ca chardiraci-  
ttam yāvaya dveṣaḥ.*

Give us the sweet home where the brave extend the honour and achievement of their forefathers, and then, for further extension of the honour, achievement and tradition of the nation, give us peace and security free from mental worry and keep off all jealousy, malice and hostility.

यदि॑न्द् स॒गु अव॑तश्चा॒दया॑स॒ महा॑ध॒न । अ॒स॒म॒न अध्व॑नि  
वृ॒जिन॑ प॒थि श्य॑नाँइ॒व श्र॑वस्य॒तः ॥ १३ ॥

13. *Yadindra sarge arvatascodayāse mahādthane.  
Asamane adhvani vṛjine pathi śyenāñ iva śrava-  
syataḥ.*

And when, in the effort for creation and in the struggle for extension of honour and achievement of new wealth, you inspire the stormy pioneers and ambitious warriors thirsting for fame, and urge them

on to fly like eagles on unequal paths and winding ways of progress and possibility, then also, O lord, be with us all through.

सिन्धूर्नि॑रिव प॒व॒ण आ॑शु॒या य॒ता य॒दि क्ल॑श॒मनु॑ ष्वणि ।  
आ य व॒या न व॑वृ॒त॒त्यामि॑षि गृ॒भी॒ता ब्रा॒ह्म॒ग॒वि ॥ १४ ॥

14. *Sindhūñriva pravaṇa āśuyā yato yadi klośamanu ṣvaṇi. Ā ye vayo na varvṛtatyāmiṣi ḡrbhītā bāhvorgavi.*

The pioneers and warriors of new projects on earth fly on and move like rivers rushing down to the sea. They move by superfast carriers whose controls are held fast in hands, and instantly act in response to the sound signal and pounce upon the target like birds on food at sight, intensively.

### Mandala 6/Sukta 47

*Soma, Indra, Dana, Ratha, Dundubhi Devatah,  
Garga Bharadvaja Rshi*

स्वा॒दु॒ष्किला॒यं मधु॑माँ उ॒तायं ती॒वः किला॒यं रस॑वाँ उ॒ताय॑म ।  
उ॒ता न्व॑स्य प॒पि॒वांसु॑मिन्द्रं न कश्च॑न स॒हत आ॒हव॑षु ॥ १ ॥

1. *Svāduṣkilāyaṁ madhumāñ utāyaṁ tīvraḥ kilāyaṁ rasavāñ utāyam. Uto nvasya papi-vāṁsamindraṁ na kaścana saḥata āhaveṣu.*

Soma: of course it is delicious, honey sweet, and it is sharp and strong and intense, and also it has wonderful flavour. And when Indra, the mighty one, has happily drunk of this soma, this nectar of life, none can withstand him in battles.

अ॒यं स्वा॒दुरि॒ह मदि॑ष्ठ आ॒स॒ यस्य॑न्दा वृ॒त्रह॑त्य म॒माद॑ । पु॒रूणि॑  
यश्च्य॒त्ना श॑म्बरस्य॒ वि न॑वतिं नव॒ च द॒ह्या॒रे ह॑न ॥ २ ॥

2. *Ayaṁ svāduriha madiṣṭha āsa yasyendro vṛtrahatyē mamāda. Purūṇi yaścyautnā śambarasya vi navatiṁ nava ca dehyo han.*

It is delicious, most exhilarating here in the business of life. Indra, mighty ruler, having drunk of it, exults in the battle against want and wickedness for the achievement of prosperity and, waxing in strength and passion, destroys the multitudinous forces of evil and breaks ninety and nine strongholds of darkness like the sun breaking clouds for rain.

अ॒यं म॑ पी॒त उ॒दिय॑ति॒ वाच॑म॒यं म॑नी॒षामु॑श॒तीम॑जीगः ।

अ॒यं ष॑ळु॒वीर॑मिमीत॒ धीरा॑ न या॒भ्या॒ भुव॑न्नं क॒च्च॒नार॑ ॥ ३ ॥

3. *Ayaṁ me pīta udiyarti vācamayaṁ manīṣāmuśatīmajīgaḥ. Ayaṁ ṣaḷurvīramimīta dhīro na yābhyo bhuvanāṁ kaccanāre.*

This ecstasy of soma stimulates and refines my speech, it energises and sublimates my mind and awareness to love and passion for divinity. Man in the state of mental stability and spiritual constancy realises the six dimensional universe of existence beyond which there is no world of matter or mind higher or lower.

अ॒यं स॑ या व॒रि॑माणं पृ॒थिव्या॑ व॒ष्माणं॑ दि॒वा अ॑कृ॒णाद॑यं  
सः । अ॒यं पी॑यूषं ति॒सृषु॑ प॒वत्सु॑ साम॑ दा॒धारा॑व॒न्त॑-  
रि॒ त्म ॥ ४ ॥

4. *Ayaṁ sa yo varimāṇaṁ pṛthivyā varṣmāṇaṁ divo akṛṇodayaṁ saḥ. Ayaṁ pīyūṣaṁ tisṛṣu pravatsu samo dādharorvantarikṣam.*



This soma is that cosmic energy which causes the showers of vitality from the sun and creates the fertility of the earth. It bears the nectar sweets of three rolling oceans of heaven, earth and the middle region and sustains the vast skies.

अ॒यं वि॒दच्चि॒त्रदृ॒शीक॒मणः॑ शु॒कस॑द्मनामुषसा॒मनी॑क । अ॒यं  
म॒हान्म॑ह॒ता स्क॑म्भ॒न॒नाद॑ द्यामस्त॒भ्नाद॑ वृष॒भा म॒रु-  
त्वा॒न ॥ ५ ॥

5. *Ayaṁ vidaccitradr̥śīkamarnaḥ śukrasadmanā-  
muṣasāmanīke. Ayaṁ mahān mahatā skambha-  
nenod dyāmastabhñād vṛṣabho marutvān.*

This generous and exuberant energy of the universe commanding the force of the currents of nature's inherent power vests the beatific ocean of the glorious sunrays of immaculate beauty of the mornings. It is great and, by its mighty gravitational force, sustains the solar region in position above.

धृ॒ष॒त्पि॒ब क॒लश॑ सा॒मि॒न्द वृ॒त्रहा॑ शूर॒ सम॒र व॒सूना॑म । मा॒ध्य-  
न्दि॒न॒ स॒र्व॒न॒ आ वृ॑ष॒स्व र॒यि॒स्थान॑ र॒यि॒म॒स्मासु॑ ध॒हि ॥ ६ ॥

6. *Dhṛṣat piba kalaśe somamindra vṛtrahā śūra  
samare vasūnām. Mādhyāndine savana ā vṛṣasva  
ryisthāno rayimasmāsu dhehi.*

Bold and resolute Indra, ruler, destroyer of darkness and poverty, drink the soma from the vessel for the battle of life's wealth. Come to the mid-day session of yajna and bring the showers. As you yourself are the treasurehold of wealth, bless us with the wealth of life.

इन्द्र प णः पुरएतव पश्य प न' नय पतरं वस्या अच्छ।  
भवा सुपारा अतिपार्या ना भवा सुनीतिरुत वामनीतिः ॥ ७ ॥

7. *Indra pra ṇaḥ pura-eteva paśya pra no naya pratarāṃ vasyo accha. Bhavā supāro atipārayo no bhavā sunītiruta vāmanītiḥ.*

Indra, leader and commander of world power, look at us and watch like a leader moving fast forward. Lead us to wealth of the world across the oceans. Be the unswerving pilot of the nation, take us to the shores beyond and lead us on by the policy and practice of nobility and gracious living.

उरुं न' लाकमनु नषि विद्वान्त्स्ववज्यातिरभयं स्वस्ति ।  
ऋष्वा त इन्द्र स्थविरस्य बाहू उप स्थयाम शर्णा  
बृहन्ती ॥ ८ ॥

8. *Uruṃ no lokamanu neṣi vidvānt-svarvaj-jyo-tir-abhayam svasti. Ṛṣvā ta indra sthavirasya bāhū upa stheyāma śaraṇā brhantā.*

Indra, sagely scholar and just ruler of the world, lead us to the higher regions of life, fearless, full of heavenly light, a haven of bliss and well being. O lord of constancy, we pray, may we abide in the shelter and security of the umbrella of your mighty protective hands.

वरिष्ठ न इन्द्र वन्धुर' धा वहिष्ठयाः शताव शर्वयारा ।  
इषमा व णिषां वषिष्ठां मा नस्तारीन्मघवनाय' अयः ॥ ९ ॥

9. *Variṣṭhe na indra vandhure dhā vahiṣṭhayaḥ śatāvannaśvayorā. Iṣamā vakṣiṣām varṣiṣṭhām mā nastārīn-maghavan rāyo aryah.*

Indra, ruler and guardian of the people, master

and controller of the wealth and power of the world, let us ride and abide in the best chariot of our choice in your well managed system of governance run by the strongest and most efficient leaders and forces. O lord of a hundred powers and actions, bring us the best and most abundant food and sustenance, energy and power. Let no one as master tread over our wealth, power, and basic rights of life and freedom.

इन्दं मृळ मह्यं जीवातुमिच्छ चादय धियमयसा न धाराम ।  
यत्किं चाहं त्वायुरिदं वदामि तज्जुषस्व कृधि मा द्व-  
वन्तम ॥ १० ॥

10. *Indra mṛḷa mahyaṁ jīvātumiccha codaya dhiya-  
mayaso na dhārām. Yat kiṁ cāhaṁ tvāyuridaṁ  
vadāmi tajjuṣasva kṛdhi mā devavantam.*

Indra, ruler sustainer of all, be kind and gracious to me, please to wish me the good life, sharpen and inspire my mind and intellect like the razor's edge. And whatever I wish out of love and devotion, to you I say this: Please to accept and grant, and raise me up to the love and favour of divinity.

त्रातारमिन्दमवितारमिन्दं हवहव सुहवं शूरमिन्दम । ह्वयामि  
शकं पुरुहूतमिन्दं स्वस्ति न' मघवा धात्विन्दः ॥ ११ ॥

11. *Trātāram-indram-avitāramindraṁ havehave  
suha-vaṁ śūramindraṁ. Hvayāmi śakraṁ pura-  
hūtamindraṁ svasti no maghavā dhātvindraḥ.*

In every battle of life one after another, I invoke Indra, lord giver of wealth, honour and power, saviour Indra, protector Indra, brave Indra invoked with love and devotion, pure and powerful, universally invoked

and adored. May Indra bring us the good life and all round well being.

इन्दः सुत्रामा स्ववाँ अव'भिः सुमृळीका भवतु विश्ववदाः ।  
बाधतां द्वषा अभयं कृणातु सुवीय'स्य पतयः स्याम ॥ १२ ॥

12. *Indraḥ sutrāmā svavāñ avobhiḥ sumṛḷīko bhavatu viśvavedāḥ. Bādhatām dveṣo abhayaṁ kṛṇotu suvīryasya patayah syāma.*

Indra, lord omniscient, mighty protector and sole lord of his own essential powers may, we pray, be kind and gracious with his modes of protection and advancement, ward off hate and enmity and grant us freedom from fear so that we may be masters and promoters of the noble strength and honour of life.

तस्य वयं सुमता यज्ञियस्या पि भद सामनस स्याम । स  
सुत्रामा स्ववाँ इन्द' अस्म आराच्चिद द्वषः सनुतयु'-  
यातु ॥ १३ ॥

13. *Tasya vayaṁ sumatau yajñiyasyā'pi bhadre saumanase syāma. Sa sutrāmā svavāñ indro asme ārāccid dveṣaḥ sanutaryuyotu.*

May we enjoy the favour, kindness and love of that lord adorable, all protective Indra, sole master of his own essential powers and forces, who may always ward off from us all hate and enmity far or near.

अव त्व इन्द पवता नामिगिरा ब्रह्माणि नियुत' धवन्त ।  
उरू न राधः सर्वना पुरूण्यपा गा वजिन्युवस समि-  
न्दून ॥ १४ ॥

14. *Ava tve indra pravato normirgiro brahmāṇi niyuto dhavante. Urū na rādhaḥ savanā puruṇyapo gā vajrin yuvase samindūn.*

Indra, O ruler of the world, like streams of flood rushing down to the sea, all voices of prayer and adoration, offers of homage and chants of the holy Word dedicated to your service rise, reach and concentrate in you. O wielder of the thunderbolt of power and justice, you hold, integrate, treasure and distribute immense wealth of means and materials of success, yajnic sessions and inspirations, wide ranging waters and social programmes of action, lands, cows and lights of knowledge, and all things of beauty and joy leading to mental and spiritual bliss of peace.

क ईं स्तवत्कः पृणात्का यजात् यदुगमिन्मघवा विश्व-  
हावत । पादाविव पहर' अन्यमन्यं कृणाति पूवमपरं  
शचीभिः ॥ १५ ॥

15. *Ka īm stavat kaḥ pṛṇāt ko yajāte yadugramin-  
ma-ghavā viśvahāvet. Pādāviva praharannan-  
yamanyam kṛṇoti pūrvamaparam śacībhiḥ.*

Who can praise and fully celebrate him? Who can finally serve and join him?

Whoever is passionately dedicated and whom the lord of glory may favour, govern, and protect day and night, the lord who, like a man on the walk alternating his feet in motion moving the hind one forward and leaving the forward one then behind, dispenses people up and down according to their actions and the law of karma.

शृण्व वीर उगमु'गं दमाय अन्यमन्यमतिनीयमानः ।  
एधमानद्विळुभयस्य राजा चाष्कूयत विश इन्द' मनु-  
ष्यान ॥ १६ ॥

16. *Śṛṇve vīra ugramugraṁ damāyann-anyam-anyam-atinenīyamānaḥ. Edhamānadviḷubhayaśya rājā coṣkūyate viśa indro manuṣyān.*

I hear that Indra, potent lord, controller of all proud and passionate ones, leading all up and down by their performance, favouring the good and punishing the rising proud and arrogant, rules all communities of humanity, good and evil, and calls them up for justice and dispensation.

पर॒ पूव॑षां स॒ख्या वृ॑णक्ति वित॒तुरा॑णा॒ अप॑रभिरति ।

अना॑नुभूतीरवधू॒न्वानः॑ पू॒वीरि॑न्दः श॒रद॑स्ततरीति ॥ १७ ॥

17. *Parā pūrveṣāṁ sakhyā vṛṇakti vitarturāṇo aparebhireti. Anānubhūtiravadhūnvānaḥ pūrvīrindraḥ śaradastartarīti.*

With love and understanding, Indra, lord ruler, gives up the dead wood of the old and goes forward taking on other new forms of life and society like waves of the sea pressing on fast forward. Shaking off the callous who refuse to learn by experience he goes on like the sun crossing over the years of time gone by and living and shaping new eras of time.

रूपं॑रूपं॑ पतिरूपा बभू॒व तद॑स्य रूपं॑ पति॒च णा॑य । इ॒न्द॑  
मा॒याभिः॑ पुरु॒रूप॑ इयत यु॒क्ता ह्य॑स्य॒ हर॑यः श॒ता द॑श ॥ १८ ॥

18. *Rūpaṁrūpaṁ pratirūpo babhūva tadasya rūpaṁ praticakṣaṇāya. Indro māyābhiḥ pururūpa īyate yuktā hyasya harayaḥ śatā daśa.*

Indra, the supreme soul, pervades all forms of existence to reveal that pervasive form of presence according to each form. The individual soul, the jiva,

takes on one form of life after another to reveal that existential form of its real self. The ruler takes over each form of the institutions of his governance to reveal his power and presence through that institution. Indra thus, of many many forms of manifestation goes on by manifold powers and potentials, assisted by thousands of its motive forces like the master of a chariot drawn by horses.

युजाना हरिता रथ भूरि त्वष्ट्रह रजति । का विश्वाहा द्विषतः  
प † आसत उतासीनषु सूरिषु ॥ १९ ॥

19. *Yujāno haritā rathe bhūri tvaṣṭeha rājati. Ko viśvāhā dviṣataḥ pakṣa āsata utāsīneṣu sūriṣu.*

With its powers and potentials yoked to its chariot-like body form, Tvashta, the soul, shines gloriously in its existential form here. It takes the best form of its love and choice by karma, for who would choose to be with the malicious fools day and night when the wise and visionaries are sitting close by?

अगव्यूति त्रमागन्म दवा उवी सती भूमिरंहूरणाभूत ।  
बृहस्पत प चिकित्सा गविष्टाविथ्या सत जरित्र इन्द्र  
पन्थाम ॥ २० ॥

20. *Agavyūti kṣetramāganma devā urvī satī bhūmi-ramhūraṇābhūt. Bṛhaspate pra cikitsā gaviṣṭā-vitthā sate jaritra indra panthām.*

O noble people, brilliant pioneers, let us take over the vast virgin land which is a field good enough for warriors of action to develop and cultivate. O Brhaspati, lord of knowledge, protector and promoter of great things, Indra, destroyer of suffering, master of

diagnostics and correctives, let us make the pathway for the development of cattlewealth and advancement of knowledge and education in the service of the present generation of the celebrants of divinity and nobilities of humanity.

दिवदिव सदृशीरन्यमर्धं कृष्णा असधदप सदाना जाः ।  
अहन्दासा वृषभा वसूयन्तादवज वचिनं शम्बरं च ॥ २१ ॥

21. *Divedive sadrṣīranyamardhaṁ kṛṣṇā asedhadapa sadmano jāḥ. Ahan dāsā vṛṣabho vasnayanto-davraje varcinam śambaram ca.*

Day by day the sun dispels the equal cover of darkness arisen at night from its abode to the other half of the globe. The mighty solar power of showers breaks the dark vapours concealed in the cloud, strikes the blazing lightning and opens the flood gates of rain to flow into streams on land.

(So does the ruler dispel the darkness of ignorance, injustice and poverty and open the flood-gates of light and knowledge with justice and prosperity.)

पुस्ताक इ ऽ राधसस्त इन्द्र दश काशयीदश वाजिन' दात ।  
दिव 'दासादतिथिग्वस्य राधः शाम्बरं वसु पत्यग-  
भीष्म ॥ २२ ॥

22. *Prastoka innu rādhasasta indra daśa kośayīrdaśa vājino'dāt. Divodāsādatithigvasya rādhaḥ śāmbaram vasu pratyagrabhīṣma.*

Indra, lord ruler, the celebrant of your means and materials of success and accomplishment has given ten treasure gifts of land and ten modes of fast transport.



We accept and reciprocate the gifts of the lord's showers of generosity and hospitality from the celebrant giver of the treasures of means and materials of success, water showers and the gifts of land, home and wealth for sustenance.

दशाश्वान्दश काशान्दश वस्त्राधिभाजना ।

दश' हिरण्यपिण्डान्दिव'दासादसानिषम ॥ २३ ॥

23. *Daśāśvān daśa kośān daśa vastrādhibhojanā.  
Daśo hirnyapiṇḍān divodāsādasāniṣam.*

Let me receive and enjoy in common ten transports, ten treasures of wealth, ten garments, ten kinds of food and ten pieces of gold from the brilliant and generous giver.

(Swami Dayanand suggests in his commentary that the ratio at the maximum between the lowest and highest paid working partner in the social order should be one to ten.)

दश रथान्पष्टिमतः शतं गा अथर्वभ्यः ।

अश्वथः पायव' दात ॥ २४ ॥

24. *Daśa rathān praṣṭimataḥ śataṁ gā atharvabhyaḥ.  
Aśvathaḥ pāyave'dāt.*

Let the treasurer give ten chariots equipped with powerful steer and motive force to the guard and a hundred cows for the non-violent scholars of the physical and spiritual sciences of the Atharva Veda tradition.

महि राध' विश्वजन्यं दधानान्भुरद्धा-

जान्त्साञ्जया अर्भ्ययष्ट ॥ २५ ॥

25. *Mahi rādho viśvajanyaṁ dadhānān bharadvā-jāntsārñjayo abhyayaṣṭa.*

Let the ruler, descendant of the creators of all lawful forms of wealth, support and maintain the scholars and scientists who create, provide and manage the great wealth and power of universal value.

वनस्पत वी॒र्द्ध॒ङ्गा हि भू॒या अ॒स्मत्स॒खा प॒तर॑णः सु॒वीरः॑ ।  
गा॒भिः स॑ ऽद्वा असि वी॒ळ्य॑स्वा स्था॒ता त॑ जयतु  
जत्वा॑नि ॥ २६ ॥

26. *Vanaspate vīdvaṅgo hi bhūyā asmatsakhā pratarāṇaḥ suvīraḥ. Gobhiḥ sannaddho asi vīlayasvā''-sthātā te jayatu jetvāni.*

O vanaspati, ruler, protector and promoter of forests and light of the sun for energy, be strong of your systemic body of governance and strong in the constituent parts of the system. Manned with noble young supporters, be our friend, pilot and saviour across the seas. You are self-controlled in mind and senses, strongly endowed with refined speech and manners, strengthen us who are committed to you, and let your forces win the battles with high morale.

दिवस्पृ॑थिव्याः पयाज॒ उ॒द्धृ॑तं वनस्पति॑भ्यः पयाभृ॑तं सहः ।  
अ॒पामा॒ज्मानं॑ परि॒ गा॒भिरा॒वृ॑तमिन्द्र॑स्य वज्रं ह॒विषा॒ रथं॑  
यज ॥ २७ ॥

27. *Divasprthivyāḥ paryoja udbhṛtaṁ vanaspati-bhyaḥ paryābhṛtaṁ sahaḥ. Apāmājmaṇaṁ pari gobhirāvratm-indrasya vajraṁ haviṣā ratham yaja.*

Enlightened ruler and scholar, the energy

collected and raised from the sun and earth, the energy, vitality and patience received and learnt from the trees and forests, the liquid power of the waters rising and reinforced with rays of the sun, and the forceful current of electric energy, with all these energies together harnessed, create and serve the chariot, the fast progressive social order worthy of your governance.

इन्द्रस्य वज्रं मरुतामनीकं मित्रस्य गर्भा वरुणस्य नाभिः ।  
समां न हव्यदातिं जुषाणा दव रथं प्रति हव्या गृभाय ॥ २८ ॥

28. *Indrasya vajro marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Semāṁ no havyaadātiṁ juṣāṇo deva ratha prati havyaḥ grbhāya.*

Enlightened ruler, lord of grace and pilot of the nation, loving and kind to participants in yajnic governance, you are the thunder and lightning of the cloud break of showers, you are the power and splendour of the people, you are offspring of the light of sun and love of divinity, you are the centre spring of justice and discrimination. Lord ruler, accept this offer of homage as our share of Raja-dharma in the service of the system.

उप श्वासय पृथिवीमुत द्यां पुरुत्रा तं मनुतां विष्टितं जगत ।  
स दुन्दुभ सजूरिन्द्रेण दवदूराद्वीया अप सध शत्रून् ॥ २९ ॥

29. *Upa śvāsaya pṛthivīmuta dyāṁ purutrā te manutām viṣṭhitam jagat. Sa dundubhe sajūrindreṇa devairdūrād davīyo apa sedha śatrūn.*

O victorious lord ruler of the world, let the roar of the victory drum fill heaven and earth with a fresh lease of joy and new life. Lord of the whole nation, let the wide world moving and non-moving know of you

and your glory. Blow over the world, equipped with armaments of thunder and vision of the wise, ward off the dangers and throw out the enemies far away.

आ क॑न्दय॒ बल॑माज' न॒ आ धा॒ निः ष्ट॑निहि दुरि॒ता बाध॑-  
मानः । अप॑ पाथ दुन्दुभ दुच्छु॒ना इ॒त इन्द्र॑स्य मुष्टि॒रसि  
वी॒ळय॑स्व ॥ ३० ॥

30. *Ā krandaya balamojo na ā dhā niḥ ṣṭanihi duritā bādhamānaḥ. Apa protha dundubhe ducchunā ita indrasya muṣṭirasi vīlayasva.*

Call out the forces, challenge the enemies all-round, inspire us with vigour and splendour, roar like thunder, repel all evils and negativities, scare away the barking maligners. You are the strike of lightning, rise and let us rise too with might and main.

आमूर॑ज प॒त्याव॑तय॒माः क॑तुमद्दु॒न्दुभि॑वावदीति । समश्व॑-  
पणा॒श्चर॑न्ति ना॒ नरा॒ स्माक॑मिन्द्र र॒थिन॑' जयन्तु ॥ ३१ ॥

31. *Āmūraja pratyāvartayemāḥ ketumad dundubhirvāvadīti. Samaśvaparṇāścaranti no nara'smākamindra rathino jayantu.*

Indra, lord ruler, throw out the enemy forces. Rally our forces back in form and array, ever ready. Let the battle drum boom, with the flag flying. Our warriors on the wing in armour and our leaders in the forefront advance and fight out the challenges. Let our heroes of the chariot come out with flying colours.

## Mandala 6/Sukta 48

*Agni (1-10), Maruts (11, 12, 20, 21), Maruts or others (13-15), Pusha (16-19), Prshni or Dyava bhumi (22) Devatah, Shamyu Barhaspatya Rshi*

य॒ज्ञाय॑ज्ञा वा अ॒ग्रय॑ गि॒रागि॑रा च॒ द ऽस ।  
प॒पं व॒यम॑मृ॒तं जा॒तव॑दसं पि॒यं मि॒त्रं न शंसि॑षम ॥ १ ॥

1. *Yajñāyajñā vo agnaye girāgirā ca dakṣase. Pra-pra vayamamṛtaṁ jātavedasaṁ priyaṁ mitraṁ na śamsiṣam.*

In every yajnic programme of your creative and constructive work, in every word of our voice, join and let us honour, appraise and develop agni, imperishable energy pervasive in all things of existence and adore Agni, omniscient and omnipresent lord giver of knowledge and enlightenment.

ऊ॒जा न॑पा॒तं स हि॒नाय॑म॒स्मयु॑दा॒श॑ म॒ ह॒व्यदा॑तय ।  
भुव॑द्वाज॒ष्ववि॑ता भुव॑द वृ॒ध उ॒त त्रा॒ता त॒नूना॑म ॥ २ ॥

2. *Ūrjo napātaṁ sa hināyamasmayurdāśema havyaḍātaye. Bhuvad vājeṣvavitā bhuvad vṛdha uta trātā tanūnām.*

Let us honour and serve Agni, infallible cosmic light and energy, power that is surely our own, lover and benefactor in matters of creation and development. May Agni be our protector and promoter in our struggles for progress and may he be the saviour and cleanser of our health of body, mind and social order.

वृ॒षा ह्य॑ग्र अ॒जर॑ म॒हान्नि॒भास्य॑चि॒षा । अ॒जस्र॑ण श॒चिषा॑  
शाशु॑चच्छुच सु॒दी॒तिभिः॑ सु दी॒दिहि॑ ॥ ३ ॥

3. *Vṛṣā hyagne ajaro mahān vibhāsyarciṣā.  
Ajasreṇa śociṣā śośucacchuce sudītibhiḥ su  
dīdihī.*

Agni, generous lord giver of showers of light and energy, wealth and power, you are great, unaging and immortal. You shine with lustre and purity. O lord pure and purifying, blazing with universal light and glory, enlighten us blissfully with the divine rays of eternal light, knowledge and purity.

महा दवान्यजसि य यानुषक्तव कत्वात् दंसना ।

अवाचः सीं कृणुह्यग्र वसु रास्व वाजात् वंस्व ॥ ४ ॥

4. *Maho devān yajasi yakṣyānuṣak tava kratvota  
daṁsanā. Arvācaḥ sīm kṛṇuhyagne'vase rāsva  
vājota vaṁsva.*

Agni, giver of light and power, you join, honour and serve the bounties of nature and brilliancies of humanity. Join the great ones in order by holy acts of yajna, raise your actions and turn the divinities hitherward for our protection and advancement. Give us the courage and power to act and win, and join us in the celebrations of success.

यमापा अदया वना गभमृतस्य पिपति । सहसा या मथिता  
जायत नृभिः पृथिव्या अधि सानवि ॥ ५ ॥

5. *Yamāpo adrayo vanā garbhamṛtasya piprati.  
Sahasā yo mathito jāyate nṛbhiḥ pṛthivyā adhi  
sānavi.*

Agni, eternal vitality is the generator as well as the generation of the cosmic heat of vitality and the cosmic law, whom, in the state of existence, the waters

and actions of men, clouds and mountains, and the forests and sun rays feed and promote to the full, and which arises and kindles when it is produced by the force of attrition and churning by men on the surface of the earth.

आ यः प॒पा भ॒नुना॒ राद॑सी उ॒भ धूम॑न॒ धाव॑त दि॒वि । ति॒रस्त॑म'  
ददृ॑श ऊ॒म्या॒स्वा श्या॒वास्वरु॑षा वृषा श्या॒वा अ॑रु॒षा  
वृषा॑ ॥ ६ ॥

6. *Ā yaḥ paprau bhānunā rodasī ubhe dhūmena dhāvate divi. tirastamo dadṛśa ūrmyāsvā śyāvāsvaruṣo vṛṣā śyāvā aruṣo vṛṣā.*

Agni is that heat of vitality which fills both heaven and earth with sun light and rises to the skies from earth by smoke. It is seen to dispel the darkness prevailing over dark nights, shining red as harbinger of rain, while it shines in sun rays too as harbinger of the showers of light and rain.

बृ॒हद्भि॑रग्न॒ अ॒चिभिः॑ शु॒क॒र्णं द॑व शा॒चिषा॑ । भ॒रद्वा॑ज  
स॒मिधा॑ना यविष्ठ्य र॒व ः शु॒क दी॑दिहि द्यु॒मत्पा॑वक  
दी॑दिहि ॥ ७ ॥

7. *Bṛhadbhiraṅne arcibhiḥ śukreṇa deva śociṣā. Bharadvāje samidhāno yaviṣṭhya revannaḥ śukra dīdihi dyumat pāvaka dīdihi.*

O resplendent Agni, most youthful unaging power, bright and pure, kindled and rising in the mind and soul of sagely scholars in pursuit of science, energy and progress, shine with mighty flames of light, purity and power, and bring us the wealth of life replete with light and enlightenment. O generous light and fire of

life, shine and enlighten us.

विश्वासां गृहपतिविशामसि त्वमग्र मानुषीणाम । शतं  
पृथिव्यविष्ट पाह्यंहसः समद्भारं शतं हिमाः स्तातृभ्या य च  
ददति ॥ ८ ॥

8. *Viśvāsām gṛhapatir-viśāmasi tvamagne mānu-  
ṣīṇām. Śataṁ pūrbhir-yaviṣṭha pāhyaṁhasaḥ  
sameddhāraṁ śataṁ himāḥ stotr̥bhyo ye ca  
dadati.*

Agni, unaging light and fire of the youthful spirit of life, you are the master and guardian of the home of all the human communities of the world along with all the cities and settlements taken together. O destroyer of evil and purifier of life in the crucibles of existence, save from sin the yajamana, who kindles, raises and develops the fire energy, with a hundred ways of protection and bless those who support the developers and celebrants of fire with means and materials so that they live and work for a full hundred years.

त्वं नश्चित्र ऊत्या वसा राधांसि चादय ।

अस्य रायस्त्वमग्र रथीरसि विदा गाधं तुच तु नः ॥ ९ ॥

9. *Tvaṁ naścitra ūtyā vaso rādhāṁsi codaya. Asya  
rāyastvamagne rathīrasi vidā gādham̐ tuce tu naḥ.*

Agni, wonderful lord of versatile action, giver of shelter and security of the home, with protection and advancement, inspire and raise our means and materials for success and achievement. O lord of knowledge and vision, you are the guide and pilot of the chariot and wealth and honours of this generation. Give us the message and inspiration of peace, progress and security



for our children.

पषि' ताकं तनयं प॒तृभि॒ष्टम॑द॒ब्ध्रप॑युत्वभिः ।  
अग्र॒ ह्ळांसि॑ दव्या युयाधि॒ ना द॑वानि॒ ह्वांसि॑ च ॥ १० ॥

10. *Parṣi tokam tanayam partrbhiṣṭvam-adabdhaira-prayutvabhiḥ. Agne heḷāmsi daivyā yuyodhi no'devāni hvarāmsi ca.*

Agni, lord of light and culture, you cleanse, refine and enrich our children and teenagers with all nourishments and safeguards for body, mind and soul with unfailing and unchallengeable modes and methods of education and refinement. Resist and overcome the passions and negativities which attract natural wrath and fight out impious temptations from us.

आ संखायः सब॒दुघां॑ ध॒नुम॑जध्व॒मुप॑ नव्यसा॒ वचः॑ ।  
सृ॒जध्व॑मन॒पस्फुराम॑ ॥ ११ ॥

11. *Ā sakhāyaḥ sabardughām dhenum-ajadhvam-upa navyasā vacaḥ. Sṛjadhvam-anapasphurām.*

Come ye friends all, let us develop the language and culture of versatile possibilities of creative achievement by the latest methods and media of communication, and let us create a new and unshakable body of knowledge and language of lasting value.

या श॒र्धा॒य॒ मारु॑ता॒य॒ स्वभा॑नव॒ श्रवा॑ मृत्यु॒धु॒ तित॑ ।  
या मृ॒ळी॒क॒ मरु॑तां॒ तुरा॑णां॒ या सु॒म्नर॑व्यावरी ॥ १२ ॥

12. *Yā śardhāya mārutāya svabhānave śravo'mṛtyu dhukṣata. Yā mṛḷike marutām turāṇām yā sumnai-revayāvarī.*

O mother teacher, O divine speech, you are the

one who create, kindle, refine and raise the word and vision of immortal value for the strength and refinement of dynamic people for self-enlightenment, and who are a divine messenger for the good and well-being of vibrant people of fast action with gifts of comfort and cultured behaviour.

भ॒रद्वा॑जा॒याव॑ धु॒ इत॑ द्वि॒ता । ध॒नुं च॑ वि॒श्वद॑ह॒स॒मिषं॑ च  
वि॒श्वभ॑ज॒सम॑ ॥ १३ ॥

13. *Bharadvājāyāva dhukṣata dvitā. Dhenuṁ ca viśvadohasam-iṣaṁ ca viśvabhojasam.*

O mother, you bear and bring the milk of twofold efficacy for the brilliant celebrant and bearer of science, power and fast action: divine speech yielding universal knowledge and enlightenment for all, and universal food for the body, mind and soul for the nourishment of all without discrimination.

तं व॒ इन्द्रं॑ न सु॒क्रतुं॑ वरु॒णमि॑व मा॒यि॒नम॑ ।  
अ॒य॒मणं॑ न म॒न्द्रं सृ॑प॒भज॑सं वि॒ष्णुं न॑ स्तु॒ष आ॒दि॒श॑ ॥ १४ ॥

14. *Tam va indram na sukratum varuṇamiva māyinaṁ. Aryamaṇaṁ na mandram sṛprabhojasam viṣṇuṁ na stuṣa ādiśe.*

O lovers of knowledge and fast action, for the sake of your guidance and enlightenment, I admire and pay homage to the divine teacher who is the hero of instant good action like Indra, cosmic electric energy, who is versatile and resourceful like Varuna, universal power of judgement and discrimination, who is happy and rejoicing like Aryaman, universal guide, and who provides universal food of delicate flavour like Vishnu,

all pervasive preserver and sustainer of the universe.

त्वषं शधा न मारुतं तुविष्वण्यनवाणं पूषणं सं यथा शता ।  
सं सहस्रा कारिषच्चषणिभ्य आँ आविगू हा वसू करत  
सुवदा ना वसू करत ॥ १५ ॥

15. *Tveṣaṁ śardho na mārutaṁ tuviṣvaṇyanar-  
vāṇaṁ pūṣaṇaṁ saṁ yathā śatā. Saṁ sahasrā  
kāriṣa-ccarṣaṇibhya āñ āvirgūhā vasū  
karat suvedā no vasū karat.*

I admire the divine teacher, harbinger of knowledge and power, I admire the power like the blazing force of the winds, I admire the resounding automotive chariot and the nourishing food products for sustenance so that wealth may be raised to hundred and from hundred to thousand for the people, hidden riches may be revealed from the depths, and the brilliant scholar may create further wealth and power for our peace and security of well being with knowledge and enlightenment.

आ मा पूष गुप दव शंसिषं नु त अपिकण आघृण ।  
अघा अया अरातयः ॥ १६ ॥

16. *Ā mā pūṣannupa drava śamsiṣaṁ nu te apikarṇa  
āghṛṇe. Aghā aryo arātayaḥ.*

O lord giver of nourishment and sustenance, shining with knowledge and glowing with passion for action, come fast to me and I shall sing of your glory in truth close to your ear. O master of the community, eliminate hate, enmity, adversity and close-heartedness.

मा काकम्बीरमुद वृहा वनस्पतिमशस्तीवि हि नीनशः ।  
मात सूरु अह एवा चन गीवा आदधत् वः ॥ १७ ॥

17. *Mā kākambīramud vṛho vanaspatim-aśasṭirvi hi nīnaśaḥ. Mota sūro aha evā cana grīvā ādadhate veh.*

Do not uproot the trees such as the banyan which provide shelter to the poor innocent birds, but do remove the revilers and deplorables. The strong must not hurt the weak and their supports like the hunters who catch birds by the neck.

दृतरिव त वृकमस्तु सुख्यम ।

अच्छिदस्य दधन्वतः सुपूणस्य दधन्वतः ॥ १८ ॥

18. *Drṭeriva te'vrkamastu sakhyam. Acchidrasya dadhanvataḥ supūrṇasya dadhanvataḥ.*

Lord giver of nourishment and sustenance, let your friendship be non-violent, and unexploitative. Immaculate you are, spotlessly clean, totally self-fulfilled, and you command immense plenty, prosperity and impeccability.

परा हि मत्यरसि समा दवरुत श्रिया ।

अभि ख्यः पूषन्पृतनासु नस्त्वमवा नूनं यथा पुरा ॥ १९ ॥

19. *Paro hi maryairasi samo devairuta śriyā. Abhi khyah pūṣan pṛtanāsu nastvamavā nūnaṁ yathā purā.*

Pusha, giver of nourishment and sustenance, you are highest among mortals by nobility and grace, equal to the brilliant in nature and humanity in generosity. Watch us, guard us in the battles of life and protect and promote us as ever before.

वामी वामस्य धूतयः पणीतिरस्तु सूनृता ।

द्वस्य वा मरुता मत्यस्य वजानस्य पयज्यवः ॥ २० ॥

20. *Vāmī vāmasya dhūtayaḥ praṇītirastu sūnṛtā.  
Devasya vā maruto martyasya vejānasya praya-  
jyavaḥ.*

O Maruts, tempestuous heroes, movers and shakers in action and holy creative performers, let the policy, programmes and acts of the people be noble and graceful, inspired and directed by truth and righteousness, promotive for all, whether the person is exceptionally noble, or brilliant, or ordinary mortal, or a priest and yajaka.

सद्यश्चिद्यस्य चकृतिः परि द्यां द्वा नति सूयः । त्वषं शव'  
दधिर् नाम यज्ञियं मरुत' वृत्रहं शवा ज्येष्ठं वृत्रहं शवः ॥ २१ ॥

21. *Sadyaṣcid yasya carkṛtiḥ pari dyām devo naiti  
sūryaḥ. Tveṣam śavo dadhire nāma yajñīyam  
maruto vṛtraham śavo jyeṣṭham vṛtraham śavaḥ.*

The ruler, whose action is instant, constant and ever true, whose people, leaders and warriors command sure, brilliant and yajnic force and power of the highest order to dispel darkness, evil and wickedness, rises and shines like the bright sun across the heavens.

सकृद्द्वा द्वारजायत सकृद्दूमिरजायत ।  
पृश्न्या दुग्धं सकृत्पयस्तदन्या नानु जायत ॥ २२ ॥

22. *Sakṛddha dyaurajāyata sakṛd bhūmirajāyata.  
Pṛśnyā dugdham sakṛt payas-tadanyo nānu  
jāyate.*

The sun is born one and once unique, the earth is born one and once, unique, the skies and stars, milk and waters all are one, born once and unique. None else is born after exactly the same. That other, the creator is

never born.

### Mandala 6/Sukta 49

#### *Vishvedevah Devatah, Rjishva Bharadvaja Rshi*

स्तुष॑ ज॒नं सु॒व॒तं न॒व्य॑सीभिगी॒भिमि॒त्रावरु॑णा सु॒म्न॒यन्ता॑ ।  
त आ ग॑मन्तु॒ त इ॒ह श्रु॑वन्तु॒ सु ।॒त्रासा॑ वरु॒णा मि॒त्रा  
अ॒ग्निः ॥ १ ॥

1. *Stuṣe janam suvratam navyasībhīrgīrbhīrmitrā-varuṇā sumnayantā. Ta ā gamantu ta iha śruvantu suksatrāso varuṇo mitro agniḥ.*

With latest words and fresh voice, I honour and admire the man committed to duty and discipline, Mitra, the friend, and Varuna, the man of judgement and clear vision, both givers of peace and pleasure of well being. May they come here, I pray, and listen, They command the wealth and honour of the admirable social order, Mitra, Varuna and brilliant blazing Agni, all three like sun, ocean and fire.

वि॒शावि॑श॒ इ॒ड्य॑मध्व॒रष्व॑दृ॒सक॑तुम॒र्तिं यु॑व॒त्याः ।

द्वि॒वः शि॑शुं॒ सह॑सः॒ सूनु॑म॒ग्निं य॒ज्ञस्य॑ क॒तुम॑रु॒षं यज॑ध्य ॥ २ ॥

2. *Viśoviśa īdyamadhvareṣvadrptakratumaratim yuvatyoh. Divaḥ śiśuṁ sahasaḥ sūnumagnim yajñasya ketumaruṣaṁ yajadhyai.*

I admire and adore Agni, leader of light and fire, honoured and worshipped in every community, calm and delighted in yajnic projects of love and non-violence, free from illusion and infatuation, generated by youthful parents, i.e., sun and earth, child of cosmic energy, symbol and column of yajna, and crimson red

like the dawn which is brilliant and soothing. I pray may Agni come and join us at our yajna.

अरुषस्य दुहितरा विरूप स्तृभिरन्या पिपिश सूर' अन्या ।  
मिथस्तुरा विचरन्ती पावक मन्म श्रुतं न तत ऋच्यमान ॥ ३ ॥

3. *Aruṣasya duhitarā virūpe str̥bhiranyā pipiṣe sūro anyā. Mithasturā vicarantī pāvake manma śrutam nakṣata ṛcyamāne.*

Two daughters of the glowing fire, the night and the day, different in form, one adorned with stars, the other lighted by the sun, move on alternating with each other. Both of them, pure, purifying and sanctifying, adorable and adored, pervade the world, and may they, we pray, inspire our thought and mind. (So may men and women be complementary to each other.)

प वायुमच्छा बृहती मनीषा बृहदयिं विश्ववारं रथपाम ।  
द्युतद्यामा नियुतः पत्यमानः कविः कविमिय असि  
पयज्या ॥ ४ ॥

4. *Pra vāyumacchā bṛhatī manīṣā bṛhadrayim viśvavāraṁ rathaprām. Dyutadyāmā niyutaḥ patyamānaḥ kaviḥ kavimiyakṣasi prayajyo.*

O venerable scholar of vision and imagination, dedicated to in-depth research with ambition for the honour and glory of success, with your brilliant and far-reaching intelligence and application, you study and plan to harness the abundantly rich and powerful universal energy of the divine wind and its carrier forces of energy, immensely useful to drive the chariot over the paths of light in space. Venerable scholar, honour the visionary seer, his vision and learning.

(Swami Dayananda applies this manta also to the control of breath, pranic energy and mind for flights of the soul in samadhi for the achievement of supra-sensuous experiences of universal nature.)

स म् वपुश्छदयदश्विनाया रथ' विरुक्मान्मनसा युजानः ।  
यनं नरा नासत्येष्यध्यं व्रतियाथस्तनयायु त्मनं च ॥ ५ ॥

5. *Sa me vapuś-chadayad-aśvinoryo ratho virukmān manasā yujānaḥ. Yenā narā nāsatye-ṣayadhyai vartir-yāthas-tanayāya tmane ca.*

That brilliant chariot of the Ashvins, complementary currents of universal energy of divine nature, directed by the mind, may, I pray, vest my body and mind with light and energy, the chariot by which leading lights of humanity dedicated to Truth and Divinity go by the path of righteousness in search of enlightenment for themselves and their children.

पजन्यवाता वृषभा पृथिव्याः पुरीषाणि जिन्वतमप्यानि ।  
सत्यश्रुतः कवया यस्य गीर्भिजगतः स्थातजगदा कृणु-  
ध्वम ॥ ६ ॥

6. *Parjanyaavātā vṛṣabhā pṛthivyāḥ purīṣāṇi jinvatamapyāni. Satyaśrutaḥ kavayo yasya gīrbhir-jagataḥ sthātarjagadā kṛṇudhvam.*

O generous and showerful winds and clouds, move the vapours of water from the earth and the firmament. O men of vision and imagination, established leaders and scholars of the world dedicated to truth and the voice of truth, listen to the scholar by whose words of knowledge you discover the world and work for its prosperity.



पावीरवी कन्या चित्रायुः सरस्वती वीरपत्नी धियं धात ।

ग्राभिरच्छिदं शरणं सजाषा दुराधर्षं गृणत शमं यंसत ॥ ७ ॥

7. *Pāvīravī kanyā citrāyuhḥ sarasvatī vīrapatnī dhiyaṃ dhāt. Gnābhiracchidraṃ śaraṇaṃ sajoṣā durādharṣaṃ gṛṇate śarma yaṃsat.*

Gracious Sarasvati, mother harbinger of knowledge and sacred speech, wondrous of form and life energy, spirit of purity and sanctity inspired and protected by omniscient and omnipotent Lord, may, we pray, bring us knowledge and wisdom in words of divine revelation and, loving and kind as the mother is, may she bless the celebrant with faultless haven and home of peace and well being free from fear and violence.

पथस्पथः परिपतिं वचस्या कामन कृता अभ्यानळकम ।  
स न' रासच्छुरुधश्चन्द्रागा धियं धियं सीषधाति प  
पूषा ॥ ८ ॥

8. *Pathaspathaḥ paripatiṃ vacasyā kāmena kṛto abhyānaḷarkam. Sa no rāsacchurudhaścandrāgrā dhiyaṃdhiyaṃ sīṣadhāti pra pūṣā.*

Let the supplicant inspired by love and reverence offer homage in holy words to adorable Pusha, giver of health and sustenance and guardian of people in all paths of life, and may that lord grant the supplicant invigorating herbs and brilliant life saving drugs. Pusha matures our mind and intelligence and gives us success in action and achievement.

पथम्भाजं यशसं वयाधां सुपाणिं द्रवं सुगभस्तिमृध्वम ।  
हाता य द्यजतं पुस्त्यानामग्निस्त्वष्टारं सुहवं विभावा ॥ ९ ॥

9. *Prathamabhājam yaśasaṁ vayodhāṁ supāṇim devaṁ sugabhastim-ṛbhvam. Hotā yakṣad yajataṁ pastyānām-agnis-tvaṣṭāraṁ suhavaṁ vibhāvā.*

Let agni, generous yajaka, join and offer abundant homage and service to Tvashta, maker of forms and institutions for humanity. Who is freely sociable, and first to be invited, famous and adorable, giver of health and long age, expert of hand in action, generous, brilliant, exceptionally intelligent, adorable and openly accessible and responsive to the brilliant host, agni.

भुव॑न्स्य पि॒तरं गी॑भिरा॒भी रु॒दं दि॒वा व॒धया॑ रु॒दम॒क्ता ।

बृ॒हन्त॑मृ॒ष्वम॒जरं सु॒षुम्न॑मृ॒धग्धु॑वम क॒विन॑षि॒तासः॑ ॥ १० ॥

10. *Bhuvanasya pitaraṁ gīrbhirābhī rudraṁ divā vardhayā rudramaktau. Br̥hantam-ṛṣvam-ajaraṁ suṣumnamṛdhagghuvema kavineṣitāsaḥ.*

With all these words of homage by day and in the night, adore and exalt Rudra, guardian sustainer of the world and destroyer of suffering and disease. Inspired and exhorted by the wise poet of vision, let us all in truth and sincerity invoke and adore Rudra, dispenser of justice and punishment, great giver of advancement, unaging and blissful giver of peace and well being.

आ यु॒वानः क॒वया॑ य॒ज्ञिया॑सा॒ मरु॑ता ग॒न्त गृ॑ण॒ता व॒स्याम॑ ।  
अ॒चि॒त्रं चि॒द्धि जि॒न्व॑था वृ॒धन्त॑ इ॒त्था न॑ ण्ता नरा  
अ॒ङ्गि॒स्वत॑ ॥ ११ ॥

11. *Ā yuvānaḥ kavayo yajñiyāso maruto ganta gr̥ṇato varasyām. Acitraṁ ciddhi jinvathā vṛdhanta itthā nakṣanto naro aṅgirasvat.*

Come O Maruts, youthful, creative visionaries and adorable yajakas vibrant as winds, and listen to the exhortations of the celebrants: you are leading lights of nature and humanity, messengers and harbingers of the breath of life, reaching everywhere, advancing yourself and raising all thus, you revitalise even the less than ordinary lands and rejuvenate worse than terminable cases of suffering and bless them with new life.

प वीराय प तवसं तुराया जा यूथेव पशुरिस्तम । स  
पिस्पृशति तन्वि श्रुतस्य स्तृभिन नाकं वचनस्य  
विपः ॥ १२ ॥

12. *Pra vīrāya pra tavase turāyā'jā yūtheva paśura- kṣirastam. Sa piṣpṛśati tanvi śrutasya str̥bhirna nākaṁ vacanasya vipaḥ.*

Reach the brave, the courageous and the instant destroyer of suffering and darkness, and, like a shepherd leading the flock home, let your words of prayer and adoration rest there, and just as the sky is decked and adorned by the stars, so the listener is touched at heart by the words of the prayerful man of the revealed Word.

या रजांसि विमम पार्थिवानि त्रिश्चिद्विष्णुमनव बाधिताय ।  
तस्य त शम पुपदद्यमान राया मदम तन्वाइ तना च ॥ १३ ॥

13. *Yo rajānsi vimame pāarthivāni trīścid viṣṇur- manave bādhitāya. Tasya te śarmann-upadadya- māne rāyā madema tanvā tanā ca.*

O lord all pervasive, Vishnu, who have created

the three regions of the universe for humanity and sustain the three to save us from the limitations of suffering and darkness, we pray that with the abundant and expansive gifts of health and wealth we may live and enjoy life in this vast home given by you.

त ा हिबुध्न्य' अद्भिरकस्तत्पव'तस्तत्सविता चन' धात ।  
तदाषधीभिर्भि रतिषाचा भगः पुरन्धिजिन्वतु प  
राय ॥ १४ ॥

14. *Tanno'hirbudhnyo adbhir-arkais-tat parvatatstat savitā cano dhāt. Tadoṣadhībhirabhi rātiṣāco bhagaḥ purandhirjinvatu pra rāye.*

That blessed home of ours, Lord of the deep caverns of the clouds formed in the sky, may sustain us with showers of waters and rays of the sun. That home, the mountain and the lord creator, Savita and sun may sustain and bring gifts of food for us therein. And the same, the lord abundant giver of wealth, power and honour and sustainer of the world, Bhaga, may promote and vitalise with herbs for us to live in plenty and prosperity.

नू न' रयिं रथ्यं चषणिपां पुरुवीरं मह ऋतस्य गापाम ।  
यं दाताजरं यन् जनान्त्स्पृधा अदवीर्भि च क्रमाम विश  
आदवीर्भ्यश्नवाम ॥ १५ ॥

15. *Nū no rayim rathyam carṣaṇiprām puruvīraṁ maha ṛtasya gopām. Kṣayaṁ dātājaraṁ yena janā-ntsprdho adevīrabhi ca kramāma viśa ādevīra-bhyaśnavāma.*

O lord creator and generous giver, give us the commonwealth equipped with chariots, good for all

people, blest with many heroic children and warriors, great and protector of the truth and law of the world in existence. May the lord giver give us an unaging home land and shelter by which we may face and overcome the impious rivals contesting against us and build a nation of brilliant and God fearing people so that both the simple and the sophisticated people may live well.

### Mandala 6/Sukta 50

*Vishvedeva Devata, Rjishva Bharadvaja Rshi*

हुव व' द्रुवीमदितिं नम'भिमृळीकाय वरुणं मित्रमग्निम् ।

अभि ादामयमणं सुशवं त्रातृन्दवान्तसवितारं भगं च ॥ १ ॥

1. *Huve vo devīmaditiṁ namobhirmṛḷīkāya varuṇaṁ mitramagnim. Abhikṣadāmar-yamaṇaṁ śuśevaṁ trātṛṇ devāntsavitāraṁ bhagaṁ ca.*

For your happiness and felicity I invoke, invite and honour with reverence and hospitality the Vishvedevas, powers and people of generous and divine nature : the brilliant mother scholar, the lady of exalted nature and character, and indestructible Aditi, Mother Nature, Varuna, udana energy of vitality and the man of elevating wisdom, Mitra, pranic energy and the friend dear as breath of life, Agni, fire and the man of passion and purity of action, Abhikshada, the generous person who is a spontaneous giver and fighter against adversity, Aryaman, the person who guides with judgement and discrimination between good and evil, the person committed to selfless service of the community, all noble and brilliant powers and people who help as saviours and path finders, Savita, giver of light and inspiration as the sun, Bhaga, lord of universal wealth and power,

and the man who counts for the honour and excellence of humanity.

सुज्यातिषः सूय द पितृनागास्त्व सुमहा वीहि द्वान ।  
द्विजन्माना य ऋतसापः सत्याः स्ववन्ता यजता अग्नि-  
जिह्वाः ॥ २ ॥

2. *Sujotiṣaḥ sūrya dakṣapitr̥nanāgāstve sumaho vīhi devān. Dvijanmāno ya ṛtasāpaḥ satyāḥ svarvanto yajatā agnijihvāḥ.*

O man bright as the sun, if you want to maintain your simplicity, innocence and freedom from sin, approach, honour and exalt the generous and brilliant seniors of parental nature who command the holy light of knowledge, expertise of action and greatness of character, who are nobly born and divinely educated, who are true to the bone and unshakably committed to nothing but the truth and the law of Dharma, and who enjoy perfect peace of mind with an open door hospitality but have a tongue of fire that brooks no nonsense and burns double dealing with a whiff of air.

उत द्यावापृथिवी त्रमुरु बृहद दसी शरणं सुषुम्न ।  
महस्करथा वरिवा यथा ना स्म त्वाय धिषण अनहः ॥ ३ ॥

3. *Uta dyāvāpṛthivī kṣatramuru brhad rodasī śaraṇaṁ suṣumne. Mahaskaratho varivo yathā no'sme kṣayāya dhiṣaṇe anehaḥ.*

And O heaven and earth, give us the strength of a mighty social order, O magnetic and electric energy of the earth and firmament, great givers of peace and comfort, provide us a vast home of comfort and joy. O noble and generous divinities of nature and humanity,

great things as you do, give us the best of wealth and competence for our life on earth so that our home and family may be free from sin and violence.

आ न' रुद्रस्य' सूनव' नमन्तामद्या हूतासा वसवा धृष्टाः ।  
यदीमभ' महति वा हितास' बाध मरुता अह्वाम द्वान ॥ ४ ॥

4. *Ā no rudrasya sūnavo namantāmadyā hūtāso vasavo'dhrṣṭāḥ. Yādīmarbhe mahati vā hitāso bādhe maruto ahvāma devān.*

May the off-springs of Rudra, lord of justice and nature's vitality, come down to us, invited they are today. Modest yet invincible, brilliant and vibrant as winds they are, givers of home and comfort, and since they are appointed to fight out adversaries in battles big or small, we call upon them.

मिम्य ऽ यषु रादसी नु दवी सिषक्ति पूषा अभ्यधयज्वा ।  
श्रुत्वा हवं मरुता यद्ध याथ भूमा रजन्त अध्वनि पविक्त ॥ ५ ॥

5. *Mimyakṣa yeṣu rodasī nu devī siṣakti pūṣā abhyardhayajvā. Śrutvā havam maruto yaddha yātha bhūmā rejante adhvani pravikte.*

O Maruts, vibrant warriors of nature and humanity with whom the energy and generosity of heaven and earth is joined and whom Pusha, vital energy of nature and humanity, blesses with reverence and recognition, go quick in response to the call and meet the purpose. And when you proceed in response to the call and march on the path, all those who inhabit the earth tremble on the route of your advance.

अभि त्यं वीरं गिव'णसमचन्द्रं बह्वणा जरितनवन ।  
श्रवदिद्धवमुप च स्तवाना रासद्वाजाँ उप महा गृणानः ॥ ६ ॥

6. *Abhi tyam vīram girvaṇasamarcendraṁ brahmaṇā jaritarnavena. Śravadiddhavamupa ca stavāno rāsad vājāṅ upa maho gṛṇānaḥ.*

O celebrant of nature, divinity and the best of humanity, sing in praise of that mighty adorable Indra, commander of glory and power, with the best and latest of your songs of celebration. And the great Indra, sung and celebrated thus, would closely hear the song and prayer and would grant you food and sustenance and fast progress and victories in the battles of life.

आमानमापा मानुषीरमृक्तं धात त्काय तनयाय शं याः ।  
यूयं हि ष्टा भिषज् मातृतामा विश्वस्य स्थातुजगता  
जनित्रीः ॥ ७ ॥

7. *Omānamāpo mānuṣīramṛktaṁ dhāta tokāya tanayāya śaṁ yoḥ. Yūyam hi ṣṭhā bhiṣajo mātṛtamā viśvasya sthāturjagato janitrīḥ.*

O waters of purity, Apah, O leaders of humanity pure at heart like holy waters, you are a bliss for humanity. Bear and bring nourishing, protective and unsullied food for our children and for our youth and bring about a state of peace free from sin and evil. You are the most motherly harbingers of health, the best physicians. You are the makers of a new generation for all the moving and non-moving world. Pray stay constant and friendly as you are.

आ न' द्रवः सविता त्रार्यमाण् हिरण्यपाणियजता  
जगम्यात । या द्रवो उषसा न पतीकं व्यूणुत दाशुष  
वायाणि ॥ ८ ॥



8. *Ā no devaḥ savītā trāyamāṇo hiraṇyapāṇir-yajato jagamyāt. Yo datravāñ uṣaso na pratīkaṁ vyūrṇute dāsūṣe vāryāṇi.*

May the divine and refulgent Savita, creator, preserver and generator of golden handed charity, loving and adorable, come and bless us, he who, all giving, opens up treasures of wealth for the generous giver like the first lights of the dawn.

उत त्वं सूना सहसा ना अद्या द्वाँ अस्मि ध्वर ववृत्याः ।  
स्यामहं त सदमिदाता तव स्यामग्र वसा सुवीरः ॥ ९ ॥

9. *Uta tvaṁ sūno sahaso no adyā devāñ asminna-dhvare vavṛtyāḥ. Syāmahaṁ te sadamid rātau tava syāmage'vasā suvīraḥ.*

O light and fire of life, Agni, off-spring of divine strength and vitality, in this yajnic programme of love and non-violent creation of an enlightened society, let the divine values and virtues of nature and humanity turn and come our way and flow on. O lord of brilliance, let me stay established for all time in the bliss of your generosity and, under your protection and guidance, let me command the heights of heroism with the brave.

उत त्या म हवमा जग्म्यातं नासत्या धीभियुवमङ्ग विपा ।  
अत्रिं न महस्तमसा मुमुक्तं तूवतं नरा दुरितादभीक ॥ १० ॥

10. *Uta tyā me havamā jagmyātaṁ nāsatyā dhībhiri-yuvamaṅga viprā. Atriṁ na mahastamaso'-mumuktaṁ tūrvataṁ narā duriādabhīke.*

And may the Ashvins, those two complementary currents of nature's energy, the teacher and the preacher, leading lights of the world, vibrant benefactors dear as

breath of life, both committed to truth and eternal law, come in response to my invitation with gifts of intelligence and competence for holy action, protect me as Atri, the man free from physical, mental and spiritual ailments, save me from deep darkness and release me from sin and evil all round prevailing.

त न' रा॒या द्यु॒मता॒ वाज॑वता॒ दा॒तार' भू॒त नृ॑वतः॒ पुरु॒ णः ।  
द॒श॒स्यन्त' दि॒व्याः पा॒थि'वासा॒ गाजा॑ता॒ अ॒प्या मृ॑ळता॒ च  
द॒वाः ॥ ११ ॥

11. *Te no rāyo dyumato vājavato dātāro bhūta nṛvataḥ puruḥṣoḥ. Daśasyanto divyāḥ pāthivāso gojātā apyā mṛlatā ca devāḥ.*

O divine powers of nature and humanity, learned and wise teachers and scholars, be you all givers of rich gifts of wealth, light, speed and success, human resources and food for sustenance. And may all the divinities celestial, terrestrial, spatial and aqueous bless us with peace and felicity.

त न' रु॒दः सर॑स्वती॒ स॒जाषा॑ मी॒ हुष्म॑न्ता॒ विष्णु॑मृळन्तु॒  
वा॒युः । ऋ॒भु ण॑ वाजा॒ द॒व्य' वि॒धा॒ता प॒ज॒न्या॒वाता॑  
पि॒प्यता॑मिषं नः ॥ १२ ॥

12. *Te no rudraḥ sarasvatī sajoṣā mīlhuṣmanto viṣṇurmṛlantu vāyuḥ. Ṛbhukṣā vājo daivyo vidhātā parjanyaṅvātā pipyatāmiṣaṁ naḥ.*

May Rudra, lord of justice and punishment, Sarasvati, mother of knowledge and speech, Vishnu, omnipresent spirit of the universe, Vayu, the winds, Rbhuksha, expert artist, universal energy, divine favour, law giver, clouds and winds, all virile and friendly, bring

us food and energy and give us peace and felicity.

उत स्य द्रवः सविता भग'ना पां नपादवतु दानु परिः ।  
त्वष्टा द्रवभिजनिभिः सजाषा द्याद्रवभिः पृथिवी  
समुदः ॥ १३ ॥

13. *Uta sya devaḥ savitā bhago no 'pām napādavatu dānu papriḥ. Tvaṣṭā devebhir-janibhiḥ sajoṣā dyaurdevebhiḥ pṛthivī samudraih.*

And that refulgent Savita, the sun, Bhaga, pranic energy, Apam-napat, unfailing electric energy born of waters, Tvashta, maker of forms with brilliant generative powers, the heaven with all its lights, the earth with the seas, may all these together, friendly and supportive, generously giving and fulfilling, protect and promote us in life.

उत ना हिबुध्न्यः शृणात्वज एकपात्पृथिवी समुदः ।  
विश्वं द्रवा ऋतावृ ध'हुवानाः स्तुता मन्त्राः कविशस्ता  
अवन्तु ॥ १४ ॥

14. *Uta no 'hirbudhnyah śṛṇotvaja ekapāt pṛthivī samudrah. Viśvedevā ṛtāvṛdho huvānāḥ stutā mantrāḥ kaviśastā avantu.*

And the deep cloud in the firmament, the unborn Spirit of the universe, the sole divine support of existence, the earth, the sea, all the divine forces of the universe which prove and maintain the eternal law invoked and adored, and Veda mantras taught by seers, may all these listen to our prayers and protect us.

एवा नपाता मम तस्य धीभिभरद्वाजा अर्भ्यचन्त्यकः ।  
ग्रा हुतासा वसवा धृष्टा विश्वं स्तुतास' भूता यजत्राः ॥ १५ ॥

15. *Evā napāto mama tasya dhībhir-bharadvājā abhyarcantyarkaiḥ. Gnā hutāso vasavo'dhrṣṭā viśve stutāso bhūtā yajatrāḥ.*

Thus do we bearers of science and power and our descendants and disciples offer homage with thoughts, words and actions of devotion and pray that the Vishvedevas, universal creators and unifiers of nature and humanity, and their potentials, invoked and admired, free and fearless, may continue to be providers of peace and shelter for all for ever.

### Mandala 6/Sukta 51

#### *Vishvedevah Devatah, Rjishva Bharadvaja Rshi*

उदु त्यच्च ऽमहि मित्रयाराँ एति पियं वरुणयारदब्धम ।  
ऋतस्य शुचिं दशतमनीकं रुक्मा न दिव उदिता व्यद्यात ॥ १ ॥

1. *Udu tvaccakṣurmahi mitrayorāñ eti priyam varuṇayoradabddham. Ṛtasya śuci darśatama-nīkaṁ rukmo na diva uditā vyadyaut.*

Lo! the sun, that glorious eye of the universe, darling of the day and night, rises up undaunted, and like the pure, resplendent, golden face of heaven unveiled shines from the regions of eternal light.

(The sunrise is a metaphor which may be applied to the rise of any great light - giving power, say a great leader, giver of enlightenment, a teacher, a reformer, or a great movement.)

वदु यस्त्रीणि विदथान्यषां दवानां जन्म सनुतरा च विपः ।  
ऋजु मतषु वृजिना च पश्य ऽभि चष्टसूर' अय एवान ॥ २ ॥

2. *Veda yastrīṇi vidathānyeṣām devānām janma sanutarā ca viprah. Rju marṣeṣu vṛjinā ca paśyannabhi caṣṭe sūro arya evān.*

The lord of light who is all wise, too, knows, reaches and pervades three orders of the world, i.e., the earth, the middle regions of the skies, and the highest regions of the light of heaven; three fields of life, i.e., jnana or knowledge, karma or action, and upasana or prayer and meditation; and three departments of the social order, i.e., teaching and research, governance and administration, and dharma or values of life, law and justice. He also knows the birth and life of these Vishvedevas, i.e., the divinities of nature and humanity. And watching the simple and straight paths and performances as well as the tortuous and crooked movements of the mortals, the potent master reveals where they reach in consequence.

स्तुष उ वा मह ऋतस्य गापानदितिं मित्रं वरुणं सुजातान ।  
अयमणं भगमदब्धधीतीनच्छा वाच सधुन्यः पाव-  
कान ॥ ३ ॥

3. *Stuṣa u vo maha ṛtasya gopānaditīm mitram varuṇam sujātān. Aryamaṇam bhagamada-bdhadhītīnacchā voce sadhanyaḥ pāvakān.*

Happy and blest, I admire and celebrate in words of song all of you, Vishvedevas, great observers and protectors of the eternal law of Truth and righteousness: Aditi, indestructible mother nature, Mitra, sun and brilliant friend, Varuna, ocean and venerable judge, Aryaman, universal guide and discriminative path maker, Bhaga, lord of honour and excellence,

universally known, dauntless, intelligent and wise purifying powers all.

रिशादसः सत्पतीँरदब्धान्महा राज्ञः सुवसनस्य दातृन् । यूनः  
सु ।त्रान् ।यता दिवा नृनादित्यान्याम्यदितिं दुवायु ॥ ४ ॥

4. *Riśādasah satpatīñradabdhān maho rājñah  
suvasanasya dātṛñ. Yūnah sukṣatrān kṣayato divo  
nṛnādityān yāmyaditiṁ duvoyu.*

I reach, admire and celebrate Aditi, mother spirit of nature, and the offsprings of Aditi, destroyers of evil and protectors of the good and true, irresistible great rulers, givers of peaceful homes, ever young and unaging, makers of great social orders, well established leaders of light and all refulgent suns. I approach them with prayers for blessings, they love the supplicants.

द्याउष्यितः पृथिवि मातरध्रुगग्र भातवसवा मृळता नः । विश्व  
आदित्या अदित सजाषा अस्मभ्यं शर्म बहुलं वि यन्त ॥ ५ ॥

5. *Dyaus̥pitaḥ pṛthivi mātaraḥrugaḥ bhātarvasava mṛḷatā nah. Viṣva ādityā adite sajoṣā  
asmabyaṁ śarma bahulaṁ vi yanta.*

O refulgent sun, O father, O earth, O mother, compassionate, free from hate and anger, O fire, O brother, givers of shelter and protection, give us peace and felicity. O children of mother Infinity, O Mother Nature, all ever our own, loving friends, pray bring us a homely settlement of joy and all round prosperity.

मा ना वृकाय वृक्यं समस्मा अघायत रीरधता यजत्राः ।

यूयं हिष्ठा रथ्य' नस्तनूनां यूयं द ।स्य वचसा बभूव ॥ ६ ॥

6. *Mā no vṛkāya vṛkya samasmā aghāyate rīradhatā yajatrāḥ. Yūyaṁ hi ṣṭhā rathyo nastanūnaṁ yūyaṁ dakṣasya vacaso babhūva.*

Adorable friends and unifiers, divinities of nature and humanity, throw us not to the wolf and the thief nor to the rule of the sinner, nor relegate us to seizure, deprivation and exploitation. Pray stay you constant as our guide in matters of body, health and action and in the working of our social institutions, and be the carrier medium of the word and voice of the eminent expert.

मा व एन' अन्त्यकृतं भुजम मा तत्कम वसवा यच्चयध्व ।  
विश्वस्य हि त्र्यथ विश्वदवाः स्वयं रिपुस्तन्वं रीरिषीष्ट ॥ ७ ॥

7. *Mā va eno anyakṛtaṁ bhujema mā tat karma vasavo yaccayadhve. Viśvasya hi kṣayatha viśvadevāḥ svayaṁ ripustanvaṁ rīriṣīṣṭa.*

O Vasus, givers of peace and settlement, dispensers of the laws of nature and humanity, let us not suffer your dispensation's punishment for the sin and crime committed by others, nor let us do that act which you hate and prohibit. You are the rulers of the world and dispensers of justice and punishment, O divinities of nature and humanity. Let the hater and the evil doer be the instrument of his own self-infliction.

नम इदुगं नम आ विवासु नम' दाधार पृथिवीमुत द्याम ।  
नम' देवभ्या नम इश एषां कृतं चिदना नमसा विवास ॥ ८ ॥

8. *Nama idugraṁ nama ā vivāse namo dādadhāra pṛthivīmuta dyām. Namo devebhyo nama īśa eṣāṁ kṛtaṁ cideno namasā vivāse.*

Namas, the thunder of omnipotence and universal law, is mighty. Reverence on the human plane too has power. I respect law and reverence. Law and reverence sustain the earth and the sun. I offer reverence to the nobilities and the divinities. The power of the Divine and reverence for life rule the actions, good as well as evil, of all these people. I accept the power and value reverence with humility and submission to the divine dispensation.

ऋतस्य वा रथ्यः पूतदं गनृतस्य पस्त्यसदा अदब्धान ।  
ताँ आ नमभिरुरुचसा नृन्विश्वान्व आ नम म्हा  
यजत्राः ॥ ९ ॥

9. *Ṛtasya vo rathyah pūதாகṣānṛtasya pastyasado adabdhān. Tāñ ā namobhirurucakṣaso nṛn viśvānva ā name maho yajatrāḥ.*

O great divinities of nature and nobilities of humanity, I, moving forward by the chariot of law and reverence, bow with homage and surrender to you all, powers strengthened and sanctified by the law of eternal truth, invincible presences in human homes, who are vastly watchful guardians of all the people and their actions in the world.

त हि श्रष्टवचसस्त उं नस्तिरा विश्वानि दुरिता नयन्ति ।  
सुत्रासा वरुणा मित्रा अग्निऋतधीतया वक्मराज-  
सत्याः ॥ १० ॥

10. *Te hi śreṣṭhavaracasasta u nastiro viśvāni duritā nayanti. Sukṣatrāso varuṇo mitro agniṛtadhī-tayo vakmarājasatyāḥ.*

They alone are Vishvadevas, men of highest



excellence, they alone lead us over and across all evil and suffering of life, and they alone are the right rulers and managers of the social order, who are men of wisdom, right judgment and discrimination as Varuna, universal ruler, unifying sustainers and saviour friends as Mitra, the sun, and pure and purifying agents of action as Agni, the fire, who are committed in thought, word and action to universal truth and eternal values of life, and who have the courage of the conviction to speak the truth in matters of governance and administration in the political order of the world state.

त न इन्द्रः पृथिवी ताम वधन्पूषा भगा अदितिः पञ्च  
जनाः । सुशर्मणः स्ववसः सुनीथा भवन्तु नः सुत्रात्रासः  
सुगापाः ॥ ११ ॥

11. *Te na indraḥ pṛthivī kṣāma vardhan pūṣā bhago aditiḥ pañca janāḥ. Suśarmāṇaḥ svavasah sunīthā bhavantu naḥ sutrātrāsaḥ sugopāḥ.*

May those divine powers of nature and humanity, cosmic energy, the firmament, the earth, the sustainer, glorious God, mother nature, all people dear as five pranic energies, all happy home dwellers nobly protected and well guided, be our saviours and protectors.

नू सद्मानं दिव्यं नंशि दवा भारद्वाजः सुमतिं याति हाता ।  
आसानभियजमाना मियधद्वानां जन्म वसूयुव'-  
वन्द ॥ १२ ॥

12. *Nū sadmānaṁ divyaṁ naṁśi devā bhāradvājaḥ sumatiṁ yāti hotā. Āsānebhiryajamāno miyey-dhair-devānāṁ janma vasūyurvavanda.*

O divine powers, the bearer of knowledge who invokes the divinities and serves the nobilities in yajnic programmes is blest with divine peace and settlement and enjoys wisdom and divine guidance. The yajamana in pursuit of wealth and excellence, sitting with inspiring and adorable yajakas, obtains the vision of rising divinities in his life.

अप॒ त्यं वृ॒जिनं॑ रि॒पुं स्त॒नम॑ग्र॒ दुरा॑ध्य॒म ।

द्वि॒ष्टम॑स्य॒ सत्प॑त॒ कृ॒धी सु॑ग॒म ॥ १३ ॥

13. *Apa tyam vṛjinam ripuṁ stenamagne durādhyam. Daviṣṭhamasya satpate kṛdhī sugam.*

Agni, O divine leader, cast away that crooked thief, that strenuous enemy, far from the path of the aspirant. O protector and promoter of the good and the true, make it easy for him to follow the course simple and straight.

गावा॑णः॒ साम॒ ना॒ हि॒ कं स॒खित्त्व॑नाय॒ वाव॑शुः ।

ज॒ही न्य॑त्रि॒णं प॒णिं वृ॒का हि॒ षः ॥ १४ ॥

14. *Grāvāṇaḥ soma no hi kaṁ sakhitvanāya vāvaśuḥ. Jahī nyatrinam paṇim vṛko hi ṣaḥ.*

O Soma, giver of peace and inspiration, our holy ones generous as clouds and strong as granite love peace for divine favour and friendship. Throw away the ogre of crooked behaviour, he is a wolf only.

यू॒यं हि॒ ष्ठा सु॑दान॒व इन्द्र॑ज्य॒ष्ठा अ॒भिद्य॑वः ।

कर्ता॑ ना॒ अध्व॑ ॥ सु॒गं गा॒पा अ॒मा ॥ १५ ॥

15. *Yūyam hi ṣṭhā sūdānava indrajyeṣṭhā abhidyavaḥ. Kartā no adhvannā sugam gopā amā.*

O Vishvedevas, bounties of nature divine and leading lights of humanity, stay you all generous as ever, shining as the sun on high above all. Make our march of progress simple and manageable, and protect our hearth and home.

अपि पन्थामगन्महि स्वस्तिगामं नहसम ।

यन् विश्वाः परि द्विष' वृणक्ति विन्दत वसु ॥ १६ ॥

16. *Api panthāmaganmahi svastigāmanehasam.  
Yena viśvāḥ pari dviṣo vṛṇakti vindate vasu.*

And also, let us move on by the path which is faultless, auspicious, sinless and inviolable, which leads to noble attainments with peace, and by which holy brave people remove all hate, jealousy and enmity and realize all wealth and self fulfillment.

### Mandala 6/Sukta 52

*Vishvedevah Devatah, Rjishva Bharadvaja Rshi*

न तद्दिवा न पृथिव्यानु मन्य न यज्ञन् नात शमीभिराभिः ।  
उब्जन्तु तं सुभ्वः पवतासा नि हीयतामतियाजस्य  
यष्टा ॥ १ ॥

1. *Na tad divā na pṛthivyānu manye na yajñena nota śamībhirābhiḥ. Ubjantu taṁ subvaḥ parvatāso ni hīyatāmatiyājasya yaṣṭā.*

I believe the enthusiastic performer of yajna would not be forsaken by heaven or earth, nor would he be deprived of the rewards of his yajna or of all these noble actions. I pray may the showers of generous clouds bless him. (Let none neglect yajna.)

अति वा या मरुता मन्यत ना ब्रह्म वा यः क्रियमाणं  
निनित्सात । तपूंषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषमभि तं  
श'चतु द्याः ॥ २ ॥

2. *Ati vā yo maruto manyate no brahma vā yaḥ  
kriyamāṇam ninitsāt. Tapūṁṣi tasmai vṛjināni  
santu brahmadviṣamabhi taṁ śocatu dyauh.*

O maruts, vibrant heroes, whoever hates us, or despises our wealth and piety, or deprecates our acts and holy programmes in progress, must have his tortuous paths exposed by the blazing light of truth. Let the loving and brilliant wise men subject the hater of nobility and eternal values to disapproval until he feels sorry.

किमङ्ग त्वा ब्रह्मणः साम गापां किमङ्ग त्वाहुरभिः शस्तिपां  
नः । किमङ्ग नः पश्यसि निद्यमानान्ब्रह्मद्विष तपुषिं  
हृतिमस्य ॥ ३ ॥

3. *Kiমাংগ ত্বা ব্রহ্মণঃ সাম গাৱাং কিমাংগ ত্বাহুরভিঃ শস্তিপাং  
নঃ । কিমাংগ নঃ পশ্যসি নিদ্যমানান্‌ব্রহ্মদ্বিষ তপুশিঁ  
নিদ্যমানান্‌ব্রহ্মদ্বিষে তপুশিঁ হেতিমস্য ॥ ৩ ॥*

O dear lover of peace and joy, would they not call you protector of the honour and wealth of humanity? O friend, shall we not call you protector of our honour and reputation? O leader, dear as breath of life, don't you see our detractors and maligners? Pray strike the blazing thunderbolt upon the hater of nobility and universal values of spirituality.

अवन्तु मामुषसा जायमाना अवन्तु मा सिन्धवः पिन्व-  
मानाः । अवन्तु मा पवतासा ध्रुवासा वन्तु मा पितर'  
द्वहृता ॥ ४ ॥

4. *Avantu māmūṣaso jāyamānā avantu mā sindhavaḥ pinvamānāḥ. Avantu mā parvatāso dhruvāso ’vantu mā pitaro devahūtau.*

Let the rising dawns inspire me. May the swelling seas raise and promote us. Let the steadfast mountains, deep clouds and generous warriors defend me. May the paternal powers of nature and humanity protect and advance us in our holy programmes of advancement in values and culture.

विश्वदानीं<sup>१</sup> सुमनसः स्याम पश्यम नु सूयमुच्चरन्तम ।  
तथा करद्वसुपतिवसूनां द्वाँ आह्वाना वसागमिष्ठः ॥ ५ ॥

5. *Viśvadānīm sumanasah syāma paśyema nu sūrya-muccarantam. Tathā karad vasupatir-vasūnām devāñ ohāno ’vasāgamiṣṭhaḥ.*

May we always be happy at heart and see the sun rise and sojourn in space higher and higher. May the lord protector of health and wealth and honour come with all modes of protection and progress, call upon us to rise and raise us to the heights of brilliance and generosity.

इन्द्रा नदिष्ठमवसागमिष्ठः सरस्वती सिन्धुभिः पिन्व-  
माना । पजन्य<sup>१</sup> न आषधीभिमयाभुरग्निः सुशंसः सुहवः  
पितव ॥ ६ ॥

6. *Indro nediṣṭhamavasāgamiṣṭhaḥ sarasvatī sindhubhiḥ pinvamānā. Parjanya na oṣadhī-bhirmayobhuragniḥ suśamsaḥ suhavaḥ piteva.*

Let Indra, the ruler, come closest to us with modes of protection and progress. May Sarasvati, mother of knowledge and dynamic speech swelling with

streams and showers of culture and refinement, come and bless. Let Agni, adorable leader of light and fire of action, responsive to our invocation, blissful like a father and guardian, come with herbs and comforts for health, honour and advancement.

विश्वं दवास् आ गतं शृणुता मं इमं हवम ।  
एदं ब्रह्मिनि षीदत ॥ ७ ॥

7. *Viśve devāsa ā gata śṛṇutā ma imam havam.  
Edam barhirni śīdata.*

O eminent brilliancies of the world, learned and generous presences, come, listen to this invocation of mine and grace this holy seat of our yajnic programme of study and development.

या व' दवा घृतस्नुना हव्यं पतिभूषति ।  
तं विश्व उपा गच्छथ ॥ ८ ॥

8. *Yo vo devā ghṛtasnunā havyena pratibhūṣati.  
Tam viśva upa gacchatha.*

O generous and brilliant scholars and leading lights of the world, whoever the person that invites you and honours you with homage of yajna seasoned and refined with fragrant materials overflowing with ghrta, come to him and bless him with light, sweetness and advancement in knowledge, honour and wealth of life.

उपा नः सूनवा गिरः शृण्वन्त्वमृतस्य य ।  
सुमृळीका भवन्तु नः ॥ ९ ॥

9. *Upa naḥ sūnavo girah śṛṇvantvamṛtasya ye.  
Sumṛlikā bhavantu naḥ.*

May the Vishvedevas, eminent brilliancies of

humanity, children of immortality and creators of the language of immortality in knowledge, come and listen to the prayers of the seekers and be givers of bliss to us. May the children listen to the voices of the immortals and be givers of joy to us.

विश्वं द्वा ऋतावृधं ऋतुभिहवनश्रुतः ।

जुषन्तां युज्यं पर्यः ॥ १० ॥

10. *Viśve devā ṛtāvṛdha ṛtubhir-havanaśrutah.  
Juṣantām yujyam payah.*

May the leading lights of the world, sages and scholars, generous and brilliant, expanding the bounds of knowledge and universal law in truth and development, listen to our invitation, love, honour and bless the liquid and milky investments in the yajnic programmes of research and progress according to the seasons of time and social requirements.

स्तात्रमिन्द्र' मरुद्गणस्त्वष्ट्रमान्मित्रा अयमा ।

इमा हव्या जुषन्त नः ॥ ११ ॥

11. *Stotram-indro marudgaṇas-tvaṣṭramān mitro  
aryamā. Imā havyā juṣanta nah.*

May Indra, gracious ruler, leading group of dynamic people consisting of expert makers and designers, Mitra, expert of vision and future possibilities, brilliant and universal friend like the sun, and Aryama, pioneer of the paths of progress with judgement and directive control, accept, love and honour these offers of holy yajnic investments for us.

इमं न' अग्र अध्वरं हातवयुनशा यज ।

चिकित्वान्दव्यं जन्म ॥ १२ ॥

12. *Imam no agne adhvaram hotarvayunaśo yaja.  
Cikivān daivyaṃ janam.*

Agni, leading light and majestic ruler, generous giver and highpriest of the yajnic order of humanity approved and honoured by enlightened people, you know the enlightened people and the peaceful non-violent order. Pray take over, rule and administer this order of ours according to the people's performance and the law.

विश्वं दवाः शृणुतमं हवं म॒ य अ॒न्तरि॑ । य उ॒प॒ द्यवि॑ ष्ट । य  
अ॒ग्नि॒जि॒ह्वा उ॒त वा॒ यज॑त्रा आ॒सद्या॒स्मिन्ब॒हिषि॑ मादय-  
ध्वम ॥ १३ ॥

13. *Viśvedevāḥ śṛṇutemaṃ havam me ye antarikṣe  
ya upa dyavi ṣṭha. Ye agnijihvā uta vā yajatrā  
āsadyāsmiṃ barhiṣi mādayadhyam.*

O Vishvedevas, leading lights and generous bounties of nature and humanity, listen to this invocation and invitation of ours, you who abide and operate in the middle region and the highest region of light, who have the tongue of fire and light of truth. You are lovable and adorable. Come, sit on this seat of holy grass in this yajna, rejoice and let us rejoice with you.

विश्वं द॒वा म॑म शृण्वन्तु य॒ज्ञिया॑ उ॒भ रा॑दसी अ॒पां न॑पाच्छ  
मन्म॑ । मा वा॒ वचांसि॑ परि॒च या॑णि वाचं सु॒म॒न्धि॒द्वा अ॒न्त॒मा  
मद॑म ॥ १४ ॥

14. *Viśve devā mama śṛṇvantu yajñiyā ubhe rodasī  
apāṃ napācca manma. Mā vo vacāṃsi parica-  
kṣyāṇi vocaṃ sumneṣvid vo antamā madema.*

O Vishvedevas, adorable leading lights,



protective like both earth and sky, the fire divine, listen to my thought and word. Never shall I speak any words against your life sustaining powers and science worthy of universal celebration. Pray let us rejoice at the closest with you in comfort and joy of all aspects of life.

य क च ज्मा महिना अहिमाया दिवा जज्ञिर अपां सधस्थ ।  
त अस्मभ्यमिषय विश्वमायुः तप उस्त्रा वरिवस्यन्तु  
द्वाः ॥ १५ ॥

15. *Ye ke ca jmā mahino ahimāyā divo jajñire apām sadhasthe. Te asmabhyamiṣaye viśvamāyuh kṣapa usrā varivasyantu devāḥ.*

And whatever great powers of divine nature born on the earth and in the regions of firmament waters born of the sun, all these divine powers of nature and humanity may bring us universal life energy and happy days and nights for our sustenance and enlightenment.

अग्नीपजन्याववतं धियं म स्मिन्हव सुहवा सुष्टुतिं नः ।  
इळामन्या जनयद्गर्भमन्यः पजावतीरिष आ धत्त-  
मस्म ॥ १६ ॥

16. *Agnīparjanyaāvavataṁ dhiyaṁ me'smin have suhavā suṣṭutiṁ naḥ. Ilāmanyō janayad garbhamaṇyaḥ prajāvatīriṣa ā dhattamasme.*

May the vital fire energy of light and electricity and the clouds of vapour in space protect and augment my intellect, and in this yajnic business of life promote our honour and fame in response to our invocation and invitation to yajna. One of these, the fire divine, generates and inspires our speech, and the other, the vapours, generate the cloud which fertilises earth and

produces food. May the two bring us food, energy and noble progeny.

स्ती॒ण ब॒हिषि॑ समि॒धान॑ अ॒ग्रा सू॒क्तन॑ म॒हा नम॒सा वि॒वास ।  
अ॒स्मि । ' अ॒द्य वि॒दथ॑ यजत्रा॒ विश्व॑ दवा ह॒विषि॑  
मादयध्वम ॥ १७ ॥

17. *Stīrṇe barhiṣi samidhāne agnau sūktena mahā namasā vivāse. Asmin no adya vidathe yajatrā viśvedevā haviṣi mādayadhvam.*

O Vishvedevas, holy bounties of nature and humanity, the sacred grass is strewn on the vedi, the fire is kindled and rising with the holy chant of mantras and oblations of fragrant homage of havi. Today in this our yajnic programme, O adorables, accept and enjoy our offer of homage and hospitality and let us rejoice with you.

### Mandala 6/Sukta 53

#### *Pusha Devata, Bharadvaja Barhaspatya Rshi*

व॒यमु॑ त्वा पथ॒स्पत् रथं॑ न वाज॒सातय॑ ।  
धि॒य पू॒षायु॑ज्महि ॥ १ ॥

1. *Vayamu tvā pathspate ratham na vājasātaye. Dhiye pūṣann-ayujmahi.*

O Pusha, lord giver of food and energy and guide and director over all our paths of life, for the sake of vision and wisdom and to reach the goal in our mission of life we take to you as one rides a chariot piloted by an all-wise driver.

अ॒भि ना॒ नर्य॑ वसु॒ वीरं॑ पय॒तद॑ । णम ।  
वा॒मं गृ॒हप॑तिं नय ॥ २ ॥

2. *Abhi no naryam̐ vasu vīram̐ prayatadakṣiṇam̐.  
Vāmaṁ gr̥hapatim̐ naya.*

Take us to a plentiful home and gracious master, a brave leader of men and generous giver of the gifts of life's wealth.

अदित्सन्तं चिदाघृण्णं पूषन्दानाय चादय ।  
पणश्चिद्वि मदा मनः ॥ ३ ॥

3. *Aditsantam̐ cidāghṛṇe pūṣan dānāya codaya.  
Paṇṣcid vi mradā manah̐.*

Pusha, generous lord of light and grace, motivate the non-giver to give in charity and soften the heart of even the mean and miserly.

वि पथा वाजसातय चिनुहि वि मृध' जहि ।  
साधन्तामुग ना धियः ॥ ४ ॥

4. *Vi patho vājasātaye cinuhi vi mṛdho jahi.  
Sādhantāmugra no dhiyah̐.*

O resplendent leader and master of life force, select and secure for us the paths of advancement to energy and success, cast off the obstructions, and lead our plans and programmes of action to success.

परिं तृन्धि पणीनामारया हृदया कव ।  
अथमुस्मभ्यं रन्धय ॥ ५ ॥

5. *Pari tr̥ndhi paṇīnāmārayā hṛdayā kave.  
Athemasmabhyam̐ randhaya.*

O lord of vision and creativity, smite the hearts of the callous niggards with a goad, and subdue them to correction and maturity for the sake of us all.

वि पूष ारया तुद पणरिच्छ हृदि पियम ।

अथमस्मभ्यं रन्धय ॥ ६ ॥

6. *Vi pūṣannārayā tuda paṇericcha hṛdi priyam.  
Athemasmabhyaṁ randhaya.*

Pusha, lord giver of life, nourishment and inspiration, smite the callous, calculating and miserly in the heart with the pangs of affliction, wish him well for love and season him in the crucibles of remorse for our sake.

आ रिख किक्विरा कृणु पणीनां हृदया कव ।

अथमस्मभ्यं रन्धय ॥ ७ ॥

7. *Ā rikha kikirā kṛnu paṇīnām hṛdayā kave.  
Athemasmabhyaṁ randhaya.*

O creative lord of vision and foresight, write out the balance sheet of life's hagglers and bargainers, touch their hearts, let them mature all round and let us be happy.

यां पूषन्ब्रह्मचादनीमारां बिभर्ष्याघृण ।

तया समस्य हृदयमा रिख किक्विरा कृणु ॥ ८ ॥

8. *Yām pūṣan brahmacodanīmārām bibharṣyā-  
ghṛṇe. Tayā samasya hṛdayamā rikha kikirā kṛnu.*

Pusha, lord of light and grace, giver of food and growth for life, you command that analytical intellect which discriminates between truth and untruth and inspires the mind to have the vision of divinity. With that inspiring intelligence, imprint the settled mind with holiness and let it expand with ideas.

या त अष्टा गाअ पशार्धृण पशुसाधनी ।  
तस्यास्त सुम्नमीमह ॥ ९ ॥

9. *Yā te aṣṭrā go-opaśā' ghr̥ṇe paśusādhanī.  
Tasyāste sumnamīmahe.*

Lord of creative knowledge and development, that versatile vision and expertise of yours which develops cattle wealth and builds vast dairies and veterinary institutions, we love, and we pray for the gifts of that vision for comfort and well being.

उत न गाषणिं धियमश्वसां वाजसामुत ।  
नृवत्कृणुहि वीतय ॥ १० ॥

10. *Uta no goṣaṇim̐ dhiyamaśvasāṃ vājasāmuta.  
Nṛvat kṛṇuhi vītaye.*

Lord of light and life's development, give us the gift of that knowledge and intelligence which may develop the wealth of cows and horses and create modes and means of success and prosperity. Give us that intelligence inspired with love for people so that we may live in peace and joy.

### Mandala 6/Sukta 54

*Pusha Devata, Bharadvaja Barhaspatya Rshi*

सं पूषन्विदुषां नय या अञ्जसानुशासति ।  
य एवदमिति ब्रवत ॥ १ ॥

1. *Sam̐ pūṣan̐ viduṣā naya yo añjasānuśāsati.  
Ya evedamiti bravat.*

Pusha, giver of food and nourishment for body and mind, take us forward truly with that scholar who

teaches us of truth with confidence and definiteness, saying: This is what it is, and it is not otherwise.

समु पूष्णा गममहि या गृह्णाँ अभिशासति ।  
इम एवति च् बवत ॥ २ ॥

2. *Samu pūṣṇā gamemahi yo grhāñ abhiśāsati.*  
*Ima eveti ca bravat.*

Let us go forward in life with that teacher, giver of nourishment for body, mind and soul, that family physician, who rules the home and governs home life, saying with confidence and definiteness: This is it, this way and not otherwise.

पूष्णाश्चक्रं न रिष्यति न काशा व पद्यत ।  
ना अस्य व्यथत प्विः ॥ ३ ॥

3. *Pūṣṇaścakram̐ na risyati na koṣo'va padyate.*  
*No asya vyathate pavih̐.*

The wheel of Pusha, lord of life and provider of growth and sustenance, never slackens, nor does it violate anything. His treasury never depletes, and his knowledge and arms of defence never hurt anything positive.

या अस्म हविषाविध् १ तं पूषापि मृष्यत ।  
पथ्मा विन्दत् वसु ॥ ४ ॥

4. *Yo asmai haviṣāvidhanna taṁ pūṣāpi mṛṣyate.*  
*Prathamō vindate vasu.*

Pusha, lord ruler and giver of nourishment and growth, does not hurt or challenge him who offers homage with creative and constructive projects in

honour of him. Indeed, the first and original inventor and maker of basic things wins rewards of wealth for the invention.

पूषा गा अन्वतु नः पूषा रं त्ववतः ।

पूषा वाजं सनातु नः ॥ ५ ॥

5. *Puṣā gā anvetu naḥ pūṣā rakṣatvarvataḥ.  
Pūṣā vājaṁ sanotu naḥ.*

Let Pusha, patron sustainer and promoter of artists, approve and support the development of lands, cows and words of knowledge. Let Pusha protect and promote horses and other modes of transport. Let Pusha create and provide food, energy and wealth of all kinds for us.

पूषा नु प गा इहि यजमानस्य सुन्वतः ।

अस्माकं स्तुवतामुत ॥ ६ ॥

6. *Pūṣannanu pra gā ihi yajamānasya sunvataḥ.  
Asmākaṁ stuvatāmuta.*

Pusha, giver of sustenance, acknowledge, protect and promote the developed lands, cows and words of knowledge of the yajamana and also of ours who are the celebrants of this yajna of development.

माकिन्शन्माकीं रिषन्माकीं सं शारि कवट ।

अथारिष्टाभिरा गहि ॥ ७ ॥

7. *Mākirneśanmākīṁ riṣan-mākīṁ saṁ śāri kevaṭe.  
Athāriṣṭābhirā gahi.*

Let none be frustrated. Let none frustrate anyone. Let none throw anyone into the pit of darkness

and nothingness. O lord of nourishment and growth, come, bless us with everything whole and unhurt, with inviolable acts and unchallengeable policies.

शृण्वन्तं पूषणं वयमियमनष्टवदसम ।  
इशानं राय इमह ॥ ८ ॥

8. *Śṛṇvantāṃ pūṣaṇaṃ vayam-iryam-anaṣṭav-  
edasam. Īśānaṃ rāya īmahe.*

Pusha, lord of nourishment and growth, is listening, inspiring and all round ruler and guardian of indestructible wealth and knowledge. We pray to the lord for wealth and honour of permanent nature.

पूषन्तव वत वयं न रिष्यम कदा चन ।  
स्तातारस्त इह स्मसि ॥ ९ ॥

9. *Pūṣan tava vrata vyaṃ na risyema kadā cana.  
Stotārasta iha smasi.*

Lord of life, we are your devotees, celebrants here in life. Let us never suffer in the observance of your laws and discipline.

परि पूषा परस्ताद्धस्तं दधातु दक्षिणम् ।  
पुनना नष्टमार्जतु ॥ १० ॥

10. *Pari pūṣā parastāddhastāṃ dadhātu dakṣiṇam.  
Punarno naṣṭamājatu.*

May Pusha grant us the perfect umbrella of his right hand all over and help us recover the losses and accelerate our gains.



## Mandala 6/Sukta 55

*Pusha Devata, Bharadvaja Barhaspatya Rshi*

एहि वां विमुचा नपादाघृण सं संचावह ।

रथीरृतस्य ना भव ॥ १ ॥

1. *Ehi vāṁ vimuco napādāghṛṇe saṁ sacāvahai.  
Rathīr-ṛtasya no bhava.*

Come resplendent spirit of freedom indestructible, be our guide and saviour as master and pilot of the chariot on the path of eternity and divine truth and we shall be ever together.

रथीतमं कपदिनमीशानं राधसा महः ।

रायः सखायमीमह ॥ २ ॥

2. *Rathītamaṁ kapardinam-īśānaṁ rādhaso mahah.  
Rāyaḥ sakhāyam-īmahe.*

We adore the highest chariot hero of flying hair, our friend and saviour, great ruler and ordainer of the wealth of existence and pray to him for wealth and power for advancement in life.

राया धारास्याघृण वस' राशिरजाश्व ।

धीवताधीवतुः सखा ॥ ३ ॥

3. *Rāyo dhārāsyāghṛṇe vaso rāśirajāśva.  
Dhīvatodhīvataḥ sakhā.*

O resplendent lord unborn and eternal, riding the waves of light, you are the treasure house of wealth and happy settlement, and you are a ceaseless flow of honour and excellence, a happy friend for every person blest with intelligence and wisdom.

पूषणं न्वजाश्वमुप स्ताषाम वाजिनम ।  
स्वसुया जार उच्यते ॥ ४ ॥

4. *Pūṣaṇam nvajāśvamupa stoṣāma vājinam.*  
*Svasuryo jāra ucyate.*

We honour and adore the sun, Pusha, giver of vitality and potency, rider of the eternal chariot flying like a courser in space which steals away the dawn, its own creation, they say.

मातुदिधिषुमबवं स्वसुजारः शृणातु नः ।  
भातन्दस्य सखा मम ॥ ५ ॥

5. *Mātur-didhiṣum-abravam svasurjārah śṛṇotu nah.* *Bhrātendrasya sakhā mama.*

I speak of the sun, sustainer of the earth mother, lover of its own creation, the dawn, brother of electric energy of the cosmos, and my friend and companion for life. May the sun be close to us and respond to our prayer.

आजासः पूषणं रथं निश्रुम्भास्त जनुश्रियम ।  
द्वं वहन्तु बिभ्रतः ॥ ६ ॥

6. *Ājāsaḥ pūṣaṇam rathe niśṛmbhāste janaśriyam.*  
*Devam vahantu bibhrataḥ.*

May the radiations of the sun, waves of light energy firmly yoked in its chariot bearing life and lustre for humanity, bring the divine light and life into this world.

### Mandala 6/Sukta 56

*Pusha Devata, Bharadvaja Barhaspatya Rshi*

य एनमादिदशति कर्म्भादिति पूषणम ।  
न तन द्व आदिश ॥ १ ॥

1. *Ya enamādideśāti karambhāditi pūṣaṇam.  
Na tena deva ādiṣe.*

If one were to describe this Pusha, the sun or the universal chemistry of nourishment and vital energy, and say: It is from the solar suction of waters from earth and all space, or that, on the level of the individual human, it is from oat meal cooked with milk, then by this the divine process is neither to be defined nor to be determined nor, yet, to be exaggerated.

उ॒त घा॒ स र॒थी॒त॒मः॒ स॒ख्या॒ स॒त्प॒ति॒यु॒जा ।  
इ॒न्द॑ वृ॒त्राणि॑ जिघ्नत ॥ २ ॥

2. *Uta ghā sa rathītamaḥ sakhyā satpatiryujā.  
Indro vṛtrāṇi jighnate.*

In fact, that fastest energy, Indra, heroic ruler of the chariot, supportive of the positive forces of nature and humanity in combination with friendly powers such as electric energy, breaks the clouds of darkness and want and thus remains the protector, promoter and ruling controller of natural truth.

उ॒तादः॑ प॒रु॒ष ग॒वि॒ सू॒र॑श्च॒क्रं॒ हि॒र॒ण्य॒य॒म ।  
न्य॒र॒य॒द्द॒थी॒त॒मः॑ ॥ ३ ॥

3. *Utādaḥ paruṣe gavi sūraścakram hirṇyayam.  
Nyairayad rathītamaḥ.*

And that mighty hero, solar energy in combination with electric energy, at the fastest chariot like velocity, sets in motion the golden circuit of developmental evolution in the fierce rays of the sun, in the battles of life and in the fiery communication of powerful speech.

यद्दद्य त्वा॑ पुरुष्टु॒त॒ ब्रवा॑म दस्र॒ मन्तु॑मः ।

तत्सु॒ न्ना॒ मन्म॑ साधय ॥ ४ ॥

4. *Yadadya tvā puruṣṭuta bravāma dasra mantumah.*  
*Tat su no manma sādahaya.*

O universal destroyer, preserver and promoter, most perceptive and conscientious, universally adored Pusha, lord giver of life, whatever we speak to you or wish to day, we pray, fructify and accomplish that thought and plan of ours.

इ॒मं च॑ ना॒ ग॒व॒ष॒णं॑ सा॒तय॑ सीष॒धा॒ गु॒णम॑ ।

आ॒रा॒त्पू॑ष॒ णसि॑ श्रु॒तः ॥ ५ ॥

5. *Imam ca no gaveṣaṇam sātaye sīṣadho gaṇam.*  
*Ārāt pūṣannasi śrutah.*

And this body of thought and speech of our socio-economic plan, pray, lead to completion and success. O lord, you are renowned far and wide as giver of success and onward progress for the achievement of wealth and honour.

आ॒ तं स्व॒स्तिमी॑मह॒ आ॒र॒अ॒घा॒मु॒पा॒व॒सु॑म ।

अ॒द्या॒ च॑ स॒व॒ता॒तय॑ श्व॒श्च॑ स॒व॒ता॒तय॑ ॥ ६ ॥

6. *Ā te svastimīmahe āre aghāmupāvasum.*  
*Adyā ca sarvatātaye śvaśca sarvatātaye.*

We pray for your gifts of happiness and well being of the perfect order for all for today, for tomorrow and for all time for the elimination of sin and evil and for the attainment of wealth and excellence in a state of peace and harmony.

## Mandala 6/Sukta 57

*Indra - Pushanau Devate, Bharadvaja Barhaspatya Rshi*

इन्द्रा नु पूषणा वयं सख्याय स्वस्तय ।

हुवम वाजसातय ॥ १ ॥

1. *Indrā nu pūṣaṇā vayaṁ sakhyāya svastaye.  
Huvema vājasātaye.*

We always invoke and call upon Indra, lord commander of power, honour and excellence, and Pusha, giver of nourishment energy and intelligence, for the sake of friendship and all round joy and well being and for the achievement of success and victory in the battles of life.

साममन्य उपासदत्यातव चम्बः सुतम ।

करम्भमन्य इच्छति ॥ २ ॥

2. *Somamanya upāsadat pātave camvoḥ sutam.  
Karambhamanya icchati.*

One of them, Indra, abides in the middle region between earth and heaven and drinks the soma distilled there, i.e., it catalyses the vapours of the clouds into rain through electric charge, while the other, Pusha, loves karambha, i.e., the sun sucks up the vapours of water and herbal juices and turns them into soma clouds. Thus the two sit together and act.

अजा अन्यस्य वह्नया हरी अन्यस्य संभृता ।

ताभ्यां वृत्राणि जिघ्नत ॥ ३ ॥

3. *Ajā anyasya vahnayo harī anyasya sambhṛtā.  
Tābhyāṁ vṛtrāṇi jighnate.*

The carriers of one, Pusha, are the sun beams

while those of the other, Indra, are positive and negative currents of electricity, and thereby the duo, Indra and Pusha, work together and break the clouds, and humanity gets the boons of food, energy and wealth.

यदिन्द्वा अनयदित' महीरपा वृषन्तमः ।

तत्र पूषाभवत्सचा ॥ ४ ॥

4. *Yadindro anayad rito mahīrapo vṛṣantamah.  
Tatra pūṣābhavatsacā.*

When most generous Indra moves and brings about heavy showers of rain, then Pusha too is the corporate power of natural energy. (Thus making and breaking, consumption and creation are simultaneous processes of natural metabolism in life.)

तां पूष्णः सुमतिं वयं वृ तस्य प व्यामिव ।

इन्दस्य चा रभामह ॥ ५ ॥

5. *Tām pūṣṇaḥ sumatiṁ vyaṁ vṛ tasya p vryamiva ।  
Indrasya cā rabhāmahe.*

That immanent will and wisdom of Pusha, divine nature's creative and promotive power, and that catalytic power of Indra, natural electric energy, we love, join and apply at our level to have results like extensive branches of the tree.

उत्पूषणं युवामह भीशूरिव सारथिः ।

मह्या इन्दं स्वस्तय ॥ ६ ॥

6. *Ut pūṣaṇaṁ yuvāmahe'bhīśūṛivā sārathiḥ.  
Mahyā indraṁ svastaye.*

Just as a charioteer joins, holds and controls the

reins of his horses, and just as the supreme charioteer of the universe holds and controls the activity of natural forces such as radiations of the sun and exudations of the earth or the gaseous vapours and electric charge, so do we join Pusha and Indra, study and apply complementary forces and processes for the earth and for the great happiness and well being of her children.

### Mandala 6/Sukta 58

*Pusha Devata, Bharadvaja Barhaspatya Rshi*

शु॒कं त॑ अ॒न्यद्य॒ज॒तं त॑ अ॒न्यद्वि॒षु॒रूप॑ अ॒ह॒नी॒ द्यारि॑वासि ।  
वि॒श्व॒ा हि मा॒या अ॒वसि॑ स्वधा॒वा भ॒दा त॑ पू॒षा॒ि॒ह  
रा॒तिरि॑स्तु ॥ १ ॥

1. *Śukraṁ te anyad yajataṁ te anyad viṣurūpe ahanī dyaurivāsi. Viśvā hi māyā avasi svadhāvo bhadrā te pūṣanniha rātirastu.*

O Pusha, giver of nourishment for body, mind and soul, you are the light of the world as the sun. Two are the forms of your beauty and glory, both different yet alike like the twin forms of the day: one is bright and inspiring, the other is soothing sweet adorable as the night. Lord of your own essential might, you animate, inspire, preserve and promote all intelligence, energy and powers of the world community. We pray, may your gifts of generosity be good for all in this world.

अ॒जा॒श्वः॑ प॒शु॒पा वा॒ज॒प॒स्त्या धि॒यं॒जि॒न्वा भु॒वन् वि॒श्व  
अ॒पि॒तः । अ॒ष्टां पू॒षा शि॒थि॒रामु॒द्वरी॑वृ॒जत्सं॒च ता॒ण भु॒व॒ना  
द॒व इ॒त्यत॑ ॥ २ ॥

2. *Ajāśvaḥ paśupā vājapastyo dhiyaṁjinvo bhuvane viśve arpitah. Aṣṭrām pūṣā śithirām-udvarīvrjat saṁcakṣāṇo bhuvanā deva tyate.*

Conducted by radiating beams for horses as motive power, protector of animal life, giver of plentiful homes, inspirer of intelligence and wisdom, the brilliant sun, generous light of life dedicated to the entire world, moves on and on watching the regions of the world and inspiring and elevating general intelligence and unambitious minds to initiative.

यास्तं पूषा ताव' अन्तः समुद्रं हिरण्ययीरन्तरि । चरन्ति ।  
ताभियासि द्यूत्यां सूर्यस्य कामन कृतं श्रवं इच्छमानः ॥ ३ ॥

3. *Yāste pūṣannāvo antaḥ samudre hiraṇyayī-rantarikṣe caranti. Tābhiryāsi dūtyāṃ sūryasya kāmēna kṛta śrava icchamānaḥ.*

O sagely scholar and realised soul, Pusha, giver of nourishment for body, mind and soul, golden are your vessels moving over the sea and in the sky. By these vessels you go round the world with love and desire for further food for knowledge and acting as messenger of the sun for the world.

पूषा सुबन्धुदिव आ पृथिव्या इळस्पतिमघवा दस्मवचाः ।  
यं द्वासा अददुः सूर्याय कामन कृतं तवसं स्वर्चम ॥ ४ ॥

4. *Pūṣā subandhurdiva ā pṛthivyā iḷaspatirmaghavā dasmavarcāḥ. Yaṃ devāso adaduḥ sūryāyai kāmēna kṛtaṃ tavaśaṃ svañcam.*

Pusha, giver of nourishment, is a noble friend and brother of all from earth to heaven, master of holy speech and light, possessing power, honour and excellence, and commanding extraordinary brilliance. A realised soul inspired with love and desire, mighty strong and self-cultured, the divinities dedicate him to



Surya, dawn of a new day.

### Mandala 6/Sukta 59

*Indragni Devate, Bharadvaja Barhaspatya Rshi*

प नु व'चा सुतषु वां वीया३ यानि चक्रथुः ।  
हतास'वां पितर'द्वशत्रव इन्द्राग्नी जीवथा युवम ॥ १ ॥

1. *Pra nu vocā suteṣu vām vīryā yāni cakrathuḥ.  
Hatāso vām pitaro devaśatrava indrāgnī jīvatho  
yuvam.*

Indra and Agni, electric and heat energies of nature and their parent sources, I celebrate deeds of wondrous order you have performed in the yajnic creations of the world of nature. Gone are the opposite forces, and you two are alive and active.

बळित्था महिमा वामिन्द्राग्नी पनिष्ठ आ ।  
समाना वां जनिता भारतरा युवं यमाविहर्हमातरा ॥ २ ॥

2. *Balīthhā mahimā vāmindrāgnī paniṣṭha ā. Samāno  
vām janitā bhrātārā yuvaṁ yamāv-iheha-mātarā.*

Indra and Agni, great and true and most admirable is your might and majesty. Your father, source of generation, is one and the same, you are twins, and your mother is right here, Nature, Shakti of the Supreme sovereign Spirit.

आक्विवांसा सुत सचाँ अश्वा ससी॑इवाद॑न ।  
इन्द्रा न्व॑ग्नी अवस॒ह व॒जिणा व॒यं द्वा ह॑वामह ॥ ३ ॥

3. *Okivāṁsā sute sacāñ aśvā sapṭī ivādane. Indrā  
nvagnī avaseha vajriṇā vayaṁ devā havāmahe.*

Indra and Agni, wielders of the thunderbolt,

homogeneous powers in this business of life and nature, voracious consumers, like stormy war horses and creators, we, enlightened yajakas in developmental yajna, invoke, invite and develop you with all your protective and promotive powers right here.

य इन्द्राग्नी सुतषु वां स्तवत्तष्वृतावृथा ।

जाषुवाकं वदतः पजहाषिणा न दवा भुसथश्चन ॥ ४ ॥

4. *Ya indrāgnī suteṣu vām stavat teṣvṛtāvṛdhā. Joṣa-vākaṁ vadataḥ pajrahoṣiṇā na devā bhasatha-ṣcana.*

Indra, lord of power and energy, Agni, lord of light, bold speakers of truth, observers and promoters of the law of truth, whoever honours and adores you in creative yajnic acts of life, you respond to him in words of truth and favour loud and bold. The divines never speak words void of value.

इन्द्राग्नी का अस्य वां दवा मतश्चिकतति ।

विषूचा अश्वान्युयुजान इयत एकः समान आ रथ ॥ ५ ॥

5. *Indrāgnī ko asya vām devau martaściketati. Viṣūco aśvān yuyujāna īyata ekaḥ samāna ā rathe.*

Indra and Agni, energy and power of heat and electricity, who is the mortal man in this world that knows both of you divines and who, using the all pervasive fire and electricity like horses moving in all directions, solely travels in a uniformly structured systemic chariot all by himself?

इन्द्राग्नी अ॒पादि॒यं पू॒वागा॒त्प॒द्वती॑भ्यः । हि॒त्वी शि॒र' जि॒ह्वया॑  
वा॒वद॒च्चर' त्रिंशत्प॒दा न्य॑कमीत ॥ ६ ॥

6. *Indrāgnī apādiyaṃ pūrvāgāt padvatībhyah. Hitvī śiro jihvayā vāvadaccarat trimśat padā nyakramīt.*

Lightning and fire divine, this light of the dawn, shaking up its locks of hair and proclaiming its rise with its flames, radiates before life on the earth is on wheels, and moves on thirty steps of time and space.

इन्द्राग्नी आ हि तन्वत नरा धन्वानि बाह्वः ।  
मा न' अस्मिन्महाधन परी वर्क्तं गविष्टिषु ॥ ७ ॥

7. *Indrāgnī ā hi tanvate naro dhanvāni bāhvoḥ. Mā no asmin mahādhanē parā varktaṃ gavīṣṭiṣu.*

Indra and Agni, cosmic energy and heat of life, leaders and best of humanity, stretch their bows between their arms. In this great battle business of life, pray do not forsake us in the heat of action in which light and fire must be integrated as life and inspiration.

इन्द्राग्नी तपन्ति मा घा अया अरातयः ।  
अप द्वषांस्या कृतं युयुतं सूयादधि ॥ ८ ॥

8. *Indrāgnī tapanti mā'ghā aryo arātayaḥ. Apa dveṣāmsyā kṛtaṃ yuyutaṃ sūryādadhi.*

Indra and Agni, lords of existence, enmities and sinful negativities of life heat up and consume me. Throw off all hate and enmities and keep them away from the light of the sun.

इन्द्राग्नी युवारपि वसु दिव्यानि पार्थिवा ।  
आ न इह प यच्छतं रयिं विश्वायुपाषसम ॥ ९ ॥

9. *Indrāgnī yuvorapi vasu divyāni pārthivā. Ā na iha pra yacchataṃ rayiṃ viśvāyupoṣasam.*

Indragni, give us here not only your own gifts but also the wealths and honours of the earth and heaven and bless us with full life and health distilled from the world of nature.

इन्दाग्नी उक्थवाहसा स्तामभिहवनश्रुता ।

विश्वाभिगीभिरा गतमस्य सामस्य पीतय ॥ १० ॥

10. *Indrāgnī ukthavāhasā stomebhir-havanaśrutā. Viśvābhir-gīrbhirā gatam-asya somasya pītaye.*

Indra and Agni, light and energy of the spirit of life, carriers and harbingers of songs of adoration, listening close by to the invocations and celebrations of the yajakas, come with all words of appreciation and praise and all voices of commendation and elevation to our yajnic performance and to taste the nectar sweet of its essence distilled.

### Mandala 6/Sukta 60

*Indragni Devate, Bharadvaja Barhaspatya Rshi*

श्नथद वृत्रमुत संनाति वाजमिन्दा या अग्नी सहुरी सपयात ।

इरज्यन्ती वसव्यस्य भूरः सहस्तमा सहसा वाजयन्ता ॥ १ ॥

1. *Śnathad vṛtramuta sanoti vājamindrā yo agnī sahurī saparyāt. Irajyantā vasavyasya bhūreḥ sahasamā sahasā vājayantā.*

One who honours and adores challenging and victorious Indra and Agni, vibrant, stormy and fiery electric forces of nature and humanity, conquers restraining opposition and wins food, energy and wealth of life. Both are most courageous and enduring commanders of power and victory, givers of honour and

excellence, ample peace and settlement and harbingers of the glory of success and fulfilment.

ता य 'धिष्टम॑भि गा इ॒न्द नून॑म॒पः स्वरु॑षस' अग्र ऊ॒ हाः ।  
दिशः॑ स्वरु॑षस इ॒न्द चि॒त्रा अ॒पा गा अग्र॑ युवस॒ न्युत्वा॑न ॥ २ ॥

2. *Tā yodhiṣṭamabhi gā indra nūnamapaḥ svaruṣaso agna ūlhāḥ. Diśaḥ svaruṣasa indra citrā apo gā agne yuvase niyutvān.*

Indra, lord of power and excellence, Agni, lord of light and vision, like lands and waters, sun and dawns joined together, defend and fight for lands and waters, words and wondrous actions to expand to the quarters of space, and shine and join the sun and the dawns. Indra, O controller, you join the sun and dawns, and Agni, O ruler, you control the lands and waters, words and actions.

आ वृ॒त्रह॑णा वृ॒त्रह॑भिः शु॒ष्म॒रि॒न्द या॒तं नम॑ 'भिर॒ग्र अ॒वाक॑ ।  
यु॒वं राध॑ 'भिर॒क॒व॒भि॒रि॒न्दा॑ ग्र॒ अ॒स्म भ॑वतमु॒त्त॒मभिः॑ ॥ ३ ॥

3. *Ā vṛtrahanā vṛtrahabhiḥ śuṣmairindra yātam namobhiragne arvāk. Yuvaṁ rādhobhir-akavebhir-indrā'gne asme bhavatam-uttamebhiḥ.*

Indra, thunderous ruler, Agni, enlightened teacher and citizen, both destroyers of evil and darkness, come hither to us with defensive, positive and protective forces and with ample measures of food, energy and advancement. O Indra, O Agni, both of you, pray, be ours, wholly for us all, with the best of unlimited and commendable means of success and progress.

ता हु॒व॒ यय॑ 'रि॒दं प॒प्र॒ विश्वं॑ पु॒रा कृ॑तम ।  
इ॒न्दा॒ग्नी न॑ म॒धतः॑ ॥ ४ ॥

4. *Tā huve yayoridaṁ papne viśvaṁ purā kṛtam.  
Indrāgnī na mardhataḥ.*

I invoke, admire and celebrate Indra, cosmic energy, and Agni, cosmic heat and light, both manifestations of divine vision, will and action, by whose power and operation this whole universe has evolved as of eternity. The two do not hurt, injure or destroy us.

उगा विघनिना मृध इन्द्राग्नी हवामह ।  
ता न' मृळत इद्रुश' ॥ ५ ॥

5. *Ugrā vighaninā mṛdha indrāgnī havāmahe.  
Tā no mṛlāta idrśe.*

We invoke, invite and develop Indra and Agni, divine and blazing powers of nature's energy and light, both destroyers of adversaries and life's negativities. May they protect us and bless us with peace and prosperity in this world of our action and existence.

हता वृत्राण्याया हता दासानि सत्पती ।  
हता विश्वा अप द्विषः ॥ ६ ॥

6. *Hato vṛtrānyāryā hato dāsāni satpatī.  
Hato viśvā apa dviṣaḥ.*

Indra and Agni, divine powers of omnipotent will and vision, of holy nature, character and action, defenders of Truth and Law, destroy evil, darkness and want, destroy pain, suffering and slavery, destroy and eliminate all hate and enmity.

इन्द्राग्नी युवामिमृ३ भि स्तामा अनूषत ।  
पिबतं शंभुवा सुतम ॥ ७ ॥

7. *Indrāgnī yuvāmime'bhi stomā anūṣata.  
Pibatam śambhuvā sutam.*

Indra and Agni, powers of will and vision of action in nature and humanity, these songs of adoration celebrate you. O givers of peace, prosperity and well being, drink of the nectar of this joy and bliss distilled.

या वां सन्ति पुरुस्पृह' नियुत' दाशुष' नरा ।  
इन्द्राग्नी ताभिरा गतम ॥ ८ ॥

8. *Yā vām santi purusprho niyuto dāśuṣe narā.  
Indrāgni tābhirā gatam.*

Indra and Agni, leading powers of humanity, come to the generous giver and celebrant yajaka with all those gifts and powers of yours which are loved and cherished by all.

ताभिरा गच्छतं नरापदं सर्वनं सुतम ।  
इन्द्राग्नी सामपीतय ॥ ९ ॥

9. *Tābhirā gacchataṁ naropedaṁ savanaṁ sutam.  
Indrāgnī somapītaye.*

Indra and Agni, leading lights, with those cherished gifts and powers come and join this yajnic session to drink of the soma of joy distilled.

तमीळिष्व या अचिषा वना विश्वा परिष्वजत ।  
कृष्णा कृणाति जिह्वया ॥ १० ॥

10. *Tamīḷiṣva yo arciṣā vanā viśvā pariśvajat.  
Kṛṣṇā kṛṇoti jihvayā.*

O celebrant, love and adore that power of divinity which with its refulgence pervades all rays of

the sun, moves all floods of water, and envelops all forests and makes them green with its radiations.

य इद्ध आविवांसति सुम्नमिन्दस्य मत्यः ।

द्युम्नाय सुतरा अपः ॥ ११ ॥

11. *Ya iddha āvivāsati sumnam-indrasya martyaḥ.  
Dyumnāya sutarā apaḥ.*

Whoever the mortal that honours and adores the favour and grace of Indra when the fire is burning for the sake of excellence, the waters of his life and the flow of his actions would be blest with fulfilment.

ता ना वाजवतीरिष आशून्पिपृतमवतः ।

इन्दमग्निं च वा हव ॥ १२ ॥

12. *Tā no vājavatīriṣa āśūn pipṛtam-arvataḥ.  
Indram-agniṁ ca volhave.*

May the two, Indra and Agni, electricity and fire, give us food and sustenance full of energy and excellence and provide us with modes of travel and transport. Let us too develop the fire and electricity, energy for transport and communication.

उभा वामिन्द्राग्नी आहुवध्या उभा राधसः सह मादयध्य ।

उभा दाताराविषां रयीणामुभा वाजस्य सातय हुव वाम ॥ १३ ॥

13. *Ubhā vāmindrāgnī āhuvadhyā ubhā rādhasaḥ  
saha mādayadhyai. Ubhā dātārāviṣām rayiṇām-  
mubhā vājasya sātaye huve vām.*

I invoke you both, Indra and Agni, lords of cosmic electricity and fire energy, to develop both heat



and electricity in order to celebrate both with honours and wealth of success. And I honour and adore you both, beneficent givers of food, energy and wealth, for the winning of victory in life's battle for excellence and advancement.

आ ना गव्यभिरश्व्यवसव्यैरुप गच्छतम ।

सखाया द्वा सख्याय शंभुवन्दाग्नी ता हवामह ॥ १४ ॥

14. *Ā no gavebhir-aśvyair-vasvyairupa gacchatam. Sakhāyau devau sakhyāya śambhuvendrāgnī tā havāmahe.*

Indra and Agni, come you both to us and bring us the wealth of cows, horses and homes, lands and graces of speech and knowledge, travel, transport and communications, peace and prosperity of settled homes. Come friends, brilliant divine givers of good and well being for friendship and bonhomy. Pray come, we invoke, invite and adore you both.

इन्द्राग्नी शृणुतं हवं यजमानस्य सुन्वतः ।

वीतं हव्यान्या गतं पिबतं साम्यं मधु ॥ १५ ॥

15. *Indrāgnī śṛṇutaṁ havaṁ yajamānasya sunvataḥ. Vītaṁ havyānyā gataṁ pibataṁ somyaṁ madhu.*

Indra and Agni, scholars of fire and electric energy, listen to the invitation and adoration of the yajamana and institutor of the yajnic programme of creative development. Accept the invitation and offers of homage, come, and taste the honey sweets of the pleasure of somaic achievement distilled from natural energy.

**Mandala 6/Sukta 61***Sarasvati Devata, Bharadvaja Barhaspatya Rshi*

इयमददादभसमृणच्युतं दिव दासं वध्यश्वायं दाशुष । या  
 शश्वन्तमाचखादावसं पृणिं ता तं दात्राणि तविषा  
 सरस्वति ॥ १ ॥

1. *Iyamadadād rabhasamṛṇacyutaṁ divodāsaṁ vadhryaśvāya dāśuṣe. Yā śaśvantamācakhādāvasaṁ paṇim tā te dātrāṇi taviṣā sarasvati.*

Sarasvati, this perennial stream of divine awareness, which stabilizes a permanent, all protective and adorable perspective dedicated to the light of Divinity, gives to the generous man of yajna blest with expansive mind and senses the zeal for action dedicated to fulfilment of obligations, a dynamic spirit which leads the man to freedom from all debts of life. These are thy brilliant gifts, O mother, to humanity.

इयं शुष्मभिसखा इवारुजत्सानुं गिरीणां तविषभि-  
 रूमिभिः । पारवतघ्नीमवस सुवृक्तिभिः सरस्वतीमा  
 विवासम धीतिभिः ॥ २ ॥

2. *Iyaṁ śuṣmebhir-bisakhā ivārujat sānu girīṇāṁ taviṣebhir-ūrmibhiḥ. Pārāvataḥnīm-avase suvr̥ktibhiḥ sarasvatīmā vivāsema dhītibhiḥ.*

This stream of divine awareness and knowledge, with fierce blows and powerful waves of light and inspiration, breaks through the height of mountains and depths of clouds covering darkness and concealing treasures and opens them out like one who digs up and out the roots of lotus flowers. Let us adore and serve this brilliant mother stream, Sarasvati, breaking over

the banks of floods, with sincere thoughts and holy actions and let us root out darkness and ignorance from life.

सरस्वति दवनिदा नि बहय पजां विश्वस्य बृसयस्य  
मायिनः । उत ितिभ्या वनीरविन्दा विषमभ्या अस्त्रवा  
वाजिनीवति ॥ ३ ॥

3. *Sarasvati devanido ni barhaya prajāṃ viśvasya  
br̥sayasya māyinaḥ. Uta kṣitibhyo'vanīravindo  
viṣamebhyo asravo vājinīvati.*

O Sarasvati, mighty stream of light and inspiration, uproot the maligners of divinity and divine knowledge, take over the children of the wise givers of enlightenment across the world, adopt lands and nations, and let the streams of knowledge and culture flow for all peoples of the earth.

प ण' दूवी सरस्वती वाजभिवाजिनीवती ।  
धीनामवित्र्यवतु ॥ ४ ॥

4. *Pra ṇo devī sarasvatī vājebhir-vajinīvatī.  
Dhīnāmavitryavatu.*

May Sarasvati, bright mother of divine light and knowledge, overflowing with streams of wealth, honour and spirit, protector and promoter of intelligence, will and enlightened action, save us from darkness and evil and advance us into the light of life.

यस्त्वा दवि सरस्वत्युपब्रूत धनं हित । इन्द्रं न वृत्रतूर्य' ॥ ५ ॥

5. *Yastvā devi sarasvatyupabrute dhane hite.  
Indraṃ na vṛtratūrye.*

O brilliant and generous Mother Sarasvati,

whoever calls upon you like one who calls upon Indra, omnipotent ruler, for the destruction of the demon of evil at the time when the battle is raging at the door, you listen, come and save the supplicant.

त्वं द॒वि सर॑स्व॒त्यवा॒ वाज॑षु वाजिनि ।  
रदा॑ पू॒षव॑ नः स॒निम ॥ ६ ॥

6. *Tvaṁ devi sarasvatvavā vājeṣu vājini.*  
*Radā pūṣeva naḥ sanim.*

O brilliant and generous mother of divine vision and wisdom, dynamic giver of knowledge, strength and energy in the struggle of life, remove the veil from our intelligence, give us nourishment like the earth and light of discrimination like the sun, and then draw out the plan of our destiny.

उ॒त स्या॑ नः सर॑स्वती घा॒रा हिर॑ण्यवतनिः ।  
वृ॒त्रघ्नी॑ व॒ष्टि सु॒ष्टुति॑म ॥ ७ ॥

7. *Uta syā naḥ sarasvatī ghorā hiraṇyavartaniḥ.*  
*Vṛtraghnī vaṣṭi suṣṭutim.*

And may that Sarasvati, awful breaker of the clouds of darkness, come by the golden paths of light, listen and, with love and grace, acknowledge our song of praise.

यस्या॑ अन॒न्ता अ॒ह्रु॑तस्त्व॒षश्च॑रि॒ष्णुर॑णवः ।  
अम॑श्चर॒न्ति रा॑रुवत ॥ ८ ॥

8. *Yasyā ananto ahruṭas-tveṣaś-cariṣnur-aṇavaḥ.*  
*Amaścarati roruvat.*

Whose radiation of light and dynamic flow of

speech moves on and on endless, straight and upright, roaring across the ocean of space, that is the Mother Sarasvati.

सा न॒ विश्वा॒ अति॒ द्विषः॑ स्वसूर॒न्या ऋ॒तावरी॑ ।  
अत॒ ह॒व॒ सूयः॑ ॥ ९ ॥

9. *Sā no viśvā ati dviṣaḥ svasūranya ṛtāvārī.*  
*Atannaheva sūryaḥ.*

And may that flow of speech, warding off all hate and enmity, bearing truth like the light of dawn, lead us to other, different, sister streams of knowledge like the sun moving to other successive days, the same yet new.

उ॒त नः॑ पि॒या पि॒यासु॑ स॒प्तस्व॑सा॒ सुजु॑ष्टा ।  
सर॑स्वती॒ स्ताम्या॑ भूत ॥ १० ॥

10. *Uta naḥ priyā priyāsu saptasvasā sujusṭā.*  
*Sarasvatī stomyā bhūt.*

And may Sarasvati, dynamic stream of light, knowledge and speech, dearest among seven lovely sister streams of knowledge, word, and mind and senses, loving and blissful, be adorable and remain favourable.

आ॒प॒पु॒षी॑ पा॒थि॒वान्यु॑रु रज॑ अ॒न्तरि॑ ।म ।  
सर॑स्वती॒ नि॒दस्या॑तु ॥ ११ ॥

11. *Āpaprūṣī pāthivānyuru rajo antarikṣam .*  
*Sarasvatī nidaspātu.*

Pervading the objects of earth, the vast skies, the middle regions and the particles of nature, may the divine awareness and enlightening speech protect us

against hate and enmity.

त्रिषुधस्थां समधातुः पञ्च जाता वृधयन्ती ।

वाजवाज हव्या भूत ॥ १२ ॥

12. *Triṣadhasthā saptadhātuḥ pañca jātā vardhayantī. Vājevāje havya bhūt.*

Existent and all pervasive in three regions of the world, sustained in seven, five elements, ahankara and mahat tattva, produced by five pranic energies, rising and expanding, Sarasvati, fluent speech and awareness, may, we pray, arise at our invocation.

प या महिम्ना महिनासु चकित द्युम्नभिरन्या अपसामप-  
स्तमा । रथइव बृहती विश्वन कृतापस्तुत्या चिकितुषा  
सरस्वती ॥ १३ ॥

13. *Pra yā mahimnā mahināsu cekite dyumnebhiranyā apasāmapastamā. Ratha iva bṛhaṭī vibh-vane kṛtopastutyā cikituṣā sarasvatī.*

She that is distinguished as great by her grandeur in these things and regions, appears different and exceptional to different people by her light and lustre. She is most dynamic in the dynamics of existence, vast and expansive as space, created for the glory of Infinity by the lord creator, adorable by the celebrant: that is Sarasvati, dynamic spirit of omniscience.

सरस्वत्यभि न नषि वस्या माप स्फरीः पर्यसा मा न आ  
धक । जुषस्व नः सख्या वश्या च मा त्वत् त्राण्यरणानि  
गन्म ॥ १४ ॥

14. *Sarasvatyabhi no neṣi vasyo māpa spharīḥ payasā mā na ā dhak. Juṣasva naḥ sakhyā veṣyā ca mā tvat kṣetrāṇyaraṇāni ganma.*

Sarasvati, perennial harbinger of divine gifts of enlightenment and prosperity, pray bring us all that is lovely and excellent more and ever more. Pray do not spurn us, don't cast us away, nor let us be consumed by excess of exuberance and power. Help us with love and friendship, and let us never fall off from you into lands forlorn and void of joy.

## Mandala 6/Sukta 62

### *Ashvins Devata, Bharadvaja Barhaspatya Rshi*

स्तुष नरा दिवा अस्य पसन्ता श्विना हुव जरमाणा अकः ।  
या सद्य उस्त्रा व्युषि ज्मा अन्तान्युयूषतः पयुरू वरांसि ॥ १ ॥

1. *Stuṣe narā divo asya prasantā'svinā huve jaramāṇo arkaiḥ. Yā sadya usrā vyuṣi jmo antānyuyūṣataḥ paryurū varāṁsi.*

I praise and celebrate the Ashvins, leading lights of heaven pervasive in this world, and worshipfully invoke them with holy chant of mantras. Complementary powers of nature's circuitous energy and fertility, they always conduct the rays of the sun at dawn and fill the earth from end to end with choice things of excellence.

ता यज्ञमा शुचिभिश्चक्रमाणा रथस्य भानुं रुरुचू रजभिः ।  
पुरू वरांस्यमित्ता मिमाना पा धन्वान्यति याथा अजान ॥ २ ॥

2. *Tā yajñamā śucibhiścakramāṇā rathasya bhānuṁ rurucū rajobhiḥ. Purū varāṁsyamitā mimānā'po dhanvānyati yātho ajrān.*

Continuously energising nature's sacred operations and augmenting the yajna with purest

splendours, they light up the light of this beautiful world on the move with showers of mist and energies. Creating many gifts and waters of measureless value, they pass over and across regions of space yet untraversed.

ता ह त्वद्वृत्तियदरधमुगृत्था धिय ऊहथुः शश्वदश्वः ।

मन जवभिरिषिरः श्यध्य परि व्यथिदाशुषा मत्यस्य ॥ ३ ॥

3. *Tā ha tyad vartir-yadaradhram-ugretthā dhiya ūhathuḥ śaśvad-aśvaiḥ. Manojavebhir-iṣiraiḥ śayadhyai pari vyathir-dāśuṣo martyasya.*

They are the divinities vibrant and blazing as wind and lightning that reach the yajna by unfailing radiations of energy fast as mind and sensitive as thought. They inspire the mind and will of the mortal man otherwise groping in the pathless woods of action and raise the generous yajnic giver so that he may cross the hurdles and rest in peace with a perfect sense of fulfilment.

ता नव्यसा जरमाणस्य मन्मार्प भूषता युयुजानसप्ती ।

शुभं पृ मिषमूर्ज वहन्ता हाता य त्पत्ना अधुग्युवाना ॥ ४ ॥

4. *Tā navyaso jaramāṇasya manmopa bhūṣato yuyujānasaptī. Śubham pṛkṣam-iṣam-ūrjam vahantā hotā yakṣat pratno adhrugyuvānā.*

They bless the mind and fructify the intentions of the new celebrant in search of knowledge and power. Ever young and energetic as wind and lightning, using seven currents of nature's centrifugal and centripetal energy, they bear and bring excellent gifts of water, food, energy and psychic determination. Let the learned yajaka, then, free from hate, jealousy and pride, dedicate



himself to the youthful powers with faith and persistence.

ता वल्गू दस्रा पुरुशाकतमा पत्रा नव्यसा वचसा विवास ।  
या शंसत स्तुवत शंभविष्ठा बभूवतुगृणत चित्रराती ॥ ५ ॥

5. *Tā valgū dasrā puruśākatamā pratnā navyasā vacasā vivāse. Yā śaṁsate stuvate śambhaviṣṭhā babhūvatur-grṇate citrarāṭī.*

With the latest words of homage, I celebrate and glorify the twin Ashvin divinities: graceful, destroyers of want and suffering, most versatile of power, ancient and eternal powers of the divine, who may, we pray, be good and blissful to the devoted celebrant and bring an immense variety of wondrous gifts for the yajaka.

ता भुज्युं विभिरद्भ्यः समुदात्तुगस्य सूनूमूहथू रजभिः ।  
अरुणुभियाजनभिभुजन्ता पत्रिभिरणसा निरुप-  
स्थात ॥ ६ ॥

6. *Tā bhujyum vibhiradbhyaḥ samudrāt tugrasya sūnum-ūhathū rajabhīḥ. Aṛṇūbhir-yojanebhir-bhujantā patatribhir-arṇaso nirupasthāt.*

I celebrate and glorify the twin Ashvins, protectors and sustainers of life, who raise by radiation usable products of nature's energy from the waters and the seas by the regions of light, and who by forces of gravitation bring down by dustless usable paths of space energy from the depths of spatial waters.

वि ज्युषा रथ्या यातमदिं श्रुतं हवं वृषणा वधिमत्याः ।  
दशस्यन्ता शयव पिप्यथुगामिति च्यवाना सुमतिं  
भुरण्यू ॥ ७ ॥

7. *Vi jayuṣā rathyā yātamadriṁ śrutam havam  
vr̥ṣaṇā vadhrimatyāḥ. Daśasyantā śayave pipya-  
thurgāmiti cyavānā sumatiṁ bhuraṇyū.*

Ever anxious for all round victory and riding the chariot of waves of energy, you top the mountain and reach the cloud. Generous givers of showers, you perceive the invitation of the productive earth and the expansive skies. Mighty strong, you promote the earth and prompt the voice of her people so that they may be at peace, and, ever vibrant on the move, nourishing and sustaining, you inspire the mind with noble thoughts and will for holy actions.

यद् 'दसी प॒दिवा॒ अस्ति॒ भूमा॒ हळ' द॒वाना॑मु॒त म॑त्य॒त्रा ।  
तदा॑दित्या वसवा रुदियासा र ग॒युज॒ तप॑रु॒घं द॑धात ॥ ८ ॥

8. *Yad rodasī pradivo asti bhūmā heḷo devānāmuta  
martyatrā. Tadādityā vasavo rudriyāso rakṣoyuje  
tapuragham dadhāta.*

O heaven and earth, O light of the world, howsoever great be the anger of the holy ones and of the average mortals, that same anger, O Adityas, seasons of time, Vasus, shelter homes of life and sustenance, Rudras, powers of natural justice and dispensation, all that sin and sufferance, bear on and reserve for correction of the negative forces of hate and enmity.

य ई॑ राजा॒नावृ॒तु॒था वि॒दध॑द॒र्जसा॑ मि॒त्रा वरु॑ण॒श्चि॒क॒तत॑ ।  
ग॒म्भी॒राय॑ र ।स ह॒तिम॑स्य॒ दाघा॑य चि॒द्व॒र्चस॑ आ॒नवा॑य ॥ ९ ॥

9. *Ya īm rājānāvṛtuthā vidadhad rajaso mitro  
varuṇāściketata. Gambhīrāya rakṣase hetimasya  
droghāya cid vacasa ānavāya.*

Let Mitra, man of love, and Varuna, man of judgement and discrimination, who fully knows and serves the Ashvins, pervasive and dynamic lights and rulers of world regions, according to the seasons of time, wield and duly order their power and force in respect of the inscrutable, the demoniac, the malignant as also for the latest word of praise or calumny.

अन्तरश्चक्रस्तनयाय वृत्तिद्युमता यातं नृवता रथेन । सनुत्यन  
त्यजसा मत्यस्य वनुष्यतामपि शीषा ववृक्तम ॥ १० ॥

10. *Antaraiś-cakrais-tanayāya vartir-dyumatā yātaṁ nṛvatā rathena. Sanutyena tyajasā martyasya vanuṣyatāmapī śīṣā vavr̥ktam.*

O brilliant lords of humanity and nature, come by the chariot of internal wheels of the social order with leading lights of the people, making new paths for the coming generation with inspiring message of selfless performance of duty and also take off the heads of the terrorist forces of destruction.

आ परमाभिरुत मध्यमाभिन्नियुद्धियातमवमाभिरवाक ।  
दृ हस्य चिद्रामता वि वजस्य दुर' वर्त गृणत चित्र-  
राती ॥ ११ ॥

11. *Ā paramābhiruta madhyamābhir-niyudbhir-yātamavamābhir-arvāk. Dṛḥasya cid gomato vi vrajasya duro vartam gṛṇate citrarātī.*

Ashvins, complementary ruling powers of love and judgement of the nation of humanity, creators and givers of wondrous gifts of plenty, come here by the highest, middling and lowest order of cooperative participants in the social order and open the doors of

the fixed as well as of the movable treasures of the nation for the celebrant.

### Mandala 6/Sukta 63

*Ashvins Devata, Bharadvaja Barhaspatya Rshi*

वव॑ त्या व॒ल्गू पु॒रुहू॒ताद्य॑ दू॒ता न॒ स्ताम॑ वि॒द् तम॑स्वान ।  
आ या अ॒वाङ्नास॑त्या व॒वत् प॒ष्टा ह्यस॑था अस्य॒  
मन्म॑न ॥ १ ॥

1. *Kva tyā valgū puruhūtādyā dūto na stoma'-  
vidannamasvān. Ā yo arvāñnāsatyā vavarta  
preṣṭhā hyasatho asya manman.*

Where are the handsome twin divines, universally adored, today? Let the song of adoration reach them like an humble messenger so that the divines ever true come here and abide as the dearest divinities celebrated in song.

अरं॑ म॒ गन्तं॑ ह॒वना॒यास्म॑ गृ॒णा॒ना यथा॑ पि॒बा॒था अ॒न्धः ।  
परि॑ ह॒ त्यद्वृ॒तिया॑था रि॒षा न॒ यत्परा॑ नान्तर॒स्तुतु॑यात ॥ २ ॥

2. *Araṁ me gantaṁ havanāyāsmāi gṛṇānā yathā  
pibātho andhaḥ. Pari ha tyad vartiryātho riṣo  
na yat paro nāntarastuturyāt.*

Come well and happy in response to this invitation of mine and, revered and adored, drink the nectar sweets offered. Pray come by the path and to the home where no adversary far or near within may hurt us.

अका॑रि वा॒मन्ध॑सा॒ वरी॑म॒ त्स्तारि॑ ब॒हिः सु॒पाय॑णत॒मम॑ ।  
उ॒त्ता॒नह॑स्ता यु॒वयु॑व॒वन्दा॑ वा॒ न॒न्ता॒ अ॒र्दय॑ आञ्जन ॥ ३ ॥

3. *Akāri vāmandhaso varīmannastāri barhiḥ supṛā-yaṇatatamam. Uttānahasto yuvayurvavandā''vām nakṣanto adraya āñjan.*

Most excellent foods and drinks have been prepared for you and the softest grass carpet has been spread for you. With raised hands the high priest welcomes and adores you with love and reverence, and the devotees wait to honour and anoint you like the clouds of rain approaching.

ऊ॒ध्वा वा॑म॒ग्नि॒रध्व॑रष्व॒स्थात्य॒ रा॒तिर॑ति॒ जू॒णिनी॑ घृ॒ताची॑ ।

प हा॒ता गू॒तम॑ना उ॒राणा॑ यु॒क्त॒ या ना॑स॒त्या ह॒वीम॑न ॥ ४ ॥

4. *Ūdhrvo vāmagṇir-adhvareṣvathāt pra rātireti jūrṇinī ghṛtācī. Pra hotā gurtamanā urāṇo 'yukta yo nāsatyā havīman.*

Brilliant leaders ever true, in honour of you both, up goes the fire in flames in the creative acts of love and non-violence. The abundant overflowing ladle of powerful ghrta moves forward with the oblation. And the zealous dedicated priest with faithful mind calls upon you to come and bless the yajna.

अधि॑ श्रि॒य दु॒हिता॑ सू॒यस्य॑ रथं॒ तस्था॑ पुरु॒भुजा॑ श॒ताति॑म ।

प मा॒याभि॑मा॒यिना॑ भू॒तम॑त्र॒ नरा॑ नृ॒तू ज॑नि॒मन्य॑ज्जि॒या-ना॑म ॥ ५ ॥

5. *Adhi śriye duhitā sūryasya ratham tasthau purubhujā śatotim. Pra māyābhir-māyinā bhūtamatra narā nṛtū janiman yajñiyānām.*

Just as the dawn, off spring of the sun, rides the radiant chariot of light with a hundred gifts of beauty and grace, similarly, O twin divines of nature, leaders

of humanity, sustainers of many, lords of vision and power, come hither with all your gifts of light and graces and be inspirers of humanity in the life of revered performers of sacred acts of yajnic creation.

यु॒वं श्री॒भिद॑श्ताभिरा॒भिः शु॒भ पु॒ष्टि॒मू॒हथुः॑ सू॒यायाः॑ ।  
प वां॑ वया॒ वपु॑ष नु॒ पप्त॑ । द्वा॒णी सु॒ष्टु॒ता धि॒ष्य॒या  
वाम॑ ॥ ६ ॥

6. *Yuvaṁ śrībhir-darśatābhirābhiḥ śubhe puṣṭimūhathuḥ sūryāyāḥ. Pra vāṁ vayo vapuṣe 'nu paptan nakṣad vānī suṣṭutā dhiṣṇyā vām.*

Ashvins, twin divines of nature's dynamics, generous, devout and bold, with these open and gracious radiations of the light of dawn, you bring inspiring rejuvenation for the good of humanity, and then, like birds on the wing, excellent hymns of thanks and praise rise and reach you to do honour to your grace.

आ वां॑ वया॒ श्वासा॑ वहि॒ष्ठा अ॒भि पय॑' नासत्या वहन्तु ।  
प वां॑ रथा॒ मन॑जवा असजी॒षः पृ॒ । इ॒षि॒धा अनु॑पू॒वीः ॥ ७ ॥

7. *Ā vāṁ vayo 'śvāso vahiṣṭhā abhi prayo nāsatyā vahantu. Pra vāṁ ratho manojavā asarjīṣaḥ prkṣa iṣidho anu purvīḥ.*

Ashvins, twin divines ever real beyond destruction, may your strong carriers flying as birds, bring you to the food and fragrance of our yajna, and may your chariot of nature's energy radiations faster than mind create food, energy and delicacies to our heart's desire as of all time for our yajnic libations for further development.

पुरु हि वां पुरुभुजा दृष्णां धनुं न इषं पिन्वतमसकाम ।  
स्तुतश्च वां माध्वी सुष्टुतिश्च रसाश्च य वामनु रति-  
मगमन ॥ ८ ॥

8. *Puru hi vām purubhujā deṣṇāṁ dhenurīm na iṣaṁ  
pinvatamasakrām. Stutaśca vām mādhvī suṣṭu-  
tiśca rasāśca ye vāmanu rātimagman.*

O sustainers of all, great are your gifts. Pray give us and increase the food and gifts of the cow, the earth, the knowledge and the language of knowledge beyond challenge and deterioration. Celebrated are the songs of adoration in your honour, and honey sweet the flavours of your gifts which are all appropriate and enjoyable in respect of your generosity.

उत म ऋज पुरयस्य रघ्वी सुमी ह शतं परुक च पक्वा ।  
शाण्डा दाद्धिरग्निः स्मद्दिष्टीन्दश वशास' अभिषाच  
ऋष्वान ॥ ९ ॥

9. *Uta ma ṛjre purayasya raghvī sumīlthe śataṁ  
peruke ca pakvā. Śāṇḍo dāddhiraṇinaḥ sma-  
ddiṣṭīn daśa vaśāso abhiṣāca ṛṣvān.*

In the simple, straight and bountiful social order of the pioneer ruler, let all the small and sophisticated rights and duties toward all simple and sophisticated projects be mine in a hundred ways, and let the giver of peace, freedom and refinement give me great, focussed, obedient and efficient assistants and co-workers directly responsible to me, in tens and hundreds of strength.

सं वां शता नासत्या सहस्रा श्वानां पुरुपन्था गिर दात ।  
भ्रद्वाजाय वीर नू गिर दाद्धिता र गांसि पुरुदंससा स्युः ॥ १० ॥

10. *Sam vām śatā nāsatyā sahasrā'śvānām puru-  
panthā gire dāt. Bharadvājāya vīra nū gire  
dāddhatā rakṣāmsi purudaṁsasā syuḥ.*

Ashvins, ever true and indestructible powers of divinity, let the brave pioneer of your manifold path give hundreds and thousands of your motive forces to the celebrant and the man of science and energy with directions for noble policy and communication in correct language and then, O givers of a thousand gifts, the wicked and the destroyers shall be eliminated of their own destiny.

आ वां सुम्न वरिमन्त्सूरिभिः ष्याम ॥ ११ ॥

11. *Ā vām sumne varimant-sūribhiḥ śyām.*

Ashvins, pioneer lights of Divinity, let us ever abide in the peace and well being of the highest order under your protection along with the wise and the brave.

### Mandala 6/Sukta 64

*Usha Devata, Bharadvaja Barhaspatya Rshi*

उदु श्रिय उषसा राचमाना अस्थुरपां नामया रुशन्तः ।  
कृणाति विश्वा सुपथा सुगान्यभूदु वस्वी दितिणा  
मघानी ॥ १ ॥

1. *Udu śriya uṣaso rocamānā asthurapām normayo  
ruśantaḥ. Kṛṇoti viśvā supathā sugānyabhūdu  
vasvī dakṣiṇā maghonī.*

Bright and blazing, the lights of the dawn arise like waves of the sea for the beauty and glory of the earth. It brightens all noble paths of the world and makes them easy for us to follow. Bearing treasures of wealth



and energy, let it be generous for the people of the world, we pray.

भ॒दा द॑दृ १ उ॒विया॒ वि भ॑स्युत्' शा॒चिभान॒वा द्या॑मप॒त्तन ।  
 अ॒विव १ः कृ॒णुष॑ शु॒म्भमा॒नाष॑' द॒वि रा॒च॒माना॒ मह॑भिः ॥ २ ॥

2. *Bhadrā dadṛkṣa urviyā vi bhāsyut te śocirbhānavo dyāmapaptan. Avirvakṣaḥ kṛṇuṣe śumbhamānoṣo devi rocamānā mahobhiḥ.*

Excellent and blissful you look and shine along the wide earth, the pure bright rays of light rising to heaven. O refulgent lady of morning divinity, graceful with the beauty and dignity of holiness, you reveal the heart and love of your bosom by the light apparel you wear.

व॒हन्ति॑ सीम॒रुणा॒सा रु॒शन्ता॒ गावः॑ सु॒भगा॑मु॒विया॒ प॒थाना॑म ।  
 अ॒प॒जत॑ शू॒रा अस्त॑व॒ शत्रू॑न्बा॒धत॑ तम॑' अ॒जिरा॑ न  
 वा हा॑ ॥ ३ ॥

3. *Vahanti sīmaruṇāso ruṣanto gāvaḥ subhagā-murviyā prathānām. Apejate śūro asteva śatrūn bādgate tamo ajiro na volhā.*

Bright red and crimson rays of light conduct the glorious dawn expanding over the earth, the sun takes her over as a smart bride-groom leads away the bride, and, as a brave warrior shoots away the enemies like an archer, it dispels the darkness of the night.

सु॒गात॑ त॑ सु॒पथा॒ पव॑त॒ष्ववा॒त अ॒पस्तर॑सि स्व॒भाना॑ ।  
 सा न॒ आ व॑ह पृथु॒याम॑ गृ॒ष्व र॒यिं दि॒वा दु॒हित॑रि॒ष्यध॑य ॥ ४ ॥

4. *Sugota te supathā parvateṣvavāte apastarasi svabhāno. Sā na ā vaha pṛthuyāmannṛṣve rayim divo duhitarīṣayadhyai.*

O self-refulgent dawn, holy and easy are your paths over the clouds and mountains over which you radiate across the calm oceans of space without a stir of the wind. O glorious child of the light of heaven, commanding wide expanses of the universe, bring us the wealth, honour and excellence of the world for complete fulfilment of our heart's desire.

सा वह या अभिरवाताषा वरं वहसि जाषमनु ।  
त्वं दिवा दुहितया हृद्वी पूवहृता मंहना दशता भूः ॥ ५ ॥

5. *Sā vaha yokṣabhiravātoṣo varam vhasi joṣa-manu. Tvaṁ divo duhitaryā ha devī pūrva-hūtau maṅhanā darśatā bhūḥ.*

O dawn, you who rise with the love and excellence of your heart's desire freely without the obstruction of even a whiff of air, come and bless us with the virilities and fertilities of the world. You, O child of heavenly light, brilliant and generous, be comely and gracious with all your glory at the first invocation of the day's opening yajna.

उत्त वर्यश्चिद्वसतरपस रश्च य पितुभाजा व्युष्टा ।  
अमा सत वहसि भूरि वाममुष' दवि दाशुष मत्याय ॥ ६ ॥

6. *Ut te vayaścid vasaterapaptan naraśca ye pitu-bhājo vyuṣtau. Amā sate vhasi bhūri vāmamuṣo devi dāśuṣe martyāya.*

O brilliant dawn, at the rise of the day, birds and men leave their dwelling to work for the day and enjoy their family dinner in the evening. O generous and brilliant lady of the morning light, you bring ample gifts of a happy home and delicious dinner for the mortal

man of yajnic generosity abiding with you in love and faith.

Note: Swami Dayananda interprets the dawn as the bride and the sun as the groom coming together in marriage by choice and beginning a new day of their life.

### Mandala 6/Sukta 65

*Usha Devata, Bharadvaja Barhaspatya Rshi*

एषा स्या न' दुहिता दिवाजाः ितीरुच्छन्ती मानुषीरजीगः ।  
या भानुना रुशता राम्यास्वज्ञायि तिरस्तमसश्चिदकून ॥ १ ॥

1. *Eṣā syā no duhitā divojāḥ kṣitīrucchantī mānu-  
ṣīrajīgaḥ. Yā bhānunā ruśatā rāmyāsvajñāyi  
tiras-tamasaś-cidaktūn.*

Lo! there is the dawn, born daughter of heavenly light awakening and shining up our human habitations. Shining by the light of the sun, it is perceived shooting her rays of light across the darkness of the nights.

वि तद्ययुररुणयुग्भिरश्वश्चित्रं भान्त्युषसश्चन्द्रथाः । अगं  
यज्ञस्य बृहता नयन्तीवि ता बाधन्त तम् ऊम्यायाः ॥ २ ॥

2. *Vi tad yayur-aruṇayugbhir-aśvaiścitraṁ bhān-  
tyuṣasaś-candrarathāḥ. Agraṁ yajñasya bṛhato  
nayanīrvi tā bādhanṭe tama ūrmyāyāḥ.*

The dawns proceed by the golden chariot of bright crimson rays of the sun and wonderfully illuminate the world of humanity. Leading the yajnic business of the wide world, they dispel and stem away the darkness of the night.

श्रवा वाजमिषमूर्ज वहन्तीनि दाशुष उषसा मत्याय ।

मघानीवीरवत्पत्यमाना अव' धात विधत् रत्नमद्य ॥ ३ ॥

3. Śravo vājam-iṣamūrjam vahantīrni dāśuṣa uṣaso martyāya. Maghonīr-vīravat patyamānā avo dhāta vidhate ratnamadya.

O glorious dawns, bearing food, energy, knowledge and the message of divinity for the generous mortals, your lights descending like brave powers of heaven, bear and bring protection, advancement and the jewel wealth of life for the celebrant devotee.

इदा हि व' विधत् रत्नमस्तीदा वीराय दाशुष उषासः । इदा विप्राय जरत् यदुक्था नि ष्म मावत् वहथा पुरा चित ॥ ४ ॥

4. Idā hi vo vidhate tatnamastīdā vīrāya dāśuṣa uṣāsaḥ. Idā viprāya jarate yadukthā ni śma māvate vahathā purā cit.

O dawns, here and now is the jewel wealth for the servant, for the brave, and for the generous giver. Here it is for the wise sage and for the worshipper. Here is the word of worship as before, pray bring the wealth of life as before for the celebrant like me.

इदा हि त उषा अदिसाना गात्रा गवामङ्गिरसा गृणन्ति ।

व्य'कण बिभिदुब्रह्मणा च सत्या नृणामभवद्भवहूतिः ॥ ५ ॥

5. Idā hi ta uṣo adrisāno gotrā gavām-aṅgirasogṛṇanti. Vyarkaṇa bibhidur-brahmaṇā ca satyā nṛṇāmabhavad devahūtiḥ.

Here and now itself, O dawn of the light of heaven riding the heights of clouds, the sages of science and wisdom sing and celebrate in praise of you with

chant of the Veda and offer of yajna and worship and break open the treasures of knowledge divine and secular. May the people's yajna and worship be true and fruitful at the call of the divinities.

उच्छा दिवा दुहितः पत्नव ।' भरद्वाजवद्विधृत मघानि ।

सुवीरं रयिं गृणत रिरीह्युरुगायमधि धहि श्रव' नः ॥ ६ ॥

6. *Ucchā divo duhitaḥ pratnavanno bhara-dvājavat vidhate maghoni. Suvīraṁ rayiṁ gṛṇate rirīhyu-rugāyamadhi dhehi śravo naḥ.*

O dawn, child of the light of heaven, harbinger of light and glory, shine as ever before and let us shine too like the celebrated sage of knowledge and power and servant and celebrant of the dawn of divinity. Bestow love and care upon the worshipful admirer, bless the supplicant with wealth and noble progeny, and favour us with honour, fame and excellence of universal order.

Note: Swami Dayananda interprets this hymn as a metaphor of the virtues of women. He says that the birth of a girl child and the bride's coming to her new home is like the dawn of a new day which brings light, grace and prosperity to the family.

## Mandala 6/Sukta 66

*Maruts Devataḥ, Bharadvaja Barhaspatya Rshi*

वपुनु तच्चिकितुष चिदस्तु समानं नाम धनु पत्यमानम ।

मतष्वन्यद्वाहस पीपाय सकृच्छुकं दुदुह पृश्निरूधः ॥ १ ॥

1. *Vapurnu taccikituṣe cidastu samānaṁ nāma dhenu patyamānam. Marteṣvanyad dohase pīpāya sakṛcchukraṁ duduhe pṛśnirūdhaḥ.*

For the man of vision and wisdom, the motherly form of nature is equal and similar by one name, Dhenu, mother cow. One on earth abounds with milk among the mortals to nurse her children, the other is Prshni, the middle region, mother of Maruts, winds or pranic energies, which simultaneously feeds the cloud with the purest soma of life energy.

य अग्रया न शाशुचिधाना द्वियत्रिमरुत<sup>1</sup> वावृधन्त ।  
अरणव<sup>1</sup> हिरण्ययास एषां साकं नृम्णः पांस्यभिश्च  
भूवन ॥ २ ॥

2. *Ye agnayo na śośucannidhānā dviryat trirmaruto vāvṛdhanta. Areṇavo hirṇyayāsa eṣāṃ sākam nṛmṇaiḥ paumsyebhiśca bhūvan.*

They, the Maruts, vital pranic energies, pure and shining like fires, grow double and triple. Non-particle and golden are their forms and conductors carrying simultaneously both bio-energy and intelligence for life on earth.

रुदस्य य मी हुषः सन्ति पुत्रा यांश्चा नु दाधृविभर<sup>1</sup>ध्य ।  
विद हि माता महा मही षा सत्पृश्निः सुध्वरे<sup>1</sup> गभ-  
माधात ॥ ३ ॥

3. *Rudrasya ye mīhuṣaḥ santi putrā yāṃśco nu dādhrvir-bharadhyai. Vide hi mātā mahā mahī ṣā set pṛśniḥ subhve garbhamādhāt.*

These Maruts are children of Rudra, virile spiritual energy, and the mother is there to receive, hold and nourish them in her womb. For the reason of conceiving and bearing ‘the great ones, the mother is known as the great’, the Mother, the mother cow, the

mother earth, the holy and the noble, the one who bears and gives birth to life.

न य इषन्त जनुषा या न्व॑ न्तः सन्त॑ वृद्यानि पुना॒नाः ।  
नियद्दुह॑ शुच॒या नु जाष॑मनु॒श्रिया त॒न्वमु॒ त्माणाः ॥ ४ ॥

4. *Na ya īṣante januṣo'yā nva'ntaḥ santo'vadyāni punānāḥ. Niryad duhre śucayo'nu joṣamanu śriyā tanvam-ukṣamānāḥ.*

The Maruts neither hurt nor forsake their nativity, nor do they neglect any creature by their ethics and policy, but being noble, pure and shining in the midst of life, purging away weaknesses and perfecting virtues, vitalising and refining their body and personality with beauty, virility and splendour according to their love and ambition, they absorb the essences of nature, distil the soma and give showers of joy.

म॒ तू न यषु॑ दा॒हस॑ चि॒द्या आ नाम॑ धृ॒ष्णु मारु॑तं दधा॒नाः ।  
न य स्ता॒ना अ॒यास॑ म॒ह्ना नू चि॑त्सु॒दानु॒रव॑ यासदु॒गान ॥ ५ ॥

5. *Makṣū na yeṣu dohase cidayā ā nāma dhrṣṇu mārutaṁ dadhānāḥ. Na ye staunā ayāso mahnā nū cit sudānurava yāsaduḡrān.*

There is none among them but instantly moves forward with showers of generosity. Bold and vibrant, they bear the name of children of the winds. They move not like thieves and sluggards by virtue of their might and grandeur, and only the generous man of holiness can approach and pacify these blazing heroes.

त इ॒दुगाः॑ शर्व॒सा धृ॒ष्णुष॑णा उ॒भ यु॑जन्त॒ राद॑सी सु॒मक॑ ।  
अध॑ स्मषु॒ राद॑सी स्वश॑ चि॒राम॑वत्सु॒ तस्था॑ न राकः ॥ ६ ॥

6. *Ta idugrāḥ śavasā ghr̥ṣṇuṣeṇā ubhe yujanta rodasī sumeke. Adha smaiṣu rodasī svaśoci-rāmavatsu tasthau na rokaḥ.*

Shining and blazing by strength and superior power, commanding mighty forces of nature, they join the beautiful heaven and earth by their presence. And when these forceful presences pervade heaven and earth, therein abides the self-refulgent electric energy like light and splendour itself.

अ॒न॒ना व॑ म॒रु॒ता॒ याम॑ अ॒स्त्वन॒श्व॒श्चि॒द्यम॒ज॒त्यर॑थीः ।  
अ॒न॒व॒सा अ॑न॒भी॒शू र॑ज॒स्तू॒वि रा॑द॒सी प॒थ्या॒ याति॑ सा॒धन॑ ॥ ७ ॥

7. *Aneno vo maruto yāmo astvanaśvaścid yamajatyarathīḥ. Anavaso anabhīśū rajastūrvi rodasī pathyā yāti sādhan.*

O Maruts, vibrant powers of nature and humanity, let your course and chariot be free from sin and error. Let it be powered without horses and let it be driven without the driver. Let it be protected without external forces, moving without food and fuel, without reins, dispelling waves, clouds and the dust of earth and space, and let it go by paths of heaven and earth, fulfilling the ambitions of humanity.

नास्य॑ व॒ता न त॑रु॒ता न्व॑स्ति म॒रु॒ता॒ यमव॑थ॒ वाज॑साता ।  
ता॒क वा॒ गा॒षु तन॑य॒ यम॑प्सु स व॒जं द॑ता॒ पाय॑ अध॒ द्याः ॥ ८ ॥

8. *Nāsyā vartā na tarutā nvasti-maruto yamavatha vājasātau. Toke vā goṣu tanaye yamapsu sa vrajaṁ dartā pārye adha dyoḥ.*

O Maruts, in the serious warlike business of life, whoever you protect and promote for the sake of



children, grand children, or lands and cows or waters, no one can overwhelm or circumvent, no one can cross, defeat and destroy. Indeed he will be the breaker of new paths and open new treasures and then cross through the skies to the bounds of the regions of light.

प चित्रमर्कं गृणत तुराय मारुताय स्वतवस भरध्वम ।

य सहांसि सहसा सहन्त रजत अग्र पृथिवी मुखभ्यः ॥ ९ ॥

9. *Pra citramarkam grṇate turāya mārūtāya svatavase bharadhvam. Ye sahāmsi sahasā sahante rejate agne pṛthivī makhebhyah.*

O men of learning, bear and offer unique and wonderful songs and presentations of reverence for the adorable, vibrant, prompt and forceful band of heroes of their own essential power and excellence, those who meet the challenges of life and confrontations by their own strength and courage. O brilliant sage, Agni, the earth itself vibrates and shines by the holy and mighty exploits of the Maruts, heroes of the winds.

त्विषीमन्ता अध्वरस्यैव दिद्युत्तृषुच्यवसा जुह्व ३ नाग्रः ।

अचत्रया धुनया न वीरा भाजज्जन्माना मरुता अधृष्टाः ॥ १० ॥

10. *Tviṣīmanto adhvarasyeva didyut tṛṣucyavaso juhvo nāgneḥ. Arcatrayo dhunayo na vīrā bhrājajjanmāno maruto adhrṣṭāḥ.*

Bright and blazing, flames of a great yajna of love and non-violence, instantly moving to action and adorable, brave warriors born of light and fire, intrepidable heroes of the winds are shakers of the earth like the heroes of heaven. Such are the Maruts.

तं वृधन्तं मारुतं भाजदृष्टिं रुदस्य सूनुं हवसा विवास ।  
दिवः शधाय शुचया मनीषा गिरया नाप उगा अस्पृ-  
धन ॥ ११ ॥

11. *Taṁ vṛdhantaṁ mārutaṁ bhrājadṛṣṭiṁ rudrasya sūnum havasā vivāse. Divaḥ śardhāya śucayo manīṣā giraya nāpa ugrā aspr̥dhran.*

With homage and reverence I adore and serve that rising and exalting hero of the winds and the blazing lance of action who is a very child of Rudra awful divine power of force and justice, whom, for the sake of celestial power, the pure, immaculate heroes of fire and conscientious intelligence envy and emulate.

### Mandala 6/Sukta 67

*Mita-Varunara Devate, Bharadvaja Barhaspatya Rshi*

विश्वेषां वः सुतां ज्येष्ठतमा गीर्भिमित्रावरुणा वावृधध्य ।  
सं या रश्मव यमतुयतमिष्टा द्वा जनाँ असमा बाहुभिः  
स्वः ॥ १ ॥

1. *Viśveṣāṁ vaḥ satāṁ jyeṣṭhatamā gīrbhirmi-trāvaruṇā vāvṛdhadhyai. Saṁ yā raśmeva yamaturyatamiṣṭhā dvā janāñ asamā bāhubhiḥ svaiḥ.*

Mitra and Varuna, complementary pranic energies, holy powers of love and justice, I adore and exalt you both, highest of the divinities of the world, with the best of my voice and words, you both, unique and incomparable, most self-controlled controllers of humanity who guide and lead the people on the right path with your own hands, holding them by the reins and the light rays of their own inner mind.

इयं मद्वां प स्तृणीत मनीषाप पि॒या नम॑सा ब॒हिर॑च्छ ।

य॒न्तं न<sup>1</sup> मि॒त्रावरु॑णावधृष्टं छु॒दिय॑द्वां वरू॒थ्यं सु॑दानू ॥ २ ॥

2. *Iyam mad vām pra strṇīte manīṣopa priyā namasā barhiraccha. Yantaṁ no mitrāvaruṇāv-adhrṣṭaṁ chardiryad vām varūthyam sudānū.*

Mitra and Varuna, dear, loving and just teachers and preachers, the holy grass is well spread for you on the vedi, and this sincere address and invitation from the core of my heart reaches out to you with homage and humility. O generous masters of holiness and knowledge, come and bless us with your gifts of the peace and happiness of a comfortable home free from fear.

आ या॑तं मि॒त्रावरु॑णा सु॒श॒स्त्युप॑ पि॒या नम॑सा हू॒यमा॑ना । सं  
याव॑प्रः॒स्था अ॒पस॑व॒ जना॑ञ्छु॒धीय॑तश्चि॒द्यत॑था महि॒त्वा ॥ ३ ॥

3. *Ā yātaṁ mitrāvaruṇā suśastyupa priyā namasā hūyamānā. Saṁ yāvapnaṣtho apaseva janāñchrudhīyataścidyatatho mahitvā.*

Mitra and Varuna, holiest loving and just powers of nature and humanity, dear as our own, invoked and invited with homage and humility, come and receive our prayer and adoration, you who, like parents of children, inspire obedient people keen for nourishment by your own action and greatness to rise together.

अश्वा॑ न या वा॒जिना॑ पू॒तब॑न्धू ऋ॒ता यद्ग॑भ॒मदि॑त्ति॒भर॑ध्य ।  
प या महि॑ म॒हान्ता॑ जा॒यमा॑ना घ्रा॒रा म॑ता॒य रि॑पव॒ नि  
दी॑धः ॥ ४ ॥

4. *Aśvā na yā vājinā pūtabandhū ṛtā yad garbham-aditirbharadhyai. Pra yā mahi mahāntā jāyamānā ghorā martāya ripave ni dīdhaḥ.*

Fast, strong and bright as heat and light all pervasive, akin to the purity of brotherly relationship, embodiments of truth and law of the universe, mother nature bears you for eternity, O Mitra and Varuna, who ever move forward as greater than the great ones, emerging, rising and blazing as terrible to the enemies of mankind from birth itself.

विश्वं यद्वां मंहना मन्दमानाः । त्रं द्वासा अदधुः सजाषाः ।  
परि यद्भूथा रादसी चिदुवी सन्ति स्पशा अदब्धासा  
अमूराः ॥ ५ ॥

5. *Viśve yad vāṃ maṃhanā mandamānāḥ kṣatram devāso adadhuḥ sajoṣāḥ. Pari yad bhūtho rodasī cidurvī santi spaśo adabdhāso amūrāḥ.*

Since you pervade over and across the wide earth and heaven by your presence, the brilliant and generous great powers of the world, rejoicing by virtue of your grandeur and majesty, loving and cooperative together, hold sway over the social order of the earth and rule, intelligent and enlightened, undaunted and perceptive all over like watchful eyes and ears of the nation.

ता हि त्रं धारयथ अनु द्यून्दृहथ सानुमुपमादिव द्याः ।  
दृ हान त्र उत विश्वदवा भूमिमातान्द्यां धासिनायाः ॥ ६ ॥

6. *Tā hi kṣatram dhārayethe anu dyūn dṛṇhethē sānumupamādiva dyoḥ. Dṛḷho nakṣatra uta viśvadevo bhūmimātān dyām dhāsināyoḥ.*

Indeed, you hold the wealth of the nation, and you sustain and expand the bounds of world order day by day like the sun, for example, expanding the bounds

of light over the world. It is through you that the refulgent lord of the universe expands and lights the world of heaven and earth in existence by the food and energy of life.

ता वि॒गं ध॒थ ज॒ठरं॑ पृ॒णध्या॑ आ यत्सद्भ्र॒ सभृ॑तयः पृ॒णन्ति॑ ।  
न मृ॑ष्यन्त यु॒वतया॑ वा॒ता वि॒ यत्पय॑' विश्वजिन्वा  
भर॑न्त ॥ ७ ॥

7. *Tā vigrāṁ dhaithe jaṭharaṁ pṛṇadhyā ā yat sadma sabhṛtayaḥ pṛṇanti. Na mṛsyante yuvatayā vātā vi yat payo viśvajinvā bharante.*

They bring the heave of passion and they bring the food too to quench the fire of that passion, and thus they sustain the wise with the food they aspire for, they who also lead the bearers of holy materials to fill the house of yajna and to feed the fire. And just as the sparkling sacred streams bear the waters of life, and unmarried maidens bear life-giving vitality, but they are never neglected and never injured in any way, so the wise and the sustainers of the wise must never be neglected, never injured.

ता जि॒ह्या स॒दम॑दं सु॒मधा॑ आ यद्वां स॒त्या अ॑र॒तिर॒हूत॑ भू॒त ।  
तद्वां म॑हित्वं घृ॒ता गा॑वस्तु यु॒वं द्वा॒शुष॑ वि॒ चयि॑ष्ट॒मंहः॑ ॥ ८ ॥

8. *Tā jihvayā sadamedam sumedhā ā yad vām satyo aratirṛte bhūt. Tad vām mahitvaṁ ghṛtānāvastu yuvaṁ dāśuṣe vi cayiṣṭamaṅhaḥ.*

Mitra and Varuna, givers of ghrta and food for the fire, whoever the disciple, intelligent, faithful and true, established in truth and the law of truth by virtue of your voice of truth in this house of yajna, let that be

your gracious gift of achievement. And we pray throw out all sin and crime for the sake of the giver in this holy programme of moral culture.

प यद्वां मित्रावरुणा स्पृधन्प्रिया धाम युवधिता मिनन्ति ।  
न य द्वास आहसा न मता अर्यज्ञसाचा अप्या न पुत्राः ॥ ९ ॥

9. *Pra yad vām mitrāvaruṇā spūrdhan priyā dhāma yuvadhītā minanti. Na ye devāsa ohasā na martā ayajñasāco apyo na putrāḥ.*

O Mitra and Varuna, divinities of love and justice, those holy persons, who emulate and follow the rules and injunctions loved and ordained by you, and never violate them by their power and potential, are like your children by their karmas. On the other hand, those, who envy and are jealous, who violate the principles and institutions dear to you, who are not good and generous people, and in spite of their power and potential are mortals of inferior calibre without the love and performance of noble acts, deserve to be neither you, friends nor your children.

वि यद्वाचं कीस्तासा भरन्त शंसन्ति कचि विद' मनाः ।  
आद्वां ब्रवाम सत्यान्युक्था नकिद्वभियतथा महि-  
त्वा ॥ १० ॥

10. *Vi yad vācam kīstāso bharante śamsanti kecinnivido manānāḥ. Ād vām bravāma styānyukthā nakir-devebhir-yatatho mahitvā.*

The wise ones bear and offer words of praise in honour of you. Some others, thoughtful and faithful, offer songs of celebration. Then we too chant and address hymns of adoration to you. Joining with all holy

ones by your grace and grandeur, there is none you hurt or injure.

अ॒वारि॒त्था वां छु॒दिष॑' अ॒भिष्टा॑ यु॒वामि॑त्रावरुणा॒वस्कृ॑धायु ।  
अनु॒ यद्गावः॑ स्फुरानृ॒जिप्यं॑ धृ॒ष्णुं यदण॑ वृ॒षणं॑ यु॒नर्जन॑ ॥ ११ ॥

11. *Avoritthā vām chardiṣo abhiṣṭau yuvormitrāvaruṇāvaskṛdhoyu. Anu yad gāvaḥ sphurān-rjīpyam dhṛṣṇam yad raṇe vrṣṇam yunajan.*

Mitra and Varuna, thus under your care and protection and in matters of family peace and prosperity of the home gifted by you, the beneficiary feels great and grateful. And in the battle business of life which is exciting and delightful, you engage the brave, generous, simple and straight man of truth and honesty celebrated in words of praise and adoration all round.

### Mandala 6/Sukta 68

#### *Indra-Varuna Devate, Bharadvaja Barhaspatya Rshi*

श्रु॒ष्टी वां य॒ज्ञ उद्य॑तः स॒जाषा॑ मनु॒ष्वद॑ वृ॒क्तब॑हिषा॒ यज॑ध्य ।  
आ य इन्द्रा॒वरु॑णावि॒ष अ॒द्य म॒ह सु॒म्नाय॑ म॒ह आ॒वव॑तत ॥ १ ॥

1. *Śruṣṭī vām yajña udyataḥ sajoṣā manuṣvad vṛktabarhiṣo yajadhyai. Ā ya indrāvaruṇāviṣe adya mahe sumnāya maha āvavartat.*

Indra, glorious lord of power, and Varuna, lord of justice, peace and excellence, this yajna of evolution and advancement, kindled, conducted and jointly sustained by people in your honour, is for the union and cooperation of men dedicated to yajnic development and progress of the world community. Let it go on today and for ever onward for the growth of abundant food,

energy and sustenance and for a high order of peace and excellent well being of life as a whole.

ता हि श्रेष्ठा देवताता तुजा शूराणां शविष्ठा ता हि भूतम ।

मघानां मंहिष्ठा तुविशुष्म ऋतन वृत्रतुरा सवसना ॥ २ ॥

2. *Tā hi śreṣṭhā devatātā tujā śūrāṇām śaviṣṭhā tā hi bhūtam. Maghonām maṅhiṣṭhā tuviśuṣma rtena vṛtraturā sarvasenā.*

You are the best and holiest, dedicated to the divine scheme of evolution, development and progress, being most vigorous, bravest of the brave, commanding highest power and excellence among the excellent and powerful, most high spirited by dedication to truth and the law of truth, breakers of the darkest clouds for showers of vitality. Indeed you are the leaders and commanders of the total forces of nature and humanity on the paths of universal progress.

ता गृणीहि नमस्यभिः शूषः सुम्नभिरिन्द्रावरुणा चकाना ।  
वज्रणान्यः शवसा हन्ति वृत्रं सिषक्त्यन्या वृजनषु  
विपः ॥ ३ ॥

3. *Tā grṇīhi namasyebhiḥ śūṣaiḥ sumnebhirin-drāvaruṇā cakānā. Vajreṇānyaḥ śavasā hanti vṛtram siṣaktyanyo vṛjaneṣu viprah.*

Honour and celebrate the two, Indra and Varuna, lords of peace, power and justice, with reverence and homage. Brilliant with strength and power, overflowing with vitality and generosity, they are loving and kind. One of them, Indra, like the sun, breaks the clouds and destroys the enemies with the force of thunder, and the other, Varuna, cool as water and vibrant as the winds,



follows to bless humanity with strength and energy on the paths of life.

ग्राश्च य रश्च वावृधन्त विश्व द्वास' नरां स्वगूताः ।

पभ्य इन्दावरुणा महित्वा द्याश्च पृथिवि भूतमुवी ॥ ४ ॥

4. *Gnāśca yannaraśca vāvṛdhanta viśve devāso narāṃ svagūrtāḥ. Praibhya indrāvaruṇā mahitvā dyauśca pṛthivi bhūtamurvī.*

All the holy voices, men and women, leading lights of humanity and the holiest of the holy for the world, grow on by their own vision and performance in the course of nature. For all these who grow thus, O lords of power and peace, vision and wisdom, be good, kind and generous by your own grace and grandeur like the light of heaven and the wide expanse of mother earth.

स इत्सुदानुः स्ववाँ ऋतावन्दा या वां वरुण दार्शति त्मन ।

इषा स द्विषस्तरद्वास्वान्वंसं दयिं रयिवतश्च जनान ॥ ५ ॥

5. *Sa it sudānuḥ svavāñ ṛtāvendrā yo vāṃ varuṇa dāśati tman. Iṣā sa dviṣastared dāsvān vaṃsad rayiṃ rayivataśca janān.*

He that is liberal, self confident and upright in matters of truth and divine law, and in his very soul does honour to you, shall, with his resources, conquer his opponents and enemies and, with his generosity, achieve wealth and power and win over men of wealth and power to his side for support and cooperation to give and share.

यं युवं द्वाश्वध्वराय दवा रयिं धृत्था वसुमन्तं पुरु गुम ।

अस्म स इन्दावरुणावपि ध्यात्य या भनक्ति वनुषाम-  
शस्तीः ॥ ६ ॥

6. *Yam yuvarṁ dāśvadhvarāya devā rayim dhattho vasumantaṁ purukṣam. Asme sa indrāvaruṇāv-  
api śyāt pra yo bhanakti vanuṣāmaśastīh.*

Indra and Varuna, lords of brilliance, power and wisdom of justice, that wealth and power which you bear and bestow upon the liberal yajaka of love and non-violence may, we pray, be for us too so that we share the honour and excellence which silences and shatters the calumny and criticism advanced by the selfish opposition.

उत नः सुत्रात्रा द्ववग 'पाः सूरिभ्य इन्दावरुणा रयिः घ्यात ।  
यषां शुष्मः पृतनासु साह्वान्य सद्या द्युम्ना तिरत ततुरिः ॥ ७ ॥

7. *Uta naḥ sutrātro devagopāḥ sūribhya indrā-  
varuṇā rayiḥ śyāt. Yeṣāṁ śuṣmaḥ pṛtanāsu  
sāhvān pra sadyo dyumnā tirate taturiḥ.*

And for us, O lords of power and justice, for the wise and brave whose force of arms and intelligence challenges the enemy and wins the victory in battles of life, let there be that common wealth of nations and that ruler who protects the protectors, defends and supports the wise and brilliant, and, as a superleader, wins wealth, honour and excellence for humanity always in the struggles for progress.

नू न इन्दावरुणा गृणाना पृङ्गं रयिं साश्रवसाय दवा ।  
इत्था गृणन्त महिनस्य शधा पा न नावा दुरिता तरम ॥ ८ ॥

8. *Nū na indrāvaruṇā gṛṇānā pṛṅktaṁ rayim  
sauśravasāya devā. Itthā gṛṇanto mahinasya  
śardho 'po na nāvā durityā tarema.*

Indra and Varuna, brilliant and generous lords

of nature and humanity praised and adored by all, bless us with abundant wealth for honour and excellence of life so that grateful and worshipful, celebrating the power and glory of your grace and grandeur, we may cross over the difficult problems, evils and negativities of the world as we cross the seas by boat.

प॒ स॒माजं॑ बृ॒ह॒त॒ म॒न्म॒ नु॒ पि॒य॒म॒च॑ द॒वा॒य॒ वरु॑णाय स॒प॒थः ।  
अ॒यं॒ य॒ उ॒वी॒ म॒हि॒ना॒ म॒हि॒व॒तः॒ क॒त्वा॒ वि॒भा॒त्य॒ज॒रा॒ न  
शा॒चि॒षा॑ ॥ ९ ॥

9. *Pra samrāje br̥hate manma nu priyamarca devāya varuṇāya saprathaḥ. Ayam ya urvī mahinā mahivrataḥ kratvā vibhātyajaro na śociṣā.*

Offer the dearest homage and sincere adoration in full self-knowledge and awareness to the refulgent, generous and mighty benevolent ruler of the world, this lord Varuna who is vast as earth and shines by his glory and universal law, and illuminates the world by his holy action and light of glory blazing as refulgence beyond the rule and order of time and age.

इ॒न्द्रा॑व॒रु॒णा॒ सु॒त॒पा॒वि॒मं॑ सु॒तं॑ सा॒मं॑ पि॒ब॒तं॑ म॒द्यं॑ धृ॒त॒व॒ता ।  
यु॒वा॒ रथ॑' अ॒ध्व॒रं॑ द॒व॒वी॒त॒य॒ प॒ति॒ स्व॒स॒र॒मु॒प॑ या॒ति  
पी॒त॒य॑ ॥ १० ॥

10. *Indrāvaruṇā sutapāvimaṁ sutam somam pibatam madyam dhṛtavratā. Yuvo ratho adhvaram devavītaye prati svasaramupa yāti pītaye.*

Indra and Varuna, rulers of power and justice, dedicated to your own law and discipline, protectors and sustainers of your own creation, come and drink of this exhilarating nectar of joyous celebration distilled

for you. Your chariot moves to the constant self-sustaining yajna of love and non-violence every day so that you may drink of the soma in the company of divines.

इन्दावरुणा मधुमत्तमस्य वृष्णः सामस्य वृष्णा वृषथाम ।  
इदं वामन्धः परिषिक्तमस्म आसद्यास्मिन्बहिषि मादय-  
थाम ॥ ११ ॥

11. *Indrāvaruṇā madhumattamasya vṛṣṇaḥ somas-ya vṛṣaṇā vṛṣethām. Idaṁ vāmandhaḥ pariṣikta-masme āsadyāsmiṁ barhiṣi mādayethām.*

Generous Indra and Varuna, give us abundant showers of the most exhilarating honey sweets of soma. This nectar of devotion is distilled and seasoned for you. Come, sit on the holy grass and rejoice with us and for us.

## Mandala 6/Sukta 69

*Indra-Vishnu Devate, Bharadvaja Barhaspatya Rshi*

सं वां कमणा समिषा हिनामीन्द्राविष्णू अपसस्पार अस्य ।  
जुषथां यज्ञं दविणं च धत्तमरिष्टनः पृथिभिः पारयन्ता ॥ १ ॥

1. *Sam vām karmaṇā samiṣā hinomīndrāviṣṇū apasaspāre asya. Juṣethām yajñaṁ draviṇaṁ ca dhattam-ariṣṭairnaḥ pathibhiḥ pārayantā.*

Indra, lord commander of energy and power, Vishnu, lord provider of sustenance, whole heartedly I call upon you with food and energy and with action to take us successfully to the end of this programme of work and development. Join and enjoy the yajnic programme, create and bring wealth and honour. Indeed,

you are pilots of the nation to lead us on by paths of freedom without fear and danger.

या विश्वासां जनि॒तारा॑ मती॒नामिन्द्रा॑विष्णू॑ क॒लशा॑  
साम॒धाना॑ । प वां॑ गिरः॑ श॒स्यमा॑ना अवन्तु॒ प स्तामा॑सा  
गी॒यमा॑नासा अ॒कः ॥ २ ॥

2. *Yā viśvāsām janitārā matīnāmindrāviṣṇū kalaśā somadhānā. Pra vām girah śasyamānā avantu pra stomāso gīyamānāso arkaiḥ.*

Indra and Vishnu, you are creators and producers of all things of the world. You are inspirers of the mind and intelligence of all people. You are the treasure caskets of wealth, honour and joyous excellence of the world. May our voices of invocation and invitation and our songs of adoration full of appreciation, praise and homage reach you with our reverence and holy presentations.

इन्द्रा॑विष्णू॑ म॒दप॑ती म॒दाना॑मा॒ सामं॑ या॒तं द॒र्विणा॑ द॒धाना॑ ।  
सं वा॑मञ्जन्त्व॒क्तुभि॑मती॒नां सं॑ स्तामा॑सः श॒स्यमा॑नास  
उ॒क्थः ॥ ३ ॥

3. *Indrāviṣṇū madapatī madānāmā somam yātam draviṇo dadhānā. Saṁ vamañjantvaktubhir-matīnām saṁ stomāsaḥ śasyamānāsa ukthaiḥ.*

Indra and Vishnu, ruler of power and sustainer of life, you are creators and protectors of the joy of life. Come and join the joyous celebrants over a drink of life's soma of excellence and ecstasy, and bring the wealth and honour of human values for us. And may the songs of our leading intelligent people full of homage and service exalt you by day and by night with

a chant of Vedic mantras.

आ वामश्वासा अभिमातिषाह इन्द्राविष्णु सधमाद' वहन्तु ।  
जुषथां विश्वा हवना मतीनामुप बर्हाणि शृणुतं गिर'  
म ॥ ४ ॥

4. *Ā vāmaśvāso abhimātiṣāha indrāviṣṇū sadhamādo vahantu. Juṣethām̐ viśvā havanā matīnāmup barmāṇi śṛṇutam̐ giro me.*

Indra and Vishnu, leaders of the world vibrant as wind and brilliant as light of the sun, may the greatest and fastest challengers of want and enmity escort you to the joyous fellowship of the world. There share the offers, invitations and common wealths of the peoples of the world, and then listen to my voices of exhortation too.

इन्द्राविष्णु तत्पनयाय्यं वां सामस्य मद उरु चक्रमाथ ।  
अकृणुतमन्तरिं ऽ वरीया पथतं जीवस ना रजांसि ॥ ५ ॥

5. *Indrāviṣṇū tat panayāyyam̐ vām̐ somasya mada uru cakramāthe. Akṛṇutam-antarikṣam̐ varīyo-prathataṁ jīvase no rajāṁsi.*

Indra and Vishnu, lord omnipotent and lord omnipresent of generosity, admirable is that act of yours by which, in the ecstasy of creation, you conceive, create and expand the excellent middle region of the universe between heaven and earth, and then for the sustenance of our life you create and expand other regions of earth and space.

इन्द्राविष्णु हविषा वावृधाना गाद्धाना नमसा रातहव्या ।  
घृतासुती दविणं धत्तमस्म समुदः स्थः कलशः साम-  
धानः ॥ ६ ॥

6. *Indrāviṣṇū haviṣā vāvṛdhānā'grādvānā namasā rātahavyā. Ghṛtāsutī draviṇam dhattamasme samudraḥ sthaḥ kalaśaḥ somadhānaḥ.*

Indra and Vishnu, you are exalted by the oblations of sacrificial havi and thereby you exalt all others. First receivers and consumers of food and homage, you give back every thing finer in return for others. O lords, receiving oblations of ghrta and blessing others with the best of things, bear and bring the wealth and honour of life for us. Be like the sea full of jewels, be like a cask of soma and the ecstasy of life.

इन्द्राविष्णु पिबतं मध्व' अस्य सामस्य दस्त्रा जठरं पृणथाम ।  
आ वामन्धांसि मदिराण्यग्मं गुप बह्माणि शृणुतं हवं  
म ॥ ७ ॥

7. *Indrāviṣṇū pibataṁ madhvo asya somasya dasrā jatharaṁ pṛṇethām. Ā vāmandhāṁsi madirāṅnyagmannupa brahmāṇi śṛṇutaṁ havaṁ me.*

Indra and Vishnu, destroyers of want and suffering, drink of the honey sweets of this soma and quench the hunger and thirst of body, mind and soul. Both of you together, receive the exhilarating food and drinks of life, acknowledge our offers of homage, and listen to my voice of invocation and celebration.

उभा जिग्यथुन परी जयथु न परी जिग्य कतरश्चनन': ।  
इन्द्रश्च विष्णु यदपस्पृधथां त्रधा सहस्रं वि तदरय-  
थाम ॥ ८ ॥

8. *Ubhā jigyathurna parā jayethe na parā jigye kataraścanainoḥ. Indraśca viṣṇo yadapas- pṛdhethām tredhā sahasraṁ vi tadairayethām.*

Both Indra and Vishnu are ever victorious. They are never defeated. Neither of them is ever vanquished or deprived. Indra and Vishnu, when you act together and contend with others, you stabilise your thousand forces, threefold raise their power and potency, and reduce the adversary to the lowest degree of efficiency.

### Mandala 6/Sukta 70

*Dyava - prthivi Devata, Bharadvaja Barhaspatya Rshi*

घृतवती भुवनानामभिश्रियावी पृथ्वी मधुदुग्ध सुपशसा ।  
द्यावापृथिवी वरुणस्य धमणा विष्कभित अजर भूरि-  
रतसा ॥ १ ॥

1. *Ghṛtavatī bhuvanānāmabhiśriyāvī pṛthvī madhudughe supēśasā. Dyāvāpṛthivī varuṇasya dharmanā viṣkabhite ajare bhūriretasā.*

Radiant and fertile, beauties of the worlds, vast and abundant, extensive, replete with honey sweets, the sun and the earth are sustained by the laws of nature with the immanent will of Varuna, centre-hold of the universe. Undecaying they are, immensely creative and exuberant with the waters of life, beautiful, blissful.

असश्चन्ती भूरिधार् पयस्वती घृतं दुहात सुकृत शुचिवत ।  
राजन्ती अस्य भुवनस्य रादसी अस्म रतः सिञ्चतं  
यन्मनुहितम ॥ २ ॥

2. *Asāścantī bhūridhāre payasvatī ghṛtaṁ duhāte sukr̥te śucivrate. Rājantī asya bhuvanasya rodasī asme retaḥ siñcataṁ yanmanurhitam.*

Both separate yet releasing together abundant streams of liquid vitality, they are holy in action and



pure of purpose and discipline of the divine law, and they give us ceaseless showers of milk and water. Shining over and illuminating this world, O sun and earth, let streams of vitality, virility and fertility flow down to us for the good of humanity.

या वामृजव् कर्मणाय रादसी मता' द्दाशं धिषण् स साधति ।  
प प्रजाभिजायत धमणस्पति युवाः सिक्ता विषुरूपाणि  
सर्वता ॥ ३ ॥

3. *Yo vāmṛjave kramaṇāya rodasī marto dadāśa dhiṣaṇe sa sādhati. Pra prajābhirjāyate dharmāṇaspari yuvaḥ siktā viṣurūpaṇi savratā.*

O heaven and earth, sustainers of life and illuminators of mind and intelligence, whoever the mortal that dedicates himself to you and abides by the laws you manifest for the sake of simple, straight guidance in the natural course of his life, wins success and honour and advances in life with his progeny higher and higher in the observance of Dharma, since it is from you that the diverse forms of life proceed alongwith the laws and manners of their species.

घृतन द्यावापृथिवी अभिवृत घृतश्रिया घृतपृचा घृतावृधा ।  
उवी पृथ्वी ह'तृवूर्य पुराहित त इद्विपा इळत सुम्नमिष्टय ॥ ४ ॥

4. *Ghṛtena dyāvāpṛthivī abhīvr̥te ghṛtaśriyā ghṛtapṛcā ghṛtāvṛdhā. Urvī pṛthvī hotṛvūrye purohite te id viprā ṭlate sumnamiṣṭaye.*

Heaven and earth are surrounded by cosmic waters, they are brilliant in beauty by waters, they are joined and grow in and by waters. O vast earth and heaven, wise sages serve and pray to you for the

fulfilment of their desire and attainment of happiness, you being foremost in their selection of the highpriest who would lead them to honour and success.

मधुं न॒ द्यावा॑पृथि॒वी मि॑मि॒ तां मधु॑श्चु॒ता मधु॑दु॒ग्ध मधु॑वत ।  
दधा॑न॒ य॒ज्ञं द॒वि॒णं च॒ द॒वता॑ म॒हि श्रवा॑ वा॒ज॒म॒स्म सु॒वी॒-  
य॑म ॥ ५ ॥

5. *Madhū no dyāvāpṛthivī mimikṣatām madhuś-cutā madhudughe madhuvrate. Dadhāne yajñam draviṇam ca devatā mahi śravo vājamasme suvīryam.*

May heaven and earth create and provide for us the honey sweets of life. They shower the sweets of honey and honeyed pleasures of life and they are dedicated to the holy laws and purposes of nature for us. Divine they are, great and generous, they conduct nature's yajnic cycle of life, they hold the treasures of the world for us, wealth and honour, knowledge and progress, and the virility and fertility of life's continuity for us.

ऊ॒र्जं॑ न॒ द्याश्च॑ पृथि॒वी च॑ पि॒न्वतां॑ पि॒ता मा॒ता वि॒श्व॒विदा॑  
सु॒दं॒स॒सा । सु॒र॒रा॒ण रा॒द॒सी वि॒श्व॒श॒म्भुवा॑ सु॒निं वा॒जं र॒यि॒-  
म॒स्म स॒मि॒न्वता॑म ॥ ६ ॥

6. *Ūrjaṁ no dyauśca pṛthivī ca pinvatām pitā mātā viśvavidā sudamsasā. Samrarāṇe rodasī viśvaśambhuvā sanim vājaṁ rayimasme saminvatām.*

Let the light of heaven and fertility of the earth, divine source givers of all achievement and performance of good works like father and mother, create, radiate and increase food and energy, knowledge and science.

May they, abundant earth and heaven together, brilliant and joyous givers of comfort and happiness, both sources of bliss, bring us wealth and honour and fulfilment in togetherness.

### Mandala 6/Sukta 71

*Savita Devata, Bharadvaja Barhaspatya Rshi*

उदुष्य द्रवः सवित्वा हिर्ण्यया ब्राहू अयंस्तु सवनाय सुकतुः ।  
घृतेन पाणी अभि पुष्णुत मखा युवा सुद ॥ रजसा  
विधमणि ॥ १ ॥

1. *Udu śya devaḥ savitā hirṇyayā bāhū ayamsta savanāya sukratuḥ. Ghṛtena pāṇī abhi pruṣṇute makho yuvā sudakṣo rajaso vidharmaṇi.*

That refulgent and generous Savita, creator, generator and inspirer, ruler of the world, lord of holy action may, we pray, raise his golden hands and bless us with will and wisdom to perform creative and productive actions for common good. With showers of waters and grace, the lord of generous and adorable hands blesses the world regions and their people, as he is holy, creative, youthful, generous and perfect in various specific fields of action.

द्रवस्य वयं सवितुः सर्वामनि श्रेष्ठं स्याम वसुनश्च द्वावन ।  
या विश्वस्य द्विपदा यश्चतुष्पदा निवर्शन पसव चासि  
भूर्मनः ॥ २ ॥

2. *Devasya vyaṃ savituḥ savīmani śreṣṭhe syāma vasunaśca dāvane. Yo viśvasya dvipado yaśca-tuṣpado niveśane prasave cāsi bhūmanaḥ.*

Let us be established with dedication in the

highest generosity, prosperity and abundance of the refulgent and gracious lord Savita's dynamic creation. You, O lord, are absolute and omnipresent in the creation, generation, evolution and sustained development of the multitude of humans and animals of the wide world of peace and settlement for all.

अदब्धभिः सवितः पायुभिष्ट्वं शिवभिर्द्य परि पाहि ना  
गयम । हिरण्यजिह्वः सुविताय नव्यसर ॥ मार्किना अघशंस  
इशत ॥ ३ ॥

3. *Adabdhebhiḥ savitaḥ pāyubhiṣṭvam śivebhiradya pari pāhi no gayam. Hiranyajihvaḥ suvitāya navyase rakṣā mākirno aghaśaṁsa īśata.*

Savita, ruling lord of inspiration, protect and promote our home, our people and our wealth and honour by benevolent and inviolable modes of defence, peace and development. O lord of golden word and voice, bless us with the latest forms of protection, progress and well being. Let no thief or sinner dare rule or boss over us.

उदुष्यद्वः सविता दमूना हिरण्यपाणिः पतिदाषमस्थात ।  
अय हनुयजता मन्दजिह्व आ दाशुष सुवति भूरि वामम ॥ ४ ॥

4. *Udu śya devaḥ savitā damūnā hiranyapāṇiḥ pratidoṣamasthāt. Ayohanuryajato madrajihvā dāśuṣe suvati bhūri vāmam.*

That brilliant and generous lord Savita of yajnic action, inspiration and advancement, golden generous of hands and honeyed sweet of animating voice, wearing a steel helmet, rises like the sun every day after night and abides by us, and blesses the generous giver and

yajaka with abundant wealth, honour and graces of life. A friend and protector of the home and family, no one dare oppress, suppress or terrorize him.

उदू अयाँ उपवक्तव बहू हिरण्यया सविता सुपतीका ।

दिवा राहांस्यरुहत्पृथिव्या अरीरमतपतयत्कच्चिदभ्वम ॥ ५ ॥

5. *Udū ayāñ upavakteva bāhū hiraṇyayā savitā supratīkā. Divo rohāmsyaruhat pṛthivyā arīramat patayat kaccidabhvam.*

Savita, refulgent illuminator and ruler of the world, glorious in form, raises his golden gracious arms like a rousing orator, ascends the heights of heaven, and sets in motion, conducts, directs and enjoys the great systemic business of the earth over day and night.

वाममद्य सवितवाममु श्वा दिवदिव वाममस्मभ्यं सावीः ।

वामस्य हि तयस्य दव भूर्या धिया वामभाजः स्याम ॥ ६ ॥

6. *Vāmamadya savitar-vāmamu śvo divedive vāmamasmabhyam sāvīḥ. Vāmasya hi kṣayasya deva bhūrerayā dhiyā vāmabhājaḥ syāma.*

O Savita, lord of illumination and inspiration, great creator and ruler of the world, create the best and most beautiful, the most satisfying and blissful, intentions, actions and results today and tomorrow in endless succession. O lord generous and refulgent, bless us with bright intelligence and spirit of holy action so that by virtue of that intelligence and action we may abide in and enjoy the peace and well-being of a home of great comfort, peace and grace divine.

**Mandala 6/Sukta 72*****Indra - Soma Devate, Bharadvaja Barhaspatya Rshi***

इन्दासामा महि तद्वां महित्वं युवं महानि पथमानि चक्रथुः ।  
युवं सूर्यं विविदथुयुवं स्वश्विश्वामा तमांस्यहतं निदश्च ॥ १ ॥

1. *Indrāsomā mahi tad vāṁ mahitvaṁ yuvaṁ mahāni prathamāni cakrathuḥ. Yuvaṁ sūryaṁ vividathur-yuvaṁ svarviśvā tamāṁsyahataṁ nidaśca.*

Indra, lord of cosmic energy, and Soma, spirit of cosmic vitality, the greatness of your lustrous grandeur is this that you have done the first elemental grand acts of creation: you fashion forth the sun, you create the regions of light and the peace and paradisaal bliss of existence, you dispel the darkness and ignorance of life, and you ward off the malice and negativities of the earthly community.

इन्दासामा वासयथ उषासमुत्सूर्यं नयथा ज्यातिषा सह ।  
उप द्यां स्कम्भथुः स्कम्भननापथतं पृथिवीं मातरं वि ॥ २ ॥

2. *Indrāsomā vāsayatha uṣāsamut sūryaṁ nayatho jyotiṣā saha. Upa dyāṁ skambhathuḥ skambhanenāprathataṁ pṛthivīm mātaraṁ vi.*

Lords of cosmic energy and universal bliss of life, you light up the dawns and lead the sun on course with its light. By the balance of forces you hold up and sustain the regions of light, and you unfold and sustain the earth in her motherly expense and variety of life.

इन्दासामावहिमपः परिष्ठां हृथा वृत्रमनुवां द्वारमन्यत ।  
पाणींस्यरयतं नदीनामा समुदाणि पपथुः पुरुणि ॥ ३ ॥

3. *Indrāsomāvahimapah pariṣṭhām hatho vrtram-  
anu vām dyauramanyata. Prārṇām-syairayataṁ  
nadīnāmā samudrāṇi paprathuḥ purūṇi.*

Lords of cosmic lightning energy and vibrating winds, you break the dark clouds of vapour up on the high skies and release the closed up waters, and as the skies are clear, the heavens acknowledge your grandeur with cheer and thankfulness. You set the floods of rivers aflow and fill the wide expanses of boundless seas in abundance.

इन्द्रासामा पक्वमामास्वन्तनि गवामिद्धथुव णासु ।

जग्ृभथुरनपिनद्धमासु रुशच्चित्रासु जगतीष्वन्तः ॥ ४ ॥

4. *Indrāsomā pakvamā-māsvantarni gavāmid  
dadhathur-vakṣaṇāsu. Jaghṛbhathur-anapina-  
ddhamāsu ruṣaccitrāsu jagatīṣvantah.*

Lords of sun light and vital energy, you infuse the unripe forms of vegetation with ripe herbal juice, the udders of cows with delicious milk, the flowing streams with energising waters, and you concentrate the unbound energy of sun rays and put this shining vitality into these various and wonderful forms of existence.

इन्द्रासामा युवमङ्ग तरुत्रमपत्यसाचं श्रुत्यं रराथ ।

युवं शुभ्रं नर्यं चषणिभ्यः सं विव्यथुः पृतनाषाहमुगा ॥ ५ ॥

5. *Indrāsomā yuvamaṅga tarutramapatyasācam  
śrutyaṁ rarāthe. Yuvaṁ śuṣmaṁ naryaṁ  
carṣaṇibhyaḥ saṁ vivyathuḥ pṛtanāśāhamugrā.*

Indra and Soma, lords of energy and life's vitality, both dear as breath of life and bright as sun and moon, give us the light of knowledge worthy of

remembrance that may save us from want and suffering across the present and future generations of our children. Interweave for all people strength and power worthy of leading heroes with which we may face and win all our battles of life against the adversaries of life and human society.

### Mandala 6/Sukta 73

*Brhaspati Devata, Bharadvaja Barhaspatya Rshi*

या अदिभित्पथमजा ऋतावा बृहस्पतिराङ्गिरसा हविष्मान् ।  
द्विबहज्मा पाघमसपिता न आ रादसी वृषभा ररवीति ॥ १ ॥

1. *Yo adribhit-prathamajā ṛtāvā bṛhaspatir-āṅgirasō haviṣmān. Dvibarhajmā prāghar-masat-pitā na ā rodasī vṛṣabho roravīti.*

Breaking the clouds and shattering mountains, first self-manifested among things born, the very embodiment of universal law and the truth of existence, Brhaspati, lord creator, ruler, protector and promoter of the expansive universe is the very essence of the life and breath of existence who wields and governs all matters and materials of the world. Lord and master of the earth by virtue of knowledge and power of action, illustrious with the light and fire of life, he is our father generator who, like the mighty thunder, proclaims his power and presence across heaven and earth.

जनाय चिद्य इवत उ लाकं बृहस्पतिदवहृता चकार ।  
घ्नवृत्राणि वि पुर ददरीति जयञ्छत्रैर्मित्रान्पृत्सु साहन ॥ २ ॥

2. *Janāya cidya īvata u lokam bṛhaspatir-devahūtau cakāra. Ghanan-vṛtrāṇi vi puro dardarīti jayañ-chatrūñramitrānprtsu sāhan.*



Brhaspati, lord ruler of all, is he who, for the people in need, creates and gives a world of beauty and plenty when they approach him in the mood and spirit of supplication and prayer. When people invoke the divine lord, he breaks the thickest clouds of darkness and suffering, shatters the strongholds of exploitation and slavery, and challenges and wins over enemies and adversaries standing up in arms against humanity.

बृहस्पतिः समजयद्वसूनि महा व्रजान गामता द्व एषः ।

अपः सिषासन्त्स्वर्प रपतीता बृहस्पतिहन्त्यमित्रमकः ॥ ३ ॥

3. *Bṛhaspatiḥ samajayad-vasūni maho vrajān gomato deva eṣaḥ. Apaḥ siṣāsant-svar-apratīto bṛhaspatir-hantyamitram-arkaiḥ.*

This divine and illustrious lord of the universe, Brhaspati, overcomes the enemies, wins wealth and happiness, and reveals mighty treasures of lands and light of knowledge. Ruling over the dynamics of waters, energies and the karmic flow of nature's law and light of heaven and bliss of life, himself unseen and undefeated, Brhaspati destroys all unfriendly forces confronting humanity by the strikes of his thunderbolt of justice and punishment by law.

## Mandala 6/Sukta 74

*Soma - Rudra Devate, Bharadvaja Barhaspatya Rshi*

सामारुदा धारयथामसुर्यं प वामिष्टया रमश्नुवन्तु ।

दमदम सप्त रत्ना दधाना शं न' भूतं द्विपद् शं चतुष्पद ॥ १ ॥

1. *Somārudrā dhārayethām-asuryam pra vāmiṣṭayo'ram-aśnuvantu. Damedame sapta ratnā dadhānā śam no bhūtaṁ dvipade śam catuṣpade.*

O Soma and Rudra, lords of health and well being and of the health and vitality of life, ruler of the land and powers of health services, you maintain the balance of nature and environment and the health and vitality of the community so that the desired results of social welfare be achieved to your satisfaction. Bearing seven-fold jewels of health and prosperity, bless the inmates of every home so that our people may be happy and healthy in peace and joy, and our bipeds and quadrupeds too may be healthy and happy.

सामारुदा वि वृहत्तं विषूचीममीवा या ना गयमाविवश ।  
आर बाधथां निर्रतिं पराचरस्म भदा साश्रवसानि  
सन्तु ॥ २ ॥

2. *Somārudrā vi vṛhataṁ viṣūcīm-amīvā yā no gayam-āviveśa. Āre bādhethāṁ nirṛtiṁ parācair- asme bhadrā sauśravasāni santu.*

O Soma and Rudra, lords of peace and vitality, uproot sickness, ill health, disease and epidemics such as cholera and others which spread to our homes and affect our children and institutions. Ward off want and adversity and keep it far away so that they never recur and we enjoy good health, well being and abounding graces.

सामारुदा युवमतान्यस्म विश्वा तनूषु भषजानि धत्तम ।  
अव स्यतं मुञ्चतं य ा अस्ति तनूषु बद्धं कृतमन'  
अस्मत ॥ ३ ॥

3. *Somārudrā yuvametānyasme viśvā tanūṣu bheṣajāni dhattam. Ava syataṁ muñcataṁ yanno asti tanūṣu baddhaṁ kṛtameno asmat.*

Soma and Rudra, lord of health and vitality, ruler and physician, bear and bring all those herbs and medicaments for our body's health and mental and spiritual strength by which you may throw off and eliminate from us whatever pollutes our body system and whatever sin or trespass or indiscretion has been committed by us.

तिग्मायुधा तिग्महती सुशवा सामारुदाविह सु मृळतं नः ।  
प न' मुञ्चतं वरुणस्य पाशाद्वापायतं नः सुमनस्यमाना ॥ ४ ॥

4. *Tigmāyudhau tigmahetī suṣevau somārudrāv-ihā su mṛṣataṁ naḥ. Pra no muñcataṁ varuṇa-sya pāśād gopāyataṁ naḥ sumanasyamānā.*

Soma and Rudra, lords of health and total well being, bearing weapons of blazing efficacy and shattering blows of thundering strength, givers of peace and joy, bless us with health of body, mind and soul and lasting well being. Release us from the snares of Varuna, bondage of sin and disease by the laws of nature. Happy, kind and gracious, protect and promote us in life against sin, disease and indiscretion.

### Mandala 6/Sukta 75

*Varma, Dhanu, Jya, Artni, Ishudhi, Sarathi, Rashmayah, Ashvah, Ratha, Rathagopa, Ishavah, Pratoda, Hastaghna, Sangramashishah (yuddhabhumi-Brahmanaspati-Aditi, Kavacha Soma-Varuna, Deva-Brahma) Devatah, Payu Bharadvaja Rshi*

जीमूतस्यव भवति पतीकं यद्गमी याति समदामुपस्थ ।  
अनाविद्धया तन्वा जय त्वं स त्वा वमणा महिमा  
पिपतु ॥ १ ॥

1. *Jimūtasyeva bhavati pratīkaṃ yad varmī yāti samadām-upasthe. Anāviddhayā tanvā jaya tvam sa tvā varmaṇo mahimā pipartu.*

When a warrior in armour advances to the battle front of war he looks like a mighty rain cloud. Go forward with your body unhurt, win the battle, and may the grandeur of your armour protect and defend you in war and peace.

धन्व॑ना॒ गा धन्व॑ना॒जिं ज॑यम् धन्व॑ना॒ ती॒वाः स॒मद॑ ज॒यम् ।  
धनुः॑ शत्र॑र॒पका॑मं कृ॒णाति॑ धन्व॑ना॒ सर्वाः प॒दिश॑ ।  
ज॒यम् ॥ २ ॥

2. *Dhanvanā gā dhanvanājim jayema dhanvanā tivrāḥ samado jayema. Dhanuḥ śatrorapakā-maṃ kṛṇoti dhanvanā sarvāḥ pradiśo jayema.*

Let us preserve and win lands and cows by the bow and reach our targets by the bow. Let us fight out the fiery passions by the bow and arrow of concentrated meditation. The bow and arrow thwarts the evil designs of enemy forces within and without both. Let us advance in all directions by the bow.

व॒ यन्ती॑वदा॒ गनी॑गन्ति॒ कर्ण॑ पियं सखा॑यं परिष॒स्वजा॑ना ।  
याष॑व शि॒ङ्ग वित॑ताधि॒ धन्व॑ञ्ज्या इ॒यं सम॑न पार॒र्यन्ती॑ ॥ ३ ॥

3. *Vakṣyantīvedā ganīganti karṇam priyam sakhāyam pariśasvajānā. Yoṣeva śinkte vitatādhi dhanvañ-jyā iyaṃ samane pārayantī.*

Like a maiden embracing her dear lover and whispering into his ear as if saying something sweet, this string of the bow, its ends like loving hands clasping the ends of the bow, is stretched to the archer's ear, rings

and seems to say: Shoot, advance and make way through the opposite ranks.

त आ॒चर॑न्ती॒ सम॑नव् या॒षा मा॒तव॑ पु॒त्रं बि॑भृतामु॒पस्थ॑ । अ॒प  
श॒त्रून्वि॑ध्यतां॒ संवि॑दान॒ आत्नी॑ इ॒म वि॑ष्फुरन्ती॒ अ॒मि॒त्रा॒न ॥ ४ ॥

4. *Te ācarantī samaneva yoṣā māteva putraṁ bibhṛtāmupasthe. Apa śatrūn vidhyatām saṁvidāne ārtnī ime viṣphurantī amitrān.*

Just as a young mother holds the baby in her lap with both hands, so may the two ends of the bow operative together in balance hold the string at both ends and shoot the arrow upon the enemies and thus scatter the unfriendly forces out of gear.

ब॒ह्वीनां॑ पि॒ता ब॒हुर॑स्य पु॒त्रश्चि॒श्चा कृ॑णाति॒ सम॑नाव॒गत्य॑ ।  
इ॒षु॒धिः स॒ङ्गाः पृ॑तनाश्च॒ सर्वाः पृ॑ष्ठ॒ नि॒न॒द्धा ज॑यति॒  
प॒सूतः॑ ॥ ५ ॥

5. *Bahvīnām pitā bahurasya putraścīścā kṛṇoti samanāvagatya. Iṣudhiḥ saṅkāḥ pṛtanaśca sarvāḥ pṛṣṭhe ninaddho jayati prasūtaḥ.*

Like a guardian having many children under his care, the quiver borne on the warrior's back holds many arrows and rattles as the warrior enters upon the battle. The warrior with the bow and arrows in the quiver emerging on the battle field scatters all the enemy forces and wins all the battles of life.

रथ॑ तिष्ठ॒ त्यति॑ वा॒जिनः॑ पु॒रा यत्र॑यत्र॒ का॒मय॑त सु॒षार्थिः॑ ।  
अ॒भीशू॑नां॒ महि॑मानं॒ पना॑यत॒ मनः॑ प॒श्चाद॑नु॒ यच्छ॑न्ति  
र॒श्मयः॑ ॥ ६ ॥

6. *Rathe tiṣṭhan nayati vājinaḥ puro yatrayatra kāmāyate suṣārathiḥ. Abhīśūnām mahimānam panāyata manah paścādanu yacchanti raśmayah.*

An expert driver on the steer of the chariot directs and leads the horses forward wherever he wants. Know this and admire the great importance of the bridle strings. As the driver controls the horses so does the mind control the senses. Control the strings of the mind and the senses would follow in your conduct of the chariot of life.

तीवान्घाषान्कृण्वत् वृषपाण्या श्वा रथभिः सह वाज-  
यन्तः । अवकामन्तः पपदरुमित्रान् िणान्ति शत्रूरनपव्य-  
यन्तः ॥ ७ ॥

7. *Tivrān ghoṣān kṛṇvate vṛṣapāṇayo 'śvā rathebhīḥ saha vājayantah. Avakrāmantah prapadair-amitrān kṣiṇanti śatrūr-anapav-yayantah.*

Rushing on with the chariots, the warriors of mighty arm and war horses roar with awful war cries and, crushing the unfriendly forces with their advances without ever retreating, they eliminate the enemies.

रथवाहनं हविरस्य नाम यत्रायुधं निहितमस्य वम ।  
तत्रा रथमुप शग्मं सदम विश्वाहा वयं सुमनस्यमानाः ॥ ८ ॥

8. *Rathavāhanam havirasya nāma yatrāyudham nihitamasya varma. Tatrā rathamupa śagmam sadema viśvāhā vayam sumanasyamānāḥ.*

Where the chariot war materials of this warrior are collected and deposited, and where his arms and armour which routed the enemy are secured and guarded, there let us find our chariot of peace and well

being for all time, planning and designing as we are always for the peace and joy of the mind.

स्वा॒दु॒षंस॑दः पि॒तर॑ व॒या॒धाः कृ॑च्छ॒श्रितः॑ श॒क्ती॑वन्ता  
ग॒भी॒राः । चि॒त्रस॑ना इषु॒बला॑ अ॒मृ॒धाः स॒तावी॑रा उ॒रव॑  
वा॒तसा॑हाः ॥ ९ ॥

9. *Svaduṣaṁsadaḥ pitaro vayodhāḥ kṛcchreṣṛitah śaktīvanto gabhīrāḥ. Citrasenā iṣubalā amṛdhāḥ satavīrā uravo vṛātasāhāḥ.*

Those who abide in the home or sit in the assembly with peace and joy at heart, who are senior parental people, advanced and experienced in age, observing Dharma without fluctuating from peace and rectitude even in crises, commanding strength and depth of wisdom, leading wonderful armies, having full forces of arms and armaments but never violent and destructive, brave heroes of truth and honesty, many, mighty and magnanimous, observers of self-chosen discipline and law of conduct, let such be our friends, ideals and leader guardians for a life of peace and happiness.

बा॒ह्म॑णासः पि॒तरः॑ सा॒म्या॑सः शि॒व न॒ च्यावा॑पृथि॒वी  
अ॒न॒हसा॑ । पू॒षा नः॑ पा॒तु दु॒रि॒तादृ॑तावृ॒धा र ॥ मा॒कि॒ना  
अ॒घ॒शंस॑ इ॒शत॑ ॥ १० ॥

10. *Brāhmaṇāsaḥ pitaraḥ somyāsaḥ śive no dyāvā-prthivī anehasā. Pūṣā naḥ pātu duritād-rtāvṛdho rakṣā mākirno aghaśaṁsa īśata.*

Sagely scholars, parental seniors, men of peace and good will, holy and blissful sun and earth which hurt no one, protective and promotive powers of nature

and humanity, all observers and protectors of truth and law, may, we pray, protect us from sin and evil and defend us against violence. May no evil and violent power, no thief, rule over us.

सु॒पर्ण॑ वस्त॒ मृगा॑ अ॒स्या दन्ता॑ गा॒भिः संन॑द्धा पतति॒ पसू॑ता ।  
यत्रा॑ नरः॒ सं च॑ वि च॒ दव॑न्ति॒ तत्रा॑स्मभ्य॒मिष॑वः॒ शम॑  
यंसन ॥ ११ ॥

11. *Suparṇam vaste mṛgo asyā danto gobhiḥ sannaddhā patati prasūtā. Yatrā naraḥ sam ca vi ca dravanti tatrāsmabhyam-iṣavaḥ śarma yamsan.*

The sun wears the beauty of a divine bird and flies. The earth, its mountain tops illuminated by sun rays, moves on, urged and energised by the sun. On this earth where men run around together yet scattered, may the arrows of defence and protection and the light of the sun provide us a home of peace and stability.

ऋ॒जी॑त् परि॒ वृ॒ड्धि॒ ना श॑मा॒ भवतु॑ नस्त॒नूः ।  
सामा॑ अधि॒ बवी॑तु॒ ना दि॑तिः॒ शम॑ यच्छतु ॥ १२ ॥

12. *Ṛjīte pari vṛndhi no'śmā bhavatu nistanūḥ. Somo adhi bravītu no'ditiḥ śarma yacchatu.*

O ruler, let natural honesty and rectitude protect and promote us. Let our bodies be adamant strong. Let soma, nectar juice of herbs, inspire us with its message of good health and rejuvenation. Let mother earth bless us with peace and comfort in a happy home.

आ ज॒ङ्घ॑न्ति॒ सान्वा॑षां॒ ज॒घना॑ं॒ उप॑ जिघ्रत ।  
अ॒श्वा॑जनि॒ पच॑तसा॒ श्वा॑न्त॒स॒मत्सु॑ चादय ॥ १३ ॥



13. *Ā jaṅghanti sānveṣām jaghanāñ upa jighnate.  
Aśvājani pracetaso'śvānt-samatsu codaya.*

O inspirer of the brave like a goad, inspire the wise and brave warriors of the earth who break down the forces of these enemies of humanity and strike down the saboteurs and terrorists in the battles of life.

अ॒हि॒रि॒व॒ भ॒गः॑ प॒र्य॑ति॒ ब॒हुं॒ ज्या॒या॒ ह॒तिं॒ प॒रि॒बा॒ध॒मा॒नः॑ ।  
ह॒स्त॒घ्ना॑ वि॒श्वो॑ व॒यु॒ना॒नि वि॒द्वान्पु॒मा॒न्पु॒मांसं॑ प॒रि॑ पा॒तु॒  
वि॒श्व॒तः॑ ॥ १४ ॥

14. *Ahiriva bhogaiḥ paryeti bāhuṃ jyāyā hetim  
paribādhamānaḥ. Hastaghno viśvā vayunāni  
vidvān pumān pumānsam pari pātu viśvataḥ.*

Wrapped round the arm of a warring man of action like the coils of a snake, like an arm guard protecting the shooting arm against the strike back of the bow string after the shot of an arrow, or against the recoil of a gun, the man of knowledge well versed in all the ways of life and the world should protect the man of bold action all round.

आ॒ला॒क्ता॒ या॒ रु॒रु॒शी॒र॒ण्य॒था॒ य॒स्या॒ अ॒या॒ मु॒ख॒म॑ ।  
इ॒दं॑ प॒ज॒न्य॒र॒त॒सु॒ इ॒ष्व॑ द॒व्य॒ बृ॒ह॒त॒मः॑ ॥ १५ ॥

15. *Ālāktā yā ruruśīrṣnyatho yasyā ayo mukham.  
Idam parjanya retasa iṣvai devyai bṛhannamaḥ.*

Poison-tempered with head like a doe's and a mouth of steel, generous and abundant like a rain cloud is the brave ruling queen of arrows. For the lady of divine velocity, unbounded praise and homage of a thousand salutations!

अवसृष्टा परा पत शरव्य ब्रह्मसंशित । गच्छामित्रान्प पद्यस्व  
मामीषां कं चनाच्छिषः ॥ १६ ॥

16. *Avasṛṣṭā parā pata śaravye brahmasaṁśite.  
Gacchāmitrān pra padyasva māmīṣāṁ kaṁ  
canocchiṣaḥ.*

O sharpest and fastest of missiles, tempered and tested by the best of defence scientists, shot and released, fly far, reach the target and fall upon the enemies. Spare none of them whatsoever even at the farthest distance.

यत्र बाणाः संपतन्ति कुमारा विशिखाइव । तत्रा ना ब्रह्मण-  
स्पतिरदितिः शम' यच्छतु विश्वाहा शम' यच्छतु ॥ १७ ॥

17. *Yatra bāṇāḥ saṁpatanti kumārā viśikhā iva.  
Tatrā no brahmaṇaspatir-aditiḥ śarma yacchatu  
viśvāhā śarma yacchatu.*

O ruler, where the young soldiers with shorn hair fall upon the enemy and showers of missiles rain down upon the targets, there let the controller of nation's wealth provide us total security and let the mother earth provide us a safe and comfortable shelter, a shelter of all round security.

ममाणि त वमणा छदयामि सामस्त्वा राजामृतनानु वस्ताम ।  
उरावरीया वरुणस्त कृणातु जयन्तं त्वानु द्वा मदन्तु ॥ १८ ॥

18. *Marmāṇi te varmaṇā chādayāmi somastvā  
rājāmṛtenānu vastām. Urorvarīyo varuṇaste  
kṛṇotu jayantaṁ tvānu devā madantu.*

O warrior of the bow, I cover the vital limbs of your body with armour for protection. Let the ruler Soma, immortal spirit of life's vitality, give you close

cover against death and mortality. Let the wise and judicious commander of the forces provide you the best and most abundant food and maintenance, and let the excellencies of the nation rejoice with you when you win the battle.

या नः स्वा अरणा यश्च निष्ट्या जिघांसति ।

द्वास्तं सव' धूवन्तु बह्व वम ममान्तरम ॥ १९ ॥

19. *Yo naḥ svo araṇo yaśca niṣṭyo jighāṁsati. Devā-staṁ sarve dhūrvantu brahma varma mamāntaram.*

Any one, whether our own or a stranger far away non-fighting, or far off and low, that hurts and violates us deserves that the best and enlightened of the nation punish him to nullity. For me, the Lord Almighty and the divine knowledge and awareness within me is my best armour for protection.

॥ इति षष्ठं मण्डलम् ॥

॥ AUM ॥

**RIGVEDA**

**ऋग्वेदः**

**Vol. III**

**(With Original Sanskrit Text, Transliteration &  
Lucid English Translation in the Aarsh Tradition  
of Maharshi Yaska and Swami Dayananda)**

*English translation by*

**Dr. Tulsi Ram M.A., Ph.D.** (London, U.K.)  
(Professor, Administrator, Researcher and Writer)

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## DIACRITICAL MARKS OF TRANSLITERATION

### *Vowels*

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
लृ	lṛ	लृ	ṝ				
ए	e	ए	ai	अ	o	अ	au
अनुस्वार ( ¨ ) m̄				विसर्ग ( : ) ḥ			
( ˘ ) ñ							

### *Consonants*

#### *Guttural*

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ
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#### *Palatal*

च	c	छ	ch	ज	j	झ	jh	ञ	ñ
---	---	---	----	---	---	---	----	---	---

#### *Lingual*

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ
---	---	---	----	---	---	---	----	---	---

#### *Dental*

त	t	थ	th	द	d	ध	dh	न	n
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#### *Labial*

प	p	फ	ph	ब	b	भ	bh	म	m
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#### *others*

य	y	र	r	ल	l	व	v
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श	ś	ष	ṣ	स	s	ह	h
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( )'	ँ	ं
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## MANDALA 7

### Mandala 7/Sukta1

*Agni Devata, Vasishtha Maitravaruni Rshi*

अग्निं नरा दीधितिभिररण्याहस्तच्युती जनयन्त पशुस्तम ।  
दूरदृशं गृहपतिमथ्र्युम ॥ १ ॥

1. *Agnim nara didhitibhiraranyorhastacyuti janayanta prasastam. Duredrasam grhapatimatharyum.*

O leading lights of yajna, let the people produce fire by the heated friction of arani woods done with the manual motion of hands. Fire is an admirable power seen from afar and shining far and wide, sustaining home life like a guardian but otherwise silent, implicit in nature and non-violent. Further create this domestic energy by your acts of research and intelligence.

तमग्निमस्तवसवा न्यृण्वन्त्सुपतिचामवस कुतश्चित ।  
दु गय्या या दम आसु नित्यः ॥ २ ॥

2. *Tamagnimaste vasavo nyṛṇvantsupaticakṣamavase kutaścit. Dakṣāyṇo yo dama āsa nityaḥ.*

The energy of fire and electricity, scholars of basic science and original vision produce for domestic purpose or for communication and transportation somehow from something they know best. It is of versatile use for defence and protection, universal in nature and character, and an all purpose asset in the home for any service.



पद्भ' अग्र दीदिहि पुरा ना जस्रया सूर्म्या यविष्ठ।  
त्वां शश्वन्त उप यन्ति वाजाः ॥ ३ ॥

3. *Preddho agne dīdihi puro na 'jasrayā sūrmyā yaviṣṭha. Tvām śaśvanta upa yanti vājāḥ.*

O fire divine, ever youthful power and presence, well kindled and raised, shine on, radiate and illuminate us, constantly, through the continuous channel of nature's dynamics. All things in constant motion reach you and flow on in the cosmic cycle.

प त अग्रया ग्रिभ्या वरं निः सुवीरसः शाशुचन्त द्युमन्तः ।  
यत्रा नरः समासत सुजाताः ॥ ४ ॥

4. *Pra te agnayo'gnibhyo varam niḥ suvīrāsaḥ śośu-canta dyumantaḥ. Yatrā naraḥ samāsate sujātāḥ.*

O light divine, brighter and stronger than flames of fire are those vibrant radiations of yours, all illuminating, purifying and sanctifying, which arise when leading lights of yajnic vision and action, well educated and holily cultured, sit together on the vedi and kindle you to join the cosmic circuit of intelligence.

दा न' अग्र धिया रयिं सुवीरं स्वपत्यं सहस्य पशुस्तम ।  
न यं यावा तरति यातुमावान ॥ ५ ॥

1. *Dā no agne dhiyā rayiṁ suvīraṁ svapatyaṁ sahasya praśastam. Na yaṁ yāvā tarati yātu-māvān.*

O mighty fire and light of divinity, with luminous intelligence and noble action give us that honour and excellence of life and that brave, admirable and seasoned progeny worthy of us which no force

would be able to violate or overcome.

उ॒प॒ यम॑ति॒ युव॑तिः सु॒द ऽ द्वा॑षा वस्त॒ ह॒विष्म॑ती घृ॒ताची॑ ।  
उ॒प॒ स्व॒नम॑र॒मति॑वसू॒युः ॥ ६ ॥

6. *Upa yameti yuvatih sudakṣam doṣāvastorha-  
viṣmatī ghr̥tācī. Upa svainamaramatirvasūyuh.*

The creative vitality of Agni is active and operative day and night: the youthful maiden approaches her versatile lover and stays with him in marriage for life, the yajna ladle overflowing with ghr̥ta reaches the kindled fire of the vedi, the rich dark night looks up to the moon and terminates with the sun, the virgin nature, divine lord's own consort, with the passion for creation, joins him for ever and creates the living world.

वि॒श्वो अ॒ग्र प॑ द्द॒हारा॑ती॒यभि॑स्तप॒ भिर॑द॒हा ज॑रू॒थम॑ ।  
प॒ नि॒स्व॒रं चा॑त॒यस्वामी॑वाम ॥ ७ ॥

7. *Viśvā agne'pa dahārātīryebhistapobhiradaho  
jarūtham. Pra nisvaram cātayasvāmivām.*

O divine fire, burn off all the negativities and adversities of the world with those flames of light with which you burn, eliminate the ailments, sickness and disease from the very roots, and recreate life anew.

आ यस्त॑ अ॒ग्र इ॒धत॑ अ॒नीकं॑ वसि॒ष्ठ शु॒क्र दी॑दि॒वः पा॑व॒क ।  
उ॒त न॑ ए॒भिः स्त॒वथ॑रि॒ह स्याः॑ ॥ ८ ॥

8. *Ā yaste agna idhate anīkaṁ vasiṣṭha sukra dīdivaḥ  
pāvaka. Uto na ebhiḥ stavathairiha syāḥ.*

O divine fire of life, Agni, destroyer, purifier and recreator, haven and home of the living world and blazing ruler, let your power and forces which shine all

round shine on and illuminate our life, and, with all these our songs of praise and prayer, stay with us as protector and promoter and strengthen us for our self defence and protection.

वि य त अग्र भजिर अनीकं मता नरः पित्र्यासः पुरुत्रा ।  
उत न एभिः सुमना इह स्याः ॥ ९ ॥

9. *Vi ye te agne bhejire anīkaṁ martā naraḥ pitryā-saḥ purutrā. Uto na ebhiḥ sumanā iha syāḥ.*

Agni, light of life and fiery power, many are the mortals, leading lights, good and kind as parents, dedicated to you and serving your powers and forces of existence. With all these be kind and gracious at heart toward us here in life and now.

इम नर' वृत्रहत्येषु शूरा विश्वा अदवीरभि संन्तु मायाः ।  
य म धियं पनयन्त पशस्ताम ॥ १० ॥

10. *Ime nara vṛtrahatyēṣu śūrā viśvā adevīrabhi santu māyāḥ. Ye me dhiyaṁ panayanta praśastām.*

All these leaders of the world, best and bravest in the battles of life against evil, who approve and admire my work and intelligence consecrated to you, are unchallengeable. The wiles and tactics of the wicked would be dull and ineffective before the brave dedicated to you, O light and leader of the world.

मा शून अग्र नि षदाम नृणां माश षसा वीरता परि त्वा ।  
पजावतीषु दुर्यासु दुर्या ॥ ११ ॥

11. *Mā śūne agne ni ṣadāma nṛṇāṁ māśeṣa-so'vīratā pari tvā. Prajāvātīṣu duryāsu durya.*

Agni, lord of light and fire, may we never sit

idle in a state of depression or in a state of swollen pride. Among our men, let there be none without descendants. O lord sustainer of happy homes, let there be no trace of cowardice among the happy communities settled in happy homes wholly dedicated to you.

यमश्वी नित्यमुपयाति यज्ञं पजावन्तं स्वपत्यं त्वं नः ।  
स्वजन्मना श षसा वावृधानम ॥ १२ ॥

12. *Yamaśvī nityamupayāti yajñam prajāvantam svapatyam kṣayam naḥ. Svajanmanā śeṣasā vāvṛdhānam.*

Agni, lord of life, ruler and sustainer of happy homes and settled communities, give us a blessed home bubbling with the joy of noble children and the presence of happy people, rising and advancing with our own posterity, a happy place for yajna blest by daily visit and constant presence of Agni, lord of sun rays.

पाहि न' अग्र र् त्सा अजुष्टात्पाहि धूर्तररुष अघायः ।  
त्वा युजा पृतनायूर्भि ष्याम ॥ १३ ॥

13. *Pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrterararuṣo aghāyoḥ. Tvā yujā pṛtanāyūṅrabhi ṣyām.*

Agni, lord of all power and inexhaustible energy, save us from monsters void of love, loyalty and friendship. Protect us against the wicked, violent and sinful. With you as friend, ally and protector, let me face and overthrow even whole armies of adversaries.

सदग्रिर्ग्रीरत्यस्त्वन्यान्यत्र वाजी तनय वीळुपाणिः ।  
सहस्रपाथा अ त्सा समति ॥ १४ ॥

14. *Sedagniragnīṅratyastvanyān yatra vājī tanayo vīlupāṇiḥ. Sahasrapāthā akṣarā sameti.*

That Agni, vision, power and energy, excels other forms of power and energy where the energy, like an offspring, fast and strong a thousand ways of application as working power of hands, is joined with the imperishable source and flows therefrom therewith like water.

सद्ग्रियं वनुष्यत निपाति समद्भारमंहस उरुष्यात् ।  
सुजातासः परि चरन्ति वीराः ॥ १५ ॥

15. *Sedagniryō vanuṣyuto nipāti sameddhāramañhasa uruṣyāt. Sujātāsaḥ pari caranti vīrāḥ.*

That Agni, power and energy, is real agni which promotes the supplicants and protects them from the violent, which saves the kindler and augments from sin, and which the brave, cultured and enlightened leaders, well educated, serve and promote for a common cause.

अयं स अग्निराहुतः पुरुत्रा यमीशानः समिदिन्ध हविष्मान् ।  
परि यमत्यध्वरेषु ह ता ॥ १६ ॥

16. *Ayaṁ so agnirāhutaḥ purutrā yamīśānaḥ samidindhe haviṣmān. Pari yametyadhvareṣu hotā.*

This is that Agni, light and fire of existence for the sake of life, served and honoured universally, which the lord ruler of the universe commanding the creative resources of existence lights and raises, and which the yajaka with all his resources invokes all round in yajnic acts of service and development for the common cause of love and non-violence.

त्व अग्र आहवनानि भूरीशानास आ जुहुयाम् नित्या ।  
उभा कृण्वन्त' वहतू मियर्ध ॥ १७ ॥

17. *Tve agna āhavanāni bhūrīśānāsa ā juhuyāma nityā. Ubhā kṛṇvanto vahatū miyedhe.*

Agni, light of life, with all the resources at our disposal we always offer you abundant materials in yajna, promoting thereby both the priest and the host in the holy act of love and non-violence for development.

इम अग्र वीततमानि हव्या जस्र वः । द्वतातिमच्छ ।  
पति न ई सुरभीणि व्यन्तु ॥ १८ ॥

18. *Imo agne vītata māni havyā'jasro vakṣi devātā-timaccha. Prati na īm surabhīni vyantu.*

Agni, life of life, universal power, carry well these cherished, holiest and most expansive oblations offered to you in honour of the divinities and, in consequence, let the sweets and fragrances of nature come to us from all sides.

मा न' अग्र वीरत परा दा दुवासस मंतय मा न' अस्य ।  
मा नः तुध मा र्त्स ऋतावा मा ना दम मा वन आ  
जुहूथाः ॥ १९ ॥

19. *Mā no agne'vīrate parā dā durvāsase'mataye mā no asyai. Mā naḥ kṣudhe mā rakṣasa ṛtāvo mā no dame mā vana ā juhūrthāḥ.*

Agni, refulgent lord and ruler of life, give us not up to a state of cowardice and impotence. Reduce us not to a state of rags and destitution. Subject us not to such indigence and intellectual imbecility. Reduce us not to hunger. Throw us not to the evil and the wicked. O lord observer and protector of truth and law, lead us not astray in the home and in the forest.

नू म ब्रह्माण्यग्र उच्छशाधि त्वं देव मघवद्भ्यः सुषूदः ।  
 राता स्यामाभ्यास आ त यूयं पात स्वस्तिभिः सदा  
 नः ॥ २० ॥

20. *Nū me brahmānyagna ucchaśādhi tvaṁ deva  
 maghavadbhyaḥ suṣūdah. Rātau syāmobha-yāsa  
 ā te yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, brilliant and generous lord of enlightenment, you are the divine reservoir of learning and the laws of Dharma. Teach me and the commanders of power and prosperity the laws and values of Dharma. We pray let us both, the priest and yajamana, ruler and ruled, high and low, abide in the orbit of your generosity. And may you both, teacher and preacher, and the divine power promote us with peace, prosperity and well being all round all time.

त्वमग्र सुहव' रण्वसंदृक्सुदीती सून सहस दिदीहि । मा  
 त्व सचा तनय नित्य आ धडमा वीर अस्म त्या वि  
 दासीत ॥ २१ ॥

21. *Tvamagne suhavo raṇvasaṁdr̥k sudītī sūno sa-  
 haso didīhi. Mā tve sacā tanaye nitya ā dhaṁmā  
 vīro asmannaryo vi dāsīt.*

Agni, lord of light, invoked with love and eagerly responsive, blissful of form and bright of flame, born of omnipotence, you shine and illuminate. Let not the devotee, always dedicated to you in holy work for the child's sake, be consumed by the fire of evil. Let the noble and brave son never be indifferent and callous toward us.

मा न' अग्र दुभृतय सचषु द्वद्ध्रष्वग्निषु प वचः ।  
 मा त अस्मान्दुमतय' भृमाच्चिद्वस्य' सून सहस  
 नशन्त ॥ २२ ॥

22. *Mā no agne durbhṛtaye sacaiṣu deveddheṣva-  
 gniṣu pra vocaḥ. Mā te asmān durmatayo  
 bhṛmāccid devasya sūno sahaso naśanta.*

Agni, child of omnipotence, lord generous and brilliant, devoted as we are to you in all these yajnic fires kindled by holy ones, pray do not condemn us to indigent living and poor maintenance. Let not your displeasure, O bright and generous lord, even by mistake ever touch us.

स मत' अग्र स्वनीक र्वानमत्य य आजुह ति ह्व्यम ।  
 स द्वता वसुवनि'दधाति यं सूरिर्'थी पृच्छमान एति ॥ २३ ॥

23. *Sa marto agne svanīka revān-amartye ya ājihoti  
 havyam. Sa devatā vasuvanīm dadhāti yaṁ  
 sūrirarthī pṛcchamāna eti.*

Agni, lord of light and life, noble of flames and potent of forces, blest is that mortal with wealth of life who offers holy libations to the immortal fire of yajna. The immortal lord bears immense wealth and honour of life to gift the man of enlightenment who calls upon the lord in a mood of prayer and supplication.

मह न' अग्र सुवितस्य विद्वानयिं सूरिभ्य आ वहा बृहन्तम ।  
 यन वयं सहसावन्मदमा वि' तासु आयुषा सुवीराः ॥ २४ ॥

24. *Maho no agne suvitasya vidvān rayiṁ sūribhya  
 ā vahā bṛhantam. Yena vayaṁ sahasāvan  
 mademā'vikṣitāsa āyuṣā suvīrāḥ.*



Agni, lord of light and life, you know our great desire and prayer. Pray bring us abundant and expansive wealth and enlightenment for the brave by which, O lord of power, we may live and enjoy a long life with lustre and noble progeny without hurt, waste or corruption.

नू म ब्रह्मण्यग्न उच्छशाधि त्वं देव मघवद्भ्यः सुषूदः ।  
 राता स्यामाभ्यास आ त यूयं पात स्वस्तिभिः सदा  
 नः ॥ २५ ॥

25. *Nū me brahmāṇyagna ucchaśādhi tvaṁ deva maghavadbhyaḥ sūṣūdah. Rātau syāmobhayā-sa ā te yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, lord of light and wealth of life, brilliant, generous and divine, give us more and more of food and plenty of wealth for the dedicated men of honour and power and enlighten us how to live with honour and joy. O lord, we pray let us all, givers and receivers both, abide in the bliss of your grace and generosity. O leaders of power and enlightenment, always protect and promote us on the path of peace, plenty and total well being.

## Mandala 7/Sukta 2

*Apra Devata, Vasishtha Maitravaruni Rshi*

जुषस्व नः समिधमग्ने अद्य श ची बृहद्यजतं धूममृण्वन ।  
 उप स्पृश दिव्यं सानु स्तूपः सं रश्मिभिस्ततनः सूर्यस्य ॥ १ ॥

1. *Juṣasva naḥ samidhamagne adya śocā bṛhad yajataṁ dhūmamṛṇvan. Upa sprśa devyaṁ sānu stūpaiḥ saṁ raśmibhistatanaḥ sūryasya.*

Agni, light of the world, accept our homage of yajnic fuel today, let the sacred flames and fragrance rise illuminating and purifying the wide space, touch the heights of celestial skies with the holy chant of mantras upto the pinnacles of purity and expand with the rays of the sun.

नरा॒शंस॑स्य महि॒मान॑म॒षामु॑प॒ स्त षाम॑ यज॒तस्य॑ य॒ज्ञः ।  
य सु॒क॒तवः॑ शु॒चय॑ धि॒य॒धाः॑ स्व॒दन्ति॑ द्वा उ॒भया॑नि  
ह॒व्या ॥ २ ॥

2. *Narāśaṁsasya mahimānameṣāmupa stoṣāma yajatasya yajñaiḥ. Ye sukratavaḥ śucayo dhiyamdhāḥ svadanti devā ubhayāni havyā.*

With yajnic acts of holy offering, we honour and celebrate the grandeur of this sacred Agni, light of life, adored by humanity in the midst of the enlightened divinities, performers of creative actions, who are pure and purifying, intelligent in heart and mind, and who accept and taste both kinds of yajnic offerings for the development of both mental and physical faculties.

इ॒ळ॒न्यं वा॒ असु॑रं सु॒द ।मि॒न्त॒दू॒तं र॑ द॒सी सत्य॑वाच॒म ।  
म॒नु॒ष्व॒दग्निं॑ म॒नु॒ना॒ समि॑द्धं॒ सम॑ध्व॒राय॑ स॒दमि॑न्म॒हम ॥ ३ ॥

3. *Īḷenyam vo asuram sudakṣam-antardūtam rodasī satyavācam. Maṇuṣvad-agnim manunā samiddham samadhvarāya sadaminmahema.*

Let us always and for all of you honour and exalt the adorable, inspiring, efficient and generous Agni operative like a human ambassador between heaven and earth, between body and spirit, true of speech like a superman, enlightened and inspired by the wisest of

humanity for the sake of creation and development with love and non-violence for progress of the world. (Agni here is the leader of humanity brilliant as light and inspired with will and enthusiasm like fire.)

स॒प॒य॒वा॒ भ॒र॒मा॒णा॒ अ॒भि॒ज्जु॒ प॒ वृ॒ञ्ज॒त॒ न॒म॒सा॒ ब॒हि॒र्ग्रा॒ ।

आ॒जु॒ह्वाना॑ घृ॒तपृ॑ष्ठं पृ॒षद्वृ॑ध्वयव ह॒विषा॑ मज॒यध्व॑म ॥ ४ ॥

4. *Saparyavo bharamāṇā abhijñu pra vṛñjate namasā barhiragnau. Ājuhvanā ghrtapṛṣṭham pṛṣadvadadhvaryavo haviṣā marjayadhvam.*

Worshippers sitting on their knees, bearing sacred grass and fragrant materials, offer the preliminary oblation of holy grass and ghrta with reverence into the fire. O priests invoking and raising the fire burning bright with flames of ghrta as rain from the cloud, feed the fire with holy oblations of havi and thereby purify the hearts of the worshippers.

स्वा॒ध्या॒इ॒ वि॒ दुर॑' द॒व॒य॒न्त॒ शि॑श्र॒यू॒ रथ॑यु॒द॒वता॑ता ।

पू॒र्वी॒ शिशुं॑ न मा॒तरा॑ रिहा॒ण॒ सम॑गु॒वा॒ न॒ सम॑न॒ष्वञ्ज॑न ॥ ५ ॥

5. *Svādhyo vi duro devayanto 'śiśrayū rathayurdevatātā. Pūrvī śiśuṁ na mātara rihāṇe samagravo na samaneṣvañjan.*

Devout thinkers and dedicated scholars committed to yajna and the divinities move at the speed of chariots in holy works, wide open the doors of heavenly bliss and beautify them for all in the battles of life. Loving and bold they are like young mothers to the child and advance forces for the ruler.

उ॒त॒ य॒ ष॑ण॒ दि॒व्य॒ म॒ही॒ न॒ उ॒षा॑सा॒न॒क्ता॑ सु॒दु॒ध॒व॒ ध॒नुः॑ ।

ब॒हि॒षदा॑ पुरु॒हू॒त॒ म॒घ॒ नी॒ आ॒ य॒ज्ञि॒य॒ सु॒वि॒ता॒य॒ श्र॒यता॑म ॥ ६ ॥

6. *Uta yoṣaṇe divye mahī na uṣāsānaktā sudugheva dhenuḥ. Barhiṣadā puruhūte maghonī ā yajñiye suvitāya śrayetām.*

And may the holy and divine night and the dawn, both celestial maidens of the universe abiding in spaces between heaven and earth, abundant with beauty and power, universally invoked and adored, worthy of worship, come and bless us in life for happiness and well being, like the mother earth, like the generous mother cow, and like the infinite speech of divine revelation.

विपा यज्ञेषु मानुषेषु कारु मन्यं वां जातवदसा यजध्य ।

ऊर्ध्वं न' अध्वरं कृतं हवेषु ता द्वेषु वनथा वायाणि ॥ ७ ॥

7. *Viprā yajñeṣu mānuṣeṣu kārū manye vām jātavedasā yajadhyai. Ūrdvaṁ no adhvaram kṛtaṁ haveṣu tā deveṣu vanatho vāryāṇi.*

O scholars and scientists, artists and craftsmen, you know all the facts, values and requirements of the world around. I honour you in the yajnic programmes of humility and invite you to participate in the creative programmes of development. Pray take the challenge and raise our corporate programmes of love and non-violence to the heights of achievement. May you all create, acquire and bring in the cherished objects of value for the noble humanity.

आ भारती भारतीभिः सज षा इळा द्वमनुष्यभिरग्निः ।

सरस्वती सारस्वतभिर्वाक्स्र द्दवीब्हिरदं संदन्तु ॥ ८ ॥

8. *Ā bhāratī bhāratībhiḥ sajoṣā iḷā devairmanu-ṣyebhiragniḥ. Sarasvatī sārāsvatebhirarvāk tisro devīrbarhiredaṁ sadantu.*

May Bharati, goddess of world speech, knowledge and culture come. May Ila, goddess of divine speech, knowledge and grace come. May Sarasvati, mother dynamics of universal speech, knowledge and culture come. May the three divinities, loving, kind and gracious, come with the enlightened daughters of the earth, men and divines of enlightenment, and dedicated scholars of eternal and historical knowledge, come and grace our sacred seats of yajna. May Agni, lord omniscient, come and bless us in the soul.

त॑ स्तुरी॒पम॒ध प॑ षयि॒न्नु द॒व त्वष्ट॒वि र॑रा॒णः स्य॑स्व ।  
यत॑ वी॒रः क॑म॒ण्यः सु॒द । यु॒क्तगा॒वा जा॑य॒त द॒व-  
का॑मः ॥ ९ ॥

9. *Tannasturīpamadha pošayitnu deva tvaṣṭarvirarāṇaḥ syasva. Yato vīraḥ karmaṇyaḥ sudakṣo yuktagrāvā jāyate devakāmaḥ.*

O Tvashta, brilliant maker of forms and shaper of men, generous and joyous giver of all round nourishment, physical, mental and spiritual, give us that vitality and that virility, that perfection of form, education and culture without delay from which is born the brave hero of action, expert scientist and technologist, specialist of clouds and rain dedicated to divinity as well as to noble humanity.

वन॑स्प॒त व॑ सृ॒ज प॑ द॒वान॒ग्नि॒ह॒विः श॑मि॒ता सू॒दया॑ति । स॒दु  
ह॒ता स॒त्यतर॑ यजा॒ति यथा॑ द॒वानां॑ जनि॒मानि॒ वद॑ ॥ १० ॥

10. *Vanaspate'va sṛjopa devānagnirhaviḥ śamitā sūdayāti. Sedu hotā satyataro yajāti yathā devānām janimāni veda.*

Giver of life and nourishment to the woods, lord of light and sun rays, take up the fragrance and reach it across to the generous powers of nature and humanity. Agni, fire of yajna, has catalysed and refined the holy materials in the vedi for diffusion. Agni, that's the yajaka of nature, ever true and more which coexists with the divine elements of nature from their origin, joins them, and refines and intensifies them for the common good of nature and humanity.

आ याँह्यग्र समिधान् अवाङिन्द्रेण द्वः स्रथं तुरभिः ।  
ब्रह्मिन् आस्तामदितिः सुपुत्रा स्वाहा द्वा अमृता माद-  
यन्ताम ॥ ११ ॥

11. *Ā yāhyagne samidhāno arvānindreṇa devaiḥ saratham turebhiḥ. Barhirna āstāmaditiḥ suputrā svāhā devā amṛtā mādayantām.*

Agni, fire of life, light of the sun, brilliant scholar and teacher, come to us right here, burning, blazing, shining and illuminating, with Indra, light and power as that of thunder and lightning. Come by chariot across the spaces with the divines and forces of instant action, sit on the holy grass, and let Aditi, mother earth and nature, with her children of virtue and the immortal divinities all be happy and give us joy in truth of word and deed.

### Mandala 7/Sukta 3

*Agni Devata, Vasishtha Maitravaruni Rshi*

अग्निं व' द्वमग्निभिः स्रज षा यजिष्ठं दूतमध्वर कृणुध्वम ।  
य मत्य'षु निधुविक्रतावा तपुमूधा घृता ः पावकः ॥ १ ॥

1. *Agnim vo devamagnibhiḥ sajoṣā yajisṭham dūtamadhvare kṛṇudhvam. Yo martyeṣu nidhr-uvirṭāvā tapurmūrdhā ghṛtānnaḥ pāvakaḥ.*

O learned scholars and scientists, in your yajnic programmes of corporate endeavour for human purposes, light and produce that adorable agni, energy, from various forms of heat and sunlight, which is brilliantly useful and universally helpful and which acts as a messenger between region and region and earth and space. It is permanently present in all forms of mortal creation, abides by the laws of nature, is vested with heat and power at the highest, consumes finest food and it is fiery and purifying.

प श्रुदश्वा न यवस विष्वन्त्यदा महः सुवर्णाद व्यस्थात ।  
आदस्य वाता अनु वाति शाचिरध स्म त वजनं कृष्ण-  
मस्ति ॥ २ ॥

2. *Prothadaśvo na yavase'viṣyan yadā mahāḥ saṁvaraṇād vyasthāt. Ādasya vāto anu vāti śoci-radha sma te vrajanam kṛṣṇamasti.*

Roaring and consuming its food like a horse exulting in grass, it rises from its source and moves like velocity itself, splitting, protecting, accomplishing. Currents of wind and energy follow the rise of its power. O fiery energy, attraction and repulsion, that's your path of motion.

उद्यस्य त नवजातस्य वृष्ण गृ चरन्त्यजरा इधानाः ।  
अच्छा द्यामरुष धूम एति सं दूत अग्न इयस हि द्वान ॥ ३ ॥

3. *Ud yasya te navajātasya vṛṣṇo'gne carantya jarā idhānāḥ. Acchā dyāmaruṣo dhūma eti saṁ dūto agna īyase hi devān.*

Agni, abundant energy divine, as your flames arise, new and undecaying, the radiant waves traverse the heights of heaven in space, and thus you move like a messenger to the divinities of nature at the one end and to the brilliant scholars at the other.

वि यस्य त पृथिव्यां पाजा अश्रुत्तृषु यद । समवृक्त जम्भः ।  
सनव सृष्टा पसितिष्ठ एति यवं न दस्म जुह्वा विवति ॥ ४ ॥

4. *Vi yasya te pṛthivyām pājo aśret tṛṣu yadannā samavr̥kta jambhaiḥ. Seneva sṛṣṭā prasitiṣṭa eti yavaṁ na dasma juhvā vivekṣi.*

Your power and force spreads in and all over the earth instantly as you consume the inputs by the jaw-like motion of your flames and release the energy. The radiation of energy moves like a fighting force forward on the advance when, O mighty power, you receive the materials and convert them into energy as grain is converted into vitality.

तमिद्वाषा तमुषसि यविष्ठमग्निमत्यं न मजयन्त नरः ।  
निशिशाना अतिथिमस्य य ना दीदाय शाचिराहुतस्य  
वृष्णाः ॥ ५ ॥

5. *Tamid doṣā tamuṣasi yaviṣṭham-agnimatyaṁ na marjayanta naraḥ. Niśiśānā atithimasya yonau dīdāya śocirāhutasya vṛṣṇaḥ.*

O leading lights of science and technology, as riders groom a race horse for better performance, similarly strengthen and sharpen the power of this radiant and most youthful, unaging, Agni, serving and refining it like an undated but most welcome visitor, and increase the light and speed of this abundant treasure



of energy fed with greater inputs at source, and let it shine at night and at dawn and let it radiate more and ever more.

सुसुंदृक्तं स्वनीकं पतीकं वि यदुक्म न रचस उपाक ।  
दिव न त तन्यतुरति शुष्मश्चित्र न सूरः पति चि ।  
भानुम ॥ ६ ॥

6. *Susaṁdr̥k te svanīka pratīkaṁ vi yad rukmo na rocasa upāke. Divo na te tanyatureti śuṣmaścitra na sūrah prati cakṣi bhānum.*

Radiant Agni, commander of noble ensign, power and force, beautiful is your form when, close at hand, you shine like radiant gold. The light of your power radiates and blazes like lightning from the sky, and you display your splendour like the wonderful sun.

यथा वः स्वाहाग्रय दाशम परीळाभिघृतवद्भिश्च हव्यः ।  
तभिर्न अग्र अमितमहभिः शतं पूभिरायसीभिर्नि  
पाहि ॥ ७ ॥

7. *Yathā vaḥ svāhāgnaye dāśema parīlābhir-ghṛtavadbhiṣca havyaiḥ. Tebhirno agne amit-airmahobhiḥ śataṁ pūrbhir-āyasībhir-ni pāhi.*

Agni, refulgent ruler of the world, as we offer homage and yajna to you in truth of word and deed with fragrant materials soaked in ghrta and exalt you with streams of holy songs without reserve, you too, we pray, in gracious response, protect and promote us a hundred-fold with great unbounded golden citadels of steel security, prosperity and culture.

या वा त सन्ति दाशुष अधृष्टा गिर' वा याभिन्वतीरुरुष्याः ।  
ताभिन्ः सून सहसा नि पाहि स्मत्सूरीञ्जरितृञ्जात-  
वदः ॥ ८ ॥

8. *Yā vā te santi dāśuṣe adhrṣṭā giro vā yābhir-  
nṛvatīruruṣyāḥ. Tābhirnaḥ sūno sahaso ni pāhi  
smat sūrīñ-jaritrñ-jātavedaḥ.*

Or what we know are your divine voices, loud, bold and unchallengeable, gifted to the generous yajnic giver, by which you protect your people who comprise the best men and women, by them, O child of omnipotence, Jataveda, present with every thing in existence, protect and promote us and the learned brave celebrants of divinity.

नियत्पूतव स्वधितिः शुचिगात्स्वया कृपा तन्वा३ र चमानः ।  
आ य मात्र रुश न्या जनिष्ट दवयज्याय सुकतुः पावकः ॥ ९ ॥

9. *Niryat pūteva svadhitiḥ śucirgāt svayā kṛpā tanvā  
rocamānaḥ. Ā yo mātroruśenyo janiṣṭa devaya-  
jyāya sukratuḥ pāvakah.*

Agni, refulgent ruler of the world, emerging like fire from its mother source of arani woods or like heat and light from earth and heaven, arises from the land and her people and goes forward blazing like a thunderbolt of crystal, pure and purifying, bright by the grace of his body and mind, illuminating, sanctifying, dedicated to the service of divine nature and noble humanity.

एता न' अग्न साभगा दिदीह्यपि कतुं सुचतंसं वतम ।  
विश्वा स्तातृभ्य' गृणत च सन्तु यूयं पात स्वस्तिभिः सदा  
नः ॥ १० ॥

10. *Etā no agne saubhagā didīhyapi kraturṁ suetasam vatema. Viśvā stotr̥bhyo gṛṇate ca santu yūyam pāta svastibhiḥ sadā naḥ.*

These are our good fortunes, O fire divine, O lord of light. Shine and illuminate these so that we may attain noble intelligence and will to do good works. O lord, let all these riches be for the celebrant and servant of Divinity too. O children of the earth, O divine powers, protect and promote us always all round with peace and joy of well being.

### Mandala 7/Sukta 4

*Agni Devata, Vasishtha Maitravaruni Rshi*

प वः शुक्राय भानव भरध्वं हृव्यं मतिं चाग्रय सुपूतम ।  
य दव्यानि मानुषा जनुष्यन्तविश्वानि विद्वाना जिगाति ॥ १ ॥

1. *Pra vaḥ śukrāya bhānave bharadhvaṁ havyaṁ matiṁ cāgnaye supūtam. Yo daivyāni mānuṣā janūṁṣyantarviśvāni vidmanā jigāti.*

For your strength and vitality and for your light and wisdom, bear and offer purified fragrant oblations and songs of praise to Agni, refulgent spirit of Divinity which, with its light and awareness, inspires and enlightens all human and superhuman manifestations of life within.

स गृत्स' अग्निस्तरुणश्चिदस्तु यतो यविष्ठो अर्जनिष्ठ मातुः ।  
सं य वना युवत शुचिदन्भूरि चिद ॥ समिदत्ति सद्यः ॥ २ ॥

2. *Sa gr̥tso agnis-taruṇāścīdastu yato yaviṣṭho arjanīṣṭa mātuḥ. Saṁ yo vanā yuvate śucidan bhūri cidannā samidatti sadyaḥ.*

Let that Agni, spirit of life, be young, ever fresh and progressive since it is the youngest born of Mother Nature. As fire abides with the woods for food, so does the spirit abide with sun rays for food and energy, and as one consumes food with pure white teeth so does the fiery youth always consume lots of food for energy and growth in the physical form.

अस्य द्वस्य संसद्यनीकं यं मतासः श्युतं जगृभ ।

नि य गृभं पारुषयीमुव च दुर कमग्रिरायव शुश च ॥ ३ ॥

3. *Asya devasya samsadyanīke yaṁ martāsaḥ śyetaṁ jagrbhre. Ni yo grbhaṁ pauruṣeyīmu-voca durokam-agnir-āyave śuśoca.*

The grandeur of this brilliant lord of light, the mortals perceive and realise in his splendid assembly and in the blazing armies of his power. He defines spiritual excellence as the very embodiment of it in manifestation and shines as an unassailable hero for humanity.

अयं क्विरकविषु पचता मत'ष्वग्रिर्मृता नि धायि ।

स मा ना अत्र जुहुरः सहस्वः सदा त्व सुमनसः स्याम ॥ ४ ॥

4. *Ayaṁ kavirakaviṣu pracetā marteṣvagniramṛto ni dhāyi. Sa mā no atra juhuraḥ sahasvaḥ sadā tve sumanasaḥ syāma.*

This Agni, intelligent, brilliant and a poetic visionary among the unwise and unintelligent, pervades and shines, the immortal spirit among the mortals. O lord most potent and patient, forsake us never, never abandon us to the wicked in the world, let us always enjoy your good will, love and grace.

आ य य निं द्रवकृतं ससाद कत्वा ह्यग्रिर्मृताँ अतारीत ।  
तम षधीश्च वनिनश्च गर्भं भूमिश्च विश्वधायसं  
बिभति ॥ ५ ॥

5. *Ā yo yoniṁ devakṛtaṁ sasāda kratvā hya gnir-  
amṛtāñ atārīt. Tamoṣadhīśca vaninaśca garbhaṁ  
bhūmiśca viśvadhāyasaṁ bibharti.*

That Agni, universal spirit, which by his creative yajna resides in the cosmic home created by divine powers of Prakṛti in association with the supreme lord, and which redeems the immortal souls in mortal forms to freedom, the same cosmic creator and sustainer, the herbs, the trees and the earth bear at heart in seed form in the state of existence as the principle of growth and sustenance of the universe.

इश् ह्यग्रिर्मृतस्य भूर्रीश' रायः सुवीर्यस्य दात' ।  
मा त्वा वयं सहसाव ऽवीरा माप्सवः परि' षदाम्  
मादुवः ॥ ६ ॥

6. *Īśe hyaginiramṛtasya bhūrerīṣe rāyaḥ suvīryasya  
dātoḥ. Mā tvā vayaṁ sahasāvannavīrā māpsavaḥ  
pari ṣadāma māduvaḥ.*

Agni, lord of light and life, commands abundant gifts of nectar-like food and immortal values, and he commands the gifts of wealth, honour and excellence. O lord of power and patience, we pray, let us always be with you but not as cowards, not without progeny, not without obedience and service in faith, not in a state of ugliness and gracelessness.

परिषद्यं ह्यरणस्य रक्णा नित्यस्य रायः पतयः स्याम ।  
न ष' अग्र अन्यजातमस्त्यर्चतानस्य मा पृथ वि दु' १ ॥ ७ ॥

7. *Pariṣadyam̐ hyaraṇasya rekṇo nityasya rāyaḥ patayaḥ syāma. Na śeṣo agne anyajātamastyacetānasya mā patho vi dukṣaḥ.*

Wealth, but without debt and fight, is to be sought for. Let us be masters of wealth of permanent, undiminishing character. The child born of another is not your own as wealth earned by another is not yours. O lord Agni, pray do not vitiate the paths of the simple and ignorant, protect the innocents.

न॒हि ग॒भा॒यार॑णः सु॒श् वा॒ न्य द॑या॒ मन॑सा॒ मन्त॒वा उ॑ ।

अ॒धा चि॒द कः॑ पु॒नरि॑त्स ए॒त्या न॑ वा॒ज्य॒भी॒षाळ॑तु॒ नव्यः॑ ॥ ८ ॥

8. *Nahi grabhāyāraṇaḥ suśevo 'nyodaryo manasā mantavā u. Adhā cidokaḥ punarit sa etyā no vājyabhīṣāletu navyaḥ.*

The child born of another even though well disposed is but distant and not ideal for adoption because ultimately he is drawn to his native home by nature. O lord, bless us with our self-born, patient and intelligent child.

त्वम॑ग्र व॒नुष्य॑त॒ नि पा॑हि॒ त्वमु॑ नः॒ स॒हसा॑व॒ त्व॒द्यात॑ ।

सं त्वा॑ ध्व॒स्मन्व॑द्भ्य॒तु पा॑थः॒ सं र॒यिः॑ स्पृ॒हया॑य्यः॒ स॒हस्री॑ ॥ ९ ॥

9. *Tvamgne vanuṣyato ni pāhi tvamu naḥ sahasāvannavadyāt. Saṁ tvā dhvasmanvadabhyetu pāthaḥ saṁ rayiḥ sprhayāyyaḥ sahasrī.*

Agni, brilliant commander of knowledge and power, protect the supplicants from the violent. O lord of power and patience, protect us from sin and evil,

jealousy and calumny. May food and wealth of honest imperishable nature flow to you with noble and most desirable honour and excellence.

एता न' अग्र साभंगा दिदीह्यपि कतुं सुचतसं वतम ।  
विश्वा स्तातृभ्य' गृणत च सन्तु यूयं पात स्वस्तिभिः सदा  
नः ॥ १० ॥

10. *Etā no agne saubhagā didīhyapi kratuṁ  
sucetasam vatema. Viśvā stotṛbhyo gṛṇate ca  
santu yūyam pāta svastibhiḥ sadā nah.*

These are the glories and good fortunes of life, Agni, which, pray, give us, shine and refine so that we may achieve the holiness of yajnic action and divine awareness. Let all these be the share of supplicants, singers and celebrants of life and divinity. O divinities of nature and humanity, may you all protect and promote us with the gifts of honour, excellence and the prosperity of well being all round.

### Mandala 7/Sukta 5

*Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi*

पाग्रयं तवसं भरध्वं गिरं दिव अर्तय पृथिव्याः ।  
य विश्वेषाममृतानामुपस्थं वश्वानर वावृध जागृवद्भिः ॥ १ ॥

1. *Prāgnye tavase bharadhvaṁ giram divo arataye  
pṛthivyāḥ. Yo viśveṣām-amṛtānām-upasthe  
vaiśānaro vāvṛdhe jāgṛvadbhiḥ.*

Bear and offer words of praise and thankfulness in honour of mighty Agni which, ever active without rest at the heart of heaven and earth and all things beyond destruction, is the living light and life of the world,

Vaishvanara, and rejoices with all those that are awake and keeps them alive and growing.

Note: Vaishvanara Agni is the divine fire and vitality of the earth and the terrestrial sphere, Vayu is the electric energy of the middle region, and Aditya, Taijas is the light and life of the heavenly solar region of the universe.

पृष्ट द्विवि धाय्यग्निः पृथिव्यां नृता सिन्धूनां वृषभः  
स्तियानाम । स मानुषीरभि विश्वा वि भाति वश्वानर  
वावृधान वरण ॥ २ ॥

2. *Prṣṭo divi dhāyyagniḥ pṛthivyām nṛtā sindhūnām  
vṛṣabhaḥ stiyānām. Sa mānuṣīrabhi viśo vi bhāti  
vaiśvānaro vāvṛdhāno vareṇa.*

The divine fire is pervasive in the heaven and over the earthly sphere. It is the mover of rivers and showerer of rains. It shines among all the human communities and inspires them to action. This is Vaishvanara Agni growing with the expansive world by its own divine glory.

त्वद्भिया विश्वा आय सिक्नीरसमना जहतीभ जनानि ।  
वश्वानर पूरव श शुचानः पुर यदग्र दुरय दीदः ॥ ३ ॥

3. *Tvad bhiyā viśa āyannasiknīrasamanā jahaṭīr-  
bhojanāni. Vaiśvānara pūrave śośucānaḥ puro  
yadagne darayannadīdeḥ.*

By virtue of your awe and pressure of law, human communities move forward, each in its own way, leaving behind the sufferance of their experiences. O Vaishvanara Agni, shine on illuminating the people as you have ever been shining and eliminating the



sufferings of mankind.

तव त्रिधातुं पृथिवी उत द्यावश्वानर व्रतमग्र सचन्त । त्वं  
भासा र दंसी आ ततन्था जस्त्रण शाचिषा श शुचानः ॥ ४ ॥

4. *Tava tridhātu pṛthivī uta dyaurvaiśvānara  
vratamagne sacanta. Tvaṁ bhāsā rodasī ā  
tatanthā'jasreṇa śociṣā śośucānaḥ.*

O Vaishvanara Agni, lord omnipresent and leading light of the universe, the heaven and earth and the threefold Prakṛti (Nature) of Sattva, Rajas and Tamas, that is, mind, motion and matter, all these observe and move by your law. You pervade and enliven heaven and earth and the middle regions with your self-refulgence, shining, illuminating and purifying the world by your eternal heat and light.

त्वामग्र हरित' वावशाना गिरः सचन्त धुनय घृताचीः ।

पतिं कृष्टीनां रथ्यं रयीणां वश्वानरमुषसां क्तुमहाम ॥ ५ ॥

5. *Tvāmagne harito vāvaśānā giraḥ sacante dhu-  
nayo ghṛtācīḥ. Patiṁ kṛṣṭīnām rathyāṁ rayīṇām  
vaiśvānaram-uṣasām ketum-ahnām.*

You, O fire divine, Vaishvanara Agni of the universe, the resounding quarters of space, eloquent voices of poets, roaring winds and silence of the nights, all adore you, protector of humanity, end and aim of all wealth and honour, glory of the dawns and the blaze of days.

त्व असुर्यं वसवा न्यृण्वन्क्तुं हि त मित्रमह जुषन्त ।

त्वं दस्यूर कस अग्र आज उरु ज्य तिज्जुनय णार्याय ॥ ६ ॥

6. *Tve asuryaṁ vasavo nyṛṇvan kratuṁ hi te mitra-  
maho juṣanta. Tvaṁ dasyūñrokaso agna āja  
uru jyotir-janayann-āryāya.*

The Vasus, abodes of life such as earth, abide by you, find life energy in you, and while they join your universal yajna of life's creation and sustenance, they find their end and aim in you as the greatest friend and sustainer. O light divine, Agni, you reach the ignorant and their abodes and you create the vast light of life for the noble and the wise.

स जायमानः परम व्यमन्वायुन पाथुः परिं पासि सद्यः ।

त्वं भुवना जनय अभि कृत्वा पत्याय जातवद दशस्यन ॥ ७ ॥

7. *Sa jāyamānaḥ parame vyoman vāyurna pāthaḥ pari pāsi sadyaḥ. Tvaṁ bhuvanā janayann-abhi krann-apatyāya jātavedo daśasyan.*

O Jataveda, lord omniscient of created existence, self-manifested in the highest heaven of space you create, and universal breath of life like Vayu, you all time sustain fire, water and earth, thus creating and perfecting all regions of the world and providing everything for the children of creation.

तामग्ने अस्मि इषमरयस्व वश्वानर द्युमतीं जातवदः । यया राधुः पिन्वसि विश्ववार पृथु श्रव दशुष मत्याय ॥ ८ ॥

8. *Tāmagne asme iṣamerayasva vaiśvānara dyumatīm jātavedaḥ. Yayā rādhaḥ pinvasi viśvavāra pṛthu śravo dāśuṣe martyāya.*

Agni, leading light of life, lord omniscient all adorable, bring us that illuminating food and energy for body, mind and soul by which you perfect and sustain the means of success, and unbounded honour and excellence for the generous mortals dedicated to yajnic charity.

तं न' अग्र मघवद्भ्यः पुरु ँ रयिं नि वाजं श्रुत्यं युवस्व ।  
वश्वानर् महि नः शर्म यच्छ रुदभिरग्र वसुभिः सृज षाः ॥ ९ ॥

9. *Tam no agne maghavadbhyaḥ purukṣum rayim  
ni vājam śrutyam yuvasva. Vaiśvānara mahi naḥ  
śarma yaccha rudrebhiraḥne vasubhiḥ sajoṣāḥ.*

Agni, giver of light and life, for us, for our men of honour and excellence, create, provide and manage food for all, energy, wealth and honour and honourable success. O Vaishvanara, leading light of life, Agni, fire divine, give us a great home full of love and peace, in association with Rudras, pranic energies of nature, and the Vasus, generous life sustainers such as earth.

### Mandala 7/Sukta 6

*Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi*

प समाजा असुरस्य पशस्तिं पुंसः कृष्टीनामनुमाद्यस्य ।  
इन्द्रस्यव प तवसस्कृतानि वन्द दारुं वन्दमान विव-  
क्मि ॥ १ ॥

1. *Pra samrājo asurasya praśastim puṁsaḥ kṛṣṭī-  
nāmanumādyasya. Indrasyeva pra tavasaskṛtāni  
vande dāruṁ vandamāno vavakmi.*

I speak in honour of the universal Vaishvanara, leading artist and light of the world : I honour and celebrate the glory of the self-refulgent, generous, virile, beloved hero of the nations like the exploits of mighty Indra, the sun, joy of the world.

क्विं क्तुं धासिं भानुमदहिन्वन्ति शं राज्यं र दस्य : ।  
पुरन्दरस्यं गीभिरा विवास्तु ग्रवतानि पूव्या महानि ॥ २ ॥

2. *Kaviṁ ketuṁ dhāsiṁ bhanumadrerhinvanti śaṁ  
rājyaṁ rodasyoḥ. Purandarasya gīrbhirā vivāse  
'gnervratāni pūrvyā mahāni.*

Poets invoke and celebrate the omniscient, self-manifested, life sustaining light and blissful ruler of heaven and earth. The same Agni, omnipotent lord breaker of the clouds and mountains, I adore, and I sing and celebrate his great eternal laws and acts with the holiest words of praise.

न्यक्तून्नाथिन' मृधवाचः प॒णीँरँश्रद्धाँ अ॒वृधाँ अ॒य॒ज्ञान ।  
प॒प॒ तान्दस्यैँरँग्नि॒वि॒वाय॒ पूव'श्चकाराप॒राँ अ॒य॒ज्यून ॥ ३ ॥

3. *Nyakratūn grathino mṛdhravācaḥ parṇiṅra-  
śraddhāṅ avrdhāṅ ayajṅnān. Prapra tān dasyūṅ-  
ragnirvivāya pūrvaścakārāparāṅ ayajyūn.*

Agni, highest ruler of the world, reforms, removes, or reduces to nullity the saboteurs, misguided plotters, evil-tongued scandalisers, retrogrades, reactionaries, selfish exploiters, wicked and antisocial elements of society.

य अ॒पा॒चीन् तम॒सि॒ मद॒न्तीः पा॒ची'श्च॒कार॒ नृ॒त॒मः  
श॒ची॒भिः । तमी॒शान् वस्व' अ॒ग्निं गृ॒णी॒ष॒ नान॒तं द॒मय॒न्तं  
पृ॒त॒न्यून ॥ ४ ॥

4. *Yo apācīne tamasi madantīḥ prācīścakāra  
nṛtamah śacībhiḥ. Tamīśānaṁ vasvo agniṁ  
grṇīṣe'nānataṁ damayantaṁ pṛtanyūn.*

I glorify Agni, that highest and dauntless leader of humanity, lord ruler of world power and wealth who, with his noble words and actions, converts the powers wallowing in dark negation to brilliant and progressive

forces of the world and subdues the stubborn powers raising their fighting forces against humanity.

य द्वाहा३ अनमयद्वधस्त्रय अयपत्नीरुषसश्चकार ।  
स निरुध्या नहुष य्ह अग्निविशश्चक बलिहृतः  
सहभिः ॥ ५ ॥

5. *Yo dehyo anamayad vadhasnairyo aryapatnīru-  
ṣasaścakāra. Sa nirudhyā nahuṣo yahvo agni-  
viśaścakre balihṛtaḥ saḥobhiḥ.*

Agni, ruler of the world worthy of homage and support, controls the lawless by the force of justice and punishment and brings about the dawn of new days and new protections for the noble people. Observant of the law, dedicated to truth, the great Agni energises the people and, with his power and patience, enlightens the people to pay homage and in turn be the beneficiaries.

यस्य शम गुप विश्व जनास एवस्तस्थुः सुमतिं भि िमाणाः ।  
वश्वानर वरमा र दस्याराग्निः संसाद पित्र रूपस्थम ॥ ६ ॥

6. *Yasya śarmanupa viśve janāsa evaistasthuḥ  
sumatiḥ bhikṣamāṇāḥ. Vaiśvānaro varamā roda-  
syaorāgniḥ sasāda pitrorupastham.*

By Agni's house of peace and protection all people abide, by virtue of knowledge, virtue and karma, sharing the common good will and natural intelligence. Vaishvanara Agni abides between heaven and earth, in the bosom of the parents.

आ द्व दद बुध्न्या३ वसूनि वश्वानर उदिता सूर्यस्य ।  
आ संमुदादवरादा परस्मादाग्निदद दिव आ पृथिव्याः ॥ ७ ॥

7. *Ā devo dade budhnyā vasūni vaiśvānara uditā suryasya. Ā samudrādavarādā parasmādāgnir-dade diva ā pṛthivyāh.*

Brilliant Vaishvanara on sun rise takes away the darkness and gives us the wealth of light through the space and sky. Similarly from the lower sky and the farther space he takes away the darkness and gives us the light of the earth from the solar region. (Such is Agni, leading light of the world, this is Vaishvanara, Agni, brilliant ruler, leader of all.)

### Mandala 7/Sukta 7

*Agni Devata, Vasishtha Maitravaruni Rshi*

प व' द्र्वं चित्सहसानमग्निमश्वं न वाजिनं हिष नमभिः ।  
भवा न दूत अध्वरस्य विद्वान्त्मना द्रवषु विविद मितदुः ॥ १ ॥

1. *Pra vo devaṃ cit sahasānam-agnim-aśvaṃ na vājinam hiṣe namobhiḥ. Bhavā no dūto adhvarasya vidvāntmanā deveṣu vivide mitadruḥ.*

Citizens of the world, for you all, just as a rider spurs on the war horse on the course to achieve his goal, so do I, with homage and adorations, invoke, invite and inspire Agni, brilliant, generous and brave leader of the world, dynamic and warlike achiever, and I say: O lord all knowing, well known for your wisdom and observance of the laws among the nobilities, be the messenger and leader of our yajnic social system of peace, non-violence and all round progress for all. Conscientiously be so, and move at a measured pace.

आ याहाग्र पथ्याः३ अनु स्वा मन्द दवानां सख्यं जुषाणः ।  
आ सानु शुष्मनदर्यन्पृथिव्या जम्भभिविश्वमुशध्रग्व-  
नानि ॥ २ ॥

2. *Ā yāhyagne pathyā anu svā mandro devānām sakhyam juṣāṇaḥ. Ā sānu śuṣmairnadayan pṛthivyā jambhebhīrviśvamuśadhagvanāni.*

Come Agni, warm as fire, brilliant as light, forceful as lightning, happy and rejoicing, to your own people, eager for the love and friendship of noble people who love and value the paths of rectitude. Come on top of the world, proclaiming loud and bold your knowledge and power and illuminating the thickest forests of darkness with the radiations of your light.

पाचीन' यज्ञः सुधितं हि ब्रहिः पीणीत अग्निरीळित न ह ता ।  
आ मातरा विश्ववार हुवान यत' यविष्ठ जज्ञिष  
सुश्वः ॥ ३ ॥

3. *Prācīno yajñāḥ sudhitam hi barhiḥ prīṇīte agnirīlīto na hotā. Ā mātārā viśvavāre huvāno yato yaviṣṭha jajñiṣe suśevah.*

The yajna is organised right here in front. The holy seats of grass and fragrant materials of yajna are laid. Agni as the ruling high priest invoked, anointed and initiated, is happy with a sense of fulfilment. O brilliant high priest and ruler, Agni, invoking the blessings of your twin mothers, heaven and earth, and serving them here, you arise as the most youthful favourite child of heaven and earth.

सद्य अध्वर रथिरं जनन्त मानुषासा विचतसा य एषाम ।  
विशामधायि विशपतिदुराण ३ ग्निमन्द मधुवचा ऋतावा ॥ ४ ॥

4. *Sadyo adhvare rathiram jananta mānuṣāso vicetaso ya eṣām. Viśāmadhāyi viśpapatirduroṇe gnirmandro madhuvacā ṛtāvā.*

Agni, high priest and ruler of the social order, whom people of discernment and wisdom create and initiate as the leader of leaders in the yajna without delay, is happy at heart, sweet of tongue and observant of the laws of truth. He is the ruler and protector of the people and is held in high esteem in the heart and home of these people who have elected him to the office.

असादि वृत् वह्निराजगन्वानग्निब्रह्मा नृषदंन विधृता । द्याश्च  
यं पृथिवी वावृधात् आ यं ह ता यजति विश्ववारम् ॥ ५ ॥

5. *Asādi vṛto vahnirājaganvān-agnirbrahmā nṛṣa-  
dane vidhartā. Dyauśca yaṁ pṛthivī vāvṛdhāte ā  
yaṁ hotā yajati viśvavāram.*

Agni, light of life, living fire and passion of the world, elected and adored, abides in the heart and home of the people, carrying the burdens of society, radiating all round in the world of humanity, ruling and conducting the business of living as the presiding power and vision. That is the universal power and presence whom heaven and earth advance and whom the yajaka honours and adores in yajna.

एत द्युम्नभिविश्वमातिरन्त मन्त्रं य वारं नया अतं न ।  
प य विशस्तिरन्त श्र षमाणा आ य म अस्य दीधय-  
तस्य ॥ ६ ॥

6. *Ete dyumnebhir-viśvamātiranta mantraṁ ye  
vāraṁ naryā atakṣan. Pra ye viśastiranta śroṣa-  
māṇā ā ye me asya dīdhayannṛtasya.*

Those leading personalities find total fulfilment across the world with all honours and excellence who conceive and fashion forth the rule of law to the purpose



of Agni, light and lord of life. And those people too cross over the seas of existence who listen and spread the light of the truth of this song of mine.

नू त्वामग्र इमह वसिष्ठा इशानं सून सहसा वसूनाम । इषं  
स्तातृभ्य' मघवद्भ्य आनड्युयं पात स्वस्तिभिः सदा  
नः ॥ ७ ॥

7. *Nū tvāmagna īmahe vasiṣṭhā īśānaṁ sūno sahaso vasūnām. Iṣaṁ stotr̥bhyo maghav-adbhya ānaḍ yūyāṁ pāta svastibhiḥ sadā naḥ.*

Agni, light of life, manifestation of omnipotence, ruler and ordainer of the wealth and honours of the world, we, the people, happily settled adore you: pray bless the celebrants and leading lights with honour and sustenance. O leading lights, pray always protect and promote us all with peace, comfort and total well being.

## Mandala 7/Sukta 8

*Agni Devata, Vasishtha Maitravaruni Rshi*

इन्ध राजा समय नम'भियस्य पतीकमाहुतं घृतन ।  
नर' हव्यभिरीळत सबाध आग्निरग उषसामश चि ॥ १ ॥

1. *Indhe rājā samaryo namobhir-yasya pratīka-māhutaṁ ghr̥tena. Naro havyebhir-īlate sabādha āgniragra uṣasāmaśoci.*

The spirit of life, Agni, which the ruling leader challenging the battle of life kindles with faith, reverence and fragrant oblations, feeding its physical symbol, the yajnic fire, with ghr̥ta, honour and dignity of life, the leading lights of the nation take over, augment

it and celebrate it with the best offers of yajna, and then, just as the light of the sun earlier obstructed by nightly darkness rises and shines with the dawns in advance of the day, so does the spirit of the nation earlier suppressed arise on the clarion call of yajna.

अ॒यमु॒ष्य सु॒महँ॑ अ॒वदि॒ ह॒ता म॒न्द म॒नुष॑ य॒ह्व अ॒ग्निः ।  
वि॒ भा अ॑कः॒ ससृ॑ज्जा॒नः पृ॒थि॒व्यां कृ॑ष्णप॒विर ष॑धी-  
भि॒वव ॥ २ ॥

2. *Ayamu śya sumahāñ avedi hotā mandro manuṣo yahvo agniḥ. Vi bhā akaḥ sasṛjānaḥ pṛthivyāñ kṛṣṇapavir-oṣadhībhir-vavakṣe.*

This is Agni, that ruling spirit of life felt and known, that great and good arouser and yajaka, happy and joyous, human and mighty over all, unchallengeable, who brings out the lights of life from within, wielding great powers and forces, creating and making new things and institutions, and ruling over the earth.

क॒या न॒ अ॒ग्न॒ वि व॑सः॒ सुवृ॑क्तिं॒ कामु॑ स्व॒धामृ॑णवः  
श॒स्य॒मानः॑ । क॒दा भ॑वम॒ पत॑यः॒ सुद॑त्र रा॒य व॒न्तार॑ दु॒ष्टर॑स्य  
सा॒धः ॥ ३ ॥

3. *Kayā no agne vi vasaḥ suvr̥ktiṃ kāmū svadhā-mṛṇavaḥ śasyamānaḥ. Kadā bhavema patayah sudatra rāyo vantāro duṣṭarasya sādhoḥ.*

Agni, self-refulgent lord ruler of the world, what is the method and manners of life by which your grace would shine upon us? What is the song of adoration, what fragrance of yajna you love by which we would adore and celebrate your majesty? O generous lord giver,

when shall we be masters, producers and sharers of rare excellent wealth, power and honour for ourselves and others?

पपायमग्निभरत्स्यं शृण्व वि यत्सूया न र चत बृहद्भाः ।  
अभि यः पूरुं पृतनासु तस्था द्युतान दव्या अतिथिः  
शुश च ॥ ४ ॥

4. *Praprāyamagnir-bharatasya śṛṇve vi yat sūryo na rocate bṛhad-bhāḥ. Abhi yaḥ pūrum pṛtanāsu tathau dyutāno daivyo atithiḥ śuśoca.*

This Agni always listens and attends to the bearer and sharer of the wealth of life when he shines with vast splendour, like the sun. He stands by the ruler, commander and supporter of the people in all battles and problems of life, shining bright, divine, welcome as a guest, magnificent.

असन्नित्त्व आहवनानि भूरि भुवा विश्वभिः सुमना अनीकः ।  
स्तुतश्चिदग्र शृण्विष गृणानः स्वयं वधस्व तन्वं सुजात ॥ ५ ॥

5. *Asannit tve āhavanāni bhūri bhuvo viśvebhiḥ sumanā anīkaiḥ. Stutaścidagne śṛṇviṣe gṛṇānaḥ svayaṁ vardhasva tanvaṁ sujāta.*

Agni, light and spirit of life, good and gracious at heart, all these many adorations and oblations of the earth with all powers and splendours of the world are for you and abide in you only. And when you are thus adored and celebrated, you listen, absorbed approvingly blissful. Listen then, O nobly born and self-manifested, wax with joy, and let your light of glory shine more and more on us.

इदं वचः शतसाः संसहस्रमुदग्र्यं जनिषीष्ट द्विबहाः ।

शं यत्स्तातृभ्यं आपय भवाति द्युमदमीवचातनं र ग्राहा ॥ ६ ॥

6. *Idam vacaḥ śatasāḥ saṁsahasramudagnaye janiṣīṣṭa dvibarhāḥ. Śaṁ yat stotr̥bhya āpaye bhavāti dyumadamīvacātanam rakṣohā.*

This song of adoration full of a hundred thousand-fold power and virtue of both knowledge and humility is created in honour of Agni so that, for the enlightened celebrant, there may be peace and well being full of light, freedom from ailment, and protection against evil and wickedness.

नू त्वामग्र इमह वसिष्ठा इशानं सून सहसा वसूनाम । इषं  
स्तातृभ्यं' मघवद्भ्य आनड्युयं पात स्वस्तिभिः सदा  
नः ॥ ७ ॥

7. *Nū tvāmagna īmahe vasiṣṭhā īśānam sūno sahaso vasūnām. Iṣam stotr̥bhyo maghava-dbhya ānaḍ yūyam pāta svastibhiḥ sadā naḥ.*

We people happily settled in peace and plenty earnestly adore you, Agni, giver of patience and fortitude and ruler of wealth and power. Pray bring us cherished knowledge and enlightenment for the devoted celebrants and people endowed with wealth and honour. And may you all, men of knowledge, wealth and power, always protect and promote us with the gift of peace and well being.

## Mandala 7/Sukta 9

*Agni Devata, Vasishtha Maitravaruni Rshi*

अब 'धि जार उषसामुपस्थाद्ध ता मन्दः क्वित्तमः पावकः ।

दधाति क्तुमुभयस्य जन्त हव्या द्वेषु दविणं सुकृत्सु ॥ १ ॥

1. *Abodhi jāra uṣasāmupasthāddhotā mandraḥ kavitamaḥ pāvakaḥ. Dadhāti ketum-ubhayasya jantorhavyā deveṣu draviṇaṁ sukṛtsu.*

See, the holy fire of morning sun is risen from the lap of early dawn, the sun having stolen away the darkness of night. It is the morning yajaka, delightful, and the most poetic symbol of divinity. It radiates light to reveal the identify of both coming and going living forms, carries our oblations to the elements and bestows wealth upon the noble performers.

स सुकृतुय विदुरः पणीनां पुनान अर्कं पुरुभ जसं नः ।

ह ता मन्द विशां दमूनास्तिरस्तम' ददृश राम्याणाम ॥ २ ॥

2. *Sa sukraturyo vi duraḥ paṇīnāṁ punāno arkaṁ purubhojasaṁ naḥ. Hotā mandro viśāṁ damūnāstirastamo dadṛṣe rāmyāṇām.*

He is the noble performer of action who opens the doors of divinity for the celebrants, blesses and sanctifies light and food, giving protection and nourishment for all, performs yajna, gives delight, controls and organises people with discipline, removes darkness of the nights and appears blissful.

अमूरः कविरदिति विवस्वान्तसुसंसन्मित्र अतिथिः शिव  
नः । चित्रभानुरुषसां भ्रात्यग् पां गभः पस्व १ आ  
विवश ॥ ३ ॥

3. *Amūraḥ kavir-aditirvivasvānt-susaṁsanmitro atithiḥ śivo naḥ. Citrabhānur-uṣasāṁ bhātyagre 'pāṁ garbhaḥ prasva ā viveśa.*

Far-sighted wise, creative visionary, constant as mother nature, refulgent, noble in assembly, friend,

welcome as holy guest, giver of peace and prosperity, light of wonder ahead of the dawns, seed of cosmic dynamics, inspirer of life, he emerges and manifests in us all.

इ॒ळ॒न्य॑ वा॒ म॒नु॒ष॑ यु॒ग॒षु॑ स॒म॒न॒गा अ॑शु॒च॒ज्जा॒त॒व॒दाः ।  
सु॒सु॒दृ॒शा॑ भ॒ानु॒ना॒ य वि॒भा॒ति॒ प॒ति॒ गावः॑ स॒मि॒धा॒नं  
बु॒ध॒न्त ॥ ४ ॥

4. *Īlenyo vo manuṣo yugeṣu samanagā aśucajjāta-vedāḥ. Susamdrśā bhānunā yo vibhāti prati gāvah samidhānaṁ budhanta.*

The adorable one going on through the battles of existence for ages, the one omniscient and omnipresent with all that is born in the world, who purifies, sanctifies and enlightens you all humans with the blissful light of life and knowledge, and the refulgent one to whom the earths, planets, satellites, and the rays of light respond with brilliance, that is Agni, that is the sun, that is the Enlightened One.

अ॒ग्रं॑ या॒हि॒ दू॒त्यं॒॑ मा रि॑ष॒ण्य॒ द॒वाँ अ॑च्छा॒ ब॒ह्म॒कृ॒ता  
गु॒ण॒ न । स॒र॒स्व॒तीं॑ म॒रु॒त॑ अ॒श्वि॒ना॒प॒ यि । द॒वा॒न॒त्र॒ध॒र्या॒य  
वि॒श्वान॑ ॥ ५ ॥

5. *Agne yāhi dūtyaṁ mā riṣaṇyo devāṅ acchā brahmakṛtā gaṇena. Sarasvatīm maruto aśvināpa yakṣi devān ratndheyāya viśvān.*

Agni, light and radiance of nature and humanity, go, radiate and reach for communication and enlightenment without hurting or injuring any good natural or human powers. Go well by the body of means created by nature or by words of divine language. Go

by the flow of correct language, winds and currents of energy, the stars, the waters and other noble powers of means and men to bring about here all the jewel wealth of the world.

त्वामग्ने समिधान वसिष्ठं जरूथं हन्यति । रायं पुरन्धिम ।  
पुरुणीथा जातवद जरस्व यूयं पात स्वस्तिभिः सदा  
नः ॥ ६ ॥

6. *Tvāmagne samidhāno vasiṣṭho jarūtham han yakṣi rāye purandhim. Puruṇīthā jātavedo jara-sva yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, light and fire of life, the celebrant settled in peace and prosperity enkindles you. Bright and blazing, all knowing all present, burn off the dead wood, develop the living resources of nature and the cities for the sake of wealth. Extend the creative and productive programmes. And you all, Agni and other enlightened ones, always protect and promote us with happiness and all round well being.

## Mandala 7/Sukta 10

*Agni Devata, Vasishtha Maitravaruni Rshi*

उष न जारः पृथु पाज' अश्रु द्विद्युतद्दीद्यच्छ शुचानः । वृषा  
हरिः शुचिरा भाति भासा धिय' हिन्वान उशतीरजीगः ॥ १ ॥

1. *Uṣo na jāraḥ pṛthu pājo aśred davidyutad dīdya-cchośucānaḥ. Vṛṣā harīḥ śucirā bhāti bhāsā dhiyo hinvāna uśtīrajīgaḥ.*

Like the lover of the light of dawn, the sun, Agni, commands and diffuses light on a vast scale, blazing, illuminating, burning and purifying, giving abundant

showers of rain, eliminating want and suffering, pure and immaculate, shines with light, inspiring the mind, intelligence and will, and exhorts men of passion and will to awake and rise for action. (Such is Agni, such is the scholar, sagely teacher and the leader.)

स्व॑ण वस्त॑ रु॒षसा॑मर चि॒ य॒ज्ञं त॑न्वा॒ना उ॒शिजा॑ न मन्म॑ ।  
अ॒ग्निज॑न्मानि॒ द्व आ वि वि॒द्वान्द॒वद॑ दू॒त द॑व॒यावा॑  
वनि॑ष्ठः ॥ २ ॥

2. *Svarṇa vastoruṣasāmaroci yajñam tanvānā uṣijo na manma. Agnirjanmāni deva ā vi vidvān dravad dūto devayāvā vaniṣṭhaḥ.*

Like the light of dawn and splendour of the day, Agni shines and radiates the light of life as inspired priests enact the yajnic business of the morning and expand the thoughts of the day. Thus Agni, knowing and pervading the origin of things, most generous messenger and carrier of nature's bounties, radiates all round conducting and distributing the vitalities of life.

अच्छा॑ गिर॑ म॒तय॑ द॒वय॑न्तीर॒ग्निं य॑न्ति॒ द॒विणं॑ भि॒ माणाः॑ ।  
सु॒स॒न्द्र॒शं सु॒पती॑कं॒ स्वञ्च॑ ह॒व्यवा॑ह॒मर्तिं॑ मानु॒षाणाम॑ ॥ ३ ॥

3. *Acchā giro matayo devayantīragniṁ yanti draviṇam bhikṣamāṇāḥ. Susandṛśaṁ supatī-kam svañcam havyaavāhamaratiṁ mānuṣāṇām.*

All holy voices of prayer, all acts of thought and will of the people dedicated to the bounties of divinity, seeking their share of the world's wealth and honour move and converge on Agni, blissful of sight, noble in manifestation, easy of access and attainment and the fastest carrier of oblations and relentless



harbinger of the cherished fruits of the yajnic actions of mankind.

इन्द्रं न अग्र वसुभिः सज षा रुद्रं रुद्रभिरा वह्ना बृहन्तम ।  
आदित्यभिरदितिं विश्वजन्यां बृहस्पतिमृक्कृभिर्विश्व-  
वारम ॥ ४ ॥

4. *Indraṃ no agne vasubhiḥ sajoṣā rudraṃ rudre-  
bhirā vahā bṛhantam. Ādityebhiraditiṃ viśvajān-  
yām bṛhaspatim-ṛkvabhir-viśvavāram.*

Agni, lord of light and life, generous, loving and kind to all, pray bring us, lead us, to Indra, cosmic energy with the wealth and abundance of earth and other supports of life, to Rudra the soul, with pranic energies, to Aditi, infinite and eternal time and space, with a vision of the suns and origin of the universe, and to the universal lord and spirit of existence with divination into the original revelation.

मन्द्रं ह तारमुशिजा यविष्ठमग्निं विश इळत अध्वरषु ।  
स हि त्पावाँ अभवदयीणामतन्द दूत यजथाय दवान ॥ ५ ॥

5. *Mandram hotāramuśijo yaviṣṭhamagniṃ viśa  
īlate adhvaṛeṣu. Sa hi kṣapāvāñ abhavad rayī-  
ṇām-atandro dūto yajathāya devān.*

In their acts of vision, creation and development, with love and non-violence, people of the world inspired with love and faith invoke, kindle and adore Agni, light and life of the world of existence, most youthful, blissful and generous giver of every thing. He alone presides over the deep night before the dawn of creation. He alone, ever free from inertness and sleep, is the prime mover and harbinger of wealth, honour and excellence

to bless the noble souls in life.

## Mandala 7/Sukta 11

*Agni Devata, Vasishtha Maitravaruni Rshi*

म॒ह्यं अ॒स्यध्व॒रस्य॑ प॒क॒त न ऋ॒त त्वद॒मृता॑ मादयन्त ।

आ वि॒श्व॑भिः स॒रथं॑ याहि द॒वन्य॑ग्र॒ ह ता॑ पथ॒मः स॒द॒ह ॥ १ ॥

1. *Mahāñ asyadhvarasya praketo na ṛte tvadamṛtā mādayante. Ā viśvebhiḥ saratham yāhi devairnyagne hotā prathamah sadeha.*

Agni, prime high priest of the cosmic yajna of creation, come by the chariot of nature itself with all the divine powers of existence and grace our vedi here. Great you are, the very soul and spirit of yajna. Not without you do the immortals rejoice.

त्वामी॒ळत॑ अ॒जिरं॑ दू॒त्याय॑ ह॒विष्म॑न्तः स॒दमि॑न्मानु॒षासः॑ ।

यस्य॑ द॒वरा॑स॒द ब॒हिर॑ग्र॒ हान्य॑स्म सु॒दिना॑ भवन्ति ॥ २ ॥

2. *Tvāmīḷate ajiraṁ dūtyāya haviṣmantaḥ sadaminmānuṣāsaḥ. Yasya devairāsado barhiragne 'hānyasmai sudinā bhavanti.*

People of the world with offers of homage and havi always invoke and adore you, unaging and immortal Agni, for the sake of radiation and communication. When you come and grace the seats of yajna with the powers of nature's divinity, whosoever be the man, all the days of life turn into days of good fortune for him.

त्रि॒श्वि॒द॒क्तः॑ प॒ चि॒कितु॑वसू॒नि त्व॑ अ॒न्तदा॑शु॒ष म॒त्याय॑ ।

म॒नु॒ष्वद॑ग्र॒ इ॒ह र॑यि॒ । द॒वान्भ॒वा न॑ दू॒त अ॒भि॒श॒स्ति॒पावा॑ ॥ ३ ॥

3. *Trīścidaktoḥ pra cikiturvasūni tve antardāsuṣe martyāya . Maṇṣvadagna iha yakṣi devān bhavā no dūto abhiśastipāvā.*

The wise know that there are three fold valuable gifts in you for the general mortal in the day and night. Come here like a human power, Agni, meet the brilliant wise, contact the powers of nature and be like a messenger to protect us against calumny and imprecation.

अग्निरीश बृहत अध्वरस्या ग्निर्विश्वस्य हविषः कृतस्य ।  
कतुं ह्यस्य वसव जुषन्ता था द्वा दधिर हव्यवाहम ॥ ४ ॥

4. *Agnirīśe bṛhato adhvarasyā'gnirviśvasya haviṣaḥ kṛtasya. Kratuṁ hyasya vasavo juṣantā'thā devā dadhire havyaavāham.*

Agni rules the great yajnic programmes of development without violence. Agni conditions and controls the entire yajnic materials of the world. The Vasus such as earth and other life supports take to the creative action of Agni for sustenance. Among the wise, scholars of the Vasu order of twenty four year's study specialise in Agni's gifts. And thus the generous and the wise all depend on this harbinger of life sustaining means and materials.

आग्रं वह हविरद्याय दवानिन्द्रज्येष्ठास इह मादयन्ताम ।  
इमं यज्ञं दिवि द्वेषु धहि यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Āgne vaha haviradyāya devānindrajyeṣṭhāsa iha mādayantām. Imam yajñam divi deveṣu dhehi yūyam pāta svastibhiḥ sadā naḥ.*

Agni, scholar of the first order, light and fire of

life, bring us the delicacies of yajnic production for the brilliant people so that they may taste them with delight and rejoice with the ruler on top. Take this yajna to the heights among the divinities. O holy ones, scholars and scientists, protect and promote us all time with gifts of peace, prosperity and all round well being.

### Mandala 7/Sukta 12

*Agni Devata, Vasishtha Maitravaruni Rshi*

अगन्म म॒हा नम॑सा॒ यवि॑ष्ठं॒ य दी॒दाय॑ समि॒द्धः स्व दु॒र॒ण ।  
चि॒त्रभा॑नुं॒ र द॑सी अ॒न्तरु॑वी स्वा॒हुतं॑ विश्वतः॒ प॒त्यज्च॑म ॥ १ ॥

1. *Aganma mahā namasā yaviṣṭham yo dīdāya samiddhaḥ sve duroṇe. Citrabhānuṃ rodasī antarurvī svāhutaṃ viśvataḥ pratyāñcam.*

With profound homage and reverence, let us move and rise to the most youthful Agni, light, fire and electrical energy, which shines well kindled in its own region, is wondrously bright and forceful between the vast heaven and earth, and when it is well invoked it moves in all directions for all.

स म॒ह्ना वि॒श्वं दु॒रि॒तानि॑ सा॒ह्वान॑ग्निः ष्ट॒व द॑म॒ आ जा॒तव॑दाः ।  
स न॑रि॒ षद॑ दु॒रि॒ताद॑व॒द्याद॑स्मान्गृ॒णत॑ उ॒त न॑ म॒घ नः॑ ॥ २ ॥

2. *Sa mahnā viśvā duritāni sāhvānagniḥ ṣṭave dama ā jātavedāḥ. Sa no rakṣiṣad duritādava-dyādas-mān grṇata uta no magonaḥ.*

May that Agni, self refulgent lord of cosmic energy, omnipresent percipient of every thing in existence and destroyer of all negativities and evils by his greatness in the world on prayer, save us all, devotees

and celebrants blest with wealth, power and excellence, from sin and scandal.

त्वं वरुण उ॒त मि॒त्र अ॒ग्र त्वां व॑धन्ति म॒तिभि॒वसि॑ष्ठाः ।

त्व वसु॑ सु॒षण॒नानि॑ सन्तु यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः ॥ ३ ॥

3. *Tvaṃ varuṇa uta mitro agne tvāṃ vardhanti matibhir-vasiṣṭhāḥ. Tve vasu suṣaṇanāni santu yūyam pāta svastibhiḥ sadā naḥ.*

O lord of light and life, Agni, you are the judge, you are the friend. Devotees and celebrants blest with settlement and prosperity exalt you with their will and wisdom. May those who repose their love and faith in you enjoy the gifts of your generosity. And may you all, scholars and leading lights, protect and promote us with peace, prosperity and all round well being of life.

### Mandala 7/Sukta 13

*Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi*

पाग्र॑य॒ विश्व॑श्च॒ धिय॒न्ध॑ सुर॒घ्न म॑न्म॒ धी॒तिं भ॑रध्वम ।

भ॑र॒ ह॒वि॒र्न ब॒हि॒षि॑ पी॒णा॒न व॑श्वान॒राय॑ यत॒य म॑ती॒नाम ॥ १ ॥

1. *Prāgnaye viśvaśuce dhiyaṅdhe 'suraghne manma dhītim bharadhvam. Bhare havirna barhiṣi prīṇāno vaiśvānarāya yataye maṭinām.*

To Agni, purifier of the world, inspirer of the mind and soul, and destroyer of evil and darkness, bear and offer all your thought, will and action in dedication as I, happy at heart in the assembly house of social yajna, dedicate mine to the leading light of the world, selfless guide and pioneer of action and endeavour for humanity.

त्वमग्ने शचिषा श शुचान् आ र दसी अपृणा जायमानः ।  
 त्वं दुवाँ अभिशस्तरमुञ्चा वश्वानर जातवद महित्वा ॥ २ ॥

2. *Tvamagne śociṣā śośucāna ā rodasī aprṇā jāyamānaḥ. Tvam devāñ abhiśasteramuñco vaiśvānara jātavedo mahitvā.*

Agni, bright purifier of the world with light and inspiration, rising in action you fill the heaven and earth with light and purity. O spirit all pervasive and all knowing, leading light of humanity, with your might and majesty, protect the noble people from pride, calumny and imprecation.

जात यदग्ने भुवना व्यख्यः पशूना गापा इयः परिज्मा ।  
 वश्वानर ब्रह्मण विन्द गातुं यूयं पात स्वस्तिभिः सदा  
 नः ॥ ३ ॥

3. *Jāto yadgne bhuvanā vyakhyah paśūn na gopā iryah parijmā. Vaiśvānara brahmaṇe vinda gātum yūyam pāta svastibhiḥ sadā naḥ.*

Agni, rising, manifesting and moving all round every where freely, you shine and fill all regions of the world with light and inspiration, and, as a shepherd looks after, protects and guides his flock so, O leading light of humanity, all knowing and all pervasive, find ample appreciation and comfortable settlement for the scholar and teacher of the universal Vedic knowledge of existence. O scholars and leading lights of humanity, always protect and promote us with peace, prosperity and all round well being of life.

## Mandala 7/Sukta 14

*Agni Devata, Vasishtha Maitravaruni Rshi*

स॒मिधा॑ जा॒तव॑दस॒ द॒वाय॑ द॒वहू॑तिभिः ।

ह॒विभिः॑ शु॒क्रश॑ चिष॒ नम॑स्विन॒ व॒यं दा॑श मा॒ग्रय॑ ॥ १ ॥

1. *Samidhā jātavedase devāya devahūtibhiḥ. Havirbhiḥ śukraśociṣe namasvino vyaṁ dāśe-māgnaye.*

Bearing holy fuel for the fire and fragrant materials for oblations, chanting divine words of invocation and invitation, and bowing in profound reverence, we offer homage in yajnic service of love and non-violence to Agni, self-refulgent lord of light, pure and potent giver of life and the universal vision and knowledge of life in the Veda.

व॒यं त॑ अ॒ग्र स॒मिधा॑ वि॒धम॑ व॒यं दा॑श म॒ सुष्टु॑ती य॒जत्र॑ ।

व॒यं घृ॑तना॒ध्वर॑स्य॒ ह तव॑यं॒ दे॒व ह॒विषा॑ भ॒दश॑ च ॥ २ ॥

2. *Vyaṁ te agne samidhā vidhema vyaṁ dāśema suṣṭuṭī yajatra. Vyaṁ ghr̥tenādhvar-asya hotar-vyaṁ deva haviṣā bhadrāsoce.*

Agni, light divine and fire of life, we offer you service with holy fuel for the rise of living flames. O lord adorable, most sociable, we offer you hymns of praise and worship. O lord high priest of the cosmic yajna of love and creation, giver of light and purity of well being, we offer you service and worship with ghr̥ta and fragrant oblations of self-surrender to your glory of self-refulgence.

आ न' द्वाभिरुपं द्वाहूतिमग्रं याहि वषट्कृतिं जुषाणः ।  
तुभ्यं द्वाय दाशतः स्याम यूयं पात स्वस्तिभिः सदा  
नः ॥ ३ ॥

3. *Ā no devebhirupa devahūtimagne yāhi vaṣaṭkṛtiṃ  
juṣāṇaḥ. Tubhyaṃ devāya dāśataḥ syāma yūyam  
pāta svastibhiḥ sadā naḥ.*

Agni, giver of light and purifier of life, listen to our prayer of the sages, accept our service and oblations and grace our life's yajna with the bounties of divinity. We pray, may we ever abide in your service and divine favour, creating, producing, giving selflessly. O lord and all wise lovers of divinity, protect and promote us always with your gifts of peace and well being all round.

### Mandala 7/Sukta 15

*Agni Devata, Vasishtha Maitravaruni Rshi*

उपसद्याय मी हुष आस्य जुहुता हविः ।  
य ना नदिष्ठमाप्यम ॥ १ ॥

1. *Upasadyāya mīḥuṣa āsyē juhutā haviḥ.  
Yo no nediṣṭhamāpyam.*

Let us offer the best of havi, holy food, into the holy fire, and homage to Agni, most generous, potent and generative power sitting next to us, a very closest of friends with an open door, ready with the best we need and desire.

यः पञ्च चषणीरभि निषसाद् दमदम ।  
कविगृहपतियुवा ॥ २ ॥

2. *Yaḥ pañca carṣaṇīrabhi niṣasāda damedame.  
Kavir-gr̥hapatir-yuvā.*



To Agni, who abides with and stabilises the five orders of society in every household from door to door, the wise visionary, master protector and promoter of the home and family, youthful spirit and power of the light and fire of life and pranic energy.

स न॒ वद' अ॒मात्यम॒ग्नी र' तु वि॒श्वतः ।

उ॒तास्मान्पा॒त्वंह॑सः ॥ ३ ॥

3. *Sa no vedo amātyamagnī rakṣatu viśvataḥ.  
Utāsmān pātvañhasaḥ.*

May he protect our wealth and knowledge and our family all round and also guard us against all sin and sinners.

नवं॑ नु स्त म॒मग्र॑यं दि॒वः श्य॒नाय॑ जीजनम ।

वस्वः॑ कु॒विद्व॑नाति॒ नः ॥ ४ ॥

4. *Navam nu stomamagnaye divaḥ śyenāya jījanam.  
Vasvaḥ kuvid vanāti naḥ.*

I create a new song of adoration for Agni. who, like an angel of heaven, wise and great, begets us the wealth, honour and excellence of the world.

स्पा॒हा यस्य॑ श्रि॒य' दृ॒श र॒यिर्वी॒रव॑त यथा ।

अग॑ य॒ज्ञस्य॑ श च॒तः ॥ ५ ॥

5. *Spārhā yasya śriyo drśe rayirvīravato yathā.  
Agre yajñasya śocataḥ.*

Like the wealth, honour and magnificence of a chief of heroic brave, the flaming splendour of Agni is glorious to the sight when it shines first and foremost of the graces of yajna.

समां व॑तु व॒षट॑कृ॒तिम॒ग्नि॒जु॑षत॒ न॒ गिरः॑ ।  
यजि॑ष्ठ ह॒व्य॒वा॒हनः॑ ॥ ६ ॥

6. *Semāṁ vetu vaṣaṭkṛtim-agnirjuṣata no girah.  
Yajisṭho havyavāhanaḥ.*

May that friendly and most adorable Agni, receiver of oblations and disseminator of fragrance, accept with pleasure this offer of service and oblations of ours and accept with love our words of celebration and submission.

नि॒ त्वा॑ न॒ य॒ वि॒श॒प॒त॒ द्यु॒म॒न्तं॑ द॒व॒ धी॒म॒हि॑ ।  
सु॒वी॒र॑म॒ग्न॒ आ॒हु॒त ॥ ७ ॥

7. *Ni tvā nakṣya viśpate dyumantaṁ deva dhīmahi.  
Suvīramagna āhuta.*

Agni, loving and accessible protector and ruler of the people, brilliant and generous chief of heroic brave, universally honoured and invoked, we love and enshrine you in our heart and home with faith and reverence.

त॒प॑ उ॒स्र॒श्च॑ दी॒दि॒हि॒ स्व॒ग्न॒य॒स्त्व॒या॑ व॒य॒म ।  
सु॒वी॒र॑स्त्व॒म॒स्म॒युः॑ ॥ ८ ॥

8. *Kṣapa usraśca dīdihī svagnayastvayā vayam.  
Suvīrastvamasmayuh.*

Shine forth, beatify the night and brighten up the day with the light of sun rays, and by virtue of your brilliance let us shine too like holy fires. Chief of the youthful brave you are, our own, always for us.

उप त्वा सा॒तय॒ नर॒ विपा॑स॒ यन्ति॒ धी॒तिभिः॑ ।

उपा॑ रा॒ सह॒स्त्रिणी॑ ॥ ९ ॥

9. *Upa tvā sātaye naro viprāso yanti dhītibhiḥ.*  
*Upākṣarā sahasriṇī.*

Leading lights of humanity and holy sages approach you, meditate on you, for the acquisition of wealth of wisdom, you who are imperishable giver of a thousand gifts.

अ॒ग्नी र॒ तांसि॑ स॒धति॒ शु॒कश॑ चि॒रम॑त्यः ।

शु॒चिः पा॒वक॑ इ॒ड्यः॑ ॥ १० ॥

10. *Agnī rakṣāmsi sedhati śukraśociramaryaḥ.*  
*Śuciḥ pāvaka īdyaḥ.*

Agni counters, corrects, also destroys, wickedness. Immortal, purifying, adorable, the lord blazes with dazzling refulgence of fire and the sun.

स॒ ना॒ रा॒धां॒स्या॒ भ॒र॒शा॒नः॑ स॒हस॑ य॒ह ।

भ॒ग॒श्च॑ दा॒तु॒ वा॒य॑म ॥ ११ ॥

11. *Sa no rādhāmsyā bhareśānaḥ sahaso yaho.*  
*Bhagaśca dātu vāryam.*

And that ruling power, a very image of patience, fortitude and omnipotence, may, we pray, bring us the best of means, materials and modes of success, and may the lord of power, honour and excellence bring us all we cherish and value in life.

त्व॒म॒ग्र॒ वी॒र॒व॒द्य॒श॑ द॒व॒श्च॑ स॒वि॒ता॒ भ॒गः॑ ।

दि॒ति॒श्च॑ दा॒ति॒ वा॒य॑म ॥ १२ ॥

12. *Tvamagne vīravad yaśo devaśca savītā bhagaḥ.  
Ditiśca dāti vāryam.*

Agni, refulgent ruler, Deva Savita, generous creative power of inspiration, Bhaga, commanding power of wealth and excellence, Diti, law and ethics of universality, you bless us with honour and magnificence with noble progeny of our choice and ambition of the best order with freedom from suffering.

अग्र र गी णा अंहसः पति ष्म दव रीषतः ।  
तपिष्ठरजर' दह ॥ १३ ॥

13. *Agne rakṣā ṇo aṅhasaḥ prati śma deva rīṣataḥ.  
Tapiṣṭhairajaro daha.*

Agni, fiery ruler and generous lord of enlightenment, save us from sin, protect us from the sinful and the destroyers. Lord eternal and unaging, with your blazing law, justice and discipline, burn out evil, evil deeds and evil doers.

अधा मही न आयस्यनाधृष्टा नृपीतय ।  
पूभवा शतभुजिः ॥ १४ ॥

14. *Adhā mahī na āyasyanādhṛṣṭo nṛpītaye.  
Pūrbhavā śatabhujih.*

And O lord redoubtable, let the earth, the land, and the governance of the state, firm as adamant and strong as steel, be like a mother city of a hundred-fold defences for the protection, promotion and progress of the people.

त्वं नः पाह्यंहसा द षावस्तरघायतः ।  
दिवा नक्तमदाभ्य ॥ १५ ॥

15. *Tvaṁ naḥ pāhyaṅhaso doṣāvastaraghāyataḥ.  
Divā naktamadābhya.*

O lord undaunted and unchallengeable against the violent, the saboteur and the terrorist, save us and protect us from sin, inequity and violence in the day and at night.

### Mandala 7/Sukta 16

*Agni Devata, Vasishtha Maitravaruni Rshi*

एना व' अग्निं नमसाज नपात्मा हुव ।

पियं चतिष्ठमर्तिं स्वध्वरं विश्वस्य दूतममृतम ॥ १ ॥

1. *Enā vo agniṁ namasorjo napātamā huve. Priyaṁ cetiṣṭhamaratiṁ svadhvaram viśvasya dūtam-amṛtam.*

O people, for your sake, with food, homage and self-surrender, I invoke and serve Agni, giver of light and fire of life, product as well as the source of unfailing energy, strength and power, cherished and valuable friend, most enlightened and constant agent of the holiest programmes of love and non-violent development, and imperishable carrier and messenger of world communications.

स य'जत अरुषा विश्वभ'जसा स दुदवत्स्वाहुतः ।

सुब्रह्मा यज्ञः सुशमी वसूनां द्वं राधा जनानाम ॥ २ ॥

2. *Sa yojate aruṣā viśvabhōjasā sa dudravat svā-hutaḥ. Subrahmā yajñāḥ suśamī vasūnām devaṁ rādho janānām.*

That Agni, leading power of nature and humanity, uses bright natural elements of universal value

such as sun rays, fire and water, like horses harnessed to the chariot, and, when invoked and raised, would move at the fastest speed. He is the master of natural knowledge and natural materials, adorable, noble and potent worker, and the accomplisher of means, materials and projects of humanity for common success and progress.

उदस्य शाचिरस्थादाजुह्वानस्य मी हुषः ।

उद धूमास' अरुषास' दिविस्पृशः समग्रिमिन्धत नरः ॥ ३ ॥

3. *Udasya śocirasthādājuhvānasya mīḥuṣaḥ. Ud dhūmāso aruṣāso diviṣpṛśaḥ samagnimindhate naraḥ.*

High rises the radiant glory of this fire of Agni fed on holy food while the flames and fragrance soar and touch the skies, when people light and raise the fire with profuse oblations of ghrta offered to the bountiful power.

तं त्वा दूतं कृण्मह यशस्तमं द्वाँ आ वीतय वह ।

विश्वा सून सहस मतभ जना रास्व तद्यत्त्वमह ॥ ४ ॥

4. *Tam tvā dūtaṁ kṛṇmahe yaśastamaṁ devāñ ā vītaye vaha. Viśvā sūno sahaso martabhojanā rāsva tad yat tvemahe.*

We light, raise and develop the holy fire as messenger and harbinger of excellent gifts of life's light and fragrance. So do we elect, adore and anoint you on the highest and most glorious office of the nation. Bring us the divine nobilities and brilliancies of the world of nature and humanity together and give us all the cherished blessings of life for which purpose we love

and adore the fire and you, O lord of power and honour manifest and embodiment of excellence.

त्वमग्ने गृहपतिस्त्वं ह तां न अध्वर ।

त्वं प तां विश्ववार् पचता यि वषि च वायम ॥ ५ ॥

5. *Tvamagne gṛhapatistvaṃ hotā no adhvare. Tvam potā viśvavāra pracetā yaṅṣi veṣi ca vāryam.*

Agni, fiery and enlightened ruling power of nature and humanity, you are the protective and promotive head of the family and the home land. You are the receiver and giver of every thing in the loving and non-violent business of the nation's governance and administration. You are the purifier, sanctifier and giver of enlightenment universally adored. You organise, accomplish and pervade the yajnic business of life and living together by choice and common will.

कृधि रत्नं यजमानाय सुकता त्वं हि रत्नधा असि ।

आ न ऋत शिशीहि विश्वमृत्विजं सुशंस यश्च द त ॥ ६ ॥

6. *Kṛdhi ratnaṃ yajamānāya sukrato tvaṃ hi ratna-dhā asi. Ā na ṛte śiśīhi viśvamṛtvijaṃ suśaṃso yaśca dakṣate.*

O presiding power of holy actions in life, bestow the jewels of life upon the yajamana as you are the lord ruler and disburser of the world's wealth. Shine, sharpen and inspire us to do well in the truth and law of the world of nature and humanity and advance the person whoever commands honour and excellence and rises as expert performer in the universal yajna of evolution and progress at the social level.

त्व अग्र स्वाहुत पि॒यासः सन्तु सूर॑यः ।

य॒न्तार॒ य म॒घवा॑ना॒ जना॑नामू॒वान्द॑र्यन्त॒ ग ना॑म ॥ ७ ॥

7. *Tve agne svāhuta priyāsaḥ santu sūrayaḥ.  
Yantāro ye maghavāno janānāmūrvān dayanta  
gonām.*

Agni, ruling light of the world, invoked with reverence and adored, let those brave leaders and eminent scholars commanding wealth and power be dear and closer to you who move forward, and lead, control and protect the defenders and promoters of the people, lands and cows.

यषामि॒ळा घृ॒तह॑स्ता दु॒र॒ ण आँ अपि॑ पा॒ता नि॒षीद॑ति ।

ताँस्त्राय॑स्व स॒हस्य॑ दु॒ह नि॒द यच्छा॑ नः श॒म' दी॒घश्रु॑त ॥ ८ ॥

8. *Yeṣāmilā ghr̥tahastā duroṇa āñ api prātā niṣīdati.  
Tāñstrāyasva sahasya druho nido yacchā naḥ  
śarma dīrghaśrut.*

Patient and potent lord ruler of light, strength and power, protect from jealousy and malignity those good people in whose home sweet and sacred speech and manners, like a gracious lady of generosity with sweetened hands perfumed with ghr̥ta and holy water, reigns and resides and, O lord of wide reputation and long experience of the voice of divinity, give us the home abounding in peace and comfort, love and courtesy.

स म॒न्दया॑ च जि॒ह्वया॑ वह्नि॒रासा॑ वि॒दुष्ट॑रः ।

अग्र॑ र॒यिं म॒घव॑द्भ्य॒ न आ॑ वह॒ ह॒व्यदा॑तिं च सू॒दय॑ ॥ ९ ॥

9. *Sa mandrayā ca jihvayā vahnirāsā viduṣṭarah.  
Agne rayim maghavadbhyo na ā vaha havypadātim  
ca sūdaya.*



Agni, leading light and fire of life, most pervasive power ever on the move, all aware and self-conscious, receiver of the inputs into the fire of consumption and disseminator of the fragrances for the living system of existence by charming flames, pray refine and intensify the holy inputs of havi and bring higher returns of honour, excellence and generosity for those who manage the wealth and power of humanity for the common good.

य राधांसि ददत्यश्व्या मघा कामन् श्रवस महः ।

तां अंहसः पिपृहि पृत्भिष्ट्वं शतं पूभियविष्ठ्य ॥ १० ॥

10. *Ye rādhānsi dadatyaśvyā maghā kāmēna śravaso mahah. Tāñ aṅhasaḥ pipṛhi pṛtṛbhiṣṭvam śatam pūrbhiryaviṣṭhya.*

O lord most youthful, power enlightened, there are those generous souls who, of their own will and desire, provide all possible and attainable means and materials for successful living, food and energy, wealth and power, and great honour and reputation for excellence. O lord, protect them from sin and evil, promote them with a hundred safeguards and fortifications.

द्व व' दविणादाः पूर्णा विवष्ट्यासिचम ।

उद्वा सिञ्चध्वमुप वा पृणध्वमादिद्व' द्व अ'हत ॥ ११ ॥

11. *Devo vo draviṇodāḥ pūrṇām vivaṣṭyāsīcam. Ud vā siñcadhvamupa vā pṛṇadhvamādid vo deva ohate.*

Agni, self-refulgent lord giver of wealth, honour and excellence, loves to have your fire of yajnic action

sprinkled with overflowing ladle of ghrta and the highest refined action. Serve him closely, feed the fire to the full, let the flames rise, and the generous lord refulgent would lead you to the heights of prosperity and excellence.

तं ह तारमध्वरस्य पचतसं वह्निं द्वा अकृण्वत ।

दधाति रत्नं विधत् सुवीयमग्निजनाय दाशुष ॥ १२ ॥

12. *Tam hotāram-adhvarasya pracetasam vahniṁ devā akṛṇvata. Dadhāti ratnaṁ vidhate suvīrya-magnirjanāya dāśuṣe.*

Let the brilliant, noble and generous leaders of humanity choose, sanctify and anoint that intelligent all-aware person as Agni, leader, ruler and high-priest of the yajnic social order of love, peace and non-violence, who would create and bear the jewel wealth and values of life and high power and prestige of the noblest order for generous self-sacrificing people dedicated to the yajna of the social system.

### Mandala 7/Sukta 17

*Agni Devata, Vasishtha Maitravaruni Rshi*

अग्र भव सुषमिधा समिद्ध उत बहिरुविया वि स्तृणी-  
ताम ॥ १ ॥

1. *Agne bhava suṣamidhā samiddha uta barhirurviyā vi strṇītām.*

Agni, O leading light, O brilliant seeker, O fire divine of yajna, be kindled with the holy fuel offered, and let the heat and light and fragrance of life spread over the wide earth, the skies and the vast spaces.

उ॒त द्वा॑र उ॒श॒ती॒वि श्र॑यन्तामु॒त द्वाँ उ॒श॒त आ व॑ह॒ह ॥ २ ॥

2. *Uta dvāra uśatīrvi śrayantāmuta devāñ uśata ā vaheha.*

And let the doors of love and ecstasy be thrown open, and let the divinities inspired with the light and love of holy ambition enter. O leading light, bring them in hither.

अ॒ग्न॑ वी॒हि ह॒विषा॑ य॒ इ॒ द॒वान्त्स्व॒ध्व॒रा कृ॑णुहि जा॒तव॑दः ॥ ३ ॥

3. *Agne vīhi haviṣā yakṣi devāntsvadhvarā kṛṇuhi jātavedaḥ.*

Agni, light and fire of life and intelligence, all knowing, all reaching, go to the bounties of nature and brilliancies of humanity, join them with the light and fragrance you bear by the oblations of havi received, and win their favour of blessings for our yajna of the business of life and living.

स्व॒ध्व॒रा क॑रति जा॒तव॑दा॒ य इ॒वाँ अ॒मृ॒ता॒न्पि॒प॒य॒च्च ॥ ४ ॥

4. *Svadhvarā karati jātavedā yakṣad devāñ amṛtān piprayacca.*

Jataveda, all knowing, all reaching power of nature and humanity, yajna fire and teacher, communicates with the undecaying bounties of nature and the immortal souls of enlightened humans and seekers of enlightenment, renders them favourable to the yajnic programmes of peace and non-violent development and thus gives them fulfilment.

वंस्व॒ विश्वा॑ वा॒या॒णि प॑चतः स॒त्या भ॑वन्त्वा॒शिष॑' न  
अ॒द्य ॥ ५ ॥

5. *Vaṁsva viśvā vāryāṇi pracetaḥ satyā bhavāntvāśiṣo no adya.*

O man of knowledge and enlightenment, acquire and disseminate all the cherished gifts and virtues of the world so that all our hopes and ambitions for a full living may be truly fulfilled here and now.

त्वामु त दधिर हव्यवाहं द्वास' अग्र ऊज आ नपातम ॥ ६ ॥

6. *Tvāmu te dadhire havyavāhaṁ devāso agna ūrjā ā napātam.*

Agni, light and fire of life and humanity, all divinities of nature and humanity acknowledge, take over and advance you for their life's fulfilment, you being the source of infallible hope, energy and karma and bearer as well as harbinger of the divine invitations to live.

त त द्वाय दाशतः स्याम मह ना रत्ना वि दध इयानः ॥ ७ ॥

7. *Te te devāya dāśataḥ syāma maho no ratnā vi dadha iyānaḥ.*

O great one, as you come, you bear and bring for us the jewel wealths, honours and excellences of life. We pray may we too with gratitude be servers and givers in honour of the generous and brilliant light and fire of life.

### Mandala 7/Sukta 18

*Indra (1-21) and Sudasa Paijavanasya Dana stuti (22-25) Devata, Vasishtha Maitravaruni Rshi*

त्व ह यत्पितरश्चि । इन्द्र विश्वा वामा जरितार असन्वन ।

त्व गावः सुदुघास्त्व ह्यश्वास्त्वं वसु दवयत वनिष्ठः ॥ १ ॥

1. *Tve ha yat pitaraścinna indra viśvā vāmā jaritāro asanvan. Tve gāvah sudughāstve hyaśvāstvam vasu devayate vaniṣṭhaḥ.*

Indra, lord of power, splendour and beneficence, ruler of the world, all beauties and graces of life which our parents and sustainers pray for and achieve, all fertile cows, lands and lights with high yield, all horses and fast communications are there for them because you are there. All wealth of home, habitat and materials, you alone give to the devotee who prays for the favours and light of divinity.

राज॑व॒ हि जनि॑भिः ष्य॒वा व॒ द्युभि॑र॒भि वि॒दुष्क॑विः सन ।  
पि॒शा गिर॑ मघव॒न्ग भि॑रश्व॒स्त्वाय॑तः शि॒शीहि॑ रा॒य  
अ॒स्मान् ॥ २ ॥

2. *Rājeva hi janibhiḥ kṣesyevā'va dyubhirabhi viduṣkaviḥ san. Piśā giro maghavan gobhiraśvai-stvāyataḥ śiśīhi rāye asmān.*

Like a brilliant prince you live with the people all round, every way, every day. Being a scholar, poet and visionary, inspire us, your admirers, with your lights of wisdom, and refine our voices of admiration with gentle forms and manners. Lord of wealth, power and honour, sharpen our plans and initiatives with the development of lands and cows, horses and transport for our assets and prosperity.

इ॒मा उ॑ त्वा प॒स्पृधा॑नासा॒ अत्र॑ म॒न्दा गिर॑ द॒व॒यन्ती॑रुप॒ स्थुः ।  
अ॒वाची॑ त प॒थ्या रा॒य ए॑तु॒ स्याम॑ त सु॒म॒तावि॑न्दु॒ शमन॑ ॥ ३ ॥

3. *Imā u tvā pasprdhānāso atra mandrā giro devayanīrupa sthuḥ. Arvācī te pathyā rāya etu syāma te sumatāvindra śarman.*

Indra, glorious ruler, these are the people and our voices of admiration, earnest and joyous, vying with each other in love and reverence on this occasion, which may, we pray, reach you and be accepted. May your modern ethics and policies lead us all to wealth, honour and excellence. May we always abide in peace and prosperity in a happy home under your care and kindness.

धनुं न त्वां सूयवसं दुदु १ १ उप ब्रह्माणि ससृज वसिष्ठः ।  
त्वामिन्म ग पतिं विश्वं आहा न इन्दः सुमतिं  
गन्त्वच्छ ॥ ४ ॥

4. *Dhenum̐ na tvā̐ sūyavase duduḥṣannupa brahmāṇi sasṛje vasiṣṭhaḥ. Tvāminme gopatim̐ viśva āhā'na indrah̐ sumatiṁ gantvaccha.*

As a shepherd goes to the cow in a rich pasture for good milk, so the man of peace and enlightenment approaches you seeking fulfilment and creates songs of appreciation in praise of your policy and performance as a ruler. Indra, O lord ruler of the world, the whole world calls you the preserver, defender and promoter of the earth and her social order for me, and I pray you enjoy the favour and goodwill of the people for our sake.

अर्णांसि चित्पपथाना सुदास इन्द' गाधान्यकृण त्सुपारा ।  
शधन्तं शिम्यमुचथस्य नव्यः शापं सिन्धूनामकृण -  
दशस्तीः ॥ ५ ॥

5. *Arṇāṁsi cit paprathānā sudāsa indro gādhān-yakṛṇot supārā. Śardhantam̐ śimyum-ucathasya navyaḥ śāpam̐ sindhūnām-akṛṇod-aśastīḥ.*

Indra, brilliant ruler, rising anew like the sun,

controls and bounds overflowed expansive waters into fordable limits for comfortable movement of business, converts the violent to peaceable beneficence, silences the imprecations of the vociferous and controls the erratic behaviour of the rivers and the seas.

पुर॒ळा इ॒त्तुव॒शा॒ य॒ पु॒रासी॒दाय॒ मत्स्या॑सा॒ नि॒शि॒ता॒ अपी॑व ।  
श्रु॒ष्टिं च॑कु॒भृग॑व॒ दु॒ह्यव॑श्च॒ सखा॑ सखा॒यम॑तर॒द्विषू॑च : ॥ ६ ॥

6. *Puroḷā it turvaśo yakṣurāsīd rāye matsyāso niśitā apīva. Śruṣṭim cakrur-bhṛgavo druhya-vaśca sakhā sakhāyam-atarad viṣūcoḥ.*

The ruler is chief of all, all controller and instant achiever, keen yajaka and sociable with open doors, sharpest reacher to the target like fish in the ocean, for economic and social progress. Men of economic ambition, science and wisdom do him honour, enemies cower before him, and as a friend he saves and supports the friend of versatile genius.

आ प॒क्थास॑' भ॒लान॑स' भ॒नन्ता॑ लि॒नास॑ वि॒षाणि॑नः  
शि॒वासः॑ । आ य॒ न॑यत्सध॒मा आ॑य॒स्य ग॒व्या तृ॑त्सु॒भ्य  
अ॒जग॑न्यु॒धा नृ॑न ॥ ७ ॥

7. *Ā pakthāso bhalānaso bhanantā'lināso viṣāṇinaḥ śivāsaḥ. Ā yo'nayat sadhamā āryasya gavyā trṭsubhyo ajagan yudhā nṛn.*

Men of ripe age and experience, vibrant experts of yajnic material, nobly born and cultured, graceful and highly sagacious, who bring about peace and joy for all, approve and glorify the ruler who leads and guides members of the council who manage the governance and administration of the land for the noble

people and organise the defence forces to deal with the violent, destructive and lawless elements from within and without.

दुराध्या३ अदितिं स्रवयन्त चतसा वि जगृभ परुष्णीम ।  
मह्नाविव्यक्पृथिवीं पत्यमानः पशुष्कविरशयच्चाय-  
मानः ॥ ८ ॥

8. *Durādhyo aditiṃ srevaṃyānto' cetaso vi jagṛbhre paruṣṇīm. Mahnāvivyak pṛthivīm patyamānaḥ paśuṣ-kavir-aśayac-cāyamānaḥ.*

Thoughtless men of evil disposition try to fail his policy of universal and inviolable values and grab lands of fertility. But Indra, a man of vision, all round perceptive, saving the land and policy frustrates their designs and maintains national integrity and rests in peace and fearlessness.

इयुरथं न न्यर्थं परुष्णीमाशुश्चन्द्रभिपित्वं जगाम । सुदास  
इन्द्रः सुतुकाँ अमित्रानरन्धयन्मानुष वध्रिवाचः ॥ ९ ॥

9. *Īyurarthaṃ na nyarthaṃ paruṣṇīm-āśuścaneda-bhipitvaṃ jagāma. Sudāsa indraḥ sutukāñ amitrā narandhayan-mānuṣe vadhrivācaḥ.*

When Indra, generous ruler and commander equipped fully with assistant forces, overcomes unfriendly powers and evil voices rampant in society and thus reaches his target of correction and achievement in the daily business of life's governance and administration including the optimum means of sustenance and development, the people too realise the ends of his universal policy and achieve their goals of life in definiteness without any delay.



इयुगावा न यवसादगपा यथाकृतमभि मित्रं चितासः ।  
 पृश्निगावः पृश्निनिपषितासः श्रुष्टिं चकुनियुता रन्त-  
 यश्च ॥ १० ॥

10. *Īyurgāvo na yavasādagopā yathākṛtamabhi mitraṁ citāsaḥ. Pṛśnigāvaḥ pṛśninipreṣitāsaḥ śruṣṭim cakurniyuto rantayaśca.*

Just as cows free from the cowherd rush to the master from the pasture, as friends rush to meet a friend, as people having performed good actions by nature and law advance to receive their prize, and as the sun rays radiate across space and sky to meet the variegated earth, so do the forces of Indra, whether organised in battle order or resting off duty, and the people at peace rally and rush to Indra, the ruler, for service immediately on the clarion call.

एकं च य विंशतिं च श्रवस्या वकणयाजनाजा न्यस्तः ।  
 दस्म न सद्मनि शिशाति बृहिः शूरः सगमकृणादिन्द  
 एषाम ॥ ११ ॥

11. *Ekam ca yo viṁśatiṁ ca śravasyā vaikarṇayor-janān rājā nyastaḥ. Dasmo na sadman ni śiśāti barhiḥ śūraḥ sargam-akṛṇod-indra eṣām.*

The ruler, personally resigned and socially committed as a trustee, commanding power and brilliance as Indra, dedicated to the elimination of want and suffering, creates and ministers a senate of twenty and one reputed people over a variety of views and opinions and thus, brave and brilliant as he is, organises the nation into a dynamic social order like a high priest organising and energising the vedi in the house of yajna.

अथ श्रुतं क्वषं वृद्धमप्स्वनु दुह्यं नि वृणग्वजबाहुः । वृणाणा  
अत्र सख्याय सख्यं त्वायन्ता य अमद् तनु त्वा ॥ १२ ॥

12. *Adha śrutam kavaṣam vṛddham-apsvanu  
druhyum ni vṛṇag-vajrabāhuḥ. Vṛṇānā atra sa-  
khyāya sakhyam tvāyanto ye amadann-anu tvā.*

The lord of thunder power and justice engages the scholar, the teacher, the senior and even the jealous critic and opponent into the thick of social action, choosing some positively and others to weed out negativity. Thus they too, O ruler, opt for you, some opting for you as a friend for friendship, and others to be with you and around, but all in order to be happy and joyous in consonance with you.

वि सद्य विश्वा दृंहितान्येषामिन्द्रः पुरः सहसा सप्त ददः ।  
व्यानवस्य तृत्सव गयं भाग्जष्म पूरुं विदथ मृधवा-  
चम ॥ १३ ॥

13. *Vi sadyo viśvā dṛṁhitānyeṣāmindraḥ purah  
sahasā sapta dardaḥ. Vyānavasya trtsave gayam  
bhāgjeṣma pūrum vidathe mṛdhravācam.*

Let the ruler with his enlightened forces always and at the earliest rule out and destroy the sevenfold citadels of these outmoded enemies, and let him serve and support the home and institutions of values anew for the rising people of free thought and action. Let us always realise and win the values of the eternal and liquid flow of the holy voice in our yajnic business of systemic life.

नि गव्यव नव दुह्यवश्च षष्टिः शता सुषुपुः षट्सहस्रा ।  
षष्टिवीरासा अधि षड दुवायु विश्वदिन्दस्य वीया  
कृतानि ॥ १४ ॥

14. *Ni gavyavo'navo druhyavaśca śaṣṭiḥ śatā susupuh  
ṣaṣ sahasrā. Śaṣṭirvīrāso adhi ṣaḍ duvoyu  
viśvedindrasya vīryā kṛtāni.*

All the wondrous deeds of the world are accomplished by Indra, since sixty-six of his brave warriors devoted to their lord, all fervent, new and ferocious fighters dedicated to the land and light, send to eternal sleep sixtysix thousand of his enemies.

इन्द्रणत तृत्सवा वविषाणा आपा न सृष्टा अध्वन्त नीचीः ।  
दुमित्रासः पकलविन्मिमाना जहु विश्वानि भजना  
सुदास ॥ १५ ॥

15. *Indreṇaite tṛtsavo veviṣāṇā āpo na sṛṣṭā adha-  
vanta nīcīḥ. Durmitrāsaḥ prakalavinmimānā  
jahurviśvāni bhojanā sudāse.*

There furious warriors overwhelming the enemy like turbulent waters rushing down hill are the creation of Indra, and they, over-coming and cutting to size the enemies and strategists camouflaged as friends, are prepared to renounce all comforts for the sake of their devotion to the generous master and ruler.

अर्ध वीरस्य शृतपामनिन्दं परा शधन्तं नुनुद अभि ताम ।  
इन्द्रं मन्धुं मन्धुम्यं मिमाय भज पथ वतनिं पत्य-  
मानः ॥ १६ ॥

16. *Ardham vīrasya śṛtapāmanindram parā śardha-  
ntam nunude abhi kṣām. Indro manyum manyu-  
myo mimāya bheje patho vartaniṃ patyamānaḥ.*

Indra, ruler of the earth, inspires and promotes the person who promotes the brave, prepares ripe inputs

for yajnic development, and challenges and eliminates want and dishonour from the world. Being the destroyer of pride and anger, he reduces the proud and angry to zero, and promotes, defends and serves the paths of rectitude and processes of law and justice.

आध॒णं चि॒त्तद्व॒कं च॒कार सि॒ंहां चि॒त्प॒त्वंना॒ जघा॒न ।  
अ॒व॒ स्र॒क्ती॒व॒श्या॒वृ॒श्च॒दि॒न्दः पा॒य॒च्छ॒द्वि॒श्र॒वा॒ भ॒ ज॒ना  
सु॒दा॒स॑ ॥ १७ ॥

17. *Ādhreṇa cit tadvekaṁ cakāra sinhyaṁ cit petvenā jaghāna. Ava sraktīr-veśyāvṛścād-indraḥ prāyachhad viśvā bhojanā sudāse.*

By patience, fortitude and stabilized power, Indra, destroyer of evil and enmity, unites and consolidates the world into one socio-political order. With limited but committed powers of love and creativity, he defeats the tigers of violence and destruction. With pointed advance like the penetration of a needle, he routs deep formations of hostility and opposition. And thus he provides all sustenance and peaceful comfort and prosperity for a happy and generous humanity.

श॒श्व॒न्ता॒ हि श॒त्र॒व॒ रार्धु॒ष्ट॒ भ॒द॒स्य॑ चि॒च्छ॒ध॒त॒ वि॒न्द॒  
र॒न्धि॒म॒ । म॒ताँ ए॒नः॑ स्तु॒व॒त॒ यः कृ॒ण॒ति॑ ति॒ग्मं॑ तस्मि॒न् ।  
ज॒हि॒ व॒ज॒मि॒न्द॑ ॥ १८ ॥

18. *Śaśvanto hi śatravo rāradhuṣṭe bhedasya cicchar-dhato vinda randhim. Martāñ enaḥ stuvato yaḥ kṛṇoti tigmaṁ tasmin ni jahi vajra-mindra.*

Indra, lord destroyer of division, opposition and hostility, let your persistent enemies be subdued

relentlessly. Let the persistent purveyors of division and dissidence be brought to justice. And whoever does evil and violence to the supportive and celebrative people among humanity, strike the sharp and instant bolt of justice upon them.

आवदिन्दं यमुना तृत्सवश्च पात्रं भुदं सुवताता मुषायत ।  
अजासश्च शिगवा य विश्च बलिं शीषाणि जभुर-  
श्व्यानि ॥ १९ ॥

19. *Āvadindram yamunā tṛtsavaśca prātra bhedam sarvatātā muṣāyat. Ajāsaśca śigravo yakṣavaśca balim śīrṣāṇi jabhruraśvyāni.*

Let the powers of justice, keepers of law and order and defence guards provide security cover for Indra, ruler of the social order. Let the ruler eliminate all elements of division, dissension and secession from this one, united and universal order of governance and human welfare. And let the weapon launchers, intelligence network using code language, supporting and cooperative yajnic powers of the system bear and offer him the highest loyalty and conduct fastest services of defence and communication for him.

न त इन्द सुमतया न रायः संच \_ पूवा उषसा न नूताः ।  
दवकं चिन्मान्यमानं जघन्था व त्मना बृहत्तः शम्बरं  
भत ॥ २० ॥

20. *Na ta indra sumatayo na rāyaḥ sañcakṣe pūrvā uṣaso na nūtnāḥ. Devakam cinmānyamānam jaghanthā'va tmanā brhataḥ śambaram bheta.*

Indra, lord ruler of power, honour and excellence, like the beauty, blessedness and grandeur

of the dawns old and new, your knowledge and wisdom, ethics and policies and your wealth and excellence cannot be described, since you achieve the adorable light of divinity, shatter the pride and pretence of simulated brilliance, and by your innate power and splendour break the greatest and deepest clouds to bring down showers of rain.

प य गृहादममदुस्त्वाया पराशरः शतयातुवसिष्ठः । न त  
भाजस्य सख्यं मृषन्ता धा सूरिभ्यः सुदिना व्युच्छान ॥ २१ ॥

21. *Pra ye grhād-amamadus-tvāyā parāśarah śatayā-turvasiṣṭhaḥ. Na te bhojasya sakhyam mṛṣantā'-dhā sūribyaḥ sudinā vyucchān.*

By virtue of your blazing glory and showers of generosity, the sage who dispels evils, the warrior who goes forward with a hundred and faces many hundreds, and the host who provides the best shelter and hospitality like mother earth, all who rejoice in the home as well as outside, would never neglect, forget or forsake the kindness and friendship of yours who are the ruler and protector of the world community. And we pray may happy days ever shine upon these brave, learned and generous people.

द्व नमुद्ववतः शत ग द्वा रथा वधूमन्ता सुदासः ।  
अहं अग्र पजवनस्य दानं ह तव सद्य पयमि रभन ॥ २२ ॥

22. *Dve napturdevavataḥ śate gordvā rathā vadhū-mantā sudāsaḥ. Arhannagne paijavanasya dānam hoteva sadma paryemi rebhan.*

Two hundred cows and two chariots drawn by double motive powers are the gifts of the generous

yajamana, grand child of a dynamic, pious and progressive God-fearing yajaka. O Agni, lord and leader of the light and fire of the corporate life of humanity, happily acknowledging, singing and celebrating the gift of the man of peace and progress, I go round the house of yajna with reverence like the high priest and the yajaka myself.

चत्वार' मा पजवनस्य दानाः स्मदिष्टयः कृशनिन' निरुक् ।  
 ऋजास' मा पृथिविष्ठाः सुदासस्ताकं ताकाय श्रवस  
 वहन्ति ॥ २३ ॥

23. *Catvāro mā pajavanasya dānāḥ smaddiṣṭayah  
 kṛśanino nireke. Rjṛāso mā pṛthiviṣṭhāḥ sudāsa-  
 stokaṁ tokāya śravase vahanti.*

Four-fold gifts of the generous yajamana, grand child of the pious progressive yajaka, golden majestic and moving straight on the right course in life in the most stable manner without jolt or deviation on the earth, bear me like a child of divinity to my grand child for the achievement of honour and excellence.

यस्य श्रवा रदसी अन्तरुवी शीष्ण शीष्ण विबुभाजा  
 विभुक्ता । सप्तदिन्दं न स्रवत' गृणन्ति नि युध्यामधिम-  
 शिशद्-भीक ॥ २४ ॥

34. *Yasya śravo rodasī antarurvī śīrṣṇeśīrṣṇe viba-  
 bhājā vibhaktā. Saptedindraṁ na sravato gṛṇanti  
 ni yudhyāmadhim-aśīśād-abhīke.*

One whose honour and fame rings in the skies and over the wide earth, whose gifts of generosity are distributed over from person to person of eminence, whom the seven fluent regions of heaven and earth

celebrate and glorify like Indra, lord of light and fire and power, and who fights out a war monger in battle close at hand as one would eliminate a disease, such a person and power is fit to be the ruler.

इमं नर मरुतः सश्चतानु दिव दासं न पितरं सुदासः ।

अविष्टना पजवनस्य कतं दूणाशं त्रमजरं दुवायु ॥ २५ ॥

25. *Imaṃ naro marutaḥ saścatānu divodāsaṃ na pitaraṃ sudāsaḥ. Aviṣṭanā paijavanasya ketaṃ dūṇāśaṃ kṣatramajaram duvoyu.*

O leading lights of humanity and vibrant people of the world in general, join, support and celebrate this generous giver of light and life like the father creator of the generous yajaka and high priest of world yajna, and there by join and integrate with the divine and undecaying social order which is the irresistible will and creation of the gracious lord of peace and forgiveness.

## Mandala 7/Sukta 19

*Indra Devata, Vasishtha Maitravaruni Rshi*

यस्तिग्मशृङ्ग वृषभ न भीम एकः कृष्टीश्च्यावयति प  
विश्वाः । यः शश्वता अदाशुषा गयस्य पयन्तासि  
सुष्वितराय वदः ॥ १ ॥

1. *Yastigmaśṛṅgo vṛṣabho na bhīma ekaḥ kṛṣṭī-ścyāvayati pra viśvāḥ. Yaḥ śaśvato adāśuṣo gayasya prayantāsi suṣvitarāya vedah.*

Indra, lord commander of weapons sharp and blazing as rays of light, virile, generous and yet fearsome as a bull, is the one supreme who guides, controls, rules



and inspires the world community, and he is the one who always is the supporting power of the house and children of the indigent who cannot afford to pay for education and development. O lord, you are the guide and giver of wealth and knowledge to the man dedicated to the yajnic development of humanity.

त्वं ह॒ त्यदि॑न्द॒ कुत्स॑मावः॒ शुश्रू॑षमाणस्त॒न्वा॒ सम॒य । दासं॑  
यच्छु॑ष्णं॒ कुर्य॑वं॒ न्यस्मा॒ अर॑न्धय॒ आजु॑न॒याय॒ शि॒ न्न ॥ २ ॥

2. *Tvaṁ ha tyadindra kutsamāvaḥ śuśrūṣamā-  
nastanvā samarye. Dāsaṁ yacchuṣṇaṁ kuyavaṁ  
nyasmā arandhaya ārjuneyāya śikṣan.*

Indra, brilliant ruler, you govern and strike your thunderbolt of justice and punishment, listen to the voice of the people in the battle business of life and protect the sagely man of judgement and discretion with your force when you fight the demon of drought, punish the selfish exploiter and food polluter and help and arrange for the education of the children of noble mothers all for our sake.

त्वं धृ॑ष्ण धृ॒षता॑ वी॒तह॑व्यं॒ पावा॑ विश्वा॒भिरू॒तिभिः॑ सु॒दास॑म ।  
प पा॒रुकु॑त्सिं॒ त्रस॑दस्यु॒मावः॑ त्र॒साता॑ वृ॒त्रह॑त्येषु॒ पूरु॑म ॥ ३ ॥

3. *Tvaṁ dhr̥ṣṇo dhr̥ṣatā vītahavyaṁ prāvo viśvā-  
bhirūtibhiḥ sudāsam. Pra paurukutsiṁ trasada-  
syumāvaḥ kṣetrasātā vṛtrahatyēṣu pūrum.*

O bold and determined ruler, with all your power and determination and with all your methods and tactics of defence and offence, protect and preserve the assets of the nation acquired, support the commander of services, guard the wielders of high class weapons and

protect their families, defend the powers of law and order against crime, and in the battle against want and darkness and for victory in the battle field of defence and development, protect the supply line and citizens of the land.

त्वं नृभिर्नृमण द्रववीता भूरीणि वृत्रा ह्यश्व हंसि ।

त्वं नि दस्युं चुमुरिं धुनिं चा स्वापय द्रभीतय सुहन्तु ॥ ४ ॥

4. *Tvaṁ nṛbhir-nṛmaṇo devavītau bhūrīṇi vṛtrā haryaśva haṁsi. Tvaṁ ni dasyuṁ cumurim dhuniṁ cā'svāpayo dabhītaye suhantu.*

O leader and commander equipped with transport, communications and armoured fighting forces, cherished and honoured ruler of the heart of the nation, in the battle business of the protection and advancement of the divinities of nature and humanity you fight out and eliminate the cumulated forces of darkness and destruction with the assistance and cooperation of the leading people. You lay to sleep and totally destroy the violent criminal, the thief and the terrorist in order to suppress and root out the forces of negation and destruction.

तव च्यात्नानि वजहस्त तानि नव यत्पुर' नवतिं च सद्यः ।

निवशान शततमाविवशीरहञ्च वृत्रं नमुचिमुताहन ॥ ५ ॥

5. *Tava cyautnāni vajrahasta tāni nava yat puro navatiṁ ca sadyaḥ. Niveśane śatatamāviveśīrahañca vṛtraṁ namucimutāhan.*

O wielder of the thunderbolt, those frightful forces of yours which instantly destroy nintynine citadels of want and darkness and hundreds more for

the entry of light and justice, pray demolish the unbreakable walls of the forts of impenetrable ignorance, superstition, prejudice, hatred and violence.

सना ता त इन्द्र भ जनानि रातहव्याय दाशुष सुदास । वृष्ण'  
त हरी वृषणा युनज्मि व्यन्तु ब्रह्माणि पुरुशाक् वाजम ॥ ६ ॥

6. *Sanā tā ta indra bhojanāni rātahavyāya dāśuṣe sudāse. Vṛṣṇe te harī vṛṣṇā yunajmi vyantu brahmāṇi puruśāka vājam.*

Indra, lord of light and power, those permanent gifts and protections of the world of existence you have created and granted for the oblation bearing yajaka, for the generous man of charity, and for the commander of the protective forces of humanity, and those mighty motive forces of life's power and generosity which I harness in your service may, O lord of all ruling power, we pray, bring us all voices of Divinity, all means and modes of sustenance, and all success and progress in our life.

मा त अस्यां सहसावन्परिष्टावघाय भूम हरिवः पराद ।  
त्रायस्व न वृकभिवरूथस्तव प्रियासः सूरिषु स्याम ॥ ७ ॥

7. *Mā te asyāṃ sahasāvan pariṣṭāvaghāya bhūma harivaḥ parādai. Trāyasva no 'vṛkebhirvarūthai-stava priyāsaḥ sūriṣu syāma.*

O lord of peace, patience and justice, ruler of dynamic powers and people, in this social order of your governance, let us not be exposed to a state of throw away sin and crime. Save us by virtue of the company of non-violent, best and wisest protective people. Let us abide among your dearest favourites and loved ones,

among the brave, the wise and the virtuous.

पि॒यासु॒ इत्' म॒घव॒ ऽभिष्टा॒ नर' म॒दम॒ शर्ण॒ सखा॒यः ।

नि॒ तुव॒शं॒ नि याद्वं॒ शि॒शीह्य॒तिथि॒ग्वाय॒ शंस्यं॒ करि॒ष्यन् ॥ ८ ॥

8. *Priyāsa it te maghavann-abhiṣṭau naro madema śaraṇe sakhāyaḥ. Ni turvaśaṁ ni yādvaṁ śiśīhya-tithigvāya śaṁsyaṁ kariṣyan.*

Lord of wealth, honour and excellence, let us all, leaders and friends of yours, abide and rejoice as your dearest in the protective shelter of your love and good will for our desired aims. Inspire and refine the nearest settled neighbour as well as the traveller on the move, raising the generous host in honour and praise for hospitality.

सद्य॒श्चि॒त्तु॒ त म॒घव॒ ऽभिष्टा॒ नरः॑ शंसन्त्युक्थशास॒ उक्था॒ ।

य॒ त ह॒र्व॒भिवि॒ प॒णीँ॒रदा॒श॒ ऽस्मान्॒वृणी॒ष्व॒ यु॒ज्याय॒ तस्म॑ ॥ ९ ॥

9. *Sadyaścinnu te maghavann-abhiṣṭau narah śaṁsant yukthāśāsa ukthā. Ye te havebhir-vi paṇīṅradāśaṁn-asmān vṛṇīṣva yujyāya tasmai.*

O lord of light, honour and excellence of generosity, select us for dedication to that holy work which, under the protection of your love and goodwill, leading scholars and interpreters of the Divine Word relentlessly pursue, reciting and teaching the Vedic songs of divinity and, by recitation and exhortation, converting even hard headed businessmen to generous givers of charity in the service of Divinity.

ए॒त॒ स्त॒ मा॒ न॒रां॒ नृ॒तम॒ तु॒भ्य॑म॒स्म॒दद्य॑ञ्च॒ द॒द॒त॒ म॒घानि॑ ।

त॒षामि॒न्द॒ वृ॒त्र॒ह॒त्य॑ शि॒व॒ भूः॒ सखा॑ च॒ शूर॑ वि॒ता च॑

नृ॒णाम॑ ॥ १० ॥

10. *Ete stomā narām nṛtama tubhyamasmadryañco dadato maghāni. Teṣāmindra vṛtrahatyē śivo bhūḥ sakhā ca śūro'vītā ca nṛṇām.*

These songs of adoration offered to you, O highest leader of the leaders of men, in fact, come back to us, giving wealth, honours and excellence of life. O lord, in these people's battle against darkness, want and injustice, be their friend, wise protector and kind defender.

नू इन्द्र शूर स्तवमान ऊती ब्रह्मजुतस्तन्वा वावृधस्व । उप  
ना वाजान्मिमीह्युप स्तीन्युयं पात स्वस्तिभिः सदा  
नः ॥ ११ ॥

11. *Nū indra śūra stavamāna ūtī brahmajūtanvā vāvṛdhasva. Upa no vājān mimīhyupa stīnyūyam pāta svastibhiḥ sadā nah.*

Indra, wise and brave leader and ruler of the world celebrated in song, exhorting the brave, commanding the defence and protection and the wealth of power, prosperity, food, energy and divine wisdom, grow in body, mind and soul by your body politic, and help us grow as a united commonwealth blest with honour, excellence and prosperity, and let there be no alliances of opposition and enmity against humanity. O lord and leaders of the world, protect and promote us in a state of honourable peace, prosperity and all round well being for all time.

## Mandala 7/Sukta 20

*Indra Devata, Vasishtha Maitravaruni Rshi*

उग जङ् वीर्याय स्वधावाञ्चक्रिरपा नया यत्करिष्यन ।  
जग्मियुवा नृषदन्मव भिस्त्राता न इन्द्र एनस मह-  
श्चित ॥ १ ॥

1. *Ugro jajñe vīryāya svadhāvāñcakrirapo naryo yat kariṣyan. Jagmiriyuvā nṛṣadanam-avobhis-trātā na indra enaso mahaścīt.*

Indra, the ruling soul, a great performer blest with innate powers, rises bright and blazing to do great heroic deeds when he undertakes the manly acts he plans to do. Youthful and bold, he goes to the house of the people with his powers of protection as a saviour of us all from great sin and transgression.

हन्ता वृत्रमिन्द्रः शूशुवानः पावी ऽ वीर जरितारमूती । कर्ता  
सुदास अह वा उं लाकं दाता वसु मुहुरा दाशुष भूत ॥ २ ॥

2. *Hantā vṛtramindraḥ śūśuvānaḥ prāvīnnu vīro jaritāramūti. Kartā sudāse aha vā u lokam dāta vasu muhurā dāśuṣe bhūt.*

Growing and rising, Indra is breaker of the clouds and destroyer of want and darkness of ignorance. The youthful hero protects the dedicated celebrant with his powers of protection. He is the creator of a beautiful world for the man of service and charity and he is the giver of wealth again and again to the generous man of charity and gratitude to Divinity.

युध्म अनवा खजकृत्समद्वा शूरः सत्राषाड जनुषमर्षा हः ।  
व्यास इन्द्रः पृतनाः स्व जा अधा विश्वं शत्रूयन्तं जघान ॥ ३ ॥

3. *Yudhmo anarvā khajakṛt samadvā śūrah satrāśāḍ januṣemaṣālhaḥ. Vyāsa indraḥ pṛtanāḥ svojā adhā viśvaṁ śatrūyantaṁ jaghāna.*

Veteran warrior, relentless campaigner, passionate fighter, magnanimous hero, always victorious, Indra is unconquerable by nature. In the face of tumultuous conflicts he blazes with holy splendour and destroys all hostility from the earth.

उ॒भ चिदिन्द्र॑ र द॒सी महि॑त्वा प॒पाथ॑ तवि॒षीभिस्तु॑विष्मः ।  
नि व॒ज्रमिन्द्र॑ हरि॒वान्मिमि॑न्त्सम॒न्धसा॑ म॒देषु॑ वा उ॒व च ॥ ४ ॥

4. *Ubhe cidindra rodasī mahitvā' paprātha taviṣībhis-tuviṣmaḥ. Ni vajramindro harivān mimikṣantsamandhasā madeṣu vā uvoca.*

Mighty Indra with his splendour and irresistible forces pervades both earth and sky by the strength of his presence felt all round. Wielding his thunderbolt of justice, protection and correction, commanding humanity and mixing with the people by perceptible presence as well as social gatherings over joyous celebrations, he maintains his dialogue with them.

वृ॒षा ज॒जान् वृ॒षणं॑ र॒णाय॑ तमु॒ चि॒ णरी॑ न॒र्यं स॒सूव । प॒ यः  
स॒ना॒नीर॒ध नृ॒भ्या अ॒स्ती॒नः स॒त्वा ग॒वर्षणः॑ स धृ॒ष्णुः ॥ ५ ॥

5. *Vṛṣā jajāna vṛṣaṇaṁ raṇāya tamu cinnāri naryam sasūva. Pra yaḥ senānīradha nṛbhyo astīnaḥ satvā gaveṣaṇaḥ sa dhṛṣṇuḥ.*

Him the omnipotent generous father begets, and him the supreme creative mother nature bears and nurtures as the mighty, virile and generous leader for the battle of humanity for a full joyous life on earth, the

mighty ruler Indra who then rises as the commander of armies and glorious protector promoter of the world community: brave and true, seeker of truth and the divine Word of nature, the ruler irresistible for the people.

नू चित्स भषत् जना न रषन्मना य अस्य घारमाविवासात् ।  
यज्ञय इन्द्र दधत् दुवांसि । यत्स राय ऋतपा ऋतजाः ॥ ६ ॥

6. *Nū cit sa bhreṣate jano na reṣanmano yo asya ghoram-āvivāsāt. Yajñairya indre dadhate duvāmsi kṣayat sa rāya ṛtapā ṛtejāḥ.*

Never does that person waver or go astray, never does he fail or face disaster, never does he hurt anyone, who obeys and serves the venerable thought and will of this awesome master. Whoever reposes his trust and prayers by love, self-sacrifice and yajna in him abides in peace for the achievement of wealth, honour and excellence, serving truth and rising in stature in truth and divine law.

यदिन्द्र पूवा अपराय शि । यज्यायान्कनीयस दृष्णम ।  
अमृत इत्ययासीत् दूरमा चित्रं चित्र्यं भरा रयिं नः ॥ ७ ॥

7. *Yadindra pūrvo aparāya śikṣannayajjyāyān kanīyaso deṣṇam. Amṛta it paryāsita dūramā citra citryam bharā rayim naḥ.*

What the former generation teaches and bequeathes to the next, and what the elder generation may learn and obtain from the younger one as a valuable gift, and that immortal wealth of life far out of sense, experience and time, O lord sublime, that sits eternal, O lord of omniscience and omnipotence, Indra, bear



and bring us, that wondrous, super existential wealth and vision of life.

यस्त इन्द्र प्रिय जना ददाशदसिर्क अदिवः सखा त ।  
वयं त अस्यां सुमता चनिष्ठाः स्याम वरूथ अघ्नता  
नृपीता ॥ ८ ॥

8. *Yasta indra priyo jano dadāśadasannireke adri-  
vaḥ sakhā te. Vaṁ te asyāṁ sumatau caniṣṭhāḥ  
syāma varūthe aghnato nṛpītau.*

Indra, lord ruler of the world over clouds and mountains, whoever the person that pays homage to you, may he be dear to you as a friend in the open honest business of living. In this social order of goodwill and human welfare of the lord of love and grace free from violence, let us live in peace at home blest with sustenance and security in comfort and divine grace.

एष स्त म' अचिक्रद वृषा त उत स्तामुम'घव ाकपिष्ट ।  
रायस्काम' जरितारं त आगन्त्वमङ्ग शक वस्व आ शक  
नः ॥ ९ ॥

9. *Eṣa stomo acikradad vṛṣā ta uta stāmurma-  
ghavannakrapīṣṭa. Rāyaskāmo jaritāraṁ ta āgan  
tvamaṅga śakra vasva ā śako naḥ.*

O lord of wealth, honour, power and excellence, this song of adoration vibrates with prayer for your attention and the celebrant prays for your grace. May your gift of wealth and fulfilment flow to the celebrant. O lord of power dear as breath of life, make it possible for us to win all wealth, honour and excellence we pray for.

स न इन्द्र त्वर्यताया इष धास्मना च य मघवान जुनन्ति ।  
वस्वी षु त जरिरे अस्तु शक्तियूयं पात स्वस्तिभिः सदा  
नः ॥ १० ॥

10. *Sa na indra tvayatāyā iṣe dhāstmanā ca ye maghavāno junanti. Vasvī ṣu te jaritre astu śakti-rūyam pāta svastibhiḥ sadā naḥ.*

Indra, lord giver of energy and vitality, sustain us and those who join you vitally and spiritually for the gift of energy and pranic vitality in contact with universal energy. May your universal vitality be the harbinger of universal wealth, honour and excellence for the celebrant. O lord and divinities, all time protect and promote us with success, prosperity and good fortune all round.

## Mandala 7/Sukta 21

*Indra Devata, Vasishtha Maitravaruni Rshi*

असावि द्वं ग ऋजीकमन्धा न्यस्मिन्द' जनुषमुव च ।  
ब धामसि त्वा हयश्च यज्ञब धा नः स्त ममन्धसा मदषु ॥ १ ॥

1. *Asāvi devaṃ goṛjīkamandho nyasminn-indro januṣemuvōca. Bodhāmasi tvā haryaśva yajñai-rbodhā naḥ stomam-andhaso madeṣu.*

Distilled is the spirit of life, divine, brilliant, the very essence of earth and nature's energy. Let Indra, the ruling lord of life, by his very nature and origin, join and address the assembly and make it resound. O lord of instant powers and faculties, we invoke and invite you by our yajnic adorations. Join us in the ecstasy of our celebration and inspire our congregation to awake into enlightenment.

प यन्ति यज्ञं विपयन्ति ब्रहिः स 'ममाद' विदथ दुधवाचः ।  
न्युभियन्त यशस' गृभादा दूरउपब्दा वृषणा नृषाचः ॥ २ ॥

2. *Pra yanti yajñam vipayanti barhiḥ somamādo vidathe dudhravācaḥ. Nyu bhriyante yaśaso grbhādā dūra-upabdo vṛṣaṇo nṛṣācaḥ.*

Lovers of soma ecstasy march forward to join the yajna of the social order, their shouts of joy resounding to the skies. The brave and generous leaders of the nation move forward from the home, with resounding proclamations bearing vibrations of their characteristic home and fame, to join the assembly.

त्वमिन्दु स्रवित्वा अपस्कः परिष्ठिता अहिना शूर पूवीः ।  
त्वद्वावक रथ्याइ न धना रजन्त विश्वा कृत्रिमाणि  
भीषा ॥ ३ ॥

3. *Tvamindra sravitavā apaskaḥ pariṣṭhitā ahinā śūra pūrvīḥ. Tvad vāvakre rathyo na dhenā rejante viśvā krtrimāṇi bhīṣā.*

And you Indra, leader and ruler, set aflow the natural voice and energies of the nation otherwise withheld from expression by diffidence, fear and darkness of ignorance. Freed by you, the energies of the nation flow freely into action like words of eloquence directed to a definite purpose like streams flowing to the sea and chariot horses directed to a destination, and then all artificial creations of fear tremble like fear itself.

भीमा विवषायुधभिरषामपांसि विश्वा नयाणि विद्वान ।  
इन्दुः पुरा जहृषाणा वि दूधाद्वि वजहस्ता महिना  
जघान ॥ ४ ॥

4. *Bhīmo viveṣāyudhebhīr-eṣāmapāṁsi viśvā naryāṇi vidvān. Indraḥ puro jarhṛṣāṇo vi dūdhodvi vajrahasto mahinā jaghāna.*

Indra, formidable scholar and fearsome warrior, enters with his weapons of offence and defence and inspires all the will and actions of the people which are in the interest of humanity and which are humanly possible. Happy and rejoicing, wielding the thunderbolt of power and justice in hand, he shakes to naught the strongholds of evil, sin and crime with his grandeur.

न यातव इन्द्र जूजुवुना न वन्दना शविष्ठ वद्याभिः । स  
शध्रदया विषुणस्य जन्तामा शिशनदवा अपि गुह्रतं  
नः ॥ ५ ॥

5. *Na yātava indra jūjuvurno na vandanā śaviṣṭha vedyābhiḥ. Sa śardhadaryo viṣuṇasya jantormā śiśnadevā api gurṛtaṁ naḥ.*

Indra, lord most potent, let not the wicked and violent approach and hurt us. Let them not affect our holy works in spite of their tactics worth knowing though they be. O noble lord, control and nullify the various and disorderly people. Let not the sensual and licentious sex slaves vitiate our moral conduct and rectitude.

अभि कत्वन्द भूरध्र ज्म त विव्यडमहिमानं रजांसि ।  
स्वना हि वृत्रं शर्वसा जघन्थ न शत्रुरन्तं विविदद्युधा तं ॥ ६ ॥

6. *Abhi kratvendra bhūradha jman na te vivyaṅ mahimānaṁ rajāṁsi. Svenā hi vṛtraṁ śavasā jaghantha na śatrurantaṁ vividat yudhā te.*

Indra, lord of splendour, by your own strength

overthrow the enemies of humanity on earth. They do not know the greatness and glory of your powers. By your innate powers you destroy the demon of darkness, want and ignorance. O mighty warrior, the enemies do not realise the expanse of your power and grandeur.

द्वशिचत्त असुयाय पूव नु त्राय ममिर् सहांसि ।

इन्द' मघानि दयत विषह्यन्दं वाजस्य जाहुवन्त साता ॥ ७ ॥

7. *Devāscit te asuryāya pūrve 'nu kṣatrāya mamire sahaṁsi. Indro maghāni dayate viṣahyendraṁ vājasya johuvanta sātau.*

Indra, ruling power of the world, brilliant divines, scholars and scientists of veteran eminence value your courage and bold actions in the field of energy and spirituality for the development, prosperity and well being of the social order. Having faced challenges with patience and fortitude, Indra commands and shares powers, privileges and prosperity, and the people invoke and support him for leadership in their struggle for peace, prosperity and progress. Therein lies honour and victory.

कीरिश्चिद्धि त्वामवस जुहावशानमिन्द साभगस्य भूरः ।

अव' बभूथ शतमूत अस्म अभि त्तुस्त्वावता वरूता ॥ ८ ॥

8. *Kīriściddhi tvāmavase juhāveśānamidra saubhagasya bhūreḥ. Avo babhūtha śatamūte asme abhikṣattustvāvato varūtā.*

For protection and advancement, the devotee calls upon you, Indra, lord ruler and giver of abundant power and prosperity, honour and excellence. O lord of a hundred protective powers, be the guardian, protector

and saviour of our abundant power and prosperity. And our guardian and protector against the challenging enemy too, may, we pray, be brave as you.

सखायस्त इन्द्र विश्वहं स्याम नमावृधास' महिना तरुत्र ।  
वन्वन्तु' स्मा त वसा समीक३ भीतिमया वनुषां  
शवांसि ॥ ९ ॥

9. *Sakhāyasta indra viśvaha syāma namovṛdhāso mahinā tarutra. Vanvantu smā te'vasā samīke'-bhītimaryo vanuṣāṁ śavāṁsi.*

O saviour triumphant, while we worship and glorify you daily with greater and greater love, faith and strength of loyalty, pray let us be your friends for ever. O lord and master of the people, let us all be close to you and, under your protection, let us all win and enjoy freedom from fear and strength worthy of the seekers of Divinity.

स न इन्द्र त्वयताया इष धास्मना च य मघवाना जुनन्ति ।  
वस्वी षु त जरित्र अस्तु शक्तियूयं पात स्वस्तिभिः सदा  
नः ॥ १० ॥

10. *Sa na indra tvayatāyā iṣe dhāstmanā ca ye maghavāno junanti. Vasvī ṣu te jaritre astu śaktiryūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, lord of life and majesty, hold us all, sustain us all, all the blessed souls who by their sincere devotion enjoy the glory of your favour and grace so that we may continue to enjoy the strength and success granted by you. May your power and grace be the source of wealth and excellence for the celebrant. All you divinities of nature and humanity, protect and promote

us for all time with all freedom and security.

### Mandala 7/Sukta 22

*Indra Devata, Vasishtha Maitravaruni Rshi*

पिबा॒ साम॑मि॒न्द्र॒ म॒न्द॒तु॒ त्वा॒ यं॒ तं॒ सु॒षा॒व॒ ह॒य॒श्वा॒दिः॑ ।

सा॒तु॒बा॒हु॒भ्यां॑ सु॒य॒ता॒ ना॒वा॑ ॥ १ ॥

1. *Pibā somamindra mandtu tvā yaṁ te suṣāva haryaśvādriḥ. Soturbāhubyām suyato nārvā.*

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant to exhort you to take the dominion to its destination.

यस्त॒ मदा॑ यु॒ज्य॒श्चा॒रुर॑स्ति॒ यन॑ वृ॒त्राणि॑ ह॒यश्च॑ हंसि॑ ।

स॒ त्वा॒मि॒न्द्र॑ प॒भू॒वसा॑ म॒मत्तु॑ ॥ २ ॥

2. *Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva haṁsi. Sa tvāmindra prabhūvaso mamattu.*

That beauty and joy of the governance of your dominion which is agreeable, inspiring and worthy of support and participation, and by which joy, O controller of the dynamic forces of the people, you break the negative forces of darkness, sin and crime, want and ignorance like the sun breaking dark clouds for showers, may that joy, O sovereign lord of power for settlement and prosperity, give you the real pleasure of creative governance and administration.

बाधा सु मं मघवन्वाचममां यां त वसिष्ठा अचति पशस्तिम ।  
इमा बह्वं सधमाद जुषस्व ॥ ३ ॥

3. *Bodhā su me maghavan vācamemāṁ yāṁ te vasi-  
ṣṭho arcāti praśastim. Imā brahma sadhamāde  
juṣasva.*

O lord of honour, power and magnificence, pray know well this voice of mine which the sage well settled at peace offers you in adoration of your glory. And accept, honour and apply these holy words of vision and wisdom in practice in the assembly house of the wise for governance and administration.

श्रुधी हवं विपिपानस्यादुबाधा विपस्याचता मनीषाम ।  
कृष्वा दुवांस्यन्तमा सचमा ॥ ४ ॥

4. *Śrudhī havāṁ vipipānasyādrerbodhā vipras-  
yārcato manīṣām. Kṛṣvā duvāṁsyantamā sacemā.*

Listen to the cloud shower of exhortation from the vibrant sage, joyous participant in the congregation, know the thought and will of the wise scholar in adoration of your honour, and honour these prayers, most sincere and intimate, in action.

न त गिरा अपि मृष्ये तुरस्य न सुष्टुतिर्मसुर्यस्य विद्वान ।  
सदा त नाम स्वयशा विवक्मि ॥ ५ ॥

5. *Na te giro api mṛṣye turasya na suṣṭutima-  
suryasya vidvān. Sadā te nāma svayaśo vivakmi.*

Never shall I forget your words, instant and mighty of action as you are, nor shall I, knowing your power and potential, ever neglect your appreciation and adoration. I value and appreciate the significance of your



name and your innate honour and excellence.

भूरि हित॒ सर्व॒ना॒ मानु॑ष॒षु भूरि॑ म॒नी॒षी ह॑वत॒ त्वामि॑त ।  
मार॒ अ॒स्मन्म॑घ॒व॒ज्या॒वक्कः॑ ॥ ६ ॥

6. *Bhūri hi te savanā mānuṣeṣu bhūri manīṣī havate tvāmit. Māre asmanmaghavañjyok kaḥ.*

O lord of honour and excellence, many are your acts of generosity and magnificence in the world of humanity. Many are the acts of adoration the dedicated wise offer to you. O lord, never let these be alienated from us.

तु॒भ्यदि॑मा॒ सर्व॒ना॒ शूर॑ वि॒श्व॒ा तु॒भ्यं॑ ब॒र्ह्या॒णि व॑ध॒ना॒  
कृ॒णामि॑ । त्वं नृ॒भि॒हव्य॑' वि॒श्वधा॑सि ॥ ७ ॥

7. *Tubhyedimā savanā śūra viśvā tubhyaṁ brahmāṇi vardhanā kṛṇomi. Tvam nrbhirhavyo viśvadhāsi.*

O lord of honour and excellence, wise and brave, all these yajnic acts of service and adoration are for you. All these acts of holy creation and development for progress I do, are for your honour and majesty. You are the ruler and sustainer of the world, accepted and adorable for the leading people of the world.

नू॒ चि॒ ऽ तु॒ म॒न्य॑मान॒स्य द॒स्माद॑श्नु॒वन्ति॑ म॒हि॒मान॑मु॒ग ।  
न वी॒र्य॑मि॒न्द त॒ न रा॑धः ॥ ८ ॥

8. *Nū cinnū te manyamānasya dasmodaśnuvanti mahimānamugra. Na vīryamindra te na rādhaḥ.*

Indra, lord of blazing splendour, destroyer of suffering and darkness, adored by the world, the people of the world acknowledge your grandeur but they comprehend it not, much less equal and surpass. Nor

can they surpass, equal or even comprehend your power and potential or your munificence.

य च पूव ऋषया य च नूत्ना इन्द्र ब्रह्माणि जनयन्तु विपाः ।  
अस्म त सन्तु सख्या शिवानि यूयं पात स्वस्तिभिः सदा  
नः ॥ ९ ॥

9. *Ye ca pūrva ṛṣayo ye ca nūtnā indra brahmāṇi janayanta viprāḥ. Asme te santu sakhyā śivāni yūyaṁ pāta svastibhiḥ sadā naḥ.*

All the songs of adoration and acts of homage and worship which the veteran seers of ancient wisdom and new scholars of modern vision and wisdom create and offer to you, mighty ruler of the world, may they all be friendly and blissful for us all. O seers and scholars, O lord Indra, pray always protect and promote us with all modes of protection, promotion and all round well-being.

### Mandala 7/Sukta 23

*Indra Devata, Vasishtha Maitravaruni Rshi*

उदु ब्रह्माण्यरत श्रवस्यन्दं समय महया वसिष्ठ। आ या  
विश्वानि शवसा ततानपश्रता म इवता वचांसि ॥ १ ॥

1. *Udu brahmānyairata śravasyendram samarye mahayā vasiṣṭha. Ā yo viśvāni śavasā tatānopaśrotā ma ivato vacāṁsi.*

O brilliant sage of divine vision settled in peace, raise your voice and sing songs of celebration in honour of Indra, mighty ruler of the world. In the battle business of life, glorify him who pervades the wide worlds by his might, and as I approach him he listens close by so

that my words of prayer reverberate across the spaces.

अयामि॒ घाष॑ इ॒न्द द॒वजा॑मिरि॒र्य॒ज्यन्त॒ यच्छु॑रु॒धा वि॒वाचि॑ ।  
न॒हि स्व॑मायु॒श्चि॒कित॑ जन॒षु तानी॑दं॒हांस्यति॑ प॒ष्यस्मान् ॥ २ ॥

2. *Ayāmi ghoṣa indra devajāmirirajyanta pacchurudho vivāci. Nahi svamāyūścikite janeṣu tānī-dāṁhāṁsyati parśyasmān.*

I come, lord Indra, the sound of prayer rises like a battle cry with the divine waves of nature, charming, mastering, the notes resounding in the tumultuous roar. No one knows the thread of his span of life in humanity. O lord, cleanse us of those sins which pollute us to darkness.

यु॒ज रथं॑ ग॒वष॑णं॒ हरि॑भ्यामु॒प ब॒ह्याणि॑ जु॒जुषा॑णम॒स्थुः । वि॒  
बा॒धिष्ट॑ स्य रा॒दसी॑ महि॒त्वन्द॑ वृ॒त्राण्य॑प॒ती ज॒घन्वान् ॥ ३ ॥

3. *Yuje ratham gaveṣaṇam haribhyāmupa brahmāṇi jujuṣāṇamasthuḥ. Vi bādhiṣṭa sya rodasī mahitveन्द्रो vṛtrānyapratī jaghanvān.*

I ride the chariot of worship in pursuit of the light of truth harnessing the two carriers of mind and intellect alongwith the senses. My prayers reach the lord of love who accepts the supplicant with grace. The lord pervades both heaven and earth with his might, prevents evil, and destroys the demons of sin and darkness which we cannot even perceive with our human eyes of ordinary vision.

आप॑श्चि॒त्पि॒ष्युः स्त॒या॒ ३ न गा॒वा न † तृ॒तं ज॑रि॒तार॑स्त इ॒न्द ।  
या॒हि वा॒युन॑ नि॒युत॑ न॒ अ॒च्छ॒ त्वं हि धी॑भि॒दय॑सु॒ वि॒  
वा॒जा॑न ॥ ४ ॥

4. *Āpaścit pipyuḥ staryo na gāvo nakṣannṛtaṁ jaritārasta indra. Yāhi vāyurna niyuto no acchā tvam hi dhībhirdayase vi vājān.*

Indra, lord of light and action, just as waters flow and rays of light radiate over darkness, so let your celebrants, men of holy action, rise and attain to the light of truth. O lord of the cosmic chariot, come like the wind to your servants of action with grace since you bless us with mercy and with gifts of intelligence, vision and the light of divinity.

त त्वा मदा इन्द मादयन्तु शुष्मिणं तुविराधसं जरित्र ।

एक<sup>१</sup> दवत्रा दर्यसु हि मर्तानस्मिञ्छूर सर्वन मादयस्व ॥ ५ ॥

5. *Te tvā madā indra mādayantu śuṣmiṇaṁ tuvirādhasaṁ jaritre. Eko devatrā dayase hi martān-asmiñchūra savane mādayasva.*

Indra, lord of might, mercy, magnanimity and giver of all round success, may the devotees blest with joy and vision of action win your pleasure and favour for the gift of strength and power, sure success and excellence in all fields to bless the celebrant. You, the one adorable lord, bless the mortals with love and mercy. Come and share our celebrations of yajnic ecstasy with us in this session.

एवदिन्दं वृषणं वज्रबाहुं वसिष्ठासा अभ्यचन्त्यकः । स नः  
स्तुता वीरवद्धातु गामधूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evedindraṁ vṛṣaṇaṁ vajrabāhuṁ vasiṣṭhāso abhyarcantyarkaiḥ. Sa naḥ stuto vīravaddhātu gomad yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus do the brilliant poets of vision and heroes

of action settled and settlers at peace with homage and adorations celebrate Indra, lord ruler and commander of world forces, giver of showers of joy and wielder of thunder arms for the world order. The lord commands forces of the youthful brave and prosperity of the world's commonwealth. Praised and celebrated thus, may the lord protect and promote us. O lord, and O men of vision and potent action, protect and promote us all time with all modes of happiness and well being.

### Mandala 7/Sukta 24

*Indra Devata, Vasishtha Maitravaruni Rshi*

यानिष्ट इन्द्र सदन अकारि तमा नृभिः पुरुहूत प याहि ।  
असा यथा ना विता वृध च ददा वसूनि ममदश्च  
सामः ॥ १ ॥

1. *Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra yāhi. Aso yathā no'vitā vṛdhe ca dado vasūni mamadaśca somaiḥ.*

Indra, lord ruler and commander of the world, the holy seat for you is created and reserved in the house of nations. Elected and invited by all equally, pray come and take it with the leading lights of humanity in the manner that you may be our saviour and protector for advancement, receive and disburse the means and materials of life's wealth and comfort, and be happy and celebrate the joy of life with the soma of the world's excellence.

गृभीतं त मन इन्द्र द्विबर्हाः सुतः सामः परिषिक्ता मधूनि ।  
विसृष्टधना भरत सुवृत्तिरियमिन्द्रं जाहुवती मनीषा ॥ २ ॥

2. *Gr̥bhītaṁ te mana indra dvibarhāḥ sutah somah pariṣiktā madhūni. Viṣṛṣṭadhenā bharate suvr̥kti-riyamindram johuvatī manīṣā.*

Indra, brilliant lord, accepted is your mind wholly, both wish and will, ideas and intentions, philosophy and policy, ethics and action. The soma of joy and celebration is distilled and ready. The honey sweets are exuberant and overflowing. The general will, single voice and enthusiastic resolution of this generous land initiates, invites and anoints you in your seat.

आ न' दिव आ पृथिव्या ऋजीषि॒ इ॒दं ब॒हिः स' म॒पया॑य  
याहि। वह॑न्तु त्वा॒ हर॑या म॒दच॑ञ्चमाड॒न्गूष॑मच्छा॒ त्वसं॑  
मदा॑य ॥ ३ ॥

3. *Ā no diva ā pṛthivyā ṛjīṣinnidam barhiḥ somapeyāya yāhi. Vahantu tvā harayo madryañcam-āṅgūṣamacchā tavasaṁ madāya.*

Indra, mighty lord of natural simplicity and grace, lover of joy, come to this holy seat of ours from wherever you are, from the regions of heavenly light or the dark green earth to drink of the soma of celebration for the land. May the leading personalities of the nation well conduct you to receive our felicitations with us here.

आ ना॒ विश्वा॑भिरू॒तिभिः॑ स॒जाषा॑ ब॒ह्यं जुषा॑णा ह॒यश्च॑  
याहि। वरी॑वृ॒ज॒त्स्थवि॑रभिः सु॒शिपा॑ स्म द॒ध॒द वृष॑णं  
शु॒ष्मिन्द॑ ॥ ४ ॥

4. *Ā no viśvābhir-ūtibhiḥ sajoṣā brahma juṣāṇo haryaśva yāhi. Varīvr̥jat sthavirebhiḥ suśiprā'-sme dadhad vr̥ṣaṇaṁ śuśmamindra.*

Indra, friendly ruler, lover of divinity and the best things of life, commanding the best of assistants, blest with a gracious personality, come to us with all the means of protection and progress for us, bringing showers of strength, honour and excellence for the nation and warding off all opponent forces, come supported by the wisest veterans of the land.

एष स्ताम' मह उगाय वाह धुरी३वात्या न वाजय' थायि ।  
इन्द त्वायमक इ'ट्ट वसूनां दिवीव द्यामधि नः श्रामतं  
धाः ॥ ५ ॥

5. *Eṣa stoma maha ugrāya vāhe dhurīvātyo na vājayannadhāyi. Indra tvāyamarka īṭṭe vasūnām divīva dyāmadhi naḥ śromataṁ dhāḥ.*

This inspiring song of felicitation and this vibrant institution of governance is created and offered to Indra, great and brilliant lord ruler and sustainer of the world, like the leading power of the nation's chariot. O lord Indra, this supplicant and celebrant prays to you for the gift of wealth, honour and excellence for the nation. Pray raise our honour and fame to the regions of bliss over the sky and light of the sun.

एवा न इन्द वायस्य पूधि प त महीं सुमतिं वविदाम । इषं  
पिन्व मघवद्भ्यः सुवीरां यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evā na indra vāryasya pūrdhi pra te mahīm sumatiṁ vevidāma. Iṣaṁ pinva maghavād-bhyaḥ suvīrām yūyaṁ pāta svastibhiḥ sadā naḥ.*

Likewise O lord of excellence, Indra, destroyer of suffering, bless us with abundant good fortune of the choicest order. Grant us the great favour of your love

and good will. Protect and promote the honour, energy and sustenance of the nation blest with youthful brave for the noble people. O lord and veterans of the world, protect and advance us with the peace, prosperity and all round well being for all time.

### Mandala 7/Sukta 25

*Indra Devata, Vasishtha Maitravaruni Rshi*

आ तं मह इन्द्रात्युग समन्यवा यत्समरन्त सनाः । पताति  
दिद्यु तयस्य बाह्वामा त मन विष्वद्यग्वि चारीत ॥ १ ॥

1. *Ā te maha indrotyugra samanyavo yat samaranta senāḥ. Patāti didyunnaryasya bāhvormā te mano viṣvadryagvi cārīt.*

Indra, blazing lord of glory and illustrious commander of the forces of defence and protection, when your armies impassioned by ardent zeal march forward, the thunderbolt in your hands, O magnificent leader of humanity, flashing and blazing, falls upon the enemy. O lord, your mind instantly traversing over spaces otherwise, would never ramble from us but hit the target.

नि दुग इन्द्र श्नाथिह्यमित्रानभि य न्ना मतासा अमन्ति । आर  
तं शंसं कृणुहि निनित्सारा न भर संभरणं वसूनाम ॥ २ ॥

2. *Ni durga indra śnathihiyamitrānabhi ye no martāso amanti. Āre taṁ śaṁsāṁ kṛṇuhi ninitso-rā no bhara sambharaṇaṁ vasūnām.*

Indra, lord destroyer of want and suffering, strike upon the strongholds of the enemies and break down the hostilities of mortals that afflict us with



violence and disease. Throw out far off that curse and calumny of the malevolent and bring us fulfilment with abundance of health, wealth, honour and excellence of life.

श॒तं तं शि॒पि॒ तू॒तयः॑ सु॒दास॑ स॒हस्रं॑ शंसा॒ उ॒त रा॒तिर॑स्तु ।

ज॒हि व॒ध॒व॒नुषा॑ म॒त्य॑स्या॒ स्म द्यु॒म्नम॑धि॒ रत्नं॑ च ध॒हि ॥ ३ ॥

3. *Śataṁ te śiprinnūṭayaḥ sudāse sahasraṁ śamsā uta rātirastu. Jahi vadharvanuṣo martyasyā'sme dymnamadhi ratnaṁ ca dhehi.*

O lord of golden helmet, hundreds be your favours and protections for the man of generosity, thousands your blessings and gifts of grace. Destroy the weapons of death in the hands of the violent mortal and vest us with that wealth, honour and excellence of life which is the supreme jewel of existence.

त्वा॒व॒ता ही॑न्द् क॒त्त्वं अ॒स्मि॒ त्वा॒व॒ता वि॒तुः॑ शू॒र रा॒ता ।  
वि॒श्व॒द॒हानि॑ त॒विषी॑व उ॒ग्राँ आ॒कः॑ कृ॒णुष्व॑ ह॒रिवा॒ न  
म॒धीः ॥ ४ ॥

4. *Tvāvato hīndra kratve asmi tvāvato'vituḥ śūra rātau. Viśvedahāni taviṣīva ugraṅ okāḥ kṛṇuṣva harivo na mardhīḥ.*

Indra, mighty lord beyond fear, in submission to your will, I abide in holy action and pray for the gift of your protection and grace. O lord illustrious of blazing power, pray dwell in my heart for ever. Forsake us not, O lord of tempestuous forces.

कु॒त्सा ए॒त ह॒य॑श्वा॒य शू॒षमि॑न्द् स॒ह' द॒वजू॑त॒मिया॒नाः । स॒त्रा  
कृ॒धि सु॒ह॒ना शू॒र वृ॒त्रा व॒यं तरु॑त्राः स॒नुया॑म॒ वाज॑म ॥ ५ ॥

5. *Kutsā ete haryaśvāya śūṣamindre saho devajū-tamiyānāḥ. Satrā kṛdhi suhanā śūra vṛtrā vayan tarutrāḥ sanuyāma vājam.*

All these arms and armaments of thunder power, all the sagely people who have come to peace and power, patience and fortitude inspired by divinities for the attainment of honour and excellence: all these are dedicated to Indra, lord ruler of vibrant powers and people of the world. O lord giver of freedom from fear and violence, make it easy for us to dispel the evil and darkness of life. Let us be victors of light over ignorance and darkness and cross over the seas to the realms of bliss.

एवा न इन्द्र वायस्य पूधि प त महीं सुमतिं वविदाम । इषं  
पिन्व मघवद्भ्यः सुवीरं यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evā na indra vāryasya pūrdhi pra te mahīm sumatiṁ vevidāma. Iṣaṁ pinva maghavadbhyaḥ suvīrāṁ yūyam pāta svastibhiḥ sadā naḥ.*

Thus O lord Indra, bless us with honour and excellence of our choice in abundance. Let us have the divine bliss of your love and good will. Sustain and promote food, energy and knowledge for the noble people blest with youthful and brave warriors of freedom. O lord, O noble people, O saints and sages, O youthful brave, protect and promote us with all modes of good fortune and well being for ever.

## Mandala 7/Sukta 26

*Indra Devata, Vasishtha Maitravaruni Rshi*

न साम् इन्द्रमसुता ममाद् नाब्रह्मणा मघवानं सुतासः ।  
तस्मा उक्थं जनय यज्जुष ष षुव षवीयः शृणवद्यथा  
नः ॥ १ ॥

1. *Na soma indramasuto mamāda nābrahmāṇo maghavānaṁ sutāsaḥ. Tasmā uktham janaye yajjujoṣan-nrvannavīyaḥ śṛṇavad yathā naḥ.*

Undistilled soma does not please Indra, lord of humanity. Nor do distillations of soma unsanctified by divine chants of Veda satisfy the lord of power and divinity. Therefore I create and compose the latest song of adoration with Vedic vision with the distillation so that the lord may listen and accept our homage of soma with pleasure.

उक्थउक्थ साम् इन्द्रं ममाद नीथनीथ मघवानं सुतासः ।  
यदीं सुबाधः पितरं न पुत्राः समानद ः अवसु हवन्त ॥ २ ॥

2. *Uktha-ukthe soma indram mamāda nīthenīthe maghavānaṁ sutāsaḥ. Yadīm sabādhaḥ pitaraṁ na putrāḥ samānadakṣā avase havante.*

With every chant of song divine, the soma pleases Indra. At every stage of adoration, at every step of the song, the draughts of soma exhilarate the lord. For this reason, surely, eager supplicants, equally proficient, invoke and offer homage to the lord for protection and progress like children approaching parents with love to have their blessings.

चकार ता कृणव ङुनमन्या यानि बुवन्ति वधसः सुतषु ।  
जनीरिव पतिरकः समाना नि मामृज पुर इन्द्रः सु सर्वाः ॥ ३ ॥

3. *Cakāra tā kṛṇavannūnamanyā yāni bruvanti vedhasaḥ suteṣu. Janīriva patirekaḥ samāno ni māmrje pura indraḥ su sarvāḥ.*

What the sages and scholars say and proclaim in matters of science and development of soma, let the pursuant follow and do even more, and just as the ruler protector and sustainer looks after the people and the father looks after the children by himself equally well, so should Indra first and foremost look after and refine the development of knowledge and all the pursuers.

एवा तमाहुरुत शृण्व इन्द्र एक' विभक्ता तरणिमृधानाम ।  
मिथस्तुर' ऊतया यस्य पूवीरस्म भृदाणि सश्चत  
प्रियाणि ॥ ४ ॥

4. *Evā tamāhuruta śṛṇva indra eko vibhaktā taraṇirmaghānām. Mithastura Ūtayo yasya pūrvīrasme bhadraṇi saścata priyāni.*

Only Indra they celebrate in holy words. Only of him do we hear, that he is the giver of all power, progress, honour and excellence and he alone is the saviour and protector. Instant and unfailing are his powers and forces of protection and defence, unbreakable as ever. May all dear and cherished good things of life come to us by the lord's kindness and grace.

एवा वसिष्ठ इन्द्रमृतय नृन्कृष्टीनां वृषभं सुत गृणाति ।  
सहस्त्रिण उप ना माहि वाजान्यूयं पात स्वस्तिभिः सदा  
नः ॥ ५ ॥

5. *Evā vasiṣṭha indramūtaye nṛṇ kṛṣṭīnām vṛṣabham sute gṛṇāti. Sahasriṇa upa no māhi vājān yūyam pāta svastibhiḥ sadā naḥ.*

Thus does the ardent sage settled in peace and wisdom celebrate Indra, the soul and generous ruler of the world and leading lights of humanity for the sake of defence and protection in the social order of the lord's creation. May the lord bring us a thousand fold honour and excellence in food, sustenance and knowledge. O lord and leaders, protect and promote us with all your gifts of good fortune and all round well being as ever.

### Mandala 7/Sukta 27

*Indra Devata, Vasishtha Maitravaruni Rshi*

इन्द्रं नर' नमधि॑ता हवन्त॒ यत्पाया॑ यु॒नज॑त्त॒ धिय॒स्ताः । शूरा॑  
नृषा॑ता॒ शर्व॑सश्चक॒ान आ गाम॑ति व॒ज भ॑जा॒ त्वं नः॑ ॥ १ ॥

1. *Indram naro nemadhitā havante yat pāryā yunajate dhiyastāḥ. Śūro nṛṣātā śavasaścakāna ā gomati vraje bhajā tvam naḥ.*

Leading people call upon Indra, lord ruler of the world, in their serious struggles of life and pray for those concentrative faculties of mind and intelligence by which they can join the divine presence and win their goal. The lord is the brave, generous and fearless leader of humanity in their corporate life, lover of strength and inspirer of heroic souls. O lord, give us the grace of your divine presence and lead us in our development of lands and cows and in our plans of education, enlightenment and our vision of the divine Word.

य इन्द्र॑ शुष्म' मघवन्त॒ अस्ति॑ शि ॥ सखि॑भ्यः पुरु॒हूत॑  
नृभ्यः॑ । त्वं हि दृ॒ हा म॑घव॒न्विच॑ता॒ अपा॑ वृ॒द्धि परि॑वृ॒त्तं न  
राधः॑ ॥ २ ॥

2. *Ya indra śuṣmo maghavan te asti śikṣā sakhibhyaḥ puruhūta nṛbhyaḥ. Tam hi dr̥ḷhā maghavan vicetā apā vṛdhi parivṛtaṁ na rādhaḥ.*

Indra, lord of power, honour and excellence, that strength and power of yours for which you are invoked by all humanity, pray give us, your friends and leaders of a free world. O lord of honour and majesty, unshakable lord of universal vision and knowledge, remove the cover of darkness and open out our potential like a hidden treasure revealed.

इन्द्रा राजा जगतश्चषणीनामधि । मि विषुरूपं यदस्ति ।  
तत' ददाति दाशुष वसूनि चाद्दाध उपस्तुतश्चिद्-  
वाक ॥ ३ ॥

3. *Indro rājā jagataścarṣaṇīnāmadhi kṣami viṣurūpaṁ yadasti. Tato dadāti dāśuṣe vasūni codad rādha upastutaścidarvāk.*

Indra is the sovereign ruler of the moving world and her people on the earth. Whatever various and manifold wealth there is on the earth, he alone is the master ruler. And therefrom he gives profusely of wealth, honour and excellence to the generous man of charity, inspires our potential strength and success, and when he is closely adored in meditation, he reveals his presence to our direct vision and experience.

नू चि' । इन्द्र' मघवा सहृती दाना वाजं नि यमत न ऊती ।  
अनूना यस्य दि णा पीपाय वामं नृभ्य' अभिवीता  
सखिभ्यः ॥ ४ ॥

4. *Nū cinna indro maghavā sahūtī dāno vājaṁ ni yamate na ūtī. Anūnā yasya dakṣiṇā pīpāya vāmaṁ nṛbhyo abhivītā sakhibhyaḥ.*

Surely Indra, lord of honour and glory, is the generous and instant giver on invocation and prayer. He gives sustenance, protection and progress, and he controls and guides our advance to victory in life. Boundless is his grace which ever inspires and promotes our will and action, and it is freely available to people who seek his love and friendship.

नू इन्द्र राय वरिवस्कृधी न आ त मन' ववृत्याम मघाय ।  
गामदश्वावदथवद व्यन्त' यूयं पात स्वस्तिभिः सदा  
नः ॥ ५ ॥

5. *Nū indra rāye varivaskṛdhī na ā te mano vavṛ-  
tyāma maghāya. Gomadaśvāvad rathavad vyanto  
yūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, generous lord of munificence, we turn ourselves to you seeking your love and kindness to achieve the honour and treasures of life. Pray open the paths of advancement for us to wealth and victory of lands and cows, horses and chariots of the good life. O lord, O leading lights, be gracious and protect and promote us with all good fortune and well being for ever.

## Mandala 7/Sukta 28

*Indra Devata, Vasishtha Maitravaruni Rshi*

बह्ना ण इन्द्राप याहि विद्वान्वाञ्चस्त हरयः सन्तु युक्ताः ।  
विश्वं चिद्धि त्वा विहवन्त मता अस्माकमिच्छृणुहि  
विश्वमिन्व ॥ १ ॥

1. *Brahmā ṇa indropa yāhi vidvān-arvāñcaste  
harayaḥ santu yuktāḥ. Viśve ciddhi tvā vihavanta  
martā asmākamicchṛṇuhi viśvaminva.*

Indra, lord omniscient, all pervasive in the world, come, listen to our prayer, let the horses harnessed to your chariot be directed hitherward to us. All people of the world without exception invoke you. Pray listen to our prayer and bring us the gifts of Divinity.

हवं त इन्द्र महिमा व्यानड ब्रह्म यत्पासिं शवसिं ऋषीणाम ।  
आ यद्वज्रं दधिष हस्त उग घारः सन्कत्वा जनिष्ठा  
अषा हः ॥ २ ॥

2. *Havaṁ ta indra mahimā vyānaḍ brahma yat pāsi śavasinn-ṛṣīṇām. Ā yad vajrṁ dadhiṣe hasta ugra goraḥ san kratvā janiṣṭhā aṣālhaḥ.*

O lord of might, since you protect and preserve the voice of the seers of divine vision, your grandeur vests in the holy voice and holy projects of humanity. Awful lord of blazing lustre, when you wield the thunderbolt in hand in a state of divine passion for action you rise invincible for any power of the world.

तव पणीतीन्द्र जाहुवानान्तसं य इ रारदसी निनथ ।  
मह त्राय शवस हि जज्ञ तूतुजिं चित्तूतुजिरशिश्नत ॥ ३ ॥

3. *Tava praṇīṭīndra johuvānāntsaṁ yannṛṇ na rodasī ninetha. Mahe kṣatrāya śavase hi jajñe'tūtujim cit tūtujiraśiśnat.*

Indra, by your ethics and policy you guide the leading lights of humanity and those called upon to duty as you light up the earth and space, and thus surely by nature and character you rise to the mighty power of the governance of the great social order. Truly the mighty and the dynamic govern and guide the weak who need



protection.

एभिन् इन्द्रार्हभिदशस्य दुमित्रासा हि तयः पवन्त । पति  
यच्छष्ट अनृतमनना अव द्विता वरुणा मायी नः सात ॥ ४ ॥

4. *Ebhirna indrāhabhir-daśasya durmitrāso hi kṣitayaḥ pavante. Prati yaccaṣṭe anṛtamanenā ava dvitā varuṇo māyī naḥ sāt.*

Indra, lord ruler of the world, in these few days bless us that the evil in friends be purged and they become good citizens. O lord, if the man of judgement and discrimination were to see untruth and false conduct, then he, Varuna, with justice and power, may cause it to be reduced to half and then purged off.

वाचमदिन्दं मघवानमनं महा राया राधसा यद्दत्तः । या  
अचता बह्वकृतिमविष्टा यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Vocemedindram maghavānamenam maho rāyo rādhaso yad dadannaḥ. Yo arcato brahma-kṛtima-viṣṭho yūyam pāta svastibhiḥ sadā naḥ.*

We speak and sing, thus, of Indra, this lord of power, honour and excellence who gives us great wealth and further capacity for success and victory and who accepts homage as the most loving protector of the worshipper. O lord, may you and your divine forces protect and promote us with all gifts of good fortune and well being for all time.

## Mandala 7/Sukta 29

*Indra Devata, Vasishtha Maitravaruni Rshi*

अयं सामं इन्द्र तुभ्यं सुन्व आ तु प याहि हरिवस्तदकाः ।  
पिबा त्वस्य सुषुतस्य चारादद मघानि मघवा यानः ॥ १ ॥

1. *Ayam soma indra tubhyam sunva ā tu pra yāhi harivastadokāḥ. Pibā tvasya suṣutasya cārordado maghāni maghavannīyānaḥ.*

I extract and distil this soma juice for you, Indra, lord of honour and power. Commander of the dynamic forces of the world, abiding in that house of majesty, come and drink of this juice distilled and seasoned delightfully, and while coming bring us the wealth, honour and excellence of life.

बह्वन्वीर बह्वकृतिं जुषाण' वाचीना हरिभियाहि तूयम् ।  
अस्मि ऽषु सर्वं न मादयस्वाप बह्वाणि शृणव इमा नः ॥ २ ॥

2. *Brahman vira brahmakṛtiṃ juṣāṇo'rvācīno hari-bhiryāhi tūyam. Asminnū ṣu savane mādayasvopa brahmāni śṛṇava imā naḥ.*

O mighty Indra, ruler of the world and master of universal knowledge, lover of the lord's creation, come here straight to us driven fast by dynamic forces, join this yajnic programme of our life, be happy and rejoice with us, and listen to those celebrative chants and prayers of ours.

का त अस्त्यरं कृतिः सूक्तः कदा नूनं तं मघवन्दाशम ।  
विश्वा मतीरा ततन त्वाया धा म इन्द शृणवा हवमा ॥ ३ ॥

3. *Kā te astyaramkṛtiḥ sūktaiḥ kadā nūnam te maghavan dāśema. Viśvā matirā tatane tvayā'dhā ma indra śṛṇavo havemā.*

What is the honour and pleasure we can do by our songs of adoration to your grace? O lord of glory, what can we offer and when in homage to you? All thoughts, imagination and songs we offer are but an

extension of your grace in adoration of your honour. So, O lord, only listen to these songs of adoration and be pleased.

उ॒ता घ्रा॑ त पु॒रु॒ष्या॑ इ॒ इ॒दा॑स॒न्य॒षां॑ पू॒व'षा॑मश्रृ॒णा॒ऋ॒षी॑णाम ।  
अ॒धा॒हं॒ त्वा॑ म॒घव॑ज्जाह॒वीमि॒ त्वं न॑ इ॒न्द्रा॑सि॒ प॒म॒तिः॑  
पि॒त॒व॑ ॥ ४ ॥

4. *Uto ghā te puruṣyā idāsan yeṣāṁ pūrveṣām-aśṛṇor-ṛṣīṇām. Adhāham tvā maghavañ-johavīmi tvam na indrāsi pramatih piteva.*

And all songs and adorations of the seers of all time which you graciously listen and accept are but human adorations of the visionaries in your honour. I too, O lord of universal knowledge, vision and glory, offer the same song of invocation and adoration. O lord and master, Indra, you are our teacher, protector and provider like the father.

वा॒च॒म॒दि॒न्द्रं॑ म॒घवा॑नम॒नं॑ म॒हा रा॒या रा॒ध॒सा॒ यद्द॑द॒तः॑ । या  
अ॒च॒ता॒ ब॒ह्म॑कृ॒तिम॑वि॒ष्टा यू॒यं पा॑त स्व॒स्ति॒भिः॑ सदा॑ नः ॥ ५ ॥

5. *Vocemedindram maghavānamenam maho rāyo rādhaso yad dadannaḥ. Yo arcato brahma-kṛtimaviṣṭho yūyam pāta svastibhiḥ sadā naḥ.*

Such is Indra, glorious lord of knowledge and power whom we celebrate in song. He gives us the grandeur and abundance of wealth, honour and excellence and the competence for higher and higher success. And he loves and accepts the homage and adorations of the celebrant supplicant of divinity. O lord, O visionaries, poets and teachers, protect and promote us with all modes of honour and well being for all time.

**Mandala 7/Sukta 30***Indra Devata, Vasishtha Maitravaruni Rshi*

आ न' दव शर्वसा याहि शुष्मिन्भवा वृध इन्द राय अस्य ।  
मह नृम्णाय नृपत सुवज महि त्राय प स्याय शूर ॥ १ ॥

1. *Ā no deva śavasā yāhi śuṣmin bhavā vṛdha indra rāyo asya. Mahe nṛmṇāya nṛpate suvajra mahi kṣatrāya paumsyāya śūra.*

Indra, lord divine, generous and most potent ruler, come to us with strength and power and be the promoter of this commonwealth. O lord ordainer of humanity, heroic wielder of the thunderbolt of defence and order of law and justice, come for the rise of this great social order, for wealth and splendour and for the manly character, courage and vigour of the nation.

हवन्त उ त्वा हव्यं विवाचि तनूषु शूराः सूर्यस्य साता ।

त्वं विश्वेषु सन्या जनषु त्वं वृत्राणि रन्धया सुहन्तु ॥ २ ॥

2. *Havanta u tvā havyam vivāci tanūṣu śūrāḥ sūryasya sātau. Tvam viśveṣu senyo janeṣu tvam vṛtrāṇi randhayā suhantu.*

In their discussions, debates or differences of opinion, in matters of language and education, in their heart of hearts and in all organisational bodies of the common wealth, and in their struggles for light, enlightenment and brilliance of the order, brave and fearless leaders of the nation call upon you, the real adorable leader. You are the leader and commander among all powers and forces of humanity. O leader and commander, Indra, expose all strongholds of darkness and negation, eliminate all evil and wickedness, for there

is no evil too difficult for you to destroy.

अहा यदिन्द्र सुदिना व्युच्छन्दधा यत्कतुमुपमं समत्सु ।  
न्यग्निः सीददसुरा न हाता हुवाना अत्र सुभगाय  
दवान ॥ ३ ॥

3. *Ahā yadindra sudinā vyucchān dadho yat ketum-upamaṁ samatsu. Nyagniḥ sīdadasuro na hotā huvāno atra subhagāya devān.*

Indra, lord ruler, leader and commander of the nation, when the days of enlightenment and good fortune shine and you bear the banner of light and victory in battles of progress, symbol of the nation's excellence, then Agni, brilliant leader and light giver, having called up the wise and brave, sits at peace among them at the head of yajna as the priest giving life and energy for further good fortune and higher progress.

वयं त त इन्द्र य च दव स्तवन्त शूर ददता म्घानि ।  
यच्छा सूरिभ्य उपमं वरूथं स्वाभुव जरणामश्नवन्त ॥ ४ ॥

4. *Vayaṁ te ta indra ye ca deva stavanta śūra dadato maghāni. Yacchā sūribhya upamaṁ varūtham svābhuvo jaraṇāmaśnavanta.*

Indra, generous lord ruler of glory, brave and fearless leader of the nation, we are yours and we stand for you, and so are all those who praise and celebrate the giver and creator of wealth and excellence for all. Pray give to the learned and the wise a good home, sustenance and security worthy of them, noble seniors they are in their own right, moving on forward to a whole fulfilled life.

वाचमदिन्दं मघवानमनं महा राया राधसा यद्द १ः । या  
अचता बह्वृत्तिमविष्ठा यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Vocemedindram maghavānam-enam maho rāyo  
rādhaso yad dadannah. Yo arcato brahmakṛti-  
maviṣṭho yūyam pāta svastibhiḥ sadā naḥ.*

We sing and celebrate the honour and glory of this Indra, lord of magnificence, leader and ruler of the nation, who creates and gives us great wealth and honour and all means and materials of success and victory for life's fulfilment, and who loves and accepts, protects and promotes the homage and adoration of the devotee. O lord, O learned and wise leaders, protect and promote us with all good fortune and all modes of well being for all time.

### Mandala 7/Sukta 31

*Indra Devata, Vasishtha Maitravaruni Rshi*

प व इन्द्राय मादानं हयश्वाय गायत ।  
सखायः सामपात्र ॥ १ ॥

1. *Pra va indrāya mādanam haryaśvāya gāyata.  
Sakhāyaḥ somapāvne.*

O friends, sing exciting songs of celebration in honour of Indra, your leader, commander of dynamic forces who loves the nation's honour and excellence and thirsts to celebrate the grandeur of it.

शंसदुक्थं सुदानव उत द्यु िं यथा नरः ।  
चक्रमा सत्यरीधस ॥ २ ॥

2. *Śamseduktham sudānava uta dyukṣam yathā  
naraḥ. Cakṛmā satyarādhasē.*

Say adorable words of praise for Indra, generous giver, and sing heavenly songs for him as leading lights of the nation do. Let us too do the same honour to him, the great accomplisher of truth.

त्वं न इन्द्र वाजयुस्त्वं गव्युः शतकता ।

त्वं हिरण्ययुवसा ॥ ३ ॥

3. *Tvaṁ na indra vājayustvaṁ gavyuḥ śatakrato.*  
*Tvaṁ hiraṇyayurvaso.*

Indra, glorious ruler, you are giver of peace and settlement, you are accomplisher of a hundred yajnic acts of truth, you are giver of victory and progress to us, you are lover of the land and culture and you are creator of golden wealth, honour and excellence.

वयमिन्द्र त्वायवा भि प णनुमा वृषन ।

विद्धी त्वस्य न वसा ॥ ४ ॥

4. *Vayamindra tvāyavo'bhi pra ṇonumo vṛṣan.*  
*Viddhī tvasya no vaso.*

Indra, generous and valorous lord ruler, giver of settlement, peace and progress, we are your admirers, and we stand for you. O lord, know this of us, for us and for the nation.

मा न निद च वक्तव या रन्धीरारव्ण ।

त्व अपि कतुमम ॥ ५ ॥

5. *Mā no nide ca vaktave'ryo randhīrarāvṇe.*  
*Tve api kraturmama.*

O lord ruler of the nation, leave us not to the reviler, malignant scandaliser, and the selfish miser. My

strength, intelligence and action sustains in you and flows from there.

त्वं वमासि सपथः पुरायाधश्च वृत्रहन ।  
त्वया पतिं बुव युजा ॥ ६ ॥

6. *Tvaṃ varmāsi saprathaḥ puroyodhaśca vṛtrahan.*  
*Tvayā prati bruve yujā.*

You are the celebrated armour of defence and all round protection, front rank warrior, destroyer of evil, darkness and want: committed to you in covenant, I say so and bind myself.

महाँ उतासि यस्य त नु स्वधावरी सहः ।  
मम्नात इन्द्र रदसी ॥ ७ ॥

7. *Mahāñ utāsi yasya te'nu svadhāvarī sahaḥ.*  
*Mamnāte indra rodasī.*

You are great and glorious, Indra, and accordingly your courage and fortitude is great. The abundant heaven and fertile earth both acknowledge your grandeur.

तं त्वा मरुत्वती परि भुवद्वाणी स्यावरी ।  
न िमाणा सह द्युभिः ॥ ८ ॥

8. *Taṃ tvā marutvatī pari bhuvad vāṇī sayāvarī.*  
*Nakṣamāṇā saha dyubhiḥ.*

The voice of admiration, expression of your essential nature and power, raised by vibrant humanity, reaching you incessantly with the light and truth of your power and performance, may ever abide around you.

ऊध्वासस्त्वान्विन्दवा भुवन्दस्ममुप द्यवि ।  
सं तं नमन्त कृष्टयः ॥ ९ ॥



9. *Ūrdhvāsastvānvindavo bhuvan dasmamupa dyavi. saṁ te namanta kṛṣṭayah.*

People of the world together in unison bow to you in homage and subsequently joyous voices of admiration rise for you, mighty lord destroyer of enemies, like mists of soma unto the heights of heaven.

प व' मह महिवृधं भरध्वं पचतस् प सुमतिं कृणुध्वम ।  
विशः पूवीः प चरा चषणिपाः ॥ १० ॥

10. *Pra vo mahe mahivṛdhe bharadhvaṁ pracetase pra sumatiṁ kṛṇudhvam. Viśaḥ pūrvīḥ pra carā carṣaṇiprāḥ.*

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration.

उरुव्यचंस महिनं सुवृक्तिमिन्दाय ब्रह्म जनयन्त विपाः ।  
तस्य व्रतानि न मिनन्ति धीराः ॥ ११ ॥

11. *Uruvyacase mahine suvṛktim-indrāya brahma janayanta viprāḥ. Tasya vratāni na minanti dhīrāḥ.*

To the great Indra, the ruler widely perceptive and all aware, vibrant people of the land, the learned and the wise with a sense of dynamism, all offer homage, rooting out dead wood, planting new saplings,

generating new forms of sustenance and energy, and creating new forms of appreciating and realising the eternal spirit. And they, people of constancy and settled mind, never violate the laws and discipline of the lord's Eternal Law.

इ॒न्दं वा॒णीर॒नु॒त्त॒म॒न्यु॒म॒व स॒त्रा रा॒जा॒नं द॒धिर् स॒ह॒ध्य ।  
ह॒य॑श्वा॒य ब॒हया॒ समा॒पी॒न ॥ १२ ॥

12. *Indraṁ vāṅīr-anuttamanyum-eva satrā rājānaṁ dadhire sahadhyai. Haryaśvāya barhayā samāpīn.*

All voices of the people, all sessions of yajnic programmes of action, uphold and support only the brilliant ruler, Indra of constant vision and passion, in order to maintain the social order of governance without obstruction. O friends and citizens of the land, exhort your people in support of Indra, leader of the dynamic nation of humanity.

### Mandala 7/Sukta 32

*Indra Devata, Vasishtha Maitravaruni Rshi*

मा षु त्वा वा॒घ॒ता॒श्च॒ना र अ॒स्मि॒न् री॒र॒म॒न ।

आ॒रा॒त्ता॒च्चि॒त्स॒ध॒मादं न॒ आ ग॒ही॒ह वा॒ स गु॒पं श्रु॒धि ॥ १ ॥

1. *Mo ṣu tvā vāghataścanā're asmanni rīraman. Ārāttāccit sadhamādam na ā gahīha vā sannupaśrudhi.*

Let not your worshippers be far away from us, nor let them detain you. Come to our house of celebration from the farthest distance even, and when you are here, listen to our songs of celebration and divine

adoration.

इम हि तं ब्रह्मकृतः सुत सच्चा मधा न म १ आसंत ।

इन्दु कामं जरितार' वसूयवा रथ न पादमा दधुः ॥ २ ॥

2. *Ime hi te brahmakṛtaḥ sute sacā madhau na makṣa āsate. Indre kāmam jaritāro vasūyāvō rathe na pādama dadhuḥ.*

When the celebrants have distilled and seasoned the soma of homage and worship for Indra, ruler of the social order of governance, they sit together like bees clustering round honey. The celebrants dedicated to the honour and prosperity of the ruling order place their trust and faith in Indra, the ruler and the law of governance, like travellers who place their foot on the step and ride the chariot to reach their goal.

रायस्कीमा वज्रहस्तं सुदि णिं पुत्रा न पितरं हुव ॥ ३ ॥

3. *Rāyaskāmo vajrahastaṁ sudakṣiṇaṁ putro na pītaṁ huve.*

Dedicated to the honour and prosperity of the human nation, and keen to realise the excellence of life for myself too, I invoke generous Indra, lord ruler of the world, wielder of the thunderbolt of defence and protection in hand as keeper of the law and justice of the order of governance. I invoke him like a child yearning for the father for his generosity.

इम इन्द्राय सुन्विर् सामासा दध्याशिरः ।

ताँ आ मदाय वज्रहस्त पीतय हरिभ्यां याह्याक् आ ॥ ४ ॥

4. *Ima indrāya sunvire somāso dadhyāśiraḥ. Tāñ ā madāya vajrahasta pītaye haribhyām yāhyoka ā.*

These somas of the nation's honour and excellence energised by the ferment of inspiration and enthusiasm have been distilled to celebrate the dignity and majesty of the land and the ruler Indra. O lord wielder of the thunderbolt, come to our hall of fame for the joy of a drink of them. Come fast by the chariot drawn by horses of the winds.

श्रवच्छ्रुत्कण इयत् वसूनां नू चिं ॥ मधिषद गिरः ।

सद्यश्चिद्यः सहस्राणि शता दद् किदित्सन्तमा मिनत ॥ ५ ॥

5. *Śravac-chrutkarṇa īyate vasūnām nū cinno mardhiṣad giraḥ. Sadyaścid yaḥ sahasrāṇi śatā dadan-nakir-ditsantam-ā minat.*

The lord has a keen ear to listen to the supplicant. He listens, therefore he is approached for the gift of wealth, honour and excellence. May the lord never ignore our prayers, may he, instead, soften and sanctify our supplications. Indeed, instant giver of a hundred thousand gifts of good fortune as he is, no one can withhold him when he extends his hand of generosity.

स वीरा अपतिष्कुत इन्द्रेण शूशुव नृभिः ।

यस्तं गभीरा सर्वानानि वृत्रहन्त्सुनात्या च धावति ॥ ६ ॥

6. *Sa vīro apratiṣkuta indreṇa śūśuve nr̥bhiḥ. Yaste gabhīrā savanāni vṛtrahant-sunotyā ca dhāvati.*

He who approaches you, does your behest and performs the serious assignments given by you, O destroyer of evil, he goes forward bold and unshaken, and, exhorted by leading men, rises under the protection of Indra.

भवा वरूथं मघवन्मघानां यत्समजासि शधतः ।

वि त्वाहतस्य वदनं भजमह्या दूणाश' भरा गयम ॥ ७ ॥

7. *Bhavā varūtham maghavan maghonām yat samajāsi śardhataḥ. Vi tvāhatasya vedanam bhajemahyā dūṇāśo bhārā gayam.*

O lord of power and glory, be the shelter home and all round protector of those who wield, control and rule the wealth and honour of the nation — you who impel and inspire the bold and daring, and humble the defiant. Let us share the knowledge and learn from the painful experience of those who have been punished by you. O lord indestructible, bless our home and give us fulfilment.

सुनाता सामपात्र साममिन्दीय वज्रिण' । पचता पक्तीरवस  
कृणुध्वमितृणितृणत मयः ॥ ८ ॥

8. *Sunotā somapāvne somam-indrāya vajriṇe. Pacatā paktīravase kṛṇudhvamit ṛṇannit ṛṇate mayah.*

Extract, mature and prepare the nectar of life for the lord, Indra, wielder of the thunderbolt of justice and punishment and destroyer of evil, who loves the soma spirit of life's beauty and joy. Ripen and perfect the drinks and drugs for health care and protection of life, and create the state of comfort and well being, giving success and fulfilment for those who work for the joy and fulfilment of all in general.

मा स्रधत सामिना द ता मह कृणुध्वं राय आतुज ।

तरणिरिज्जयति तिति पुष्यति न द्वासः कवत्रव ॥ ९ ॥

9. *Mā sredhata somino dakṣatā mahe kṛṇudhvaṁ rāya ātuje. Taraṇir-ijjayati kṣeti puṣyati na devāsaḥ kavatnave.*

Relent not, O makers of soma. Hurt not the lovers of soma. Perfect the nectar for life's grandeur, strengthen the makers for the beauty and glory of life. Work on and on for the growth of life and for the strong defence of life's vitality. The one that runs wins the race, lives in peace as well as provides for peace and security, grows and contributes to growth. The brilliant and generous are not for the lazy, the miser and the selfish.

नक्तिः सुदासा रथं पर्यास न रीरमत ।

इन्द्रा यस्याव्रिता यस्य मरुता गमत्स गामति व्रज ॥ १० ॥

10. *Nakiḥ sudāso ratham paryāsa na rīramat. Indro yasyāvitā yasya maruto gamat sa gomati vraje.*

No one can counter turn the chariot of the generous nor stop it for rest or entertainment. The rider whose patron is Indra, destroyer of obstructions, and Maruts, vibrant defenders of life, stops not until he reaches the goal where abides the treasure of his love and ambition.

गमद्वाजं वाजयिन्द्र मत्या यस्य त्वमव्रिता भुवः ।

अस्माकं बाध्यव्रिता रथानामस्माकं शूर नृणाम ॥ ११ ॥

11. *Gamad vājaṁ vājayann-indra martyo yasya tvamavitā bhuvaḥ. Asmākaṁ bodhyavitā rathānām-asmākaṁ śūra nṛṇām.*

Indra, lord of light and life, the mortal whose guardian protector you are runs the race and reaches the victory post of enlightenment. O lord of might and

fearlessness, take care of us too, enlighten us and be the guardian protector of our chariots and our people.

उदि वस्य रिच्यतं शा धनं न जिग्युषः ।

य इन्द्रा हरिवा । दभन्ति तं रिषा द ऽ दधाति सामिनि ॥ १२ ॥

12. *Udinnvasya ricyateñ'so dhanam na jigyuṣaḥ. Ya indro harivān na dabhanti taṁ ripo dakṣaṁ dadhāti somini.*

High rises the victor's share of excellence as his wealth of life increases when Indra, guardian protector of the brave, vests his love of victory and soma-sublimity with the will and expertise of yajnic living. And then no enemies can ever defeat and destroy him.

मन्त्रमखर्व सुधितं सुपशंसं दधात यज्ञियष्वा ।

पूवीश्चन पसितयस्तरन्ति तं य इन्द्र कर्माणा भुवत ॥ १३ ॥

13. *Mantram-akharvaṁ sudhitaṁ supeśasaṁ dadhāta yajñiyeṣvā. Pūrvīścana prasitayas-taranti taṁ ya indre karmaṇā bhuvat.*

Offer perfect, well structured and graceful mantric thoughts, adorations and actions to the divinities in yajnic programmes of creativity and development. Then even the oldest bounds of will and passion take the yajaka across the seas who dedicates his actions to the service of Indra.

कस्तमिन्द्र त्वावसुमा मत्या' दधषति ।

श्रद्धा इत्' मघवन्पाय' दिवि वाजी वाजं सिषासति ॥ १४ ॥

14. *Kastamindra tvāvasumā martya' dadharṣati. Śraddhā it te maghavan pārye divi vājī vājam siṣāsati.*

Indra, lord ruler of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity.

मृघानः स्म वृत्रहृत्यषु चादय य ददति पि॒या वसु॑ ।

तव॒ पणी॑ती ह्यश्व॒ सूरि॑भि॒विश्वा॑ तरम॒ दुरि॑ता ॥ १५ ॥

15. *Maghonaḥ sma vṛtrahatyēṣu codaya ye dadati priyā vasu. Tava praṇīti haryaśva sūribhirviśvā tarema duritā.*

O lord commander of world forces, in the battles against darkness, want and evil, inspire those leaders of wealth, honour and power who contribute to world service in the manner dear to you. O ruler of the dynamics of nations, we pray, may we, along with the wise and the fearless, cross over all evils of the world under the guidance of your ethics, morals and policy in matters of universal values.

तवदि॑न्द्राव॒मं वसु॑ त्वं पु॒ष्यसि॑ मध्य॒मम॑ । स॒त्रा विश्व॑स्य  
पर॒मस्य॑ राज॒सि॒ नकि॑ष्ठा गा॒षु वृ॑ण्वत ॥ १६ ॥

16. *Tavedindrāvamam vasu tvam puṣyasi madhyamam. Satrā viśvasya paramasya rājasi nakiṣṭvā goṣu vṛṇvate.*

Indra, you protect, promote and rule over the lower orders of wealth of the world. You promote and rule over the middle order of the world's wealth. And you rule and shine over wealth of the highest order of the world. You are the true and the eternal power. No



one can resist you among the lands and lights of the world. Who would not accept you?

त्वं विश्वस्य धनदा असि श्रुता य ई भवन्त्याजयः ।

तवायं विश्वः पुरुहूत पार्थिवा वस्युनामभि तत ॥ १७ ॥

17. *Tvaṁ viśvasya dhanadā asi śruto ya īm bhavantyājayah. Tavāyaṁ viśvaḥ puruhūta pārthivo 'vasyurnāma bhikṣate.*

You are the wealth giver of the world, universally heard and acclaimed, universally invoked in all battles of the world that there are, since the whole humanity on earth in search of protection looks up to you and prays for sustenance and progress.

यदिन्द्र यावत्स्त्वमतावदहमीशीय । स्तातारमिदिधिषय  
रदावसा न पापत्वार्य रासीय ॥ १८ ॥

18. *Yadindra yāvatas-tvametāvad-ahamīśīya. Stotāramid didhiṣeya radāvaso na pāpatvāya rāsiya.*

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support the devotees of divinity and would not spend it away for those who indulge in sin and evil.

शि 'यमिन्महयत् दिवदिव राय आ कुहचिद्विद' ।

नहि त्वद्वन्यन्मघव ऽ आप्यं वस्य अस्ति पिता चन ॥ १९ ॥

19. *Śikṣeyaminmahayate divedive rāya ā kuhacidvide. Nahi tvadanyanmaghavan na āpyaṁ vasyo asti pitā cana.*

Every day I would wish to give wealth and

support for the person who seeks to rise for enlightenment wherever he be. O lord of wealth, power and honour, there is none other than you worthy of love and attainment as our own, as father indeed.

तरणिरित्तिषासति वाजं पुरन्ध्या युजा ।

आ व इन्द्रं पुरुहूतं नम गिरा नमिं तष्ट्व सुद्वम ॥ २० ॥

20. *Taraṇirit siṣāsati vājaṃ purandhyā yujā. Ā va indraṃ puruhūtaṃ name girā nemiṃ taṣṭeva sudrvam.*

Only the saviour, a person of dynamic will and action joined in the soul with a controlled and dedicated mind, would share wealth and knowledge with the people and distribute it over the deserving. With words of prayer I bow to Indra, the ruler invoked by you all and draw his attention to you just like the carpenter bending flexible wood round as felly of the wheel. (The lord is flexible too, his heart melts with sympathy for the people.)

न दुष्टुती मत्या' विन्दत वसु न स्रधन्तं रयिन'शत ।

सुशक्तिरिन्मघवन्तुभ्यं मावत दृष्णं यत्पाय' दिवि ॥ २१ ॥

21. *Na duṣṭuṭī martya' vindate vasu na sredhantaṃ rayirnaśat. Suśaktirinmaghavan tubhyaṃ māvate deṣṇaṃ yat pārye divi.*

By protest and violence the mortal does not win the wealth of life. Nor does wealth oblige the inactive and malevolent. O lord of honour and excellence, right competence dedicated to Divinity is your gift for a person like me which is good on the day of the cross over.

अ॒भि त्वा॑ शूर॒ नानु॑मा दु॒ग्धा॑इव ध॒नवः॑ । इ॒शा॒नम॒स्य जग॑तः  
स्व॒दृश॑मीशा॒नमि॒न्द त॒स्थुषः॑ ॥ २२ ॥

22. *Abhi tvā śūra nonumo'dugdhā iva dhenavaḥ.  
Īśānam-asya jagataḥ svardṛśam-īśānam-indra  
tasthuṣaḥ.*

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your vision is bliss.

न त्वा॒वाँ अ॒न्या दि॒व्या न पाथि॑वा॒ न जा॒ता न ज॒निष्य॑त ।  
अ॒श्व॒ायन्त॑ म॒घव॑न्दि॒न्द वा॒जिन॑ ग॒व्यन्त॑स्त्वा ह॒वाम॑ह ॥ २३ ॥

23. *Na tvāvāñ anyo divyo na pāthivo na jāto na  
janiṣyate. Aśvāyanto maghavann-inda vājino  
gavyantas-tvā havāmahe.*

There is none other like you, neither heavenly nor earthly, neither born nor yet to be born. O lord of power and glory, we invoke you and pray for veteran scholars, dynamic scientists and technologists and the light of the divine Word of knowledge.

अ॒भी ष॒तस्त॑दा भ॒रन्द् ज्या॑युः क॒नी॑यसः ।  
पु॒रू॒वसु॑हि म॒घव॑न्त्स॒नाद॑सि॒ भर॑भर च॒ हव्यः॑ ॥ २४ ॥

24. *Abhī śatastadā bharendra jyāyaḥ kanīyasaḥ.  
Purūvasurhi maghavant-sanādasi bharebhare ca  
havyaḥ.*

Indra, lord of honour, power and excellence, you are the eternal lord of universal wealth and shelter home of all existence, invoked and worshipped in all

challenging situations. Pray bring us the knowledge and experience of that essence of ultimate reality which is smaller than the smallest and greater than the greatest.

परा णुदस्व मघव मित्रान्तसुवदा न्ना वसू कृधि ।

अस्माकं बाध्यविता महाधन भवा वृधः सखीनाम ॥ २५ ॥

25. *Parā ṇudasva maghavann-amitrānt-suvedā no vasū kṛdhi. Asmākaṁ bodhyavitā mahādhanē bhavā vṛdhaḥ sakhīnām.*

Lord of wealth, honour, power and excellence, treasure home of glory and grandeur, throw off the enemies far away. Give us the wealth of life. Give us the knowledge and awakenment for good living. Be our saviour and protector in the strife of existence which is otherwise too great for us. Be the promoter of all friendly forces.

इन्द्र कतुं न आ भर पिता पुत्रभ्या यथा । शि णा णा  
अस्मिन्पुरुहूत यामनि जीवा ज्यातिरशीमहि ॥ २६ ॥

26. *Indra kratuṁ na ā bhara pitā putrebhyo yathā. Śikṣā ṇo asmin puruhūta yāmani jīvā jyotiraśī-mahi.*

Bring us the divine vision, will and intelligence as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity.

मा न्ना अज्ञाता वृजना दुराध्याइ माशिवासा अव कमुः ।  
त्वया वयं प्वतः शश्वतीरपा ति शूर तरामसि ॥ २७ ॥

27. *Mā no ajñātā vṛjanā durādhyo māśivāso avakramuḥ. Tvayā vayanṁ pravataḥ śaśvatīrapo 'ti śūra tarāmasi.*

O lord almighty beyond fear, let not the ignorant and unknown, crooked intriguers, evil designers, and malevolent opponents in ambush attack us on way to you. May we, guided, directed and protected by you, cross the universal streams of life rushing down the slopes of time.

### Mandala 7/Sukta 33

*Indra, Vasishtha Devata, Vasishtha Maitravaruni & Vasishtha Putrah Rshis*

श्रिवत्यञ्च' मा दि णतस्क्पदा धियंजिन्वास' अभि हि  
पमन्दुः । उत्तिष्ठन्वाच परि' ब्रहिषा नृ ा म' दूरादवितव  
वसिष्ठाः ॥ १ ॥

1. *Śvityañco mā dakṣiṇatas-kapardā dhiyañjin-vāso abhi hi pramanduh. Uttiṣṭhan voce pari barhiṣo nṛn na me dūrādavitate vasiṣṭhāḥ.*

Celibate disciples of the first order of scholars wearing locks of hair on the right side, settled for studies to collect knowledge for intellectual advancement come from far to study under my care and give me delight. I arise from my seat of grass, speak to them and speak of them as leading lights of the future.

दूरादिन्दमनयु ा सुतन तिरा वशन्तमति पान्तमुगम ।  
पाशद्युम्नस्य वायुतस्य सामात्सुतादिन्द' वृणीता  
वसिष्ठान ॥ २ ॥

2. *Dūrād-indram-anayannā sutena tiro vaiśan-  
tamati pāntam-ugram. Pāsadyumnasya vāyatas-  
ya somāt sutādindro'vr̥ṇītā vasiṣṭhān.*

From far off and in view of their achievement in preference to others', they invite and bring over Indra, pioneer of knowledge and power and strong supporter of people settled in peace, and Indra agrees and accepts the invitation of the aspiring scholars in recognition of the progress and prosperity of the producers of wealth, scholarship of the learned and the governance and justice of the organisers.

(The mantra points to the free movement of scholars and specialists across the globe for advancement of knowledge and culture on the international level.)

एव ऽ कुं सिन्धुमभिस्ततार्व ऽ कुं भुदमभिजघान । एव ऽ  
कुं दाशराज्ञ सुदासं पावदिन्दा ब्रह्मणा वा वसिष्ठाः ॥ ३ ॥

3. *Evannu kaṁ sindhumbhistatārevenu kaṁ  
bhedamebhirjaghāna. Evannu kaṁ dāśarājñe  
sudāsaṁ prāvadindro brahmaṇā vo vasiṣṭhāḥ.*

This way, for sure, Indra, leader of knowledge and power, crosses with ease any river of difficulty by virtue of these scholars. This way too he easily overcomes difference, division and disunity. This way, again, O scholars and leaders settled at peace, by your vision, wisdom and mantric formulae, he defends and promotes generous rules for the advancement of good government and administration.

जुष्टीं नरा ब्रह्मणा वः पितृणाम ऽमव्ययं न किला रिषाथ ।  
यच्छक्वरीषु बृहता रवणन्द शुष्मदधाता वसिष्ठाः ॥ ४ ॥

4. *Juṣṭī naro brahmaṇā vaḥ pitṛṇāmākṣam-avyayaṁ na kilā riṣātha. Yacchakvarīṣu bṛhatā raveṇendre śuṣmamadadhātā vasiṣṭhāh.*

O leading lights of the nation, by your vision, wisdom and active homage, the tradition of the ancients is preserved and happily advanced. Therefore, never for any reason, obstruct the relentless wheel of the nation and never disturb the inviolable equilibrium of forces which, O leading lovers of peace, by your reverberating words and heroic action in the great battles of humanity, you vested in the nation and its governance as the centre of stability.

उद्द्यामि॒वत्तृष्ण॑ज' नाथि॒तासा दी॑धयुदाशरा॒ज्ञ वृ॒तासः ।  
वसि॑ष्ठस्य स्तुव॒त इन्द्र' अश्रा॒दुरुं तृ॒त्सुभ्या॑ अकृ॒णादु  
ल॒ोकम ॥ ५ ॥

5. *Ud dyāmivet tṛṣṇajo nāthitāso'dīdhayur-dāśa-rājñe vṛtāsaḥ. Vasiṣṭhasya stuvata indro aśrodrum tṛtsubhyo akrṇodu lokam.*

The leading lights of the nation, selected and duly appointed, thirsting to cross over the hurdles of life, shine and glorify the generous ruler like the sun for the advancement of the liberal order for the people. Let Indra, enlightened ruler, listen to the leading lights and scholars and create vast and brilliant channels and possibilities for the defence and developmental forces of the nation.

दुण्डा॒इवद्वा॒अर्ज॑नास आस॒न्परि॑च्छि ॥ भर्॒ता अ॑भ॒कासः ।  
अभ॑वच्च पुर॒एता॒ वसि॑ष्ठ आदि॒त्तृत्सू॑नां विश' अपथ॒न्त ॥ ६ ॥

6. *Daṇḍā ived go-ajanāsa āsan paricchinnā bharatā arbhakāsaḥ. Abhavacca pura-etā vasiṣṭha ādit tṛtsūnām viśo aprathanta.*

Let the pioneers and bearers of the burdens of social order be straight and strong like the sceptre of authority, eloquent and progressive in language, education and culture, definite and judicious in law and policy and youthful in energy. Let the leader of these, wise and stable in mind, be ever first and foremost in the advance specially of the people and of the defence and development forces.

त्रयः कृण्वन्ति भुवनषु रतस्त्रिः पृजा आया ज्यातिरगाः ।  
त्रय' घमास उषसं सचन्त सवाँ इत्ताँ अनु विदुवसिष्ठाः ॥ ७ ॥

7. *Trayaḥ kṛṇvanti bhuvaneṣu retastisraḥ prajā āryā jytiragrāḥ. Trayo gharmāsa uṣasaṁ sacante sarvāñ it tāñ anu vidurvasiṣṭhāḥ.*

Three vital fires, of earth, sky and the sun, generate life energy in world regions and life forms. Three are the people's classes dynamic and enlightened. Three vital fires, heat, light and electricity, serve the dawn, and the enlightened scholars know all of them.

सूर्यस्यव व तथा ज्यातिरषां समुदस्यव महिमा गभीरः ।  
वातस्यव पज्वा नान्यन् स्ताम' वसिष्ठा अन्वतव वः ॥ ८ ॥

8. *Sūryasyeva vakṣatho jyotireṣāṁ samudrasyeva mahāmā gabhīraḥ. Vātasyeva prajavo nānyena stomo vasiṣṭhā anvetave vaḥ.*

Let the rise of these leading lights be like the splendour of the sun, their grandeur as profound as the depth of the sea, their drive like the wind, and let their



organisation and its magnitude be impossible for anyone else to follow or rival.

त इ िण्यं हृदयस्य पकृतः सहस्रवल्शाम्भि सं चरन्ति ।

यमनं ततं परिधिं वयन्ता प्सरसु उप सदुवसिष्ठाः ॥ ९ ॥

9. *Ta inniṇyam hṛdayasya praketaiḥ sahasravalśa-mabhi saṁ cananti. Yamena tataṁ paridhiṁ vayanto 'psarasa upa sedurvasiṣṭhāḥ.*

Leading scholars and sages by the reflections of divine light of their heart sojourn over the mystery of the thousand branched tree of existence, going round and round across, and by the bounds of this web of life woven by the cosmic law giver and by their imagination rise up to the wonders of heaven in the clouds.

विद्युता ज्यातिः परि संजिहानं मित्रावरुणा यदपश्यतां त्वा ।

तत्त जन्मातकं वसिष्ठा गस्त्या यत्त्वा विश आजभारं ॥ १० ॥

10. *Vidyuto jyotiḥ pari saṁjihānaṁ mitrāvaruṇā yadapaśyatāṁ tvā. Tat te janmotaikaṁ vasiṣṭhā-'gastyo yat tvā viśa ājabhāra.*

O holy sage of knowledge, peace and power, sun and moon, heat and air, virility and fertility, pranic energies, receive and bear you when, as light of life you leave your sojourn in nature. That is one birth of yours. Then Agastya, the teacher scholar free from sin and stain brings you back to the community of people (as a complete and finished human being, i.e., dvija).

उतासिं मत्रावरुणा वसिष्ठावश्या बहून्मनसा धिं जातः ।

दुप्सं स्कु ँ बह्वणा दव्यं विश्वं द्वाः पुष्कर त्वाद-  
दन्त ॥ ११ ॥

11. *Utāsi maitrāvaruṇo vasiṣṭhorvaśyā brahman manaso'dhi jātaḥ. Drapsaṁ skannaṁ brahmaṇā daivyena viṣve devāḥ puṣkare tvādadanta.*

Vasishtha, sage and scholar, living soul, you are a child of sun and moon, born of the heart of Mother Nature nurtured by mother knowledge. Like a drop of distilled soma, all divine powers of the world nourish you in the lotus cradle on celestial wealth of food for vitality and light for knowledge.

स पंक॒त उ॒भय॑स्य प॒वि॒द्वान्त्स॒हस्र॑दान उ॒त वा॒ सदा॑नः ।

य॒मन॑ त॒तं प॑रि॒धिं व॑यि॒ष्य ।प्सर॑सः प॒रि॑ ज॒ज्ञ वसि॑ष्ठः ॥ १२ ॥

12. *Sa praketa ubhayasya pravidvān tsahasradāna uta vā sadānaḥ. Yamena tataṁ paridhiṁ vayiṣya-napsarasah pari jajñe vasiṣṭhaḥ.*

Vasishtha, man of enlightenment, scholar of both heaven and earth, blest with a thousand gifts, and giver of a thousand gifts traverses the very bounds of the web of life woven by the mover and law giver of the world and rises over the winds and clouds.

स॒त्र ह॑ जा॒तावि॑षि॒ता नम॑भिः कु॒म्भ रतः॑ सिषि॒चतुः॑

समा॑नम । तत॑ ह॒ मान् उ॑दि॒याय॒ मध्या॑त्तत॑ जा॒तमृषि॑-  
माहु॑वसि॒ष्ठम॑ ॥ १३ ॥

13. *Satre ha jātāviṣitā namobhiḥ kumbhe retah siṣi-catuḥ samānam. Tato ha māna udiyāya madhyā-ttato jātam-ṛṣim-āhur-vasiṣṭham.*

Inspired teachers and scholars risen to eminence over yajnic sessions of teaching relentlessly feed the disciples with gifts of vital knowledge, and from that rises the faithful scholar and sage whom they call

Vasishtha, brilliant seer and visionary.

उक्थभृतं सामभृतं बिभर्ति गावाणं बिभृत्य वदात्यगं ।  
उपनमाध्वं सुमनस्यमाना आ व' गच्छति पतृदा  
वसिष्ठः ॥ १४ ॥

14. *Ukthabhṛtaṁ sāmabhṛtaṁ bibharti grāvāṇaṁ bibhrat pra vadātyagre. Upainamādhvaṁ sumanasyamānā ā vo gacchāti pratṛdo vasiṣṭhaḥ.*

O men of noble mind and heart, the brilliant sage who bears the knowledge of Rgveda and Samaveda and who commands the secrets of yajna relating to the clouds and mountains for rain, and who proclaims the knowledge to dispel the darkness of ignorance, comes to you. Receive him, and welcome him for your good.

### Mandala 7/Sukta 34

*Vishvedevah, Ahi, Ahirbudhnya Devatah, Vasishtha  
Maitravaruni Rshi*

प शुक्रतु द्वी मनीषा अस्मत्सुतष्टा रथा न वाजी ॥ १ ॥

1. *Pra śukraitu devī manīṣā asmat sutaṣṭo ratho na vājī.*

May divine intelligence of pure and brilliant order come to us like the dawn riding a wonderfully crafted chariot drawn by flying horses.

विदुः पृथिव्या दिवा जनित्रं शृण्वन्त्यापो अध रन्तीः ॥ २ ॥

2. *Viduḥ pṛthivyā divo janitraṁ śṛṇvantyāpo adha kṣarantīḥ.*

Those who listen to words of knowledge as earth receives the showers of rain know the cause and creator

of heaven and earth.

आपश्चिदस्म पिन्वन्त पृथ्वीवृत्रेषु शूरा मंसन्त उगाः ॥ ३ ॥

3. *Āpaścidasmai pinvanta pṛthvīvr̥treṣu śūrā maṁsanta ugrāḥ.*

The showers of rain nourish the earth and her progeny for this Indra, social order of humanity, and in the battles of life the blazing brave bow down in honour to it.

आ धूर्ष्वस्म दधाताश्वानिन्द्रा न व्रजी हिरण्यबाहुः ॥ ४ ॥

4. *Ā dhūrṣvasmai dadhātāśvānindro na vajrī hiraṇyabāhuḥ.*

Like Indra of the thunderbolt and golden hands of charity, rally the fastest forces and harness them to the centre pole of the earthly order in the service of Indra, the ruler.

अभि प स्थाताहव यज्ञं यातव पत्मन्तमना हिनात ॥ ५ ॥

5. *Abhi prasthātāheva yajñam yāteva patman tmanā hinota.*

Like the dawn go forward to the yajna of the day and, like the pilgrim of divinity, advance on the way with self-confidence and enthusiasm.

तमना समत्सु हिनात यज्ञं दधात क्तुं जनाय वीरम ॥ ६ ॥

6. *Tmanā samatsu hinota yajñam dadhāta ketuṁ janāya vīram.*

Advance the yajna in the battles of life conscientiously and keep the flag of victory flying high in the service of humanity.

उदस्य शुष्माद्भानुनात् बिभति भारं पृथिवी न भूम ॥ ७ ॥

7. *Uadasya śuṣmād bhānurnārta bibharti bhāraṃ pṛthivī na bhūma.*

And the sun rises by its own essential power and bears the burden of the earth, so does the earth bear the burden of her children, so let us be like the sun and the earth.

ह्वयामि द्वाँ अयातुरग्र साधं गृतन् धियं दधामि ॥ ८ ॥

8. *Hvayāmi devāñ ayāturagne sādhanṛtena dhiyaṃ dadhāmi.*

Agni, lord of light and life, I invoke the divinities of nature and humanity, living life by the practice of truth and eternal law, and I acquire the wisdom of life and action from the teacher dedicated to peace and non-violence.

अभि व' द्वाँ धियं दधिध्वं प व' दवत्रा वाचं कृणु-  
ध्वम ॥ ९ ॥

9. *Abhi vo devīm dhiyaṃ dadhidhvaṃ pra vo devatrā vācaṃ kṛṇudhvam.*

Acquire and maintain your intelligence and wisdom of the order of divinities and speak the language worthy of noble sages.

आ चष्ट आसां पाथ' नदीनां वरुण उगः सहस्रच ॥ १० ॥

10. *Ā caṣṭa āsāṃ pātho nadīnāṃ varuṇa ugraḥ sahasracakṣāḥ.*

Just as the refulgent sun, lord of a thousand eyes, watches and reveals the course of the streams of water,

so does the brilliant sage of the Word and wisdom commanding a thousand streams of speech oversee the flow of holy speech and communication.

राजा राष्ट्रानां पश' नदीनामनुत्तमस्म त्रं विश्वायु ॥ ११ ॥

11. *Rājā rāṣṭrānām peṣo nadīnām-anuttam-asmai kṣatram viśvāyu.*

If the ruler of nations, Varuna, of a thousand eyes, be of the form of flowing streams, dynamic and fluent in speech, policy and action, his order of governance would be better than the best, i.e., permanent, of universal sway over the world.

अविष्टा अस्मान्विश्वासु वि वद्युं कृणातु शंसं  
निनित्साः ॥ १२ ॥

12. *Aviṣṭo asmān viśvāsu vikṣvadyuṁ kṛṇota śamsaṁ ninitsoḥ.*

Give us safety and security among people of the world, black out the envy and malignity of scandal mongers, and turn criticism into appreciation.

व्यतु दिद्युद द्विषामश्वा युयातु विष्वगपस्तनूनाम ॥ १३ ॥

13. *Vyetu didyud dviṣāmaśevā yuyota viṣvagr-apaśtanūnām.*

Let the flaming arrow and pernicious ill will of the jealous be thrown off far away. Eliminate all the ailments, ill health and infirmities of our body.

अवीं ढ अग्निहव्या तम'भिः पष्ठ' अस्मा अधायि स्तामः ॥ १४ ॥

14. *Avīno agnir-havyān-namobhiḥ preṣṭho asmā adhāyi stomaḥ.*

May Agni, light of life, dearest ruler, consume and eliminate negativities, protect and preserve us with good food and health care, and accept our song of praise and prayer in appreciation.

स॒जू॒द्व॒भिर्पां॑ न॒पातं॑ सखायं कृ॒ध्वं शि॒वा न॑ अस्तु ॥ १५ ॥

15. *Sajūr-devebhir-apām napātaṁ sakhāyaṁ kṛdhvaṁ śivo no astu.*

Be friends with Agni, fire and the sun, which creates the indestructible waters of space and the firmament, along with other nature's divinities, so that there may be happiness and well being in our life.

अ॒ब्जामु॒क्थरहिं॑ गृ॒णीष॑ बु॒ध्न न॒दीनां॑ रजःसु॒ षी॒दन॑ ॥ १६ ॥

16. *Abjāmukthairahim gṛṇīṣe budhne nadīnām rajahsu śidan.*

With songs of praise adore the sun which creates the cloud born of waters and which, while abiding in high space, also abides in every particle of river waters.

मा ना हि॒बु॒ध्न्य॑ रि॒ष धा॒न्मा य॒ज्ञा अस्य॑ स्त्रि॒ध॒दृता॒याः ॥ १७ ॥

17. *Mā no'hirbudhnyo riṣe dhānmā yajña asya sridhadrtāyāḥ.*

May the yajnic governance and administration of this ruler dedicated to truth and eternal law never rule us with the motive of hurt and exploitation. So may also the cloud in the firmament never hurt us by excess or drought of rain.

उ॒त न॑ ए॒षु नृ॒षु श्र॒व॑ धुः प॒राय॑ य॒न्तु श॒ध॑न्ता अ॒यः ॥ १८ ॥

18. *Uta na eṣu nṛṣu śravo dhuḥ pra rāye yantu śardhanto aryāḥ.*

And may the ruler and governors generate and consolidate food, sustenance and prosperity among these noble people and move forward on way to honour and excellence, strengthening the devoted faithfuls and overcoming the envious rivals and hostile forces of opposition.

तपन्ति शत्रुं स्वर्ण भूमा महासनासा अमभिरषाम ॥ १९ ॥

19. *Tapanti śatruṃ svarṇa bhūmā mahāsenāso amebhiresām.*

Leaders and commanders of mighty forces, they mortify and purge or defeat and destroy the enemies by these forces. Let us then be happy as in heaven on earth.

आ यः पत्नीगमन्त्यच्छा त्वष्टा सुपाणिदधातु वीरान ॥ २० ॥

20. *Ā yannaḥ patnīr-gamantyacchā tvaṣṭā supāṇir-dadhātu vīrān.*

And when wives come and meet us, may Tvashta, lord destroyer of suffering and dexterous maker of graceful forms, bless us with brave and handsome children.

पति नः स्तामं त्वष्टा जुषत स्यादस्म अरमतिवसूयुः ॥ २१ ॥

21. *Prati naḥ stomaṃ tvaṣṭā juṣeta syādasme aramatirvasūyuh.*

May Tvashta, creator and ruler of world forms and institutions, accept our praise and prayer and, lord of vision and intelligence as he is, may he be the giver of wealth, honour and excellence for us.



ता न' रासनातिषाच्चा वसून्या रादसी वरुणानी शृणातु ।  
वरुत्रीभिः सुशरणा न' अस्तु त्वष्टा सुदत्रा वि दधातु  
रायः ॥ २२ ॥

22. *Tā no rāsan rātiṣāco vasūnyā rodasī varuṇānī  
śṛṇotu. Varūtrībhiḥ suśaraṇo no astu tvaṣṭā suda-  
tro vi dadhātu rāyah.*

May the heaven and earth, generous and judicious givers of gifts, overflowing with liquid wealth and energy, listen to our prayer and give us peace and comfort in a settled state of life. May Tvashta, creator and maker of forms, with all modes of protection and promotion be our shelter home, and may he, generous giver of the best things of life, bring us wealth, honour and excellence.

त ॥ रायः पवतास्त ॥ आपस्तदातिषाच्च आर्षधीरुत द्याः ।  
वनस्पतिभिः पृथिवी सजाषा उभ रादसी परि पासता  
नः ॥ २३ ॥

23. *Tanno rāyah parvatāstanna āpastad rātiṣāca  
oṣadhīruta dyauh. Vanaspatibhiḥ pṛthivī sajoṣā  
ubhe rodasī pari pāsato nah.*

That wealth, honour and excellence of ours, the clouds and mountains, the waters, the liberal givers, the herbs, the solar region, the dear motherly earth with her trees and forests and both heaven and earth protect, preserve and promote for us all round.

अनु तदुवी रादसी जिहातामनु द्यु ॥ वरुण इन्दसखा । अनु  
विश्व मरुता य सहास' रायः स्याम धरुणं धियध्य ॥ २४ ॥

21. *Anu tadurvī rodasī jihātāmanu dyukṣo varuṇa indrasakhā. Anu viśve maruto ye sahāso rāyaḥ syāma dharuṇam dhiyadhyai.*

May the wide earth and heaven be kind and favourable to us and procure for us the wealth, honour and excellence of life we pray for. May the refulgent sun, the ocean, the friendly powers of the ruling lord Indra, and all the winds of space and vibrant heroes of the world who command both challenging force and fortitude be favourable so that we may be able to hold and manage the wealth, honour and excellence of life which the divinities of nature and humanity have given us.

त॒ इ॒न्द्रा॒ वरु॑णा॒ मि॒त्रा अ॒ग्निरा॒प आ॒षधी॒व॒निन॑ ' जुषन्त ।  
शम॑न्त्स्याम॒ मरु॑ता॒मुप॑स्थ॒ यू॒यं पा॑त॒ स्व॒स्तिभिः॑ सदा॒  
नः ॥ २५ ॥

25. *Tanna indro varuṇo mitro agnirāpa ośadhīrvanino juṣanta. Śarmantsyāma marutāmupasthe yūyam pāta svastibhiḥ sadā naḥ.*

May Indra, ruling lord of the world, Varuna, the ocean and the world's powers of judgement and discrimination, Mitra, the sun and our brilliant friends, Agni, cosmic fire and the leaders, Apah, spatial waters and our people of holy action, and the herbs and trees of the earth, all brilliant and inspiring, be favourable and generous. May we, we pray, live close under the protection of the best of human world and nature. O divine powers of nature and humanity, protect, preserve and promote us with all good fortune and well being of life all round, all ways, all time.

## Mandala 7/Sukta 35

*Vishvedevah Devatah, Vasishtha Maitravaruni Rshi*

शं न इन्द्राग्नी भवतामव'भिः शं न इन्द्रावरुणा रातहव्या ।  
शमिन्द्रासामी सुविताय शं याः शं न इन्द्रापूषणा  
वार्जसाता ॥ १ ॥

1. *Śaṁ na indrāgnī bhavatāmavobhiḥ śaṁ na indrā-  
varuṇā rātahavyā. Śamindrāsomā suvitāya śaṁ  
yoh śaṁ na indrāpūṣaṇā vājasātau.*

May cosmic energy and fire with all means of protection and advancement be for our peace and happiness for the good life. May solar energy and waters, givers of all good things of life be for our peace and joy. May life energy and the herbs be for our peace and honour for well being. May pranic energy and vital nourishment be for our peace and joy in our striving for the ultimate victory.

शं ना भगः शमु नः शंस' अस्तु शं नः पुरन्धिः शमु सन्तु  
रायः । शं नः सत्यस्य सुयमस्य शंसः शं न' अयमा पुरुजाता  
अस्तु ॥ २ ॥

2. *Śaṁ no bhagaḥ śamu naḥ śaṁso astu śaṁ naḥ  
purandhiḥ śamu santu rāyah. Śaṁ naḥ satyasya  
suyamasya śaṁsaḥ śaṁ no aryamā purujāto astu.*

May our honour and glory and our praise and approbation prevailing around be for our good and well being. May our law and order for social sustenance and our wealth and honour be for peace and well being. May our honour and respect for true Dharma and law and for the proper pursuit of Dharma and law in effective governance and administration be for our joy and

prosperity for the good life. And may our law and justice of universal value and fair application be for our good and well being in peace.

शं न' धा॒ता श॒मु ध॒ता न' अस्तु॒ शं न' उरू॒ची भ॑वतु  
स्व॒धाभिः॑ । शं राद॑सी बृ॒हती शं ना॒ अदिः॑ शं न' द॒वानां  
सु॒हवा॑नि सन्तु ॥ ३ ॥

3. *Śaṁ no dhātā śamu dhartā no astu śaṁ na urūcī bhavatu svadhābhiḥ. Śaṁ rodasī brhatī śaṁ no adriḥ śaṁ no devānaṁ suhavāni santu.*

May the lord creator, ruler and sustainer be good and gracious and give us peace and joy of well being. May the extensive space and the wide earth be good with gifts of sustenance for our peace and well being. May the great firmament, and the regions of light and the cloud and the mountain be for our good, peace and joy. And may our invocations and adorations of the divinities of nature and humanity be good and bring us peace and joy.

शं न' अ॒ग्नि॒ज्याति॑रनी॒का अस्तु॒ शं न' मि॒त्रावरु॑णाव॒श्विना॒  
श॒म । शं नः॑ सु॒कृतां॑ सु॒कृतानि॑ सन्तु॒ शं न' इ॒षिरा॒ अ॒भि वा॑तु  
वा॒तः ॥ ४ ॥

4. *Śaṁ no agnirjyotiranīko astu śaṁ no mitrāvarenaśvinā śam. Śaṁ naḥ sukṛtāṁ sukṛtāni santu śaṁ na iṣiro abhi vātu vātaḥ.*

May the fire and the light and splendour of life be good for our peace and well being. May the prana and udana energies and the circuitous dynamics of nature be for our good and joy of well being. May the noble works of good artists and great men be for peace

and happiness for us, and the ever blowing winds blow and inspire us for peace and joy.

शं न॒ द्यावा॑पृथि॒वी पू॒र्वहू॑ता श॒मन्तरि॑ ऽ दृ॒शय॑ ना अस्तु ।  
शं न॒ आ॒ष॒धीव॑निन॑ भवन्तु शं न॒ रज॑स॒स्पति॑रस्तु  
जिष्णुः ॥ ५ ॥

5. *Śam no dyāvāpṛthivī pūrvahūtau śamantarikṣam dṛśaye no astu. Śam na oṣadhīrvanino bhavantu śam no rajasaspatirastu jiṣṇuḥ.*

May the heaven and earth invoked since eternity in the first yajna, and the middle regions so charming to see be good for our peace and joy. May the herbs instilled with the vitality of sun rays be for our peace and joy of good health, and may the victorious lord of life on earth and in distant regions be good and bring us peace, prosperity and happiness.

शं न॒ इन्द्रा॑ वसु॒भिर्दे॒वा अस्तु॑ श॒मादि॑त्य॒भिव॑रुणः सु॒शंसः॑ ।  
शं न॑ रु॒द्रा रु॒द्रभि॑जला॒षः शं न॒स्त्वष्ट्रा॑ ग्रा॒भिरि॑ह शृ॒णातु॑ ॥ ६ ॥

6. *Śam na indro vasubhirdevo astu śamādityebhirvaruṇaḥ suśamsaḥ. Śam no rudro rudrebhirjalāṣaḥ śam nastvaṣṭā gnābhiriha śṛṇotu.*

May the self-refulgent sun with life sustaining planets be good for peace and happiness in our life. May the ocean so adorable be good for our peace and joy all the year round with the sun in Zodiacs. May the lord of nature's life energy, Rudra, with pranic energies warding off pain and suffering be good for our peace and well being, and may the lord maker of forms, Tvashta, with his fires of evolution and new structures be good and gracious for our peace and happiness and

listen to us here itself.

शं नः साम' भवतु ब्रह्म शं नः शं ना गावाणः शमु सन्तु  
यज्ञाः । शं नः स्वरूपां मितय' भवन्तु शं नः पस्वः शम्बस्तु  
वदिः ॥ ७ ॥

6. *Śam na somo bhavatu brahma śam naḥ śam no grāvāṇaḥ śamu santu yajñāḥ. Śam naḥ svarūṇām mitayo bhavantu śam naḥ prasvaḥ śamvastu vediḥ.*

May the moon give us peace and joy. May the lord supreme with gifts of sustenance bless us with peace. May the clouds bring us peace. May the yajnas give us peace. May the pillars of the vedi and Vedic chants structured to sensitive measure bring us peace. May the vedi bring us peace. May the newly sprouting herbs bring us peace.

शं नः सूर्य' उरुच ॥ उदतु शं नश्चतस्रः पदिश' भवन्तु ।  
शं नः पव'ता ध्रुवय' भवन्तु शं नः सिन्धवः शमु  
सन्त्वापः ॥ ८ ॥

8. *Śam naḥ sūrya urucakṣā udetu śam naścataśraḥ pradiśo bhavantu. Śam naḥ parvatā dhruvayo bhavantu śam naḥ sindhavaḥ śamu santvāpaḥ.*

May the sun of universal eye rise for our peace and joy. May the four directions with their subdirections be for our peace and joy. May the mountains be stable and undisturbed to give us peace. Let the seas be calm and peaceful, and let all forms of water be for us and our peace and joy.

शं न॒ अदि॑तिभवतु व॒तभिः॑ शं न' भवन्तु म॒रुतः॑ स्व॒काः ।  
 शं न॒ विष्णुः॑ शमु॒ पूषा न' अस्तु॑ शं न' भ॒वित्रं॑ शम्ब॒स्तु  
 वा॒युः ॥ ९ ॥

9. *Śam no aditirbhavatu vratabhiḥ śam no bhavantu marutaḥ svarkāḥ. Śam no viṣnuḥ śamu pūṣā no astu śam no bhavitraṁ śamvastu vāyuh.*

May the indestructible nature mother with her laws and mother earth be peaceful for us. May the holy and adorable winds and vibrant humanity of brilliant virtues be for peace and joy for us. May Vishnu, lord omnipresent, be gracious and give us peace and joy. May nature's nourishment be for our peace and happiness. Let the future possibilities be for our good and happiness of well being. Let the air be for our peace and happiness. Let all laws and disciplines be for peace.

शं न' द॒वः स॒वि॒ता त्रा॒य॒मा॒णः॑ शं न' भवन्तू॒षस' वि॒भा॒तीः ।  
 शं नः॑ प॒जन्य' भवतु॑ प॒जाभ्यः॑ शं नः॑ त्र॒स्य॒ पति॑रस्तु  
 शं॒भुः ॥ १० ॥

10. *Śam no devaḥ savitā trāyamāṇaḥ śam no bhavantūśaso vibhātīḥ. Śam naḥ parjanya bhavatu prajābhyaḥ śam naḥ kṣetrasya patirastu śambhuh.*

May lord creator Savita, generous saviour and refulgent giver of guidance, grant us peace and happiness. May the glorious dawns shower us with peace and joy. May the cloud of rain be harbinger of peace and joy for the people. And may the lord of peace, sustainer of the world, master of our field of action and cultivation, be gracious and give us peace and happiness.

शं न' द्वा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।  
शमभिषाचः शमु रतिषाचः शं न' दिव्याः पार्थिवाः शं  
ना अप्याः ॥ ११ ॥

11. *Śam no devā viśvadevā bhavantu śam sarasvatī  
saha dhībhirastu. Śamabhiṣācaḥ śamu rātiṣācaḥ  
śam no divyāḥ pārthivāḥ śam no apyāḥ.*

May the generous divines of the world be good and gracious to us at peace. May Sarasvati, eternal mother knowledge and divine speech with universal intelligence, be for our peace and well being. May the overpowering yajnic energies and all generous tendencies be for our good and peace of well being. And may all the divinities of heaven, earth and ocean give us peace and joy.

शं नः सत्यस्य पतया भवन्तु शं ना अवन्तः शमु सन्तु  
गावः । शं न ऋभवः सुकृतः सुहस्ताः शं न' भवन्तु पितरा  
हवेषु ॥ १२ ॥

12. *Śam naḥ satyasya patayo bhavantu śam no  
arvantaḥ śamu santu gāvaḥ. Śam na ṛbhavaḥ  
sukṛtaḥ suhastāḥ śam no bhavantu pitaro haveṣu.*

May the keepers and observers of truth be at peace for our good and well being. May our horses and transports be at peace, may our lands and cows be at peace for our peace and well being. May our wise veterans, noble artists and expert craftsmen, be at peace for happiness and comfort for us. And may our seniors be at peace and give us peace at our programmes of holy action when we call upon them.



शं न' अज एकपाद्वा अस्तु शं ना हिबुध्न्यः॑ शं समुदः ।  
शं न' अपां नपात्परुरस्तु शं नः पृश्निभवतु देवग'पा ॥ १३ ॥

13. *Śaṁ no aja ekapād devo astu śaṁ no'hirbudhnyah śaṁ samudrah. Śaṁ no apāṁ napāt perurastu śaṁ naḥ pṛśnirbhavatu devagopā.*

May the generous and self-refulgent lord unborn and eternal, sole sustainer of the universe, be gracious and give us peace. May the cloud floating in the sky be at peace and give us peace. May the ocean be at peace. May the boats and ships to cross the seas be at peace for us, and may the space and colourful sky sustaining divine generousities be at peace and give us peace and happiness.

आदित्या रुद्रा वसवा जुषन्तदं ब्रह्म क्रियमाणं नवीयः ।  
शृण्वन्तु ना दिव्याः पार्थिवासा गाजाता उत य यज्ञि-  
यासः ॥ १४ ॥

14. *Ādityā rudrā vasavo juṣantedaṁ brahma kriyamāṇaṁ navīyah. Śṛṇvantu no divyāḥ pārthivāsa gojātā uta ye yajñiyāsah.*

May the Adityas, cosmic lights, Rudras, catalytic agents of nature, and the Vasus, sustaining abodes of life, receive this song divine of homage being sung at the latest and be at peace for us, and may the divinities of heaven and earth born of nature and the holy Word sung in divine voice, and those who are venerable sages dedicated to yajna be at peace and give us peace and happiness.

य द्वानां यज्ञिया यज्ञियानां मनायजत्रा अमृता ऋतज्ञाः ।  
त न' रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥ १५ ॥

15. *Ye devānām yajñiyā yajñiyānām manoryajatrā amṛtā ṛtajñāḥ. Te no rāsantām-urugāyam-adya yūyam pāta svastibhiḥ sadā naḥ.*

Those who are most venerable of the venerable divines of brilliance honoured by the wise, immortal knowers of truth and divine law, may bless us with knowledge universally celebrated. May you all, O divine sages and natural powers of divinity, protect and promote us with peace and joy for happiness and well being for all time.

### Mandala 7/Sukta 36

*Vishvedevah Devatah, Vasishtha Maitravaruni Rshi*

प ब्रह्म॑तु॒ सद॑नादृ॒तस्य॑ वि र॒श्मिभिः॑ स॒सृज॑ सू॒या गाः ।

वि सानु॑ना पृ॒थिवी॑ सं॒स्र उ॒वी पृथु॑ पती॒कम॑ध्यधे अ॒ग्निः ॥ १ ॥

1. *Pra brahmaita sadanādṛtasya vi raśmibhiḥ sasṛje sūryo gāḥ. Vi sānunā pṛthivī sasra urvī pṛthu pratīkam-adhyedhe agniḥ.*

Let the knowledge of existence arise from the divine centre of universal truth : the sun radiates light with its rays and illuminates the earths, the wide earth moves on with her peaks of mountains, and fire rises and blazes over the vedi, symbol of cosmic yajna.

इ॒मां वां मि॒त्रावरु॑णा सु॒वृक्ति॑मिषं न कृ॒ण्व असुरा॑ नवी॒यः ।

इ॒ना वाम॑न्यः प॒द्वीर॑द॒ब्धा जनं॑ च मि॒त्रा य॑तति बु॒वाणः॑ ॥ २ ॥

2. *Imām vām mitrāvaruṇā suvṛktimiṣam na kṛṇve asurā navīyah. Ino vāmanyah padavīradabdhō janam ca mitro yatati bruvāṇah.*

O Mitra and Varuna, sun and cosmic energy and

intelligence, both givers of life energy to the living world, I offer this new song of adoration as homage to you. One of you, Varuna, is resistless, all pervasive and coexistent with every stage of life's evolution, and the other, Mitra, the sun, as a friend enjoins humanity to the life of activity proclaiming its rise as direct presence.

आ वातस्य धर्जता रन्त इत्या अपीपयन्त धनवा न सूदाः ।  
महा दिवः सदन् जायमाना चिकदद वृषभः सस्मि षू-  
धन् ॥ ३ ॥

3. *Ā vātasya dhrajato ranta ityā apīpayanta dhenava na sūdāḥ. Maho devaḥ sadane jāyamāno' - cikradad vṛṣabhaḥ sasminnūdhan.*

The currents of sportive wind play around like abundant cows yielding milk, and the mighty cloud laden with vapour, born of the great regions of heaven, roars in its house of mid skies.

गिरा य एता युनजद्धरी त इन्द प्रिया सुरथा शूर धायू ।  
प या मन्धुं रिरिं ता मिनात्या सुकतुमयमणं ववृत्याम ॥ ४ ॥

4. *Girā ya etā yunajaddharī ta indra priyā surathā śūra dhāyū. Pra yo manyam ririkṣato minātyā sukratum-aryamaṇam vavṛtyām.*

Indra, all powerful ruler of the world, I pray, let me come to have the benefit of the power and presence of Aryama, chief power of justice, holy in action, who, with his order and invitation deploys the noble and efficient forces that run the chariot of your social order, who controls and punishes the violent deeds and corrects the violent attitudes of the negative and destructive forces.

यजन्त अस्य सख्यं वयश्च नमस्विनः स्व ऋतस्य धामन ।  
वि पृ १' बाबध नृभिः स्तवान इदं नम' रुदाय पष्ठम ॥ ५ ॥

5. *Yajante asya sakhyam vayaśca namasvinaḥ sva ṛtasya dhāman. Vi pṛkṣo bābadhe nṛbhiḥ stavāna idam namo rudrāya preṣṭham.*

In their own house of truth, justice and yajna, devotees with reverence and homage pray for life energy and the friendship and company of this Rudra, destroyer of suffering and injustice, and giver of pranic energy. Loved and adored by the people, he releases for them nourishment and energy in abundance. This cherished homage and adoration is offered to Rudra.

आ यत्साकं यशस' वावशानाः सरस्वती सप्तथी  
सिन्धुमाता । याः सुष्वयन्त सुदुघाः सुधारा अभि स्वन पर्यसा  
पीप्यानाः ॥ ६ ॥

6. *Ā yat sākam yaśaso vāvaśānāḥ sarasvatī saptathī sindhumātā. Yāḥ suṣvayanta sudughāḥ sudhārā abhi svena payasā pīpyānāḥ.*

Sarasvati, the eternal stream of life, of cosmic waters, and of speech and sacred knowledge, the seventh over the streams flowing through five senses and the mind, through five elements and the stuff of mind and intelligence, and through the poetic streams of the Veda, all these streams which flow abundantly, exuberant, magnificent, roaring with splendour, all of them ever growing and rising with their own flood of water: may all these continue to flow together gloriously for us.

उत त्य न' मरुत' मन्दसाना धियं ताकं च वाजिन' वन्तु ।  
मा नः परि ख्यद १रा चरन्त्यवीवृधन्त्युज्यं त र्पियं नः ॥ ७ ॥

7. *Uta tye no maruto mandasānā dhiyaṁ tokam ca vājino'vantu. Mā naḥ pari khyadakṣarā carantyavīvr̥dhan yujaṁ te rayiṁ naḥ.*

And those happy and joyous Maruts, vibrant scholars and sages, leaders of the nation, pioneers of science, manners and traditions, protect and advance our rising generation and our knowledge, intellect, imagination and culture. May the eternal mother stream of light and knowledge continuously flow for us and never forsake us. And may the Maruts augment and consolidate our wealth, honour and excellence for use and future progress.

प व' म॒हीम॒रमतिं कृ॒णुध्वं॑ प पू॒षणं॑ वि॒द॒थ्यं॑ न वी॒रम ।  
भगं॑ धि॒य' वि॒तारं॑ ना अ॒स्याः सा॒ता वाजं॑ रा॒तिषा॑चं  
पु॒र॒न्धि॒म ॥ ८ ॥

8. *Pra vo mahīmaramatiṁ kṛṇudhvaṁ pra pūṣaṇam vidathyam na vīram. Bhagam dhiyo'vitāram no asyāḥ sātau vājam rātiṣācam purandhim.*

O Vishvedevas, divinities of nature and brilliant scholars, sages and leaders of humanity, create, cultivate, increase and consolidate a high order of intelligence, nutrition and health care, a force of the brave to face the warlike business of life, a high standard of honour and excellence, protection for our order of knowledge, culture and tradition, and a generous and abundant state of this stable polity equipped with instant powers of defence and advancement.

अ॒च्छा॒यं व' मरु॒तः श्ला॒कं ए॒त्वच्छ॒ विष्णुं॑ नि॒षिक्त॑पाम॒  
व॒भिः । उ॒त प॒जाय॑ गृ॒णत॑ वय' धु॒यूयं॑ पा॒त स्व॒स्तिभिः॑  
सदा॑ नः ॥ ९ ॥

9. *Acchāyaṃ vo marutaḥ śloka etvacchā viṣṇuṃ niṣikṭapā mavobhiḥ. Uta prajāyai gṛṇate vayo dhuryūyaṃ pāta svastibhiḥ sadā naḥ.*

O Maruts, vibrant forces of divinity in nature and humanity, may this song of celebration reach you well and gracefully. And so may it reach Vishnu, protector of the initiated dedicated to Dharma, who protects us with all methods of protection and advancement. We pray bring us life energy and a full span of good health and age for the celebrant and the people. O divinities, protect us always with all means of protection and advancement for our well being all round.

### Mandala 7/Sukta 37

#### *Vishvedevah Devatah, Vasishtha Maitravaruni Rshi*

आ वा वाहि॑ष्ठा वहतु॒ स्तुव॑ध्य॒ रथ॑ वाजा ऋ॒भु णा॒ अमृ॑क्तः ।  
अ॒भि त्रि॑पृ॒ष्ठः स॒र्व॑न॒षु सा॒म॒मद॑ सुशि॒पा म॒ह॒भिः पृ॒ण-  
ध्व॑म ॥ १ ॥

1. *Ā vo vāhiṣṭho vahatu stavadhyai ratho vājā rbhukṣaṇo amṛktaḥ. Abhi triprṣṭhaiḥ savaneṣu somairmade suśiprā mahabhiḥ pṛṇadhvam.*

O Rbhus, high spiritual experts of science and technology, equipped with noble visor and helmet, come and join this celebration of ours to enjoy yourselves on abundant thrice distilled and seasoned drinks of soma in our yajnic meets. Let your strongest, fastest and unbreakable chariot transport you here. Regale yourselves and refine the yajna to perfection.

यूयं ह॒ रत्नं म॒घवत्सु॑ ध॒त्थ स्व॒दृशं॑ ऋ॒भु णा॒ अमृ॑क्तम । सं  
य॒ज्ञषु॑ स्वधावन्तः पिब॒ध्वं वि ना॒ राधांसि॑ म॒तिभि॑दय-  
ध्वम ॥ २ ॥

2. *Yūyam ha ratnaṁ maghavatsu dhattha svarḍṣa  
ṛbhukṣaṇo amṛktam. Śaṁ yajñeṣu svadhāvantaḥ  
pibadhvam vi no rādhānsi matibhirdayadhvam.*

O scholars of science and technology, visionaries of light, you bring jewels of imperishable wealth for men of power and excellence. O commanders of food, sustenance and power, drink the soma of success in the yajnas of corporate programmes, and with your research and intelligence create the infrastructure for the development and success of our nation.

उ॒वाचि॑थ॒ हि म॒घवन्द्द॑ष्णं म॒हा अ॒भस्य॑ वसु॒ना विभा॑ग ।  
उ॒भा त॑ पू॒णा वसु॑ना॒ गभ॑स्ती॒ न सू॒नृता॒ नि य॑मत वसु-  
व्या ॥ ३ ॥

3. *Uvocitha hi maghavan deṣṇaṁ maho arbhasya  
vasuno vibhāge. Ubhā te pūrṇā vasunā gabhasī  
na sūnṛtā ni yamate vasavyā.*

Lord and master of wealth, you take delight in charity and love to give and share, whether the giving and distribution involves a large or a small amount. Both your hands are full of plenty, your voice of truth from the heart overflows with generosity and nothing ever restrains your hands from giving.

त्वमि॒न्द॒ स्वयं॑शा ऋ॒भु ण॒ वाजा॒ न सा॒धुर॑स्त॒म॒ष्य॒क्वा । व॒यं  
नु त॑ दा॒श्वंसः॑ स्याम॒ ब॒ह्व कृ॑ण्वन्त॒ हरि॑वा॒ वसि॑ष्ठाः ॥ ४ ॥

4. *Tvamindra svayaśā ṛbhukṣā vājo na sādthurā-stameṣyṛkvā. Vayaṁ nu te dāśvāmsaḥ syāma brahma kṛṇvanto harivo vasiṣṭhāḥ.*

Indra, enlightened and generous ruler and commander of wealth, innate honour and wisdom, manager of experts and manpower in general, you are good, versatile and efficient in function like food, energy, speed and success itself, you come home to people like the sun on the day's completion. We pray let us be beneficiaries of your grace, generous like yourself, creator of food and wealth in the spirit of piety and well established in charity.

सनितासि प्रवत' द्दशुष चिद्याभिविषा हयश्व धीभिः ।  
व्रवन्मा नु त युज्याभिरूती कदा न इन्द्र राय आ दश-  
स्यः ॥ ५ ॥

5. *Sanitāsi pravato dāśuṣe cid yābhirviveṣo har-yaśva dhībhiḥ. vavanmā nu te yujyābhirūtī kadā na indra rāya ā daśasyeḥ.*

Indra, lord commander of manpower, speed and success, you are the giver of overflowing wealth to the generous man of charity. O lord, we pray, when would you bless us with that wealth, honour and excellence, that practical intelligence and expertise, and that security and protection by which you prevail over the world of nature and humanity.

वासयसीव वधसस्त्वं नः कदा न इन्द्र वचसा बुबाधः ।  
अस्तं तात्या धिया रयिं सुवीरं पृ ण ना अवा न्युहीत  
वाजी ॥ ६ ॥



6. *Vāsayasīva vedhasastvam naḥ kadā na indra vacaso bubodhaḥ. Astam tātyā dhiyā rayim suvīram prkṣo no arvā nyuhīta vājī.*

Indra, giver of settled security and peace, intelligent and dedicated devotees as we are, when would you listen to our voice of prayer as to people settled in peaceful homes? O lord of dynamic forces, commander of speed, power and success, visit our home, bless us with divine vision and wisdom and bring us wealth, honour and excellence, food and energy and a noble progeny.

अभि यं द्द्वी निरृतिश्चिदीश न न्त इन्दं शरदः सुपृ तः ।  
उप त्रिबन्धुजरदष्टिमत्यस्ववशं यं कृणवन्त मताः ॥ ७ ॥

7. *Abhi yaṁ devī nirṛtiścidiśe nakṣanta indram śaradaḥ supṛkṣaḥ. Upa tribandhurjaradaṣṭime-tyasvaveśam yaṁ kṛṇavanta martāḥ.*

The lord whom the divine earth glorifies from the depth of her being, to whom the seasons of the year abundant with food and flowers look up and resort, to whom the friend and brother in bond with three worlds and humanities attains, to that lord and spirit of unending age without his own essential form comprehended in matter, thought or time, the mortals look up and pray.

आ ना राधांसि सवितः स्तवध्या आ राय' यन्तु पव'तस्य  
राता । सदा ना दिव्यः पायुः सिषक्तु यूयं पात स्वस्तिभिः  
सदा नः ॥ ८ ॥

8. *Ā no rādhānsi savitaḥ stavadhyā ā rāyo yantu parvatasya rātau. Sadā no divyaḥ pāyuh siṣaktu yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Savita, glorious lord of generation, sustenance and resolution, may all means and materials of life come to us for success and self-fulfilment, may all forms of wealth, honour and excellence come to us so that we adore and amply glorify you through the gifts of the clouds of abundance. O Vishvedevas, divines of the world, pray you protect and promote us with all modes of peace and security for all time.

### Mandala 7/Sukta 38

*Savita, Vajinah, Devata, Vasishtha Maitravaruni Rshi*

उदु ष्य द्दवः सविता ययाम हिरण्ययीममतिं यामशिश्नत ।  
नूनं भगा हव्या मानुषभिवि या रत्ना पुरूवसुदधाति ॥ १ ॥

1. *Udu śya devaḥ savitā yayāma hiraṇyayīm-amatiṁ yāmaśiśret. Nūnaṁ bhago havyo mānuṣebhirvi yo ratnā puruvasūrdadhāti.*

Let us rise and attain to that golden glory of divinity which the self-refulgent Savita radiates — Savita, lord of splendour and treasure-hold of universal wealth who truly rules and gives the jewel glories of existence. The lord alone is to be worshipped by humanity.

उदु तिष्ठ सवितः श्रुध्यस्य हिरण्यपाण पभृतावृतस्य ।  
व्युर्वी पृथ्वीममतिं सृजान आ नृभ्य मत्भाजनं  
सुवानः ॥ २ ॥

2. *Udu tiṣṭha savitaḥ śrudhyasya hiraṇyapāṇe prabhṛtāvṛtasya. Vyurvīm pṛthvīm-amatiṁ sṛjānā ā nṛbhyo martabhojanam suvānaḥ.*

O Savita, lord creator of the world and giver of

light with golden hands of infinite generosity, arise and shine at the dawn of the light of truth in the heart and listen to the prayer of this soul in mortal body. You create the wide wide earth of golden beauty and you generate the food for mortals for the sake of living humanity on earth.

अ॒पि॑ ष्टु॒तः स॒वि॒ता द॒वा अ॒स्तु॒ यमा॑ चि॒द्वि॒श्व॒ वस॑वा गृणन्ति ।  
स नः॑ स्ता॒मा॑ म॒स्य॑श्चन॑ धा॒द्वि॒श्व॑भिः पा॒तु पा॒यु॒भि॒नि  
सू॒री॒न ॥ ३ ॥

3. *Api ṣṭutaḥ savitā devo astu yamā cid viśve vasavo grṇanti. Sa naḥ stomān namasyaścāno dhād viśvebhiḥ pātu pāyubhirni sūrīn.*

May Savita, lord refulgent and generous, be praised and celebrated, the lord whom all learned saints and sages worship and adore. May he, worthy of homage and obedience, accept our songs of celebration and prayer and protect and promote the learned brave with all modes of protection and advancement.

अ॒भि॑ यं द॒व्य॑दि॒ति॒गृ॒णाति॑ स॒वं द॒वस्य॑ स॒वि॒तु॒जु॑षा॒णा । अ॒भि॑  
स॒मा॒जा वरु॑णा गृणन्त्य॒भि मि॒त्रास॑ अ॒य॒मा स॒जा॒षाः ॥ ४ ॥

4. *Abhi yaṁ devyaditigrṇāti savam devasya saviturjuṣāṇā. Abhi samrājo varuṇo grṇantyaabhi mitrāso aryamā sajoṣāh.*

The holy mother, divine earth and indestructible nature, all adore lord Savita, enjoying and celebrating the generous lord's creation. So also do brilliant rulers, men of choice merit, friends of life and humanity, and the lord of justice and dispensation, Varuna, all enjoying and appreciating the lord's creation, adore and worship

him.

अ॒भि य॒ मि॒था व॒नुषः॑ स॒पन्त॑ रा॒तिं दि॒वा रा॑ति॒षाचः॑  
पृ॒थि॒व्याः । अ॒हि॒बु॒ध्न्य॑ उ॒त नः॑ शृ॒णातु॑ वरू॒त्र्यक॑धनु॒भिनि॑  
पा॒तु ॥ ५ ॥

5. *Abhi ye mitho vanuṣaḥ sapante rātim divo rātiṣācaḥ pṛthivyāḥ. Ahirbudhnya uta naḥ śṛṇotu varūtryekadhenubhirni pātu.*

We are the supplicants all together who seek and pray for the grace and gifts of generous heaven and earth. May the lord creator, original cause of the universe all pervasive in space, listen, and may the divine mother protector and giver of vision protect us with all those virtues which converge and focus on a single thought, voice and decisive action.

अनु॒ त ॥ जा॒स्पति॑र्म॒सीष्ट॒ रत्नं॑ द॒वस्य॑ स॒वितु॑रि॒यानः॑ ।  
भग॑मु॒गा व॒स जा॒ह्वीति॑ भग॑मनु॒गा अ॒ध या॑ति॒ रत्न॑म ॥ ६ ॥

6. *Anu tanno jāspatirmaṁsīṣṭa ratnaṁ devasya saviturīyānāḥ. Bhagamugro 'vase johavīti bhagamugro adha yāti ratnam.*

Let the ruler and protector of the people know and believe that whatever the jewel wealth for life he receives from Savita, self-refulgent lord giver of light and life, all that is for the people, for all of us, so that whatever honour and prosperity the man of passion and ambition invokes and achieves, the same after all, the man of peace and dispassion who receives in consequence.

शं॑ न' भवन्तु वा॒जिना॒ हव॑षु द॒वता॑ता मि॒तदे॒वः स्व॒काः ।  
ज॒म्भय॑न्ता हिं॒ वृकं॑ र गांसि॒ सन॑म्यस्मद्दु॒यव॑ मी॒वाः ॥ ७ ॥

7. *Śaṁ no bhavantu vājino haveṣu devatātā mita-  
dravaḥ svarkāḥ. Jambhayanto'hiṁ vṛkaṁ  
rakṣāṁsi sanemyasmad yuyavannamīvāḥ.*

Let the war-like leaders of knowledge, arms and creativity, brilliant, balanced and dedicated to divine service in action, be for our peace and prosperity in the battles of life, crushing the surreptitious, thievish and demoniac forces of society and removing all ill health and evils from us.

वाजवाज वत वाजिना न धनेषु विषा अमृता ऋतज्ञाः ।  
अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्दवयानः ॥ ८ ॥

8. *Vājevāje'vata vājino no dhaneṣu viprā amṛtā  
ṛtajñāḥ. Asya madhvaḥ pibata mādayadhvam  
trptā yāta pathibhirdevayānaih.*

O immortal heroes commanding knowledge, strength of arms and production in matters of eternal truth and law and the science of yajna, protect and promote us at every stage in the battles of life. Drink of the honey sweets of this celebration of the organised system of life, celebrate joyously and, self-fulfilled here, go forward by the paths of divines.

### Mandala 7/Sukta 39

*Vishvedevah Devatah, Vasishtha Maitravaruni Rshi*

ऊध्वा अग्निः सुमतिं वस्व<sup>1</sup> अश्रत्पतीची जूणिद्वतातिमति ।  
भजात् अदी रथ्यव पन्थामृतं हाता न इषिता यजाति ॥ १ ॥

1. *Ūrdhvo agniḥ sumatiṁ vasvo aśret pratīcī jūrñir-  
devatātīmeti. Bhejāte adrī rathyeva panthāmṛtam  
hotā na iṣito yajāti.*

The fire on high radiates light inspiring pleasure and enlightenment. The dawn as veteran lady of the house goes forward to offer homage to the divinities. The yajamana and his wife together move forward as by chariot on way to yajna to adore the lord, and the priest offers to join the yajna like one inspired.

प वावृज सुपया बहिरघामा विश्पतीव बीरिट इयात् ।  
विशामक्कारुषसः पूवहूता वायुः पूषा स्वस्तय नियु-  
त्वान् ॥ २ ॥

2. *Pra vāvṛje suprayā barhiresāmā viśpatīva bīṛiṭa iyāte. Viśāmaktoruṣasaḥ pūrvahūtau vāyuh pūṣā svastaye niyutvān.*

The yajna of these people proceeds, richly provided with holy materials. Vayu and Pusha, wind and life-giving sun, like guardian rulers and protectors of the people, move across the skies as if riding a chariot drawn by horses at the sacred call of night and dawn to yajna early for the good of humanity.

ज्मया अत्र वसवा रन्त द्वा उरावन्तरि । मजयन्त शुभाः ।  
अवाक्पथ उरुजयः कृणुध्वं श्राता दूतस्य जग्मुष' ना  
अस्य ॥ ३ ॥

3. *Jmayā atra vasavo ranta devā urāvantarikṣe marjayanta śubhrāḥ. Arvāk patha urūjrayaḥ kṛṇudhvaṁ śrotā dūtasya jagmuṣo no asya.*

Let the Vasus, life giving energies of nature, and enlightened people settled at peace in learning, abound and rejoice here on earth. Let radiant purities of divine refulgence from yajna rise to the vast sky and purify the atmosphere. Let divine energies of vast extension

receive and respond to this yajnic code of our participation in nature's dynamics and converge on this way to our earth.

त हि यज्ञेषु यज्ञियास ऊमाः सधस्थं विश्वं अभि सन्ति  
दवाः । ताँ अध्वर उशता य यज्ञ श्रुष्टी भगं नासत्या  
पुरन्धिम ॥ ४ ॥

4. *Te hi yajñeṣu yajñiyāsa ūmāḥ sadhasthaṁ viśve  
abhi santi devāḥ. Tāñ adhvara uśata yakṣyagne  
śruṣṭī bhagaṁ nāsatyā purandhim.*

All those divinities of the world, adorable and conjoined in nature's dynamics of cosmic yajna, are catalytic agents of protection and promotion keenly concentrative toward life's evolution and advancement. O generous yajamana, O bright fire, keen and passionate as they are in yajna, join them in yajna right away: join Bhaga, universal treasure of wealth, honour and excellence, Nasatya, constant complementarities of nature and natural law, and Purandhi, keeper and protector of habitations and institutions.

आग्र गिर' दिव आ पृथिव्या मित्रं वह वरुणमिन्द्रमग्निम् ।  
आयमणमदितिं विष्णुमेषां सरस्वती मरुत' माद-  
यन्ताम् ॥ ५ ॥

5. *Āgne giro diva ā pṛthivyā mitraṁ vaha varuṇa-  
mindramagnim. Āryamaṇamaditiṁ viṣṇum-eṣāṁ  
sarasvatī maruto mādayantām.*

O sage and scholar, bring us the knowledge and the language of the knowledge of heaven and earth. Bring us the gifts of Mitra, sun and pranic energy, Varuna, water and air, Indra, electric energy, and Agni,

fire and light, of Aryaman, cosmic gravitation, Aditi, nature's constancy, Vishnu, omnipresent cosmic intelligence, so that Sarasvati, corresponding language of their expression may grow and children of the earth may rejoice with enlightenment.

रर हृव्यं मतिभियज्ञियानां न ऽत्कामं मत्यानामसिन्वन ।

धाता रयिमविदस्यं सदासां स गीमहि युज्यभिनु द्ववः ॥ ६ ॥

6. *Rare havyaṃ matibhir-yajñiyānāṃ nakṣat kāmāṃ martyānām-asinvaṃ. Dhātā rayim-avidasyaṃ sadāsāṃ sakṣīmahī yujyebhirnu devaiḥ.*

Let us offer oblations of holy materials to Agni with the thoughts and words of adorable sages so that the desires of mortals bound in love may be fulfilled. May the lord ruler of the world bring us imperishable wealth of universal value, and may we join with brilliant people worthy of association.

नू रादसी अभिष्टुत वसिष्ठरतावाना वरुणा मित्रा अग्निः ।

यच्छन्तु चन्द्रा उपमं न' अर्कं यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Nū rodasī abhiṣṭute vasiṣṭhair-ṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṃ no arkam yūyaṃ pāta svastibhiḥ sadā naḥ.*

Thus heaven and earth are adored and celebrated by brilliant sages. May Varuna, Mitra and Agni, lords of truth and law, justice, love and light, grant us gifts of exemplary beauty, bliss and brilliance. O Vishvedevas, pray always protect and promote us with all modes of peace, progress and all round well being.



## Mandala 7/Sukta 40

*Vishvedevah Devatah, Vasishtha Maitravaruni Rshi*

आ श्रुष्टिविदुथ्या३ समंतु पति स्तामं दधीमहितुराणाम ।  
यदद्य द्रवः सविता सुवाति स्यामास्य रत्निन' विभाग ॥ १ ॥

1. *O śruṣṭirvidathyā sametu prati stomaṁ dadhī-mahi turāṇām. Yadadya devaḥ savitā suvāti syāmāsya ratnino vibhāge.*

Let instant perception and active response worthy of our yajnic social system come to us in peace for every group and class of people, vibrant and really fast, and let us internalise it in every detail so that whatever the refulgent creator and ruler, Savita, inspires and creates today, right now we may share and, in participation together, be beneficiaries of this lord's jewel gifts of life.

मित्रस्त ऽ वरुणा रादसी च द्युभक्तमिन्द्र' अयमा ददातु ।  
दिदष्टु द्रव्यदिती रक्ण' वायुश्च यीयुवत् भगश्च ॥ २ ॥

2. *Mitrastanno varuṇo rodaśī ca dyubhaktamindro aryamā dadātu. Dideṣṭu devyaditī rekṇo vāyuśca yanniyuvaite bhagaśca.*

May Mitra, lord dear as friend, Varuna, oceans of earth and space, the heaven and the earth and sky, Indra, lord ruler of energy, power and excellence, and Aryama, lord of justice, give us heavenly gifts of divinity. And may Aditi, imperishable generous Mother Nature, Vayu, the wind, and Bhaga, lord of power and glory, bestow upon us what they produce, promote and preserve for us.

सदुगा अस्तु मरुतः स शुष्मी यं मर्त्यं पृषदश्वा अवाथ ।  
उतमग्निः सरस्वती जुनन्ति न तस्य रायः पयतास्ति ॥ ३ ॥

3. *Sedugro astu marutaḥ sa śuṣmī yaṁ martyaṁ  
pṛṣadaśvā avātha. Utemagniḥ sarasvatī junanti  
na tasya rāyaḥ paryetāsti.*

Surely that person would be strong and brilliant whom the Maruts, great commanders of the power of fire, wind and water, protect and promote. Indeed, none would be able to counter his power and prosperity whom Agni, brilliant leader of divinities, and Sarasvati, spirit of knowledge and speech, inspire, energise and motivate.

अयं हि नेता वरुण ऋतस्य मित्रा राजाना अयमापा धुः ।  
सुहवा द्व्यदितिरनवा त ना अंहा अति पष ऋष्टान ॥ ४ ॥

4. *Ayaṁ hi netā varuṇa ṛtasya mitro rājāno aya-  
māpo dhuḥ. Suhavā devyaditir-anavā te no aṅha  
ati paṣann-ariṣṭān.*

And this leader of the yajnic social order of truth and dynamism of society and supportive ruling powers, judicious Varuna, friendly Mitra, far seeing guiding force Aryama, and self-directive brilliant and indestructible spirit and policy, Aditi, all adorable powers faithfully invoked and invited, may, we pray, guide and direct our actions and purge us of evil, sin and crime without hurt or violence.

अस्य द्वस्यमी हुष वया विष्ण र्षस्य पभृथ हविभिः ।  
विद हि रुदा रुदियं महित्वं यासिष्टं वतिरश्विनावि-  
रावत ॥ ५ ॥

5. *Asya devasya mīlhuṣo vayā viṣnoreṣasya prabhṛthe havirbhiḥ. Vide hi rudro rudriyaṁ mahitvam yāsiṣṭam vartir-aśvināv-irāvat.*

Of this generous, self-refulgent, creative and omnipresent lord Vishnu, all divinities and varieties of existence are extensive manifestations like branches of a tree, in this well sustained system of the universe by virtue of the homage they offer and the sustenance they receive. Rudra, lord sustainer of the good and scourage of evil, alone knows the mighty majesty I adore, and I pray may the Ashvins, sun and moon and twin divine complementarities of nature's energy, come by the paths of divine bounties and bless us.

मात्रं पूष ाघृण इरस्या वरूत्री यदातिषाचश्च रासन ।  
मयाभुव' ना अवन्ता नि पान्तु वृष्टिं परिज्मा वात'  
ददातु ॥ ६ ॥

6. *Mātra pūṣannāghṛṇa irasyo varūtrī yad rāti-ṣācaśca rāsan. Mayobhuvo no arvanto ni pāntu vṛṣṭim parijmā vāto dadātu.*

O Pushan, refulgent lord giver of health and sustained growth, worthy of attainment as you are, pray sustain me here and sustain all that what Mother Nature and divine speech and generous givers of society give us. May the universal givers of peace and well being protect and promote us. May the winds blowing all round for all alike bring us showers of rain and bliss.

नू रादसी अ॒भिष्टु॑त् वसि॑ष्ठ॒ऋता॑वान्ना वरु॑णा मि॒त्रा अ॒ग्निः ।  
यच्छ॑न्तु च॒न्दा उ॑प॒मं न' अ॒र्कं यू॒यं पा॑त स्व॒स्तिभिः॑ सदा  
नः ॥ ७ ॥

7. *Nū rodasī abhiṣṭute vasiṣṭhair-ṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkaṁ yūyam pāta svastibhiḥ sadā naḥ.*

Thus are the heaven and earth adored and celebrated by sages of enlightenment settled at peace in divine bliss. May Varuna, lord of justice and universal choice, Mitra, lord of universal love and light, and Agni, lord of leadership and enlightenment, all sustainers of truth and law, shower us with exemplary gifts of beauty, bliss and enlightenment for maintenance of piety. O Vishvedevas, divinities of nature and humanity, pray protect and promote us with all modes and means of progress and well being for all time.

### Mandala 7/Sukta 41

*Agni and others. Bhaga, Usha Devataḥ, Vasishtha Maitravaruni Rshi*

पा॒तर॒ग्निं पा॒तरि॒न्दं ह॒वाम॒ह पा॒तमि॒त्राव॒रुणा पा॒तर॒श्विना ।  
पा॒तभ॒गं पू॒षणं॑ ब॒ह्मण॒स्पतिं॑ पा॒तः सा॒ममु॒त रु॒दं हु॒वम ॥ १ ॥

1. *Prātaragniṁ prātarindram havāmahe prātar-mitrāvaruṇā prātarāśvinā. Prātarbhagaṁ pūṣaṇam brahmaṇaspatiṁ prātaḥ somamuta rudram huvema.*

We invoke Agni, the holy fire, early morning. We invoke Indra, cosmic energy, early morning. We invoke Mitra and Varuna, sun and ocean, early morning. We invoke the Ashvins, twin divines of nature's energies of prana and udana, early morning. We invoke Bhaga, spirit of grandeur and glory, Pusha, spirit of nourishment and vitality, and Brahmanaspati, lord supreme of the universe and the Divine Word early morning, and we

invoke Soma, herbal energy, and Rudra, lord of justice and freedom from evil and ailment in the early morning as we begin the day.

प्रातर्जितं भगमुगं हुवम वयं पुत्रमदितया विधृता । अध-  
श्चिद्यं मन्यमानस्तुरश्चिदाजा चिद्यं भगं भू ती-त्याह ॥ २ ॥

2. *Prātarjitam bhagamugram huvema vayanṁ putra-  
maditeryo vidhartā. Adhraścid yaṁ manyamāna-  
sturaścid rājā cid yaṁ bhagam bhakṣītyāha.*

Early morning we invoke Bhaga, all victorious lord and spirit of glory, child of indestructible mother Infinity and sustainer of all regions of the universe, universally acknowledged and adored, to whom the weakest as well as the most powerful and brilliant ruler prays and rays: O lord, give me the glory and the grace I need.

भग पण त्भग सत्यराधा भगमां धियमुदवा दद तः ।

भग पण जनय गाभिरश्वभग प नृभिर्नृवन्तः स्याम ॥ ३ ॥

3. *Bhaga praṇetar-bhaga satyarādho bhagemām  
dhiyamudavā dadannaḥ. Bhaga pra ṇo janaya  
gobhir-aśair-bhaga pra nrbhir-nrvantaḥ syāma.*

Bhaga, lord of power and glory, you are the leader. Lord of light, you are the giver of victory in the field of truth. Lord omniscient, protect and promote this wisdom and intelligence of ours, giving us more and ever more of it. Lord of universal prosperity, promote us with lands, cows and the light of knowledge and with speed and success in the field of transport, communication and achievement. O lord of life and humanity, let us be blest with leaders and manpower of

exceptional order.

उतदानीं भगवन्तः स्यामात् पपित्व उत मध्य अह्नाम ।

उतादिता मघवन्त्सूर्यस्य वयं द्वानां सुमता स्याम ॥ ४ ॥

4. *Utedānīm bhagavantaḥ syāmota prapitva uta madhye ahnām. Utoditā maghavant-sūryasya vayanḥ devānām sumatau syāma.*

And let us be happy and prosperous now at this very time and at the end of the day, and also at the middle of the day through the seasons. And also, O lord of power and glory, let us enjoy the good will and kindness of the divinities at the rise of the sun.

भग एव भगवाँ अस्तु दवास्तन वयं भगवन्तः स्याम ।

तं त्वा भगु सव इज्ज हवीति स न भग पुरपुता भवह ॥ ५ ॥

5. *Bhaga eva bhagavāṃ astu devāstena vayanḥ bhagavantaḥ syāma. Tam tvā bhaga sarva ijjohavīti sa no bhaga pura etā bhaveha.*

Bhaga, lord of glory, is really the lord of glory. By virtue of his grace, let us too be masters of power, prosperity and excellence, brilliant and generous. O lord of universal power and grace, all life and humanity does you homage and obeisance. O lord of power, prosperity and excellence, you alone be our guide, pioneer and leader here in life.

समध्वरायाषस' नमन्त दधिकावव शुचय पदाय । अवाचीनं वसुविदं भगं ना रथमिवाश्वा वाजिन आ वहन्तु ॥ ६ ॥

6. *Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya. Arvācīnaṃ vasuvidam bhagam no rathamivāsvā vājina ā vahantu.*

As the dawns arise and bless our morning yajna with holiness, as the sun inspires us to rise to the highest and purest divine attainment, as the motive forces of energy drive the chariot and lead the master to the desired destination, so may the Vajins, scholars, sages and warlike leaders lead us and thus bring us the latest and highest honour and excellence overflowing with the wealth and values of life.

अश्व॑वती॒गाम॑तीन॒ उ॒षास॑ वी॒रव॑तीः॒ सद॑मुच्छन्तु॒ भ॒द्राः ।  
घृ॒तं दु॒हाना॑ वि॒श्वतः॒ पपी॑ता यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑  
नः ॥ ७ ॥

7. *Aśvāvātīr-gomatīrna uṣāso vīravatīḥ sadamucchantu bhadrāḥ. Ghṛtaṁ duhānā viśvataḥ prapītā yūyam pāta svastibhiḥ sadā naḥ.*

May the blessed and blissful dawns, vibrant with energy and light of the sun, full of inspiration for the bright and brave youth, showering milk and honey all round with hands overflowing with generosity, arise and bless our home with light and prosperity. O dawns of light and knowledge, O youthful ladies of the home bright as dawn, pray you all protect, promote and advance us with all life's modes of peace, progress and protection for all time.

### Mandala 7/Sukta 42

*Vishvedevah Devatah, Vasishtha Maitravaruni Rshi*

प ब्र॒ह्माणा॑ अङ्गि॒रसा॑ न॒ तन्त॒ प क॑न्द॒नुन॑भ॒न्यस्य॑ वतु ।  
प ध॒नव॑ उद॒पुत॑ नवन्त॒ यु॒ज्याता॑मदी॒ अध्व॑रस्य॒ पशः॑ ॥ १ ॥

1. *Pra brahmāṇo aṅgirasō nakṣanta pra kranda-nurnabhanyasya vetu. Pra dhenava udapruto navanta yujyātāmadrī adhvarasya peṣaḥ.*

Let the sagely scholars of Veda and the vibrant scientists dear as life breath come and join the yajna all round, let the chant of hymns and fragrance of yajna rise to the skies, let the fertile cows, overflowing streams and vaulting voices celebrate divine generosity, and let the clouds and mountains take the blessed form of yajna full of peace and prosperity.

सुगस्त अग्र सनवित्ता अध्वा यु वा सुत हरित' रहितश्च ।  
य वा सद्म' रुषा वीरवाह' हुव द्वानां जनिमानि सत्तः ॥ २ ॥

2. *Sugaste agne sanavitto adhvā yukṣvā sute harito rohitaśca. Ye vā sadmannaruṣā vīravāho huve devānām janimāni sattaḥ.*

Agni, lord of light and fire, master of divine knowledge, simple and straight is your path of motion and radiation, ancient, known, pursued and followed in this world of the lord's creation. Join the forces of nature and divinity wide as quarters of space, fluent as streams of water and passionate as flames of fire, which lead the brave to the house of yajna wherein, sitting and meditating, I sing and celebrate the origins of the divinities of nature and humanity.

समु वा यज्ञं महय तम'भिः प हाता मन्दा रिरिच उपाक ।  
यजस्व सु पुवणीक द्वाना यज्ञियामरमतिं ववृत्याः ॥ ३ ॥

3. *Samu vo yajñam mahayan namobhiḥ pra hotā mandro ririca upāke. Yajasva su purvaṇīka devāna yajñiyām-aramatiṁ vavrtyāḥ.*

Together and holily they sing, celebrate and glorify your yajna with reverence and homage while close at hand the happy and meditative yajaka and



generous priest excels in faith and generosity. O lord of manifold forces, Agni, join the divinities of nature and humanity and keep on the holy and yajnic vision and wisdom of the life divine for us without relent.

यदा वीरस्य र्वत' दुराणस्य नृशीरतिथिराचिकेतत । सुपीता  
अग्निः सुधिता दम आ स विश दाति वायुमियत्य ॥ ४ ॥

4. *Yadā vīrasya revato duroṇe syonaśīratithirāci-  
ketat. Suprīto agniḥ sudhito dama ā sa viśe dāti  
vāryamiyatyai.*

When Agni, brilliant and blissful honoured guest, is welcomed in the house of the brave and prosperous host, then Agni, happy, well provided and comfortably rested at home, gives to the host and his people the gifts of knowledge and wealth they desire.

इमं न' अग्र अध्वरं जुषस्व मरुत्स्विन्द यशसं कृधी नः ।  
आ नक्ता बृहिः सदतामुषासाशन्ता मित्रावरुणा यजह ॥ ५ ॥

5. *Imaṁ no agne adhvaram juṣasva marutsvindre  
yaśasaṁ kṛdhī naḥ. Ā naktā barhiḥ sadatāmu-  
ṣāsośantā mitrāvaruṇā yajeha.*

Agni, venerable and brilliant guest of the house, accept and enjoy this yajnic hospitality of ours for the sake of the people and our social order and thereby enhance our honour and virtue. For the night and day, grace the yajnic seat and join the people who respect you, for the advancement of love, friendship and sense of justice in society.

एवाग्निं सहस्यं॑ वसिष्ठा रायस्क्रामा विश्वप्न्यस्य स्तात ।  
इषं रयिं पपथद्वाजमस्म यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evāgniṃ sahasyaṃ vasiṣṭho rāyaskāmo viśvapsn-  
yasya staut. Iṣaṃ rayiṃ paprathad vājamasme  
yūyaṃ pāta svastibhiḥ sadā naḥ.*

Thus does Vasishtha, the brilliant sage settled at peace in love with the pursuit of life's wealth and excellence, adore Agni, omnipresent inspirer of life forms with fire and passion alongwith moral stability and spiritual constancy, Agni that creates, expands and gives us food and energy, wealth and honour, and speed, success and progress in social and cultural life. O divinities, protect and promote us with all round good fortune all time.

### Mandala 7/Sukta 43

*Vishvedevah Devatah, Vasishtha Maitravaruni Rshi*

प व' यज्ञषु दव्यन्त' अचन्द्रावा नम'भिः पृथिवी इषध्य ।  
यषां ब्रह्माण्यसमानि विषा विष्वग्वियन्ति वनिना न  
शाखाः ॥ १ ॥

1. *Pra vo yajñeṣu devayanto arcan dyāvā namobhiḥ  
pṛthivī iṣadhyai. Yeṣāṃ brahmāṇyas-amāni viprā  
viṣvagviyanti vanino na śākhāḥ.*

In your yajnas of science and research, let vibrant scholars dedicated to the pursuit of divinity study heaven and earth with reverence and homage for self fulfilment so that their exceptional adorations of universal knowledge rise and spread all round like branches of the universal tree.

प यज्ञ एतु हत्वा न सप्तिरुद्यच्छ्वं समनसा घृताचीः ।  
स्तृणीत ब्रह्मिर्ध्वराय साधूध्वा शाचींषि दव्यून्यस्थुः ॥ २ ॥

2. *Pra yajña etu hetvo na saptir-udyacchadhvaṁ samanaso ghṛtācīḥ. Strṅṅīta barhir-adhvarāya sādihūrdhvā śocīmṣi devayūnyasthuh.*

Let the yajna expand and rise like a tempestuous flying horse, and you, altogether of one mind, fill the ladle full, raise it and offer the oblation into the yajna of love, peace and non-violence to cover the sky with fragrance. Let the bright and blissful flames rise high to the divinities.

आ पुत्रासा न मातरं विभृत्राः साना' द्वास' बहिषः सदन्तु ।  
आ विश्वाची' विदुथ्यामनक्त्वग्रु मा न' द्वताता मृध-  
स्कः ॥ ३ ॥

3. *Ā putrāso na mātaraṁ vibhṛtrāḥ sānau devāso barhiṣaḥ sadantu. Ā viśvācī vidathyāmanaktva-gne mā no devatātā mrdhaskaḥ.*

Just as children in the mother's lap rest blissfully, so let the conductors and organisers of yajna, all noble and brilliant souls, rise and reach the heights of skies. And then let universality of values adorn and sanctify our yajnic policy of governance and administration so that, O lord of light, fire and power, Agni, no one may violate us in our divine programme of development and progress.

त सीषपन्तु जाषमा यजत्रा ऋतस्य धाराः सुदुघा दुहानाः ।  
ज्यष्ठं वा अद्य मह आ वसूनामा गन्तन् समनसा यति ष्ठ ॥ ४ ॥

4. *Te sīṣapanta joṣamā yajatrā ṛtasya dhārāḥ sudughā duhānāḥ. Jyeṣṭham vo adya maha ā vasūnāmā gantana samanaso yati ṣṭha.*

And let those divinities of nature committed in

love and accord with you, all of them abundant and adorable, harbingers of rain and revelations of nature's truth, come and bless you. O people of the land, thus may the first and highest of the wealth of existence come to you, and thus may you abide, all with one mind, in your common programme and yajnic commitment.

एवा न' अग्र वि वा दशस्य त्वया वयं सहसाव् गास्काः ।  
 राया युजा सध्रमादा अरिष्टा यूयं पात स्वस्तिभिः सदा  
 नः ॥ ५ ॥

5. *Evā no agne vikṣvā daśasya tvayā vayaṁ saha-sāvannāskrah. Rāyā yujā sadhamādo ariṣṭā yūyaṁ pāta svastibhiḥ sadā nah.*

Thus O lord of light, fire, power and constancy, Agni, bless us along with all peoples of the earth so that, O lord of challenge, patience and fortitude, committed as one with you and blest with wealth, honour and excellence, we may live happy and abide healthy and unhurt in the land and her yajnic order. O divinities of nature and humanity, pray protect and promote us all round with all good fortune for all time.

### Mandala 7/Sukta 44

*Mantrawise Devatah, Vasishtha Maitravaruni Rshi*

दधिक्रां वः पथममश्विनाषसमग्निं समिद्धं भगमूतय हुव ।  
 इन्द्रं विष्णुं पूषणं ब्रह्मणस्पतिमादित्यान्द्यावापृथिवी अपः  
 स्वः ॥ १ ॥

1. *Dadhikrām vaḥ prathamam-aśvinoṣasam-agnim samiddham bhagamūtaye huve. Indraṁ viṣṇuṁ pūṣaṇaṁ brahmaṇaspatim-ādityān dyāvāpṛthivī apaḥ svah.*

For your protection and progress, I invoke and adore Dadhikra, original divine energy which moves, sustains and energises all movers and sustainers of existential forms, Ashvins, the sun and moon, the dawn, the burning fire, and Bhaga, honour and glory of life, Indra, electrical energy, Vishnu, cosmic wind energy, Pushan, cosmic vitality and nourishment, Brahmanaspati, cosmic Soul, Adityas, Zodiacs of the sun, heaven and earth, the cosmic waters, and eternal happiness and well being.

दधिकामु नमसा ब॒धयन्त॒ उ॒दीरा॑णा य॒ज्ञमु॑प॒यन्तः॑ । इळां  
द॒वीं ब॒हिषि॑ स॒दय॑न्ता॒ श्विना॒ विपा॑ सु॒हवा॑ हुवम ॥ २ ॥

2. *Dadhikrāmu namasā bodhayanta udīrāṇā yajñam-upaprayantaḥ. Iḷāṁ devīm barhiṣi sādawayanto 'śvinā viprā suhavā huvema.*

Awakening cosmic motive energy with reverence and homage, rising and moving to the yajna with full knowledge, sanctifying the holy grass on the vedi with holy speech, we invoke and invite the ready and instant moving Ashvins like the sagely teacher and the preacher to guide and conduct our yajnic business of life.

द॒धिक॑वा॒णां बु॒बुधा॑ना अ॒ग्नि॑मु॒प॒बुव॑ उ॒षसं॑ सूर्य॑ गाम । ब॒ध्नं  
मं॑श्च॒तावरु॑णस्य ब॒भुं॑ त विश्वा॒स्मद्दु॑रिता यावयन्तु ॥ ३ ॥

3. *Dadhikrāvāṇaṁ bubudhāno agnimupa bruva uṣasaṁ sūryaṁ gām. Bradhnaṁ maṁścatorvaruṇasya babhruṁ te viśvāsmad durityā yāvayantu.*

Knowing full well the all-motive cosmic energy, I specifically speak of fire power, and I celebrate the

dawn, the sun and the earth, and I speak of the great integrative and sustaining power of the cosmic oceans of waters, and I pray that these natural energies may ward off all evils and ailments away from us.

दधिकारवा पथमा वाज्यवा गृ रथानां भवति पजानन ।

संविदान उषसा सूयणा दित्यभिवसुभिरङ्गिराभिः ॥ ४ ॥

4. *Dadhikrāvā prathamo vājyavā'gre rathānām bhavati prajānan. Saṁvidāna uṣasā sūryeṇā-'dityebhir-vasubhir-aṅgirobhiḥ.*

That cosmic energy is the primary intelligent dynamic force which moves at the fastest velocity, and that energy is basically the first motive and transportive power of everything in motion, like a horse in front of a chariot, whether it is in relation to the dawn or the sun or motion of the sun in orbit through the Zodiacs or the abodes of life such as earth or the pranic energy forms of nature and life.

आ न' दधिकाः पथ्यामनक्त्वृतस्य पन्थामन्वत्वा उ ।  
शृणातु न्ना दव्यं शधा' अग्निः शृण्वन्तु विश्व महिषा  
अमूराः ॥ ५ ॥

5. *Ā no dadhikrāḥ pathyāmanaktvṛtasya panthā-manvetavā u. Śṛnotu no daivyaṁ śardho agniḥ śṛṇvantu viśve mahiṣā amūrāḥ.*

May the cosmic forms of energy and may the supreme mover of cosmic energy adorn, illuminate and sanctify our path and our movement over the path of truth and eternal law so that we may safely tread the holy paths of living. May Agni, lord omniscient, listen to our prayer and be favourable to our brilliance and

divine gift of strength and power. May the mighty sages of the world listen to us and favour us with gifts of wisdom.

## Mandala 7/Sukta 45

*Savita Devata, Vasishtha Maitravaruni Rshi*

आ द्वा यातु सविता सुरत्न<sup>1</sup> न्तरि ऽपा वहमाना अश्वः ।  
हस्त दधाना नया पुरूणि निवशयञ्च पसुवञ्च भूमं ॥ १ ॥

1. *Ā devo yātu savitā suratno 'ntarikṣaprā vhamāno aśvaiḥ. Haste dadhāno naryā purūṇi niveśayañca prasuvañca bhūma.*

May the self-refulgent Savita, giver of light and life, come and bless, bearing jewels of life, radiating through the sky, carried by light rays, bearing in hands manifold treasures for humanity, suffusing and fertilising the earth with life and vitality. We pray we too may be brilliant and generous like the sun.

उदस्य बाहू शिथिरा बृहन्ता हिरण्यया दिवा अन्ता अनष्टाम ।  
नूनं सा अस्य महिमा पनिष्ट सूरश्चिदस्मा अनु दादप-  
स्याम ॥ २ ॥

2. *Udasya bāhū śithirā bṛhantā hiraṇyayā divo antāñ anaṣṭām. Nūnaṃ so asya mahimā paniṣṭa sūraścidasmā anu dādapasyām.*

Mighty are his hands and arms, vast and extensive, golden generous, reaching unto the bounds of heaven. Truly that grandeur of his is adorable. May the brave refulgent sun inspire us with will and passion for initiative and action.

स ग्धा ना दवः सविता सहावा साविषद्वसुपतिवसूनि ।

विश्रयमाणा अमतिमुरूचीं मतभाजनमध रासत नः ॥ ३ ॥

3. *Sa ghā no devaḥ savitā sahāvā'' sāvīṣad vasupa-tirvasūni. Viśrayamāṇo amatim-urūcīm marta-bhojanam-adha rāsate naḥ.*

May that refulgent creator and inspirer Savita, mighty and friendly, lord and master of wealth, radiating his wide expansive glory, provide vital food and energy for the mortals.

इमा गिरः सवितारं सुजिह्वं पूणगभस्तिमीळत सुपाणिम ।  
चित्रं वय' बृहदस्म दधातु यूयं पात स्वस्तिभिः सदा  
नः ॥ ४ ॥

4. *Imā giraḥ savitāraṁ sujihvaṁ pūrṇagabhastim-īlate supāṇim. Citraṁ vayo bṛhadasme dadhātu yūyaṁ pāta svastibhiḥ sadā naḥ.*

These celebrant voices adore and glorify Savita, life giver and inspirer, bright and benedictive of light and flame, generous of hands full of blessings. May the lord bear and bring us universal health and life full of wonderful wealth and value. O lord Savita, O brilliancies of nature and humanity, protect and promote us with all modes of good fortune and well being for all time.

### Mandala 7/Sukta 46

*Rudra Devata, Vasishtha Maitravaruni Rshi*

इमा रुदाय स्थिरधन्वन् गिरः िपषव द्वाय स्वधात्र ।  
अषा हाय सहमानाय वधस तिम्यायुधाय भरता शृणातु  
नः ॥ १ ॥



1. *Imā rudrāya sthiradhanvane girah kṣipreṣave devāya svadhāvne. Aṣaḥhāya sahamānāya vedhase tigmāyudhāya bharatā śṛṇotu naḥ.*

Offer these words of adoration and prayer to Rudra, brilliant destroyer of evil and injustice, wielder of the unshakable bow, shooting flying arrows of lightning speed. He bears his own essential power and sense of justice, irresistible is he, unconquerable, a challenger with unfailing fortitude, all knowing and equipped with blazing arms and armour. May the lord listen to us and accept our call.

स हि त्र्यण त्म्यस्य जन्मनः सामाज्यन दिव्यस्य चतति ।  
अव त्वन्तीरुप ना दुरश्चरा नमीवा रुद् जासु ना भव ॥ २ ॥

2. *Sa hi kṣayeṇa kṣamyasya janmanah sāmrajyena divyasya cetati. Avannavantīrupa no duraścarā-  
'namīvo rudra jāsu no bhava.*

He is known by his own divine refulgence and, by the same exceptional brilliance and by close proximity of his presence and residence among the peace loving people of his blessed dominion, he proclaims himself and enlightens the people while he is perceived and glorified by them. O Rudra, protecting, sustaining and promoting our defence forces, be at the doors of our settlements by your presence and power among our people, and ever be giver of freedom from ailments and evil.

या त दिद्युदवसृष्टा दिवस्पति मया चरति परि सा वृणक्तु  
नः । सहस्रं त स्वपिवात भषजा मा नस्ताकषु तनयषु  
रीरिषः ॥ ३ ॥

3. *Yā te didyudavasṛṣṭā divaspari kṣmayā carati pari sā vṛṇaktu naḥ. Sahasraṃ te svapivāta bheṣajā mā nastokeṣu tanayeṣu rīriṣaḥ.*

The blaze of your lightning power released from heaven prevails over earth which may, we pray, spare us and not uproot us. O lord of refreshing winds, thousands are your rejuvenations and medicaments. Pray strike not upon our children and grand children, refresh, nourish and strengthen them to full maturity.

मा न' वधी रुद्र मा परा दा मा त भूम पसिता हीळितस्य ।  
आ न' भज बहिषि जीवशंस यूयं पात स्वस्तिभिः सदा  
नः ॥ ४ ॥

4. *Mā no vadhī rudra mā parā dā mā te bhūma prasitau hīlitasya. Ā no bhaja barhiṣi jīvaśamse yūyaṃ pāta svastibhiḥ sadā naḥ.*

O lord of justice, punishment and good health, strike us not, forsake us not to alienation. Let us not fall into the snares of your anger. Be with us on the vedi over earth and spaces for the joyous celebration of life. O lord ruler and physician of health, protect and promote us with all good fortunes of well being for all time.

### Mandala 7/Sukta 47

*Apah Devatah, Vasishtha Maitravaruni Rshi*

आपा यं वः पथुमं दव्यन्त इन्द्रपानमूमिमकृण्वतळः ।

तं व' वयं शुचिमरिपमद्य घृतपुषं मधुमन्तं वनम ॥ १ ॥

1. *Āpo yaṃ vaḥ prathamam devayantam indrapānam-ūrmim-akṛṇvatelaḥ. Tam vo vyaṃ śucimari-ripram-adya ghṛtapuṣam madhuman-tam vanema.*

O cosmic waters, seers and sages in pursuit of divinity, we love and yearn for that pure, divine, delicious and honey sweet primordial thrill of the ecstasy drink of yours which you distilled from the Cosmic Word, original nature and the earth for the taste of Indra, the human soul, at the dawn of creation.

तमूमिमापा मधुमत्तमं वा पां नपादवत्वाशुहमा ।  
यस्मिन्दिन्द्रा वसुभिर्मादयात् तमश्याम दवयन्त वा  
अद्य ॥ २ ॥

2. *Tamūrmim-āpo madhumattamaṁ vo'pāṁ napād-  
avatvāśuhemā. Yasminn-indro vasubhirmādayāte  
tamaśyāma devayanto vo adya.*

That sweetest of honey thrill of joyous ecstasy of existence in which Indra rejoices with the wealth, honours and excellences of life may, we pray, the holy fire, infallible extension of cosmic waters, protect and promote. That same thrill and ecstasy, we pray, may we too in our pursuit of divine joy attain here and now.

शतपवित्राः स्वधया मदन्तीद्वीद्वानामपि यन्ति पार्थः ।  
ता इन्द्रस्य न मिनन्ति वतानि सिन्धुभ्या हव्यं घृतवज्जु-  
हात ॥ ३ ॥

3. *Śatapavitrāḥ svadhayā madantīr-devīr-devā-  
nāmapi yanti pāthaḥ. Tā indrasya na minanti  
vratāni sindhubhyo havyaṁ ghrtavaj-juhota.*

The holy and ecstatic waters, hundred ways pure and flowing with their innate inspiring vitality, move on and converge to the divinities, centre yajna of the cosmos. They do not violate the divine laws of Indra, lord of existence. O men and women, offer oblations

with ghrta for augmenting the rivers and the seas.

याः सूया' र्श्मिभिराततान् याभ्य इन्द्रा अरदद्वातुमुमिम ।  
त सिन्धवा वरिवा धातना ना यूयं पात स्वस्तिभिः सदा  
नः ॥ ४ ॥

4. *Yāḥ sūryo raśmibhir-ātatāna yābhya indro aradad gātumūrmim. Te sindhavo varivo dhātanā no yūyaṁ pāta svastibhiḥ sadā naḥ.*

The vapours and waters which the sun expands with its rays in space, the showers of rain for which Indra, cosmic electricity, breaks the clouds of vapour to fall and flow, and the currents of water which dig out the river beds on earth, may all those oceans, seas and rivers bear and bring us treasurefuls of choice food, energy and wealth to sustain and support us. O cosmic waters, sun and showers, rivers and seas, protect and promote us with the best of good fortune for well being for all time.

### Mandala 7/Sukta 48

*Rbhavah Vishvedevah Devatah,*

*Vasishtha Maitravaruni Rshi*

ऋभु ाणा वाजा मादयध्वमस्म नरा मघवानः सुतस्य । आ  
वा वाचः कर्त्वा न यातां विभ्वा रथं नर्यं वतयन्तु ॥ १ ॥

1. *Rbhukṣaṇo vājā mādayadhvamasme nara maghavānaḥ sutasya. Ā vo'rvācaḥ kratavo na yātāṁ vibhvo rathaṁ naryāṁ vartayantu.*

O great scientists, leaders of humanity commanding power and excellence, rejoice and let us rejoice in the excellence of our science, power and

culture. Come to us and let the Kratus, expert workers of holy will and resolution, as the Vibhus, artists and technologists, turn your chariot worthy of the human nation towards us.

ऋभुऋभुभिर्भि वः स्याम विभ्व' विभुभिः शवसा  
शवांसि । वाज' अस्माँ अवतु वाजसातविन्द्रेण युजा तरुषम  
वृत्रम ॥ २ ॥

2. *Rbhur-ṛbhubhir-abhi vaḥ syāma vibhvo vibhubhiḥ śavasā śavāṁsi. Vājo asmāñ avatu vājasātā-vindreṇa yujā taruṣema vṛtram.*

Let us be scientists with the great scientists, let us be experts with the experts and command powers and forces with the power and knowledge of the scientists and technologists. May the warriors of power and speed protect you and us in the battles of life's freedom and success in excellence. And let us join Indra, lord of power and excellence and cross over evil, darkness and want to light, freedom and prosperity.

त चिद्धि पूवीर्भि सन्ति शासा विश्वाँ अय उंपरताति  
वन्वन । इन्द्रा विभ्वाँ ऋभु ॥ वाज' अयः शत्र' मिथत्या  
कृणवन्वि नृम्णम ॥ ३ ॥

3. *Te ciddhi pūvīrabhi santi śāsā viśvāñ arya uparatāti vanvan. Indro vibhvāñ ṛbhuḥṣā vājo aryaḥ śatoror-mithatyā kṛṇavan vi nṛmṇam.*

They, the Rblus, eternal presences, surely excel and advance the borders of knowledge and power by discipline, being attached to their master with loyalty in all battles for progress. And Indra, the ruler vested with power, having settled eminent scientists, artists and

craftsmen, and, having scattered out all enmities in conflicts, they develop new wealth and prosperity for the nation.

नू द्वासा वरिवः कतना ना भूत ना विश्व वस सजाषाः ।  
समस्म इषं वसवा ददीरन्युयं पात स्वस्तिभिः सदा नः ॥ ४ ॥

4. *Nū devāso varivaḥ kartanā no bhūta no viṣve'vase sajoṣāḥ. Samasme iṣaṁ vasavo dadīran yūyam pāta svastibhiḥ sadā naḥ.*

O divine brilliant Rbhus, wondrous scientists, artists and craftsmen of the world, creators of wealth and providers of settlement at peace, create the best of comfort and prosperity for us. Loving and cooperative all, be for our safety, security and progress. Eminent masters of knowledge and expertise, provide the best of food, energy and sustenance for us. O Rbhus, O Vasus, pray always protect and promote us with all the good fortune for life's well being all round, all time.

### Mandala 7/Sukta 49

*Apah Devatah, Vasishtha Maitravaruni Rshi*

समुदज्यष्टाः सलिलस्य मध्यात्पुनाना यन्त्यनिविशमानाः ।  
इन्द्रा या वजी वृषभा रराद् ता आप' दवीरिह मामवन्तु ॥ १ ॥

1. *Samudrajyeṣṭhāḥ salilasya madhyāt punānā yantyaniviśamānāḥ. Indro yā vajrī vṛṣabho rarāda tā āpo devīriha māmavantu.*

The divine waters, chief of which is the ocean, arise from the heart of cosmic energy as a surge of liquidity and ceaselessly flow, purifying, sanctifying everything they suffuse. Indra, the sun and electric

energy of the firmament, power of thunder and generosity, creates the channels for their flow. May those streams of waters inspire and impel me too with the initiative and drive of life for initiative and action here in the world and protect me against evil and sloth.

या आप' दिव्या उ॒त वा॒ स्रव॑न्ति ख॒नित्रि॑मा उ॒त वा॒ याः  
स्व॑यंजाः । स॒मुदा॑था॒ याः शु॑च॒यः पा॒व॒कास्ता॑ आप' द॒वीरि॑ह  
मा॒मव॑न्तु ॥ २ ॥

2. *Yā āpo divyā uta vā sravanti khanitrimā uta vā yāḥ svayamjāḥ. Samudrārthā yāḥ śucayaḥ pāvakāstā āpo devīriha māmavantu.*

May those divine streams of water and cosmic energy which flow in channels made by man and those which flow their own way and rush to join the sea, all of which are pure and sacred, purifying and sanctifying, may all those streams protect and promote me onward here in the world of dynamic activity.

यासां॑ राजा॒ वरु॑णा॒ याति॑ मध्यं स॒त्यानृ॑त अ॒वप॑श्य॒ञ्ज-  
ना॑नाम । म॒धुश्चु॑तः शु॒च॒या॒ याः पा॒व॒कास्ता॑ आप' द॒वीरि॑ह  
मा॒मव॑न्तु ॥ ३ ॥

3. *Yāsāṁ rājā varuṇo yāti madhye satyānṛte avapaśyañ-janānām. Madhuścutaḥ śucayo yāḥ pāvakāstā āpo devīriha māmavantu.*

Those liquid streams of waters and divine energy in the currents of which the cosmic ruler of universal law, Varuna, vibrates with universal judgement and omnipotence, watching the truth and untruth of the people's actions within the rules of divine law, the streams which are replete with the honey sweets of life's

joy, pure and purifying, may all these streams of divinity protect, inspire and promote me here in this world of action.

यासु राजा वरुणा यासु सामा विश्वं दवा यासूर्जं मदन्ति ।  
वश्वा नरा यास्वग्निः पविष्टस्ता आप' दवीरिह माम-  
वन्तु ॥ ४ ॥

4. *Yāsu rājā varuṇo yāsu somo viśve devā yāsūrjam madanti. Vaiśvānaro yāsvagniḥ praviṣṭastā āpo devīriha māmavantu.*

Those streams of water and cosmic energy in which Varuna, self-refulgent ruler, pervades, in which Soma, peace and life's vitality and joy, resides, in which all divinities of nature and brilliancies of humanity find their breath of life and rejoice, in which Vaishvanara, vital heat of earth life, resides and inspires her children, may those divine streams of the waters of existence inspire, protect and promote me here in this world.

### Mandala 7/Sukta 50

*Mitra, Varuna, Agni, Vishvedevah, Nadyah  
Devatah, Vasishtha Maitravaruni Rshi*

आ मां मित्रावरुणहरं तं कुलाययद्विश्वयन्मा न आ गन ।  
अजकावं दुद्रशीकं तिरा दध मा मां पद्येन रपसा विद-  
त्सरुः ॥ १ ॥

1. *Ā mām mitrāvaruṇeha rakṣataṁ kulāyayad viśvayanmā na ā gan. Ajakāvaṁ durdrśīkaṁ tiro dadhe mā mām padyena rapasā vidat tsaruh.*

May the sun and waters, curative and preventive health care, protect me here. Let no bodily infirmity, no



insidious or infectious disease come to me. Let me keep off all diseases that spread through animals and insects, all those that spread through germs and viruses difficult to see with naked eye. Let all those ailments be off which arise from external contact or from internal weakness such as lack of resistance, depression or self-guilt.

यद्विजामन्परुषि वन्दनं भुवदष्टीवन्ता परि कुल्फा च दहत ।  
अग्निष्टच्छाच त्वं बाधतामिता मा मां पद्यन् रपसा  
विदत्सरुः ॥ २ ॥

2. *Yad vijāman paruṣi vandanam bhuvad-aṣṭhīv-  
antau pari kulphau ca dehat. Agniṣṭacchocann-  
apa bādhatāmito mā mām padyena rapasā vidat  
tsaruḥ.*

Let Agni, heat treatment and fire element, burn away and keep off all tumours or rheumatic disease corresponding to the joints and bone density, pain which swells and burns ankles and knees and reaches up to the hips and stomach. Let no surreptitious disease beginning with the feet and creeping up by infection touch me.

यच्छल्मला भवति यदीषु यदाषधीभ्यः परि जायंत  
विषम । विश्वं द्वा निरितस्तत्सुवन्तु मा मां पद्यन् रपसा  
विदत्सरुः ॥ ३ ॥

3. *Yacchalmalau bhavati yannadoṣu yadiṣadhī-  
bhyah pari jāyate viṣam. Viśve devā niritastat  
suvantu mā mām padyena rapasā vidat tsaruḥ.*

Whatever poison there be in the cotton plant or silk tree or in the streams of water or what is produced by herbs and trees, let the scholars of science and

medicine of the world isolate and eliminate from there as antibiotic. Let no surreptitious ailment from external or internal causes come and afflict me.

याः प॒वत' नि॒वत' उ॒द्वत' उद॒न्वती॑रनु॒दका॑श्च॒ याः । ता  
अ॒स्मभ्यं॑ प॒यसा॑ पि॒न्वमा॑नाः शि॒वा द॒वीर॑शि॒पदा॑ भ॒वन्तु॑  
स॒र्वा न॒द्य' अ॑शि॒मि॒दा भ॑वन्तु ॥ ४ ॥

4. *Yāḥ pravato nivata udvata udanvatīr-anudakāśca yāḥ. Tā asmabhyam payasā pinvamānāḥ śivā devīr-aśipadā bhavantu sarvā nadyo aśimidā bhavantu.*

All streams of water, wind and energy, rushing, flowing, rising, on mountains, slopes and valleys or plains with abundant or lean content, may be for us full of nourishment, health giving, blissful and sparkling generous. May they ward off all disease, may they never be destructive.

## Mandala 7/Sukta 51

*Adityah Devata, Vasishtha Maitravaruni Rshi*

आ॒दि॒त्याना॑म॒वसा॑ नू॒त॒न॒न स॑ गि॒महि॑ श॒म॒णा॑ श॒न्त॒म॒न ।  
अ॒ना॒गा॒स्त्व अ॑दि॒तित्व॑ तुरा॒स' इ॒मं य॒ज्ञं द॑धतु॒ श्राव॑-  
मा॒णाः ॥ १ ॥

1. *Ādityānāmavasā nūtanena sakṣīmahi śarmaṇā śāntamena. Anāgāstve adititve turāsa imam yajñam dadhatu śroṣamāṇāḥ.*

May we join the Adityas, eminent sagely scholars of knowledge and science, and benefit from their latest modes of protection and promotion and from the peace of a blessed home. May they, swift and

powerful of action, listen to our prayer and conduct this social yajna of ours in a state of sinlessness and invincibility.

आदित्यासा अदितिमादयन्तां मित्रा अयमा वरुणा रजिष्ठाः ।  
अस्माकं सन्तु भुवनस्य गापाः पिबन्तु सामवस ना  
अद्य ॥ २ ॥

2. *Ādityāso aditir-mādayantāṁ mitro aryamā varuṇo rajiṣṭhāḥ. Asmākaṁ santu bhuvanasya gopāḥ pibantu somam-avase no adya.*

We pray, may the Adityas, brilliant sages and the seasonal phases of the sun, Aditi, mother nature and the ethics and policy of universal values, Mitra, the sun and the friendly ruler, Aryama, leader and pioneer, Varuna, chief of law and justice, all straight powers of rectitude, rejoice, be protectors of our social system and give us a life of joy. May they too join us today and share the taste of life's ecstasy and excellence for further progress.

आदित्या विश्वं मरुतश्च विश्वं द्वाश्च विश्वं ऋभवश्च  
विश्वं । इन्द्र' अग्निश्चिना तुष्टुवाना यूयं पात स्वस्तिभिः  
सदा नः ॥ ३ ॥

3. *Ādityā viśve marutaśca viśve devāśca viśva ṛbhavaśca viśve. Indro agniraśvinā tuṣṭuvānā yūyaṁ pāta svastibhiḥ sadā naḥ.*

All the Adityas, refulgent powers of nature and humanity, all the Maruts, winds and heroic men, all devas, brilliancies of nature and humanity, Rbhus, all artists and craftsmen, Indra, ruling power and electricity, Agni, fire and the brilliant leader, Ashvins,

complementary currents of natural energy and teachers and preachers, all happy, adorable and appraising, may protect and promote us with all good fortune and well being for all time.

### Mandala 7/Sukta 52

*Adityah Devatah, Vasishtha Maitravaruni Rshi*

आदित्यासु अदितयः स्याम पूद्वत्रा वसवा मत्सुत्रा । सनम  
मित्रावरुणा सनन्ता भवम द्यावापृथिवी भवन्तः ॥ १ ॥

1. *Ādityāso aditayah syāma pūrdevatrā vasavo martyatrā. Sanema mitrāvaruṇā sananto bhavema dyāvāpṛthivī bhavantah.*

O Adityas, dynamic unassailable lights of the world, may we too be brilliant and unassailable. O Vasus, shelter homes of life, let us be servants of divinity and servants of humanity, shelter and comfort for all, holy as the city. O Mitra and Varuna, sun and ocean, joining and serving you, let us acquire depth and brilliance. O earth and heaven, trying to be like you, let us be generous and free and blest beyond all bonds of lower existence.

मित्रस्तु ॥ वरुणा मामहन्तु शम' ताकाय तनयाय गापाः ।  
मा व' भुजमान्यजातमना मा तत्कर्म वसवा यच्चयध्व ॥ २ ॥

2. *Mitrastanno varuṇo māmahanta śarma tokāya tanayāya gopāḥ. Mā vo bhujemānyajātameno mā tat karma vasavo yaccayadhve.*

May Mitra and Varuna, protectors like friends, the sun and the vast ocean, promote the peace and joy of our hearth and home to honour and glory for our children and grand children. O Vasus, shelter homes of life, let us not suffer afflictions born of sin committed

by others, nor should that, O children of the earth, affect you, and may the karma you do and accumulate never be that sinful.

तुर्ण्यवा झिरसानान्तरत्नं द्वस्यसवितुरियाः ।

पिता च त र महान्यजत्रा विश्व द्वाः समनसा जुषन्त ॥ ३ ॥

3. *Turanyavo'ngiraso nakṣanta ratnaṁ devasya savituriyānāḥ. Pitā ca tanno mahān yajatro viśve devāḥ samanaso juṣanta.*

Men of initiative, swift in thought and action, zealous as life energy, study, meditate on and attain the jewel gifts of Savita, refulgent and generous lord creator and inspirer. That adorable lord creator, our father and sustainer, and all brilliant sages and scholars of the world working together with one united mind may, we pray, give us that bliss of divine gifts and grandeur.

### Mandala 7/Sukta 53

*Dyava-prthivya Devate, Vasishtha Maitravaruni Rshi*

प द्यावा यज्ञः पृथिवी नमोभिः सबाध इळ बृहती यजत्र ।

त चिद्धि पूव कवय गृणन्तः पुरा मही दधिर द्वपुत्र ॥ १ ॥

1. *Pra dyāvā yajñaiḥ pṛthivī namobhiḥ sabādha ṭe brhatī yajatre. Te ciddhi pūrve kavayo gṛṇantaḥ puro mahī dadhire devaputre.*

Challenged by difficulties on the way forward, I invoke high heaven and mother earth with offers of homage and adoration. Vast and abundant they are, close friends and generous givers, divine sources of hope and energy, whom noble men serve and exalt with songs. To these, for sure, celebrant poets and visionaries of all

time look up and these they adore for inspiration with offers of homage and adoration.

प पू॒वज॑ पि॒तरा॑ नव्य॒सीभि॑गी॒भिः कृ॑णु॒ध्वं॑ स॒दन॑ ऋ॒तस्य॑ ।  
आ न॑ द्या॒वापृ॑थि॒वी द॒व्यन्॑ जन॒न या॑तं॒ महि॑ वां॒ वरू॑-  
थम ॥ २ ॥

2. *Pra pūrvaje pitarā navyasībhir-gīrbhiḥ kṛṇudhvaṃ sadane ṛtasya. Ā no dyāvāpṛthivī daivyena janena yātaṃ mahi vāṃ varūtham.*

O noble men and women of the world, in the house of the yajnic study of the laws of nature and advancement of light and waters, flow, adore the ancient fatherly sun and motherly earth with the latest words of research and knowledge, and let the highest light of heaven and the great abundance of the earth come to your homes with the holiest and most brilliant people.

उ॒ता हि॑ वां॒ रत्न॑ध॒या॒नि॒ सन्ति॑ पु॒रू॒णि॑ द्या॒वापृ॑थि॒वी सु॒दास॑ ।  
अ॒स्म ध॑त्तं॒ यद॑स॒दस्कृ॑धा॒यु यू॒यं पा॑त॒ स्व॒स्ति॒भिः सदा॑  
नः ॥ ३ ॥

3. *Uto hi vāṃ ratnadheyāni santi purūṇi dyāvāpṛthivī sudāse. Asme dhattam yadasadas-kṛdhoyu yūyam pāta svastibhiḥ sadā naḥ.*

O sun and nature, fatherly sun and mother earth, generous givers of all time, yours are the jewel treasures of life for the generous giver, whatever they are. Bear and bring us whatever be the finest and most abundant gifts of your eternal jewels. Pray preserve, protect and promote us for all time with peace, happiness and well being.

## Mandala 7/Sukta 54

### *Vastoshpati Devata, Vasishtha Maitravaruni Rshi*

वास्त 'ष्यत् पतिं जानीह्यस्मान्त्स्वावशा अनमीवा भवा नः ।  
यत्त्वमह पतिं त १' जुषस्व शं न' भव द्विपद् शं  
चतुष्पद ॥ १ ॥

1. *Vāstoṣpate prati jānīhyasmāntsvāveśo anamīvo bhavā naḥ. Yat tvemahe prati tanno juṣasva śaṁ no bhava dvipade śaṁ catuspade.*

O Vastupati, master architect and guardian of the home, know us for certain and approve what we want, be for us the provider of a happy and comfortable home free from pollution and disease. Be pleased to give us the facilities we ask you to provide, and let there be peace and well being for humans and for animals.

वास्त 'ष्यत् पतरणा न एधि गयस्फाना गाभिरश्वभिरिन्दा ।  
अजरासस्त सख्य स्याम पितव पुत्रान्पतिं ना जुषस्व ॥ २ ॥

2. *Vāstoṣpate pratarāṇo na edhi gayasphāno gobhir-aśvebhir-indo. Ajarāsaste sakhye syāma piteva putrān prati no juṣasva.*

O master and guardian of the home, giver of peace and bliss, be our saviour and protector all round, promote the homestead and the inmates along with the cows and horses. In love and friendship with you, let us be free from disease and ravages of age. Pray love and protect us and promote us as father for the children.

वास्त 'ष्यत् शृगमया संसदा त स िमहि रण्वया गातुमत्या ।  
पाहि म उत याग वरं ना यूयं पीत स्वस्तिभिः सदा  
नः ॥ ३ ॥

3. *Vāstoṣpate śagmayā saṁsadā te sakṣīmahī  
raṅvayā gātumatyā. Pāhi kṣema uta yoge varam  
no yūyam pāta svastibhiḥ sadā naḥ.*

Master architect, maker and guardian of the home, the family and the nation, may we, by your kindness and favour enjoy a settled home in peace, comfort, joy and good fellowship and prosperity with you and the nation's assembly. Pray protect and promote us in the preservation, acquisition and advancement of our wealth and excellence in the best manner. O guardians and protectors of the human nation, all time protect and promote us with the best of happiness and all round well being.

### Mandala 7/Sukta 55

*Vastoshpati and Indra Devate,  
Vasishtha Maitravaruni Rshi*

अमीवहा वास्ताष्यत् विश्वा रूपाण्याविशान ।  
सखा सुशव एधि नः ॥ १ ॥

1. *Amīvahā vāstoṣpate viśvā rūpāṅyāviśan.  
Sakhā suśeva edhi naḥ.*

Vastoshpati, father and guardian of the abode of life (in body, family and the nation), destroyer of pain, suffering and disease, in all forms of life and its organisation your power and presence is reflected. Pray be our friend and saviour, giver of peace and bliss free from strain.

यदंजुन सारमय दतः पिशङ्ग यच्छस । वीव भाजन्त ऋष्टय  
उप स्रक्वषु बप्सता नि षु स्वप ॥ २ ॥



2. *Yadarjuna sārameya dataḥ piśaṅga yacchase.  
Vīva bhrājanta ṛṣṭaya upa srakveṣu bapsato ni  
ṣu svapa.*

Lord of purity and blazing power, creator and controller of values and the essence of things and institutions, handsome and versatile in form and performance, you raise, wield and control your weapons of defence and offence, devouring missiles target oriented in readiness in defence labs beaming like a trail of light in the sky, and thus you may rest in peace and security in the state of readiness.

स्तनं राय सारमय तस्करं वा पुनःसर । स्तातृनिन्दस्य रायसि  
किमस्मान्दुच्छुनायस नि षु स्वप ॥ ३ ॥

3. *Stenam rāya sārameya taskaram vā punaḥ sara.  
Stotṛn-indrasya rāyasi kimasmān ducchunāyase  
ni ṣu svapa.*

Lord of wealth and glory, lover of values and essence of things in life, keep on pursuing the thief and the smuggler and bring them to book. And don't you appreciate and encourage those who support and augment the wealth of the nation and the ruling order and assure that we are safe against evil and the negationists? You do. If so, you may thus rest in peace and security in the state of readiness.

त्वं सूकरस्य ददृहि तव ददतु सूकरः । स्तातृनिन्दस्य रायसि  
किमस्मान्दुच्छुनायस नि षु स्वप ॥ ४ ॥

4. *Tvam sūkarasya dardṛhi tava dardartu sūkarah.  
Stotṛn-indrasya rāyasi kimasmān ducchunāyase  
ni ṣu svapa.*

Promote with incentive the forces of positive action and let the forces of good action promote you and the social order. You advance the supporters and admirers of the order and you protect us against saboteurs and evil doers for sure. In such a state of vigilance and readiness you may rest in peace and security.

सस्तु माता सस्तु पिता सस्तु श्वा सस्तु विश्पतिः ।

ससन्तु सव' ज्ञातयः सस्त्वयमभिता जनः ॥ ५ ॥

5. *Sastu mātā sastu pitā sastu śvā sastu viśpatiḥ.*  
*Sasantu sarve jñātayaḥ sastvayam-abhito janah.*

In the ideal state of order, let the mother sleep in peace, let the father rest at peace, let the watch guard be sure of peace and security, let the head of the community rest at peace. And let this nation of humanity be at peace all round all ways.

य आस्त यश्च चरति यश्च पश्यति ना जनः ।

तषां सं हन्मा अ णि यथदं हर्म्यं तथा ॥ ६ ॥

6. *Ya āste yaśca carati yaśca paśyati no janah.*  
*Teṣāṁ saṁ hanmo akṣāṇi yathedaṁ harmyam*  
*tathā.*

The person who sits and works in an appointed place, the one who is always on the move on tours, and the one who is appointed to watch us all round, of all these we centralise the orbits of movement and activity as this house is, which is the centre and capital of the social order.

सहस्रशृङ्गा वृषभा यः समुदादुदाचरत ।

तना सहस्यना वयं नि जनान्त्स्वापयामसि ॥ ७ ॥

7. *Sahasraśṛṅgo vṛṣabho yaḥ samudrādudācarat.  
Tenā sahasyenā vayanā ni janānt-svāpayāmasi.*

Thousands are his rays of light and peaks of achievement, profuse his showers of peace and generous favours, as he, ruler of the order like the sun, rises and rules over earth, sea and the sky. By virtue of his might and courage, patience and fortitude, we provide for the peace and comfort of the people.

पा॒ष्ट॒श॒या व॒ह्य॒श॒या ना॒री॒यास्त॒ल्प॒शीव॒रीः ।  
स्त्रि॒या॒ याः पु॒ण्य॑ग॒न्धा॒स्ताः सर्वाः॑ स्वा॒पया॑मसि ॥ ८ ॥

8. *Proṣṭheśayā vahyeśayā nārīryāstalpaśīvarīḥ.  
Striyo yāḥ puṇyagandhāstāḥ sarvāḥ svāpayāmasi.*

The women who sleep in large homes and open court yards, who sleep while on the move in travel, who sleep in comfortable beds and those who are fragrantly dressed with perfumes, for all these we provide for peace and safety to sleep in security.

## Mandala 7/Sukta 56

*Maruts Devata, Vasishtha Maitravaruni Rshi*

क॒र्तु॒र्व्य॒क्त॒ान॒रः॑ स॒नी॒ळा रु॒द्रस्य॑ म॒या अधा॑ स्व॒श्वाः॑ ॥ १ ॥

1. *Ka ṛm vyaktā naraḥ sanīḷā rudrasya maryā adhā svaśvāḥ.*

What for sure are these individual, specified, kindred, mortal and human life forces of Rudra, cosmic vitality, the soul, the commander, the destroyer of suffering, forces which ride noble steeds like currents of wind?

न॒कि॒ह्य॑षां ज॒नू॒षि॒ वद् त॒ अ॒ङ्ग॒ वि॒द॒ मि॒था ज॒नि॒त्र॒म ॥ २ ॥

2. *Nakirhyoṣām janūṁṣi veda te aṅga vidre mitho janitram.*

O dear seeker, no one really knows their origin and places of birth except that they together manifest in action and reveal their origin and generative power.

अभि स्वपूभिर्मिथा वपन्त वातस्वनसः श्युना अस्पृधन ॥ ३ ॥

3. *Abhi svapūbhirmitho vapanta vātasvanasaḥ śyenā asprdhran.*

Roaring like winds, flying like eagles, together they rival each other and generate energy and vitality of life by their essential purity of character and action.

एतानि धीर' निण्या चिकेत पृश्नियदूध' मही जभार' ॥ ४ ॥

4. *Etāni dhīro niṅyā ciketa pṛśnir-yadūdho mahī jabhāra.*

The wise and resolute scholar knows these mysterious forces, he who knows how the sun and the starry sky hold the earth, and the earth, like the cow, holds the milky food for life.

सा विट सुवीरा मरुद्भिरस्तु सनात्सहन्ती पुष्यन्ती नृम्णम ॥ ५ ॥

5. *Sā viṭ suvīrā marudbhirastu sanāt sahanṭī puṣyanti nṛmṇam.*

That nation commands the brave which maintains its stout and vibrant people by its constant values and policy of action, which observes hard discipline patiently to challenge the enemies, and which strengthens and sustains its manliness of character.

यामं यष्टाः शुभा शाभिष्टाः श्रिया संमिश्ला आज'-  
भिरुगाः ॥ ६ ॥

6. *Yāmaṁ yeṣṭhāḥ śubhā śobhiṣṭhāḥ śriyā saṁmiślā  
ojobhiruḡrāḥ.*

The Maruts, warriors of the nation, are unfailing marksmen shooting to the target straight, most decent of manners and courtesy, graceful with culture and chivalry, and blazing with heroic splendour.

उ॒गं व॒ आजः॑ स्त्रि॒रा शवा॑ंस्यधा म॒रुद्भि॑र्गुणस्तुविष्मान ॥ ७ ॥

7. *Ugraṁ va ojaḥ sthirā śavāṁsyadhā marudbhir-  
gaṇastuviṣmān.*

Your vigour is bright and passionate, your courage and valour is constant and inviolable, and your republic is strong and invulnerable by virtue of the vibrant warriors.

शु॒भा वः॑ शु॒ष्मः कु॒ध्मी॑ मनांसि॒ धुनि॑मुनि॒रिव॑  
श॒ध॑स्य धृ॒ष्णाः ॥ ८ ॥

8. *Śubhro vaḥ śuṣmaḥ krudhmī manāṁsi dhunir-  
muniriva śardhasya dhṛṣṇoḥ.*

O nation of Maruts, redoubtable challengers of the enemy, blazing white and pure is your strength and courage, righteous and passionate, your minds are alert, agile and thoughtful like that of a sage and your power is invulnerable.

स॒न॒म्य॒स्मद्दु॒यात॑ दि॒द्युं मा व॑ दु॒म॒तिरि॒ह प॑ण्ड॒ नः ॥ ९ ॥

9. *Sanemyasmad yuyota didyūṁ mā vo durmatirihā  
praṇaṁ nah.*

Reject the outmoded weapons, always take to the bright and blazing ones. Keep off from us, citizens,

the old as well as the new and bright ones. Let not evil thought and intention ever vitiate and damage you or us.

पि॒या वा॒ नाम॑ ह॒व तुरा॑णा॒मा यत्तृ॑प॒न्मरु॑ता वावशा॒नाः ॥ १० ॥

10. *Priyā vo nāma huve turāṅāmā yat tṛpanmaruto vāvaśānāḥ.*

O Maruts, bright and instant warriors, fast workers, noble leaders and eminent scholars of the nation of humanity, dear and lovable is your name and title which I admire and invoke, the name which is elevating and deeply satisfying, keen and dedicated as you are to the targets of action.

स्वा॒यु॒धास॑ इ॒ष्मिणः॑ सु॒नि॒ष्का उ॒त स्व॒यं त॒न्वः॑ शु॒म्भ॒-  
मा॒नाः ॥ ११ ॥

11. *Śvāyudhāsa iṣmiṇaḥ suniṣkā uta svayaṁ tanvaḥ śumbhamānāḥ.*

Wielders of wondrous weapons, anxious creators of food and energy, noble and meticulous in matters of wealth and vitality, and keeping your form and personality in top condition of dignity and grace, that's what you are.

शु॒ची॑ वा ह॒व्या म॑रु॒तः शु॒ची॑नां शु॒चिं हि॑नाम्यध्व॒रं  
शु॒चि॑भ्यः । ऋ॒त॒न॑ स॒त्यमृ॑त॒साप॑ आय॒च्छु॒चि॑जन्मा॒नः  
शु॒च॑यः पा॒व॒काः ॥ १२ ॥

12. *Śucī vo havyā marutaḥ śucīnām śucim hino-myadhvaraṁ śucibhyaḥ. Ṛtena satyam-ṛtasāpā āyañchucijanmānaḥ śucayaḥ pāvakāḥ.*

O Maruts, mortals, pure are your yajnic

transactions, clean your gifts, receipts and dispensations. I invoke and augment the pure and non-violent yajna of and love and creativity of the pure for the sake of pure and sacred people who, committed to truth, advance the truth by observance of truth and divine law of rectitude. Bright and pure is your birth and origin, pure you are and sanctifying.

अंसुष्वा मरुतः खादय'वा व तःसु रुक्मा उपशिश्रियाणाः ।  
वि विद्युता न वृष्टिभी रुचाना अनु स्वधामायुध्यच्छ-  
मानाः ॥ १३ ॥

13. *Aṁseṣvā marutaḥ khādayo vo vakṣaḥsu rukmā upaśiśriyāṇāḥ. Vi vidyuto na vṛṣṭibhī rucānā anu svadhām-āyudhair-yacchamānāḥ.*

O Maruts, warriors vibrant as winds, on your shoulders you wear deadly weapons which, bright and blazing, decorate your chest. Thus wielding and whirling your weapons in keeping with your innate strength and chivalry, in your yajnic endeavours of development and progress, you shine like flashes of lightning with showers of rain.

प बुध्न्या व इरत् महांसि प नामानि पयज्यवस्तिरध्वम ।  
सहस्त्रियं दम्यं भागमतं गृहमधीयं मरुता जुषध्वम ॥ १४ ॥

14. *Pra budhnyā va īrate mahāṁsi pra nāmāni prayajyavas-tiradhvam. Sahasriyaṁ damyaṁ bhāgametaṁ grhamedhīyaṁ maruto juṣa-dhvam.*

Adorable Maruts, admirable advancers of the bounds of progress, your fame and glory rises to clouds over the vast skies. Go forward and win the battles. Play this part of yours with love and faith worthy of the home

like a fragrant yajna of thousand possibilities.

यदि स्तुतस्य मरुता अधीथत्था विपस्य वाजिना हवीमन ।  
मू रायः सुवीर्यस्य दात नू चिद्यमन्य आदभदरावा ॥ १५ ॥

15. *Yadi stutasya maruto adhīthetthā viprasya vājino havīman. Makṣū rāyaḥ suvīryasya dāta nū cid yamanya ādabhadarāvā.*

O Maruts, vibrant workers and vibrant yajakas, if thus you know and remember the holy yajnic programmes of positive value enacted by dynamic and progressive people, then create and give us abundant wealth of highly productive and progressive order at the earliest lest others and uncreative forces take over and sabotage the plans and programmes.

अत्यासा न य मरुतः स्वञ्च' य इदृशा न शुभयन्त मर्याः ।  
त हर्म्यष्टाः शिर्शावा न शुभा वत्सासा न पकीळिनः  
पयाधाः ॥ १६ ॥

16. *Atyāso na ye marutaḥ svañco yakṣadṛśo na śubhayanta maryāḥ. Te harmyeṣṭhāḥ śīśavo na śubhrā vatsāso na prakrīlinaḥ payodhāḥ.*

The Maruts ever on the move by themselves like never resting forces of nature, mortals pure and graceful like those who go to meet the divines, they are ever bright and happy like innocent children of the palace of majesty and playful like sucklings of the cow.

दृशस्यन्त' ना मरुत' मृळन्तु वरिवस्यन्ता रादसी सुमर्क ।  
आर गाहा नृहा वधा व' अस्तु सुम्नभिरस्म वसवा  
नमध्वम ॥ १७ ॥



17. *Daśasyanto no maruto mṛlantu varivasyanto rodasī sumeke. Āre gohā nrhā vadho vo astu sunnebhirasme vasavo namadhvam.*

May the Maruts, leaders and pioneers serving and replenishing the beautiful heaven and earth, be kind and gracious and bring us peace and joy. May the butcher and the murderer be far from us. May the weapon of death be far from you and from us. O givers of peace and settlement in joy and prosperity turn to us with happiness and well-being.

आ वा हाता जाह्वीति सूतः सूत्राचीं रतिं मरुता गृणानः ।  
य इवता वृषणा अस्ति गापाः सा अद्वयावी हवत व  
उक्थः ॥ १८ ॥

18. *Ā vo hotā johavīti sattaḥ satrācīm rātiṃ maruto grṇānaḥ. Ya ivato vṛṣaṇo asti gopāḥ so advayāvī havate va ukthaiḥ.*

The yajaka settled on the vedi invokes you, O Maruts, praising and praying for your blissful generosity which is the harbinger of truth and life of real value. He is the protector of the dynamic and the generous. He is free from double dealing and he invokes and celebrates you with the right works of truth and sincerity.

इम तुरं मरुत' रामयन्तीम सहः सहस्र आ नमन्ति ।  
इम शंसं वनुष्यता नि पान्ति गुरु द्वा अररुष दधन्ति ॥ १९ ॥

19. *Ime turam maruto ramayanīme sahaḥ sahasa ā namanti. Ime śamsam vanusyato ni pānti guru dveṣo araruṣe dadhanti.*

They sustain and strengthen the fast moving

progressive forces and bend the might of the mighty. They protect the prayer of the supplicant and advance the song of the celebrant against the violent and they bear and maintain deep opposition to the jealous and the wicked.

इम र्धं चिन्मरुत<sup>1</sup> जुनन्ति भूमिं चिद्यथा वसवा जुषन्त ।  
अप बाधध्वं वृषणस्तमांसि धत्त विश्वं तनयं ताक-  
मस्म ॥ २० ॥

20. *Ime radhram cinmaruto junanti bhūmim cid yathā vasavo juṣanta. Apa bādhadhvaṃ vṛṣaṇastamānsi dhatta viśvaṃ tanayaṃ tokamasme.*

These vibrant Maruts, leading lights of wealth and settlement, inspire the settled prosperous as they encourage the migrant seeker and explorer on the move since they command the sources of wealth and production. O generous powers, shut off all forms of darkness and sloth, bear and bring us dynamic children and grand children ranging over the vast world of possibilities and achievement.

मा व<sup>1</sup> दात्रान्मरुता निरराम मा पश्चाद्दध्म रथ्या विभाग ।  
आ नः स्प्राह भजतना वसव्ये<sup>३</sup> यदी<sup>१</sup> सुजातं वृषणा वा  
अस्ति ॥ २१ ॥

21. *Mā vo dātrān-maruto nirarāma mā paścād dadhma rathyo vibhāge. Ā naḥ spārhe bhajanā vasavye yaḍīm sujātaṃ vṛṣaṇo vo asti.*

O Maruts, dynamic explorers, creators and distributors, masters of the chariot, never shall we stop you from giving and never must we be left behind in sharing and distribution. O generous powers, whatever

your wealth of desirable value worthy of life and settled peace, let us share it with you.

सं यद्धनन्त म॒न्युभि॒जना॑सुः शू॒रा य॒ह्वीष्वा॑षधीषु वि॒ ऽ । अध॑  
स्मा ना मरुता रुदियासस्त्रा॒तार॑ भू॒त पृ॒तना॑स्वयः ॥ २२ ॥

22. *Sam yaddhananta manyubhir-janāsaḥ śūrā yahvīṣvoṣadhīṣu vikṣu. Adha smā no maruto rudriyāsas-trātāro bhūta pṛtanāsvaryaḥ.*

If people with rage and passions join together and strike and kill, then O Maruts, brave heroes of the line of Rudra, saviour with drugs and medicaments and with justice and punishment, you be our saviours and defenders and defend the ruler and master of the land in the strifes and contests of life extending to the people and great herbs and forests.

भूरि॑ चक मरुतुः पित्र्याण्युक्थानि॒ या वः॑ श॒स्यन्त॑ पुरा  
चित॑ । म॒रुद्धि॑रु॒गः पृ॒तना॑सु सा हा म॒रुद्धि॑रित्सनिता॒ वाज॑-  
मवा॑ ॥ २३ ॥

23. *Bhūri cakra marutaḥ pitryāṇyukthāni yā vaḥ śasyante purā cit. Marudbhir-ugraḥ pṛtanāsu sāḥ marudbhirit sanitā vājamarvā.*

O Maruts, vibrant leaders and pioneers of humanity, many are your deeds and songs in honour of the forefathers which have been sung and celebrated since times immemorial. It is by virtue of the Maruts that the haughty warrior wins the battles, and it is by the Maruts that the sharer gets his food and the contesting horse wins the race.

अ॒स्म वी॒रा म॑रुतः शु॒ष्य॑स्तु ज॒ना॒नां॒ या अ॒सुरा॑ वि॒ध॒ता ।  
 अ॒पा य॑न॒ सु॒ति॒तय॑ त॒र्मा ध॒ स्व॒माक॑' अ॒भि वः  
 स्याम ॥ २४ ॥

24. *Asme vīro marutaḥ śuṣmyastu janānāṃ yo asuro vidhartā. Apo yena sukṣhitaye tare mā'dha svamoko abhi vaḥ syāma.*

O Maruts, let our young hero be strong and powerful who, vibrant as energy itself, may defend and sustain the people, and by virtue of whom we may cross the seas of life for the achievement of success on earth and live free in our own home as friends with you.

त॒ इ॒न्द्रा॑ व॒रु॒णा मि॒त्रा अ॒ग्निरा॑प॒ आ॒र्ष॒धी॒व॒निन॑' जु॒षन्त॑ ।  
 श॒म॑न्त्स्याम॒ म॒रु॒ता॒मु॒प॒स्थ॑ यू॒यं पा॑त॒ स्व॒स्ति॒भिः॒ सदा॑  
 नः ॥ २५ ॥

25. *Tanna indro varuṇo mitro agnirāpa oṣadhīrvanino juṣanta. Śarmantsyāma marutāmupasthe yūyam pāta svastibhiḥ sadā naḥ.*

May that success, freedom and happiness, Indra, power and energy, Varuna, night and peace, Mitra, sun and the day, Agni, light and fire, Apah, waters and dynamic progress, Oshadhis, greenery of nature and good health, vanins, herbs and forests, may, we wish and pray, support, augment and share our happy home which may be in close vicinity with the Maruts, vibrant heroes and energising winds. O divinities of nature and humanity, protect and promote us always with all happiness and well being all time.

## Mandala 7/Sukta 57

*Maruts Devata, Vasishtha Maitravaruni Rshi*

मध्व' वा नाम मारुतं यजत्राः प यज्ञेषु शर्वसा मदन्ति ।  
य र्जयन्ति रादसी चिदुवी पिन्वन्त्युत्सं यदयासुरुगाः ॥ १ ॥

1. *Madhvo vo nāma mārutaṁ yajatrāḥ pra yajñeṣu śavasā madanti. Ye rejayanti rodasī cidurvī pinvantyutsaṁ yadayāsurugrāḥ.*

O Maruts, cosmic winds of vitality, admirable is your name and action worthy of the life force and humanity which worshipful yajakas invoke and celebrate with strength and enthusiasm in yajnic programmes. When the raging winds blow they shake the heaven and earth, swell the cloud and shower the earth with life giving waters.

निचतारा हि मरुत' गृणन्तं पणतारा यजमानस्य मन्म ।  
अस्माकमद्य विदथेषु बहिरा वीतय सदत पिपियाणाः ॥ २ ॥

2. *Nicetāro hi maruto gṛṇantaṁ praṇetāro yajamānasya manma. Asmākamadya vidatheṣu barhira vītaye sadata pipriyāṇāḥ.*

You are inspiring guardians of the celebrant and leading lights for the mind and vision of the yajamana devotee. Come today right now for our good and grace our seats in our yajnas rising to the skies, happy, rejoicing, and inspiring us with joy and enthusiasm.

नतावदन्य मरुता यथम भाजन्त रुक्मरायुधस्तनूभिः । आ  
रादसी विश्वपिशाः पिशानाः समानमञ्ज्यञ्जत शुभ  
कम ॥ ३ ॥

3. *Naitāvadanye maruto yatheme bhrājante rukmairāyudhais-tanūbhiḥ. Ā rodasī viśvapiśaḥ piśānāḥ samānam-añjyañjate śubhe kam.*

No other powers are like them, nor can anyone else do as much as they do, shining in body with weapons of golden radiance, pervading heaven and earth, wearing blessed brilliance and soothing comeliness equal with the beauty and grandeur of nature to enhance their innate grace.

ऋध्वसा व' मरुता दिद्युदस्तु यद्व आगः पुरुषता कराम ।  
मा वस्तस्यामपि भूमा यजत्रा अस्म व' अस्तु सुमतिश्च-  
निष्ठा ॥ ४ ॥

4. *Ṛdhak sā vo maruto didyudastu yad va āgaḥ puruṣatā karāma. Mā vastasyāmapi bhūmā yajatrā asme vo astu sumatiś-caniṣṭhā.*

O Maruts, best of the human world powers, may that beauty and brilliance of your policy and performance be ever distinguished and true. Even though out of our human frailty we may transgress your law or commit sin, O venerable heroes of the yajnic social order, let us not fall out of favour with you. Let that goodwill of yours still stay constant for us with love and grace.

कृत चिदत्र मरुत' रणन्ता नवद्यासः शुचयः पावकाः । प  
ण' वत सुमतिभियजत्राः प वाज'भिस्तिरत पुष्यस'  
नः ॥ ५ ॥

5. *Kṛte cidatra maruto raṇantā'navadyāsaḥ śuca-yaḥ pāvakāḥ. Pra ṇo'vata sumatibhir-yajatrāḥ pra vājebhis-tirata puṣyase naḥ.*

O Maruts, irreproachable, pure and sanctifying powers of nature and humanity, heroic in action, in this yajnic order of positive action, abide in joy. O friendly powers of joint yajnic creativity, protect and promote us with love and good will and noble laws and policy in the company of noble people and, for the sake of good health and all round progress, lead us across the world of action to perfection.

उ॒त स्तु॒तास॑ 'म॒रुत॑' व्य॒न्तु॑ वि॒श्व॑भि॒नाम॑भि॒नर॑' ह॒वींषि॑ ।  
ददा॑त ना अ॒मृत॑स्य प॒जाय॑ जि॒गृत॑ रा॒यः सू॒नृता॑ म॒घानि॑ ॥ ६ ॥

6. *Uta stutāso maruto vyantu viśvebhir-nāmabhir-naro havīm̐ṣi. Dadāta no amṛtasya prajāyai jigṛta rāyaḥ sūnṛtā maghāni.*

O Maruts, leaders and pioneers of humanity, sung and celebrated with all words of praise and appreciation, receive the best of honours and presentations of the social order. Give us wealths of the immortal order for the people and create the values and prosperity of the highest order of truth and Dharma.

आ स्तु॒तास॑ 'म॒रुत॑' वि॒श्व॑ ऊ॒ती अ॒च्छा॑ सू॒रीन्स॒वता॑ता  
जिगा॑त । य न॒स्मना॑ श॒तिन॑' व॒धय॑न्ति यू॒यं पा॑त स्व॒स्तिभिः॑  
सदा॑ नः ॥ ७ ॥

7. *Ā stutāso maruto viśva ūtī acchā sūrīntsarvatātā jigāta. Ye nastmanā śatino vardhayanti yūyam pāta svastibhiḥ sadā naḥ.*

O Maruts, vibrant powers of nature's energy and admirable leading lights of the world, come well with all your powers and methods of protection and promotion and, in the universal service of life and

humanity, go and exhort those brave pioneers of knowledge and action who sincerely work for our advancement in a hundred ways. O Maruts, O brave scholars, teachers and scientists, producers and administrators, pray you all protect and promote us for all time with the best of happiness and well being in life.

### Mandala 7/Sukta 58

*Maruts Devata, Vasishtha Maitravaruni Rshi*

प साकमु ' अचता गुणाय या दव्यस्य धाम्नस्तुविष्मान ।  
उत । दन्ति रादसी महित्वा न न्त नाकं निऋतर-  
वंशात ॥ १ ॥

1. *Pra sākamukṣe arcatā gaṇāya yo daivyasya dhāmnas-tuviṣmān. Uta kṣodanti rodasī mahitvā nakṣnte nākam nirṛteravamśāt.*

Honour the group of vibrant forces and leading heroes which arises mighty from the very light of heaven, creatively works together for progress, and reaches unto the very heights of divinity. Heaven and earth reverberate with the music of their honour and fame and they rise to celestial bliss of the spirit even across a state of adversity and denial of familial continuance.

जनूश्चिद्वा मरुतस्त्वर्ष्यणु भीमासस्तुविमन्यवा यासः । प  
य मह भिराजसात सन्ति विश्व वा यामन्भयत स्वदृक् ॥ २ ॥

2. *Janūścīd vo marutas-tveṣyeṇa bhīmāsas-tuvimanyavo'yāsaḥ. Pra ye mahobhir-ojasota santi viśvo vo yāman bhayate svardṛk.*



O vital energies, mighty heroes, your very birth and nature is vested with splendour. Fearsome of mien, overwhelming in passion, you are like dynamites in action. You are instantly proclaimed by your grandeur and majesty, and the world that looks up to the sun and the skies looks at you with awe on way to the higher life.

बृहद्वय' मघवद्भ्या दधात जुज'षान्मरुतः सुष्टुतिं नः ।  
गता नाध्वा वि तिराति जन्तुं प णः स्पाहाभिरूतिभि-  
स्तिरत ॥ ३ ॥

3. *Brhad vayo maghavadbhyo dadhāta jujoṣannimmarutaḥ suṣṭutiṁ naḥ. Gato nādhwā vi tirāti jantum pra ṇaḥ spārhābhir-ūtibhis-tireta.*

O Maruts, leading lights of life, accept our homage and praise and bring us long life and vast possibilities of achievement for the noble people. The path you follow and show hurts no one living, help us to go forward in life with the ways of protection, and advancement worthy of the noble ones' love and desire.

युष्माता विप' मरुतः शतस्वी युष्माता अवा सहुरिः सहस्त्री ।  
युष्मातः समाळुत हन्ति वृत्रं प तद्व' अस्तु धूतया दृष्णम ॥ ४ ॥

4. *Yuṣmoto vipro marutaḥ śatasvī yuṣmoto arvā sahuriḥ sahasrī. Yuṣmotaḥ samrāḷuta hanti vṛtram pra tad vo astu dhūtayo dṛṣṇam.*

O Maruts, vibrant powers of nature and humanity for action, the sage and scholar under your patronage rises to a hundred achievements. The dynamic leader and pioneer protected by you wins a thousand races, victories with patience and fortitude. The noble

ruler under your aegis destroys enemies and dispels forces of darkness and ignorance. O mighty movers and shakers, may that gift of yours, of that protection and advancement be ours.

ताँ आ रुदस्य मी हुष' विवास कुवि ङसन्त मरुतः पुननः ।  
यत्सस्वता जिहीळिर यदाविरव तदन इमह तुराणाम ॥ ५ ॥

5. *Tāñ ā rudrasya mīlhuṣo vivāse kuvinnamsante marutaḥ punarnaḥ. Yat sasvartā jihīḷire yadāvira-rava tadena īmahe turāṇām.*

I honour and adore those Maruts, offsprings of Rudra, lord of the showers of success, power and justice, who come and inspire us again and again in many ways. And if for reasons of discourtesy, overt or covert, they feel angry we shall expiate for that displeasure of the dynamic powers of instant punishment for correction.

प सा वाचि सुष्टुतिमघानामिदं सूक्तं मरुत' जुषन्त ।  
आराच्चिद द्वष' वृषणा युयात यूयं पात स्वस्तिभिः सदा  
नः ॥ ६ ॥

6. *Pra sā vāci suṣṭutir-maghonām-idam sūktam maruto juṣanta. Ārāccid dveṣo vṛṣaṇo yuyota yūyam pāta svastibhiḥ sadā naḥ.*

This song of adoration of the mighty glorious powers is expressed in holy words. May the Maruts accept it with pleasure. O generous benefactors and protectors, cast off far from us all hate, anger and jealousy. O scholars and sages, dynamic Maruts, pray protect and promote us with all good and well being of life without relent for all time.

## Mandala 7/Sukta 59

*Maruts and Rudra Devata, Vasishtha Maitravaruni Rshi*

यं त्रायध्व इदमिदं दवासा यं च नयथ । तस्मा अग्न वरुण  
मित्रायमन्मरुतः शम यच्छत ॥ १ ॥

1. *Yaṁ trāyadhva idamidaṁ devāso yaṁ ca nayatha.  
Tasmā agne varuṇa mitrāryaman marutaḥ śarma  
yacchata.*

O divine Maruts, vibrant, brilliant and generous leading lights, givers of enlightenment, whosoever you protect, defend and save and whosoever you lead at every step in every way by word and deed, for him, you all and, O Agni, sage and scholar giver of light, Varuna, man of judgement and discrimination, Mitra, enlightened friend, and Aryaman, man of justice and rectitude on the paths of life, you give a happy home, firm settlement and peace of mind.

युष्माकं दवा अवसाहनि प्रिय इजानस्तरति द्विषः ।  
प स तयं तिरत वि महीरिषा या वा वराय दाशति ॥ २ ॥

2. *Yuṣmākaṁ devā avasāhani priya ījānastarati  
dviṣaḥ. Pra sa kṣayaṁ tirate vi mahīriṣa yo vo  
varāya dāśati.*

O vibrant powers of light and justice, by virtue of your patronage and protections, the man of yajnic action, who works for the growth and progress of society and performs holy acts of creativity in good time, overcomes all adversaries. The generous man who gives abundantly in terms of lands, food and energy in word and kind to people in your honour for the good of all expands his house and dominion and rules out all waste,

impairment and decay.

न॒हि व॑श्च॒र॒मं च॒न वसि॑ष्ठः परि॒मंस॑त । अ॒स्माक॑म॒द्य म॑रुतः  
सु॒त स॒चा वि॑श्वं पि॒बत क॒मि॒नः ॥ ३ ॥

3. *Nahi vaścaramaṁ cana vasiṣṭhaḥ parimaṁsate. Asmākamadya marutaḥ sute sacā viśve pibata kāmīnaḥ.*

O Maruts, vibrant givers of light and energy, leading lights of humanity, the celebrated sage best settled and giver of settlement mentally and spiritually does not ignore or neglect even the last of you but honours you all. O lovers and benefactors of the nation, come today now itself, join and enjoy the delicious taste of our achievement in your honour in the structure and order of a great society.

न॒हि व॑ ऊ॒तिः पृ॒त॒नासु॑ म॒र्ध॒ति॒ यस्मा॑ अ॒रा॒ध्वं नरः॑ ।  
अ॒भि व॑ आ॒व॒त्सु॑म॒ति॒नवी॑यसी॒ तूयं॑ या॒त पि॑पी॒षवः॑ ॥ ४ ॥

4. *Nahi va ūtiḥ pṛtanāsu mardhati yasmā arādhvaṁ naraḥ. Abhi va āvart-sumatir-navīyasī tūyam yāta pipīṣavaḥ.*

Never does your protection and patronage in the battles of life forsake the man whom you, O leading lights of humanity, favour, mature and protect. Let the latest and most developed vision and noble policy of yours be on the move constantly while, O leaders, thirsting for defence, protection and progress, you hasten to wherever the nation calls upon you.

आ षु घृ॒ष्वि॒राध॑सा या॒त॒ना॒न्धांसि॑ पी॒तय॑ । इ॒मा व॑ ह॒व्या  
म॑रु॒ता र॒र हि॑ कं॒ मा ष्व॑न्य॒त्र ग॑न्त॒न ॥ ५ ॥

5. *O ṣu ghr̥ṣvirādhaso yātanāndhāmsi pītaye. Imā vo havyā maruto rare hi kaṁ mo ṣvanyatra gantana.*

O Maruts, mighty and munificent accomplishers of the means and materials of achievement in life, go forward to enjoy the taste of success and prosperity of society. I offer these gifts of homage and song of success to you. Pray neglect us not, go not elsewhere.

आ च॑ ना ब॒हिः स॒दता॒वि॒ता च॑ नः॒ स्पा॒हाणि॒ दा॒तव॒ वसु॑ ।  
अ॒स्र॒धन्ता॑ मरुतः॒ साम्य॑ म॒धा स्वा॒हृह मा॑दयाध्व ॥ ६ ॥

6. *Ā ca no barhiḥ sadatāvitā ca naḥ spārhāṇi dātave vasu. Asredhanto marutaḥ someye madhau svāheha mādayādhvai.*

O Maruts, leading lights of the nation, come and sit on the holy seats of our house to protect us and, without hurting and destroying anything, to give us the wealth and honours we love and desire. Come and enjoy the honey sweets of the most soothing soma of life offered with sincerest word and deed.

स॒स्वश्चि॒द्धि॒ तन्व॑ः॒ शु॒म्भ॒माना॑ आ ह॒ंसासा॑ नी॒लपृ॒ष्ठा  
अप॑प्तन । वि॒श्वं श॒धा अ॒भित॑ मा॒ नि ष॑द् नरा॒ न र॒ण्वाः  
सर्व॑न् म॒दन्तः॑ ॥ ७ ॥

7. *Sasvaściddhi tanvaḥ śumbhamānā ā haṁsāso nīlapr̥ṣṭhā apaptan. viśvaṁ śardho abhito mā ni ṣeda nara na raṇvāḥ savane madantaḥ.*

Gracious in body and bearing yet unrevealed in modesty, the Maruts, leading lights of the nation like hansa birds of blue beauty of the plume, rejoicing in unison like leaders of the congregation, they descend

with dignity and sit around me, the very strength and power of the world.

या न' मरुता अ॒भि दु॑ह॒णा॒यु॒स्तिर॒श्चि॒त्तानि॑ वसवा  
जिघांसति । दु॒हः पाशा॑न्पति॒ स मु॑चीष्ट॒ तपि॑ष्ठन् ह॒न्मना॑  
हन्त॒ना॒ तम ॥ ८ ॥

8. *Yo no maruto abhi durhrṇāyustiraścittāni vasavo jighāmsati. Druhaḥ pāśān prati sa mucīṣṭa tapiṣṭhena hanmanā hantanā tam.*

O Maruts, leading lights and givers of wealth, honour and peaceful settlement, whoever is evil at heart toward us and seeks to damage our dignity and identity, let him be forced to withdraw his snares of hate and enmity back to himself and strike him with an unfailing weapon of punishment which scorches his enmity to smoke and naught.

सान्त॑पना इ॒दं ह॒विमरु॑त॒स्तज्जु॑ष्टन ।  
युष्माका॒ती रि॑शादसः ॥ ९ ॥

9. *Sāntapanā idam havir-marutas-tajjuṣṭana. Yuṣmākoṭī riśādasah.*

O Maruts, leaders of the world and vibrant energisers, chastened in the fire of discipline and subduers of the violent by your methods of law, protection and defence, accept our homage and cooperation offered in obedience to law and discipline of peace.

गृह॑मधास॒ आ ग॑न्त॒ मरु॑ता॒ माप॑ भूतन ।  
युष्माका॒ती सु॑दानवः ॥ १० ॥

10. *Gr̥hamedhāsa ā gata maruto māpa bhūtana.  
Yuṣmākoṭī sudānavah.*

O Maruts, guardians of the home and family as a sacred institution of social yajna, come, stay not away, forsake us not. Let your divine protection remain constant, O generous givers of prosperity, joy and domestic bliss.

इहह वः स्वतवसुः कवयः सूयत्वचः ।

यज्ञं मरुत आ वृण ॥ ११ ॥

11. *Itheha vah svatavasah kavayah sūryatvacah.  
Yajñam maruta ā vr̥ṇe.*

O Maruts, commanders of innate strength and power, creative visionaries of the highest order, illustrious as the refulgent sun, come here right now, I invoke you and choose you as the high priests of my yajna in the programme of social cohesion, creative production and universal benediction.

त्र्यम्बकं यजामह सुगन्धिं पुष्टिवधनम ।

उवारुकमिव बन्धनान्मृत्यामु' गीय मामृतात् ॥ १२ ॥

12. *Tryambakam yajāmahe sugandhim puṣṭivar-  
dhanam. Urvārukamiva bandhanān-mṛtyor-  
mukṣīya māmṛtāt.*

We invoke and do homage to lord Tryambaka, creator and protector of the three worlds, whose immanent fragrance of energy and bliss enhances the life and joy of existence all three times. O Rudra, destroyer of evil and suffering, giver of bliss, release me from the bonds of mortality like the ripe fruit falling off from the stalk and redeem me into the infinite

presence of Immortality.

### Mandala 7/Sukta 60

*Surya, Mitra-Varuna Devatah, Vasishtha  
Maitravaruni Rshi*

यद्दद्य सूय बवा नागा उद्यन्मित्राय वरुणाय सत्यम् ।

वयं देवत्रादित स्याम तव प्रियास' अयमन्गुणन्तः ॥ १ ॥

1. *Yadadya sūrya bravo'nāgā udyan mitrāya varuṇāya satyam. Vayaṁ devatrādite syāma tava priyāso aryaman gṛṇantah.*

O sun, while you arise today, purify us and proclaim to Mitra and Varuna, presiding powers of day and night and upholders of earth, sky and heaven, that we are free from sin. O Aditi, immortal mother earth and Infinity, O Aryaman, lord of justice and the paths of rectitude, dedicated as we are to the divinities, celebrating and glorifying them, hold us dear as dedicated to you.

एष स्य मित्रावरुणा नृच ता उभ उदति सूया' अभि ज्मन ।

विश्वस्य स्थातुजगतश्च गापा ऋजु मत'षु वृजिना च पश्यन् ॥ २ ॥

2. *Eṣa sya mitrāvaruṇā nṛcakṣā ubhe udeti sūryo abhi jman. Viśvasya sthāturjagataśca gopā rju marteṣu vṛjinā ca paśyan.*

Mitra and Varuna, this is the sun that pervades both gross and subtle worlds, watcher and light giver of humanity, which rises across the sky over the earth and witnesses both the simple and the crooked ways of action among the mortals. It is the protector, life giver



and promoter of the moving and the unmoving world.

अयुक्त सप्त हरितः सधस्थाद्या ई वहन्ति सूर्यं घृताचीः ।  
धामानि मित्रावरुणा युवाकुः सं या यूथव जनिमानि  
चष्ट ॥ ३ ॥

3. *Ayukta sapta haritaḥ sadhasthād yā im vahanti sūryam ghr̥tācīḥ. Dhāmāni mitrāvaruṇā yuvākuḥ saṁ yo yūtheva janimāni caṣṭe.*

The sun, like a charioteer harnessing his horses, radiates seven rays of light which from the solar region carry the energy of light and cosmic waters and bring about the nights as they withdraw. The sun, also, joining and pervading various regions, the prana and udana energies of life and the origins of causal entities, proclaims them all as one multitudinous living system of which it is the centre.

उद्वां पृ ासा मधुमन्ता अस्थुरा सूया अरुहच्छुकमणः ।  
यस्मा आदित्या अध्वना रदन्ति मित्रा अयमा वरुणः  
सजाषाः ॥ ४ ॥

4. *Ud vām pṛkṣāso madhumanto asthurā sūryo aruhacchukramarṇaḥ. Yasmā ādityā adhvano radanti mitro aryamā varuṇaḥ sajoṣāḥ.*

For you, O men and women, the friendly cloud and the vast skies replete with honey sweets abide on high and the sun raises vitalising oceans of vapour, the sun for which the Adityas, months of the year, Varuna and Aryama, Adityas all together, prepare the paths across the zodiacs, Mitra.

इम चतारा अनृतस्य भूरमित्रा अयमा वरुणा हि सन्ति ।  
इम ऋतस्य वावृधुदुराण शग्मासः पुत्रा अदितरदब्धाः ॥ ५ ॥

5. *Ime cetāro anṛtasya bhūrermitro aryamā varuṇo hi santi. Ima ṛtasya vāvṛdhurdurṇe śagmāsaḥ putrā aditer-adabdhāḥ.*

These Adityas, Mitra, Varuna and Aryama, loving friend, discriminative judge, and the path maker of rectitude, give us the sense and awareness of right and wrong, of falsehood as distinct from truth and correctness, in all varieties of situations. And they persist, and they augment the order of truth and right in the house of divine law, children of mother Infinity as they are, happy at peace, loving and kind, yet dauntless and unchallengeable.

इम मित्रा वरुणा दूळभासा चतसं चिच्चितयन्ति द । ।  
अपि कतुं सुचतसं वतन्तस्तिरश्चिदंहः सुपथा नयन्ति ॥ ६ ॥

6. *Ime mitro varuṇo dūlabhāso 'cetasam ciccitayanti dakṣaiḥ. Api kṛtuṃ sucetasam vatantastiraści-damhaḥ supathā nayanti.*

These powers of love and friendship, judgement and rectitude and universal truth and law are rare and undaunted, and with their intelligence and expertise of method, they awaken even the stupid and ignorant to sensitivity and wisdom. Further, inspiring the man of noble mind and holy action, they protect him from crookedness and sin and lead him on by the path of truth, goodness and beauty to higher attainment.

इम दिवा अनिमिषा पृथिव्याश्चिकित्वांस' अचतसं नयन्ति ।  
पवाज चि'द्व' गाधमस्ति पारं न' अस्य विष्पितस्य  
पषन ॥ ७ ॥

7. *Ime divo animiṣā pṛthivyāścikitvāṁso acetasaṁ nayanti. Pravṛāje cinnadyo gādhamasti pāraṁ no asya viṣpitasya paṛṣan.*

The ever vigilant powers of light and love, judgement and discrimination of right knowledge and right action, know of heaven and earth and constantly guide the ignorant to wake up and move on the right path. Even in the depth of rivers in flood, there is ground to stand on, a ford to cross. May Mitra, Varuna and Aryama take us across the deep seas of existence by our karma.

यद्वापावददितिः शम' भदं मित्रा यच्छन्ति वरुणः सुदास' ।  
तस्मि ण ताकं तनयं दधाना मा कम दवहळनं तुरासः ॥ ८ ॥

8. *Yad gopāvadaditiḥ śarma bhadraṁ mitro yacchanti varuṇaḥ sudāse. Tasminnā tokaṁ tana-yaṁ dadhānā mā karma devaheḷanaṁ turāsaḥ.*

When, like the lord ruler of the earth and protector of her children, Aditi, Mitra and Varuna, mother nature and her law, and divine powers of love, friendship and judgement provide a blessed home of peace, plenty and joy for the generous man of noble action and charity, then in that state of good fortune we, all dynamic and enthusiastic fast achievers, in the joyous company of our children and grand children must not do anything to affront our sages, seniors and scholars or to violate the sanctity of the divinities of nature and suffer their anger.

अव वदिं हात्राभियजत् रिपुः काश्चिद्वरुणधुतः सः ।

परि द्वष भिरयमा वृणक्तूरुं सुदास वृषणा उ लाकम ॥ ९ ॥

9. *Ava vediṁ hotrābhiryajeta ripaḥ kāścid varuṇa-dhrutaḥ saḥ. Pari dveṣobhir-aryamā vṛṇaktūrum sudāse vṛṣaṇā u lokam.*

One who dishonours and desecrates the vedi of yajna with unholy chant and stingy insulting libation of holy offerings suffers. What sin and suffering does he not face when he is shaken by Varuna, power of justice and discrimination? May Aryama, divine guide and path maker, keep him away along with the jealous and the hostile, and may Mitra and Varuna, liberal givers, create and award the generous yajaka with a happy home and vast freedom of spirit in an age and environment of bliss.

सुस्वश्चिद्धि समृत्तिस्त्वष्यषामपीच्यन् सहसा सहन्त ।  
युष्मद्भिया वृषणा रजमाना दस्य चिन्महिना मृळता  
नः ॥ १० ॥

10. *Sasvaściddhi samṛtis-tveṣyeṣām-apīcyena sahasā sahante. Yuṣmad bhiyā vṛṣaṇo rejamānā dakṣasya cinmahinā mṛlatā naḥ.*

The nature, character and policy of these divine powers of love and friendship, justice and discrimination, and thought and action in rectitude is mysteriously integrated, brilliant and blazing. They move and act with patience, fortitude and irresistible force. O generous powers, shakers of the jealous and the enemies with fear, save us and let us prosper in peace and joy with the grandeur of your power and force.

या बह्वण सुमृत्तिमायजात् वाजस्य साता परमस्य  
रायः । सी न्त मन्युं मघवाना अय उरु तयाय चकिर  
सुधातु ॥ ११ ॥

11. *Yo brahmaṇe sumatim-āyajāte vājasya sātau paramasya rāyaḥ. Śikṣanta manyuṃ magha-vāno ariya uru kṣayāya cakrire sudhātu.*

Whoever applies his holy and faithful mind for the vision of Divinity and for the achievement of food and energy and supreme wealth, honour and excellence of life, the generous divine powers energise his righteous passion and bless his action, and they create a vast house of joy and prosperity for him and award him golden wealth and irresistible vitality.

इयं द'व पुराहितियुवभ्यां यज्ञषु मित्रावरुणावकारि ।  
विश्वानि दुगा पिपृतं तिरा न' यूयं पात स्वस्तिभिः सदा  
नः ॥ १२ ॥

12. *Iyaṃ deva purohitiryuvabhyāṃ yajñeṣu mitrāvārunāvakāri. Viśvāni durgā pipṛtaṃ tiro no yūyaṃ pāta svastibhiḥ sadā naḥ.*

O divine Mitra and Varuna, powers of love and judgement of nature and humanity, this homage of reverence is created and offered in your honour in the congregations of academic and socio-economic yajna. Pray protect us, promote us, help us cross the hurdles of life with action and bless us with complete fulfilment. O generous powers, save us, defend us and let us advance with all round peace and security for all time.

## Mandala 7/Sukta 61

*Mitra- Varuna Devate, Vasishtha Maitravaruni Rshi*

उद्गां च िवरुण सुपतीकं दवय 'रति सूय'स्ततन्वान । अ॒भि  
या विश्वा भुव॑नानि चष्ट॒ स म॒न्युं म॒त्य॒ष्वा चि॑कत ॥ १ ॥

1. *Ud vām cakṣurvaruṇa supratīkaṁ devayoreti sūryas-tatanvān. Abhi yo viśvā bhuvanāni caṣṭe sa manyuṁ martyeṣvā ciketa.*

O Varuna, up rises the sun, bright and beautiful eye of you both, Mitra and Varuna, divine pranic energies of the universe, spreading the light far and wide over spaces. It illuminates and reveals all regions of the world, and awakens and inspires all mortals' love for life and living.

प वां स मित्रावरुणावृतावा विपा मन्मानि दीघश्रुदियति ।  
यस्य बह्वाणि सुकतू अवाथ आ यत्कत्वा न शरदः  
पृणथ ॥ २ ॥

2. *Pra vām sa mitrāvaruṇāvṛtāvā vipro manmāni dīrghaśrud-iyarti. Yasya brahmāṇi sukratū avātha ā yat kratvā na śaradaḥ pṛṇaithe.*

O Mitra and Varuna, divinities of nature and humanity, your hymns of knowledge and power, that vibrant sage and scholar, a veteran reader and long time listener dedicated to truth and the laws of nature, studies, proclaims and extends by application. O powers of divine action, inspire, strengthen and protect his studies and fulfil his mission with intelligence and revelations as you fulfil the seasons of the year with natural evolution of their spirits.

पारामित्रावरुणा पृथिव्याः प दिव ऋष्वद बृहतः सुदानू ।  
स्पश' दधाथ आषधीषु वि वृधग्यता अनिमिषं र ि-  
माणा ॥ ३ ॥

3. *Prorormitrāvaruṇā pṛthivyāḥ pra diva ṛṣvād bṛhataḥ sudānū. Spaśo dadhāthe oṣadhīṣu vikṣyrdhagyato animiṣaṁ rakṣamāṇā.*

O Mitra and Varuna, light and life of the universe, generous love and intelligence of nature and humanity, you transcend the wide earth and the vast heaven by your dynamic power and sublimity. You vest life energy and distinct form in herbs and trees and specific identity in people and their communities while you preserve and protect the truth of law and the pursuers of truth with relentless vigil.

शंसा मित्रस्य वरुणस्य धाम शुष्मा रादसी बद्धमहित्वा ।  
अयन्मासा अयज्वनामवीराः प यज्जमन्मा वृजनं तिरात ॥ ४ ॥

4. *Śamsā mitrasya varuṇasya dhāma śuṣṣma rodasī badbadhe mahitvā. Ayan māsā ayajvan-ānavīrāḥ pra yajñamanmā vṛjanam tirāte.*

Study and meditate on the origin and abode of Mitra and Varuna, pranic energies of nature and human virtue of love and friendship, light and enlightenment, and justice and discrimination. By virtue of their great universal power and force they hold and sustain the earth and heaven together and yet apart. The time, months and years of those who do not perform yajna, corporate acts of social and environmental value, pass by without the joy of children. On the other hand, those who serve Divinity, nature and humanity with their heart and soul cross the paths of life and reach the ultimate freedom of Moksha.

अमूरा विश्वा वृषणाविमा वां न यासु चित्रं ददृश न  
यु ।म । दुहः सचन्त अनृता जनानां न वां निण्यान्यचित  
अभूवन ॥ ५ ॥

5. *Amūrā viśvā vṛṣaṇāvimā vām na yāsu citraṁ dadṛśe na yakṣam. Druhaḥ sacante anṛtā janānām na vām niṇyānyacite abhūvan.*

O wise and generous powers of the world, Mitra and Varuna, these words of adoration are for you and your divine gifts to humanity, in which there is nothing that is not marvellous and nothing that is not divinely consecrated. Only the jealous and hostile among humanity indulge in scandal and falsehood, and even your smallest favours are too deep for the ignorant to perceive and appreciate.

समु॑ वां य॒ज्ञं म॒हयं॑ नम॒ भि॒हुव॑ वां मि॒त्रावरु॑णा स॒बाधः॑ ।

प वां॑ मन्मा॒न्यृच॑स॒ नवा॑नि कृ॒तानि॑ ब॒ह्म जु॑जुषा॒मानि॑ ॥ ६ ॥

6. *Samu vām yajñam mahayaṁ namobhirhuve vām mitrāvaruṇā sabādhaḥ. Pra vām manmā-nyṛcase navāni kṛtāni brahma jujuṣānimāni.*

O Mitra and Varuna, I invoke and join your great yajna of universal grandeur with homage especially when I am faced with challenges and limitations. Your latest thoughts, visions and revelations are created, structured and gifted to us for the advancement of knowledge and wisdom in relation to the highest reality of existence.

इ॒यं द॑व पु॒राहि॑तियु॒वभ्यां॑ य॒ज्ञेषु॑ मि॒त्रावरु॑णाव॒कारि॑ ।  
वि॒श्वानि॑ दु॒गा पि॑पृतं॒ तिरा॑ न॒ यूयं॑ पा॒त स्व॒स्तिभिः॑ सदा॑  
नः ॥ ७ ॥

7. *Iyaṁ deva purohitir-yuvabhyām yajñeṣu mitrā-varuṇāvākāri. Viśvāni durgā pipṛtam tiro no yūyaṁ pāta svastibhiḥ sadā naḥ.*

O divines, Mitra and Varuna, this song of adoration is offered to you in your holy congregations of yajnic creation. Pray reduce our difficulties and help



us cross them to success and fulfilment. O saints and sages, scholars and teachers, come you all and all time protect and promote us with all happiness and well being.

## Mandala 7/Sukta 62

*Surya, Mitra - Varuna Devatah, Vasishtha  
Maitravaruni Rshi*

उत्सूया' बृहदृर्चीष्यश्रत्पुरु विश्वा जनिम् मानुषाणाम । समा  
दिवा ददृश राचमानः कत्वा कृतः सुकृतः कृतृभिभूत ॥ १ ॥

1. *Ut sūrya brhadarcīṁsyaśret puru viśvā janima mānuṣāṇām. Samo divā dadṛṣe rocamānaḥ kratvā kṛtaḥ sukṛtaḥ kartṛbhirbhūt.*

The cosmic Sun, self refulgent life of the universe, rises and radiates his vast and mighty abundant rays of light, constantly shining day and night and revealing the birth and evolution of all people of the world. Sung and celebrated, adored and worshipped by holy performers of yajna, he himself is the cosmic yajna by virtue of his manifestive creation, the supreme yajamana as well as the presiding Deity.

स सूय पति पुरा न उद्गा एभिः स्तामभिरतशभिरवः । प न'  
मित्राय वरुणाय वाचा नागसा अयम्ण अग्रय च ॥ २ ॥

2. *Sa sūrya prati puro na ud gā ebhiḥ stomebhir-etaśebhirevaiḥ. Pra no mitrāya varuṇāya voco'-nāgaso aryamṇe agnaye ca.*

O Sun, self refulgent lord giver of light and life, come in response to these songs of adoration and specified waves of thought energy stimulated by our

songs. Let the light arise in our heart and mind, and speak to Mitra, Varuna, Aryama and Agni, powers of love and friendship, judgement, discrimination and integration, guidance and leadership with rectitude, and energy and enlightenment in our human community. Speak to us so that we may maintain a state of purity and freedom from sin and crime.

वि नः सहस्रं शुरुध' रदन्वृतावाना वरुणा मित्रा अग्निः ।  
यच्छन्तु चन्द्रा उपमं न' अकमा नः कामं पूपुरन्तु स्त-  
वानाः ॥ ३ ॥

3. *Vi naḥ sahasraṁ śurudho radantvṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkamā naḥ kāmam pūpurantu stavānāḥ.*

May they, Varuna, Mitra and Agni, happy and beneficent, healers and destroyers of suffering, keepers of divine laws of truth and nature in word and deed, when properly celebrated and appreciated in nature and character, give us a thousand forms of peace, power and joy, bless us with unique light of knowledge, and grant us complete fulfilment of our desire and ambition.

द्यावाभूमी अदित् त्रासीथां ना य वां जज्ञुः सुजनिमान  
ऋष्व । मा हळ भूम वरुणस्य वायामा मित्रस्य प्रियतमस्य  
नृणाम ॥ ४ ॥

4. *Dyāvābhūmī adite trāsīthām no ye vām jajñuḥ sujanimāna ṛṣve. Mā heḷe bhūma varuṇasya vāyormā mitrasya priyatamasya nrṇām.*

O sun in high heaven and noble earth, both dynamic, inviolable and sublime life giving powers, protect us with your creative and rejuvenating powers.

Fortunately born and educated as humans, we know your energy and efficacy. Give us the energy and resistance so that we may never suffer the disorder of prana and aparna vitalities of wind and respiration, dearest to humans in the health system.

प बा॒हवा॑ सि॒सृतं जी॒वस॑ न॒ आ ना॒ गव्यू॑तिमु॒ इतं घृ॑तन॒ ।

आ ना॒ जन॑ श्रवय॒तं यु॒वाना॑ श्रु॒तं म॑ मि॒त्रावरु॑णा॒ हव॒मा ॥ ५ ॥

5. *Pra bāhavā sisṛtaṁ jīvase na ā no gavyūtim-ukṣataṁ ghṛtena. Ā no jane śravayataṁ yuvānā śrutaṁ me mitrāvanuṅā havemā.*

O Mitra and Varuna, loving and discriminative pranic vitalities of our health system, extend your power and energy like helping hands for our life and health and sprinkle the vital movement of our senses and mind with liquid rejuvenation and replenishment of energy. O youthful powers of rejuvenation, vest our people with the glow of health and light of intelligence in response to my invocation and input of pranayamic exercise for the pranic energy system.

नू मि॒त्रा वरु॑णा अ॒य॒मा न॒स्मन॑ ता॒काय॑ वरि॒वा दध॑न्तु ।

सु॒गा ना॒ विश्वा॑ सु॒पथा॑नि सन्तु॒ यूयं॑ पा॒त स्व॒स्तिभिः॑ सदा॒ नः ॥ ६ ॥

6. *Nū mitro varuṅo aryamā nastmane tokāya varivo dadhantu. Sugā no viśvā supathāni santu yūyam pāta svastibhiḥ sadā naḥ.*

Thus O Mitra, Varuna and Aryama, powers of cosmic as well as earthly love and friendship, reason and discrimination, justice and advancement in order, guiding everything from the smallest particle to the

cosmos and from the individual human to the world community, bless us with the best of life's gifts for the enlightenment of our soul and the continuation of our race. Let all our paths of life and living be simple and straight, noble and easy to follow. O powers of health and enlightenment, protect and promote us on our way onward with all modes and means of happiness and well being all round for all time.

### Mandala 7/Sukta 63

*Surya, Mitra-Varuna Devatah, Vasishtha  
Maitravaruni Rshi*

उद्वृति सुभग' विश्वच' ः साधारणः सूया मानुषाणाम ।  
च णुमित्रस्य वरुणस्य द्वश्चमव यः समविव्यक्तमांसि ॥ १ ॥

1. *Udveti subhago viśvacakṣāḥ sādharmaṇaḥ sūryo mānuṣāṇām. Cakṣurmitrasya varuṇasya deva-ścarmeva yaḥ samavivyak tamāmsi.*

The glorious Sun, self-refulgent sovereign lord of the universe, rises high and higher, watching the world, giving light and intelligence to humanity in general. The lord that gives light to the day and depth to the ocean dispels all darkness and confusion as the storm disperses leaves of dry grass. (The mantra refers to the rise of the light of Divinity in the soul of the individual human being during meditation. The Light blesses any one who practices meditation under the instructions of a teacher and continues the practice with unquestionable faith.)

उद्वृति पसवीता जनानां महान्कतुरणवः सूयस्य ।  
समानं चकं पयाविवृत्सन्त्यदतशा वहति धृषु युक्तः ॥ २ ॥

2. *Udveti prasavītā janānām mahān keturarṇavaḥ sūryasya. Samānaṁ cakram paryāvivr̥tsan yadetaśo vahati dhūrṣu yuktaḥ.*

High rises the progenitor and inspirer of humanity, supreme light of omniscience, inexhaustible ocean of omnificence, keeping the chariot of the sun and the wheel of time constantly moving, omnipotent motive force at the centre of the moving universe.

विभाजमान उषसामुपस्थाद्भरुदत्यनुमद्यमानः । एष म द्रवः  
सविता चच्छन्द यः समानं न पमिनाति धाम ॥ ३ ॥

3. *Vibhrājamāna uṣasām-upasthād rebhair-udetyanumadyamānaḥ. Eṣa me devaḥ savitā cacchanda yaḥ samānaṁ na pramināti dhāma.*

Self-refulgent and all illuminative since the origin of eternal dawns, the light of Divinity rises, inspiring and enlightening, when sung and celebrated by worshipful devotees. May this lord of cosmic light bless me with spiritual fulfilment, the lord who never frustrates his loved celebrant and never remisses on his own majesty nor compromises with his own generosity.

दिवा रुक्म उरुच ॥ उदति दूरअथस्तरणिभाजमानः ।  
नूनं जनाः सूयण पसूता अय तथानि कृणव त्पांसि ॥ ४ ॥

4. *Divo rukma urucakṣā udeti dūrearthas-taraṇirbhrājamānaḥ. Nūnaṁ janāḥ sūryeṇa prasūta ayannarthāni kṛṇavann-apānsi.*

The self-refulgent lord of heavenly light all-watching, all-saviour, present far and wide everywhere, emerges and shines in the heart of people when they, inspired and reborn into self-consciousness by the light

of divinity, follow the meaningful paths of life and perform their karmic acts with piety.

यत्रा चक्रुर्मृता गातुमस्म श्यना न दीयन्वति पाथः ।

पति वाम् सूर उदित विधम नम भिमित्रावरुण त हव्यः ॥ ५ ॥

5. *Yatrā cakruramṛtā gātumasmai śyeno na dīyann-anveti pāthah. Prati vām sūra udite vidhema namobhir-mitrāvaruṇota havyaiḥ.*

Where the immortals have carved and shown the path for this mortal humanity to reach this divine source of eternal light, to that lord giver of immortal bliss the same path leads as by the speed of light. O Mitra and Varuna, light of day and peace of night, sun and cosmic ocean, sage and scholar, giver of knowledge and leader to judgement and rectitude, when the rising light emerges and the mind is awake, we honour and serve you with homage and reverence and with presentations of yajnic fragrance.

नू मित्रा वरुणा अयमा न्स्मन ताकाय वरिवा दधन्तु ।  
सुगा ना विश्वा सुपथानि सन्तु यूयं पात स्वस्तिभिः सदा  
नः ॥ ६ ॥

6. *Nū mitro varuṇo aryamā nastmane tokāya varivo dadhantu. Sugā no viśvā supathāni santu yūyam pāta svastibhiḥ sadā nah.*

Thus the loving light of life, the leading light of judgement and discrimination, and the path maker to the divine destination of eternal truth and bliss may, we pray, bless us with the best gifts of life for our soul and the continuance of our race. May all our paths of life and progress be simple, straight and easy to follow. O

saints and sages, scholars and teachers, protect and promote us by the paths of rectitude with all modes and means of happiness and well being for all time without relent.

### Mandala 7/Sukta 64

*Mitra-Varuna Devate, Vasishtha Maitravaruni Rshi*

दिवि ऀयन्ता रजसः पृथिव्यां पवां घृतस्य निणिज' ददीरन ।  
हव्यं न' मित्रा अयमा सुजाता राजा सुत्रा वरुणा  
जुषन्त ॥ १ ॥

1. *Divi kṣayantā rajasah pṛthivyām pra vām ghr̥tasya nirṇijo dadīran. Havyam̐ no mitro aryamā sujāto rājā sukṣatro varuṇo juṣanta.*

O Mitra and Varuna, sun and ocean, the vapours of your potential waters of soma abiding in the solar region and the mists and vapours abiding in the earthly atmosphere and the sky form into clouds and give us showers of purifying and vitalising waters. May Mitra, the sun, Aryama, the carrier wind, Varuna, cosmic vitality, and the ruler of the social order nobly born and justly appointed join and share our offers of holy materials into the rain yajna for well being of the social order and bring us life giving waters and peace and progress.

आ राजाना मह ऋतस्य गापा सिन्धुपती त्रिया यात-  
मवाक । इळां ना मित्रावरुणात् वृष्टिमव' दिव इन्वतं  
जीरदानू ॥ २ ॥

2. *Ā rājānā maha ṛtasya gopā sindupatī kṣatriyā yātamavāk. Iḷām̐ no mitrāvaruṇota vṛṣṭimava diva invataṁ jīradānū.*

O rulers and keepers of the law of truth of the great social order, O controllers and protectors of the rivers and the seas, O defenders and ordainers of the people and the land, come forward and join us, offer homage and oblations with us so that Mitra and Varuna, sun and the cosmic ocean, both liberal givers in instant response, may bring rain, protection and nourishment to the earth from the high regions of light.

मि॒त्रस्त॑ ऽ वरु॒णा द॒वा अ॒यः प॒ साधि॑ष्ठभिः प॒थिभि॑नयन्तु ।  
ब॒वद्य॑था॒ न आ॒दरिः॑ सु॒दास॑ इ॒षा म॑दम॒ सह॑ द॒वग॑पाः ॥ ३ ॥

1. *Mitrastanno varuṇo devo aryah pra sādhiṣṭhebhīḥ pathibhir-nayantu. Bravad yathā na ādariḥ sudāsa iṣā madema saha devagopāḥ.*

May the teacher, Mitra, giver of light, the discriminative judge, Varuna, and the brilliant ruler, Aryama, all lead us by the paths of rectitude with all good means of life and living, just as the lord supreme, self-refulgent and generous, would speak and illuminate the path of progress for the man of generosity so that, under the protection of the lord supreme and the brilliant leaders, we may enjoy and celebrate the gifts of life all together with plenty and prosperity.

या वां॑ गर्त॒ मन॑सा॒ त द॒त्तमू॑र्ध्वा धी॒तिं कृ॑णव॒द्धारय॑च्च ।  
उ॒ त्थां मि॒त्रावरु॑णा घृ॒तन् ता॑ र॒जाना॑ सु॒ति॒स्तप॑य॒थाम॑ ॥ ४ ॥

4. *Yo vām gartaṁ manasā takṣadetam-ūrdhvāṁ dhītiṁ kṛṇavad dhārayacca. Ukṣethāṁ mitravaruṇā gṛtena tā rājānā suksītis-tarpayethām.*

O Mitra and Varuna, lord of light and love, lord



of judgement, discretion and discrimination, whoever may, with meditative mind and soul, realise your profound revelation and define the meaning and purpose for the self, raising his intelligence and imagination high to heaven and stabilising it there, pray bless him with showers of peace and bliss. O rulers and ordainers of life on earth, let them, all such, have complete fulfilment in a happy home in a land of freedom and joy.

एष स्ताम' वरुण मित्र तुभ्यं सामः शुक्रा न वायव यामि ।  
अविष्टं धिय' जिगृतं पुरन्धीयूयं पात स्वस्तिभिः सदा  
नः ॥ ५ ॥

5. *Eṣa stoma varuṇa mitra tubhyaṁ somaḥ śukro na vāyave'yāmi. Aviṣṭaṁ dhiyo jigṛtaṁ pura-ndhīr-yūyaṁ pāta svastibhiḥ sadā naḥ.*

This song of homage and adoration I offer to you, O Varuna, lord of profound judgement and generosity, and to you Mitra, lord of infinite love and light, the song pure and exhilarating as soma, and it is for Vayu too, the dynamic force of cosmic order. Pray inspire our mind and will and enlighten our rulers and intelligentsia. O generous and refulgent lords, protect and promote us with all modes and means of happiness and all round well being all time.

### Mandala 7/Sukta 65

*Mitra-Varuna Devate, Vasishtha Maitravaruni Rshi*

पति वां सूर उदित सूक्तमित्रं हुव वरुणं पूतद तम ।  
यय रसुयमि तं ज्यष्टं विश्वस्य यामं ाचिती जिगत्नु ॥ १ ॥

1. *Prati vām sūra udite sūktair-mitraṁ huve varuṇaṁ pūtadakṣam. Yayor-asuryam-akṣitaṁ jye-ṣṭhaṁ viśvasya yāmannācitā jigatnu.*

Early at the dawn of sun rise, with songs of adoration, I invoke and worship Mitra, lord of infinite love and universal friendship, Varuna, lord of omniscient wisdom, judgement and justice, lords of pure omnipotence whose life giving energy and power is boundless and imperishable, first, foremost and highest, and when invoked and realised, it is all victorious in the battles of life.

ता हि द्वानामसुरा तावया तानः ितीः करतमूजयन्तीः ।  
अश्याम मित्रावरुणा वयं वां द्यावा च यत्र पीपय हा  
च ॥ २ ॥

2. *Tā hi devānām-asurā tāvayā tā naḥ kṣitīḥ karatam-ūrjayantīḥ. Aśyāma mitrāvaruṇā vayam vām dyāvā ca yatra pīpayann-ahā ca.*

Mitra and Varuna, manifestations of the Supreme Lord's generous love and justice, are the best and highest of nature's bounties. They strengthen and energise our lands and people and make them fertile and creative. O Mitra and Varuna, may we receive your favours whereby the earth and heaven, both exuberant, may promote us day and night.

ता भूरिपाशावनृतस्य सतू दुरत्यतू रिपव मत्याय ।  
ऋतस्य मित्रावरुणा पथा वामपा न नावा दुरिता तरम ॥ ३ ॥

3. *Tā bhūripāśāvanṛtasya setū duratyetū ripave martyāya. Ṛtasya mitrāvaruṇā pathā vāmapo na nāvā dūrītā tarema.*

Many are their bonds and chains, bridges to cross over untruth and sin, which are difficult to approach and cross for the mortal man of enmity and

jealousy. O Mitra and Varuna, we pray, let us cross over sin and evil by your divine path of truth and law just as we cross the seas by the boat.

आ न' मित्रावरुणा हव्यजुष्टिं घृतगव्यूतिमु तमिळाभिः ।  
पतिं वामत्र वरमा जनाय पृणीतमुद्र दिव्यस्य चारः' ॥ ४ ॥

4. *Ā no mitrāvaruṇā havyajusṭim ghr̥tair-gavyū-tim-ukṣatam-iḷābhiḥ. Prati vāmatra varamā janāya pṛṇītamudno divyasya cāroh.*

O Mitra and Varuna, Supreme Lord's manifestations of cosmic love and justice in the integrative and analytical forces of nature's bounties working in the centripetal and centrifugal operations of world, enforce and energise our yajnic inputs of creative production and let our programmes of land, language and knowledge development soar high by the vitalities of liquid energies and inspirations of new visions of divinity and faith in action, ethics and policies, and may you, in response to our yajnic performance, grant us the best of your gifts of blissful light and dynamic energy for our people.

एष स्ताम' वरुण मित्र तुभ्यं सामः शुक्रा न वायव यामि ।  
अविष्टं धिय' जिगृतं पुरन्धीयूयं पात स्वस्तिभिः सदा  
नः ॥ ५ ॥

5. *Eṣa stoma varuṇa mitra tubhyaṁ somaḥ śukro na vāyave'yāmi. Aviṣṭaṁ dhiyo jigṛtaṁ puran-dhīr-yūyaṁ pāta svastibhiḥ sadā naḥ.*

This yajnic homage and song of celebration, O Mitra and Varuna, is for you, pure and exhilarating as soma, and I offer it for the divine energy of Vayu too,

the dynamic force of cosmic order. Pray protect and promote our mind and will, and enlighten our rulers and intelligentsia. O generous and brilliant powers of nature and humanity, protect and promote us with all modes of happiness and all round well being all time.

### Mandala 7/Sukta 66

*Devatah: Mitra - Varuna (1-3, 17-19), Adityah (4-13),  
Surya (14-16), Vasishtha Maitravaruni Rshi*

प मित्रयावरुणयाः स्ताम' न एतु शूष्यः ।  
नमस्वान्तुविजातय' ॥ १ ॥

1. *Pra mitrayor-varunayoh stomo na etu śūṣyaḥ.  
Namasvān tuvijātayoh.*

May this peaceful yet powerful song and yajna of ours in praise of Mitra and Varuna, unborn and distinctive yet integrated manifestations of the Lord Divine's potent love and justice vested in nature, go forward full of energy and reverential gratitude and stimulate the consequential process in nature for the prosperity of humanity and the environment.

या धारयन्त द्वाः सुद ऽ द पितरा ।  
असुर्याय पमहसा ॥ २ ॥

2. *Yā dhārayanta devāḥ sudakṣā dakṣapitarā.  
Asuryāya pramahasā.*

Generous saints and sages, brilliant scholars and teachers, hold on to Mitra and Varuna, love and justice of the Supreme Lord, omniscient, omnipotent and father protector of the wise experts and scientists, for the attainment of knowledge, power and courage.

ता नः स्तिपा तनूपा वरुण जरितृणाम ।  
मित्र साध्यतं धियः ॥ ३ ॥

3. *Tā naḥ stipā tanūpā varuṇa jaritṛṇām.*  
*Mitra sādhayataṁ dhiyaḥ.*

O Mitra and Varuna, love and justice of the omnipotent lord of our choice, protectors, promoters and sanctifiers of the health and home of grateful celebrants and all mortal humanity, pray inspire, promote and accomplish our mind, intellect and will to the state of perfection.

यदद्य सूर उदित नागा मित्रा अयमा ।  
सुवाति सविता भगः ॥ ४ ॥

4. *Yadadya sūra udite'nāgā mitro aryamā.*  
*Suvāti savitā bhagaḥ.*

Whatever wealth of energy and blessed light of wisdom today at the dawn of sunrise the lord immaculate and sinless Mitra, universal love and friendship, Aryama, guide and judge on the path of rectitude, Savita, inspirer and generator, and Bhaga, omnipotent and glorious, generate and radiate, that we pray may come and bless us.

सुपावीरस्तु स तयः प नु यामन्त्सुदानवः ।  
य ना अंह' तिपिपति ॥ ५ ॥

5. *Suprāvīrastu sa kṣayaḥ pra nu yāmantsudānavah.*  
*Ye no aṁho'tipirati.*

O self-refulgent Adityas, immortal powers of light, generous givers of wisdom and vision, who protect us from sin and darkness, may that home, homeland

and dominion of ours be protected, protective and full of peace throughout our paths of onward progress.

उ॒त स्व॒राज्जा॒ अदि॒तिर॒द॒ब्धस्य॑ व॒तस्य॑ य ।

म॒हा रा॒जा॒न इ॒शत॑ ॥ ६ ॥

6. *Uta svarājo aditiradabdhasya vratasya ye.  
Maho rājāna īśate.*

And the self-refulgent Adityas, self-governing and great imperishable ruling powers of nature, and mother Infinity, who observe and maintain the great law of existence and disciplines of life, may guide us and protect us over the paths of progress.

प॒तिं वां॑ सू॒र उ॒दि॒त मि॒त्रं गृ॒णीष॑ व॒रु॒णम॑ ।

अ॒य॒मणं॑ रि॒शा॒द॒सम॑ ॥ ७ ॥

7. *Prati vāṁ sūra udite mitraṁ gṛṇīṣe varuṇam.  
Aryamaṇaṁ riśādasam.*

O self-refulgent and self-governing protectors and light givers, in grateful response to your light and protection, at the dawn of sunrise I praise and celebrate Mitra, Varuna and Aryama, lord Infinite's love, justice and divine light of guidance, all destroyers of sin and darkness.

रा॒या हि॑र॒ण्य॒या म॒तिरि॒यम॑वृ॒काय॑ श॒वस॑ ।

इ॒यं वि॒षा म॒धसा॑तय ॥ ८ ॥

8. *Rāyā hiraṇyayā matir-iyam-avrkāya śavase.  
Iyaṁ viprā medhasātaye.*

O saints and sages of dynamic will and wisdom, let this golden wealth of divinity, this intelligence and the song of praise be for the growth of holy strength

free from sin, and for the accomplishment of yajnic acts for human progress and prosperity.

त स्याम दव वरुण त मित्र सूरिभिः सह ।  
इषं स्वश्च धीमहि ॥ ९ ॥

9. *Te syāma deva varuṇa te mitra sūribhiḥ saha.  
Iṣaṁ svaśca dhīmahi.*

O lord self-refulgent Varuna, lord of justice, Mitra, just friend of humanity, give us the will and wisdom that with all our wise and brave we be dear and dedicated to you and we meditate to achieve the strength and bliss of Divinity.

बहवः सूरच त्सा गिजिह्वा ऋतावृधः । त्रीणि य यमुविद-  
थानि धीतिभिविश्वानि परिभूतिभिः ॥ १० ॥

10. *Bahavaḥ sūracakṣaso'gnijhvā ṛtāvṛdhaḥ. Trīṇi  
ye yemur-vidathāni dhītibhir-viśvāni paribhūti-  
bhiḥ.*

Many are the leaders and pioneers, with vision bright and pure as light of the sun and speech as flames of fire, who extend the bounds of truth, law and selfless service of life through yajnic creativity and, with their wisdom, will and commanding action, lead and conduct the three basic institutions of research and education, governance and economy, and human culture and values of life through beauty, goodness and truth with gratitude to Divinity for the world.

वि य दधुः शरदं मासमादहयज्ञमक्तुं चादृचम ।  
अनाप्यं वरुणा मित्रा अयमा त्रं राजान आशत ॥ ११ ॥

11. *Vi ye dadhuḥ śaradaṁ māsam-ād-aharyajñam-aktuṁ cādr̥cam. Anāpyaṁ varuṇo mitro aryamā kṣatraṁ rājāna āśata.*

They, Varuna, Mitra and Aryama, brilliant leaders and rulers with dedication to Dharma and justice, love and friendship, and the right sense of action and direction in the light of universal knowledge and eternal values, conduct the yajnic governance and administration of the social order through years and months, days and nights, relentlessly holding on to the Vedic vision of eternity. They achieve what has not yet been achieved and thus extend the possibilities of the good and happy life in the united world order.

तद्व' अद्य मनामह सूक्तः सूर उदित । यदाहृत वरुणा मित्रा  
अयमा यूयमृतस्य रथ्यः ॥ १२ ॥

12. *Tad vo adya manāmahe sūktaiḥ sūra udite. Yadohate varuṇo mitro aryamā yūyam-ṛtasya rathyah.*

Today at the rise of dawn, with Vedic hymns and meditation, we think and deliberate upon that social order which is desired and which is to be achieved. For that we call upon Varuna, Mitra and Aryama, leaders of justice and order, love and light and the universal laws of rectitude and direction. That we pray for, O lords, since you command the chariot of the laws of truth, action and progress on the right path.

ऋतावान ऋतजाता ऋतावृध' घारास' अनृतद्विषः ।  
तषां वः सुम्न सुच्छुदिष्टम नरः स्याम य च सूर्यः ॥ १३ ॥



13. *Ṛtāvāna ṛtajātā ṛtāvṛdho ghorāso anṛtadviṣaḥ.  
Teṣāṃ vaḥ sumne succhardiṣṭame naraḥ syāma  
ye ca sūrayaḥ.*

O brilliant scholars, rulers and all those who are redoubtable leaders, lovers and seekers of truth by knowledge and action, born in truth and extending the bounds of the values of truth in the social order, terrible in action with no tolerance for untruth and social evil, let us abide in law in your good will and in the felicity of a happy home in peace and security.

उदु त्यद्दशतं वपुद्वि एति पतिह्वर ।

यदीमाशुवहति द्व एतशा विश्वस्म च िसु अरम ॥ १४ ॥

14. *Udu tyad darṣataṃ vapurdiva eti pratihvare.  
Yadīmāśurvahati deva etaśo viśvasmai cakṣase  
aram.*

And now (when we are at peace), the glorious vision of Divinity arises on the horizon of consciousness when the divine frequency of the illuminative mind with the divine communicates it to the consciousness instantly in response to meditative concentration for the man of universal vision.

शीष्णः शीष्णा जगतस्तस्थु षस्पतिं समया विश्वमा रजः ।

सप्त स्वसारः सुविताय सूर्यं वहन्ति हरिता रथ ॥ १५ ॥

15. *Śīrṣṇaḥ śīrṣṇo jagatas-tasthuṣas-patiṃ samayā  
viśvamā rajaḥ. Sapta svasāraḥ suvitāya sūryaṃ  
vahanti harito rathe.*

By virtue of the highest human intelligence in respect of person and practice, seven dynamic faculties, i.e., five senses, mind and intellect, carry the light of

Divinity to the soul at the right time for its good during its meditative sojourn in the vehicle of this beautiful body. This is the light of the self-refulgent Sun, creator, sustainer and ordainer of the moving and non-moving world from the particle to the entire universe through eternity.

तच्च तुद्वहितं शुक्रमुच्चरत ।

पश्यम श्रदः शतं जीवम श्रदः शतम ॥ १६ ॥

16. *Taccakṣur-devahitaṁ śukram-uccarat.*

*Paśyema śaradaḥ śataṁ jīvema śaradaḥ śatam.*

That Light Divine, pure and potent, universal eye that watches all and blesses noble humanity, rises and radiates for all time. May the Lord bless us that we may live a hundred years watching it full for all the hundred years.

काव्यभिरदाभ्या यातं वरुण द्युमत ।

मित्रश्च सामपीतय ॥ १७ ॥

17. *Kāvyebhir-adābhyā'yātaṁ varuṇa dyumat.*

*Mitraśca somapītaye.*

May Varuna, blazing lord of fearless justice, and Mitra, fearless, loving and enlightened friend, come with saints and sages to protect and promote our soma yajna and join the celebration.

दिवा धामभिवरुण मित्रश्चा यातमदुह ।

पिबतं साममातुजी ॥ १८ ॥

18. *Devo dhāmabhir-varuṇa mitraścā yātam-adruhā.*

*Pibatam somamātujī.*

O Varuna and Mitra, powers of love and judgement free from hate, malice and jealousy, come and drink of the soothing and exhilarating soma at the yajna.

आ यातं मित्रावरुणा जुषाणावाहुतिं नरा ।

पातं साममृतावृधा ॥ १९ ॥

19. *Ā yātaṁ mitrāvaruṇā juṣāṇāvāhutim narā.  
Pātaṁ somam-ṛtāvṛdhā.*

Come Mitra and Varuna, leaders and pioneers of light and judgement, delighting in our yajna and oblations of soma, protect our yajna, drink of soma and advance the law of truth and rectitude.

### Mandala 7/Sukta 67

*Ashvins Devate, Vasishtha Maitravaruni Rshi*

पतिं वां रथं नृपती जरध्यं हविष्मता मनसा यज्ञियन् । या  
वां दूता न धिष्यावजीगरच्छं सूनुन पितरां विवक्मि ॥ १ ॥

1. *Prati vāṁ rathaṁ nṛpatī jaradhyai haviṣmatā  
manasā yajñiyena. Yo vāṁ dūto na dhiṣṇyāvajīgaracchā sūnurna pitarā vivakmi.*

O rulers and protectors of the people, wise and bold, harbingers of light to the inauguration of the morning yajna, to celebrate your chariot of the ruling order and do honour to your yajnic rule with a mind dedicated in homage to the order, like a son doing honour and reverence to the father, I compose and offer a song of celebration which would reach you as a messenger and stimulate your love and favour.

अश च्यग्निः समिधाना अस्म उप' अदृश्रन्तमसश्चिदन्ताः ।  
अर्चति कतुरुषसः पुरस्ताच्छिय दिवा दुहितुजायमानः ॥ २ ॥

2. *Aśocyagniḥ samidhāno asme upo adṛśran tamasaścidantāḥ. Aceti keturuṣasaḥ purastācchriye divo duhiturjāyamānaḥ.*

The fire of morning yajna is kindled and shines for us, and the end of darkness is seen close at hand. The sun is rising in the east like an honour flag of the glory of the dawn, daughter of heaven.

अभि वां नूनमश्विना सुह'ता स्तामः सिषक्ति नासत्या  
विवक्वान । पूवीभिथातं पथ्याभिरवाक्स्वविदा वसुमता  
रथन ॥ ३ ॥

3. *Abhi vām nūnam-aśvinā suhotā stomaiḥ siṣakti nāsatyā vivakvān. Pūrvībhir-yātaṁ pathyābhirarvāk svarvidā vasumatā rathena.*

Ashvins, twin harbingers of light dedicated to truth of the ruling order, for sure the host and performer of the inaugural session of the yajna of social order, speaking words of truth and piety celebrates you and your light in songs of adoration. O prophets of the light of heaven commanding the wealth, honour and excellence of the world, ascend your chariot and come by the eternal paths of universal truth and rectitude.

अवावीं नूनमश्विना युवाकुहुव यद्वां सुत माध्वी वसूयुः ।  
आ वां वहन्तु स्थविरासा अश्वाः पिबाथा अस्म सुषुता  
मधूनि ॥ ४ ॥

4. *Avorvām nūnamaśvinā yuvākuruve yad vām sute mādhvī vasūyuh. Ā vām vahantu sthavirāso aśvāḥ pibātho asme suṣutā madhūni.*

O sweet and kind twin divine powers of nature and humanity, Ashvins, harbingers of a new dawn for the social order of the world, dedicated to your means and modes of preservation, defence and progress, and desirous of advancement in the wealth, honour and excellence of the nation, I invite you to take over the conduct of this great yajna of the ruling order. May seasoned and strong sages, scholars and experts of the nation lead you hither. Come, share and promote for us all the honey sweets of our yajnic planning and achievement.

पाचीमु दवाश्विना धियं म मृधां सातय कृतं वसूयुम ।  
विश्वा अविष्टं वाज आ पुरन्धीस्ता नः शक्तं शचीपती  
शचीभिः ॥ ५ ॥

5. *Prācīmu devāśvinā dhiyaṃ me 'mṛdhrām sātaye kṛtaṃ vasūyum. Viśvā aviṣṭaṃ vāja ā purandhīstā naḥ śaktaṃ śacīpatī śacībhiḥ.*

O brilliant and generous Ashvins, commanders of the twin powers of nature and humanity, inspire my simple, ancient and progressive intelligence and will, strengthen it and make it inviolable in the pursuit of higher wealth, honour and excellence. In all our battles of life, protect our mind and will and, with all the powers and potential at your command, strengthen us to move forward and rise higher and higher.

अविष्टं धीष्वश्विना न आसु प्रजावदता अह्यं ना अस्तु ।  
आ वां ताक तनय तूतुजानाः सुरत्वासा द्ववीतिं गमम ॥ ६ ॥

6. *Aviṣṭaṃ dhīṣvaśvinā na āsu prajāvad reto ahra-yaṃ no astu. Ā vām toke tanaye tūtujānāḥ surat-nāso devavītiṃ gamema.*

Ashvins, divine powers of creation, preservation, recuperation and procreation, protect us in all our acts of thought, will and action for achievement. May our creative and procreative vitality remain intact and inviolable for our posterity. By virtue of your inspiration and invigoration for the sake of children and grand children, let us be blest with jewels of posterity and let us rise to the company of the divines.

एष स्य वां पूव॒गत्व॑व॒ सख्यं॑ नि॒धिहि॑ता मा॒ध्वी रा॒ता अ॒स्म ।  
अह॑ळता॒ मन॒सा या॑तम॒वाग॑श्नन्ता॒ ह॒व्यं मा॑नु॒षीषु॑ वि॒ १ ॥ ७ ॥

7. *Eṣa sya vām pūrvagatveva sakhye nidhirhito mādhvī rāto asme. Aheḷatā manasā yātamavāgaśnantā havyaṁ mānuṣīṣu vikṣu.*

Ashvins who command the honey sweets of knowledge and culture, this gift of homage as a treasure trove already committed to you is offered for the sake of company and friendship with you. Come forward, join us here with a joyful mind free from hate and anger, be among the human community of the earth and share with us the sweets of good fellowship in faith and love.

एक॑स्मि॒न्यागं॑ भुर॒णा स॑मान॒ परि॑ वां सप्त॑ स्र॒वता॒ रथ॑ ।  
न वा॑यन्ति सु॒भ्व॑ । द॒वयु॑क्ता॒ य वां धू॑षु॒ तर॑ण॒या॒ वह॑न्ति ॥ ८ ॥

8. *Ekasmin yoge bhuraṇā samāne pari vām sapta sravato ratho gāt. Na vāyanti subhvo devayuktā ye vām dhūrṣu tarāṇayo vahanti.*

Ashvins, responsive givers of fulfilment, pranic energies of nature and mind, dedicated to a common purpose with humanity, the radiant inspiration of your spiritual power as a carrier of vision goes past the

fluctuations of the five senses, mind and intellect. The seven, which otherwise involve the soul with fluctuations of the mind, when converted, inverted and converged on to the spirit of your vision at the centres of consciousness, no longer distract the soul, instead they become the carriers of consciousness to the divine goal of spiritual bliss.

अ॒सृ॒चता॑ म॒घव॑द्भ्या॒ हि भू॒तं य रा॒या म॑घ॒दयं॑ जु॒नन्ति॑ । प  
य ब॒न्धुं सू॒नृता॑भि॒स्तिर॑न्त॒ गव्या॑ पृ॒ञ्चन्ता॑ अ॒श्व्या  
म॒घानि॑ ॥ ९ ॥

9. *Asaścatā maghavadbhyo hi bhūtaṁ ye rāyā maghadeyaṁ junanti. Pra ye bandhuṁ sūnṛtābhistirante gavyā pṛñcanta aśvyā maghāni.*

Never forsake the generous : Be inexhaustible sources of incentive and encouragement for those who support charity with means and materials, those who help out friends and relatives in distress, and those who give liberal gifts of lands, cows and knowledge and things the needy love and desire.

नू म॒ हव॑मा शृ॒णुतं॑ यु॒वाना॑ यासि॒ष्टं व॒तिर॑श्वि॒नावि॑रा॒वत ।  
धृ॒त्तं रत्ना॑नि॒ जर॑तं च सू॒रीन्यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒  
नः ॥ १० ॥

10. *Nū me havamā śṛṇutaṁ yuvānā yāsiṣṭaṁ vartiraśvināvirāvat. Dhattaṁ ratnāni jarataṁ ca sūrīn yūyaṁ pāta svastibhiḥ sadā naḥ.*

O youthful Ashvins, complementarities of nature and humanity, listen to my prayer and invocation: come home to the house of liberal donor in yajna, bear and bring the jewels of life for the givers, honour and

appreciate the wise and bold, and thus protect and promote us all time with all happiness and well being.

## Mandala 7/Sukta 68

### *Ashvinau Devata, Vasishtha Maitravaruni Rshi*

आ शुभा यातमश्विना स्वश्वा गिर' दस्रा जुजुषाणा  
युवाक': । हव्यानि च पतिभृता वीतं नः ॥ १ ॥

1. *Ā śubhrā yātamaśvinā svaśvā giro dasrā jujūṣāṇā yuvākaḥ. Havyāni ca pratibhṛtā vītaṁ naḥ.*

O riders of noble steeds, Ashvins, youthful heroes of the human nation, illustrious warriors and marvellous achievers, listen to the voices of your friends and admirers, come, join us and enjoy the sweets and delicacies of our yajnic hospitality.

प वामन्धांसि मद्यान्यस्थुररं गन्तं हविष' वीतय म ।  
तिरा अया हवनानि श्रुतं नः ॥ २ ॥

2. *Pra vāmandhānsi madyānyasthuraram gantaṁ haviṣo vītaye me. Tiro aryo havanāni śrutaṁ naḥ.*

Delightful delicacies are here laid out for you. Come straight to partake of our holy offerings. Throw off the enemies, root out distress, listen to our call and prayers.

प वां रथा मन'जवा इयति तिरा रजांस्यश्विना श्रुतातिः ।  
अस्मभ्यं सूयावसू इयानः ॥ ३ ॥

3. *Pra vāṁ ratho manojavā iyarti tiro rajāmsyaśvinā śatotih. Asmabhyaṁ sūryāvasū iyānaḥ.*

Fast moves your chariot at the speed of mind across the spaces, it is equipped with a hundred means



of defence and victory whereon you ride with the dawn of a new day for us.

अ॒यं ह॒ यद्वां द॒व्या उ॒ अदि॒रू॒ध्वा वि॒वक्ति॑ साम॒सुद्यु॑व॒भ्याम॑ ।  
आ व॒ल्गू वि॒प' ववृ॑तीत ह॒व्यः ॥ ४ ॥

4. *Ayam ha yad vām devayā u adrirūrdhvo vivakti somasud yuvabhyām. Ā valgū vipro vavṛtita havyaiḥ.*

When this divine chariot of yours, dedicated to the moon for peace and joy roars over mountains and clouds, then the eminent scholar and the yajnic scientist turns it for you with new inputs.

चि॒त्रं ह॒ यद्वां भा॒र्जनं॑ न्व॒स्ति न्य॒त्रय॑ म॒हिष्व॑न्तं यु॒यात॑म ।  
या वा॒मा॒मानं॑ द॒धत॑ पि॒यः स॒न ॥ ५ ॥

5. *Citraṁ ha yad vām bhojanam nvasti nyatraye mahiṣvantaṁ yuyotam. Yo vāmomānaṁ dadhate priyaḥ san.*

Whatever your food that may be special or surplus, keep that in reserve exclusively for people for the time of distress. They would love you for that because they honour the protector dear to them.

उ॒त त्यद्वां॑ जु॒रत॑ अ॒श्विना॑ भू॒च्यवा॑नाय प॒तीत्यं॑ ह॒विद॑ ।  
अ॒धि यद्वाप॑ इ॒त ऊ॒ति ध॒त्थः ॥ ६ ॥

6. *Uta tyad vām jurate aśvinā bhūccyavānāya pratītyaṁ havirde. Adhi yad varpa itaūti dhatthaḥ.*

And let that insight, incentive and experiment of your help for people in need be for the weak and elderly, for those on the move such as the deprived, the

fallen, uprooted and refugees, and let it be for those who give in charity for the sake of charity. That is the philanthropic role you take on for the protection of people.

उत त्वं भुज्युमश्विना सखाया मध्यं जहदु रवासः समुद्र ।  
निरीं पषदरावा या युवाकुः ॥ ७ ॥

7. *Uta tyam bhujyumaśvinā sakhāyo madhye jahurdurevāsaḥ samudre. Nirīm paṣadarāvā yo yuvākuḥ.*

And be friends with the man who was once affluent but now is in distress since jealous friends and associates deserted him and cast him insolvent into the sea of misfortune. Save him, take him across the sea, he is loyal and looks up to you for help.

वृकाय चिज्जसमानाय शक्तमुत श्रुतं शयव हूयमाना ।  
यावघ्न्यामपिन्वतमपा न स्तर्यं चिच्छक्त्याश्विना  
शचीभिः ॥ ८ ॥

8. *Vṛkāya cijjasamānāya śaktamuta śrutam śayave hūyamānā. Yāvaghnyām-apinvatam-apo na staryam cicchaktyaśvinā śacībhiḥ.*

Ashvins, harbingers of light and energy of a new day, against the wolfish thief and the aggressor, for the powers of law and punishment against exploitation, and for the lazy and the backward, bring force and counsel whenever the situation calls on you to act. You who command the competence for correction and rejuvenation with your powers can revitalise old cows and waste lands and make them overflow with milk and honey like abundant streams of water.

एष स्य कारुजरत सूक्तरग बुधान उषसां सुमन्मा ।  
इषा तं वधदघ्न्या पय भियूयं पात स्वस्तिभिः सदा नः ॥ ९ ॥

9. *Eṣa sya kārur-jarate sūktair-agre budhāna uṣasām sumanmā. Iṣā taṁ vardhadaghnyā payobhir-yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus does the divine poet, wakeful in advance of the rise of dawn, with holy mind and faithful intelligence, celebrate in song the divine Ashvins, twin harbingers of new life to nature and humanity. May the inviolable Mother Nature and Infinity advance him in life with vision, will and energy. O saints and scholars, ruler and administrators, O Ashvins, protect and promote us with peace, happiness and all time well being in life.

### Mandala 7/Sukta 69

*Ashvinau Devate, Vasishtha Maitravaruni Rshi*

आ वां रथा रादसी बद्धधाना हिरण्यया वृषभियात्त्वश्वः ।  
घृतवर्तनिः पविर्भी रुचान इषां वा हा नृपतिवाजिनी-  
वान ॥ १ ॥

1. *Ā vām ratho rodasī badbadhāno hiraṇyayo vṛṣabhir-yātvaśvaiḥ. Ghṛtavartaniḥ pavibhī rucāna iṣām volhā nṛpatir-vājinīvān.*

O harbingers of light and fresh life for the dawn of a new day, let your golden chariot traversing heaven, earth and the skies by powerful forces on blazing wheels across the cosmic waters come to us loaded with nourishments and inspiring energies and be the guide and protector of humanity for higher victories. (The mantra is an address to the brilliant powers of social governance and management for the protection and

progress of the people. These powers should act as harbingers of fresh life and energy with the light of a new sun at the rise of a new dawn every day.)

स पपथाना अ॒भि पञ्च॒ भूमा॑ त्रिबन्धुरा म॒नसा॑ या॒तु यु॒क्तः ।  
विशा॑ यन् गच्छ॑था द॒व्यन्तीः॑ कु॒त्रा चि॒द्याम॑म॒श्विना॑  
दधा॑ना ॥ २ ॥

2. *Sa paprathāno abhi pañca bhūmā tribandhuro manasā yātu yuktaḥ. Viśo yena gacchatho devayanīḥ kutrā cid yāmamaśvinā dadhānā.*

Let this chariot structured on five-fold body bound by three bonds come to us evolving day by day. It is structured on a five-fold chassis fixed by three bonds in an ascending order and it moves forward as controlled by the mind. By this, O Ashvins, you come to the people and radiate light and energy to those who are in search of divinity. On way, you choose your own stages of rest and travel for further progress.

(This mantra is a metaphor of the human body in which the ruler is soul, the controller is mind, and motive forces for perception and volition are senses. The body is made up of five elements: earth, water, fire, air and space, and characterised by three conditioning qualities of nature: sattva, rajas and tamas which are intellectual, sensual and material qualities of personality. It is through this body-chariot that the Ashvins, circuitous complementarities of divine nature radiate and inspire light and energy to the human being and to humanity too as one personality.)

स्व॒श्वा य॒शसा॑ या॒तम॒वाग्द॒स्त्रा नि॒धिं म॒धुम॑न्तं पि॒बाथः॑ ।  
वि वा॑ रथ॑ व॒ध्वा॒इ या॑द॒मा॒ना न्ता॑न्दि॒वा बा॑धत व॒त्नि॒-  
भ्या॑म ॥ ३ ॥

3. *Svaśvā yaśasā yātamārvāg dasrā nidhiṃ madhumantaṃ pibāthaḥ. Vi vāṃ ratho vadhvā yādamāno'ntān divo bādgate vartanibhyām.*

O mighty honourable heroes commanding speedy motive forces, destroyers of jealousy, enmity and suffering, come hither to us and share the honey sweets of the human world. Let your chariot heading to the destination with your associates reach the bounds of heavenly space by its whirling wheels.

युवाः श्रियं परि याषावृणीत सूर' दुहिता परितक्म्यायाम ।  
यद्द्वयन्तमवथः शचीभिः परि घंसमामना वां वय'  
गात ॥ ४ ॥

4. *Yuvoḥ śriyaṃ pari yoṣāvṛṇīta sūro duhitā paritakmyāyām. Yad devayantam-avathaḥ śacībhiḥ pari ghraṃsamomanā vāṃ vayo gāt.*

The youthful dawn, daughter of the mighty sun, by choice takes on to your grace and splendour as her mate over and across the soothing night, since while you protect and promote the devout with your energies, your power with its potential circumambulates the light of the sun.

या ह स्य वां रथिरा वस्त उस्त्रा रथ' युजानः परियाति  
वतिः । तन नः शं यारुषसा व्युष्टा न्यश्विना वहतं यज्ञ  
अस्मिन् ॥ ५ ॥

5. *Yo ha sya vāṃ rathirā vasta usrā ratho yujānaḥ pariyāti vartiḥ. Tena naḥ śaṃ yoruṣaso vyuṣṭau nyaśvinā vahataṃ yajñe asmin.*

And that which is the master of your chariot

and, wearing the splendour of the sun, rides it and goes about on the ways of life over the paths of existence and comes home to human habitations, by that very divine light and grace, O charioteers of Divinity, at the rise of dawn, bring in the peace and bliss of life to this our universal yajna of the world's social order.

नरां गारुवं विद्युतं तृषाणा स्माकमद्य सवनापं यातम । पुरुत्रा  
हि वां मतिभिहवन्त मा वामन्य नि यमन्दव्यन्तः ॥ ६ ॥

6. *Narā gaureva vidyutam trṣāṇā'smākamadya savanopa yātam. Purutrā hi vāṁ matirbhirhavante mā vāmanye ni yaman devayantaḥ.*

O leaders of humanity, pioneers of light, eager like a planet drawn by the sun, come today to our yajnic social order and bring in the dawn of a new day. The all time seekers of Divinity through eternity have invoked you with the best of their thought, will and action. Let not anyone stop you on way.

युवं भुज्युमवविद्धं समुद्र उदूहथुरणसा अस्त्रिधानः ।  
पतत्रिभिरश्रमरव्यथिभिर्दसनाभिरश्विना पारयन्ता ॥ ७ ॥

7. *Yuvaṁ bhujyum-avavidddham samudra udūhathurarṇaso asridhānaiḥ. Patatribhiraśr-amairavyathibhir-damsanābhir-aśvinā pārayantā.*

O leaders and pioneers of the world, harbingers of light and power, you retrieve the ruling powers sunk in distress, recover the resources of wealth and joy hidden in the oceans, and you take them across the oceans of water and space to the shore to the wanted destination by unfailing, indefatigable and inviolable floating and flying machines created by your marvellous

knowledge, power and skill.

नू म हवमा शृणुतं युवाना यासिष्टं वतिरश्विनाविरावत ।  
धत्तं रत्नानि जरतं च सूरीन्यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

8. *Nū me havamā śṛṇutaṁ yuvānā yāsiṣṭaṁ vartira-  
śvināviraavat. Dhattaṁ ratnāni jarataṁ ca sūrīn  
yūyaṁ pāta svastibhiḥ sadā naḥ.*

Listen to my call, O youthful Ashvins, twin powers of nature and humanity, leading lights of the nation, go to the basic sources of wealth and knowledge over land and sea and across the skies, bear and bring the jewels of life, appreciate, honour and admire the brilliant and the brave, and protect and promote us with all time peace and prosperity of well being.

## Mandala 7/Sukta 70

*Ashvins Devath, Vasishtha Maitravaruni Rshi*

आ विश्ववाराश्विना गतं नः प तत्स्थानमवाचि वां  
पृथिव्याम् । अश्वा न वाजी शुनपृष्ठा अस्थादा यत्सदथुध्रुवस  
न यानिम ॥ १ ॥

1. *Ā viśvavārāśvinā gataṁ naḥ pra tat sthānam-  
avāci vāṁ pṛthivyām. Aśvo na vājī śunapṛṣṭho  
asthādā yat sedathur-dhruvase na yonim.*

Ashvins, world heroes of universal choice, come to our yajna. The seat on the earth vedi is fixed, reserved and proclaimed for you and stays like a war horse at rest after victory. That you would occupy without disturbance as in your own home and there be firm as the pole star.

सिषक्ति सा वां सुमतिश्चनिष्ठा तापि घमा मनुषा दुराण ।  
या वां समुदान्त्सरितः पिपत्यतग्वा चि । सुयुजा युजानः ॥ २ ॥

2. *Siṣakti sā vām sumatiścaniṣṭhā'tāpi gharmo manuṣo duroṇe. Yo vām samudrānt-saritaḥ pipartyetagvā cinna suyujā yujānaḥ.*

Ashvins, O complementary currents of nature, the yajnic process in song and action with holy offerings of fragrant havi reaches you and serves you. The fire of yajna is burning in the house of the yajamana, which, like the radiations of sunlight, activates the catalysis of heat and water in nature and fills up the streams and seas with rain.

यानि स्थानान्यश्विना दधार्थ दिवा यद्द्विष्वार्षधीषु वि ।  
नि पर्वतस्य मूर्धनि सदन्तषं जनाय दाशुष वहन्ता ॥ ३ ॥

3. *Yāni sthānānyaśvinā dadhāthe divo yahvīṣvāraṣadhīṣu vikṣu. Ni parvatasya mūrdhani sadante-ṣaṁ janāya dāśuṣe vahantā.*

Whichever places, Ashvins, you occupy, abiding on top of mountains or clouds, you carry food and energy from the regions of light and vest it in great forests, herbs and trees and communicate it among people of the world for the man of yajnic generosity.

चनिष्टं देवा आर्षधीष्वप्सु यद्द्याग्या अश्नवथ ऋषीणाम ।  
पुरूणि रत्ना दधता न्यस्म अनु पूर्वाणि चख्यथुयुगानि ॥ ४ ॥

4. *Canīṣṭam devā oṣadhīṣvapsu yad yogyā aśnavaithe ṛṣīṇām. Purūṇi ratnā dadhatau nyasme-anu pūrvāṇi cakhyathur-yugāni.*

Divine Ashvins, life giving powers of natural



and human complementarities, whatever appropriate gifts of food and energy worthy of the sages you radiate and vest into herbs and waters, bearing jewels of eternal value, give us too in continuance at the present time as you have been doing for ages immemorial, as you yourself have revealed.

शुश्रुवांसो चिदश्विना पुरूण्यभि ब्रह्माणि च गथ  
ऋषीणाम । पति प यातं वर्मा जनाया स्म वामस्तु सुमति-  
श्चनिष्ठा ॥ ५ ॥

5. *Śuśruvāṁsā cidaśvinā purūṇyabhi brahmāṇi cakṣāthe ṛṣīṇām. Prati pra yātaṁ varamā janāyā'sme vāmastu sumatiścaniṣṭhā.*

Ashvins, learned scholars of knowledge and practical application of knowledge, speak to us of the earlier and eternal knowledge and formulations of the seers of Divinity and nature. Come and grace our yajna, and may your knowledge and wisdom be appropriately good and beneficial for our people.

या वां यज्ञा नासत्या हविष्मान्कृतब्रह्मा समयाङ्गु भवति ।  
उप प यातं वर्मा वसिष्ठमिमा ब्रह्माण्यृच्यन्त युव-  
भ्याम ॥ ६ ॥

6. *Yo vāṁ yajña nāsatyā haviṣmān kṛtabrahmā samaryo bhavāti. Upa pra yātaṁ varamā vasiṣṭhamimā brahmāṇyṛcyante yuvabhyām.*

Ashvins, observers of truth and law in theory and practice, this yajna of adoration and liberal havi presided over by Vedic scholars and conducted with Vedic hymns for you in honour of Divinity is dedicated to the unity and victory of humanity over want and

suffering. Come and join this holy programme of brilliance, peace and settlement for all. These words of song are chanted for you and radiate for you in living vibrations.

इयं मनीषा इयमश्विना गीरिमां सुवृक्तिं वृषणा जुषथाम ।  
इमा ब्रह्माणि युवयून्यग्मन्युयं पात स्वस्तिभिः सदा  
नः ॥ ७ ॥

7. *Iyaṁ manīṣā iyamaśvinā gīrimāṁ suvr̥kṭim vṛṣaṇā juṣethām. Imā brahmāṇi yuvayūnyagmanyūyaṁ pāta svastibhiḥ sadā naḥ.*

O generous and brilliant Ashvins, divine and human givers of success and fulfilment, come and join this thoughtful programme of yajna, this song of adoration, this divine praise and prayer. These sacred words of adoration and acts of homage are offered in your honour. O saints and scholars, divine powers of nature and humanity, listen, and protect and promote us with all time peace, prosperity, happiness and well being all round.

### Mandala 7/Sukta 71

*Ashvinau Devate, Vasishtha Maitravaruni Rshi*

अप स्वसुरुषसा नग्जिहीत रिणक्ति कृष्णीररुषाय पन्थाम ।  
अश्वामघा गामघा वां हुवम दिवा नक्तं शरुमस्मद्युया-  
तम ॥ १ ॥

1. *Apa svasuruṣaso nagjihīte riṇakti kṛṣṇīraruṣāya panthām. Aśvāmaghā gomaghā vām huvema divā naktam śarumasmad yuyotam.*

The night takes leave of her sister dawn,

darkness departs and clears the path for the light of day. O harbingers of light and wisdom, pioneers of action and achievement, masters of plenty and prosperity, Ashvins, we invoke you at this hour of the dawn, pray come and bless us, and dispel all sin and evil, darkness and ignorance, inaction and poverty far off from us day and night relentlessly.

उपायातं दाशुष मत्याय रथेन वाममश्विना वहन्ता ।

युयुतमस्मदनिराममीवां दिवा नक्तं माध्वी त्रासीथां नः ॥ २ ॥

2. *Upāyātam dāśuṣe martyāya rathena vāma-  
maśvinā vahantā. Yuyutam-asma-danirām-  
amīvām divā naktam mādhvī trāsīthām naḥ.*

Ashvins, harbingers of a new dawn of sweetness and light of culture and prosperity, come by your chariot laden with riches of beauty and bliss for generous mortals, ward off from us sufferance and disease, and protect and promote us day and night relentlessly.

आ वां रथमवमस्यां व्युष्टा सुम्नायवा वृषणा वतयन्तु ।

स्यूमगभस्तिमृतयुग्भिरश्वराश्विना वसुमन्तं वहथाम ॥ ३ ॥

3. *Ā vām ratham-avamasyām vyuṣṭau sumnāyavo  
vṛṣaṇo vartayantu. Syūmagabhasṭim-ṛtayugbhir-  
aśvairāśvinā vasumantaṁ vahethām.*

On the rise of the new dawn when darkness is cleared, O devout, generous, gracious and powerful pioneers of light and wisdom, turn and guide your chariot towards us. Ashvins, harbingers of light and joy, steer your chariot laden with wealth, controlled by reins of sun rays and powered by the wise dedicated to the truth of divine laws, come to us and bless all.

या वां रथ' नृपती अस्ति वा हा त्रिवन्धुरा वसुमाँ उस्त्रयामा ।  
आ न एना नासत्याप यातमभि यद्वां विश्वप्स्य  
जिगाति ॥ ४ ॥

4. *Yo vām ratho nṛpatī asti volhā tribandhuro  
vasumāñ usrayāmā. Ā na enā nāsatyopa yāta-  
mabhi yad vām viśvapsnyo jigāti.*

Ashvins, protectors of humanity dedicated to the truth and law of nature and Divinity, may your chariot laden with wealth and wisdom, inbuilt with three-fold bonds of physical, mental and spiritual discipline, going by the light of sun, transport you hither to us. Come by this chariot to us following the paths which the lord of universal vision and eternal wisdom reveals to you.

युवं च्यवानं जरस' मुमुक्तं नि पदव ऊहथुराशुमश्वम ।  
निरंहसस्तमसः स्पतमत्रिं नि जाहुषं शिथिर धातमन्तः ॥ ५ ॥

5. *Yuvaṁ cyavānaṁ jaraso'mumuktaṁ ni pedava  
ūhathurāśumaśvam. Niramhasas-tamasah  
spartamatriṁ ni jāhuṣaṁ śithire dhātamantaḥ.*

You exempt the active and dynamic from the decay of age, raise the relentlessly progressive commonwealth to higher achievements in no time, you save the man of threefold freedom of body, mind and soul from sin and ignorance, and you rejuvenate the optimist back to inner light and strength when he feels exhausted.

इयं मनीषा इयमश्विना गीरिमां सुवृक्तिं वृषणा जुषथाम ।  
इमा बर्हाणि युवयून्यग्मन्यूयं पात स्वस्तिभिः सदा  
नः ॥ ६ ॥

6. *Iyaṁ maṇīṣā iyamaśvinā gīrimām suvrktim vṛṣaṇā juṣethām. Imā brahmāṇi yuvayūnyag-man yūyam pāta svastibhiḥ sadā naḥ.*

Ashvins, leaders of light and action, generous givers of fulfilment, this reflection and prayer, these words of adoration, this act and song of homage offered to you, pray accept with pleasure. May these holy tributes reach you. May you, saints and scholars, leaders and pioneers, harbingers of light, freedom and progress, protect and promote us with happiness and well being all round all time.

### Mandala 7/Sukta 72

*Ashvinau Devate, Vasishtha Maitravaruni Rshi*

आ गाम॑ता नासत्या॒ रथ॑ना श्वा॒वता॑ पुरु॒श्चन्द्र॑ण यातम ।  
अ॒भि वां॑ वि॒श्वा नि॒युतः॑ सचन्त॒ स्पाह॑या श्रि॒या त॒न्वा  
शु॒भाना॑ ॥ १ ॥

1. *Ā gomatā nāsatyā rathenā'śvāvatā puruś-candreṇa yātam. Abhi vām viśvā nuyutaḥ sacante spārhayā śriyā tanvā śubhānā.*

O saints, scholars and scientists, dedicated to truth and the law of nature and divinity, handsome of form and person with enviable grace and splendour, come to our yajna by your swift, scientific and brilliant chariot. All your admirers and allied cooperative powers wait for you.

आ न' द॒वभि॑रुप॒ यातम॑वाक्स॒जाष॑सा नासत्या॒ रथ॑न । युवा॒हि  
नः स॒ख्या पि॒त्र्याणि॑ समा॒ना ब॒न्धुरु॑त्त तस्य॑ वित्तम ॥ २ ॥

2. *Ā no devebhirupa yātamārvāk sajoṣasā nāsatyā rathena. Yuvorhi naḥ sakhyā pitryāṇi samāno bandhuruta tasya vittam.*

Ashvins, harbingers of the light of knowledge and wealth of the world, dedicated to truth and law of nature and divinity, come to our yajna by your chariot in the company of divine sages and brilliant scholars, with all your strength of mind and soul. Your friendship and ours and our ancestral traditions and also our fraternity, pray know of this and give us the benefit of this commonalty.

उदु स्तामासा अश्विन रबुधञ्जामि ब्रह्माण्युषसश्च  
द्वीः । आविवांसनादसी धिष्यम अच्छ विपा नासत्या  
विवक्ति ॥ ३ ॥

3. *Udu stomāso aśvinor-abudhrañ-jāmi brahmāṅyusaśca devīḥ. Āvivāsan rodasī dhiṣnyeme acchā vipro nāsatyā vivakti.*

And the songs of praise in honour of the Ashvins and the hymns of adoration in honour of their sister dawn awake, inspire and arouse all, and they reverberate and fill the vast heaven and earth. O brilliant Ashvins, the vibrant devotee chants these well in faith with love for the brilliant lights of truth.

वि चदुच्छन्त्याश्विना उषासः प वां ब्रह्माणि कारव' भरन्त ।  
ऊर्ध्वं भानुं सविता द्वा अश्रद बृहद्ग्रयः समिधा जरन्त ॥ ४ ॥

4. *Vi ceducchantyaśvinā uṣāsaḥ pra vām brahmāṇi kāravo bharante. Urdhvaṁ bhānum savitā devo aśred brhadagnayaḥ samidhā jarante.*

Ashvins, harbingers of light, wisdom and wealth

of life, when the dawns arise and shine, poets and priests sing hymns of praise in your honour, the lord creator Savita in the glory of self-refulgence sends up the orb of sun for the day, and the fires of yajna fed on holy fuel rise in flames to glorify the light of Divinity.

आ प॒श्चाती॑ णस॒त्या पु॒रस्ता॑दाश्वि॒ना या॑तमध्र॒रादु॑द॒क्तात् ।  
आ वि॒श्वतः॑ पाञ्च॒जन्य॑न रा॒या यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒  
नः ॥ ५ ॥

5. *Ā paścātānnāsatyā purastādāśvinā yātama-dharā-dudaktāt. Ā viśvataḥ pāñcajanyaena rāyā yūyam pāta svastibhiḥ sadā naḥ.*

Ashvins, holy harbingers of the light of truth and law of eternity and permanent values, pray come from behind, come from front, come from below, come from above, come all round from all directions of the world with the wealth of life for all the people of the earth. O holy powers of light and wealth of excellence, protect and promote us with all time peace and well being for all people.

### Mandala 7/Sukta 73

*Ashvinau Devate, Vasishtha Maitravaruni Rshi*

अ॒तारि॑ष्म॒ तम॑स॒स्पार॑म॒स्य प॑ति॒ स्तामं॑ द॒व्यन्ता॑ दधा॒नाः ।  
पु॒रुदं॑सा॒ पुरु॑त॒मा पु॒राजा॑ म॒त्या ह॑वत अ॒श्विना॑ गीः ॥ १ ॥

1. *Atāriṣma tamasas-pāramasya prati stomaṁ devayanto dadhānāḥ. Purudaṁsā purutamā purājā'martyā havate aśvinā gīḥ.*

The voice of the worshipper invokes and celebrates the Ashvins, harbingers of the light and bliss

of divinity, most versatile in generous action, most ancient, original and immortal. Offering songs of praise in homage to divinity in meditative search for the life divine, we cross over this darkness and ignorance of our existence.

न्यु॒ पि॒या॒ म॒नु॒षः॑ सा॒दि॒ हा॒ता॒ ना॒स॒त्या॒ या॒ य॒ज॒त॒ व॒न्द॒त॒ च॑ ।  
अ॒श्नी॒तं॑ म॒ध्व॑ अ॒श्वि॒ना॒ उ॒पा॒क॒ आ॒ वां॑ वा॒च॒ वि॒द॒थ॑षु  
प॒य॒स्वा॒न ॥ २ ॥

2. *Nyu priyo manuṣaḥ sādi hotā nāsatyā yo yajate vandate ca. Aśnītaṁ madhvo aśvinā upāka ā vāṁ voce vidatheṣu prayasvān.*

O light and love of life divine, Ashvins, harbingers of bliss, the person who joins the divine consciousness in concentration, worships the lord of bliss and surrenders his carnal self in communion, gets settled in the peace of samadhi. Come close into the heart, O light of divinity and radiations of super life, suffuse this spirit in the honey sweets of bliss, so says the yajamana in union to you in the sessions of yoga yajna.

अ॒ह॒म॒ य॒ज्ञं॑ प॒था॒मु॒रा॒णा॒ इ॒मां॑ सु॒वृ॒क्तिं॑ वृ॒ष॒णा॒ जु॒ष॒थाम॑ ।  
श्रु॒ष्टी॒व॒व॒ प॒षि॒ता॒ वाम॑बा॒धि॒ प॒ति॒ स्ता॒म॒ज॒र॑मा॒णा॒  
व॒सि॑ष्ठः ॥ ३ ॥

3. *Ahema yajñam pathāmuraṇā imāṁ suvr̥kṭim vṛṣaṇā juṣethām. śruṣṭīveva preṣito vāmabodhi prati stomair-jaramāṇo vasiṣṭhaḥ.*

O mighty generous powers of the divine circuit of light, harbingers of energy and enlightenment, we extend the possibilities of yajna and follow the path of



achievement wider and wider from the individual to society on the physical, mental and spiritual level. Listen and accept this homage and invitation to join us. The most enlightened high priest celebrating divinity with hymns of adoration is awake and, as on the waves of thought, comes and exhorts you.

उ॒प॒ त्या॒ वह्नीं॑ ग॒मता॒ विशं॑ ना र॒ ग॒हणा॒ संभृ॑ता वी॒ळुपा॑णी ।  
स॒मन्धां॑स्य॒ग॒मत॒ मत्स॒राणि॑ मा न॑ म॒धिष्ट॒मा ग॑तं शि॒वन् ॥ ४ ॥

4. *Upa tyā vahnī gamato viśam no rakṣohaṇā sambhṛtā vīḷupāṇī. Samandhāmsyagmata matsarāṇi mā no mardhiṣṭamā gataṁ śivena.*

You are destroyers of evil and negativities, you are abundant and open minded, and strong of hand in charity. You are harbingers of joy and energy for all. Exhilarating delicacies abound all round. Come and join our people with all possibilities of peace and fulfilment. Pray neglect us not.

आ प॒श्चा॒ता॒ ग॒स॒त्या॒ पु॒रस्ता॑दाशि॒वना॒ या॒तम॑ध॒रादु॑द॒क्तात् ।  
आ वि॒श्व॒तः॒ पाञ्च॑ज॒न्य॒न रा॒या॒ यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑  
नः ॥ ५ ॥

5. *Ā paścātānnāsatyā purastādāśvinā yātam-adharādudaktāt. Ā ivsvataḥ pāñcajanyaena rāyā yūyam pāta svastibhiḥ sadā naḥ.*

O mighty generous powers of divinity in nature and humanity, dedicated to truth, come from the back, come from front, come from below, come from above, come from all quarters of the world and bring the wealth of life for all our people, whatever their class or social status. O saints and sages, scholars and scientists,

divinities of nature and humanity, protect and promote us all time with all round peace and fulfilment.

### Mandala 7/Sukta 74

*Ashvinau Devate, Vasishtha Maitravaruni Rshi*

इ॒मा उ॑ वां दि॒विष्ट॑य उ॒स्रा ह॑वन्त अ॒श्विना॑ ।

अ॒यं वा॑म॒ह्व व॑स श॒चीव॑सू वि॒शंवि॑शं हि ग॒च्छथः॑ ॥ १ ॥

1. *Imā u vāṁ diviṣṭaya usrā havante aśvinā. Ayaṁ vāmahve'vase śacīvasū viśamviśam hi gacchathah.*

Brilliant Ashvins, these yajakas dedicated to life divine invoke and call upon you for light, and I too, O versatile commanders of the wealth of knowledge, power and vision, invite you and pray for protection and advancement since you visit and bless every individual and every community.

यु॒वं चि॒त्रं द॑दथु॒भाजनं॑ नरा॒ चाद॑थां सू॒नृता॑वत ।

अ॒वाग॑थं॒ सम॑नसा॒ नि य॑च्छ॒तं पि॑ब॒तं सा॒म्यं म॑धु॒ ॥ २ ॥

2. *Yuvaṁ citraṁ dadathurbhojanam narā codethām sūnṛtāvate. Arvāgratham samanasa ni yacchataṁ pibataṁ somyaṁ madhu.*

O leading lights of humanity, you provide wonderful food for the body, mind and soul, provide inspiration and incentive for the man of truth and rectitude. With an equal mind with us all, bring up your chariot, add to the joy of the community and share the honey sweets of peace and pleasure.

आ या॑त॒मुप॑ भू॒षतं॑ म॒ध्वः पि॑ब॒तम॑श्विना ।

दु॒ग्धं प॑य' वृ॒षणा॑ ज॒न्याव॑सू॒ मा न' म॑धिष्ट॒मा ग॑तम ॥ ३ ॥

3. *Ā yātamupa bhūṣataṁ madhvah pibata-maśvinā.  
Dugdham payo vṛṣaṇā jenyāvasū mā no mar-  
dhiṣṭamā gatam.*

Ashvins, creators as well as harbingers of light and inspiration, come hither to us, add to the power and grace of our corporate programme and share the honey sweets of our achievement. O creators and winners of wealth, honour and excellence, brave and generous, enjoy the showers of milk and nectar. Pray come, do not neglect us.

अश्वासा य वामुप दाशुष' गृहं युवां दीयन्ति बिभतः ।

म युभिनरा हयभिरश्विना दवा यातमस्मयू ॥ ४ ॥

4. *Aśvāso ye vāmupa dāśuṣo gṛham yuvāṁ dīyanti  
bibhrataḥ. Makṣūyubhirnarā hayebhiraśvinā''-  
devā yātamasmayū.*

Ashvins, leading lights of nature and humanity, the transports which bear you to the house of the generous yajamana radiate and shine and illuminate the hall of yajna. O brilliant and powerful lights of humanity, twin divines, come by the fastest powers of sun rays and grace our yajna.

अधा ह यन्त' अश्विना पृ तः सचन्त सूरयः ।

ता यंसता मघवद्भ्या ध्रुवं यशश्छदिरस्मभ्यं नासत्या ॥ ५ ॥

5. *Adhā ha yanto aśvinā pṛkṣaḥ sacanta sūrayaḥ.  
Tā yaṁsato maghavadbhyo dhruvaṁ yaśa-  
śchardirasmabhyam nāsatyā.*

And now, Ashvins, leading lights of the truth and law of nature and humanity, brilliant sages and scholars are on the move and come to join you in pursuit

of knowledge. To them, grant honour and fame with the wealth of achievement, and bless us with a happy and peaceful home.

प य ययुरवृकासा रथाइव नृपातारा जनानाम ।

उत स्वन शवसा शूशुवुनर उत ियन्ति सु ितिम ॥ ६ ॥

6. *Pra ye yayur-avṛkāso rathā iva nṛpātāro janānām. Uta svena śavasā śūśuvurnara uta kṣiyanti suksitim.*

Those who are simple, honest and non-violent saviours and protectors of the people go forward shining as by royal chariots. They, leaders and pioneers, rise by their own strength and find a happy home in the promised land of their own choice.

## Mandala 7/Sukta 75

*Usha Devata, Vasishtha Maitravaruni Rshi*

व्युषा आवा दिविजा ऋतना विष्कृण्वाना महि-  
मानुमार्गात । अप दुहस्तम आवरजुष्टमङ्गिरस्तमा पथ्या  
अजीगः ॥ १ ॥

1. *Vyuṣā āvo divijā ṛtenā''viṣkṛṇvānā mahimāna-māgāt. Apa druhastama āvarajuṣṭamaṅgirastamā pathyā ajīgaḥ.*

The dawn arises from the light of heaven, revealing the awful splendour and majesty of Divinity by the law of eternity, dispelling the odious darkness, hate and jealousy, and illuminates the paths of daily activity with inspirations of highest freshness of life energy for humanity.

म॒ह न॑ अ॒द्य सु॒वि॒ताय॑ बा॒ध्युष॑ म॒ह सा॒भगा॒य प य॑न्धि ।  
चि॒त्रं र॒यिं य॒शसं॑ ध॒ह्यस्म॑ द॒वि म॒त॑षु॒ मानु॑षि श्रव॒स्युम॑ ॥ २ ॥

2. *Mahe no adya suvitāya bodhyūṣo mahe saubha-  
gāya pra yandhi. Citraṁ rayiṁ yaśasaṁ dhehya-  
sme devi marteṣu mānuṣi śravasyum.*

O dawn, light of divinity, at the rise of this new day inspire us to rise to higher faith and greater good fortune and lead us forward to achieve greater happiness and well being. O divine harbinger of new life and vision, bless us with wondrous wealth, honour and excellence and awaken mortal humanity to self-recognition and the human condition with gratitude to Divinity.

ए॒त॒ त्य॒ भान॑व॒ दश॑ताया॒श्चि॒त्रा उ॒षस॑ अ॒मृता॑स् आ॒गुः ।  
ज॒नय॑न्ता॒ दव्या॑नि व॒तान्या॑पृणन्त॒ अ॒न्तरि॑ ॥ व्य॒स्थुः ॥ ३ ॥

3. *Ete tye bhānavo darśatāyāścitrā uṣaso amṛtāsa  
āguḥ. Janayanto daivyāni vratānyāpṛṇanto  
antarikṣā vyasthuḥ.*

These are radiations of light divine at the break of dawn, wonderful, sublime and immortal that come and inspire, creating a deep sense of awareness of the ways and disciplines of life divine. They radiate through the cosmic spaces out and vibrate in the space within in the heart and abide in the soul.

ए॒षा स्या॑ यु॒जा॒ना प॑रा॒का॒त्यज्ज्वं॑ ि॒तीः प॑रि॒ स॒द्या जि॑गाति ।  
अ॒भि॒प॒श्य॑न्ती व॒युना॑ ज॒नानां॑ दि॒वा दु॑हि॒ता भुव॑नस्य  
प॒त्नी ॥ ४ ॥

4. *Eṣā syā yujānā parākāt pañca kṣitīḥ pari sadyo jigāti. Abhipaśyantī vayunā janānām divo duhitā bhuvanasya patnī.*

This is that light divine, child of heaven arising at dawn from afar, which instantly and always awakens and illuminates all children of the earth, whatever their class or status, and unites the human soul with the divine. It watches the ways and karmas of people and sustains and inspires life across the universe.

वाजिनीवती सूर्यस्य याषा चित्रामघा राय इश वसूनाम ।  
ऋषिष्टुता जरयन्ती मघान्युषा उच्छति वह्निभिगृणाना ॥ ५ ॥

5. *Vājinīvatī sūryasya yoṣā citrāmaghā rāya īśe vasūnām. Rṣiṣṭutā jarayantī maghonyuṣā ucchati vahnibhirgrṇānā.*

The youthful light of the rising sun, inspiring and energising sustainer of life, commands the wealths of the world and rules the life and homes of people on earth. Studied and celebrated by sages and seers, seeing the devout rise in age and experience, the magnificent dawn shines on, adored by the yajakas when the fires of yajna are kindled early morning.

पति द्युतानामरुषासा अश्वाश्चित्रा अदृश्र गुषसं वहन्तः ।  
याति शुभा विश्वपिशा रथन् दधाति रत्नं विधत् जनाय ॥ ६ ॥

6. *Prati dyutānām-aruṣāso aśvāścitrā adṛśrannu-ṣasaṁ vahantaḥ. Yāti śubhrā viśvapiśā rathena dadhāti ratnaṁ vidhate janāya.*

The radiations of light carrying the glorious dawn shine in splendour of various and wondrous rays and appear like steeds of the celestial chariot by which

the heavenly maiden goes forward on her journey of light dispelling darkness of the world and bears and brings the jewels of wealth for the people.

स॒त्या स॒त्यभि॑म॒हती॑ म॒हद्भि॑र्द॒वी द॒वभि॑य॒जता॑ य॒जत्रः॑ । रु॒जद  
दृ॒ हानि॑ द॒ददु॑स्त्रियाणां॒ पति॑ गाव॒ उ॒षसं॑ वाव॒शन्त॑ ॥ ७ ॥

7. *Satyā satyebhir-mahatī mahadbhir-devī devebhir-yajatā yajatraiḥ. Rujad dṛḥhāni dadadusriyāṇāṃ prati gāva uṣasāṃ vāvaśanta.*

Ever true, served by the truthful, ever great honoured by the great, ever glorious adored by the brilliant sages and devout yajakas, the dawn destroys strongholds of darkness and gives freedom and energy of morning radiations to those who love and wait for the rise of a new day of divine awareness.

नू॒ ना॒ गाम॑द्दी॒रव॑द्भि॒हि रत्न॑मु॒षा अ॑श॒वाव॑त्पुरु॒भाज॑ अ॒स्म ।  
मा॒ न॑ ब॒हिः पु॑रु॒षता॑ नि॒द क॑यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒  
नः॑ ॥ ८ ॥

8. *Nū no gomad vīravat dhehi ratnamuṣo aśvāvat purubhojo asme. Mā no barhiḥ puruṣatā nide karūyam pāta svastibhiḥ sadā naḥ.*

O light divine, give us jewels of the wealth of lands and cows and brilliance of speech and knowledge, swiftness of transport and achievement, food and prosperity for all, and a heroic line of descendants. Let none malign our manliness and house of yajna. O saints and sages, protect and promote us all ways all time with all happiness and well being.

**Mandala 7/Sukta 76***Usha Devata, Vasishtha Maitravaruni Rshi*

उदु ज्यातिरुमृतं विश्वजन्यं विश्वानरः सविता द्वा अश्रत ।  
कत्वा द्वानामजनिष्ट च पुराविरकभुवनं विश्वमुषाः ॥ १ ॥

1. *Udu jyotiramṛtaṁ viśvajanyaṁ viśvānaraḥ savitā devo aśret. kratvā devānāmajaniṣṭa cakṣurāvira-karbhuvanāṁ viśvamuṣāḥ.*

Self-refulgent Savita, leading light of the world and inspirer of life, radiates universal and immortal light for the benefit of humanity. The sun, eye of the divinities of nature and humanity, is risen by the cosmic yajna of divinity and the light of dawn illuminates and reveals the entire world to view.

प म पन्था दवयाना अदृश्र मधन्ता वसुभिरिष्कृतासः ।  
अभूदु क्तरुषसः पुरस्तात्पतीच्यागादधि हृम्यभ्यः ॥ २ ॥

2. *Pra me panthā devayānā adrśrann-amardhanto vasubhiriṣkṛtāsaḥ. Abhūdu keturuṣasaḥ purastāt praṭicyāgādadhi harmyebhyaḥ.*

The paths of divinity are clearly visible for me, blissful, unobstructed and unobstructing, showing the order of stars and planets. The morning light of dawn, symbol of divinity, is risen in the east and spreads westward dispelling darkness over high altitudes.

तानीदहानि बहुलान्यासन्या पाचीनमुदिता सूर्यस्य ।  
यतः परि जारइवाचरन्त्युष' ददु १ न पुनयतीव ॥ ३ ॥

3. *Tānīdahāni bahulānyāsan yā prācīnamuditā sūryasya. Yataḥ pari jāra ivācarantyuṣo dadṛkṣe na punaryatīva.*



Many and intense are those resplendent lights of the divine sun arisen long before antiquity from where the dawns are seen rising like fire but never seen returning, deserted or deserting or forsaken.

त इह्वानां सध्रमाद आस तृतावानः क्ववयः पूव्यासः । गू हं  
ज्यातिः पितरा अन्वविन्दन्त्सत्यमन्त्रा अजनय षुषा-  
सम ॥ ४ ॥

4. *Ta id devānām sadhamāda āsannṛtāvānaḥ kavayaḥ pūrvyāsaḥ. Gūḥm jyotiḥ pitaro anva-  
vindant-satyamantrā ajanayann-uṣāsam.*

They alone share communion and union with divinities in the house of meditative yajna who, dedicated to divine truth and law, are veteran visionaries and creative poets, who are sagely father figures and realise the mysterious sublimity of light divine, and who, having realised and mastered the activating mantra, recreate and reveal the light of divinity in spiritual vision.

समान ऊव अधि संगतासः सं जानत न यतन्त मिथस्त ।  
त द्वानां न मिनन्ति व्रतान्यमधन्ता वसुभियादमानाः ॥ ५ ॥

5. *Samāna ūrve adhi saṅgatāsaḥ saṁ jānate na yatante mithaste. Te devānām na minanti vratā-  
nyamardhanto vasubhir-yādamānāḥ.*

Men of vision dedicated to common and equal programmes of vast significance join together not only in mutual covenant but also in absolute union, and together endeavour to realise their divine aim without ever contending against one another. They do not break the laws and disciplines of truth and divinities, nor do

they violate the conventions and traditions of the wise and, marching forward by the light of stars and wealth of Vedic knowledge without violence to any one, they attain their aim.

पतिं त्वा स्तामरीळत् वसिष्ठ उषबुधः सुभग तुष्टुवांसः ।

गवां नत्री वाजपत्नी न उच्छ षः सुजात पथमा जरस्व ॥ ६ ॥

6. *Prati tvā stomairīlate vasiṣṭhā uṣarbudhaḥ subhage tuṣṭuvāṁsaḥ. Gavāṁ netrī vājapanī na ucchoṣaḥ sujāte prathamā jarasva.*

O dawn, lady of light and good fortune, nobly born of the sun divine, generous sustainer and giver of inspiration and energy, harbinger of light and controller of mind and senses, brilliant and celebrant sages of highest faith and intelligence awake at dawn offer you homage with songs of adoration: Come, first born, light of divinity, shine and bring us too the life divine.

एषा नत्री राधसः सूनृतानामुषा उच्छन्ती रिभ्यत् वसिष्ठः ।

दीघश्रुतं रयिमस्म दधाना यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Eṣā netrī rādhasaḥ sūnṛtānāmuṣā ucchantī ribhyate vasiṣṭhaiḥ. Dīrghaśrutam rayimasme dadhānā yūyam pāta svastibhiḥ sadā naḥ.*

This light divine of eternal life that arises at dawn shines and dispels the darkness of the external and internal world of humanity. It illuminates the mind and soul of the people dedicated to holy truth and the divine law of eternity, perfects their faculties and guides them over the paths and ways of divine pursuits to the accomplishment of success and glory. It bears and brings

us the wealth, honour and excellence of life we have heard of since time immemorial and leads us to the eternal light of divinity. Thus is it celebrated by the most brilliant sages of knowledge and wisdom. Pray save us, protect us and advance us with the means and modes of peace and fulfilment all ways, all time.

### Mandala 7/Sukta 77

*Usha Devata, Vasishtha Maitravaruni Rshi*

उप'रुरुच युवतिन याषा विश्वं जीवं पंसुवन्ती चराय ।  
अभूद्दग्निः समिध मानुषाणामकज्यातिबाधमाना  
तमांसि ॥ १ ॥

1. *Upo ruruce yuvatirna yoṣā viśvaṁ jīvaṁ prasuvantī carāyai. Abhūd-agnih samidhe mānuṣā-ṇām-akarjyotir-bādhamānā tamānsi.*

Lo, there arises the dawn and shines like a youthful maiden breathing, radiating and inspiring life energy and light for the moving world. Let the holy fire be kindled. When it is kindled, it creates the light and dispels the darkness of humanity. This too is the holy fire kindled at the dawn of creation which radiates light and life for the living beings and dispels the darkness of the pre-creation state.

विश्वं पतीची सपथा उदस्थादुशुद्धासा बिभती शुक्रमश्वत ।  
हिरण्यवणा सुदृशीकसंदृग्गवां माता नत्र्यह्नामराचि ॥ २ ॥

2. *Viśvaṁ pratīcī saprathā udasthād ruśad vāso bibhratī śukramaśvait. Hiraṇyavarṇā sudr̥śīka-saṁdṛg gavāṁ mātā netryahnāmaroci.*

It rises, advancing, expanding, shining, wearing

the light of glory, bearing the power and purity of divinity, and thus it beams forth over the world in golden majesty and blissful beauty as the mother of light and holy speech and shines as harbinger of days, each anew every morning.

द्वानां च तुः सुभगा वहन्ती श्वतं नयन्ती सुदृशी-  
कमश्वम । उषा अदशि रश्मिभिव्यक्ता चित्रामघा  
विश्वमनु पभूता ॥ ३ ॥

3. *Devānām cakṣuḥ subhagā vahanṭī śvataṁ nayanṭī sudṛśīkamaśvam. Uṣā adarṣi raśmibhir-vyaktā citrāmaghā viśvamanu prabhūtā.*

It is the eye of divinities, revealing and radiating the glory of divinity, bearing light and good fortune, leading the glorious sun like the white horse of the universal chariot of existence. Thus appears the dawn manifested in rays of light in wondrous majesty prevailing all over the world.

अन्तिवामा दूर अमित्रमुच्छर्वी गव्यूतिमभयं कृधी नः ।

यावय द्वष आ भरा वसूनि चादय राध' गृणत मघानि ॥ ४ ॥

4. *Antivāmā dūre amitramucchorvīm gavyūtima-bhayaṁ kṛdhīḥ naḥ. Yāvaya dveṣa ā bharaḥ vasūni codaya rādho gṛṇate maghani.*

O lady of light, O dawn of a new day, be close at hand with wealth and loveliness, let the unfriendly be far off, pray shine and illuminate the wide world, and let all our paths of progress be free from fear and violence. Ward off hate, jealousy and enmity, bring us the wealth, honour and excellence of life, and inspire and energise the power, prosperity and generosity of

the celebrant, you who command the wealth, power and majesty of the world.

अ॒स्म श्र॑ष्ट॒भिभानु॑भिवि भ्रा॒ह्म॒ष' दवि पति॑रन्तीं न॒ आयुः॑ ।  
इषं च ना॒ दध॑ती विश्व॒वार् गाम॑द॒श्वाव॑द॒र्धव॑च्च॒ राधः॑ ॥ ५ ॥

5. *Asme śreṣṭhebhīr-bhānubhir-vi bhāhyuṣo devi pratirantī na āyuh. Iṣam ca no dadhatī viśvavāre gomadaśvāvad rathavacca rādhaḥ.*

O brilliant dawn, blissful light of Divinity, shine for us with the best and highest values of existence by the lights of the sun, giving us good health and longevity. O cherished benefactor of the world, bear and bring for us food and energy, intelligence and all wealth of life abundant with lands, cows and brilliant thought and speech, horses and advancement, and an efficient progressive social order for our success and fulfilment.

यां त्वा॑ दिवा दु॒हितव॑ध॒यन्त्यु॑षः सुजा॒त म॒तिभिव॑सि॒ष्ठाः ।  
सा॒स्मासु॑ धा र॒यिमृ॑ष्वं बृ॒हन्तं॑ यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒ नः॑ ॥ ६ ॥

6. *Yām tvā divo duhitar-vardhayantyuṣaḥ sujāte matibhir-vasiṣṭhāḥ. Sāsamāsu dhā rayimṛṣvaṁ brhantaṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

O dawn, nobly born of the sun, child of Divinity, brilliant sages, poets and scholars adore and glorify you with holy words, thoughts and actions. O light divine, bear and bring to bless us excellent wealth, honour and glory rising and ever rising. O saints, sages and heroes of humanity, protect and promote us with peace, progress and all round well being all time.

**Mandala 7/Sukta 78***Usha Devata, Vasishtha Rshi*

पति कृतवः पथमा अदृश्र ङ्ध्वा अस्या अज्जया वि श्रयन्त ।  
 उषा अवाचा बृहता रथं न ज्यातिष्मता वाममस्मभ्यं  
 वरि ॥ १ ॥

1. *Prati ketavaḥ prathamā adṛśrann-ūrdhvā asyā añjāyo vi śrayanto. Uṣo arvācā brhatā rathena jyotiṣmatā vāmamasmabhyam vakṣi.*

The first flames of the dawn are visible, the rays of its light rise and radiate upward on the firmament. O dawn, light of divinity, come hither to us and bring us the beauty and glory of the wealth of the world by your great and grand chariot of light.

पति षीमग्निजरत समिद्धः पति विपासा मतिभिर्गृणन्तः ।  
 उषा याति ज्यातिषा बाधमाना विश्वा तमांसि दुरिताप  
 दवी ॥ २ ॥

2. *Prati śīmagnir-jarate samiddhaḥ prati viprāso matibhir-grṇantaḥ. Uṣā yāti jyotiṣā bādhamānā viśvā tamānsi duritāpa devī.*

In response, the kindled fire of yajna honours the rising dawn while the vibrant priests adore the light divine with holy thoughts, actions and words of song. The dawn, brilliant light of divinity, rises higher in flames and expands with light, dispelling all darkness of the world and warding off all evil, sin and crime.

एता उ त्याः पत्यदृश्रन्पुरस्ताज्ज्यातियच्छन्तीरुषस'  
 विभातीः । अजीजनन्त्सूर्यं यज्ञमग्निमपाचीनं तम' अगाद-  
 जुष्टम ॥ ३ ॥

3. *Utā u tyāḥ pratyadṛṣṣran purastājjyotir-yacchan-tīruṣaso vibhātīḥ. Ajījanantsūryam yajñamgnim-apācīnam tamo agādajuṣṭam.*

And there in front yonder are seen those higher radiations of the dawn, lights of flame shining and illuminating the world. Up rises the sun, the fire of yajna grows and the flames of the holy fire expand, and thus all disagreeable darkness goes out, dispelled by the light divine.

अ॒र्चति॑ दि॒वा दु॒हिता॑ म॒घानी॑ वि॒श्वं प॑श्यन्त्यु॒षसं॑ वि॒भा॒तीम॑ ।  
आ॒स्था॒दथं॑ स्व॒धर्या॑ यु॒ज्यमा॑न॒मा यम॑श्वासः सु॒युजा॑  
व॒हन्ति॑ ॥ ४ ॥

4. *Aceti divo duhitā maghonī viśve paśyan-tyuṣasam vibhātīm. Āsthād ratham svadhayā yujyamānamā yamaśvāsaḥ suyujō vahanti.*

The resplendent and munificent dawn, child of heaven, is perceived rising on the horizon, riding her chariot efficient in service, powered by her own energy and drawn by efficient, well trained and well directed horses. All people of the world see this brilliant dawn and feel blest.

पति॑ त्वा॒द्य सु॒मन॑सा बु॒धन्ता॑ स्मा॒कासा॑ म॒घवा॑ना व॒यं च॑ ।  
ति॒ल्वि॒ला॒यध्व॑मु॒षसा॑ वि॒भा॒तीयू॑यं पा॒त स्व॒स्तिभिः॑ सदा॑  
नः ॥ ५ ॥

5. *Prati tvādya sumanaso budhantā'smākāso maghavāno vayam ca. Tilvilāyadhvam-uṣaso vibhātīr-yūyam pāta svastibhiḥ sadā nah.*

You, O Dawn today, people of noble mind, our

own, wealthy, honourable and excellent, and we all, invoke, admire and adore. O resplendent and magnificent lights of dawn, inspire us with love and refinement. O lights of divinity, saints and sages, protect and promote us with all peace, prosperity and happiness all ways, all time.

### Mandala 7/Sukta 79

*Usha Devata, Vasishtha Maitravaruni Rshi*

व्यु॑षा आवः प॒थ्या॑रु॒ जनानां॑ पञ्च॑ ि॒तीमानु॑षीबा॒धय॑न्ती ।  
सु॒स॒न्दृग्भि॑रु॒ भि॒भानु॑म॒श्रद्धि॑ सू॒या रा॑द॒सी च॑ सावः ॥ १ ॥

1. *Vyuṣā āvaḥ pathyā janānām pañca kṣīrmanu-ṣīrbodhayantī. Susaṁdṛgbhir-ukṣabhirbhān-umaśred vi sūryo rodasī cakṣasāvaḥ.*

The lights of the dawn arise, rejuvenating, revealing the paths of life for the day and awakening all five communities of the people for their daily chores. She reveals the birth of the sun by beatific radiations and as the sun rises it illuminates heaven and earth and fills them with light.

व्य॑ञ्जत दि॒वा अ॒न्त॑ष्व॒कू॒न्विशा॑ न यु॒क्ता उ॒षस॑' यतन्त ।  
सं त॒ गाव॑स्तम॒ आ व॑तयन्ति॒ ज्याति॑यच्छन्ति॒ सवि॒तव॑  
बा॒हू ॥ २ ॥

2. *Vyañjate divo anteṣvaktūn viśo na yuktā uṣaso yatante. Saṁ te gāvastama ā vartayanti jyotir-yacchanti saviteva bāhū.*

The lights of the dawn radiate their rays and fill the space from earth to the bounds of heaven. Together they radiate in succession and act like a divine force in



unison. Constantly those radiations turn out the darkness and, like the circuitous operations of solar radiation, they give light and life to the world in sequence.

अभूदुषा इन्दतमा मघान्यजीजनत्सुविताय श्रवांसि ।

वि दिवा द्द्वी दुहिता दधत्यङ्गिरस्तमा सुकृत वसूनि ॥ ३ ॥

3. *Abhūduṣā indratamā maghonyajījanat suvītāya śravāṃsi. Vi divo devī duhitā dadhātyaṅgirastamā sukṛate vasūni.*

The dawn arises, most potent and regenerative, wealthy and munificent, and creates and recreates food, energy, wealth, honour and excellence for the goodness and well being of humanity. May the divine dawn, child born of the eternal light of life, bring us the most inspiring and rejuvenating wealths of life for the good life and well being of noble humanity.

तावदुषा राध' अस्मभ्यं रास्व यावत्स्तातृभ्या अर्दा गृणाना ।  
यां त्वा जज्जुवृषभस्या रवणं वि दृ हस्य दुरा अद-  
रणाः ॥ ४ ॥

4. *Tāvaduṣo rādho asmabhyam rāsva yāvat stotṛbhyo arado gṛṇānā. Yām tvā jajjūvr̥ṣabhasyā raveṇa vi dṛḥhasya duro adreraurṇoḥ.*

O dawn of the light of divinity, give us ample wealth and competence for the good life, as much as you grant to the devout celebrants who have adored you since eternity and known you by the roar of thunder, the shower of clouds, and the bellowing of the bull, when you open the caves of mighty mountains and clouds and unveil the folds of darkness from over the light of the sun.

द्वंद्वं राधस चादयन्त्यस्मदयक्सूनृता इरयन्ती । व्युच्छन्ती  
नः सूनय धिय' धा यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Devamdevam rādhasē codayantyasmadryak  
sūnṛtā irayanī. Vyucchanī naḥ sanaye dhiyo dhā  
yūyam pāta svastibhiḥ sadā naḥ.*

Inspiring every noble person for the attainment of wealth and competence for the good life, radiating the light of divinity and holy intelligence for us, enlightening our thought and will with the original message of divinity for advancement in generosity, O lights of the dawn, protect and promote us with all modes and means of success for peace, progress and the good life all ways all time.

### Mandala 7/Sukta 80

*Usha Devata, Vasishtha Maitravaruni Rshi*

पति स्तामभिरुषसं वसिष्ठा गीभिविपांसः पथमा अबुधन ।  
विव्रतयन्तीं रजसी समन्त आविष्कृण्वतीं भुवनानि  
विश्वा ॥ १ ॥

1. *Prati stomebhir-uṣasam vasiṣṭhā gīrbhiviprāsaḥ  
prathamā abudhran. Vivartayanīm rajasī sama-  
nte āviṣṭṛṇvatīm bhuvanāni viśvā.*

Brilliant saints and vibrant sages at the very first dawn of life receive the light of divinity in revelation, celebrate the dawn of light in inspired songs of adoration, the same light of dawn that illuminates and enlightens all regions of the universe within the bounds of heaven and earth every revolution of the day.

एषा स्या नव्यमायुदधाना गूढी तमा ज्यातिषाषा अबाधि ।  
अग एति युवतिरह्याणा पाचिकित्सूर्यं यज्ञमग्निम ॥ २ ॥

2. *Eṣā syā navyamāyurdadhānā gūḍhvī tamo jyotiṣoṣā abodhi. Agra eti yuvatirahrayāṇā prācikitat sūryam yajñmagnim.*

This is the dawn bearing and bringing new life and energy, that deep and sublime light of divinity which enlightens ignorance with knowledge and informs even darkness with light. It goes forward first before sunrise, youthful, bold, enlightened, unrestrained and free, and gives light to the sun and life to the yajna fire.

अश्वावतीगामतीन उषास' वीरवतीः सदमुच्छन्तु भदाः ।  
घृतं दुहाना विश्वतः पपीता यूयं पात स्वस्तिभिः सदा  
नः ॥ ३ ॥

3. *Aśvāvatīr-gomatīrna uṣāso vīravatīḥ sadamucchantu bhadrāḥ. Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.*

May the blissful dawns every morning, abounding in light and dynamism, energy, fertility and procreation of the race in heroic generations, illuminate and energise our home and family, give us showers of water, milk and honey, and bless us with total fulfilment from all quarters of the world. O lights of dawn, protect and promote us with all peace, progress and happiness of the good life always all time.

### Mandala 7/Sukta 81

*Usha Devata, Vasishtha Maitravaruni Rshi*

पत्यु अदश्यायत्युच्छन्ती दुहिता दिवः ।

अपा महि व्ययति च स तमा ज्यातिष्कृणाति सूनरी ॥ १ ॥

1. *Pratyu adarśyāyatyucchantī duhitā divaḥ. Apomahi vyayati cakṣase tamo jyotiṣkṛṇoti sūnarī.*

The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions, brilliant guide as she is for the day.

उदुस्त्रियाः सृजत् सूयः सचाँ उद्य । त्रिमच्चिवत् ।

तवदुषा व्युषि सूयस्य च सं भुक्तनं गममहि ॥ २ ॥

2. *Udusriyāḥ sṛjate sūryaḥ sacāñ udyannakṣatramarcivat. Taveduṣo vyuṣi sūryasya ca saṁ bhaktana gamemahi.*

And then the sun, friend and associate together, takes over and, blazing with splendour, sends forth radiations of light and illuminates the planet earth. O dawn, in your original revelation of light divine and in the solar radiations, we pray, let us abide and act with faith and delightful experience of the illumination.

पतिं त्वा दुहितदिव उष' जीरा अभुत्समहि । या वहसि पुरु  
स्पार्हं वनन्वति रत्नं न दाशुष मयः ॥ ३ ॥

3. *Prati tvā duhirardiva uṣo jīrā abhutsmahi. Yā vahasi puru spārham vananvati ratnaṁ na dāśuṣe mayah.*

O dawn, daughter of heaven, receiver of divine light and giver of inspiring radiations, who bring us cherished gifts of eternal and infinite blessings like the jewels of life for the generous man of charity, we pray, may we be instant and faithful recipients of your light divine, peace and joy, every morning.

उच्छन्ती या कृणाषि मंहना महि पृथ्व्य दवि स्वदृश ।

तस्यास्त रत्नभाज इमह वयं स्याम मातुन सूनवः ॥ ४ ॥

4. *Ucchantī yā kṛṇoṣi mamhanā mahi prakhyai devi swardṛṣe. Tasyāste ratnabhāja īmahe vyaṃ syāma māturna sūnavah.*

Generous and divine dawn, great and glorious, who with your splendour enlighten the world to have the vision and awareness of divinity, we pray that we too may experience that vision and share those jewels of life, and thus abide in life like favourite children of the divine mother.

तच्चित्रं राध आ भराषा यद्दीघश्रुत्तमम ।

यत् दिवा दुहितमतभाजनं तदास्व भुनजामह ॥ ५ ॥

5. *Taccitram rādha ā bharoṣo yad dīrghasruttamam. Yat te divo duhitar-martabhojanam tad rāsva bhunajāmahai.*

O light of dawn, bear and bring for us that vision, wealth and competence of life, wonderful, various, versatile and infinite, heard over the longest time and widest space which, O light of self-refulgent heaven, is your gift to mortal humanity as food for the body, mind and soul. Give us that wealth of food for our benefit and enlightenment.

श्रवः सूरिभ्य' अमृतं वसुत्वनं वाजाँ अस्मभ्यं गार्मतः ।

चादयित्री मघानः सूनृतावत्युषा उच्छदप स्त्रिधः ॥ ६ ॥

6. *Śravaḥ sūribhyo amṛtam vasutvanam vājāñ asma-bhyam gomataḥ. codayitrī maghonaḥ sṃnṛtāvatyuśā ucchadapa sridhaḥ.*

O dawn, inspirer of the wealthy and powerful, commanding the light and truth of existence in action, bring immortal food and wealth, honour and fame to

the wise and brave. Bring food and energy and the wealth of lands and cows for us all, and ward off all sin, error and enmity from us, shine and give us settlement in peace.

## Mandala 7/Sukta 82

*Indra-Varunau Devate, Vasishtha Maitravaruni Rshi*

इन्दीवरुणा युवमध्वराय॑ ना विश॑ जनाय॒ महि॑ शम॑  
यच्छतम॑ । दी॒घप॑यज्युमति॒ या व॑नुष्यति॒ वयं॑ जयम॒ पृत॑नासु  
दू॒ढ्यः॑ ॥ १ ॥

1. *Indrāvaruṇā yuvamadhvarāya no viśe janāya mahi śarma yacchatam. Dīrghaprayajyumati yo vanuṣyati vayan̄ jayema pṛtanāsu dudhyah.*

Indra, lord of ruling power, and Varuna, lord of justice, you both together for our people in general provide a very home and comfortable security of life so that they may do their creative and productive work in peace without fear and violence and, in our joint ventures for the nation, we may defeat, better win over, the person who out of hate and malevolence injures or violates the peace of a citizen engaged in continuous work for the nation.

स॒माळ॒न्यः॑ स्व॒राळ॒न्य उ॑च्यत वां म॒हान्त॑वि॒न्द्व॒वरु॑णा  
म॒हाव॑सू । विश्व॑ द्वा॒सः॑ प॒र्म व्य॑ म॒नि सं वा॒माज॑ वृषणा॒  
सं बलं॑ दधुः ॥ २ ॥

2. *Samrālanyaḥ svarālanya ucyate vāṁ mahāntā-vindrāvaruṇā mahāvasū. Viśve devāsaḥ parame vyomani saṁ vāmojo vṛṣaṇā saṁ balaṁ dadhuḥ.*

O Indra, lord ruler, and Varuna, lord of justice,

grand powers of the common wealth, one of you is called 'Samrat, sovereign ruler of the nation as one collected person', the other is called 'Swarat, autonomous ruler of the judiciary as a sub-system of the sovereign state'. O brave and generous lords, may all the brilliant sages and scholars of the nation and all the divinities of nature in this vast sovereign common wealth of humanity vest you with dignity and power.

(This mantra may also be interpreted as pointing to the two extreme ends, though both mutually balanced, of the sovereign social order, whether the order is a nation or the entire human world on earth. One is 'Samrat' the total sovereign system with one supreme head, the other is 'swarat', the autonomous individual, the citizen with his or her freedoms and loyalty to the national law, and the balance of rights and duties of the 'swarat' individual.)

अन्वपां खान्यतृन्तमाजसा सूयमरयतं दिवि प्रभुम ।  
 इन्द्रावरुणा मद अस्य मायिना पिन्वतमपितः पिन्वतं  
 धियः ॥ ३ ॥

3. *Anvapāṃ khānyatr̥ntam-ojasā sūryam-airayatam divi prabhum. Indrāvaruṇā made asya māyino' - pinvatam-apitaḥ pinvatam dhiyaḥ.*

With your light and lustre, O Indra and Varuna, sovereign ruler and lord of independent judgement, state and the individual, general will and collective power and individual will and autonomous judgement, together you break open the flood gates of waters and national energy in social dynamics. You raise the social brilliance in the regions of culture and enlightenment to the highest

degrees of freedom and sovereignty.

O lords of power and judgement, together in the joy of this wonderful ruling order, you replenish the dry streams of life to flow with fresh energy and energise our bored will and intellect with new vision, ambition and resolution all round.

युवामिद्युत्सु पृतनासु वह्नया युवां तमस्य पसव मितज्ञवः ।  
इशाना वस्व उभयस्य कारव इन्द्रावरुणा सुहवा हवा-  
मह ॥ ४ ॥

4. *Yuvāmid yutsu pṛtanāsu vahnayo yuvām kṣema-  
sya prasave mitajñavaḥ. Īśānā vasva ubhayasya  
kārava indrāvaruṇā suhavā havāmahe.*

Indra and Varuna, ruler and preserver of both the citizen and the state for earthly as well as for higher values, men of fiery passion and action call upon you in their joint struggles for advancement and fresh acquisitions. Men of settled vision and judgement seated on firm ground call upon you in their efforts for peace, preservation and stability. Creators of the wealth of the nation thus, we all call upon you in our battles for both yoga and kshema, progress and preservation in balance, constant watchers and instantly responsive as you are.

इन्द्रावरुणा यदिमानि चक्रथुविश्वा जातानि भुवनस्य  
मज्जना । तमण मित्रा वरुणं दुवस्यति मरुद्धिरुगः शुभमन्य  
इयत ॥ ५ ॥

5. *Indrāvaruṇā yadimāni cakrathurviśvā jātāni  
bhuvanasya majmanā. Kṣemeṇa mitro varuṇam  
duvasyati marudbhirugraḥ śubhamanya īyate.*

Indra and Varuna, with your strength and vision



you rule and advance and thus serve all these children of the earth. Mitra, power of love and friendship with warmth of passion for peace and stability serves and supports Varuna, judgement and discrimination for the collective good, and the other, Indra, power and passion for advancement, with all his storm troopers fast as winds fights for the defence and advancement of the good of all.

म॒ह शु॒ल्काय॒ वरु॑णस्य॒ नु त्वि॒ष आज॑' मिमात ध्रुवमस्य॒  
यत्स्वम॑ । अजा॒मिम॒न्यः श॒नथ॒र्यन्त॒माति॑र॒द्भ॒भभि॑र॒न्यः प  
वृ॒णाति॒ भू॒र्यसः॑ ॥ ६ ॥

6. *Mahe śulkāya varuṇasya nu tviṣa ojo mimāte dhruvam-asya yat svam. Ajāmim-anyaḥ śnathayantam-ātirad dabhrebhir-anyaḥ pra vṛṇoti bhūyasah.*

For the greatness and rising prosperity of the social order of peace and progress, Indra and Varuna augment its power and lustre and preserve and increase what its basic and consolidated national asset is. One of them, Indra, overthrows its unfriendly and hostile opponents who try to sabotage and arrest its progress, and the other, Varuna, even with minimum but convincing power, subdues many devastating critics.

न तमं॒हा न दु॑रि॒तानि॒ म॒त्यमि॒न्दा॒वरु॑णा॒ न तपः॑ कु॒तश्च॑न ।  
यस्य॑ द॒वा ग॒च्छ॑था वी॒था अ॑ध्व॒रं न तं॑ म॒तस्य॑ न॒शत॑  
परि॑हृ॒तिः ॥ ७ ॥

7. *Na tamāṅho na duritāni martyam-idrāvaruṇā na tapaḥ kutaścana. Yasya devā gacchatho vītho adhvaram na taṁ martasya naśate parihṛtiḥ.*

No sin, no evils, no suffering, nor any man's crookedness can ever touch or disturb that mortal man, that ruler of the social order, whose yajna of individual freedom of action and loyalty to the social order and its laws, O Indra and Varuna, lord of omnipotence and lord of justice and mercy, glorious and generous rulers of the universe, you bless, visit, lead and guide.

अ॒वाङ् न॑रा द॒व्य॒ना॒व॒सा ग॑तं श्रृ॒णु॒तं ह॒वं य॑दि म॒ जु॒ज ष॑थः ।  
यु॒वा॒हि स॒ख्य॒मु॒त वा॒ यदा॑प्यं मा॒ङ्गी॒क॒मि॒न्दा॒वरु॑णा॒ नि  
य॑च्छ॒तम ॥ ८ ॥

8. *Arvāṅ narā daivyenāvasā gataṁ śṛṇutaṁ havāṁ yadi me jujoṣathaḥ. Yuvorhi sakhyamuta vā yadāpyaṁ mārḍīkamindrāvaruṇā ni yacchatam.*

O Indra and Varuna, leading lights of nature and humanity, lords of power, justice and mercy of the social and natural order, since I enjoy your love and friendship, come hither to me with protection and promotion, listen to my call, and bear, bring and give me the benefit of your friendship and whatever is peaceful, blissful and attainable.

अ॒स्मा॒क॒मि॒न्दा॒वरु॑णा॒ भ॒र॒भ॒र पु॒रा॒या॒धा भ॑व॒तं कृ॑ष्ट्या॒ज॒सा ।  
य॒द्वां ह॑व॒न्त उ॒भय॑ अ॒धं स्पृ॑धि न॒र॒स्ता॒क॒स्य॑ त॒न॒य॒स्य॑  
सा॒तिषु॑ ॥ ९ ॥

9. *Asmākam-indrāvaruṇā bharebhare puroyodhā bhavataṁ kṛṣṭyojasā. Yad vāṁ havanta ubhaye adha sprdhi narastokasya tanayasya sātiṣu.*

Indra and Varuna, ruling powers of the people and the social order, be the front leaders and warriors in every battle of ours since the leading lights of both

the people and the ruling services invite you in their struggles for the progress of their children and grand children.

अस्म इन्द्रा वरुणा मित्रा अयमा द्युम्नं यच्छन्तु महि शम'  
सपथः । अवधं ज्यातिरदि'तऋतावृध' दवस्य श्लाकं  
सवितुम'नामह ॥ १० ॥

10. *Asme indro varuṇo mitro aryamā dyumnaṁ ya-  
cchantu mahi śarma saprathaḥ. Avadhraṁ jyotir-  
aditer-ṛtāvṛdho devasya ślokaṁ saviturmanā-  
mahe.*

May Indra, Varuna, Mitra and Aryama, lord of power, justice and generosity, love and friendship, and guide and lord ruler of the world order, bless us with honour and excellence and give us great good peace and prosperity ever increasing. We pray for the kind and beneficial light of mother Infinity and celebrate the glory of the self-refulgent Savita, lord creator, inspirer of life and protector of the truth and law of this expansive universe.

### Mandala 7/Sukta 83

*Indra-Varunau Devate, Vasishtha Maitravaruni Rshi*

युवां नरा पश्यमानासु आप्यं प्राचा गव्यन्तः पृथुपशवा  
ययुः । दासा च वृत्रा हतमायाणि च सुदासमिन्द्रावरुणाव-  
सावतम ॥ १ ॥

1. *Yuvāṁ narā paśyamānāsa āpyaṁ prācā gavyan-  
taḥ pṛthuparśavo yayuḥ. Dāsā ca vṛtrā hatamā-  
yāṇi ca sudāsamindrāvaruṇā-vasāvataṁ.*

Indra and Varuna, O warrior and tactician of the

commanding order, the bold and brave front rank leaders, seeing your power and performance, march forward and join you with large axes in hand and reach you as leaders with an open door. O fighters, having destroyed the forces of darkness and sabotage, with all your forces protect and promote the noble, the generous and the dedicated people of society.

यत्रा नरः समयन्त कृतध्वजा यस्मि ाजा भवति किं च न  
पियम । यत्रा भयन्त भुवना स्वदृशस्तत्रा न इन्द्रावरुणाधि  
वाचतम ॥ २ ॥

2. *Yatrā naraḥ samayante kṛtadhvajo yasminnājā bhavati kiṃ ca na priyam. Yatrā bhayante bhuvanā svardṛśastatrā na indrāvaruṇādhi vocatam.*

Where the leading brave of the nation meet with banners in hand, where there would be but little good in battle or in contest, where the people of the earth quake with fear though they see the light and joy of heaven otherwise, of that, O Indra and, Varuna, speak to us.

सं भूम्या अन्ता ध्वसिरा अदृ ातन्द्रावरुणा दिवि घाष  
आरुहत । अस्थुजर्नानामुप मामरातया वागवसा हवनश्रुता  
गतम ॥ ३ ॥

3. *Sam bhūmyā antā dhvasirā adrṣatendr-āvaruṇā divi ghoṣa āruhat. Asthur-janānāmupa māmarātayo 'rvāgavasā havanaśrutā gatam.*

Indra and Varuna, destroyers of the evil and the violent, look to the ends of the earth, let the clang of arms and roar of battle rise to the sky, let the people's enemies stand at the door and face me, and in any crisis,

as you hear the signal and the clarion call, come forward with all the defence forces.

इन्द्रावरुणा वधनाभिरपति भृदं वन्वन्ता प सुदासमावतम ।  
ब्रह्माण्येषां शृणुतं हवीमनि सत्या तृत्सूनामभवत्पुरा-  
हितः ॥ ४ ॥

4. *Indrāvaruṇā vadhanābhirapraṭi bhedaṁ van-  
vantā pra sudāsamāvataṁ. Brahmāṇyeṣāṁ śṛṇu-  
taṁ havīmani satyā ṛtsūnām-abhavat purohitih.*

Indra and Varuna, leading warrior and enemy destroyer and saviour and rebuildler, facing and breaking the difficult enemy lines of offence with fatal weapons, protect the generous ruler of the land. In this strife of battle, listen to the earnest voices of the priests engaged in yajnic development of the nation, and let the priest-like prophecy and expectations of the people seeking peace and freedom come true.

इन्द्रावरुणावभ्या तपन्ति माघान्यया वनुषामरातयः । युवं  
हिवस्व उभयस्य राजथा धस्मा ना वतं पाय दिवि ॥ ५ ॥

5. *Indrāvaruṇāvabhyā tapanti māghānyaryo vanu-  
ṣamarātaṣaḥ. Yuvaṁ hi vasva ubhayasya rāja-  
tho'dha smā no'vataṁ pārye divi.*

Indra, lord of power, Varuna, lord of justice and mercy, the evil deeds of the violent and the adversities caused by the saboteurs torment me all round. You alone rule and order the power and prosperity of both terrestrial and celestial worlds. Protect us on the earth and lead us to the light and joy of freedom beyond the bounds of earth.

युवां हवन्त उभयास आजिष्विन्दं च वस्वा वरुणं च सातय ।  
 यत्र राजभिद्दशभिनिबाधितं प सुदासमार्वतं तृत्सुभिः  
 सह ॥ ६ ॥

6. *Yuvāṃ havanta ubhayāsa ājiṣvindraṃ ca vasvo varuṇaṃ ca sātaye. Yatra rājabhir-daśabhir-nibādhitam pra sudāsamāvataṃ tr̥tsubhiḥ saha.*

Both the people and the leaders call upon you in battles, O Indra and Varuna, for victory in battle and regaining of success and prosperity. They call upon you in battle where you defend the generous ruler against tens of tormenting dictators and, alongwith the ruler, you save three orders of scholars and sages in three fields of arts, sciences and universal values of Dharma and justice.

दश राजानः समिता अयज्यवः सुदासमिन्दावरुणा न  
 युयुधुः । सत्या नृणामद्मसदामुपस्तुतिद्वा एषामभवन्द्व-  
 हूतिषु ॥ ७ ॥

7. *Daśa rājānaḥ samitā ayajvayaḥ sudāsamindrā-varuṇā na yuyudhuḥ. Satyā nṛṇām-admasadām-upastutir-devā eṣām-abhavan devahūtiṣu.*

Indra and Varuna, spirit of life and sense of judgement victorious over evil and impiety, even ten brilliant but impious and impulsive forces together cannot fight against the versatile and generous ruler of the self and society. The prayers of holy men dedicated to divinity in the house of yajna and charity come true and the divinities of humanity and nature both join the invocations of these holy men in their acts of piety and divine service.

दाशराज्ञ परियत्ताय विश्वतः सुदास इन्दावरुणावशि तम ।  
श्वित्यञ्चा यत्र नमसा कपदिन' धिया धीवन्ता असपन्त  
तृत्सवः ॥ ८ ॥

8. *Dāśarājñe pariyattāya viśvataḥ sudāsa indrā-  
varuṇāvaśikṣatam. Śvityañco yatra namasā  
kapardino dhīyā dhīvanto asapanta tr̥tsavaḥ.*

Indra and Varuna, you come to the help of the liberal man of charity and the benevolent ruler surrounded by hostilities all round, and you join his house of yajnic discipline and ruling order where intelligent and pious sages help the priestly performers with offers of oblations and thoughts of wisdom.

वृत्राण्यन्यः समिथषु जिघ्रत व्रतान्यन्या अभिर' त् सदा ।  
हवामह वां वृषणा सुवृक्तिभिर्स्म इन्दावरुणा शम'  
यच्छतम ॥ ९ ॥

9. *Vṛtrānyanyaḥ samitheṣu jighnate vratānyanyo  
abhi rakṣate sadā. Havāmahe vāṁ vṛṣṇā suvr-  
ktibhirasme indrāvaruṇā śarma yacchatam.*

Of Indra and Varuna, one destroys evil and darkness in the battles of life, the other always protects the laws and observances of pious people's holy disciplines. O generous and divine lords of power and wisdom, we invoke you and offer you homage with adorations and holy presentations. May Indra and Varuna give us a happy home of peace and prosperity.

अस्म इन्दा वरुणा मित्रा अयमा द्युम्नं यच्छन्तु महि शम'  
सपथः । अवधं ज्यातिरदितऋतावृध' द्रवस्य श्लाकं  
सवितुम'नामह ॥ १० ॥

10. *Asme indro varuṇo mitro aryamā dyumnarī-yacchantu mahi śarma saprathaḥ. Avadhram jyotir-aditer-ṛtāvṛdho devasya ślokaṁ savitur-manāmahe.*

May Indra, Varuna, Mitra and Aryama bless us with power, justice, love and friendship, and passion for progress, honour and excellence with settlement in a happy home wherein, ever advancing, we may live a life of truth, observing the eternal law of Dharma operative in nature and humanity. We pray for the blissful light of mother Infinity and celebrate in song the glory of Savita, lord giver of the light of life and inspiration for the True, the Good and the Beautiful in existence.

### Mandala 7/Sukta 84

*Indra- Varunau Devate, Vasishtha Maitravaruni Rshi*

आ वां राजानावध्वर ववृत्यां हव्यभिरिन्दावरुणा  
नमभिः । प वां घृताचीं बाह्वदधाना परि त्मना विष्टुरूपा  
जिगाति ॥ १ ॥

1. *Ā vām rājānāvadhvare vavṛtyām havyebhir-indrā-varuṇā namobhiḥ. Pra vām ghṛtācī bāhvor-dadhānā pari tamanā viṣurūpā jigāti.*

Indra-Varuna, self-refulgent rulers of life, Supreme Lord's power and justice, light and rectitude, law and freedom, reward and punishment, I pray, let me turn to you and abide there. I invoke you with salutations and homage worthy for divinity in this yajna of life full of love and free from violence. The ladle in all universal forms overflowing with ghrta held in hands



spontaneously moves to you to make the offer of total surrender to the sacred fire.

युवा राष्ट्रं बृहदिन्वति द्याया स्रुतृभिररज्जुभिः सिनीथः । परि  
ना हळा वरुणस्य वृज्या उरुं न इन्दः कृणवदु ल्कम ॥ २ ॥

2. *Yuvo rāṣṭraṁ bṛhadinvati dyauryau setṛbhir-arajjubhiḥ sīnithaḥ. Pari no heḷo varuṇasya vṛjyā uruṁ na indraḥ kṛṇavadu lokam.*

The mighty heaven of light feeds the vast social order under your rule. You join, you bind, with bonds without snares. May the displeasure of Varuna and consequent suffering be far off from us. May Indra bless us and create a vast expansive world of light for us.

कृतं न' यज्ञं विदथेषु चारुं कृतं ब्रह्माणि सूरिषु पशस्ता ।  
उप' रयिद्वज्रूता न एतु प णः स्याहाभिरूतिभिस्ति-  
रतम ॥ ३ ॥

3. *Kṛtaṁ no yajñam vidatheṣu cāruṁ kṛtaṁ brahmāṇi sūriṣu praśastā. Upo rayirdevajūto na etu pra ṇaḥ spārḥābhir-ūtibhis-tiretam.*

Indra-Varuna, pray raise our yajnic acts in the business of life to beauty and grace. May you vest our songs of adoration and gratitude with love and faith among the wise and brave of the community. May wealth, honour and excellence of life inspired by divinities come to us. May you, Indra-Varuna, help us cross the seas of life with cherished means of protection and progress.

अस्म इन्दावरुणा विश्ववारं रयिं धत्तं वसुमन्तं पुरु गुम ।  
प य आदित्या अनृता मिनात्यमिता शूर' दयत् वसूनि ॥ ४ ॥

4. *Asme indrāvaruṇā viśvavāraṁ rayim dhattam vasumantaṁ puruṣum. Pra ya ādityo anṛtā minātyamitā śūro dayate vasūni.*

Indra-Varuna, pray bear and bring for all of us wealth, honour and excellence of universal order in plenty, full of the world's riches. The lord of light that frustrates and destroys untruth is the lord of power and gives boundless forms of wealth, joy and peaceful settlement on earth.

इयमिन्द्रं वरुणमष्टम गीः पार्वत्ताक तनय तूतुजाना ।

सुरत्नासा द्ववीतिं गमम यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Iyamindraṁ varuṇamaṣṭa me gīḥ prāvatake tanaye tūtujānā. Suratnāso devavītiṁ gamema yūyaṁ pāta svastibhiḥ sadā naḥ.*

Let my voice of adoration reach Indra and Varuna at the earliest and bring protection and progress for our children and grand children at the fastest. Let us all blest with the jewels of life reach the house of yajna and attain the blessings of Indra and Varuna. O divinities of nature and humanity, saints and sages, protect and promote us with all modes and means of safety, security and all round well being of life for all time.

### Mandala 7/Sukta 85

*Indra-Varuna Devate, Vasishtha Maitravaruni Rshi*

पुनीष वामर् असं मनीषां साममिन्द्राय वरुणाय जुह्वत ।

घृतपतीकामुषसं न द्वीं ता न्ना याम् गुरुष्यतामभीक ॥ १ ॥

1. *Puniṣe vām-arakṣasaṁ manīṣāṁ somam-idrāya varuṇāya juhvat. Ghṛtapratīkām-uṣasaṁ na devīm tā no yāmann-uruṣyatām-abhīke.*

I dedicate and sanctify the song of adoration free from evil, enmity and malice, and offer it to Indra and Varuna, having made a presentation of holy soma to the ruler warrior and the chief of justice. It is soft and sweet and brilliant, full of power like the divine dawn. May Indra and Varuna come and inspire us to shine in our battle of life against evil with full divine protection.

स्पधन्त वा उ दवहूय अत्र यषु ध्वजषु दिद्यवः पतन्ति ।

युवं ताँ इन्द्रावरुणावमित्रान्हृतं पराच्यः शवा विषूचः ॥ २ ॥

2. *Spardhante vā u devahūye atra yeṣu dhvajeṣu didyavaḥ patanti. Yuvaṁ tāñ indrāvaruṇāva-mitrān hataṁ parācaḥ śarvā viṣūcaḥ.*

And those who fight and oppose us in this struggle of the social order, and in those battles in which the enemy weapons fall upon our flags of honour, all those enemies and crooked adversaries, O Indra and Varuna, pray frustrate and destroy with the force and justice of the social order.

आपश्चिद्धि स्वयशसः सदःसु द्वीरिन्दं वरुणं दवता धुः ।  
कृष्टीरन्या धारयति पविक्ता वृत्राण्यन्या अपतीनि  
हन्ति ॥ ३ ॥

3. *Āpaściddhi svayaśasaḥ sadaḥsu devīrindraṁ varuṇaṁ devātā dhuḥ. Kṛṣṭīranyo dhārayati praviktā vṛtrāṇyanyo apratīni hanti.*

Intelligent and brilliant people in their own right of quality and social prestige select, appoint and consecrate Indra and Varuna, brilliant and noble authorities, in their offices and assemblies. One of them, Varuna, manages the different orders of people, the

other, Indra, destroys forces of darkness and enmity who refuse to be managed otherwise.

स सुकतुऋतचिदस्तु हाता य आदित्य शवसा वां नमस्वान ।  
आववतदवस वां हविष्मानसदित्स सुविताय पर्यस्वान ॥ ४ ॥

4. *Sa sukatur-ṛtaacid-astu hotā ya āditya śavasā vām namasvān. Āvavartad-avase vām haviṣmān-asadit sa suvitāya prayasvān.*

Surely that individual is a good citizen of noble action, a true yajaka, dedicated to universal values of truth and law, who, of his own free will, with his power and potential and high degree of endeavour and application, turns to you, O brilliant Indra and Varuna, with sincere loyalty and homage for the sake of protection and advancement. And surely he deserves all round happiness and well being.

इयमिन्द्रं वरुणमष्टम गीः पावत्ताक तनय तूतुजाना ।

सुरत्नासा देववीतिं गमम यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Iyamindram varuṇamaṣṭa me gīḥ prāvat toke tanaye tūtujānā. Suratnāso devavītiṃ gamema yūyaṃ pāta svastibhiḥ sadā naḥ.*

May this earnest and vibrating voice of homage and prayer reach Indra and Varuna for the protection and progress of our children and grand children. May we, blest with the jewels of life, reach and join the noble assembly of the enlightened and participate in the yajnic business of the nation. O Indra and Varuna, O enlightened citizens and leaders of humanity, protect and promote us with all safeguards and securities and all modes of happiness and well being all ways all time.

## Mandala 7/Sukta 86

*Varuna Devata, Vasishtha Maitravaruni Rshi*

धीरा॒ त्वस्य॑ महिना॒ ज॒नूंषि॑ वि यस्त॒स्तम्भ॑ राद॒सी चिदु॑वी ।  
प नाक॑मृष्वं॒ नुनुद॑ बृहन्तं॒ द्विता॑ न त्रं प॒पथ॑च्च॒ भूमं॑ ॥ १ ॥

1. *Dhīrā tvasya mahinā janūṁṣi vi yastastambha rodasī cidurvī. Pra nākamṛṣvaṁ nunude bṛhantaṁ dvitā nakṣatram paprathacca bhūma.*

Firm in balance are the creations of this Varuna, light of the universe, by virtue of his greatness as he holds and stabilises the heaven and earth and indeed the expanding universe. He energises and impels the high heavens of bliss and the distant stars and lights them both day and night, pervading the vast world of existence. Only the wise and brave know this.

उ॒त स्वया॑ त॒न्वा॒रे॒ सं व॑द॒ तत्क॒दा न्व॑न्त॒वरु॑ण भु॒वानि॑ ।  
किं॑ म॒ ह॒व्यम॑ह॒णाना॑ जुषत॒ क॒दा मृ॒ळीकं॑ सु॒मना॑ अ॒भि॒  
ख्य॑म ॥ २ ॥

2. *Uta svayā tanvā saṁ vade tat kadā nvantarvaruṇe bhuvāni. Kiṁ me havyam-ahrṇāno juṣeta kadā mṛṭīkaṁ sumanā abhi khyam.*

And when would I, by my own individual self, commune with the lord? When would I join the innermost presence of Varuna? Would he accept my homage and prayer with pleasure? When would I, with peace in the mind, experience the bliss of that presence and power?

पृ॒च्छ॑ तद॒न॑ वरु॒ण दि॒दृ॒ पू॒प॑ ए॒मि चि॒कि॒तुष॑ वि॒पृ॒च्छ॑म ।  
स॒मा॒नमि॒न्म॑ क्व॒वय॑श्चि॒दाह॑र॒यं ह॒ तुभ्यं॑ वरु॒णा ह॑णीत ॥ ३ ॥

3. *Pṛcche tadeno varuṇa didrkṣūpo emi cikituṣo vipṛccham. Samānaminme kavayaścidāhur-yaṃ ha tubhyaṃ varuṇo hr̥ṇīte.*

O Varuna, I ask myself what sin is. Keen for the vision of divinity, I go and meet the wise, and freely I ask what sin is. And the wise sages all say the same thing to me : This Varuna feels displeased only for your sake, to save you from sin.

किमाग आस वरुण॑ ज्येष्ठं॑ यत्स्ता॒तारं॑ जिघांस॑सि सखा॒यम॑ ।  
प तन्म॑ वाच॒ दूळ॑भ स्वधा॒वा व॑ त्वान॒ना नम॑सा तुर॒  
इ॒याम ॥ ४ ॥

4. *Kimāga āsa varuṇa jyeṣṭham yat stotāram jighāmsasi sakhāyam. Pra tanme voco dūlabha svadhāvo 'va tvānenā namasā tura iyām.*

Varuna, what is the greatest sin or crime for which you punish your friend and celebrant? Speak of that to me, O lord rare to be attained, self-refulgent and self-omnipotent. Save me, lord. A sinless innocent soul, post haste I come to you with homage, prayer and surrender.

अव॑ दुग्धानि॒ पित्र्या॑ सृजा॒ ना व॒ या व॒यं च॑कृ॒मा त॒नूभिः॑ ।  
अव॑ राज॒न्पशु॑तृ॒पं न ता॑युं॒ सृजा॑ व॒त्सं न॒ दाम्ना॑ वसिष्ठ॑म ॥ ५ ॥

5. *Ava drugdhāni pitryā sṛjā no'va yā vayaṃ cakṛmā tanūbhiḥ. Ava rājan paśutrpaṃ na tāyur̥ sṛjā vatsaṃ na dāmno vasiṣṭham.*

Loosen and free us from weaknesses inherited from the forefathers. Save us from the sins and evils committed by ourselves in person. O sovereign ruler,

free us from animal passions, like the thief from jail, and relieve the earnest celebrant from passions and slavery, like the calf set free from bonds of the tether.

न स स्वा द र' वरुण धृतिः सा सुरा मन्युविभीदका  
अर्चित्तिः । अस्ति ज्यायान्कनीयस उपार स्वप्रश्चनदनृतस्य  
पयाता ॥ ६ ॥

6. *Na sa svo dakṣo varuṇa dhruṭiḥ sā surā manyur-  
vibhīdako acittiḥ. Asti jyāyān kanīyasa upāre  
svapnaścanedanṛtasya prayotā.*

It is not our own essential virtue, competence and expertise that is the cause of evil and the fall. It is liquor, anger, gambling and infatuation, ignorance and loss of good sense that is the cause of evil. It is also the company of the wrong senior with the junior and the dreams of unrealistic ambition that tempt a person to fall a victim to falsehood and evil.

अरं दासा न मी हुषं करण्यहं द्वाय भूणय नागाः ।  
अर्चतयदचित' द्वा अया गृत्सं राय क्वितरा जुनाति ॥ ७ ॥

7. *Araṁ dāso na mīḥuṣe karāṇyaham devāya  
bhūrṇaye'nāgāḥ. Acetayad-acito devo aryo  
gṛtsam rāye kavitaro jūnāti.*

Let me, an innocent person free from evil, do unreserved service and offer sincere prayers like a dedicated servant to Varuna, refulgent and generous lord giver of sure and complete fulfilment. He, brilliant and generous lord of all, wiser than any one else, omniscient master, enlightens the ignorant and inspires the holy and intelligent, and leads them to honour and prosperity.

अ॒यं सु॒ तु॒भ्यं वरु॑ण स्वधा॒वा हृ॒दि स्ता॒म॒ उप॑श्रितश्चिदस्तु ।  
 शं नः॑ । त॒म॒ श॒मु॒ या॒गं ना अस्तु॑ यू॒यं पा॑त स्व॒स्तिभिः॑ सदा  
 नः ॥ ८ ॥

8. *Ayam su tubhyaṃ varuṇa svadhāvo hṛdi stoma upaśritaścidastu. Śaṃ naḥ kṣeme śamu yoge no astu yūyaṃ pāta svastibhiḥ sadā naḥ.*

Varuna, self-existent lord of omniscience and omnipotence, may this song of adoration reach your heart and be graciously accepted. Let there be all good and full protection for what we have achieved, and all good grace and advancement for what we may further achieve. O lord, O divinities of nature and humanity, pray protect and promote us with all happiness and well being all ways all time, bless us with yoga and kshema in peace.

### Mandala 7/Sukta 87

*Varuna Devata, Vasishtha Maitravaruni Rshi*

रद॑त्प॒था वरु॑णः॒ सू॒याय॑ पा॒र्णांसि॑ समु॒द्रिया॑ न॒दीना॑म ।  
 स॒गा न॑ सृष्टा॒ अव॑ती॒ऋता॑यञ्च॒कार॑ म॒हीर॑वनी॒रह॑भ्यः ॥ १ ॥

1. *Radat patho varuṇaḥ sūryāya prārṇānsi samudriyā nadīnām. Sarga na sṛṣṭo arvatīr-ṛtāyañ-cakāra mahīr-avanīr-ahabhyah.*

The universe is a mighty explosion of thought, energy and matter let free like a cosmic horse on course: Varuna, lord of supreme power, intelligence and imagination, carving out orbits for the self-refulgent stars, setting cosmic oceans into floods of rivers heading for the sea, structuring mighty moving galaxies and great planets and satellites from the stars, all moving in



observance of the cosmic law.

आत्मा त् वाता रज् आ नवीनात्पशुन भूणियवस  
ससवान् । अन्तमही बृहती रादसीम विश्वा त् धाम वरुण  
पियाणि ॥ २ ॥

2. *Ātmā te vāto raja ā navīnot paśurna bhūrṇīrya-  
vase sasavān. Antarmahī bṛhaṭī rodasīme viśvā  
te dhāma varuṇa priyāni.*

Your spirit, O Varuna, sets the currents of energy in motion like winds and energises the cosmic particles anew, once asleep all, now rushing restless for food for existence like a horse moving for grass. O lord immanent and transcendent, all this great expansive universe of heaven and earth, all these abodes of existence, are homes of life dear to you, dear to the living forms.

परि स्पशा वरुणस्य स्मदिष्टा उभ पश्यन्ति रादसी सुमक ।  
ऋतावानः क्वय यज्ञधीराः पचतसा य इषयन्त मन्म ॥ ३ ॥

3. *Pari spaśo varuṇasya smadiṣṭā ubhe paśyanti  
rodasī sumeke. Rtvānaḥ kavayo yajñadhīrāḥ  
pracetaso ya iṣayanta manma.*

Currents of cosmic intelligence which are observant forces of Varuna appointed to their task, together watch both heaven and earth and they also observe and inspire to thought and imaginative creation, poets, intellectuals and devotees constantly dedicated to yajna all of whom observe the laws of eternal truth and Dharma and celebrate the divinity of Varuna.

उवाच म् वरुण मधिराय त्रिः सप्त नामाघ्न्या बिभति ।  
विद्वान्पदस्य गुह्या न व चद्युगाय विप उपराय शि न ॥ ४ ॥

4. *Uvāca me varuṇo medhirāya triḥ sapta nāmā-  
ghnyā bibharti. Vidvān padasya guhyā na vocad  
yugāya vipra uparāya śikṣan.*

Varuna, vibrant lord of cosmic intelligence, supreme teacher, spoke to me, dedicated faithful disciple, that divine nature, divine speech, divine earth and sacred cow, each inviolable, bears thrice seven names. Enlightening the scholar approaching the teacher with homage and reverence, the omniscient lord speaks of the supreme state of freedom and bliss as the mystery of existence.

त्रिस्रा द्यावा निहिता अन्तरस्मिन्त्रिस्रा भूमिरुपराः षड्वि-  
धानाः । गृत्सा राजा वरुणश्चक एतं दिवि पङ्कं हिरण्ययं  
शुभ कम ॥ ५ ॥

5. *Tisro dyāvo nihitā antarasmin tisro bhūmīru-  
parāḥ ṣaḍvidhānāḥ. Gṛtso rājā varuṇaścakra  
etaṁ divi preṅkham hiraṇyayaṁ śubhe kam.*

Three heavens of light are contained in the presence of this lord Varuna and there are three orders of the earthly globe over which there are six variations. The all - wise refulgent omnipotent ruler Varuna created all this universe including the vibrant and glorious sun in the blissful heaven high up for light of the world.

अव सिन्धुं वरुणा द्यारिव स्थाद द्रप्सा न श्वता  
मृगस्तुविष्मान । गम्भीरशंसा रजसा विमानः सुपार त्रः सता  
अस्य राजा ॥ ६ ॥

6. *Ava sindhum varuṇo dyauriva sthād drapso na  
śveto mṛgas-tuviṣmān. Gambhīraśaṁso rajaso  
vimānaḥ supāraḥsatraḥ sato asya rājā.*

Varuna places the sea below as the heaven above, the lord immaculate who, as a drop of crystal, is mighty powerful as the lion, supreme adorable, creator of space and stars, sovereign of the mighty universal order, sole ruler and law giver of this world of reality.

या मृळयाति चक्रुष चिदाग' वयं स्याम वरुण अनागाः ।  
अनु व्रतान्यदि तऋधन्त' यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Yo mṛṣayāti cakruṣe cidāgo vayaṁ syāma varuṇe anāgāḥ. Anu vratānyaditer-ṛdhanto yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Varuna, lord who save even the sinner, bless us that we may be sinless, observing the laws of mother Infinity's discipline. O lord, O saints and sages, teachers and rulers, protect and promote us with peace, progress and all round well being all ways all time.

### Mandala 7/Sukta 88

*Varuna Devata, Vasishtha Maitravaruni Rshi*

प शुन्ध्युवं वरुणाय पष्ठां मतिं वसिष्ठमी हुष भरस्व ।  
य इमवाञ्चं करत यजत्रं स्रहस्त्रामघं वृषणं बृहन्तम ॥ १ ॥

1. *Pra śundhyuvaṁ varuṇāya preṣṭhām matim vasiṣṭha mīlhuṣe bharasva. Ya imarvāñcam karate yajatram sahasrāmāgham vṛṣaṇam bṛhantam.*

Holiest sage and brilliant scholar, develop pure, purifying and transparent intelligence of the dearest order and offer reverence and yajnic homage to Varuna, potent and generous lord inspirer of life, who creates, energises and brings us the great adorable sun and the

expansive and deepening cloud of showers bearing a thousandfold wealth of life.

अथा न्वस्य संदृशं जगन्वानग्रनीकं वरुणस्य मंसि ।  
स्वयदश्मं अधिपा उ अन्धा भि मा वपुदृश्य निनीयात् ॥ २ ॥

2. *Adhā nvasya saṁdrśaṁ jaganvān-agneranīkaṁ varuṇasya maṁsi. Svayadaśmann-adhipā u andho'bhi mā vapurdrśaye ninīyāt.*

Meditating on the blissful presence of Varuna, lord of light and wisdom, when I feel the flames of fire and divine exhilaration, then, I pray, the lord of bliss and sovereign of the world may reveal to me his divine presence as it is so that I may experience it in the inner being and live the ecstasy of life divine.

आ यदुहाव वरुणश्च नावं प यत्समुदमीरयाव मध्यम ।  
अधि यदपां स्नुभिश्चराव प पङ्क इङ्कयावह शुभ कम ॥ ३ ॥

3. *Ā yad ruhāva varuṇaśca nāvaṁ pra yat samudramīrayāva madhyam. Adhi yadapāṁ snubhiścarava pra preṅkha īṅkhayāvahai śubhe kam.*

And when I ride on the wings of Ananda samadhi with the presence of divine Varuna, I float through the boundless ocean of his infinite omnipresence, and when I fly over the world of karmic existence and all that goes with it, I transcend it with the divine presence and roll in the infinite ecstasy of pure bliss above the world of existence.

वसिष्ठं ह वरुणा नाव्याधादृषिं चकार स्वपा महभिः ।  
स्तातारं विषः सुदिनत्व अह्नां या ऽ द्यावस्ततन्यादु-  
षासः ॥ ४ ॥

4. *Vasiṣṭham ha varuṇo nāvyaḍdhādrṣim cakāra svapā mahobhiḥ. Stotāram vipraḥ sudinatve ahnām yānnu dyāvastatanan yāduṣasah.*

Varuna, lord of love and omniscience, helps the man of vision and enlightenment to rise to the plane of bliss and salvation with great good actions, leads the dedicated celebrant through the holy light of his days of meditative actions to the dawn of light divine, and extends the dawn to the continuous light of a heaven of infinite bliss.

क्व॑ त्यानि॑ ना सु॒ख्या ब॑भूवुः॒ सचा॑वह॒ यद॑वृ॒कं पु॒रा चि॑त ।  
बृ॒हन्तं॑ मानं वरुण स्वधावः॒ सु॒हस्र॑द्वारं॒ जग॑मा गृ॒हं तं ॥ ५ ॥

5. *Kva tyāni nau sakhyā babhūvuḥ sacāvahe yadvṛkaṁ purā cit. Brhantaṁ mānaṁ varuṇa svadhāvaḥ sahasradvāraṁ jagamā gṛhaṁ te.*

O lord, where are those days of dawn, that flight of bliss, that friendship and intimacy we lived together ever before without violation? What happened? O Varuna, lord of absolute power and bliss, let us come home with you, to that very state of bliss open a thousand ways, that grace abounding and infinite.

य अ॒पि॒नित्य॑ वरुण पि॒यः स॒न्त्वा॒मागा॑ंसि कृ॒णव॑त्सखा  
त । मा त॒ ए॒न॒स्व॒न्ता यि॑ त्नु॒भुज॑म॒ यन्धि॑ ष्मा॒ वि॒पः स्तु॒व॒त  
व॒रू॒थम॑ ॥ ६ ॥

6. *Ya āpirnityo varuṇa priyaḥ san tvāmāgāmsi kṛṇavat sakhā te. Mā ta enasvanto yakṣin bhujema yandhi ṣmā vipraḥ stuvate varūtham.*

Varuna, lord of judgement and love, if some one who is always your devotee, ever a friend dear to you,

by remiss indulges in sin, let him not do so. O lord adorable let us not live this life in sin. O lord of love, omniscient power, bring a home of peace, the bliss of light for the devoted celebrant.

ध्रुवासु त्वासु ितिषु ियन्ता व्यस्मत्याशं वरुणा  
मुमाचत । अव वन्वाना अदितरुपस्थाद्युयं पात स्वस्तिभिः  
सदा नः ॥ ७ ॥

7. *Dhruvāsu tvāsu kṣitiṣu ksiyanto vyasmat pāśam varuṇo mumocat. Avo vanvānā aditerupasthād yūyaṁ pāta svastibhiḥ sadā naḥ.*

Living in these settled homes in these peaceful lands of mother earth, we pray, may Varuna release us from the bonds of sin and sinful existence. Enjoying peace and protection received from the lap of inviolable earth and mother Infinity, O saints and sages, protect and promote us with all modes of peace and well being always without relent.

## Mandala 7/Sukta 89

*Varuna Devata, Vasishtha Maitravaruni Rshi*

मा षु वरुण मृन्मयं गृहं राज इहं गमम ।  
मृळा सु त्र मृळय ॥ १ ॥

1. *Mo ṣu varuṇa mṛnmayaṁ gṛhaṁ rājannaham gamam. Mṛḷā sukṣatra mṛḷaya.*

Varuna, refulgent ruling lord of the world, just and merciful, let me not be destined to go to the house of clay. Be gracious, O holy lord of the world order, give me peace and joy.

यदमि पस्फुरतिव दृतिन ध्माता अदिवः ।  
मृळा सु त्र मृळय ॥ २ ॥

2. *Yademi prasphuranniva dṛtirna dhmāto adrivaḥ.  
Mṛḷā sukṣatra mṛḷaya.*

If at all I go blown about as a leaf or floating around as a cloud of dust in mere existence, even then, O gracious ruler of the order of existence, be kind, save me and give me joy.

कत्वः समह दीनता पतीपं जगमा शुच ।  
मृळा सु त्र मृळय ॥ ३ ॥

3. *Kratvaḥ samaha dīnatā pratīpaṁ jagamā śuce.  
Mṛḷā sukṣatra mṛḷaya.*

O lord of holy action and magnanimity, if by weakness or error I go astray or move into the opposite direction, then, O noble ruler, be gracious and kind and save me.

अपां मध्य तस्थिवांसं तृष्णाविदज्जरितारम ।  
मृळा सु त्र मृळय ॥ ४ ॥

4. *Apāṁ madhye tasthivāṁsaṁ tṛṣṇāvidaj-jaritā-  
ram. Mṛḷā sukṣatra mṛḷaya.*

I stand stranded in the midst of waters, but still thirst torments me, the celebrant. I stand rooted in the heart of karma, yet ambition overwhelms me, the devotee. O lord of magnanimous order, save me, bless me.

यत्किं चदं वरुण दव्य जन भिदाहं मनुष्याइश्चरामसि ।  
अचिन्ती यत्तव धर्मा युयापिम मा नस्तस्मादनसा दव  
रीरिषः ॥ ५ ॥

5. *Yat kiṃ cedam̄ varuṇa daivye jane'bhidrohaṃ manusyās-carāmasi. Acittī yat tava dharmā uyuyopima mā nas-tasmād-enaso deva rīriṣaḥ.*

O Varuna, in the midst of noble humanity whatever wrong we commit as humans against divinity out of ignorance or negligence, whatever code of Dharma we violate, be not angry because of that trespass. O lord of grace, save us, bless us.

### Mandala 7/Sukta 90

*Vayu, Indra-Vayu Devatah, Vasishtha Maitravaruni Rshi*

प वीर्या शुचया ददिर वामध्वयुभिमधुमन्तः सुतासः ।

वह वाया नियुत' याह्यच्छा पिबा सुतस्यान्धसा मदाय ॥ १ ॥

1. *Pra vīrayā śucayo dadrire vām-adhvaryu-bhir-madhumantaḥ sutāsaḥ. Vaha vāyo niyuto yāhy-cchā pibā sutastyāndhaso madāya.*

Vayu, vibrant source giver of wind energy, come hither, bring all the appointed forces, pure honey sweets of food and drink distilled by specialists of the art are prepared and offered for you. Come and taste of the purest foods for the inspiration and motivation of the brave.

इशानाय पहुतिं यस्त आनट शुचिं सामं शुचिपास्तुभ्यं  
वाया । कृणाषि तं मत्येषु पशस्तं जाताजाता जायत  
वाज्यस्य ॥ २ ॥

2. *Īśānāya prahutiṃ yasta ānaṭ śuciṃ somam śucipāstubhyam̄ vāyo. Kṛṇoṣi taṃ martyeṣu praśastaṃ jātojāto jāyate vājyasya.*

Vayu, ruler, controller and giver of energy,



whoever the person makes an offering to you with yajna for energy and serves you with pure soma of delight, you raise him to honour and fame among mortals and, O protector, promoter and lover of purity and energy, he grows stronger and more powerful as he emerges in one manifestation and birth after another.

रा॒य नु॒ यं ज॒ज्ञतू॒ राद॑सी॒म रा॒य द॒वी धि॒षणा॑ धाति॒ द॒वम ।  
अध॑ व॒ायुं नि॒युतः॑ स॒श्चत॒ स्वा उ॒त श्व॒तं वसु॑धितिं  
नि॒र॒क ॥ ३ ॥

3. *Rāye nu yaṁ jajñatū rodasīme rāye devī dhiṣaṇā dhāti devam. Adha vāyurṁ niyutaḥ saścata svā uta śvetarṁ vasudhitim nireke.*

Vayu is the brilliant and generous power of energy which the heaven and earth generate for the production of wealth, the light of which the divine voice of omniscience, Veda, holds and bears for the knowledge of humanity. This pure and brilliant power, treasure hold of wealth and prosperity, Vayu, its own companion forces serve, and bear it to fight out want and poverty where they prevail.

उ॒च्छ॒ णु॒षसः॑ सु॒दिना॑ अ॒रि॒षा उ॒रु ज्या॑ति॒विवि॑दु॒दीध्या॑नाः ।  
ग॒व्यं चि॒दू॒वमु॑शि॒जा वि॒वुस्त॑षा॒मनु॑ प॒दिवः॑ स॒स्रु॑रापः ॥ ४ ॥

4. *Ucchannuṣasaḥ sudinā aripṛā uru jyotir-vividur-dīdhyānāḥ. Gavyaṁ cidūrvamuṣijo vi vavru-steṣāmanu pradivaḥ sasrurāpaḥ.*

Pure and immaculate lights of dawn arise and shine to bring in the happy day. Shining they collect and radiate vast light for the world, and, brilliant with beauty and living energy, they uncover and reveal the

wealth of the earth and vast sky. Consequently the lights of dawn lead to radiations of light from the sun and the day's activities follow and proceed.

त सत्यन मनसा दीध्यानाः स्वन युक्तासः कर्तुना वहन्ति ।  
इन्द्रवायू वीरवाहंरथं वामीशानय र्भि पृ तः सचन्त ॥ ५ ॥

5. *Te satyena manasā dīdhyānāḥ svena yuktāsaḥ kratunā vahanti. Indravāyū vīravāhaṁ rathaṁ vāmīśānaya rabhi pṛ t: sacante.*

They, Indra and Vayu, electric and wind energies, kindled, energised and developed by sincere application of the scholar's mind and, together augmented with homogeneous means and materials, give power, by yajnic combustion, to the chariot for transport of the brave. O scientists of wind and electricity, ruling the field of energy, all friends, associates and colleagues in the field join you in kindred programmes.

इशानासा य दधत् स्वर्ण गाभिरश्वभिवसुभिहिरण्यः ।  
इन्द्रवायू सूरया विश्वमायुरवद्भिवीरः पृतनासु सह्युः ॥ ६ ॥

6. *Īśānāso ye dadhate svarṇo gobhir-aśvebhir-vasubhirhiranyaiḥ. Indravāyū sūrayo viśvam-āyur-arva-dbhirvīraiḥ pṛtanāsu sahyuḥ.*

Indra and Vayu, scholars and scientists of wind and electric energy, those leaders, pioneers and rulers, who bear and bring us peace, prosperity and joy with lands, cows and holy speech, horses and other means of transport, and golden wealths of the world, are brave heroes. They attain full health and longevity in the world for themselves and others, and win in the battles of life

over enemies and negativities by virtue of warriors provided with fast and efficient means of transport and communication.

अवन्ता न श्रवसा भि िमाणा इन्द्रवायू सुष्टुतिभिवसिष्ठाः ।  
वाजयन्तः स्ववस हुवम यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Arvanto na śravaso bhikṣamāṇā indravāyū suṣṭutibhirvasiṣṭhāḥ. Vājayantaḥ svavase huvema yūyaṁ pāta svastibhiḥ sadā naḥ.*

Noble and brilliant scholars, fast and dynamic in their search for honour, fame and prosperity, warriors fighting for victory and success in the battles of life, and citizens for the sake of peace, protection and progress in life, all of us with songs of praise and appreciation call upon scientists and engineers of energy and power of wind and electricity with the exhortation: you all protect and promote us with all means and modes of happiness and well being all ways all time.

### Mandala 7/Sukta 91

*Vayu, Indra-Vayu Devataḥ, Vasishtha Maitravaruni Rshi*

कुविदङ्ग नमसा य वृधासः पुरा द्वा अनवद्यास आसन ।  
त वायव मनव बाधिताया वासय णुषसं सूयण ॥ १ ॥

1. *Kuvidaṅga namasā ye vṛdhāsaḥ purā devā anavadyāsa āsan. Te vāyave manave bādhitāyā- 'vāsayann-uṣasaṁ sūryeṇa.*

Often indeed the veteran scholars of old who were brilliant and admirable beyond reproach and question, working with reverence and dedication for the advancement of knowledge and for giving new

inspiration and vibrant motivation to humanity in crisis, kindled the yajnic fire at dawn and ushered in a new era with the rise of the sun.

उ॒श॒न्ता॑ दू॒ता न द॑भाय गा॒पा मा॒सश्च॑ पा॒थः श॒रद॑श्च पू॒वीः ।  
इ॒न्द्रवा॒यू सु॒ष्टुति॑र्वा॒मिया॒ना मा॒ङ्गीक॑मी॒ष्टु सु॒वि॒तं च॒ नव्य॑म ॥ २ ॥

2. *Uśantā dūtā na dabhāya gopā māsaśca pāthaḥ śaradaśca pūrvīḥ. Indravāyū suṣṭutir-vāmiyānā mārḍīkamīṣṭe suvitam ca navyam.*

Indra and Vayu, leaders of power and vibrancy of passion motivated like prophets, you are not for oppression but for the defeat of oppression. You are protectors of humanity and pioneers over paths of progress for many many months, seasons and years. O harbingers of power and progress, our song of adoration addressed to you seeks compassion and prays for a new rise in wealth and well being.

पी॒व'अ॑ ताँ रयि॒वृ॒धः सु॒म॒धाः श्व॒तः सि॑ष॒क्ति॒ नि॒यु॒ता॑म॒भि॒श्रीः ।  
त वा॒यव॑ स॒मन॑सा॒ वि त॑स्थु॒विश्व॑ रः स्व॒प॒त्यानि॑ च॒कृः ॥ ३ ॥

3. *Pīvo-annāñ rayivṛdhaḥ sumedhāḥ śvetāḥ siṣakti niyutāmabhiśrīḥ. Te vāyave samanaso vi tasthurviśvannaraḥ svapatyāni cakruḥ.*

Leaders and pioneers of holy intelligence and yajna augment foods, they augment wealth, which the sun like a white orb of heaven favours as it energises the grace and power of the yajnic acts of pioneers with the light of its rays. The Dedicated Scholars together of one mind and resolution for the inspiration and motivation of the people stay strong and, being leaders of the world, they execute holy programmes leading to

nobler generations of the future.

यावत्तरस्तन्वा॑इ यावदाजा यावत् रश्च॑ सा दीर्घानाः ।  
शुचिं॑ सामं शुचिपा पातम॑स्म इन्द्रवायू॑ सदतं ब॒हिरदम॑ ॥ ४ ॥

4. *Yāvat tarastanvo yāvadojo yāvannaraścakṣasā dīdhyānāḥ. Śucim̐ somam̐ śucipā pātamasme indravāyū sadatam̐ barhiredam.*

Indra and Vayu, leaders of light and power, as long as life and health continues, as long as honour and lustre lasts, as long as leading lights retain their vision and intelligence, so long abide by this house of advancement in knowledge and power and, O protectors of truth and purity, participate and promote our soma yajna of peace, purity and prosperity in holiness.

नियु॒वाना॑ नियु॒तः स्या॒हवी॑रा इन्द्रवायू॑ सरथं॑ यातम॒वाक॑ ।  
इदं॑ हि वां पभृ॑तं मध्वा॒ अग॒मधं॑ पीणा॒ना वि मुमु॑क्त-  
म॒स्म ॥ ५ ॥

5. *Niyuvānā niyutaḥ spārhavīrā indravāyū saratham̐ yātamavāk. Idam̐ hi vām̐ prabhṛtam̐ madhvo agramadha prīṇānā vi mumukta-masme.*

Indra, universal power and presence of all human action, Vayu, universal inspiration and motivation for progress, loved and revered heroes of universal life, users and supporters of all human energy, the entire humanity takes recourse to you. Come hither to us with your wealth of knowledge, action and advancement. This best of the honey sweets of our yajnic achievement is reserved and first offered to you. Pray take it and, pleased and loving, release us from the snares of sin and evil.

या वां शतं नियुता याः सहस्रमिन्दवायू विश्ववाराः  
सचन्त । आभियातं सुविदत्राभिर्वाक्पातं नरा पति-  
भृतस्य मध्वः ॥ ६ ॥

6. *Yā vām śataṁ niyuto yāḥ sahasram-indravāyū  
viśvavārāḥ sacante. Ābhiryātaṁ suvidatrā-  
bhirarvāk pātaṁ narā pratibhṛtasya madhvah.*

Indra and Vayu, leading lights of knowledge and action, heroes of universal faith and choice, hundreds are your supporters, thousands indeed, who join and support you. With these, come hither to us by propitious paths with blissful gifts and, O leaders and pioneers, accept the honey sweets of our homage of abundant soma.

अवन्ता न श्रवसा भि माणा इन्दवायू सुष्टुतिभिवसिष्ठाः ।  
वाज्यन्तः स्ववस हुवम यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Arvanto na śravaso bhikṣamāṇā indravāyū  
suṣṭutibhir-vasiṣṭhāḥ. Vājayantaḥ svavase  
huvema yūyaṁ pāta svastibhi sadā naḥ.*

Flying on the wings of vision and imagination like riders of the skies, motivated and ambitious for honour and fame, aspiring for power and victory, brilliant sages and scholars and all of us invoke and invite you, Indra and Vayu, lords of knowledge and power, inspiration and motivation, with songs of admiration for the sake of protection and progress. O saints and sages, Indra and Vayu, pray bless us and advance us with all means and modes of peace, prosperity and all round well being all ways all time.

## Mandala 7/Sukta 92

*Vayu, Indra-Vayu Devatah, Vasishtha Maitravaruni Rshi*

आ वाया भूष शुचिपा उप नः सहस्रं त नियुत' विश्ववार ।  
 उप' त अन्धा मद्यमयामि यस्य देव दधिष पूवपयम ॥ १ ॥  
*Ā vāyo bhūṣa śucipā upa naḥ sahasraṁ te niyuto*  
*viśvavāra. Upo te andho madyamayāmi yasya*  
*deva dadhiṣe pūrvapeyam.*

1. Vayu, lord of inspiration, motivation, action and achievement, lover and protector of truth and purity, commanding love, reverence and choice of the world, come and grace our house of yajnic action where your supportive devotees await in thousands. I bring you inspiring food for presentation which you, O lord divine, you regard as your first priority and which, pray, please to accept.

प साता जीरा अध्वरष्वस्थात्साममिन्दाय वायव पिबध्य ।  
 प यद्वां मध्व' अगियं भरन्त्यध्वयव' दवयन्तः  
 शचीभिः ॥ २ ॥

*Pra sotā jīro adhvarēṣvasthāt somamidrāya*  
*vāyave pibadhyai. Pra yad vāṁ madhvo agriyam*  
*bharantyardhvaryavo devayantaḥ śacībhiḥ.*

2. The active press and the soma maker stand ready in holy yajnas of love and non-violence to offer hospitality to Indra and Vayu, masters of knowledge and enlightenment and action and advancement. O Indra and Vayu, holy yajakas seeking the favour of divinity with their best and holiest actions prepare the best and sweetest soma and keep it for you as homage with reverence.

प याभियासिं दाशवांसमच्छा नियुद्धिवायविष्टय दुराण ।  
नि न' रयिं सुभाजसं युवस्व नि वीरं गव्यमश्व्यं च  
राधः ॥ ३ ॥

3. *Pra yābhiryāsi dāśvāmsamacchā niyudbhirvā-  
yaviṣṭaye duroṇe. Ni no rayim subhojasam yuva-  
sva ni vīram gavyamaśvyam ca rādhaḥ.*

Vayu, lord of knowledge and motivation, come by superfast transport with supportive knowledge and expertise with which you proceed to the house of the liberal host of yajna for the fulfilment of his desired aim. Bless us with delicious food and wealth for comfortable life, brave generation of youth, plenty of lands and cows, horses and transport, and the success mantra to attain what is possible further on.

य वायव इन्द्रमार्दनास आदवासा निताशनासा अयः । घन्त'  
वृत्राणि सूरिभिः ध्याम सासह्वास' युधा नृभिर्मित्रान ॥ ४ ॥

4. *Ye vāyava indramādanāsa ādevāso nitośanāso  
aryaḥ. Ghnanto vṛtrāṇi sūribhiḥ śyāma sāsa-  
hvāmsa yudhā nṛbhiramitrān.*

Those who offer reverence and homage in honour of Vayu, who admire and celebrate Indra, respect the noble and brilliant people and destroy the enemies of the generous and brilliant, with all such brave and far sighted people, heroic warriors and leaders, let us take up the challenges and destroy the enemies and wipe out the demons of darkness, ignorance, injustice and poverty.

आ न' नियुद्धिः श्तिनीभिरध्वरं सहस्त्रिणीभिरुप याहि  
यज्ञम । वाय' अस्मिन्त्सर्वं न मादयस्व यूयं पात स्वस्तिभिः  
सदा नः ॥ ५ ॥



5. *Ā no niyudbhiḥ śatinībhiradhvaram sahasriṇī-  
bhirupa yāhi yajñam. Vāyo asmintsavane māda-  
yasva yūyam pāta svastibhiḥ sadā nah.*

O Vayu, leader and giver of stormy inspiration and motivation, come with your forces of a hundredfold and thousandfold calibre to our yajna of non-violent production and progress and celebrate the glory of the social order in this session. O Indra, O Vayu, O heroic wise, protect and promote us with all means and modes of happiness and all round well being all ways all time.

### Mandala 7/Sukta 93

*Indra-Agni Devate, Vasishtha Maitravaruni Rshi*

शुचिं नु स्तामं नवजातमद्यन्द्राग्नी वृत्रहणा जुषथाम ।

उभा हि वां सुहवा जाह्वीमि ता वाजं सद्य उशत धष्टा ॥ १ ॥

1. *Śuciṁ nu stomaṁ navajātamadyendrāgnī vṛtra-  
haṇā juṣethām. Ubhā hi vām suhavā jōhavāmi tā  
vājam sadya usate dheṣṭhā.*

Indra and Agni, leaders of power and enlightenment, destroyers of darkness, ignorance, injustice and poverty, accept this song of purity newly created in your honour and come to our yajna session. I invoke you both, who, readily responsive to the call, instantly grant food, energy and success to the faithful devotee inspired for action.

ता सान्सी शवसान् हि भूतं साकंवृधा शवसा शूशुवांसा ।

त्यन्ता राया यवसस्य भूरः पृङ्गं वाजस्य स्थविरस्य  
घृष्वः ॥ २ ॥

2. *Tā sānasī śavasānā hi bhūtaṃ sākāṃ vṛdhā śavasā śūśuvāmsā. Kṣayantau rāyo yavasasya bhūreḥ pṛṅktaṃ vājasya sthavirasya ghr̥ṣveḥ.*

Universally adored and victorious, you rise together, mighty with force and power. You command treasures of boundless wealth and grandeur. Pray grant us abundance of stable strength, sustenance and inviolable power for success and victory.

उप॑ ह॒ यद्वि॒दथं॑ वा॒जिना॒ गु॒धी॒भिवि॒पाः॑ प॒म॒तिमि॒च्छ॒मा॒नाः॑ ।  
अव॑न्ता॒ न का॒ष्टां॑ न॒ त्मा॒णा इन्द्रा॒ग्नी जा॒हुव॒ता न॒र॒स्त ॥ ३ ॥

3. *Upo ha yad vidatham vājino gur-dhībhir-viprah̥ pramatim-icchamānāḥ. Arvanto na kāṣṭhām nakṣamānā indrāgnī johuvato naraste.*

When men of vision, courage and faith proceed to join the yajna of social order, and vibrant sages desiring super intelligence and wisdom proceed with lightning speed to reach the climax of their ambition, then they invoke you, Indra and Agni, and they rise to be the leaders of humanity with their intelligence, will and actions.

गी॒भि॒वि॒पः॑ प॒म॒तिमि॒च्छ॒मा॒न इ॒ष्टं॑ र॒यिं॑ य॒शसं॑ पू॒व॒भा॒ज॒म ।  
इन्द्रा॒ग्नी वृ॒त्र॒ह॒णा सु॒व॒जा॒ प॒ न॒ न॒व्य॒भि॒स्ति॒र॒तं॑ दृ॒ष्णः॑ ॥ ४ ॥

4. *Gīrbhir-viprah̥ pramatim-icchamāna it̥te rayim yaśasaṃ pūrvabhājam. Indrāgnī vṛtrahaṇā suvajrā pra no navyebhis-tirataṃ deṣṇaiḥ.*

The vibrant visionary, the poet, seeking super intelligence and wisdom, celebrates you, Indra and Agni, with songs of adoration and prays for wealth and honour of the first and universal order. Indra and Agni, lords of

light and action, destroyers of darkness with thunderbolt in hand, grant us the latest gifts of light, wealth and honour and help us cross the seas of life.

सं यन्मही मिथती स्पधमान तनूरुचा शूरसाता यतत ।

अदवयुं विदथ दवयुभिः सत्रा हतं सामसुता जनन ॥ ५ ॥

5. *Sam yanmahī mithatī spardhamāne tanūrucā śūrasātā yataite. Adevayum vidathe devayubhiḥ satrā hatam somasutā janena.*

When two great forces, contesting against each other in the battle of the brave, fight with their bodily might and lustre, then, O warrior, devoted joining with the forces dedicated to divinity in the strife, destroy the impious power with righteous arms. Save the devotees of soma and divinity with your knowledge and application of knowledge in action.

इमामु षु सामसुतिमुप न एन्दाग्नी सामनसाय यातम । नू  
चिद्धि परिमन्नाथ अस्माना वां शश्वद्धिववृतीय वाजः ॥ ६ ॥

6. *Imāmu ṣu somasutimupa na endrāgnī saumanasāya yātam. Nū ciddhi parimamnāthe asmānā vām śasvadbhir-vavrīya vājaiḥ.*

Indra and Agni, lords of action and light of knowledge, come and grace this soma yajna of ours for the joy and fulfilment of our heart. After all you accept us as your own and never neglect us. Therefore I constantly invoke and invite you with homage and yajnic gifts of never failing order and value.

सा अग्र एना नमसा समिद्धा च्छा मित्रं वरुणमिन्दं वाचः ।  
यत्सीमागश्चकृमा तत्सु मृळ तदयमादितिः शिश्रथन्तु ॥ ७ ॥

7. *So agna enā namasā samiddho 'cchā mitraṁ varuṇam-indraṁ voceḥ. Yat sīm-āgaś-cakṛmā tat su mṛḷa tadaryamāditiḥ śís-rathantu.*

Agni, lord of light and knowledge, thus adored and kindled, pray speak to Mitra, Varuna and Indra, friend, judge and ruler, that whatever trespass we have committed, they be gracious and ward off with sympathy, and may Aryama, lord of rectitude, and Aditi, mother nature, loosen the bonds of negative snares.

एता अग्र आशुषाणास इष्टीयुवाः सचाभ्यश्याम वाजान ।  
मन्द' ना विष्णुमरुतः परि ख्यन्युयं पात स्वस्तिभिः सदा  
नः ॥ ८ ॥

8. *Etā agna āśuṣāṇāsa iṣṭīryuvoḥ sacābhyaśyāma vājān. Mendro no viṣṇurmarutaḥ pari khyan yūyam pāta svastibhiḥ sadā naḥ .*

Agni, lord of light and knowledge, we, your devotees, reaching you in earnest with ardent desire, pray that we may have the favour of fulfilment with knowledge and power and win strength and success in our battles of life, and may Indra, lord omnipotent, Vishnu, lord omnipresent, and Maruts, energies and inspirations of all moving Vayu, never forsake us. O lords of light, power and inspiration, O saints and scholars, pray you all protect and promote us with all means and modes of well being and fulfilment all ways all time.

### Mandala 7/Sukta 94

*Indra-Agni Devate, Vasishtha Maitravaruni Rshi*

इयं वामस्य मन्मन् इन्दाग्नी पूव्यस्तुतिः ।  
अभाद वृष्टिर्वाजनि ॥ १ ॥

1. *Iyaṃ vāmasya manmana indrāgnī pūrvyastutiḥ.  
Abhrād vṛṣṭirivājani.*

Indra and Agni, lords of action and enlightenment, this principal and ancient song of adoration for you from the celebrant flows spontaneously like rain from the cloud.

शृणुतं जरितुहवमिन्दाग्नी वनतं गिरः ।  
इशाना पिप्यतं धियः ॥ २ ॥

2. *Śṛṇutaṃ jaritur-havam-indrāgnī vanataṃ girah.  
Īśānā pipyataṃ dhiyaḥ.*

Indragni, lords of action and enlightenment, listen to the celebrant's song of adoration, accept and appreciate the words, O sovereign lords, and refine and energise his thought and imagination to flow into expression and action.

मा पापत्वाय ना नरन्दाग्नी माभिर्शस्तय ।  
मा न' रीरधतं निद ॥ ३ ॥

3. *Mā pāpatvāya no narendrāgnī mābhiśastaye.  
Mā no rīradhataṃ nide.*

Indragni, leaders of humanity, pioneers of progress and enlightenment, deliver us not to the sinner, not to the tyrant, not to the reviler. Let us be free.

इन्द अग्रा नम' बृहत्सुवृक्तिमरयामह ।  
धिया धना अवस्यवः ॥ ४ ॥

4. *Indre agnā namo bṛhat suvṛktim-erayāmahe.  
Dhiyā dhenā avasyavaḥ.*

Salutations and high honour to Indra and Agni,

leading lights of action and advancement with enlightenment. Let us offer them high praise and gratitude in the best of words with the best of thoughts. We need protection, and they are protectors and guides in our course of progress.

ता हि शश्वन्त इळत इत्था विपास ऊतय ।  
सुबाधा वाजसातय ॥ ५ ॥

5. *Tā hi śaśvanta īlata itthā vipāsa ūtaye.*  
*Sabādhō vājasātaye.*

Beset with difficulties, saints and sages, scholars and pioneers always look up to them and thus pray for protection and guidance to move further and win their goal.

ता वां गीभिविपुन्यवः पर्यस्वन्ता हवामह ।  
मुधसाता सनिष्यवः ॥ ६ ॥

6. *Tā vāṁ gīrbhir-vipanyavaḥ prayasvanto havā-*  
*mahe. Medhasātā saniṣyavaḥ.*

With songs of praise, bearing homage and havi for the holy fire, we invoke and invite you to our yajna in search of higher initiative and further self advancement.

इन्द्राग्नी अवसागतमुस्मभ्यं चषणीसहा ।  
मा न दुःशंस इशत ॥ ७ ॥

*Indrāgnī avasāgatam-asmabhyam carṣaṇīśahā.*  
*Mā no duḥśaṁsa īśata.*

O lords of light and action, Indra and Agni, leaders of the people with patience and spirit of

challenge, destroyers of hostilities, come to us with protection, guidance and the prize of victory. Let no evil, no malicious or disreputable forces rule over us.

मा कस्य॑ ना॒ अर॑रुषा धृ॒तिः पण॑ड॒मत्य॑स्य ।  
इन्द्रा॑ग्नी शर्म॑ यच्छतम ॥ ८ ॥

8. *Mā kasya no araruṣo dhūrṭiḥ praṇaṅmartyasya.  
Indrāgnī śarma yacchatam.*

Let no violent man's evil design ever touch and injure us. Indra and Agni, pray give us the peace and felicity of a happy home.

ग म॒द्धिर॑ण्यव॒द्वसु॑ यद्दामश्चाव॒दीम॑ह ।  
इन्द्रा॑ग्नी तद्व॒नमहि॑ ॥ ९ ॥

9. *Gomaddhiranyavad vasu yad vāmaśvāv-adīmahe.  
Indrāgnī tad vanemahi.*

Indra and Agni, whatever gifts of lands, cows and the language of enlightenment, whatever wealth of gold and gracious manners and culture, horses, transport, initiative and achievement we ask of you and pray for, help and guide us that we may win the desired goal.

यत्साम् आ सु॒त नर॑ इन्द्रा॒ग्नी अज॑ हवुः ।  
ससी॑वन्ता सप॒यवः॑ ॥ १० ॥

10. *Yat soma ā sute nara indrāgnī ajohavuh.  
Saptīvantā saparyavaḥ.*

When the soma is pressed out and distilled in yajna and the leading performers with full faith offer it to you in homage, then O Indra and Agni, guides and

pioneers of light and action for success, pray accept the call and come post haste to join and enjoy the celebrations.

उक्थभिवृत्रहन्तमा या मन्दाना चिदा गिरा ।

आङ्गूषराविवासतः ॥ ११ ॥

11. *Ukthebhir-vṛtrahantamā yā mandānā cidā girā.  
Āṅgūṣair-āvivāsatah.*

O greatest destroyers of evil and darkness, when with the holy chant of Vedic hymns and songs of adoration in words of faith and sincerity you are invoked and invited, then come rejoicing and enlighten the yajna with grace.

ताविदुःशंसं मर्त्यं दुविद्वांसं रस्विनम ।

आभागं हन्मना हतमुदधिं हन्मना हतम ॥ १२ ॥

12. *Tāvid duḥśaṁsaṁ martyaṁ durvidvāṁsaṁ  
rakṣasvinam. Ābhogaṁ hanmanā hatam-udadhim  
hanmanā hatam.*

Destroy with a fatal blow the despicable and disreputable mortal, the negative scholar who abuses knowledge, the demonic destroyer and the rapacious ogre. Churn the sea of evil with heat and burn it up with a single fatal blow.

### Mandala 7/Sukta 95

*Sarasvati, Sarasvan Devata, Vasishtha Maitravaruni Rshi*

प गदसा धार्यसा सस्र एषा सरस्वती धरुणमार्यसी पूः ।  
पुबाबधाना रथ्यव याति विश्वा अपा महिना सिन्धु-  
रन्याः ॥ १ ॥



1. *Pra kṣodasā dhāyasā sasra eṣā sarasvatī dharuṇamāyasī pūḥ. Prabābadhānā rathyeva yāti viśvā apo mahīnā sindhuranyāḥ.*

This Sarasvati, perennial stream of living waters and dynamic knowledge, is a treasure fortress of gold that holds all wealth of the world of knowledge. It is a constantly running stream that flows with waters, ever rushing and ever refreshing, towards the infinite ocean of omniscience wherefrom it arises and where it terminates. It goes on and on like a chariot on course in race, collecting and comprehending all other streams of world knowledge by virtue of its all inclusive majesty of character.

एकाचतत्सरस्वती नदीनां शुचियती गिरिभ्य आ समुदात ।  
रायश्चतन्ती भुवनस्य भूरघृतं पय' दुदुह नहुषाय ॥ २ ॥

2. *Ekācetat sarasvatī nadīnām śuciryatī giribhya ā samudrāt. Rāyaścetantī bhuvanasya bhūrer-ghṛtaṁ payo duduhe nāhuṣāya.*

Sarasvati is the one stream of streams which is crystalline pure, receives her content from the eternal ocean, emerges from the mountains and flows to the ocean, collecting on way reflecting and revealing the wealths of this great existential world and yielding water, milk, honey and the cream of enlightenment for humanity.

स वावृध नया याषणासु वृषा शिशुवृषभा यज्ञियासु । स  
वाजिनं मघवद्भ्या दधाति वि सातय तन्वं मामृजीत ॥ ३ ॥

3. *Sa vāvṛdhe naryo yoṣaṇāsu vṛṣā śiṣurvṛṣabho yajñiyāsu. Sa vājinam maghavadbhyo dadhāti vi sātaye tanvaṁ māmṛjīta.*

That human wealth of knowledge revealed by the eternal stream grows for humanity. It is inspiration in the divine hymns of the Veda, holy fire in the yajna vedis, destroyer of ignorance, and the shower of rains for the yajnic priests of the world of business. It bears and brings passion and ambition for the people of honour and excellence and strengthens and refines the body, mind and spirit for success and victory in the battles of life.

उ॒त स्या॑ नः॒ सर॑स्वती जु॒ष्णा॒णाप॑ श्रवत्सु॒भगा॑ य॒ज्ञ अ॒स्मिन् ।  
मि॒त॒ङ्गु॒भिन॑म॒स्य॒रि॒या॒ना रा॒या यु॒जा चि॒दु॒त्तरा॑ सखि॒भ्यः ॥ ४ ॥

4. *Uta syā naḥ sarasvatī juṣāṇopa śravat subhagā yajñe asmin. Mitajñubhir-namasyair-iyānā rāyā yujā ciduttarā sakhibhyah.*

And that perennial living stream, Sarasvati, loving and gracious, overflowing with wealth, honour and excellence, may come, we pray, and listen to us in this yajna of life. When approached by the yajnic of discipline with reverence and homage, she showers her favours full of wealth higher and ever more on her devoted friends.

इ॒मा जु॒ह्वाना॑ यु॒ष्मदा॑ नम॒भिः प॒ति॒ स्तामं॑ सर॒स्वति॑ जु॒षस्व॑ ।  
तव॑ श॒म॒न्पि॒यत॑म॒ दधा॑ना॒ उप॑ स्थयाम॒ शरणं॑ न वृ॒ ताम॑ ॥ ५ ॥

5. *Imā juhvānā yuṣmadā namobhiḥ prati stomaṁ sarasvati juṣasva. Tava śarman priyatame dadhānā upa stheyāma śaraṇaṁ na vrkṣam.*

Sarasvati, eternal stream of the waters of life, these adorations presented to you with homage and reverence, we pray, accept and cherish at every yajna.

Enjoying your gift of peace and a happy home, let us abide under your divine shelter and sustenance as birds nestle on the tree.

अयमु त सरस्वति वसिष्ठा द्वारावृतस्य सुभग् व्यावः । वध'  
शुभ स्तुवत रसि वाजान्यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Ayamu te sarasvati vasiṣṭho dvārāvṛtasya su-  
bhago vyāvaḥ. Vardha śubhre stuvate rāsi vājān  
yūyam pāta svastibhiḥ sadā naḥ.*

Sarasvati, crystalline stream of the life and light of eternity, this sagely scholar in search of brilliance opens the double doors of truth, Rtam, the eternal law of the dynamics of existence, and Satyam, the world of existence living constant under the law at the levels of matter, energy and mind enveloping the spirit. O divinity of purity, power and excellence, grow and rise to manifest in the mind and spirit for the celebrant. You give the ultimate wealths and victories of the world. Pray come, arise and bless with the perennial flow. O Mother stream, O saints and sages, teachers and preachers, protect and promote us with all means and modes of happiness and well being all ways all time.

### Mandala7/Sukta 96

*Sarasvati, Sarasvan Devata, Vasishtha Maitravaruni Rshi*

बृहदु गायिष वच' सुया नदीनाम । सरस्वतीमिन्महया  
सुवृक्तिभिः स्तामवसिष्ठ रादसी ॥ १ ॥

1. *Bṛhadu gāyiṣe vaco 'suryā nadīnām. Sarasvatī-  
minmahayā suvṛktibhiḥ stomair-vasiṣṭha rodasī.*

O brilliant sage, sing and celebrate in lofty song

Sarasvati, most powerful stream of heaven and earth among streams of life, glorify her in holy poems by homage and reverence in yajnas.

उ॒भ॒ यत्त॑ महि॒ना शु॒भ॒ अ॒न्ध॒सी अधि॑त्यन्ति पू॒र्वः ।

सा न॑ बा॒ध्यवि॒त्री म॒रुत्स॑खा चा॒द् राध॑ म॒घाना॑म ॥ २ ॥

2. *Ubhe yat te mahinā śubhre andhasī adhikṣiyanti pūravaḥ. Sā no bodhyavitṛī marutsakhā coda rādho maghonām.*

O divine stream of crystalline power and purity, by the grandeur of your light of knowledge devoted celebrants of all time receive both material nourishment and spiritual enlightenment, and thereby achieve both worldly honour and ultimate freedom. O saving spirit, protective mother, companion of the vibrations of divinity, awaken us and inspire in us the power and potential of eternal wealth and grandeur implicit in us and raise it to realisation and perfection.

भ॒द्रमि॒द्भ॒दा कृ॒णव॑त्सर॒स्वत्य॑क॒वारी च॒तति॑ वा॒जिनी॑वती ।

गृ॒णा॒ना ज॑मदग्नि॒वत्स्तु॑वा॒ना च॑ वसि॒ष्ठव॑त् ॥ ३ ॥

3. *Bhadramid bhadrā kṛṇavat sarasvatyakavārī cetati vājīnīvātī. Grṇānā jamadagnivat stuvānā ca vasiṣṭhavat.*

Gracious Sarasvati does good, opposes the evil, and, radiant as light celebrated by the fiery sage and celebrated by the brilliant poet, she enlightens all for success and victory.

ज॒नी॒यन्ता॑ न्वग॒वः पु॒त्री॒यन्तः॑ सु॒दान॑वः ।

सर॑स्वन्तं हवाम॒ह ॥ ४ ॥

4. *Janīyanto nvagravaḥ putrīyantaḥ sudānavaḥ.  
Sarasvantaṁ havāmahe.*

Wishing for marriage, or looking forward to good progeny, liberally giving in charity, or meditating to realise the light of divinity, we pray for the living flow of the waters of Sarasvati, radiating light of divinity, the eternal ocean whence flow the light and the waters of life.

य त सरस्व ऊमया मधुमन्ता घृतश्चुतः ।  
तभिना विता भव ॥ ५ ॥

5. *Ye te sarasva ūrmayo madhumanto ghr̥taścutaḥ.  
Tebhirno'vitā bhava.*

O divine ocean of the eternal flow of existence and the cosmic light of omniscience, be our light giver and saviour with waves of the honey sweets of nectar and the radiance of light divine.

पीपिवांसं सरस्वतः स्तनं या विश्वदशतः ।  
भ गीमहि प्रजामिषम ॥ ६ ॥

6. *Pīpivāṁsaṁ sarasvataḥ stanam̐ yo viśvadarśataḥ.  
Bhakṣīmahi prajāmiṣam.*

O lord, let us live and enjoy life with food, energy, knowledge and enlightenment unto the ultimate freedom, drinking the divine nectar at the overflowing ocean source of eternal life, the sovereign who watches and governs everyone, everything, of the universe.

**Mandala7/Sukta 97**

***Indra, Brhaspati, Indra-Brahmanaspati, Indra-Brhaspati Devatah, Vasishtha Maitravaruni Rshi***

यज्ञं दिवा नृषदं न पृथिव्या नरा यत्र दवयवा मदन्ति ।

इन्द्राय यत्र सर्वानि सुन्व गमन्मदाय पथमं वयश्च ॥ १ ॥

1. *Yajñe divo nṛṣadane pṛthivyā nara yatra devayavo madanti. Indrāya yatra savanāni sunve gamanmadāya prathamam vayaśca.*

Where in the yajna in the house of assembly, leading lights of humanity from the earth and leading lights of life from heaven join and rejoice in pursuit of divinity, and where the exhilarating essences of soma are distilled for celebration in honour of Indra, lord of the world, there let us join and pray, and may the lord arrive in the first and foremost manifestations of divinity for young and old.

आ दव्या वृणीमह वांसि बृहस्पतिना मह आ संखायः ।  
यथा भवम मी हुष अनागा या न' दाता परावतः  
पितव ॥ २ ॥

2. *Ā daivyā vṛṇīmahe'vānsi bṛhaspatirno maha ā sakhāyaḥ. Yathā bhavema mīḥuṣe anāgā yo no dātā parāvataḥ piteva.*

And there, O friends, let us pray for the protection and blessings of divinity, and may Brhaspati, lord of the mighty universe, exalt us in the spirit so that we grow sinless in the eyes of the generous lord of life and vitality who alone is our generous giver and supreme saviour as father for children.

तमु ज्येष्ठं नमसा हविभिः सुशवं ब्रह्मणस्पतिं गृणीष । इन्द्रं  
श्लाका महि दव्यः सिषक्तु या ब्रह्मणा द्रवकृतस्य  
राजा ॥ ३ ॥

3. *Tamu jyeṣṭham namasā havirbhiḥ suśevaṁ brahmaṇaspatiṁ grṇīṣe. Indram śloko mahi daivyaḥ siṣaktu yo brahmaṇo devakṛtasya rājā.*

The same lord supreme of the universe, merciful protector and saviour, I adore with humility, reverence and offers of homage, and may this song of divine adoration reach the great lord Indra who rules this world of divine creation and reveals the divine Word of the Veda, universal knowledge.

स आ ना यानिंसदतु पष्ट बृहस्पतिविश्ववार य अस्ति ।  
काम रायः सुवीयस्य तं दात्पष ॥ अति सश्चता  
अरिष्टान ॥ ४ ॥

4. *Sa ā no yoniṁ sadatu preṣṭho bṛhaspatirviśvavāro yo asti . Kāmo rāyaḥ suvīryasya taṁ dāt parṣanno ati saścato ariṣṭān.*

May that dearest lord of supreme love, creator and ruler of the mighty universe and giver of eternal knowledge of the Veda, who is the universal choice and sole object of adoration and prayer for the world, bless our house of yajna and manifest in our heart, give us fulfilment of our heart's desire for wealth, virility and noble progeny, and wash off our sins and ailments which pollute us, and thus may the lord cleanse us of our existential dirt.

तमान अकममृताय जुष्टमिम धासुरमृतासः पुराजाः ।  
शुचिकन्दं यजतं प्रस्त्यानां बृहस्पतिमनुवाणं हुवम ॥ ५ ॥

5. *Tamā no arkamamṛtāya juṣṭamime dhāsura-mṛtāsaḥ purājāḥ. Śucikrandam yajataṁ pastyā-nām brhaspatim-anarvānaṁ huvema.*

That self-refulgent adorable Brhaspati, lord sustainer and ruler of the vast world, loved and worshipped for the attainment of the immortal state of bliss, may these Sages of primeval and original vision reveal to us and bring us close to it. That same Brhaspati, incomprehensible supreme lord all loving and enemy to none, celebrated in the purity of divine hymns of the Veda, sole object of the worship and yajnic homage of our citizens in our homes, we invoke and adore.

तं शुग्मास<sup>1</sup> अरुषासा अश्वा बृहस्पतिं<sup>1</sup> सहवाह<sup>1</sup> वहन्ति ।  
सहश्चिद्यस्य नीलवत्सधस्थं नभा न रूपमरुषं वसानाः ॥ ६ ॥

6. *Tam śagmāso aruṣāso aśvā brhaspatim sahavāho vahanti. Sahaścid yasya nīlavat sadhastham nabho na rūpamaruṣam vasānāḥ.*

The powerful red rays of the rising sun in their united majesty, wearing the glorious mantle of his sublime form expansive as space, and bearing at heart the message of his omnipotence immanent in the universe like the treasure of Infinity, reveal, express and communicate the presence of Brhaspati, sustainer and ruler of the world of existence.

स हि शुचिः शतपत्रः स शुन्ध्युहिरण्यवाशीरिषिरः स्वषाः ।  
बृहस्पतिः स स्वावश ऋष्वः पुरु सखिभ्य आसुतिं  
करिष्ठः ॥ ७ ॥

7. *Sa hi śuciḥ śatapatraḥ sa śundhyur-hiraṇyavā-śiriṣiraḥ svarṣāḥ. Brhaspatiḥ sa svāveśa ṛṣvaḥ purū sakhibhya āsutim kariṣṭhaḥ.*



That lord, Brhaspati, is pure, purifying and sanctifying, infinitely manifest in the countless leaves of the cosmic tree, golden sweet of word and voice in the Veda, ever dynamic in nature and ever rejoicing in the self. He is easy of access, being immanent in the universe and beatific, creating abundant peace, prosperity and joy for the devotees.

द्वी द्वस्य रादसी जनित्री बृहस्पतिं वावृधतुमहित्वा ।  
दु ण्याय द ता सखायः कर्द बह्मण सुतरा सुगाधा ॥ ८ ॥

8. *Devī devasya rodasī janitrī brhaspatim vāvrdhatu-mahitvā. Dakṣāyāya dakṣatā sakhāyaḥ karad brahmaṇe sutarā sugādhā.*

Divine earth and heaven manifest Brhaspati and glorify him by the revelation of his greater glory. O friends, glorify the boundless lord of omnipotence who reveals the Veda for our knowledge of the vast reality of existence and makes the path to divinity through the ocean easy to follow.

इयं वां बह्मणस्पत सुवृक्तिबह्मन्दाय वृजिण' अकारि ।  
अविष्टं धिय' जिगृतं पुरन्धीजजस्तमया वनुषामरातीः ॥ ९ ॥

9. *Iyaṁ vāṁ brahmaṇaspate suvrktir-brahmendrāya vajriṇe akāri. Aviṣṭaṁ dhiyo jigṛtaṁ purandhīr-jajastamaryo vanuṣāmarātīḥ.*

O Brahmanaspati, lord sustainer and protector of the vast reality of existence and its law and divine knowledge, this holy song of adoration is addressed to you and Indra in honour of the might and majesty of your glory and divine protection against darkness and evil. Pray listen, and protect our mind and action,

awaken the rulers and protectors of our social order, fight out and destroy the enemies and oppositions of the devotees.

बृहस्पत युवमिन्द्रश्च वस्व 'दिव्यस्यशाथ उत पाथिवस्य ।  
धत्तं रयिं स्तुवत कीरय चिद्भूयं पात स्वस्तिभिः सदा  
नः ॥ १० ॥

10. *Bṛhaspate yuvamindraśca vasvo divyasyeśāthe  
uta pāthivasya. Dhattam rayim stuvate kīraye  
cid yūyam pāta svastibhiḥ sadā nah.*

Brhaspati, lord of this vast universe, and Indra, you are lords omnipotent of the glory and majesty of the world, you rule and order the light of heaven and the wealths of the earth. Pray bear and bring the light of divinity and wealth of the world to bless the celebrant and the worshipper. O lords and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

### Mandala7/Sukta 98

*Indra, Indra-Brhaspati Devate, Vasishtha  
Maitravaruni Rshi*

अध्वयवा रुणं दुग्धमंशुं जुहातन वृषभाय ितीनाम ।  
गाराद्द्वदीयाँ अवपान्मिन्द्र' विश्वाहद्याति सुतस 'म-  
मिच्छन ॥ १ ॥

1. *Adhvaryavo 'ruṇam dugdhamamśum juhotana  
vṛṣabhāya kṣitīnām. Gaurād vedīyāñ avapāna-  
mindro viśvāhed yāti sutasomamicchan.*

O devotees of creative yajna, at the dawn of the

fiery sun, offer refined and energised soma and milk into the fire of yajna in honour of Indra, generous omnipotent ruler of the worlds. Having received exhilarating soma inspiration from the sacred vedi of light, Indra, the ruler, the scholar, the human soul, proceeds to the day's activity with passion for consecrated action every new day.

यद्दधिष पदिवि चाव ँ दिवदिव पीतिमिदस्य व १ । उत  
हृदात मनसा जुषाण उशान्दि पस्थितान्पाहि सामान ॥ २ ॥

2. *Yad dadhiṣe pradivi cārvannaṁ divedive pītimidasya vakṣi. Uta hṛdota manasā juṣāṇa uśanni-ndra prasthitān pāhi somān.*

Indra, since you have received and internalised the exhilarating soma of the mission of life at the vedi in earlier days, and love to live the taste and message of it every day, then, loving the soma by heart and soul and passionately anxious for action, take the soma offered, and inspire and exhort these yajakas for the appointed tasks of the day.

जज्ञानः सामं सहस पपाथ प त माता महिमानमुवाच ।  
एन्द पपाथावन्तरि ँ युधा द्वभ्या वरिवश्चकथ ॥ ३ ॥

3. *Jajñānaḥ somaṁ sahase papātha pra te mātā mahimānam-uvāca. Endra paprathor-vantrikṣam yudhā devebhyo varivaścartha.*

Aware of the self, knowing your tasks in life, recognising your powers and potential, dedicated to your yajna and your yajnic performers, you drank the soma of initiation for the realisation of your power, patience and passion, and Mother Nature spoke to you and

dedicated you to the Infinite and Omnipotent. You fought with courage and fortitude, achieved wondrous peace and prosperity with your warriors for noble humanity, and rose to the skies with honour and fame.

यद्याधया महता मन्यमानान्त्सा गम् तान्बाहुभिः शाश-  
दानान । यद्वा नृभिवृत इन्द्राभियुध्यास्तं त्वयाजिं साश्रवसं  
जयम ॥ ४ ॥

4. *Yad yodhayā mahato manyamānānt-sākṣāma tān bāhubhiḥ śāśadānān. Yad vā nr̥bhivṛta indrābhiyudhyāstaṁ tvayājim saśravasaṁ jayema.*

When you fight against those who attack, believing they are great, we shall fight out those violent enemies with arms even in hand to hand fight. And when in formation with your warring heroes around, you engage in contests, then with you we shall win that contest with honour and fame.

पन्दस्य वाचं पथमा कृतानि प नूतना मघवा या चकार ।  
यदददवीरसहिष्ट माया अथाभवत्कवलः साम' अस्य ॥ ५ ॥

5. *Prendrasya vocaṁ prathamā kṛtāni pra nūtanā maghavā ya cakāra. Yadedadevīrasahiṣṭa māyā athābhavat kevalaḥ somo asya.*

Let me thus proclaim and celebrate the exploits of Indra, those accomplished earlier and the latest which the illustrious hero has achieved when he challenged and frustrated the evil designs of the crafty enemies and became the sole winner of the soma of honour and fame.

तवदं विश्वमभितः पशुव्यं॑ यत्पश्यसि च सा सूर्यस्य ।  
गवामसि गार्पतिरक इन्द्र भ गिमहित पर्यतस्य वस्वः ॥ ६ ॥

6. *Tavedam̐ viśvamabhitaḥ paśavyam̐ yat paśyasi cakṣasā sūryasya. Gavāmasi gopatireka indra bhakṣīmahi te prayatasya vasvaḥ.*

Indra, yours is all this living wealth around which you see under the light of sun. You are the sole master, possessor, ruler, protector and promoter of lands and cows and the lights of knowledge and culture of this earth. We ask of you and solicit wealths of the world for ourselves, because you are the giver.

बृहस्पत युवमिन्द्रश्च वस्व' दिव्यस्यशाथ उत पाथिवस्य ।  
धृत्तं रयिं स्तुवत कीरयं चिद्भूयं पात स्वस्तिभिः सदा  
नः ॥ ७ ॥

7. *Bṛhaspate yuvamindraśca vasvo divyasyeśathe uta pāṛthivasya. Dhattam̐ rayim̐ stuvate kīraye cid yūyam̐ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of the vast universe, Indra, omnipotent and illustrious ruler, you are the lord of the beauty and majesty of the light of heaven and wealths of the earth. You alone rule and order these. Pray bear and bring light and wealth to bless the celebrant and the worshipper. O lord and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

### Mandala7/Sukta 99

*Vishnu, Indra-Vishnu Devate, Vasishtha  
Maitravaruni Rshi*

परा मात्रया तन्वा वृधान न त महित्वमन्वश्नुवन्ति । उभ त  
विद्म रजसी पृथिव्या विष्ण' दव त्वं परमस्य वित्स ॥ १ ॥

1. *Paro mātrayā tanvā vṛdhāna na te mahitvam-anvaśnuvanti. Ubhe te vidma rajasī pṛthivyā viṣṇo deva tvaṃ paramasya vitse.*

Vishnu, omnipresent lord supreme, manifesting by the expansive world forms of mother nature, no one comprehends your greatness and majesty. We apprehend both your worlds from earth to heaven but, O lord self-refulgent, you know and are the ultimate beyond these too. (You are immanent and transcendent.)

न तं विष्णा जायमाना न जाता दत्तं महिम्नः परमन्तमाप ।  
उदस्तभ्ना नाकमृष्वं बृहन्तं दाधथ पाचीं ककुभं  
पृथिव्याः ॥ २ ॥

2. *Na te viṣṇo jāyamāno na jāto deva mahimnaḥ paramantamāpa. Udastabhna nākamṛṣvaṃ bṛhantaṃ dādhartha prācīm kakubhaṃ pṛthivyāḥ.*

Vishnu, self-refulgent lord immanent and transcendent, no one born either in the past or at present can reach the ultimate bounds of your grandeur and majesty. You uphold the high heaven of boundless glory and divine beauty and joy, and you hold the expanse of the directions of universal space.

इरावती धनुमती हि भूतं सूयवसिनी मनुष दशस्या ।  
व्यस्तभ्ना रादसी विष्णावत दाधथ पृथिवीमभित'  
मयूखः ॥ ३ ॥

3. *Irāvati dhenumatī hi bhūtaṃ sūyavasiniṃ manuṣe daśasyā. Vyastabhna rodasī viṣṇavete dādhartha pṛthivīmabhito mayūkhaiḥ.*

O heaven and earth full of food and energy, milk

and honey, herbs and rejuvenation, givers of food, energy and light of knowledge, both of you are generous for humanity. Vishnu, omnipresent and omnipotent, upholds these heaven and earth worlds and stabilises the earth all round by solar radiations of cosmic energy.

उरुं यज्ञाय चकथुरु लोकं जनयन्ता सूर्यमुषासमग्निम् ।

दासस्य चिद वृषशिपस्य माया जघ्नथुनरा पृतनाज्येषु ॥ ४ ॥

4. *Uruṁ yajñāya cakrathuru lokam janayantā sūryam-uṣāsam-agnim. Dāsasya cid vṛṣaśiprasya māyā jaghnathurnarā pṛtanājyeṣu.*

Indra-Vishnu, lord omnipotent and omnipresent, leader and maker of the world, creating the sun, dawn and fire you make up this vast world for yajna, evolution and expansion of things at the level of nature and humanity. You also destroy the wiles and crookedness of negative powers even though they be strong and well armed, in close battles among human forces.

इन्द्राविष्णू दृहिताः शम्बरस्य नव पुर' नवतिं च श्नथिष्टम् ।

शतं वचिनः सहस्रं च साकं हथा अपत्यसुरस्य वीरान् ॥ ५ ॥

5. *Indrāviṣṇū dṛahitāḥ śambarasya nava puro navatiṁ ca śnathiṣṭam. Śataṁ varcinaḥ sahasraṁ ca sākaṁ hatho apratyasurasya vīrān.*

Indra-Vishnu, lord of unrivalled might and universal presence, you break through the nine and ninety fortified strongholds of the dark and expansive citadels of hoarded treasure and destroy a hundred, even thousand, of the brave warriors together even before the unique evil power is up for defence and offence.

इयं मनीषा बृहती बृहन्त रुक्मा तवसा वधयन्ती ।  
रर वां स्तामं विदथषु विष्णा पिन्वतमिष' वृजनष्विन्द ॥ ६ ॥

6. *Iyam manīṣā bṛhatī bṛhantorukramā tavasā vardhayantī. Rare vām stomaṁ vidathesu viṣṇo pinvatamiṣo vrjaneṣvindra.*

This resounding song of thoughtful and conscientious adoration exalting the grand, versatile and mighty Indra-Vishnu, I offer in honour of the lord. Indra-Vishnu, pray exhort our power and exalt our honour and excellence in our yajnic battles of life on the paths of progress.

वषट त विष्णावास आ कृणामि तन्म जुषस्व शिपिविष्ट  
हव्यम । वधन्तु त्वा सुष्टुतया गिर' म यूयं पात स्वस्तिभिः  
सदा नः ॥ ७ ॥

7. *Vaśaṭ te viṣṇavāsa ā kṛṇomi tanme juṣasva śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro me yūyaṁ pāta svastibhiḥ sadā naḥ.*

Vishnu, lord omnipresent of unbounded power, this holy song of adoration I sing and offer to you directly. O lord of blazing lustre, pray accept this homage of mine. May the holy words of my adoration please and exalt you. O lord, O divine powers of nature and humanity, protect and promote us with all modes and means of happiness, prosperity and well being all ways all time.



## Mandala7/Sukta 100

*Vishnu Devata, Vasishtha Maitravaruni Rshi*

नू मता' दयत सनिष्यन्या विष्णाव उरुगायाय दाशत । प  
यः सत्राचा मनसा यजात एतावन्तं नय'माविर्वासात ॥ १ ॥

1. *Nū marto dayate saniṣyan yo viṣnava urugāyāya dāśat. Pra yaḥ satrācā manasā yajāta etāvantam naryamāvivāsāt.*

That mortal for sure finds success and fulfilment who, while he loves Vishnu, lord omnipresent, gives in charity in service to the lord, and who, with concentrated mind, meditates, worships and exalts the lord of such universal love of infinite measure.

त्वं विष्णा सुमतिं विश्वजन्यामपयुतामवयावा मतिं दाः ।  
पचा यथा नः सुवितस्य भूररश्वावतः पुरुश्चन्द्रस्य  
रायः ॥ २ ॥

2. *Tvaṁ viṣno sumatiṁ viśvajanyām-aprayu-tām-evayāvo matiṁ dāḥ. Parco yathā naḥ suvitasya bhūrer-aśvāvataḥ puruścandrasya rāyaḥ.*

Vishnu, lord omnipresent and omnificient, who fulfil the aspirations of all humanity, bless us with such intelligence, understanding and faith in values of pure and universal character by which we may achieve our target of untarnished happiness and plenty of universal wealth of honour, beauty and complete fulfilment of earthly ambition.

त्रिद्वः पृथिवीमष एतां वि चकम शतचसं महित्वा ।  
प विष्णुरस्तु तवसस्तवीयान्त्वषं ह्यस्य स्थविरस्य नाम ॥ ३ ॥

3. *Trirdevaḥ pṛthivīmeṣa etāṁ vi cakrame śatar-casaṁ mahitvā. Pra viṣṇurastu tavasastavīyān tveṣaṁ hyasya sthavirusya nāma.*

This self-refulgent and self-potent generous lord Vishnu has made and set in motion the three dimensional world of matter, energy and mind by virtue of his own essential power and has vested it with the light of countless stars. Immanent in the world, mighty Vishnu manifests mightier and mightier. The very name of this lord beyond motion is 'Lord of Light.'

वि चक्रम पृथिवीमेष एतां त्राय विष्णुमनुष दशस्यन ।  
ध्रुवास' अस्य कीरया जनास उरुति सुजनिमा चकार ॥ ४ ॥

4. *Vi cakrame pṛthivīmeṣa etāṁ kṣetrāya viṣṇur-manuṣe daśasyan. Dhruvāso asya kīrayo janāsa urukṣitim sujanimā cakāra.*

Vishnu, this lord omnipresent, with the desire to give humanity a place of birth and a home for dwelling and sphere of action, made this wide earth and set it in motion. Poet celebrants of this lord, men with constant mind, celebrate the glorious manifested maker and sing that he it is that made the wide earth for their dwelling and place of action.

प तत्' अद्य शिपिविष्ट नामा यः शंसामि वयुनानि  
विद्वान् । तं त्वा गृणामि तवसमतव्यान् तयन्तमस्य रजसः  
पराक ॥ ५ ॥

5. *Pra tat te adya śipiviṣṭa nāmā'ryaḥ śaṁsāmi vayunāni vidvān. Taṁ tvā gṛṇāmi tavasama-tavyān kṣayantamasya rajasaḥ parāke.*

O lord self-refulgent, you that have made this

wide world, I adore today, celebrate and glorify your name: You are the master, lord omniscient of the ways and laws of existence. You are the mighty power, all pervasive far and wide in the moving world, and you are transcendent even beyond.

किमि॒त्' वि॒ष्णा परि॒च यं भू॒त्प यद्व॑व । शि॒पिवि॒ष्टा अ॒स्मि ।  
मा वपा॑ अ॒स्मदर्प॑ गू॒ह ए॒तद्य॒दन्य॑रूपः समि॒थ ब॒भूथ॑ ॥ ६ ॥

6. *Kimit te viṣṇo paricaksyaṁ bhūt pra yad vavakṣe śipiviṣṭo asmi. Mā varpo asmadapa gūha etad yadanyarūpaḥ samithe babhūtha.*

Vishnu, can that manifestive form of your presence be described or ignored? You yourself reveal in the Veda that you are self - refulgent. Pray do not hide off that form of yours from me, nor the other one which manifests in the divine wrath and punishment in the existential battle between good and evil.

वष॑ट त वि॒ष्णावा॒स आ कृ॑णामि॒ तन्म॑ जुष॒स्व शि॒पिवि॒ष्ट  
ह॒व्यम॑ । वध॑न्तु॒ त्वा सु॒ष्टु॒तया॒ गिर॑' म यू॒यं पा॑त स्व॒स्तिभिः॒  
सदा॑ नः ॥ ७ ॥

7. *Vaṣaṭ te viṣṇavāsa ā kṛṇomi tanme juṣasva śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro me yūyaṁ pāta svastibhiḥ sadā naḥ.*

Vishnu, lord omnipresent, I do honour to your presence in song and offer it to you as homage in words. O lord of universal light of life, pray accept this offer of homage. May my words of celebration exalt your presence in manifestation. O lord, O divinities of nature and humanity, pray protect and promote us with all means and modes of peace, prosperity and all round

well being all ways all time.

### Mandala7/Sukta 101

*Parjanya Devata, Vasishtha or Kumara Agneya  
Maitravaruni Rshi*

तिस्त्रा वाचः प वद ज्यातिरगा या एतदुह मधुदाघमूधः ।  
स वत्सं कृण्वन्गभ्रमाषधीनां सद्या जाता वृषभा  
ररवीति ॥ १ ॥

1. *Tisro vācaḥ pra vada vyotiragrā yā etad duhre  
madhudogham-ūdhah. Sa vatsam kṛṇvan  
garbhamoṣadhīnām sadyo jāto vṛṣabho roravīti.*

Chant aloud three voices of the divine Word, Rk, Sama and Yajush verses of the four Vedas headed by the light of Divinity symbolised by the eternal Name: AUM. (They comprise the knowledge, action and prayerful gratitude of total human endeavour, the three being 'jnana, karma and upasana.) With yajna they distil from the cosmic ocean the milky essence of liquid vitality, soma, elementary form of the cloud, parjanya. That parjanya produces the fiery electric current (here-in called the calf) which then gives rise to the seed of vegetation in the form of cloud laden with living rain waters. 'The calf' then full grown as 'the virile bull' i.e., the cloud, upon the instant roars and thunders, rains and fertilises the earth with the seed of vegetation.

Note: An extension of this knowledge of the evolution of life on earth is found in the science of 'Panchagni', five fires, in Chhandogya Upanishad 5, 4-9, and in Brhadaranyaka Upanishad 6, 2, 9-14. Chhandogya Upanishad is an explanatory extension of parts of Sama Veda, and Brhadaranyaka Upanishad is a

similar work on parts of Yajur Veda. An indication of this science is given in Kathopanishad 1, 1, 12-19. Kathopanishad is an explanatory footnote to Yajur-Veda.

या वधन् आर्षधीनां या अपां या विश्वस्य जगता द्व  
इश' । स त्रिधातु शरणं शम' यंसत्रिवतु ज्यातिः स्वभिष्टय-  
स्म ॥ २ ॥

2. *Yo vardhana oṣadhīnām yo apām yo viśvasya jagato deva īṣe. Sa tridhātu śaraṇam śarma yaṁsat-trivartu jyotiḥ svabhiṣṭyasme.*

He that generates and augments the vegetation and generates the waters and the power that orders and rules over the entire moving universe may, we pray, give us three fold health and peace of body, mind and soul and bless us with threefold shelter against heat, cold and rain, and give us threefold light of earth, heaven and the middle regions for our well being all round.

स्तरीरु त्वद्भवति सूत उ त्वद्यथावशं तन्वं चक एषः । पितुः  
पयः पतिं गृभ्णाति माता तनं पिता वधत तनं पुत्रः ॥ ३ ॥

3. *Starīru tvad bhavati sūta u tvad yathāvaśam tanvaṁ cakra eṣaḥ. Pituḥ payaḥ prati ḡrbhṇāti mātā tena pitā vardhate tena putraḥ.*

By virtue of you the heifer becomes fertilized, from you this soul assumes the body form it takes according to its latencies, the mother receives the shower of fertility from the father, by which, again, the father receives extension of the self and the off spring grows in body.

यस्मिन्विश्वानि भुवनानि तस्थुस्तिस्त्रा द्यावस्त्रधा सस्त्रुरापः ।  
त्रयः काशास उपसचनासा मध्वः श्चातन्त्यभित' विर-  
ष्म ॥ ४ ॥

4. *Yasmin viśvāni bhuvanāni tasthustisro dyāvastredhā sasrurāpaḥ. Trayah kośāsa upa-secanāso madhvaḥ ścotantyabhito virapśam.*

(What is the ultimate parjanya, source of life and its joy?) That in whom abide all regions of the universe, all three heavens, i.e., highest, middle and the lower, or the earth, the sky and the heaven of light, in whom the three currents of air, light and water energy flow, or the three grades of karma operate, i.e., sanchit (past), kriyamana (present) and prarabdha (conditional) rule the soul, and in whom three body-forms of the soul, i.e., karana sharira (causal body), sukshma sharira (subtle body) and sthula sharira (gross body) overflow with energy and shower the honey sweets of pleasure, enlightenment and the ecstasy of ananda upon the soul in abundance: that is the ultimate cloud from whom life flows.

इदं वचः पजन्याय स्वराजं हृदा अस्त्वन्तरं तज्जुजाषत ।  
मयाभुव' वृष्टयः सन्त्वस्म सुपिप्पला आर्षधीद्वग'पाः ॥ ५ ॥

5. *Idam vacaḥ parjanyaāya svarāje hṛdo astvantaram tajjujoṣat. Mayobhuvo vṛṣṭyaḥ santvasme supippalā ośadhīr-devagopāḥ.*

This song of adoration, spontaneous flow of love from the heart, in honour of the self - refulgent sovereign cloud, lord infinite, supreme source of life, may the lord accept and cherish to the very core of divine being, and

may the imprint abide in our heart too. May the showers of rain be full of peace and abundance for us. May the herbs and trees be profuse in fruit, give life and protective health to noble humanity and be protected and promoted by noble humanity.

स रंताधा वृषभः शश्वतीनां तस्मिं ात्मा जगतस्तस्थुषश्च ।  
तन्म ऋतं पातु शतशारदाय यूयं पात स्वस्तिभिः सदा  
नः ॥ ६ ॥

6. *Sa retodhā vṛṣabhaḥ śaśvatīnām tasminnātmā jagatas-tasthuṣaśca. Tanma ṛtaṁ pātu śataśāradāya yūyam pāta svastibhiḥ sadā naḥ.*

That lord is the infinite reservoir of the seeds of existence, mighty abundant and generous, from whom flows the eternal cycle of life. Therein abides the very soul of existence in motion and stabilised in motion. May the lord sustain, protect and promote the abundant flow of truthful life in action for me for a full span of hundred years. O lord, O clouds, O showers of rain, protect and promote us by all modes and means of happiness and well being all round all ways all time.

### Mandala7/Sukta 102

*Parjanya Devata, Vasishtha or Kumara Agneya  
Maitravaruni Rshi*

पुजन्त्याय प गायत दिवस्पुत्राय मी हुष ।  
स ना यवसमिच्छतु ॥ १ ॥

1. *Parjanyaāya pra gāyata divasputrāya mīḥuṣe. Sa no yavasamicchatu.*

Sing in praise of the mighty generous and virile

Parjanya, the cloud that gives us showers of life and joy. It is the child of light and saviour of the brilliant. May the cloud, that bearer and harbinger of life and joy, give us lovely food for body, mind and soul.

या ग॒र्भ॒मा॒ष॒धी॒नां॒ ग॒वां॒ कृ॒णा॒त्य॒व॒ता॒म ।

प॒ज॒न्यः॑ पु॒रु॒षी॒णा॒म ॥ २ ॥

2. *Yo garbham-oṣadhīnām gavām kṛṇotyarvatām.  
Parjanyaḥ puruṣīṇām.*

Celebrate the Parjanya, cloud of the showers of life and existence, who generates the Golden Egg, Hiranyagarbha, the seed of moving stars and revolving planets, herbs and trees, cows and horses and the humans, and the cloud which then brings the showers of living waters and vests the seeds of life in earth for vegetation and all that moves and achieves and all the human race for the continuance of life in existence.

तस्मा॒ इ॒दा॒स्य॑ ह॒वि॒जु॒हा॒ता॒ म॒धु॒म॒त्त॒म॒म ।

इ॒ळीं॑ नः स॒न्य॒तं॑ क॒र॒त् ॥ ३ ॥

3. *Tasmā idāsyē havirjuhōtā madhumattamam.  
Ilām naḥ saṇyatam karat.*

To him, the omnipotent omnificent Parjanya, life bearing cloud, offer the sweetest oblations into the fiery mouth of the yajna vedi with selfless surrender of love and non-violence so that he may keep and help us keep the unity and integrity of the earth and environment well in order and maintain the integrity and harmony of humanity and culture in a state of creativity and progressive continuity of a familial order.



## Mandala7/Sukta 103

*Mandukah (Parjanya) Devata, Vasishtha  
Maitravaruni Rshi*

सुवत्सरं शशयाना ब्राह्मणा वतचारिणः ।  
वाचं पजन्यजिन्वितां प मण्डूका अवादिषुः ॥ १ ॥

1. *Samvatsaram śaśayānā brāhmaṇā vratacār-iṇaḥ.  
Vācam parjanyaajinvitām pra maṇḍūkā avādiṣuḥ.*

Devoted Brahmanas dedicated to Brahma, supreme spirit of the universe, observing the sacred vows of discipline in silence for a yearly session, spontaneously burst into the chant of divine hymns, inspired by the cloud of divine showers and celebrate the divine spirit, the divine voice and the divine shower with enthusiasm.

दिव्या आप' अभि यदनमायन्दृतिं न शुष्कं सरसी शयानम ।  
गवामह न मायुवत्सिनीनां मण्डूकानां वग्नुरत्रा समति ॥ २ ॥

2. *Divyā āpo abhi yadenamāyan ḍṛtiṃ na śuṣkaṃ  
sarasī śayānam. Gavāmaha na māyurvatsinī-nām  
maṇḍūkānām vagnuratrā sameti.*

When the heavenly waters shower upon these celebrants, like rain on frogs who have been hibernating in a dry pond like empty leather bags, they revive with exhilaration, they burst into chant, and the chant of these celebrants seems like the eager lowing of mother cows for their calves or like the excitement of the heart on the reflection of a new revelation on the imagination.

यदीमनाँ उशता अभ्यवषीत्तृष्यावतः पावृष्यागतायाम ।  
अखब्रलीकृत्या पितरं न पुत्रा अन्या अन्यमुप वदन्त-  
मति ॥ ३ ॥

3. *Yadīmenāñ uśato abhyavarṣīt trṣyāvataḥ prāvṛṣyāgatāyām. Akhkalīkrtyā pitaraṁ na putro anyo anyamupa vadantameti.*

And when the rainy season has set in, then, if the cloud showers rain upon these longing celebrants of life, thirsting for the divine waters of life, one goes to meet another, chanting and shouting hilariously like the child going to meet the father.

अ॒न्या अ॒न्यम॒नु॒ गृ॒भ्णा॒त्यना॒र॒पां प॒स॒ग यद॒म॒न्दि॒षाता॒म ।  
म॒ण्डू॒का॒ यद॒भिवृ॒ष्टः॒ क॒निष्क॒न्पृ॒श्निः॒ संपृ॒ङ्ग ह॒रि॑त॒न॒  
वाच॑म ॥ ४ ॥

4. *Anyo anyamanu grbhñātyenorapām prasarge yadamandiṣātām. Maṇḍūko yadabhivṛṣṭaḥ kaniṣkan pṛśniḥ samprṅkte haritena vācam.*

On the fall of divine showers they seize upon each other while both experience the ecstasy of meeting and the rain. When the celebrant is soaked in the rain, the spotted versatile one springs forward and communicates with the green one in concentration in the language of intimacy.

यद॑षाम॒न्या अ॒न्यस्य॒ वाचं॒ शा॒क्तस्य॑व॒ वद॑ति॒ शि॒ माणः॑ ।  
सर्वं॑ तद॑षां॒ समृ॑ध॒व॒ पव॑ यत्सु॒वाचा॒ वद॑थ॒नाध्य॒प्सु ॥ ५ ॥

5. *Yadeṣāmanyō anyasya vācam śāktasyeva vadati śikṣamāṇaḥ. Sarvaṁ tadeṣām samṛdheva parva yat suvāco vadathanādhyapsu.*

When one of these speaks to the other, they seem to repeat each other's language like pupils repeating the words of the teacher. While communicating like this they jump and play on the water, their bodies swell with

joy and the pride of being.

गामायुरक<sup>1</sup> अजमायुरकः पृश्निरका हरित एक एषाम ।  
समानं नाम बिभता विरूपाः पुरुत्रा वाचं पिपिशुवदन्तः ॥ ६ ॥

6. *Gomāyureko ajamāyurekaḥ pṛśnireko harita eka eṣām. Samānaṁ nāma bibhrato virūpāḥ purū-trā vācaṁ pipiśurvadantaḥ.*

One of them croaks like a cow, another like a goat, one of them is spotted, another is green. Of different voice and colour, they bear the same one name, the “manduka”, the celebrant, but they seem to communicate in many different languages.

ब्राह्मणास<sup>1</sup> अतिरात्र न साम सरा न पूणमभिता वदन्तः ।  
संवत्सरस्य तदहः परिष्ट यन्मण्डूकाः पावृषीणं बभूव ॥ ७ ॥

7. *Brāhmaṇāso atirātre na some saro na pūrṇamabhito vadantaḥ. Saṁvatsarasya tadahaḥ pariṣṭha yanmandūkāḥ prāvṛṣīṇaṁ babhūva.*

O Brahmanas, devotees of supreme Brahman, at the end of the annual session when the last night is over, then, at the time before dawn, abide as in meditation and yajnic celebration just like the frogs who play, rejoice and celebrate around the overflowing lake when the showers of the season begin.

ब्राह्मणासः सामिना वाचमकत ब्रह्म कृण्वन्तः परिवत्स-  
रीर्णम । अध्वयव<sup>1</sup> घमिणः सिष्विदाना आविभवन्ति गुह्या  
न क चित ॥ ८ ॥

8. *Brāhmaṇāsaḥ somino vācamakrata brahma kṛṇvantaḥ parivatsarīṇam. Adhvaryavo ghar-  
miṇaḥ siṣvidānā āvirbhavanti guhyā na ke cit.*

Brahmanas engaged in the yearly soma yajna for peace and harmony conduct the yajna in honour of the Supreme Brahman and chant the Vedic mantras at the end of the first year. The priests facing the fire and soaked in sweat emerge as if from seclusion in the cave.

द्वर्हितं जुगुपुद्वादशस्य ऋतुं नरा न प मिनन्त्यत ।

संवत्सर पावृष्यागतायां तप्ता घृमा अश्नुवत विस्रगम ॥ ९ ॥

9. *Devahitīm jugupurdvādaśasya ṛtuṃ nara na pra minantye. Saṁvatsare prāvṛṣyāgatāyām taptā ghamā aśnuvate visargam.*

These Brahmanas, leading lights of the yajnic order, do not neglect, never violate, but strictly abide by the divinely ordained twelve month seasons and the discipline and observances prescribed. At the end of the year when the rains set in they emerge seasoned and tempered in the heat of yajnic fire and attain their freedom.

गामायुरदादजमायुरदात्पृश्निरदाद्धरिता ना वसूनि । गवां  
मण्डूका ददतः शतानि सहस्रसाव प तिरन्त आयुः ॥ १० ॥

10. *Gomāyuradādajamāyuradāt pṛśniradāddharito no vasūni. Gavāṃ maṇḍūkā dadataḥ śatāni sahasrasāve pra tiranta āyuh.*

All those that speak and sound like nature in motion give us something; all those that speak and sound like nature and spirit unborn and eternal give us something; all those that speak and sound like the spectrum of colours in various forms give us something; all those that speak and sound like the dark and green in life and nature give us something: all these give us

wealths of the world. Indeed all that speak and sound and celebrate nature and the eternal spirit of nature give us hundreds of wealths and values of existence on the move, advance us and give us full health and age in the thousandfold business of creative living and lead us to fulfilment and ultimate freedom. (Such is the gift of nature in the rainy season.)

### Mandala7/Sukta 104

*Indra-Somau, Indra, Soma, Agni, Devah, Gravana,  
Marutah, Vasishtha, Prthirvi-Antarikshe, Devatah,  
Vasishtha Maitravaruni Rshi.*

इन्द्रासामा तपतं र † उब्जतं न्यपयतं वृषणा तमावृधः ।  
परा शृणीतमचिता न्यषतं हृतं नुदथां नि शिशितम-  
त्रिणः ॥ १ ॥

1. *Indrāsomā tapataṁ rakṣa ubjataṁ nyarp-ayataṁ  
vr̥ṣaṇā tamovṛdhaḥ. Parā śṛṇītam-acito nyoṣataṁ  
hataṁ nudethāṁ ni śīśītam-atriṇaḥ.*

Indra-Soma, O lord and commander of power, peace and justice, O lord and master keeper of love, peace and harmony, subject the evil and wicked to the heat of discipline and correction or punish and reduce them to nullity. O generous and virile lord and ruler, let not the forces of darkness grow, keep them down, let not the misguided rise and spread out, shut these down and far off. Let the hoarders, grabbers, ogres and devourers be subjected to law and punishment, destroy the exploiters, stop them and let their fangs be blunted and rooted out.

इन्दासामा समघशंसमभ्युघं तपुययस्तु चरुरग्निवाँइव ।  
ब्रह्मद्विष कव्याद घारच स द्वष धत्तमनवायं किमी-  
दिन ॥ २ ॥

2. *Indrāsomā samaghaśamsam-abhyghaṁ tapur-  
yayastu carur-agnivāñ iva. Brahmadvīṣe kra-  
vyāde ghoracakṣase dveṣo dhattam-anavāyaṁ  
kimīdine.*

Indra-Soma, lord and master of peace and power, love and justice, let the sinner and the criminal, the supporter and admirer of sin and crime along with the sin and crime, and the tormentor of the good and innocent go to the fire of discipline, punishment, or elimination like a handful of dirt meant for the fire. Never compromise with the enemy of nature, divinity, humanity and the wisdom of humanity. Rule out the cannibal and the carrion eater, the man of hate and evil eye, the sceptic, the cynic and the negationist. For them, have the disdain they deserve and either correct them or eliminate them.

इन्दासामा दुष्कृत'वव अन्तरनारम्भण तमसि प विध्यतम ।  
यथा नातः पुनरकश्चनादयत्तद्वामस्तु सहस मन्युम-  
च्छवः ॥ ३ ॥

3. *Indrāsomā duṣkṛto vavre antar-anārambhaṇe  
tamasi pra vidhyatam. Yathā nātaḥ punareka-  
ścanodayat tad vāmastu sahase manyum-  
acchavaḥ.*

Indra-Soma, fix the evil doer and throw him into a deep dungeon of darkness without remission so that by reason of that punishment no one again may raise

his head for evil doing. That power of yours full of patience, fortitude and courage, that righteous passion of yours be for the destruction of evil and sabotage against life and social harmony.

इन्द्रासामा व्रतयतं दिवा व्रधं सं पृथिव्या अघशंसाय  
तहणम । उक्तं तं स्वर्यं पवतभ्या यन् र । वावृधानं  
निजूवथः ॥ ४ ॥

4. *Indrāsomā vartayataṁ divo vadhaṁ saṁ pṛthivyā aghaśaṁsāya tarhaṇam. Ut takṣataṁ svaryaṁ parvatebhyo yena rakṣo vāvṛdhānaṁ nijūrvathaḥ.*

Indra-Soma, from heaven and earth, from thunder and lightning and the showers of clouds, from the light of idealism, love and generosity and down to earth realism, bring unfailing laws of punishment and correction against sin and crime, acts and policies against poverty, disease, unemployment and wilful sloth, and against the supporters of sin and crime as well as against compromisers with negativities and negationists of evil. Enact law of incentive and encouragement for the generous, and blazing prohibitions for the adamant evil so that you nip and burn off rising crime and evil in the bud.

इन्द्रासामा व्रतयतं दिवस्पयग्निप्तभियुवमश्महन्मभिः ।  
तपुवधभिर्रज्रभिर्रिणा नि पशान विध्यतं यन्तु निस्व-  
रम ॥ ५ ॥

5. *Indrāsomā vartayataṁ divas-paryagnit-apte-bhir-ryuvam-aśmahanmabhiḥ. Tapurvadhebhira-jare-bhiratriṇo ni parśāne vidhyataṁ yantu nisvaram.*

Indra-Soma, lord of power and force, lord of peace and harmony, turn all round, revolve your search lights and from the skies shoot out your weapons of defence and offence, and with fiery, thunder-tipped, fatally destructive, irresistible and inviolable weapons fix the voracious ogres, strike them on the precipice and throw them into the abyss, running off into silence and oblivion without uttering a sigh of pain or voice of protest.

इन्दासामा परि वां भूतु विश्वत इयं मतिः क् याश्वव  
वाजिना । यां वां हात्रां परिहिनामि म्धयमा बह्माणि नृपतीव  
जिन्वतम ॥ ६ ॥

6. *Indrāsomā pari vāṁ bhūtu viśvata iyam matiḥ  
kākṣyāśveva vājinā. Yām vām hotrām parihin-omi  
medhayemā brahmāṇi nṛpatīva jinvatam.*

Indra-Soma, leading powers of governance and peace, like mighty forces in harness ruling the nation, may this prayer of mine, which, with the best of my intention and understanding I address to you as an exhortation, reach you and inspire you and guide you all round, and may you, like the protector and ruler of the nation as you are, make these words of prayer, exhortation and adoration fruitful.

पति स्मरथां तुजयद्भिरवहतं दुहा र्त्स' भङ्गुरावतः ।  
इन्दासामा दुष्कृत मा सुगं भूद्या नः कदा चिदभिदासति  
दुहा ॥ ७ ॥

7. *Prati smarethām tujayabdhir-evairhataṁ druho  
rakṣaso bhaṅgurāvataḥ. Indrāsomā duṣkṛte mā  
sugam bhūdyo naḥ kadā cidabhidāsati druhā.*



And remember, be watchful and alert against the malignant, evil and treacherous forces, ward them off and eliminate them with the fastest interceptors and destroyers at the very outset. Indra-Soma, let there be no peace, nothing easy, for the evil doer whoever any time may try to injure, sabotage or enslave us out of jealousy, malignity or enmity.

या मा पाकं मनसा चरन्तमभिचष्ट अनृतभिवच'भिः ।  
आपइव काशिना संगृभीता असं स्व्वासत इन्द वक्ता ॥ ८ ॥

8. *Yo mā pākena manasā carantam-abhicaṣṭe anṛtebhir-vacobhiḥ. Āpa iva kāśinā saṅgrbhītā asannas-tvāsata indra vaktā.*

And while I live and act and behave with a mature mind of purity and truth, if someone malign me with false words, let him be caught up like water in the hand grip and evaporate in the heat and, O lord Indra, ruler and law giver of power, let him be reduced to nothing because he speaks nothing but falsehood.

य पाकशंसं विहरन्त एव्य वा भदं दूषयन्ति स्वधाभिः ।  
अहय वा तान्प्रददातु साम आ वा दधातु निर्रतरुपस्थ ॥ ९ ॥

9. *Ye pākaśamsaṁ viharanta evairye vā bhadraṁ dūṣayanti svadhābhiḥ. Ahaye vā tān pradadātu soma ā vā dadhātu nirṛterupasthe.*

O Soma, lord of peace and justice, if there are those who with their smartness and fast actions malign, lacerate and deprive the man of purity, truth and immaculate honour and spotless reputation, or with their powers and prestige denigrate the man of goodness and charitable action and bring disgrace upon him, deliver

such men to the sufferance of darkness and the pain of remorse or let them suffer the fangs of deprivation themselves.

या ना रसं दिप्सति पित्वा अग्र या अश्वानां या गवां  
यस्तनूनाम । रिपुः स्तनः स्तयकृद्दभ्रमतु नि ष हीयतां तन्वा३  
तना च ॥ १० ॥

10. *Yo no rasam dipsati pitvo agne yo asvānām yo gavām yastanūnām. Ripuḥ stenaḥ steyakṛd dabhrametu ni ṣa hīyatām tanvā tanā ca.*

Whoever pollutes the flavour, taste and vitality of our food and injures or impairs the vigour and power of our horses, cows and our bodies, let such an enemy, the thief, the robber and saboteur, O lord of light and vitality, Agni, be reduced to nullity and himself suffer debility of body and even deprivation from self-extension and further growth.

परः सा अस्तु तन्वा३ तना च तिस्रः पृथिवीर्धा अस्तु  
विश्वाः । पति शुष्यतु यश' अस्य दवा या ना दिवा दिप्सति  
यश्च नक्तम ॥ ११ ॥

11. *Paraḥ so astu tanvā tanā ca tisraḥ pṛthivīradho astu viśvāḥ. Prati śuṣyatu yaśo asya devā yo no divā dipsati yaśca naktam.*

O divinities of nature and humanity, he who wants to injure and destroy us in the day and in the night, must stay far off by his personal presence and also by the progeny of his evil tendencies and even fall lower than all the three orders of earthly existence, i.e., lower far than the good, the bad and the indifferent. His honour and reputation would dry up and evaporate to

zero and there would be none even to remember him after. Let it be so with such a person.

सुविज्ञानं चिकितुषु जनायु सच्चासच्च वचसी पस्पृधात ।  
तयायत्सत्यं यतरदृजीयुस्तदित्साम' वति हन्त्यासत ॥ १२ ॥

12. *Suvijñānam cikituṣe janāya saccāsacca vacasī paspṛdhāte. Tayoryat satyam yataradrjīyastadit somo'vati hantyaśat.*

Words of truth and words of untruth rival and contend with each other. Of these, the one that is true to the extent it is true and that which is simple and natural, this Soma, lord of peace, harmony and the goodness of life, preserves and protects, and the untrue, he destroys. This simple and straight natural knowledge, the lord reveals for the man who has the desire and ambition to know the truth and reality of life.

न वा उ साम' वृजिनं हिनाति न त्रियं मिथुया धारयन्तम ।  
हन्ति र ॥ हन्त्यासद्वदन्तमुभाविन्दस्य पसिता शयात ॥ १३ ॥

13. *Na vā u somo vṛjinam hinoti na kṣatriyam mithuyā dhārayantam. Hanti rakṣo hantyaśad vadantam-ubhāvindrasya prasitau śayāte.*

Soma, lord of truth, peace and harmony, does not call forth the crooked to the distinction between truth and untruth, nor does he impel the selfish kshatriya, ruler administrator, who parades his power and valour in a false manner, nor does he incite the two toward the untrue. But he does destroy the evil and the wicked and also the one who speaks the untruth, since both the evil and the liar end up in the bonds of Indra, lord of justice and power.

यदि वाहमनृतदव आसु माघं वा द्वाँ अप्यूह अंग्र ।  
किमस्मभ्यं जातवदा हृणीष द घ्वाचस्त निऋथं संच-  
न्ताम ॥ १४ ॥

14. *Yadi vāhamanṛtadeva āsa moghaṁ vā devāñ  
apyūhe agne. Kimasmabhyaṁ jātavedo hṛṇīṣe  
droghavācaste nirṛthaṁ sacantām.*

If I were a worshipper of falsehood as my divine ideal, or if I adore the lord and divinities falsely, deceiving them as if, then O lord of light and truth, Agni, you would be angry with me. But I have not been thus, then why would you, knowing everything born in existence, feel angry with us? Not at all, because only the speakers of falsehood would suffer your wrath and punishment.

अद्या मुरीय यदि यातुधाना अस्मि यदि वायुस्ततप पूरुषस्य ।  
अधा स वीरदशभिवि यूया या मा माघं यातुधान-  
त्याह ॥ १५ ॥

15. *Adyā murīya yadi yātudhāno asmi yadi vāyusta-  
tapa pūruṣasya. Adhā sa vīrairdaśabhirvi yūyā  
yo mā moghaṁ yātudhānetyāha.*

If I were a demon on the move, and if I tormented any person in life, then let me suffer death today just now. But I am not such, nor have I done so. Then let that man be forsaken of all his ten faculties of power and prana who falsely proclaims that I am a demonic tormentor of others.

या मार्यातुं यातुधानत्याह या वा र् ॥ शुचिर्स्मीत्याह ।  
इन्दस्तं हन्तु महता वधन विश्वस्य जन्तारधमस्पदीष्ट ॥ १६ ॥

16. *Yo māyātum̐ yātudhānetyāha yo vā rakṣāḥ śucirasmītyāha. Indrastaṁ hantu mahatā vadhena viśvasya jantor-adhamas-paḍīṣṭa.*

Whoever says that I am a devil even though I am not a devil, and whoever says that he is innocent and immaculate even though he is a devil, may Indra, lord of power and justice, punish such a person with his mighty thunderbolt. May such a falsifier fall to the abyss as the worst of all living beings.

प या जिगति ख्रगलव् नक्तमप दुहा तन्वं॑ गूहमाना ।  
ववाँ अनन्ताँ अव सा पदीष्ट गावाणा घन्तु र ऽस  
उपब्दः ॥ १७ ॥

17. *Pra yā jigāti khargaleva naktamapa druḥā tanvaṁ gūhamānā. Vavrāñ anantāñ ava sā paḍīṣṭa grāvāṇo ghnantu rakṣasa upabdaiḥ.*

And she that goes about at night, hiding her person like the spirit of hate and violence, a she owl as if, let her fall into the bottomless deep of darkness where the stones of evil and darkness itself would destroy her with a clang.

वि तिष्ठध्वं मरुता विवि॑च्छत गृभायत र ऽसः सं  
पिनष्टन । वया य भूत्वी पतर्यन्ति नक्तभिय वा रिप' दधिर  
दव अध्वर ॥ १८ ॥

18. *Vi tiṣṭhadhvaṁ maruto vikṣvicchata gr̥bhāyata rakṣasaḥ saṁ pinaṣṭana. Vayo ye bhūtvī patayanti naktabhīrye vā ripo dadhire deve adhvare.*

O Maruts, vibrant social powers of vigilance and action, stay among the people, keenly watch for the

forces of evil and violence, and there, grab them and crush them all that fly about like birds over the nights and cause disturbance and violence in the divine morning yajnas of love and non-violence for creative production and advancement.

प वतय दिवा अश्मानमिन्दु सामशितं मघवन्त्सं शिशाधि ।  
पाक्तादपाक्तादधरादुदक्तादभि जहिरु । सः पवतन ॥ १९ ॥

19. *Pra vartaya divo aśmānamindra somaśitam maghavantsam śiśādhi. Prāktād-apāktādadhara dūdaktād-abhi jahi rakṣasaḥ parvatena.*

Indra, lord of power and justice, from the light of heaven and wisdom of the sages, bring up and strike the thunderbolt of justice and correction tempered and sharpened with soma for peace and progress, and refine and enlighten the noble people dedicated to peace and happiness. From front and back, up and down, seize the wicked and the destroyers and punish them with the bolt.

एत उ त्प पतयन्ति श्वयातव इन्दं दिप्सन्ति दिप्सवा -  
दाभ्यम । शिशीत शूकः पिशुनभ्या वधं नूनं सृजदृशनिं  
यातुमद्भ्यः ॥ २० ॥

20. *Eta u tye patayanti śvayātava indraṁ dipsanti dipsavo'dābhyam. Śiśīte śakraḥ piśunebhyo vadham nūnam sṛjadaśaniṁ yātumadbhyaḥ.*

These miscreants with the mentality of street curs roam around, pull people down, and try to damage Indra, the ruler, who is otherwise indomitable. Indra then, commander of power and force, sharpens the

thunderbolt, the edge of justice and punishment, for these crafty saboteurs on the prowl and strikes the fatal blow upon them.

इन्द्र' यातूनामभ्वत्पराशरा हविमथीनामभ्याइविवासताम ।  
अभीदु' शक्रः परशुयथा वनं पात्रव भिन्दन्त्सत एति  
र' तसः ॥ २१ ॥

21. *Indro yātūnām-abhavat parāśaro havirmathī-nām-abhyāvivāsatām. Abhīdu śakraḥ paraśurya-thā vanaṁ pātreva bhindantsata eti rakṣasaḥ.*

Indra is the lordly power that throws off the upcoming saboteurs who damage the inputs and infrastructure of yajnic development, he does so for the peace and progress of the human community. He is mighty powerful just like what the axe is for the wood, breaking down the evil and wicked destroyers like pots of clay whenever they raise their head.

उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुत काकयातुम ।  
सुपणयातुमुत गृध्रयातुं दूषदव प मृण र † इन्द्र ॥ २२ ॥

22. *Ulūkayātuṁ śuśulūkayātuṁ jahi śvayātumuta kokayātuṁ. Suparṇayātumuta grdhrayātuṁ dṛṣa-deva pra mṛṇa rakṣa indra.*

Indra, refulgent and potent ruler of the world, crush the evil and the wicked like pieces of clay with a stone: the fiend in the garb of an owl or an owlet or a dog or a wolf or a hawk or a vulture. They are covert, stealthy, clever, jealous and growling, cruel destroyers, cunning and voracious.

मा न्ना र १' अ॒भि न॑ड्यातु॒माव॑ता॒मप॑च्छतु॒ मिथु॑ना या  
किं॒मी॒दिना॑ । पृ॒थि॒वी नः॑ पाथि॒वात्पा॒त्वंह॑सा॒ न्तरि॑ ऽं  
दिव्यात्पा॒त्वस्मान॑ ॥ २३ ॥

23. *Mā no rakṣo abhi naḍyātumāvatāmapocchatu mithunā yā kimīdinā. Pṛthivī naḥ pārthivāt pātvaṁhaso 'ntarikṣaṁ divyāt pātvasmān.*

Let no wicked demonic forces harm and destroy us. Let the darkness of tormentors harming us either by joint force or by doubt and scepticism be off. May the earth protect us against earthly sin and crime. Let the sky protect us against dangers from above.

इ॒न्द॑ ज॒हि पु॑मांसं यातु॒धान॑मु॒त स्त्रियं॑ मा॒यया॑ शा॒श॒दाना॑म ।  
वि॒गी॑वासा॒ मूर॑दवा ऋदन्तु॒ मा त दृ॑श॒न्त्सू॒यमु॑च्च॒र॒न्तम॑ ॥ २४ ॥

24. *Indra jahi pumāṁsaṁ yātudhānamuta striyaṁ māyayā śāśadānām. Vigrīvāso mūradevā ṛdantu mā te drśant-sūryam-uccarantam.*

Indra, punish and eliminate the man demon. Punish and eliminate the woman demon who destroys by deception and crafty design. Let the stranglers of life who play with life and death lose their own throat and let them never see the rising sun.

प॒तिं च॑ व॒ वि च॒ वन्द॑श्च॒ साम॑ जागृतम ।

र १'भ्या॑ व॒धम॑स्यतम॒शनिं॑ यातु॒मद्भ्यः॑ ॥ २५ ॥

25. *Prati cakṣva vi cakṣvendraśca soma jāgrtam. Rakṣobhyo vadhamasyatamaśaniṁ yātumadbhyah.*

Indra and Soma, lord of power and peace, justice



and governance, love and majesty, watch everything that happens and enlighten us too. Shine, reveal and proclaim what is happening and warn us too. Keep awake and let us rise too into awakenment. Shoot the arrow upon the demon destroyers, strike the thunderbolt upon the covert saboteurs.

॥ इति सप्तमं मण्डलम् ॥

## MANDALA 8

### Mandala 8/Sukta 1

*Indra, Danastuti, Asanga Devatah, Pragatha Ghaura  
Kanva, Medhatithi Medhyatithi Kanvas, Asanga Playogi,  
Shashvati Angirasi Rshis*

मा चिद॒न्यद्वि शंस॑त॒ सखा॑या॒ मा रि॑षण्यत ।  
इ॒न्द॒मित्स्ता॑ता वृष॑णं॒ सचा॑ सु॒त मुहु॑रु॒क्था च॑ शंस॑त ॥ १ ॥

1. *Mā cidanyad vi śamsata sakhāya mā riṣanyata.  
Indramit stotā vṛṣaṇaṁ sacā sute muhurukthā ca  
śamsata.*

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again.

अ॒व॒क्॒रि॒णं॑ वृष॒भं॑ यथा॒जु॒रं॒ गां॑ न च॒षणी॑सह॒म ।  
वि॒द्व॒ष॒णं॑ सं॒व॒न॒ना॒भयं॑क॒रं॒ मं॒हि॒ष्ठ॒मु॒भया॑वि॒न॒म ॥ २ ॥

2. *Avakrakṣiṇaṁ vṛṣabhaṁ yathājuraṁ gāṁ na  
carṣaṇīśaham. Vidveṣaṇaṁ saṁvananobha-yam-  
karaṁ maṁhiṣṭham-ubhayāvinam.*

Worship Indra only, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, free from age and

decay, patient and forbearing giver of peace and nourishment to people like the meek cow and motherly earth, saviour from hate and jealousy, most adorable, giver of both material well being (abhyudaya) and spiritual freedom (nihshreyas), most munificent and majestic, and lord ruler and protector of both nature and the soul.

यच्चिद्धि त्वा जना इम नाना हवन्त ऊतय ।

अस्माकं बह्मदमिन्द भूतु त हा विश्वा च वधनम ॥ ३ ॥

3. *Yacciddhi tvā janā ime nānā havanta ūtaye. Asmākaṁ brahmedam-indra bhūtu te'hā viśava ca vardhanam.*

Although these many people invoke you and pray for protection and progress for themselves in many different ways, yet, we pray, our adoration and prayers and all this wealth, honour and excellence bestowed upon us by you be dedicated to you and always, day and night, exalt your munificence and glory.

वि ततूयन्त मघवन्विपश्चिता या विपा जनानाम ।

उप कमस्व पुरुरूपमा भर वाजं नदिष्ठमूतय ॥ ४ ॥

4. *Vi tartūryante maghavan vipaścito'ryo vipo janānām. Upa kramasva pururūpamā bhara vājaṁ nediṣṭham-ūtaye.*

O lord of might and majesty, the wise, the noble and the vibrant leaders of the people, by your grace, cross over all obstacles of their struggle for life and success, whenever they face any. Pray, come lord and give us instant energy of versatile form for our protection and victory at the earliest.

मह च न त्वामदिवः परी शुल्काय दयाम ।

न सहस्राय नायुताय वज्रिवा न शताय शतामघ ॥ ५ ॥

5. *Mahe cana tvām-adrivaḥ parā śulkāya deyām. Na sahasrāya nāyutāya vajrivo na śatāya śatāmagha.*

O lord of infinite wealth, power and majesty, wielder of the thunderbolt of justice and punishment, breaker of the clouds and mountains, bless me that I may never give up my devotion to you for the greatest material return, not for a thousand, not for a million, not even for the boundless wealth of the world.

वस्याँ इन्द्रासि म पितुरुत भातुरभुञ्जतः ।

माता च म छदयथः समा वसा वसुत्वनाय राधस ॥ ६ ॥

6. *Vasyāñ indrāsi me pituruta bhrātur-abhuñjataḥ. Mātā ca me chadayathaḥ samā vaso vasutva-nāya rādhasē.*

You command greater wealth, power and prestigious settlement for me than my father, you are closer to me than my indifferent brother. Only my mother and you are equal to provide me solace and protection, O shelter of the universe, for my wealth and celebrity in success (my mother as individual mother and you as universal mother).

क्रयथ क्वदसि पुरुत्रा चिद्धि त मनः ।

अर्षि युध्म खजकृत्पुरन्दर प गायत्रा अंगासिषुः ॥ ७ ॥

7. *Kveyatha kvedasi purutrā ciddhi te manaḥ. Alarṣi yudhma khajakṛt purandara pra gāyatrā agā-siṣuḥ.*

Where do you move and reach? Where do you

reside and abide? No one can say. Your mind and presence is everywhere, universal. O lord of the warlike dynamics of existence, pivot and churner of the universe, breaker of the citadels of darkness and ignorance, come and bless us, the celebrants and singers of Gayatri hymns invoke and adore you.

पास्मं गायत्रमचत वावातुयः पुरन्दुरः ।

याभिः काण्वस्याप बहिरासदं यासद्वृजी भिनत्पुरः ॥ ८ ॥

8. *Prāsmāi gāyatram-arcata vāvāturyaḥ purandarahaḥ. Yābhiḥ kāṅvasyopa barhirāsadam yāsad vajrī bhinat puraḥ.*

O celebrants of Indra, lord of the thunderbolt, sing hymns of adoration in Gayatri music in honour of Indra who is breaker of the strongholds of darkness which oppose and oppress the lord's devotees, so that, pleased by these adorations, the lord may reveal his presence and grace the mind and vedi of the enlightened sages and break through the citadels of darkness to bless the devotees.

य त् सन्ति दशग्विनः शतिना य सहस्त्रिणः ।

अश्वासा य त् वृषणा रघुदुवस्तभिनस्तूयमा गहि ॥ ९ ॥

9. *Ye te santi daśagvinaḥ śatino ye sahasriṇaḥ. Aśvāso ye te vṛṣaṇo raghudruvas-tebhir-nastūyamā gahi.*

Indra, breaker of the citadels of darkness and ignorance to light, come post haste to us with all those lightning powers and forces of yours which are vigorous and generous, radiating into all the ten directions in a hundred and a thousand ways.

आ त्व॑द्य स॒ब॒दु॒घां हु॒व गा॒य॒त्रव॑पसम ।

इ॒न्दं ध॒नुं सु॒दु॒घा॒म॒न्या॒मिष॑मु॒रु॒धा॒राम॑र॒कृ॒तम ॥ १० ॥

10. *Ā tvadya sabardughām huve gāyatravepasam. Indram dhenum sudughām-anyām-iṣamurudhārām-aramkṛtam.*

Today I invoke Indra, I invoke the motherly spirit of the universe, giver of total fulfilment of the heart's desire, pleased and stirred by the chant of Gayatri songs of adoration, omnipotent and omnificent, generous as Mother Nature, giver of ample gifts beyond the earth and the earthly cow, harbinger of showers of the cherished nectar milk of life, all blissful and gracious.

य॒त्तु॒दत्सू॒र ए॒त॒शं व॒ड॒कू वा॒त॒स्य प॒णि॒ना ।

व॒हृ॒त्कु॒त्स॒मा॒जु॒न॒यं श॒त॒क॒तुः त्स॒रं॒द्र॒ध॒व॒म॒स्तृ॒तम ॥ ११ ॥

11. *Yat tudat sūra etaśam vaṅkū vātasya paṇinā. Vahat kutsam-ārjuneyaṁ śatakratuḥ tsarad gandharvam-astrtam.*

Indra, lord immanent, omnipresent and all energiser, gives the initial stroke of motion to everything on the move such as the sun and the cloud by the waves of cosmic energy. Thus the lord of countless actions of cosmic yajna brings the thunderstroke of cosmic energy to move the sun, wielder of the earth, and he brings the thunder stroke of lightning to break the cloud into rain. (Indra thus is the unmoved, all immanent, original mover of the universe.)

य ऋ॒त चि॒द॒भि॒श्रिषः॑ पु॒रा ज॒त्रु॒भ्य॑ आ॒तृ॒दः ।

स॒न्धा॒ता स॒न्धिं म॒घ॒वा पु॒रु॒व॒सु॒रिष्क॑ता॒ वि॒हु॒तं पु॒नः ॥ १२ ॥

12. *Ya ṛte cidabhiśriṣaḥ purā jatrubhya ātrdaḥ. Saṁdhātā saṁdhiṁ maghavā purūvasur-iṣkartā vihrutam punaḥ.*

Indra is that vibrant immanent lord of unbounded natural health and assertive life energy who, without piercing and without ligatures, provides for the original jointure of the series of separate vertebrae and collar bones and then, later, heals and sets the same back into healthy order if they get dislocated or fractured.

मा भूम निष्ट्याइवन्द त्वदरणाइव ।

वनानि न पञ्हितान्यदिव दुराषासा अमन्महि ॥ १३ ॥

13. *Mā bhūma niṣṭyā ivendra tvadaraṇā iva. Vanāni na prajahitānyadrivo duroṣāso amanmahi.*

Indra, lord almighty, maker and breaker of clouds and mountains, free from anger and fear we adore you and pray: Give us the grace that we may never be like the lowest of human species with nothing to be proud of, let us never be like the indifferent and the depressed, let us never be reduced to the state of forsaken thickets of dead wood.

अमन्महीदनाशवा नुगासश्च वृत्रहन ।

सकृत्सु त महता शूर राधसा नु स्तामं मुदीमहि ॥ १४ ॥

14. *Amanmahīdanāśavo'nugrāsaśca vṛtrahan. Sakṛtsu te mahatā śūra rādhasā 'nu stomam mudīmahi.*

Indra, omnipotent lord, destroyer of darkness and ignorance, we pray that, gently and at peace without anger or impatience, we always worship and meditate on you and, by virtue of your grandeur and glory, we should celebrate and exalt your honour and rejoice with

exciting songs and yajnic sessions.

यदि स्तामं मम श्रवदस्माकमिन्द्रमिन्द्रवः ।

तिरः पवित्रं ससृवांसं आशवा मन्दन्तु तुग्यावृधः ॥ १५ ॥

15. *Yadi stomaṁ mama śravad-asmākam-indramin-davaḥ. Tirah pavitraṁ sasṛvāṁsa āśavo mandantu tugryāvṛdhah.*

And if the lord omnipotent, Indra, listen to my song of divine celebration, then may the offers of homage and oblations of soma, quick and fast, augmented by holy waters, reaching the pure and immaculate lord, please and exalt him and delight us with success.

आ त्वद्य सधस्तुतिं वावातुः सख्युरा गहि ।

उपस्तुतिमघानां प त्वावत्वधा त वस्मि सुष्टुतिम ॥ १६ ॥

16. *Ā tvadya sadhastutiṁ vāvātuḥ sakhyurā gahi. Upastutir-maghaṇām pra tvāvatvadhā te vaśmi suṣṭutim.*

O lord, pray come and accept the joint praise and adorations of your friends and devotees. And may the spontaneous and heart felt prayers and adorations of the wealthy and powerful also reach you today. And now it is my time and desire to offer my song of adoration.

साता हि साममदिभिरमनमप्सु धावत ।

गव्या वस्त्रं व वासयन्त इ रा निधुं त्व णाभ्यः ॥ १७ ॥

17. *Sotā hi somam-adribhir-emenam-apsu dhāvata. Gavyā vastreva vāsayanta innaro nirdhukṣan vakṣaṇābhyah.*



O friends and celebrants of Indra, lord omnipotent, extract the soma with grinders, mix and stir it in waters. Then leading lights of yajna, refining it like the concentration of sun rays, offer it into the fire and milk out waters in showers from space for the flowing streams.

Note: This mantra is a metaphor of meditation and spiritual realisation also. When you churn the world of your sense experiences, thought and memory, extract the essential value and offer it into the fire of meditation, then the light of divinity descends on you and your life is changed. It is then that the light of divinity flows into the channels of your thought and action.

अध॒ ज्मा अस्व॒ तन्वा॒ गिरा॒ ममा॒ जा॒ता सु॒कता॒ पृण॑ ॥ १८ ॥

18. *Adha jmo adha vā divo brhato rocanādadhi. Ayā vardhasva tanvā girā mamā'' jātā sukrato pṛṇa.*

O lord refulgent and omnipotent, whether on earth or in the regions of light or even beyond the expansive light of heaven, be pleased and exalted by this refined and radiating voice of adoration and, O lord presiding spirit of yajna, bless us and our children with perfect fulfilment.

इन्द्रा॒य सु॒ म॒दि॒न्त॒मं॒ सामं॒ साता॒ वर॑ण्यम॒ ।

श॒क्र ए॒णं पी॒पय॒द्वि॒श्व॒या धि॒या हि॒न्वा॒नं न वा॒ज॒यु॒म ॥ १९ ॥

19. *Indrāya su madintamam somam sotā vareṇyam. Śakra eṇam pīpayad viśvayā dhiyā hinvānam na vājayum.*

O celebrants of Indra, seekers of spiritual perfection, for the attainment of holiness of thought,

karma and vision, extract the choicest, most exhilarating soma from life and offer it to Indra, spirit of the universe, and the lord omnipotent would bless this seeker of fulfilment calling upon the lord with universal intelligence and will for a life of perfect action.

मा त्वा सामस्य गल्दया सदा याचं हं गिरा ।

भूर्णिं मृगं न सर्वनषु चुकुधं क इशानं न याचिषत ॥ २० ॥

20. *Mā tvā somasya galdayā sadā yācannaham girā.  
Bhūrṇim mṛgam na savaneṣu cukrudham ka  
īśānam na yāciṣat.*

O lord, always beseeching you for one thing or another with my words of prayer as with each drop of soma offered to you, I pray, I may not provoke you to anger in yajna, you who are infinite giver and sole ruler of the universe like a lion of the forest. Listen, O lord, who doesn't ask of the ruler and the munificent?

मदनषितं मदमुगमुगण शवसा ।

विश्वेषां तरुतारं मदच्युतं मद हि ष्मा ददाति नः ॥ २१ ॥

21. *Madaneṣitam madam-ugram-ugreṇa śavasā.  
Viśveṣāṃ tarutāraṃ madacyutaṃ made hi ṣmā  
dadāti naḥ.*

When the lord is pleased with our devotion, then he grants us the most exciting joy along with brilliant strength and power which we love and pray for with enthusiasm and which eliminates all pride of the ego and helps us cross over all challenges of life.

शवार वाया पुरु द्वा मताय दाशुष ।

स सुन्वत च स्तुवत च रासत विश्वगूता अरिष्टुतः ॥ २२ ॥

22. *Śevāre vāryā puru devo martāya dāsūṣe. Sa sunvate ca stuvate ca rāsate viśvagūrto ariṣṭutaḥ.*

In the treasure hold of yajna, the self-refulgent lord universally adored keeps wealth and excellence of choice for the generous mortal which he, acknowledged and adored even by adversaries, gives to the celebrant and the worshipful lover of soma for homage to the lord.

ए॒न्द॒ या॒हि॒ म॒त्स्व॑ चि॒त्र॒णं॑ द॒व॒ रा॒ध॒सा॑ ।

स॒रा॒ न॒ पा॑स्यु॒दरं॑ स॒पी॒ति॒भि॒रा॒ सा॒म॒भि॒रु॒रु॒ स्फि॒र॒म॑ ॥ २३ ॥

23. *Endra yāhi matsva citreṇa deva rādhasā. Saro na prāsyudaraṁ sapītibhirā somebhiruru sphiram.*

Indra, lord of glory, come with various wondrous forms of wealths of the world and let us rejoice in the bliss of your presence. Like the universal reservoir, fill our vast world of existence with exciting and soothing wealth, honour and excellence for complete self-fulfilment.

आ॒ त्वा॑ स॒ह॒स्र॒मा॒ श॒तं॑ यु॒क्ता॑ रथं॒ हि॒र॒ण्य॑य ।

ब्र॒ह्म॒यु॒जा॒ हर॑य॒ इ॒न्द॒ क॒शि॒ना॒ वह॑न्तु॒ सा॒म॒पी॒त॑य ॥ २४ ॥

24. *Ā tvā sahasramā śataṁ yuktā rathe hirṇyaye. Brahmayujo haraya indra keṣiṇo vahantu somapītaye.*

May the hundreds and thousands of forces of nature and humanity harnessed to the golden chariot of the universe, radiant with light and dedicated to divinity, invoke and invite you hither into the heart so that we may experience the bliss of divine presence.

आ त्वा रथं हिरण्यय हरीं मयूरशय्या ।

शितिपृष्ठा वहतां मध्वा अन्धसा विव णस्य पीतय ॥ २५ ॥

25. *Ā tvā rathe hiranyaye harī mayūraśepyā. Śiti-prṣṭhā vahatām madhvo andhaso vivakṣaṇasya pītaye.*

May the vibrant forces of divine energy, joined to your golden chariot of the universe with rhythmic majesty like the peacock's feather tail and mighty power with circuitous motion of energy currents, radiate your presence here so that you may acknowledge and accept our love and homage and we experience the bliss of divine presence.

पिबा त्वस्य गिवणः सुतस्य पूर्वपाइव ।

परिष्कृतस्य रसिन इयमासुतिश्चारुमदाय पत्यत ॥ २६ ॥

26. *Pibā tvasya girvaṇaḥ sutasya pūrvapā iva. Pariṣkṛtasya rasina iyam-āsutiś-cārur-madāya patyate.*

Like the eternal lord of love fond of the celebrant's homage, come and accept the devotee's love and faith distilled from life's experience. The flow of the ecstatic celebrant's clairvoyance pure and sweet is full of ananda and radiates from the heart for spiritual bliss.

य एका अस्ति दंसना महँ उगा अभि व्रतः ।

गमत्स शिपी न स याषदा गमद्धवं न परि व्रजति ॥ २७ ॥

27. *Ya eko asti daṁsanā mahāṅ ugro abhi vṛtaiḥ. Gamat sa śiprī na sa hoṣadā gamaddhavaṁ na pari varjati.*

He is one, unique and incomparable, great by his omnipotence and action, refulgent and supreme by his laws and observance. May the lord, like the light of grace, descend on us, may he never be away, may he ever respond to our call and come to our yajna and never forsake us.

त्वं पुरं चरिष्वं वधः शुष्णस्य सं पिणक ।

त्वं भा अनु चरा अध द्विता यदिन्द्र हव्या भुवः ॥ २८ ॥

28. *Tvaṃ puraṃ cariṣvaṃ vadhaiḥ śuṣṇasya saṃ piṇak. Tvaṃ bhā anu caro adha dvitā yadindra havyo bhavaḥ.*

With fatal strokes of arms, you destroy the forces of evil and exploitation on the rampant, you are the light of life and bless the lights of life in action, and thus you are doubly adorable and worshipped in two complementary aspects, as destroyer and as preserver, O lord omnipotent and self-refulgent.

मम त्वा सूर उदित मम मध्यन्दिन दिवः ।

मम पपित्व अपिशवर वसवा स्तामासा अवृत्सत ॥ २९ ॥

29. *Mama tvā sūra udite mama madhyandine divaḥ. Mama prapitve apiśarvare vasavā stomāso avṛt-sata.*

O lord of the universe, shelter of life and existence, at the dawn of sunrise let my prayers and songs of exaltation reach you. At the middle of the day when the sun is on the high, let my prayers and songs of adoration reach you. And when the day is over and night is fallen and the stars shine, let my songs of prayer and peace reach you.

स्तुहि स्तुहीदत घा त मंहिष्ठासा मघानाम ।

निन्दिताश्वः पपथी परमज्या मघस्य मध्यातिथ ॥ ३० ॥

30. *Stuhi stuhīdete ghā te maṁhiṣṭhāso maghonām. ninditāśvaḥ prapathī paramajyā maghasya medhyātithe.*

O Medhyatithi, venerable traveller on life's highway, O guest, O host, pray to Indra, adore him, and these too around you, all richest of the rich and mightiest of the mighty, should adore him: omnipresent, faster than the fastest, instantly moving all round over paths of infinity, commanding the rule and dispensation of the highest wealth and power of existence.

आ यदश्वान्वनन्वतः श्रद्धयाहं रथं रुहम ।

उत वामस्य वसुनश्चिकतति या अस्ति याद्वः पशुः ॥ ३१ ॥

31. *Ā yadaśvān vananvataḥ śraddhayāham rathe ruham. Uta vāmasya vasunaściketati yo asti yādvah paśuḥ.*

When I control the outgoing senses and mind and look within riding as if the body chariot with faith, then in that state of experience whoever is refined and watchful knows the inner secrets of this beautiful world of existence.

य ऋजा मह्यं मामह सह त्वचा हिरण्यया ।

एष विश्वान्यभ्यस्तु साभगा सङ्गस्य स्वनदथः ॥ ३२ ॥

32. *Ya ṛjā mahyaṁ māmaha saha tvacā hiraṇyayā. Eṣa viśvānyabhyastu saubhagā'saṁgasya svanadrathaḥ.*

Who gives me dynamic and powerful gifts of

life with a golden cover and thus does me honour may be blest with the highest good fortunes of the world and may this devoted man go forward in life by a resounding chariot.

अध् प्लायागिरति दासदन्यानांसुङ्गा अग्र दशभिः सहस्रः ।  
अधा णा दश मह्यं रुशन्ता नळाइव सरसा निरतिष्ठन ॥ ३३ ॥

33. *Adha plāyogirati dāsadanyānāsaṅgo agne daśa-bhiḥ sahasraiḥ. Adhokṣaṇo daśa mahyaṁ ruśanto naḷā iva saraso niratiṣṭhan.*

Agni, omnipresent light of life, the dedicated man of charity conducting yajnic and spiritual projects in science and spirituality exceeds others by tens and thousands especially when he gives to me ten highly brilliant and creative gifts rising like lotus from a lake.

अन्वस्य स्थूरं ददृश पुरस्तादनस्थ ऊरुरव्रम्बमाणः ।  
शश्वती नायभिच याह सुभदमय भाजनं बिभर्षि ॥ ३४ ॥

34. *Anvasya sthūraṁ dadṛśe purastād-anastha ūruravarambamaṇaḥ. Śaśvati nāryabhi-cakṣyāha subhadram-arya bhojanam bibharṣi.*

The gross form of the universe is seen emerging from the infinite transphysical spiritual reality. The eternal Mother Nature watches and says: O lord of gracious charity, you alone hold the blessed food for the life of mortal humanity.

**Mandala 8/Sukta 2**

*Indra (1-40) Danastuti (41-42) Devata, Medhatithi  
Kanva and Priyamedha Angirasa (1-40), Medhatithi  
Kanva (41-42) Rshis*

इदं वसा सुतमन्धः पिबा सुपूणमुदरं ।

अनाभयिनरिमा त ॥ १ ॥

1. *Idaṁ vaso sutam-andhaḥ pibā supūrṇam-udaram.  
Anābhayin rarimā te.*

O lord of the world's treasure of wealth, honour and excellence, here is this exhilarating soma nectar of love and devotion distilled from the heart and soul. Pray drink of it to your heart's content. We offer it to you, lord beyond fear.

नृभिधूतः सुता अश्नुरव्या वारः परिपूतः ।

अश्वा न नित्ता नदीषु ॥ २ ॥

2. *Nṛbhirdhūtaḥ suto aśnairavyo vāraiḥ paripūtaḥ.  
Aśvo na niktā nadīṣu.*

Stirred by best of men, crushed and filtered by men of adamantine character, purified and guarded by best of the brave, it is sparkling like sun rays reflected on the river waters.

तं त यवं यथा गाभिः स्वादुमकम श्रीणन्तः ।

इन्द त्वास्मिन्त्सधमाद ॥ ३ ॥

3. *Taṁ te yavaṁ yathā gobhiḥ svādumakarma  
śrīṇantaḥ. Indra tvāsmint-sadhāmāde.*

That sparkling soma drink of devotion seasoned with barley, mixed with milk and cream, we, blenders,



having prepared it, offer to you in this house of celebration.

इन्द्र इत्सामपा एक इन्द्रः सुतपा विश्वायुः ।  
अन्तद्वान्मर्त्याश्च ॥ ४ ॥

4. *Indra it somapā eka indrah sutapā viśvāyuh.*  
*Antardevān martyāṁśca.*

Among ordinary mortals and among divines of wisdom and vision, Indra, the karmayogi, alone is the protector of soma, Indra, the man of knowledge and dedication, alone is the valuer of the worshipper's devotion and homage as he alone has the world vision.

न यं शुका न दुराशीन तृपा उरुव्यचसम ।  
अप्स्पृण्वत सुहादम ॥ ५ ॥

5. *Na yaṁ śuka na durāśīrna tṛpā uruvyacasam.*  
*Apasprṇvate suhārdam.*

Neither the most sparkling soma of devotion nor the most sophisticated and aromatic, nor the most delightful, ever satiate the lord infinite of the holiest heart and love.

गाभियदीमन्य अस्मन्मृगं न वा मृगयन्त ।  
अभित्सरन्ति धनुभिः ॥ ६ ॥

6. *Gobhir-yadīmanye asmanmṛgaṁ na vrā mṛga-*  
*yante. Abhitsaranti dhenubhiḥ.*

Multitudes of people other than us approved him and try to inveigle him with creamy entertainment and sweet flattering words of adoration just like a hunter baiting a lion (but they fail).

त्रय॒ इन्द्र॑स्य॒ सामाः॑ सु॒तासः॑ सन्तु॒ द्वस्य॑ ।

स्व॒ त्व॑ सु॒तपा॑वः ॥ ७ ॥

7. *Traya indrasya somāḥ sutāsaḥ santu devasya.  
Sve kṣaye sutapāvnaḥ.*

For self-refulgent and generous Indra who is fond of the soma dedication of devotees, there are three sessions of soma distilled and offered in homage in the devotee's own home of yajna and prayer, at dawn, at mid-day and in the evening before night fall.

त्रयः॑ काशासः॑ श्चातन्ति॒ तिस्रश्च॑म्ब॒ः सु॒पूणाः॑ ।

स॒मान॑ अधि॒ भाम॑न ॥ ८ ॥

8. *Trayaḥ kośāsaḥ ścotanti tisraścambāḥ supūrṇāḥ.  
Samāne adhi bhārman.*

In the same one session of yajna, there are three vessels of soma dripping with the nectar and three ladles of ghrta overflowing with homage for the fire in honour of the lord.

शुचि॑रसि॒ पुरु॑निः॒ष्ठाः॑ ति॒रम॑ध्य॒त आशी॑तः ।

द॒ध्ना॑ मन्दि॒ष्ठः॑ शू॒रस्य॑ ॥ ९ ॥

9. *Śucirasi puruniḥṣṭhāḥ kṣīrair-madhyata āśīrtaḥ.  
Daghnā mandiṣṭhaḥ śūrasya.*

Celestial soma, divine devotion of the dedicated, you are pure and potent, dedicated to the joy of many and the lord eternal, and seasoned in the process with milk, cream and curds. Surely you are the most delightful love of the heroic brave.

इ॒म त॑ इन्द्र॒ सामा॑स्ती॒वा अ॒स्म सु॒तासः॑ ।

शु॒का आ॒शिरं॑ याचन्त ॥ १० ॥

10. *Ime ta indra somāstīvrā asme sutāsaḥ.  
Śukrā āśiraṃ yācante.*

These are for you, Indra, soma oblations of the most potent order distilled by us. Pure and powerful they are, offered in homage with prayer and hope for a share of the celestial bliss of faith and love.

ताँ आशिरं पुराळाशमिन्दुमं सामं श्रीणीहि ।  
रुवन्तं हि त्वा शृणामि ॥ ११ ॥

11. *Tāñ āśiraṃ puroḷāśam-indremaṃ somaṃ śrīṇīhi.  
Revantaṃ hi tvā śṛṇomi.*

Indra, lord of glory, come and join this soma celebration of milk and barley delicacies with joy. You command the wealth, honour, excellence and glory of the world, I hear. I believe, I share and celebrate.

हृत्सु पीतासा युध्यन्त दुमदासा न सुरायाम ।  
ऊधुन नृगा जरन्त ॥ १२ ॥

12. *Hṛtsu pītāso yudhyante durmadāso na surāyām.  
Udharna nagnā jarante.*

Draughts of soma create exhilarations in the heart unlike intoxication and illusions of wine, and the celebrants adore the spirit divine as the ocean of ecstasy.

रवाँ इद्वतः स्ताता स्यात्त्वावता मघानः ।  
पदु हरिवः श्रुतस्य ॥ १३ ॥

13. *Revāñ id revataḥ stotā syāt tvāvato maghonaḥ.  
Predu harivaḥ śrutasya.*

Indra, master and commander of dynamic forces, may the celebrant of the brilliant, bountiful and

renowned like you be brilliant, prosperous and celebrated. That is but natural.

उक्थं च॒न श॒स्यमा॑न॒मगा॑र॒रिरा चि॑कत ।

न गा॒य॒त्रं गी॒यमा॑नम ॥ १४ ॥

14. *Uktham cana śasyamānam-agorarirā ciketa.*  
*Na gāyātram gīyamānam.*

Indra, lord of power and piety, the man attached to divinity in faith and opposed to doubt and disloyalty knows the words of praise spoken by a man of doubtful faith as much as he knows the songs of adoration sung by a man of faith (and makes a distinction between the two).

मा न॑ इ॒न्द पी॒य॒त्नव॒ मा श॑र्ध॒त् परा॑ दाः ।

शि॒ ता श॑ची॒वः श॑ची॒भिः ॥ १५ ॥

15. *Mā na indra pīyatnave mā śardhate parā dāḥ.*  
*Śikṣā śacīvaḥ śacībhiḥ.*

Indra, lord of refulgent power, give us not away to the scornful abuser nor to the wild tyrant. With your laws and powers, pray discipline, rule, instruct and enlighten us.

व॒यमु॑ त्वा त॒दि॒द॒था इ॒न्द॑ त्वा॒य॒न्तः॑ स॒खायः॑ ।

क॒ण्वा उ॒क्थ॑भि॒जर॑न्त ॥ १६ ॥

16. *Vayamu tvā radidarthā indra tvāyantaḥ sakhāyaḥ.*  
*Kaṇvā ukthebhir-jarante.*

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and

appreciation, we adore you as others, wise devotees, do.

न घमन्यदा पपन् वजि ऽपसा नविष्टा ।  
तवदु स्तामं चिकेत ॥ १७ ॥

17. *Na ghemanyadā papana vajrinnapasō navīṣṭau.*  
*Tavedu stomaṁ ciketa.*

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but only you. I know only one song of adoration and that is for you alone.

इच्छन्ति द्वाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति ।  
यन्ति प्रमादमर्तन्दाः ॥ १८ ॥

18. *Ichchānti devāḥ sunvantam na svapnāya sprhāyanti.*  
*Yanti pramādam-atandrāḥ.*

Divines of brilliance and holy action love those engaged in creative actions of piety. They care not for dreams and love no dreamers. Active, wakeful and realistic beyond illusion, they achieve the joy of success in life.

आ षु प याहि वाजभिर्मा हृणीथा अभ्यस्मान् ।  
महाँइव युवजानिः ॥ १९ ॥

19. *O ṣu pra yāhi vājebhirmā hrṇīthā abhyasmān.*  
*Mahāñ iva yuvajāniḥ.*

Come along with us with all your strength and enthusiasm without hesitation or embarrassment, and go forward like a great hero inspired by a youthful maiden.

मा ष्व<sup>१</sup>द्य दुहणावान्त्सायं करदार अस्मत ।

अश्रीरइव जामाता ॥ २० ॥

20. *Mo śvadya durhaṇāvāntsāyaṁ karadāre asmat.*  
*Aśrīra iva jāmātā.*

Invincible and unconquerable, come to our yajnic celebrations today, delay not till the last hour, of evening, hesitating like an indigent son-in-law.

विद्वा ह्यस्य वीरस्य भूरिदावरीं सुमतिम ।

त्रिषु जातस्य मनांसि ॥ २१ ॥

21. *Vidmā hyasya vīrasya bhūridāvarīm sumatim.*  
*Triṣu jātasya manāṁsi.*

We know the mind, noble intentions and generous liberty of this brave hero, Indra, who is risen high in life's three active fields of thought, energy and stability.

आ तू षिञ्च कण्वमन्तं न घा विद्य शवसानात ।

यशस्तरं शतमूतः ॥ २२ ॥

22. *Ā tū ṣiñca kaṇvamantaṁ na ghā vidma śavasānāt.*  
*Yaśastaraṁ śatamūteḥ.*

O man, with the nectar of soma, regale Indra, who commands wisdom and the wise and a hundred ways of defence, protection and progress. Indeed for reasons of his heroism and grandeur we know no one else more honourable and renowned than he.

ज्यष्ठेन सातरिन्दाय सामं वीराय श्काय ।

भरा पिब त्वाय ॥ २३ ॥

23. *Jyeṣṭhena sotarindrāya somam vīrāya śakrāya.  
Bharā pibannaryāya.*

O maker of soma, bring and serve a drink of prime soma first for Indra, brave, brilliant and manly leader of men, and see that the lord accepts.

या वदिष्ठा अव्यथिष्वश्वावन्तं जरितृभ्यः ।  
वाजं स्तातृभ्यां गामन्तम ॥ २४ ॥

24. *Yo vediṣṭho avyathiṣvaśvāvantam jaritr̥bhyaḥ.  
Vājam stotr̥bhyo gomantam.*

Among men of yajnic love and non-violence, he is the most venerable on the vedi, harbinger of wealth and success for the celebrants and giver of nourishing food and energy full of milk and honey of the land for the singers of hymns.

पन्यंपन्यमित्सातार आ धावत मद्याय ।  
सामं वीराय शूराय ॥ २५ ॥

25. *Panyampanyamit sotāra ā dhāvata madyāya.  
Somam vīrāya śūrāya.*

O makers of soma, to Indra, offer the drink of soma, brave, ecstatic and heroic, and let each draught be more and more delicious and adorable.

पाता वृत्रहा सुतमा घां गमं गार अस्मत ।  
नि यमत श्तमूतिः ॥ २६ ॥

26. *Pātā vṛtrahā sutamā ghā gamannāre asmat.  
Ni yamate śatamūtiḥ.*

May the connoisseur of distilled soma, destroyer of darkness, dishonour and destitution, come and never

be far away from us. The lord who commands a hundred forces of defence, protection and progress rules all, friends and foes.

एह हरीं ब्रह्मयुजां शग्मा व त्तः सखायम ।

गीभिः श्रुतं गिवाणसम ॥ २७ ॥

27. *Eha harī brahmayujā śagmā vakṣataḥ sakhāyam.*  
*Gīrbhiḥ śrutam girvaṇasam.*

Let the brave veterans of knowledge and yajnic karma, dedicated to Veda Brahma and humanity, with holy songs of divinity, invoke the most venerable and celebrated lord here on the vedi as our friend and companion.

स्वादवः सामा आ याहि श्रीताः सामा आ याहि ।

शिपिं तृषीवः शचीवा नायमच्छा सधमादम ॥ २८ ॥

28. *Svādavaḥ somā ā yāhi śrītāḥ somā ā yāhi.*  
*Śipinnṛṣīvaḥ śacīvo nāyamacchā sadha-mādam.*

Indra, hero of the visor, commander of wisdom and powers of nature and humanity, patron of poets and sages, come and have a drink of delicious soma, come and enjoy the seasoned and matured soma with the celebrant's devotion. We invoke and invite the leader, friend of the hall of celebration.

स्तुतश्च यास्त्वा वर्धन्ति मह राधस नृम्णाय ।

इन्द कारिणं वृधन्तः ॥ २९ ॥

29. *Stutaśca yāstvā vardhanti mahe rādhasa nṛ-*  
*mnāya. Indra kāriṇam vṛdhantaḥ.*

Indra, adoring and exhilarating you as the great



achiever, honoured by songs of praise, the devotees celebrate and exalt you for the sake of greatness, wealth and excellence of life and their songs glorify you.

गिरश्च यास्तं गिवाह उक्था च तुभ्यं तानि ।

सत्रा दधिरे शवांसि ॥ ३० ॥

30. *Giraśca yāste girvāha ukthā ca tubhyaṁ tāni.*  
*Satrā dadhire śavānsi.*

O lord of voice divine and lover of holy song, your words of the holy Veda and the songs sung in your honour, all these together inspire and exalt the grandeur and glory of life divine.

एवदृष तुविकूमिवाजाँ एका वजहस्तः ।

सनादमृक्ता दयत ॥ ३१ ॥

31. *Evedeṣa tuvikūmir-vājāñ eko vajrahastah.*  
*Sanādamṛkto dayate.*

Only this lord omnipotent of universal karma, the one lord of thunder and justice in hand, inviolable and imperishable, gives us food and energy, success and victory since eternity.

हन्ता वृत्रं दक्षिणन्दः पुरू पुरुहूतः ।

महान्महीभिः शचीभिः ॥ ३२ ॥

32. *Hantā vrtram dakṣiṇenendraḥ purū puruhūtaḥ.*  
*Mahān mahībhiḥ śacībhiḥ.*

Destroyer of darkness and evil by his power and versatility, Indra is universal and universally adored and celebrated. great is he by his glorious majesty, sublime by infinite possibilities.

यस्मिन्विश्वाश्चषणय उत च्यात्रा जयांसि च ।

अनु घन्मन्दी मघानः ॥ ३३ ॥

33. *Yasmin viśvāś-carṣaṇaya uta cyautnā jrayāmsi ca. Anu ghenmandī maghonaḥ.*

He in whom entire humanity of the world, and all powers and forces and expansive victories abide and are sustained, surely he is the giver of happiness and competence to humanity for wealth, honour and excellence.

एष एतानि चकारन्दा विश्वा या ति शृण्व ।

वाजदावा मघानाम ॥ ३४ ॥

34. *Eṣa etāni cakārendro viśvā yo'ti śṛṇve. Vājadāvā maghonām.*

This Indra does all these wonders, the lord who is celebrated all over the world and who is the giver of power and prosperity to men of honour and excellence.

पभता रथं गव्यन्तमपाकाच्चिद्यमवति ।

इना वसु स हि वा ही ॥ ३५ ॥

35. *Prabhartā ratham gavyantam-apākāccid yamavati. Ino vasu sa hi volhā.*

The one who sustains and supports all and protects the chariot of life moving on course from the unforeseen is the lord who is also the bearer and harbinger of the world's wealth.

सनिता विपा अवद्भिहन्ता वृत्रं नृभिः शूरः ।

सत्या विता विधन्तम ॥ ३६ ॥

36. *Sanitā vipro arvadbhir-hantā vrtram nrbhiḥ śūrah. Satyo'vitā vidhantam.*

The one that commands knowledge, power and energy with commitment is the generator and harbinger of wealth by dynamic forces. He is the destroyer of darkness and harbinger of light. He is brave and commands the brave. He is ever true to himself and the world and he is the protector of those who are dedicated to work.

यजध्वनं पियमधा इन्दं सत्राचा मनसा ।  
या भूत्सामः सत्यमद्वा ॥ ३७ ॥

37. *Yajadhvainam priyamedhā indram satrācā manasā. Yo bhūt somaiḥ satyamadvā.*

O lovers and performers of yajna, honour and serve this Indra by homage and yajnic devotion together with heart and soul, he really feels honoured and exalted by the soma of love, devotion and commitment.

गाथश्रवसं सत्यतिं श्रवस्कामं पुरुत्मानम ।  
कण्वासा गात वजिनम ॥ ३८ ॥

38. *Gāthaśravasaṁ satpatiṁ śravaskāmaṁ purut-mānam. Kaṇvāso gāta vājinam.*

O men of knowledge and wisdom, sing in praise of the lord celebrated in song, defender of truth and the truthful, lover of honour and excellence, versatile in form and spirit and instantly victorious in action.

य ऋत चिद्रास्पदभ्या दात्सखा नृभ्यः शचीवान ।  
य अस्मिन्काममश्रियन ॥ ३९ ॥

39. *Ya rte cid gāspadebhyo dāt sakhā nṛbhyaḥ śacī-  
vān. Ye asmin kāmamaśriyan.*

Indra is a friend and mighty commander of forces and, without visible motion or lure of office, gives the gift of speech and powers of perception and intelligence to people who surrender their desires and ambitions to him and act selflessly, depending on him for success.

इत्था धीवन्तमदिवः काण्वं मध्यातिथिम ।

मृषा भूताइ भि य तयः ॥ ४० ॥

40. *Itthā dhīvantam-adriyaḥ kāṅvaṁ medhyātithim.  
Meṣo bhūto'bhiyannayaḥ.*

Thus, O lord commander of the clouds and mountains, do you reach and guide the celebrant sage of the line of the wise and bless the honoured guest, being a very shower of peace and pleasure of soma.

शि णि विभिन्दा अस्म चत्वाययुता ददत ।

अष्टा परः सहस्रा ॥ ४१ ॥

41. *Śikṣā vibhindo asmai catvāryayutā dadat.  
Aṣṭā paraḥ sahasrā.*

Indra, destroyer of the fortresses of evil, enmity and poverty, thus teaches and gives his celebrant forty and eight thousand powers and potentials to fight his battles and win.

उत सु त्य पयावृधा माकी रणस्य नृप्या ।

जनिव्वनाय मामह ॥ ४२ ॥

42. *Uta su tye payovṛdhā māki raṇasya nṛpyā.  
janitvanāya māmaha.*

O heaven and earth, givers of the liquid energies of life, sustainers of the excitement of the battle of existence, I pray for your favour of generating those powers of sustenance and advancement.

### Mandala 8/Sukta 3

*Indra (1-20), Danastuti (21-24) Devata, Medhyatithi  
Kanva Rshi*

पिबा सुतस्य रसिना मत्स्वा न इन्दु गामतः ।  
आपिना बाधि सधमाद्या वृधुः स्माँ अवन्तु त धियः ॥ १ ॥

1. *Pibā sutasya rasino matsvā na indra gomataḥ.  
Āpirno bodhi sadhamādyo vṛdhe'smāñ avantu te  
dhiyaḥ.*

Indra, resplendent and mighty, karma yogi, great performer, come and have a drink of our delicious festive soma distilled and mixed with milk and cream, share the ecstasy, enlighten us, your own people, for progress and prosperity, and may your thoughts and wisdom protect, promote and guide us in life.

भूयाम त सुमता वाजिना वयं मा नः स्तरभिमातय ।  
अस्माञ्चित्राभिरवताद्भिष्टिभिरा नः सुमन्षु यामय ॥ २ ॥

2. *Bhūyāma te sumatau vājino vayaṁ mā naḥ  
starabhimātaye. Asmāñ-citrābhir-avatād-  
abhiṣṭibhirā naḥ sumneṣu yāmaya.*

In your guidance and goodwill may we be prosperous and progressive with vibrancy. Hurt us not lest we fall a prey to an enemy. Protect us and advance us to all kinds of success with fulfilment of our aspirations, and lead us in a life of happiness, refinement

and grace.

इ॒मा उ॑ त्वा पु॒रू॒वसा॑ गिरा॑ वधन्तु॒ या म॑म ।  
पा॒व॒क॒व॒णाः शु॑च॒या वि॒प॒श्चि॒ता भि॑ स्ताम॑र॒नू॒षत ॥ ३ ॥

3. *Imā u tvā purūvaso giro vardhantu ya mama. Pāvakavarṇāḥ śucayo vipāścito'bhi stomaira-nūṣata.*

O lord of universal wealth, O shelter home of the world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration.

अ॒यं स॒हस्र॑मृ॒षि॒भिः स॒ह॑स्कृतः॒ समु॑द॒इ॒व प॑पथ ।  
स॒त्यः सा अ॑स्य॒ महि॑मा गृ॒ण॒ शवा॑ य॒ज्ञ॒षु वि॒प्रा॒ज्य ॥ ४ ॥

4. *Ayam sahasram-ṛṣibhiḥ sahaskrtaḥ samudra iva paprathe. Satyaḥ so asya mahimā gṛṇe śavo yajñeṣu viprarājye.*

This Indra, adored and exalted by poets and sages a thousand ways to power and glory, rises like the sea. Ever true and inviolable is he, and I celebrate his might and grandeur expanding in the yajnic programmes of the dominion of the wise.

इ॒न्द्र॒मि॒हृ॒वता॑तय॒ इन्द्रं॑ प॒य॒त्य॒ध्व॒र ।  
इन्द्रं॑ स॒मी॒क व॒निना॑ ह॒वाम॒ह इन्द्रं॑ ध॒न॒स्य सा॒तय॑ ॥ ५ ॥

5. *Indramid devatātaya indram prayatyadhvare. Indram samīke vanino havāmaha indram dhana-sātaye.*

We invoke Indra for our programmes of natural

and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence.

इन्दा म॒ह्ना रा॒दसी॑ प॒पथ॒च्छ॒व इ॒न्द्रः॑ सू॒यम॑राचयत ।

इन्द्र॑ ह॒ विश्वा॑ भु॒व॒नानि॑ यमि॒र इन्द्र॑ सु॒वाना॑स् इन्द्र॒वः ॥ ६ ॥

*Indro mahnā rodasī paprathac-chava indrah sūryam-arocayat. Indre ha viśvā bhuvanāni yemira indre suvānāsa indavaḥ.*

6. Indra, by the power and abundance of his omnipotence, expands and pervades heaven and earth. Indra gives the radiance of light to the sun. All regions of the universe and her children are sustained in life and order in Indra, and in the infinite power, presence and abundance of Indra flow all liquid energies of life's evolution to their perfection and fulfilment.

अ॒भि त्वा॑ पू॒वपी॑तय॒ इन्द्र॑ स्ताम॒भिरा॒यवः॑ ।

स॒मी॒ची॒नास॑ ऋ॒भवः॑ स॒मस्वर॑नु॒दा गृ॑णन्त॒ पू॒र्व्यम॑ ॥ ७ ॥

*Abhi tvā pūrvapītaya indra stomebhir-āyavaḥ. Samīcīnāsa ṛbhavaḥ samasvaran rudrā grṇanta pūrvyam.*

7. Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of power and lustre, to inaugurate their

yajnic celebration of the soma session of peaceful and exciting programme of development.

अस्यदिन्दा वावृध्व वृष्णयं शवा मद सुतस्य विष्णवि ।

अद्या तमस्य महिमानमायवा नु ष्टुवन्ति पूवथा ॥ ८ ॥

8. *Asyedindro vāvṛdhe vṛṣṇyam śavo made sutasya viṣṇavi. Adyā tamasya mahim-ānamāyavo 'nu ṣṭuvanti pūrvathā.*

In the ecstasy of this soma success of achievement through the yajnic programme, Indra augments the strength and enthusiasm of this host and master of the programme, while now as ever before, the people appropriately adore and exalt the greatness of this lord.

तत्त्वा यामि सुवीर्यं तद ब्रह्म पूवचित्तय ।

यना यतिभ्या भृगव धन हित यन् पस्कण्वमाविथ ॥ ९ ॥

9. *Tat tvā yāmi suvīryam tad brahama pūrvacittaye. Yenā yatibhyo bhṛgave dhane hite yena praskaṇvamāvitha.*

O lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which you protect the man of advanced special knowledge.

यना समुदमसृजा महीरपस्तदिन्द वृष्णि त शवः ।

सद्यः सा अस्य महिमा न संनश यं ाणीरनुचक्रद ॥ १० ॥



10. *Yenā samudram-asrjo mahīrapas-tadindra vṛṣṇi te śavaḥ. Sadyaḥ so asya mahimā na saṁnaśe yaṁ kṣoṅīranucakrade.*

Indra, lord omnipotent of creation, I pray for the knowledge and experience of that overwhelming power and potential of yours by which you create the mighty waters and the oceans to roll and flow. That mighty power of this lord is not easily to be realised, the heaven and earth obey it, and when they move they celebrate it in the roaring and resounding music of stars and spheres.

शुग्धी न इन्द्र यत्त्वा रयिं यामि सुवीर्यम् ।

शुग्धि वाजाय पथमं सिषासत शुग्धि स्तामाय पूव्य ॥ ११ ॥

11. *Śagdhī na indra yat tvā rayim yāmi suvīryam. Śagdhī vājāya prathamam siṣāsate śagdhī stomāya pūrvya.*

Indra, first and leading power of the world, give us the vigour, wealth and power we ask for. Give us the strength of the first order for the advancement and victory of the dedicated and law abiding, and bless him who celebrates your glory in song.

शुग्धी ना अस्य यद्ध पारमाविशु धिय इन्द्र सिषासतः ।

शुग्धि यथा रुशमं श्यावकं कृपमिन्द्र पावः स्वणरम ॥ १२ ॥

12. *Śagdhī no asya yaddha pauramāvitha dhiya indra siṣāsataḥ. Śagdhī yathā ruśamam śyāvakaṁ kṛpamindra prāvaḥ svarṇaram.*

Give us the strength and power by which you protect the citizen for this yajamana, the intelligentsia, and the obedient workers, the strength and power by

which you protect and promote for advancement the brilliant, the poor, the weak and disabled and the leading men of the nation on way to common joy and prosperity.

क ाव्या अतसीनां तुरा गृणीत मत्यः ।

नही न्वस्य महिमानमिन्द्रियं स्वगृणन्त आनुशुः ॥ १३ ॥

13. *Kannavyo atasīnām turo grṇīta martyaḥ. Nahī nvasya mahimānam-indriyaṃ svargṇanta ānaśuḥ.*

Who among mortals, even the most ardent of constant celebrants, can offer a new song of homage and adoration? Even those who have been singing in praise of Indra have not been able to comprehend his sublime majesty.

कदु स्तुवन्त ऋतयन्त दवत ऋषिः का विप आहत ।

कदा हवं मघवामिन्द्र सुन्वतः कदु स्तुवत आ गमः ॥ १४ ॥

14. *Kadu stuvanta ṛtayanta devata ṛṣiḥ ko vipra o hate. Kadā havam maghavannindra sunvataḥ kadu stuvata ā gamah.*

Who is the seer and scholar among those who adore you, honour you by yajna, or do homage to your refulgence, that can deliberate on you and understand you? When would you, O lord of honour and glory, Indra, respond to the call of the sage who presses the soma for you? When would you grace the yajnic home of the celebrant?

उदु त्य मधुमत्तमा गिरः स्तामांस इरत ।

सत्राजिता धनुसा अक्षिततया वाजयन्ता रथाइव ॥ १५ ॥

15. *Udu tye madhumattamā giraḥ stomāsa īrate. Satrājīto dhanasā akṣitotayo vājayanto rathā iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

कण्वाइव भृगवः सूर्याइव विश्वमिद्धीतमानशुः ।

इन्द्रं स्तामभिमहयन्त आयवः प्रियमधासा अस्वरन ॥ १६ ॥

16. *Kaṇvā iva bhṛgavaḥ sūryā iva viśvamid dhītam-ānaśuḥ. Indram stomebhir-mahayanta āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

यु वा हि वृत्रहन्तम हरीं इन्द्र परावतः ।

अवाचीना मघवन्त्सामपीतय उग ऋष्वभिरा गहि ॥ १७ ॥

17. *Yukṣvā hi vṛtrahantama harī indra parāvataḥ. Arvācīno maghavant-somapītaya ugra ṛṣvebhirā gahi.*

O greatest destroyer of darkness, Indra, omnipotent lord of glory and majesty, blazing ruler and controller of the world, take to the chariot, harness the fastest vital forces of radiance and come from the farthest to us right here and now, with brilliant and indefatigable powers of light, wisdom and bravery, to join us in the soma celebrations of our yajnic victory.

इम हि तं कारवा वावशुधिया विपासा मधसातय ।

स त्वं ना मघवन्दि गिवणा वना न शृणुधी हवम ॥ १८ ॥

18. *Ime hi te kāravo vāvaśurdhiyā viprāso medhasātaye. Sa tvaṁ no maghavannindra ghirvaṇo veno na śṛṇudhī havam.*

Indra, lord of power and glory, these scientists, designers and workers, vibrant and intelligent all, love and honour you and shine with their intellect and expertise. O lord adorable of all, listen to our prayer like a lover and admirer of your own celebrants and receive their homage on the success of their yajnic endeavour.

निरिन्द बृहतीभ्या वृत्रं धनुभ्या अस्फुरः ।

निरबुदस्य मृगयस्य मायिना निः पवतस्य गा आजः ॥ १९ ॥

19. *Nirindra bṛhaṭībhyo vṛtram dhanubhyo asphuraḥ. Nirarbudasya mṛgayasya māyino niḥ parvatasya gā ājah.*

Indra, even from far and wide regions you destroy the forces of darkness and evil, free helpless victims of the mighty violent and crafty demon, set in motion showers of the cloud and open out treasures of the mountain.

निरग्र्या रुरुचुनिरु सूया निः साम इन्दिया रसः ।

निरन्तरि गदधमा महामहिं कृष तदिन्द पस्यम ॥ २० ॥

20. *Niragnayo rurucurniru sūryo niḥ soma indriyo rasaḥ. Nirantarikṣādadhama mahāmahim kṛṣe tadindra paumsyam.*

When you broke the mighty cloud in showers from the sky and destroyed the evil from earth, the fires of earth shone and rose bright, the sun shone in glory and the soma juices for the celebration of Indra, lord of

might and majesty, flowed from the herbs. That was a great deed of prowess worthy of the lord.

(Similarly when Indra, lord almighty, and also the individual soul, throws out the evil from the heart and mind, then the inner light shines bright, the fire of good life is kindled and rises, and the soma spirit of divine joy flows and rolls in the heart. That indeed is a mighty deed of the lord's prowess, and of the individual soul too.)

यं म॒ दुरिन्दा॑ म॒रुतः॑ पाक॒स्थामा॑ कार॒याणः॑ ।  
विश्व॑षां॒ त्मना॑ शाभि॒ष्ठमु॑प॒व दि॒वि धाव॑मानम ॥ २१ ॥

21. *Yaṁ me durindro marutaḥ pākasthāmā kaurayāṇaḥ. Viśveṣāṁ tmanā śobhiṣṭhamupeva divi dhāvamānam.*

The light of knowledge and spiritual enlightenment which Indra, self-refulgent lord, and vibrant saints and sages have given me is stable, mature and universally dynamic, it is the brightest of all wealths of the world in the spiritual essence, and it shines within like the sun coursing in the spaces of light as a divine horse.

राहितं॑ म॒ पाक॒स्थामा॑ सु॒धुरं॑ क॒ य॒पाम॑ ।  
अदा॑द्या वि॒बाध॑नम ॥ २२ ॥

22. *Rohitaṁ me pākasthāmā sudhuraṁ kakṣya-prām. Ādād rāyo vibodhanam.*

Indra, lord of divine and inviolable power, has given me a chestnut horse, a rising sun of crimson hue, the mind, and a smooth axled and strongly built chariot, the body, and wealths of the world, intelligence,

awareness and enlightenment.

यस्मा अ॒न्य द॒श प॒ति धु॒रं व॒हन्ति॒ व॒ह्नयः॑ ।

अस्तं॑ व॒या न तु॒ग्र्यम॑ ॥ २३ ॥

23. *Yasmā anye daśa prati dhuraṁ vahanti vahnayah.  
Astaṁ vayo na tugryam.*

And to me he has given ten others, carriers which carry me forward like birds or sun-rays bearing a mighty king to his royal home. These are ten senses of perception and volition, and the ten pranic energies.

आ॒त्मा पि॒तुस्त॒नूवास॑ आ॒जा॒दा अ॒भ्यञ्ज॑नम ।

तु॒रीय॑मिदा॒हित॒स्य पा॒क॒स्था॒मानं॑ भा॒जं दा॒तार॑म॒ब्रव॑म ॥ २४ ॥

24. *Ātmā pitustanūrvāsa ojodā abhyañjanam. Turīya-  
mid rohitasya pākasthāmānaṁ bhojaṁ dātāram-  
abravam.*

The individual self is but filial manifestation in reflection of the father, giver of the soul's dwelling in body, giver of light and lustre, purifier and sanctifier, divine destroyer of evil, giver and cleanser of mind and its colourful fluctuations. I celebrate the holy father of purity and sanctity, giver of food and energy for the world of stability.

### Mandala 8/Sukta 4

*Indra (1-14), Indra or Pusha (15-18), Danastuti (19-21)  
Devatah, Devatithi Kanva Rshi*

यदि॑न्द्र॒ पा॒गपा॒गुद॒ङ् न्य॑ग्वा हू॒यस॒ नृ॒भिः॑ ।

सि॒मा पु॒रू नृ॒षू॒ता अ॒स्या॒न॒व सि॑ प॒शथ॒ तुव॑श ॥ १ ॥

1. *Yadindra prāgapāgudaṅ nyagvā hūyase nṛbhiḥ.  
Simā purū nṛṣūto asyānave'si praśardha turvaśe.*

Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength.

यद्वा रुम रुशम श्यावक कृप इन्द मादयस सचा ।  
कण्वासस्त्वा बह्वभिः स्तामवाहस इन्दा यच्छन्त्या  
गहि ॥ २ ॥

2. *Yad vā rume ruśame śyāvake kṛpa indra māda-  
yase sacā. Kaṇvāsastvā brahmabhiḥ stomavā-  
hasa indrā yacchantyā gahi.*

And since, O lord Indra, you go to the celebrants, illustrious, child-like innocent and the humble and kind alike, sit with them, socialise and enjoy, so the dedicated admirers and learned men of vision and wisdom offer homage and reverence, exalt you with sacred hymns and say : Come, O lord, and accept our tributes and homage.

यथा गारा अपा कृतं तृष्य त्ववरिणम ।  
आपित्व नः पपित्व तूयमा गहि कण्वेषु सु सचा पिब ॥ ३ ॥

3. *Yathā gauro apā kṛtaṁ tṛṣyannetyaveriṇam.  
Āpitve naḥ prapitve tūyamā gahi kaṇveṣu su sacā  
piba.*

Just as a thirsty stag in the desert rushes to a pool full of water so, O friend in family of the wise, come morning, come evening, come fast and drink the soma of love and reverence in joy.

मन्द्न्तु त्वा मघव॑ इन्द्र॑न्द्वा राधा॒दया॑य सुन्व॒त ।

आ॒मुष्या॒ साम॑मपिबश्च॒मू सु॒तं ज्य॑ष्ठं तद दधिष॒ सहः ॥ ४ ॥

4. *Mandantu tvā maghavann-indrendavo rādho-deyāya sunvate. Āmuṣyā somamapibaścāmū sutam̐ jyeṣṭham̐ tad dadhiṣe sahaḥ.*

Indra, lord of power and glory, may these soma drinks exhilarate you for the bestowal of wealth and honour upon the dedicated lover of the soma of honour and enlightenment. Having won over the soma of victory prize in the contests of competing parties, you drank of the soma of ecstasy of the highest order and for that reason you command the courage and confidence of the victor.

प च॑क॒ सह॑सा॒ सहा॑ ब॒भञ्ज॑ म॒न्युमा॑जसा ।

विश्व॑ त इन्द्र॑ पृतना॒यवा॑ यहा॒ नि वृ॑ ङ्गव॒ यमि॑र ॥ ५ ॥

5. *Pra cakre sahasā saho babhañja manyumojasā. Viśve ta indra pṛtanāyavo yaho ni vṛkṣā iva yemire.*

Indra, with courage and confidence you fight out challenges and win victories. With your light and lustre you break down anger and arrogance. O mighty one, all your contestants and adversaries stand motionless against you, fixed as trees.

स॒हस्र॑णव॒ सच॑त॒ यवी॑युधा॒ यस्त॑ आ॒न॒ळुप॑स्तुतिम ।

पु॒त्रं पा॑व॒र्ग कृ॑णुत॒ सुवी॑य' दा॒श्नाति॑ नम॒उक्ति॑भिः ॥ ६ ॥

6. *Sahasreṇeva sacate yavīyudhā yasta ānaḷu-pastutim. Putram̐ prāvargam̐ kṛṇute suvīrye dāś-noti nama-uktibhiḥ.*



The youthful warrior who pays you homage and does honour and reverence to you, and the one who gives in charity, in service to you, with holy chants and humility receives the strength of a thousand heroes and, under the guidance and care of the lord, renders his progeny unconquerable and exclusive in merit and prowess.

मा भ॑म॒ मा श्र॑मिष्मा॒गस्य॑ स॒ख्य तव॑ ।

म॒हत्त॒ वृष्णा॑ अ॒भिच॒ यं कृ॑तं प॒श्यम॑ तुव॒शं यदु॑म ॥ ७ ॥

7. *Mā bhema mā śramiṣmograsya sakhye tava. Mahat te vṛṣṇo abhicaśyaṁ kṛtaṁ paśyema turvaśaṁ yadum.*

Let us never feel afraid, let us never tire or feel depressed under your kind care and friendship, commander of blazing lustre. Admirable is your action and prowess, mighty generous lord. We celebrate you and pray we may see that our people and our progeny be industrious and high achievers.

स॒व्याम॑नु॒ स्फि॒ग्यं वाव॑स॒ वृषा॑ न दाना अ॒स्य राष॑ति ।

म॒ध्वा संपृ॑क्ताः सार्घ॑णा ध॒नव॑स्तू॒यम॒हि दवा॑ पिब ॥ ८ ॥

8. *Savyāmanu sphigyaṁ vāvase vṛṣā na dāno asya roṣati. Madhvā samprktāḥ sāragheṇa dhenavastūyamehi dravā piba.*

The joyous world of soma in relation to the earth, you illuminate and rule with a fraction of your prowess. Whoever plays his part well and renders his share to the refulgent ruler never regrets nor displeases the ruler ever. Come fast, O lord, rush in and drink the soma mixed with sweets of honey and seasoned with milk.

अश्वी रथी सुरूप इद्रामाँ इदिन्द त सखा ।

श्वात्रभाजा वयसा सचत सदा चन्दा याति सुभामुप ॥ ९ ॥

9. *Aśvī rathī surūpa id gomāñ idindra te sakhā. Śvātrabhājā vayasā sacate sadā candro yāti sabhāmupa.*

Indra, lord of light and ruling power, your devoted friend ever blest with the powers of life's progress onwards like a chariot hero of war, enjoying grace of person and culture, wealth of knowledge and riches of the earth, has his full share of good health, full age and gifts of existence, and he goes forward to the assembly of people like the full moon among stars.

ऋश्या न तृष्य त्वपानमा गहि पिबा सामं वशाँ अनु ।

निमर्घमाना मघवन्दिवदिव आजिष्ठं दधिष सहः ॥ १० ॥

10. *Ṛśyo na tṛṣyannavapānamā gahi pibā somam vaśāñ anu. Nimeghamāno maghavan divediva ojiṣṭham dadhiṣe sahaḥ.*

Just like a white antelope thirsting for water, come to our yajna and have a drink of soma to your heart's content. O lord of power, prosperity and blessings of grace, like a cloud of showers you bear and bring the most lustrous courage, patience and fortitude day by day to face the challenges of life.

अध्वया द्रावया त्वं साममिन्दः पिपासति ।

उप नूनं युयुज वृषणा हरी आ च जगाम वृत्रहा ॥ ११ ॥

11. *Adhvaryo drāvayā tvam somamindraḥ pipāsati. Upa nūnam yuyute vṛṣaṇā harī ā ca jagāma vṛtrahā.*

Hasten, O master of ceremonies, let the soma be prepared and flow forth for service. Indra is thirsty, he has harnessed his mighty chariot forces, indeed the thunderous breaker of clouds has arrived.

स्वयं चित्स मन्यत दाशुरिजना यत्रा सामस्य तृप्सि ।

इदं त अं युज्यं समुत्तं तस्यहि प दवा पिब ॥ १२ ॥

12. *Svayam cit sa manyate dāśurirjano yatrā somasya trmpasi. Idam te annam yujyam samukṣitam tasyehi pra dravā piba.*

Indra, the devout yajamana regards himself as divinely blest when you visit and drink the soma of hospitality. Here is the soma fit for you, matured and poured, pray accept it and drink.

रथ्थायाध्वयवः साममिन्दाय सातन ।

अधि ब्रध्नस्यादया वि च त सुन्वन्ता दाश्वध्वरम ॥ १३ ॥

13. *Ratheṣṭhāyādhvaryavaḥ somamindrāya sotana. Adhi bradhnasyādrayo vi cakṣate sunvanto dāśvadhvaram.*

O performers of the yajna of love, loyalty and non-violence, prepare the soma offering of devotion for Indra, lord of the chariot of the world. On the heights of space, the mighty lord's thunder and clouds of rain are seen pouring forth showers of bliss on the devout yajamana's love and loyalty of yajnic service.

उप ब्रध्नं वावाता वृषणा हरी इन्द्रमपसु व तः ।

अवाञ्चं त्वा सप्तया ध्वरश्रिया वहन्तु सवनदुप ॥ १४ ॥

14. *Upa bradhnam vāvātā vṛṣaṇā harī indram-apasu vakṣataḥ. Arvāñcam tvā saptayo'dhvar-aśriyo vahantu savanedupa.*

Across heights of the firmament, mighty currents of divine energy transport Indra, love and power of the spirit of divinity. O lord, may the swift currents of divinity radiating your light and love to the fire of yajna bring you hither to us and bless us in the act of homage.

प पूषणं वृणीमह युज्याय पुरुवसुम् ।

स शक्र शि । पुरुहूत ना धिया तुज राय विमाचन ॥ १५ ॥

15. *Pra pūṣaṇam vṛṇīmahe yujyāya purūvasum. Sa śakra śikṣa puruhūta no dhiyā tuje rāye vimocana.*

For our loyalty and the lord's favour of friendship, we choose to do homage to the lord of universal wealth and bliss of health and nourishment. May the lord almighty, giver of freedom from fear and sin, universally invoked and solicited, enlighten us with intelligence and bless us with the spirit of action for the attainment of freedom, victory and prosperity.

सं नः शिशीहि भुरिजारिव ुरं रास्व राया विमाचन ।

त्व तः सुवदमुस्त्रियं वसु यं त्वं हिनाषि मत्यम ॥ १६ ॥

16. *Sam naḥ śiśīhi bhurijoriva kṣuram rāsva rāyo vimocana. Tve tannaḥ suvedamusriyaṁ vasu yaṁ tvam hinoṣi martyam.*

Timely sharpen us and temper us, our intellect, will and action, like the sword in the hands of a warrior, give us the freedom and wealths of life, O lord deliverer from sin and slavery. In you lies all that well-known easily and freely available radiant wealth of life which you set in motion for humanity to achieve.

वमि॑ त्वा पू॒ष ऽज्ज॑स॒ वमि॑ स्तात॒व आघृ॑ण ।  
न तस्य॑ व॒म्यर॑णं॒ हि तद्व॑सा स्तु॒ष प॒जाय॑ साम्न॒ ॥ १७ ॥

17. *Vemi tvā pūṣannṛñjase vemi stotava āghṛṇe. Na tasya vemyaraṇaṁ hi tad vaso stuṣe pajrāya sāmne.*

I know you, lord giver of health and nourishment, for the sake of favour and success. I know you, lord adorable, for the sake of worship and brilliance. I know no one else, none else delights me. O lord of world's wealth, shelter of the universe, I offer homage to the divinity, adorable, omnipotent and blissful.

परा॑ गावा॒ यव॑सं॒ कच्चि॑दाघृ॒ण नित्यं॑ र॒क्णा॑ अमत्य ।  
अ॒स्माकं॑ पू॒ष वि॒ता शि॒वा भ॑व॒ मंहि॑ष्ठा॒ वाज॑सातय ॥ १८ ॥

18. *Parā gāvo yavasam kaccidāghṛṇe nityam rekṇo amartya. Asmākaṁ pūṣannavitā śivo bhava maṁhiṣṭho vājasātaye.*

O lord of light and immortality, our cows go far and wide for pasture, let that wealth of ours be always constant and imperishable. O lord most potent giver of health and generous nourishment, be our protector and saviour, and our source of peace and well being for the sake of ultimate victory.

स्थूरं॑ राधः॒ श॒ताश्वं॑ कुरु॒ङ्गस्य॑ दि॒विष्टि॑षु ।  
रा॒ज्ञ॑स्त्व॒षस्य॑ सु॒भग॑स्य रा॒तिषु॑ तुव॒शाष्व॑मन्महि॒ ॥ १९ ॥

19. *Sthūraṁ rādhaḥ śatāśvaṁ kuruṅgasya diviṣṭiṣu. Rājñastveṣasya subhagasya rātiṣu turvaśe-ṣvama-nmahi.*

In our love of flight into the regions of light for success of the distinguished man of scientific ambition in his brilliant plans and programmes, and among the most generous gifts of the refulgent and powerful ruler of the earth, one unique among men of ardent action, we acknowledge the strongly built and perfected hundred horse power flying chariot as the object of fulfilment.

धीभिः सातानि काण्वस्य वाजिनः प्रियमधर्भिद्युभिः ।  
षष्टिं सहस्रानु निर्मजामजु नiryūthāni गवामृषिः ॥ २० ॥

20. *Dhībhiḥ sātāni kāṅvasya vājinaḥ priyamedhairabhidhyubhiḥ. Ṣaṣṭim sahasrānu nirmajāmaje niryūthāni gavāmṛṣiḥ.*

By virtue of the achievements of the intellectual pursuits of the vibrant man of exceptional intelligence and by the visions and conceptional imagination and reflections of the lovers of united programmes of yajnic research, the sage received sixty thousand streams of pure knowledge of life into his awareness and consolidated memory.

वृ ाश्चिन्म अभिपित्व अरारणुः ।  
गां भजन्त मुहना श्वं भजन्त मुहना ॥ २१ ॥

21. *Vṛkṣāścinme abhipitve arāraṇuḥ.  
Gām bhajanta mehanā'svaṁ bhajanta mehanā.*

On my attainment of the streams of knowledge, the selective, the indifferent, even the critics, burst into applause. Abundent are the streams of knowledge they have got, abundant the body of technology they have achieved!

## Mandala 8/Sukta 5

*Ashvinau (1-37), Danastuti (37-39) Devatah,  
Brahmatithi Kanva Rshi*

दूरादिहव॑ यत्स॒त्यरु॑णप्सुरशि॒श्वितत॑ ।  
वि भानुं॑ वि॒श्वधा॑तनत ॥ १ ॥

1. *Dūrādiheva yat satyaruṇapsur-aśiśvitat.*  
*Vi bhānuṃ visvadhātanat.*

The bright red dawn from far off, which yet appears so close, wraps the world in crimson glory and then spreads it over with the light of the sun.

नृवद्स॒त्रा म॒नायु॒जा रथे॑न पृथु॒पाज॑सा ।  
सच॑थ अ॒श्विना॒षस॑म ॥ २ ॥

2. *Nṛvad dasrā manoyujā rathena pṛthupājasā.*  
*Sacethe aśvinoṣasam.*

The Ashvins, wondrous charming divine currents of complementary energies, the yajamana and the participants, the yogi dedicated to knowledge and karma, devout men and women arise and move by the vast and strong chariot of the mind and spiritual energies and go forward to share the divine glory of the dawn like world leaders.

युवा॒भ्यां वा॒जिनी॒वसू॑ पति॒ स्तामा॑ अद् त ।  
वाचं॑ दू॒ता यथा॑हिष ॥ ३ ॥

3. *Yuvābhyāṃ vājīnīvasū prati stomā adṛkṣata.*  
*Vācaṃ dūto yathohiṣe.*

O Ashvins, commanders of wealth and energy on way, the chants of adoration in your honour you seem

to hear, and I, too, like an appointed messenger, send up my voice of adoration to you and the dawn and I wait to hear the divine voice in response.

पुरु॒पि॒या ण॑ ऊ॒तय॑ पुरु॒म॒न्दा पु॒रू॒वसू॑ ।  
स्तु॒ष कण्वा॑सा अ॒श्वि॒ना ॥ ४ ॥

4. *Purupriyā ṇa ūtaye purumandrā purūvasū.*  
*Stuṣe kaṇvāso aśvinā.*

Ashvins, dear and favourite with many, givers of joy to many, commanding great wealth of the world, we of the family of the learned and the wise admire and praise you for the sake of our protection and advancement.

मं॒हि॒ष्ठा वा॒ज॒सा॒त॒म॒षय॑न्ता शु॒भस्प॑ती ।  
गन्ता॑रा दा॒शु॒षा॑ गृ॒हम ॥ ५ ॥

5. *Manhiṣṭhā vājasātameṣayantā śubhaspatī.*  
*gantārā dāśuṣo gṛham.*

Ashvins, you are great and generous, givers of nourishment and energy, loving and inspiring, promoters and protectors of good, you visit and bless the homes of the generous yajakas. As such, we adore you.

ता सु॒द॒वाय॑ दा॒शु॒ष सु॒म॒धाम॑वितारिणीम ।  
घृ॒तग॑व्यू॒तिमु॒ तम ॥ ६ ॥

6. *Tā sudevāya dāśuṣe sumedhām-avitāriṇīm.*  
*Ghṛtair-gavyūtim-ukṣatam.*

For the generous yajaka dedicated to divinity, we pray, bring noble intelligence of the saving order and sprinkle and energise his path of progress with



inspiring waters and sparkling ghrta.

आ नुः स्ताममुप द्रवत्तूयं श्यनभिराशुभिः ।

यातमश्वभिरश्विना ॥ ७ ॥

7. *Ā naḥ stomamupa dravat tūyam śyenebhir-āśubhiḥ. Yātam-aśvebhir-aśvinā.*

Ashvins, fly to our congregation of yajna and divine adoration at the earliest on the wings of celestial eagles upon the instant, hasten to us by flying horses.

यभिस्त्रिस्त्रः परावता दिवा विश्वानि राचना ।

त्रीरक्तून्परिदीयथः ॥ ८ ॥

8. *Yebhistisraḥ parāvato divo viśvāni rocanā. Trīṅraktūn paridīyathaḥ.*

Come by those eagles and horses by which in three days and three nights you traverse over the farthest regions of light and beauty across the universe.

उत ना गामतीरिष उत सातीरहविदा ।

वि पथः सातय सितम ॥ ९ ॥

9. *Uta no gomatīriṣa uta sātīraharvidā. Vi pathaḥ sātaye sitam.*

And bring us food and energy and inspiration with lands and cows and the light of knowledge, and bring us possibilities of victory, and clear our paths of progress free from difficulties.

आ ना गामन्तमश्विना सुवीरं सुरथं रयिम ।

वा हमशवावतीरिषः ॥ १० ॥

10. *Ā no gomantam-aśvinā suvīraṁ surathaṁ rayim. Volham-aśvāvatīr-iṣaḥ.*

Ashvins, bring us wealth of lands and cows, brave progeny, fast chariots and progress, and bring us nourishment, energy and advancement with motive forces of the highest order of attainment.

वावृधा॒ना शु॒भस्पती॑ द॒स्रा हिर॑ण्यवतनी ।  
पिब॑तं सा॒म्यं मधु॑ ॥ ११ ॥

11. *Vāvṛdhāna śubhaspatī dasrā hiraṇyavartanī.*  
*Pibatam somyam madhu.*

Rising and exalting, protectors and promoters of good, destroyers of enmity, moving by golden paths of advancement to victory, drink and enjoy the honey sweets of soma, peace and progress.

अ॒स्मभ्यं॑ वा॒जिनी॑वसू॒ म॒घव॑द्भ्यश्च स॒प॒थः ।  
छु॒दिय॑न्त॒मदा॑भ्यम ॥ १२ ॥

12. *Asmabhyam vājinīvasū maghavadbhyaśa sapra-*  
*thaḥ. Chardir-yantam-adābhyam.*

And, O harbingers of wealth, victory and progress, bring for us and for the leading lights of power, honour and excellence spacious and peaceful homes free from fear and pressure.

नि षु॑ ब॒ह्य॒ जना॑नां॒ यावि॑ष्टं॒ तू॒य॒मा ग॑तम ।  
मा च्व॑न्याँ॒ उपा॑रतम ॥ १३ ॥

13. *Ni ṣu brahma janānām yāviṣṭam tūyamā gatam.*  
*Mo ṣvanyāñ upāratam.*

Come soon to the yajna of the people and protect and promote their creative development, but please neglect not the others too, nor offend and grieve them.

अस्य पिबतमश्विना युवं मदस्य चारुणः ।

मध्वा रातस्य धिष्ण्या ॥ १४ ॥

14. *Asya pibatam-aśvanā yuvaṁ madasya cāruṇaḥ.  
Madhvo rātasya dhiṣṇyā.*

Adorable Ashvins, bold and resolute harbingers of a new dawn, drink of this charming, exciting and honey sweet soma offered by us as a tribute of love and gratitude.

अस्म आ वहतं रयिं शतवन्तं सहस्रिणाम ।

पुरु ँ विश्वधायसम ॥ १५ ॥

15. *Asme ā vahataṁ rayiṁ śatavantaṁ sahasriṇam.  
Puruṣum viśvadhāyasam.*

Bring us a hundredfold and a thousandfold wealth of universal value in abundance for all humanity which would sustain the world in a stable state of peace and progress.

पुरुत्रा चिद्धि वां नरा विह्वयन्त मनीषिणः ।

वाघद्भिरश्विना गतम ॥ १६ ॥

16. *Purutrā ciddhi vāṁ narā vihvayante manīṣiṇaḥ.  
Vāghadbhir-aśvinā gatam.*

Learned men, thinkers and leading lights of humanity all over the world invoke and invite you many times in many ways. Ashvins, pray come by supersonic transports at the earliest.

जनासा वृक्तबहिषा हविष्मन्ता अरंकृतः ।

युवां हवन्त अश्विना ॥ १७ ॥

17. *Janāso vṛktabarhiṣo haviṣmanto aram̐kṛtaḥ.  
Yuvām̐ havante aśvinā.*

Ashvins, the people in top form of readiness, having prepared the hall of yajnic reception in top gear with provisions of homage, invoke you and call upon you to come.

अस्माकमद्य वामयं स्तामा वाहिष्ठा अन्तमः ।  
युवाभ्यां भूत्वश्विना ॥ १८ ॥

18. *Asmākamadya vāmayam̐ stoma vāhiṣṭho antamaḥ. Yuvābhyām̐ bhūtvaśvinā.*

Ashvins, may this song of our invocation, adoration and yajnic prayer be most touching for you at heart and impel you to respond and come.

या ह वां मधुना दृतिराहिता रथचर्षण ।  
ततः पिबतमश्विना ॥ १९ ॥

19. *Yo ha vām̐ madhuno dṛtirāhito rathacarṣaṇe.  
Tataḥ pibatam-aśvinā.*

Ashvins, the soma cask of honey sweets installed in the chariot and the pathway is full. Therefrom drink as you come.

तन ना वाजिनीवसू पश्व ताकाय शं गव ।  
वहतं पीवरीरिषः ॥ २० ॥

20. *Tena no vājinīvasū paśve tokāya śam̐ gave.  
Vahatam̐ pīvarīriṣaḥ.*

And thereby, O lords of power and wealth, bring us abundant and ever growing food, energy, wealth and peace for our children, our animals, our lands and cows,

and for our knowledge and culture, and let all that grow higher.

उ॒त ना॑ दि॒व्या इ॒ष उ॒त सि॒न्धूर्ह॒विदा॑ ।

अ॒प॒ द्वा॒र॒व॒ व॒ष॒थः ॥ २१ ॥

21. *Uta no divyā iṣa uta sindhūrharavidā.  
Apa dvāreva varṣathaḥ.*

And, O harbingers of a new day, while you bring us heavenly food and energy in plenty, open the floods of streams and rivers and control the flow as by doors.

क॒दा वां ता॒ग्न्या वि॒धत्स॒मु॒द॒ ज॒हि॒ता न॑रा ।

यद्वां र॒था वि॒भि॒ष्प॒ता॒त ॥ २२ ॥

22. *Kadā vāṁ taugrya vidhat samudre jahito narā.  
Yad vāṁ ratho vibhiṣpatāt.*

O leading lights of life, some day the powers jettisoned or installed on the sea would glorify you when your chariot flying by wings would rescue them or take off from there.

यु॒वं क॒ण॒वा॒य॒ ना॒स॒त्या पि॒रि॒सा॒य॒ ह॒म्य॒ ।

श॒श्व॑दू॒ती॒द॑श॒स्य॒थः ॥ २३ ॥

23. *Yuvaṁ kaṇvāya nāsatyā'piriptāya harmye.  
Śaśvad-ūtīr-daśasyathaḥ.*

Ashvins, observers and protectors of truth without fail, you always provide protection for the oppressed man of knowledge and wisdom in his home.

ता॒भि॒रा या॑त॒मृ॒ति॒भि॒न॒व्य॒सी॒भिः सु॒श॒स्ति॒भिः ।

यद्वां वृ॒ष॒ण॒व॒सू हु॒व ॥ २४ ॥

24. *Tābhirā yātam-ūtibhir-navyasībhiḥ suśastibhiḥ.  
Yad vām vṛṣaṇvasū huve.*

O generous lords of wealth and power, come to us with those most modern and most admirable means and methods of protection whenever we call upon you.

यथा चित्कण्वमावतं प्रियमधमुपस्तुतम ।  
अत्रिं शिञ्जारमश्विना ॥ २५ ॥

25. *Yathā cit kaṇvam-āvataṁ priyamedham-upastu-  
tam. Atriṁ śiñjāram-aṣvinā.*

Come the same way as you protect and save the man of knowledge and wisdom, the celebrated intellectual and the sage loud and bold who has broken off all his three snares of body, mind and soul.

यथात् कृत्व्य धनं शुं गाष्वगस्त्यम ।  
यथा वाजषु साभरिम ॥ २६ ॥

26. *Yathota kṛtye dhanem'śum goṣvagastyam.  
Yathā vājeṣu sobharim.*

Come the way you protect and promote the earnest beginner in matters of possible success in business, the man of moral values in matters of self-control, and the man of charity and social awareness in matters of social success.

एतावद्वां वृषण्वसू अता वा भूया अश्विना ।  
गृणन्तः सुम्नमीमह ॥ २७ ॥

17. *Etāvad vām vṛṣaṇvasū ato vā bhuyo aṣvinā.  
Grnantaḥ sumnamīmahe.*

O virile and generous harbingers of wealth and

power, Ashvins, thus do we so far and even more, celebrating your glory, pray for your favour and good will.

रथं हिरण्यवन्धुरं हिरण्याभीशुमश्विना ।  
आ हि स्थाथा दिविस्पृशम ॥ २८ ॥

28. *Ratham hiraṇyavandhuram hiraṇyābhīśumaśvinā. Ā hi sthātho diviṣpṛśam.*

Ashvins, you ride a chariot of golden structure and golden control which flies and touches the borders of the regions of light on high.

हिरण्ययीं वां रभिरीषा अ तां हिरण्ययः ।  
उभा चक्रा हिरण्यया ॥ २९ ॥

29. *Hiraṇyayī vāṃ rabhirīṣā akṣo hiraṇyayah.*  
*Ubhā cakrā hiraṇyayā.*

O travellers of the skies, golden is the chassis of your chariot, golden the axle, and both the wheels are golden too.

तनं ना वाजिनीवसू परावर्तश्चिदा गतम ।  
उपमां सुष्टुतिं मम ॥ ३० ॥

30. *Tena no vājinīvasū paravataścidā gatam.*  
*Upemāṃ suṣṭutiṃ mama.*

O winners of wealth and victory, by that golden chariot come from far, from the farthest wherever you be, and accept this holy song of mine in praise of you.

आ ब्रह्म पराकात्पूवीर्शनन्तावश्विना ।  
इषा दासीरमत्या ॥ ३१ ॥

31. *Ā vahethe parākāt pūrvīraśnantāvaśvinā.  
Iṣo dāsīramartyā.*

Immortal Ashvins, winners and harbingers of ancient sources of wealth, you bring us food, energies and wealths of tremendous positive value from farthest places and since times beyond memory.

आ ना द्युम्नरा श्रवाभिरा राया यातमश्विना ।  
पुरुश्चन्द्रा नासत्या ॥ ३२ ॥

32. *Ā no dyumnairā śravobhirā rāyā yātamaśvinā.  
Puruścandrā nāsatyā.*

Ashvins, observers and protectors of truth, blest with grace and glory of universal character, come to us with lights of knowledge, honour and wealth of imperishable value.

एह वां पुषितप्सवा वया वहन्तु पणिनः ।  
अच्छा स्वध्वरं जनम ॥ ३३ ॥

33. *Eha vām puṣitapsavo vayo vahantu paṇinah.  
Acchā svadhvaraṁ janam.*

May carriers consuming combustible fuel for energy transport you here on flying wings and you join the holy man at his yajna of love and non-violence.

रथं वामनुगायसं य इषा वतत सह ।  
न चक्रमभि बाधत ॥ ३४ ॥

34. *Ratham vāmanugāyasam ya iṣā vartate saha.  
Na cakramabhih bādgate.*

Your chariot which moves on fuel and energy and the wheel of your progress thereby, no one can



obstruct on course.

हिरण्ययन रथेन द्रवत्पाणिभिरश्वः ।  
धीजवना नासत्या ॥ ३५ ॥

35. *Hiranyayena rathena dravat-pāṇibhir-aśvaiḥ.*  
*Dhījavanā nāsatyā.*

Ashvins, ever truthful and imperishable powers, flying at the speed of thought by a golden chariot running by the power of revolving hands (like pistons, cranks or turbines and motors), no one can obstruct your course of progress.

युवं मृगं जागृवांसं स्वदथा वा वृषण्वसू ।  
ता नः पृङ्गमिषा रयिम ॥ ३६ ॥

36. *Yuvaṁ mṛgaṁ jāgrvāṁsaṁ svadatho vā vṛṣaṇvasū.* *Tā naḥ pṛṅgtamiṣā rayim.*

O generous and virile leading lights of the day, you take delight in hunting the hunter on the wake (not in ambush). Similarly join the wealth of victory with the taste of food and season it with the sweets of honey.

ता म अश्विना सनीनां विद्यातं नवानाम । यथा चिच्च्यद्यः  
कशुः शतमुष्टानां ददत्सहस्रा दश गानाम ॥ ३७ ॥

37. *Tā me aśvinā sanīnām vidyātaṁ navānām.* *Yathā ciccaidyah kaśuḥ śatamuṣṭrānām dadat sahasrā daśa gonām.*

Such as you are, Ashvins, harbingers of the sweets of life, please know the newest and most favourite gifts I love just as the perceptive ruler knew when he granted me a hundred camels and ten thousand cows.

या म् हिरण्यसंदृशा दश राज्ञा अमंहत ।

अधस्पदा इच्छद्यस्य कृष्टयश्चमम्ना अभिता जनाः ॥ ३८ ॥

38. *Yo me hiranyasandr̥śo daśa rājño amāṅhata.  
Adhaspadā iccaidyasya kṛṣṭayaśchamamnā  
abhito janāḥ.*

Similarly that ruler knew who gave me ten estates of real beauty and value like gold. All people are under control of the wise ruler and men in armour stand round in readiness to serve and obey.

माकिर्ना पथा गाद्यनम यन्ति च्दयः ।

अन्या नत्सूरिराहत भूरिदावत्तरा जनः ॥ ३९ ॥

39. *Mākirenā pathā gād yeneme yanti cedayah.  
Anyo net sūrīrohate bhūridāvattaro janah.*

No one else goes by the path by which the wise people go. And no one else is as brave as they, no one excels them in charity and generosity.

### Mandala 8/Sukta 6

*Indra (1-45), Dana-stuti (46-48) Devata,*

*Vatsa Kanva Rshi*

महाँ इन्द्रा य आजसा पजन्या वृष्टिमाँइव ।

स्तामवत्सस्य वावृध ॥ १ ॥

1. *Mahāñ indro ya ojasā parjanya vṛṣṭimāñ iva.  
Stomairvatsasya vāvṛdhe.*

Great is Indra by his power and splendour like the cloud charged with rain and waxes with pleasure in the dear devotee's awareness by his child like hymns of adoration.

पुजामृतस्य पिपतः प यद्भरन्त वह्नयः ।

विपा ऋतस्य वाहसा ॥ २ ॥

2. *Prajāmṛtasya piprataḥ pra yad bharanta vahnayah. Viprā ṛtasya vāhasā.*

When the forces of nature carry on the laws of divinity and sustain the children of creation through evolution, and the enlightened sages too carry on the yajna of divine law of truth in their adorations, Indra, immanent divinity, waxes with pleasure.

कण्वा इन्द्रं यदकत स्तामयज्ञस्य साधनम जामि ब्रुवत  
आयुधम ॥ ३ ॥

3. *Kaṇvā indraṁ yadakrata stomairyajñasya sādhanam. Jāmi bruvata āyudham.*

When the wise sages with their adorations rise to Indra and surrender to him as their yajnic destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister, everything.

समस्य मन्यव विशा विश्वा नमन्त कृष्टयः ।

समुदायव सिन्धवः ॥ ४ ॥

4. *Samasya manyave viśo viśvā namanta kṛṣṭayah. Samudrāyeva sindhavaḥ.*

The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea.

आजस्तदस्य तित्विष उभ यत्सुमर्वतयत ॥

इन्द्रश्चमव रादसी ॥ ५ ॥

5. *Ojastadasya titviṣa ubhe yat samavartayat.  
Indraścarmeva rodaṣī.*

When Indra, lord almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory.

वि चिद वृत्रस्य दार्धता वज्रण शतपवणा ।  
शिरा बिभद वृष्णिना ॥ ६ ॥

6. *Vi cid vṛtrasya dodhato vajreṇa śataparvaṇā.  
Śiro bibheda vṛṣṇinā.*

And when the lord of might and munificence with his thunderbolt of a hundred potentials shatters the head of Vrtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing omnipotence of the lord.

इमा अ॒भि प॒ गानु॒मा वि॒षाम॒गेषु॑ धी॒तयः॑ ।  
अ॒ग्रः शा॒चिन॑ दि॒द्युतः॑ ॥ ७ ॥

7. *Imā abhi pra ṇonumo vipāmagreṣu dhītayaḥ.  
Agneḥ śocirna didyutaḥ.*

These hymns of ardent adoration like rising flames of radiant fire, we among the front ranks of vibrant sages offer are homage and surrender to the lord omnipotent, Indra.

गुहा॑ स॒तीरु॒प॒ त्मना॑ प॒ यच्छा॑च॒न्त धी॒तयः॑ ।  
क॒ण्वा ऋ॒तस्य॑ धा॒रया॑ ॥ ८ ॥

8. *Guhā satīrupa tmanā pra yacchocanta dhītayaḥ.  
Kaṇvā ṛtasya dhārayā.*

Hymns of adoration which abide in the depths of the heart, wise sages let flow and shine forth spontaneously with the overflowing streams of natural truth and law divinely embedded in the soul.

प तमिन्द्र नशीमहि रयिं गामन्तमृश्विनम ।

प ब्रह्म पूवचित्तय ॥ ९ ॥

9. *Pra tamindra naśīmahī rayiṃ gomantamaśvinam.*  
*Pra brahma pūrvacittaye.*

Indra, lord of light and power, pray let us realise that wealth and honour of earthly character overflowing with motherly generosity and superfast achievement which is the prologue to perfect realisation of the nature and divinity of the ultimate reality of Brahman.

अहमिद्धि पितुष्परि मधामृतस्य जगभ ।

अहं सूयइवाजनि ॥ १० ॥

10. *Ahamiddhi pituṣpari medhāmṛtasya jagrabha.*  
*Aham sūrya ivājani.*

I have received from my father super intelligence of the universal mind and law, I have realise it too in the soul, and I feel reborn like the refulgent sun.

अहं पत्न मन्मना गिरः शुम्भामि कणववत ।

यनन्द्रः शुष्मिद्ध ॥ ११ ॥

11. *Aham pratnena manmanā giraḥ śumbhāmi kaṇvavat.*  
*Yenendraḥ śuṣmamid dadhe.*

With the realisation of ancient and eternal knowledge I sanctify and adorn my words and voice in song like a wise sage, and by that, Indra, lord of light

and power, vests me with strength and excellence.

य त्वामिन्द्र न तुष्टुवुः ऋषया य च तुष्टुवुः ।  
ममद्वधस्व सुष्टुतः ॥ १२ ॥

12. *Ye tvāmindra na tuṣṭuvur-ṛṣayo ye ca tuṣṭuvuh.*  
*Mamed vardhasva suṣṭutah.*

There are men who do not adore you, and there are sages who adore you, (both ways you are acknowledged and adored by praise or protest). O lord thus adored by me and pleased, pray accept my adoration and let us rise.

यदस्य मन्युरध्वनीद्वि वृत्रं पवशा रुजन ।  
अपः समुदमरयत ॥ १३ ॥

13. *Yadasya manyur-adhvanīd vi vṛtram̐ parvaśo*  
*rujan. Apaḥ samudramairayat.*

When the lord's passion rises and roars, breaking the dark cloud stage by stage, showers rain and rivers flow to the sea.

नि शुष्णा इन्द्र धणसिं वजं जघन्थ दस्यवि ।  
वृषा ह्युग शृण्विष ॥ १४ ॥

14. *Ni śuṣṇa indra dharaṇasim̐ vajraṁ jaghantha*  
*dasyavi. Vṛṣā hyugra śṛṇviṣe.*

Indra, when you strike the mighty thunderbolt on the devil of drought and cloud of denial, then you are celebrated as the lord of showers and divine passion.

न द्याव इन्द्रमाजसा नान्तरि ाणि वृजिणम ।  
न विव्यचन्त भूमयः ॥ १५ ॥

15. *Na dyāva indramojasā nāntarikṣāṇi vajriṇam.  
Na vivyacanta bhūmayah.*

Neither heavens nor the middle regions nor earths with all their lustre and power can violate, comprehend or even contain Indra, lord of the thunderbolt of omnipotence, justice and punishment.

यस्त इन्द्र महीरुपः स्तभूयमान आशयत ।  
नि तं पद्यासु शिश्नथः ॥ १६ ॥

16. *Yasta indra mahīrapah stabhūyamāna āśayat.  
Ni taṁ padyāsu śisṇathah.*

Whoever chooses to hold up and stand in the way of the mighty flow of your waters, will and action, you pierce and break open like the dark cloud and make him flow with the flow into the channels of nature, the universal flow.

य इम रादसी मही समीची समजगभीत ।  
तमाभिरिन्द्र तं गुहः ॥ १७ ॥

17. *Ya ime rodasī mahī samīcī samajagrabhīt.  
Tamobhir-indra taṁ guhah.*

That nature, Prakṛti, which comprehends these great heavens and earths together, that same you cover and hide in deep darkness when this universe is withdrawn into zero during Pralaya, annihilation.

य इन्द्र यतयस्त्वा भृगवा य च तुष्टुवुः ।  
ममदुग श्रुधी हवम ॥ १८ ॥

18. *Ya indra yatayastvā bhṛgavo ye ca tuṣṭuvuḥ.  
Mamedugra śrudhī havam.*

Indra, those self-controlled sages, those veteran scholars of disseminative knowledge who cleanse themselves of negativities, all who adore and celebrate you, while you listen to all, among them, O lord of blazing resplendence, listen to my invocation, adoration and prayer.

इमास्त इन्द्र पृश्नया घृतं दुहत आशिरम ।  
एनामृतस्य पिप्युषीः ॥ १९ ॥

19. *Imāsta indra pṛśnayo ghr̥taṁ duhata āśiram.*  
*Enāmṛtasya pipyuṣīḥ.*

Indra, these spotted cows of yours, various earths, starry skies which yield and shower honey sweets of milk and life giving soma are augmenters of the divine yajna of universal evolution.

या इन्द्र पस्वस्त्वा सा गभमर्चकिरन ।  
परि धमव सूयम ॥ २० ॥

20. *Yā indra prasvastvā'sā garbham-acakriran.*  
*Pari dharmeva sūryam.*

All these stars and planets are fertile and creative, and all round, like the nature and action of the sun, they suck up vitality in by the divine mouth and hold the seed of life for new birth.

त्वामिच्छवसस्पत कण्वा उक्थन वावृधुः ।  
त्वां सुतासु इन्द्रवः ॥ २१ ॥

21. *Tvāmic-chavasaspate kaṇvā ukthena vāvṛdhuḥ.*  
*Tvām sutāsa indavaḥ.*

O lord of universal power and potential, wise



sages with their hymns of adoration exalt only you, and so also the distilled soma offers of initiated devotees exhilarate you alone.

तवदिन्द्र पणीतिषूत पशस्तिरदिवः ।

यज्ञा वितन्तसाय्यः ॥ २२ ॥

22. *Tavedindra praṇītiṣūta praśastiradrivaḥ.*  
*Yajño vitantasāyyaḥ.*

Indra, in all matters of right ethics, morals, policy and social conduct in the world, it is your glory only that inspires, it is all a version of your universal yajna, lord mover and ruler of the world.

आ न इन्द्र महीमिषं पुरं न दधि गामतीम ।

उत पजां सुवीयम ॥ २३ ॥

23. *Ā na indra mahīmiṣaṁ puraṁ na darṣi gomatīm.*  
*Uta prajāṁ suvīryam.*

Indra, bestow upon us abundant food and high quality energy as well as a great city for habitation, rich in cows, culture and excellence and bless us with a noble virile progeny.

उत त्यदाश्वश्व्यं यदिन्द्र नाहुषीष्वा ।

अगं वि उ प्रदीदयत ॥ २४ ॥

24. *Uta tyadāśvaśvyaṁ yadindra nāhuṣīṣvā.*  
*Agne vikṣu praḍīdayat.*

Indra, lord omniscient and omnipotent, give us that dynamic energy and refulgent power strategy for sure and certain targeted achievement which you bestowed upon earlier people of the world committed

to the pursuit of truth and rectitude in the social struggle between good and evil, positive and negative, and between love and hate.

अभि व्रजं न तन्निष सूरा उपाकच त्सम ।

यदिन्द मृळयासि नः ॥ २५ ॥

25. *Abhi vrajaṁ na tatniṣe sūra upākacakṣasam.*  
*Yadindra mṛlayāsi nah.*

For when you are kind, O lord of light and power, you switch on the light for us and reveal the target close at hand in sight and you mark the way too by which we must reach our aim and object of love.

यदङ्ग तविषीयस् इन्द प्रारजसि ितीः ।

मह्ना अपार आजसा ॥ २६ ॥

26. *Yadaṅga taviṣīyasa indra prarājasi kṣitīḥ.*  
*Mahāñ apāra ojasā.*

Indra, lord of life and love, dear as our very breath, when you shine and blaze ruling over lands and people, then you reveal your grandeur, you are incomprehensible by virtue of your self-refulgence.

तं त्वा हविष्मतीविश उप ब्रुवत ऊतय ।

उरुजयसमिन्दुभिः ॥ २७ ॥

27. *Taṁ tvā haviṣmatīrviśa upa bruvata ūtaye.*  
*Urujrayasam-indubhiḥ.*

People with most exhilarating offers of soma in hand for homage invoke and adore you for protection and advancement, lord omnipresent and ever vibrant in the expansive universe.

उपह्वर गिरीणां संगथ च नदीनाम ।

धिया विपा अजायत ॥ २८ ॥

28. *Upahvare girīṇāṃ saṅgathe ca nadīnām.  
Dhiyā vipro ajāyata.*

In seclusion over mountain slopes and in the caves and on the confluence of rivers, the vibrant presence of the lord within reveals itself by illumination in the self.

अतः समुदमुद्धतश्चिकित्वाँ अव पश्यति ।

यता विपान एजति ॥ २९ ॥

29. *Ataḥ samudram-udvataścikitvāñ ava paśyati.  
Yato vipāna ejati.*

Thence the enlightened devotee rising over the ocean of existence watches how and from where the vibrant omnipresence descends into inner consciousness.

आदित्पत्नस्य रतसा ज्यातिष्पश्यन्ति वासरम ।

प्रा यदिध्यत दिवा ॥ ३० ॥

30. *Ādit pratnasya retaso jyotiṣ-paśyanti vāsaram.  
Pāro yadidhyate divā.*

And then the devotees see like day light the self-refulgence of the eternal lord and source of life who shines above and beyond the day through the night of annihilation too.

कण्वास इन्द त मतिं विश्व वधन्ति प संस्यम ।

उता शविष्ठ वृष्यम ॥ ३१ ॥

31. *Kaṇvāsa indra te matim viśve vardhanti paurn-  
syam. Uto śaviṣṭha vṛṣṇyam.*

Indra, lord most potent, all the learned sages of the world celebrate and exalt your omniscience, creative power and universal generosity.

इ॒मां म॑ इ॒न्द सु॒ष्टु॒तिं जु॒षस्व॑ प॒ सु मा॒मव॑ ।  
उ॒त प॑ व॒धया॑ म॒त्तिम॑ ॥ ३२ ॥

32. *Imām ma indra suṣṭutiṁ juṣasva pra su māmava.  
Uta pra vardhayā matim.*

Indra, just and merciful lord, pray accept this hymn of adoration for my sake and protect me from evil, and bless me that my intelligence and awareness may grow and rise in piety.

उ॒त ब॒ह्म॒ण्या व॒यं तु॒भ्यं प॒वृ॒द्ध व॒जिवः॑ ।  
वि॒प्रा अ॒त म॑ जी॒वस॑ ॥ ३३ ॥

33. *Uta brahmaṇyā vayaṁ tubhyaṁ pravṛddha  
vajrivah. Viprā atakṣma jīvase.*

Indra, highest and eternal lord of thunder and justice, we, enlightened sages dedicated to divinity with piety, offer these hymns of prayer and adoration for the sake of our life and advancement.

अ॒भि क॒ण्वा॑ अ॒नू॒ष॒ता पा॒ न प॒व॒ता य॒तीः ।  
इ॒न्दं व॒न॒न्वती॑ म॒त्तिः ॥ ३४ ॥

34. *Abhi kaṇvā anūṣatā''po na pravatā yatīḥ.  
Indraṁ vananvatī matīḥ.*

Wise sages offer prayers to Indra and, like streams of water flowing and reaching the sea, the

prayers rise and reach the lord almighty with love and adoration.

इन्द्रमुक्थानि वावृधुः समुद्रमिव सिन्धवः ।  
अनुत्तमन्युमजरम ॥ ३५ ॥

35. *Indramukthāni vāvṛdhuḥ samudramiva sindhavah. Anuttamanyum-ajaram.*

Hymns of adoration and prayer and yajnic performances exalt Indra, unaging and eternal lord beyond anger and agitation, just as rivers augment the ocean beyond overflowing.

आ ना याहि परावता हरिभ्यां ह्यताभ्याम ।  
इममिन्द्र सुतं पिब ॥ ३६ ॥

36. *Ā no yāhi parāvato haribhyām haryatābyām. Imamindra sutam piba.*

Indra, come hither to us to join our yajna even from the farthest borders of the universe by brilliant vibrations of natural presence and illuminating rays of light divine and accept this distilled soma of our prayer and adoration.

त्वामिद वृत्रहन्तम् जनासा वृक्तबहिषः ।  
हवन्त वाजसातय ॥ ३७ ॥

37. *Tvāmid vṛtrahantama janāso vṛktabarhiṣaḥ. Havante vājasātaye.*

People, dedicated celebrants, seated on the vedi with homage in hand, invoke and adore you, lord most potent destroyer of darkness and evil, and they pray for victory in their struggle of life for advancement.

अनु त्वा रादसी उभ चक्रं न वृत्यतशम ।

अनु सुवानासु इन्दवः ॥ ३८ ॥

38. *Anu tvā rodasī ubhe cakram na vartyetaśam.  
Anu suvānāsa indavaḥ.*

Just as a chariot wheel turns and moves in correspondence with the horse so do both heaven and earth and all other soma transactions of life turn and move in obedience to your will and law.

मन्दस्वा सु स्वर्णर उतन्द शयणावति ।

मत्स्वा विवस्वता मती ॥ ३९ ॥

39. *Mandasvā su svarṇara utendra śaryañāvati.  
Matsvā vivasvato matī.*

And Indra, O lord of love and power, in the regions of the earth and its environment close to the middle regions of space where violence is possible, pray bless the people with joy and feel exalted by the pious thought and will of the yajnic humanity.

वावृधान उप द्यवि वृषा वज्यरारवीत ।

वृत्रहा सामपातमः ॥ ४० ॥

40. *Vāvṛdhāna upa dyavi vṛṣā vajryaroravīt.  
Vṛtrahā somapātamaḥ.*

Exhilarated and exalted, in the heavens over the middle regions of the skies, the virile and munificent wielder of thunder, Indra, roars in response to the yajnic acts of humanity. He is destroyer of darkness and evil, drought and despair, and the greatest lover of peace and the soma of success.

ऋषि॑हि पू॒व॒जा अस्य॑क॒ इशा॑न॒ आज॑सा ।

इ॒न्द॑ चा॒ष्कू॒यसु॑ वसु ॥ ४१ ॥

41. *Ṛṣirhi pūrvajā asyeka īśāna ojasā.  
Indra coṣkūyase vasu.*

Indra, you are the omniscient poet and visionary of the universe, all seer, eternal and first manifestation of existence in creation, sole one and absolute ruler of the universe by your might and majesty, and you love to give wealth, honour and excellence with highest joy to humanity.

अ॒स्माकं॑ त्वा सु॒ताँ उप॑ वी॒तपृ॑ष्ठा अ॒भि प॑यः ।

श॒तं व॑हन्तु॒ हर॑यः ॥ ४२ ॥

42. *Asmākaṁ tvā sutāñ upa vītaprṣṭhā abhi prayahaḥ.  
Śataṁ vahantu harayah.*

Indra, may the hundreds of your festive forces travelling like light rays transport you hither to our distilled soma and delicious foods offered in homage.

इ॒मां सु॑ पू॒र्व्यां धि॒यं म॑धा॒घृत॑स्य॒ पि॒प्यु॒षी॑म ।

क॒ण्वा उ॒क्थ॑न॒ वावृ॑धुः ॥ ४३ ॥

43. *Imāṁ su pūrvyāṁ dhiyaṁ madhorghṛtasya pipyuṣīm. Kaṇvā ukthēna vāvṛdhuḥ.*

Learned sages by chanting hymns and performing yajna exalt the glory and efficacy of this ancient science of yajnic action which augments the honey sweets of water, ghrta and all other delicacies for universal nourishment.

इ॒न्द॒मि॒द्विम॑हीनां॒ मध॑ वृणीत॒ मत्य॑ः ।

इ॒न्दं स॑नि॒ष्यु॒रु॒तय॑ ॥ ४४ ॥





the lord has given to the celebrant of Sama Veda. (Horses and cows are symbols of achievement and generosity.)

उदान॑ट ककु॒हा दि॒वमु॒ष्टाञ्चतु॒युजा॑ दद॑त ।  
श्रव॑सा॒ याद्व॑ जन॑म ॥ ४८ ॥

48. *Udānaṭ kakuhu divam-uṣṭrāñ-caturyujā dadat.*  
*Śravasā yādvaṃ janam.*

Having given four bullocks or camels in charity and raised a class of intellectuals, a prosperous devotee rises to divine heights of honour and fame.

### Mandala 8/Sukta 7

*Marutah Devata, Punarvatsa Kanva Rshi*

प॒ यद्व॑स्त्रि॒ष्टुभ॒मिषं॑ मरु॒ता वि॒पा अ॒ रत॑ ।  
वि॒ पर्व॑त॒षु राज॑थ ॥ १ ॥

1. *Pra yad vastrīṣṭubham-iṣaṃ maruto vipro akṣarat. Vi parvateṣu rājatha.*

O Maruts, warriors of the nation, when the vibrant controllers of the nation's finances in yajnic management canalise national expenditure into three streams, physical, mental and spiritual, then you rise to the clouds and shine.

यद॒ङ्ग त॒विषी॑यवा॒ यामं॑ शु॒भा अ॒चि॒ध्वम॑ ।  
नि॒ पर्व॑ता॒ अहा॑सत ॥ २ ॥

2. *Yadaṅga taviṣīyavo yāmaṃ śubhrā acidhvam.*  
*Ni parvatā ahāsata.*

O dear bright Maruts, blazing bold warriors, when you detail your vehicles on parade for action, then even mountains shake with fear and awe.

उदीरयन्त वायुभिर्वाश्रासः पृश्निमातरः ।

धु न्त पिप्युषीमिषम ॥ ३ ॥

3. *Udīrayanta vāyubhir-vāśrāsaḥ pṛṣṇimātarah.  
Dhukṣanta pipyuṣīmiṣam.*

Children of earth and heaven chanting holy songs with the winds, the Maruts bring down streams of food and energy from the skies.

वपन्ति मरुता मिहं प वपयन्ति पवतान ।

यद्यामं यान्ति वायुभिः ॥ ४ ॥

4. *Vapanti maruto mihaṃ pra vepayanti parvatān.  
Yad yāmam yānti vāyubhiḥ.*

When the Maruts take to their vehicles with the winds, they shoot out showers of rain and shake up mountainous strongholds of energy.

नि यद्यामाय वा गिरिनि सिन्धवा विधमण ।

मह शुष्माय यमिर ॥ ५ ॥

5. *Ni yad yāmāya vo girirni sindhavo vidharmaṇe.  
Mahe śuṣmāya yemire.*

Out of fear and awe of your motion and power which is opposed to their strength and character, mountains hold back and rivers pant and flow.

युष्माँ उ नक्तमृतय युष्मान्दिवा हवामह ।

युष्मान्पयत्यध्वर ॥ ६ ॥

6. *Yuṣmāñ u naktamūtaye yuṣmān divā havāmahe.  
Yuṣmān prayatyadhvare.*

We invoke you at night for peace and protection,

in the day for action and advancement, and in the beginning of yajna for completion and fulfilment.

उदु त्य अरुणप्सवश्चित्रा यामभिरिरत ।

वाश्रा अधि ष्णुना दिवः ॥ ७ ॥

7. *Udu tye aruṇapsavaścitrā yāmebhirirate.  
Vāśrā adhi ṣṇunā divaḥ.*

And those ardent red wonderful stormy troops of heroes fly by their chariots roaring over mountain tops and over and across the skies.

सृजन्ति रश्मिमाजसा पन्थां सूर्याय यातव ।

त भानुभिवि तस्थिर ॥ ८ ॥

8. *Sṛjanti raśmimojasā panthāṁ sūryāya yātave.  
Te bhānubhirvi tashire.*

By their might and lustre they carve bright paths for the radiations of vital energies of the sun and stand guard all over the places by their strength and the beams of light.

इमां म मरुता गिरमिमं स्ताममृभु णः ।

इमं म वनता हवम ॥ ९ ॥

9. *Imāṁ me maruto giram-imaṁ stomamṛbhu-  
kṣaṇaḥ. Imaṁ me vanatā havam.*

O Maruts, warriors of exceptional order, listen to this voice of mine, accept this poetic tribute and cherish this invocative call of mine.

त्रीणि सरांसि पृश्नया दुदुह वजिण मधु ।

उत्सं कवन्धमुदिणम ॥ १० ॥

10. *Trīṇi sarāṃsi pṛśnayo duduhre vajriṇe madhu.  
Utsam kabandhamudriṇam.*

Mothers of the Maruts distil the nectar drink of life for them from three reservoirs: the solar region of light or the sattva element of nature, the cloudy sky or the rajas element of nature, and the earth or the tamas element of nature's balance and firmness, and they feed their children on the light of knowledge and culture, energy of the winds and generosity of rain showers, and the sweetness and stability of the earth.

मरुता यद्ध वा दिवः सुम्नायन्ता हवामह ।

आ तू न उप गन्तन ॥ ११ ॥

11. *Maruto yaddha vo divaḥ sumnāyanto havāmahe.  
Ā tū na upa gantana.*

Maruts, O tempestuous heroes, as we call upon you for the sake of peace, progress and prosperity, pray come fast from the heavens through the skies close to us on earth.

यूयं हि ष्ठा सुदानवा रुद्रा ऋभु णा दम ।

उत पचतसा मद ॥ १२ ॥

12. *Yūyam hi ṣṭhā sudānavo rudrā ṛbhukṣaṇo dame.  
Uta pracetaso made.*

You are generous, uncompromising agents of justice and punishment, highly intelligent and scholarly. Stay that in your element in the field of peace and discipline, and in a state of exhilaration keep your soul and your brains about you.

आ ना र्चियं मद्च्युतं पुरु ँ विश्वधायसम ।

इयता मरुता दिवः ॥ १३ ॥

13. *Ā no rayim madacyutam purukṣum viśvadhāya-  
sam. Iyartā maruto divaḥ.*

O Maruts, bring us from the light of heaven wealth, honour and excellence full of joy for all and amply sufficient for the sustenance of world life.

अधीव॒ यद्विरीणां॑ यामं शुभा॒ अचिध्वम॑ ।

सुवा॒नम॑न्दध्व॒ इन्दु॑भिः ॥ १४ ॥

14. *Adhīva yad girīṇām yāmaṁ śubhrā acidhvam.  
Suvānair-mandadhva indubhiḥ.*

Heroes of the wind, radiant and pure, when you harness your chariots to ride over the mountains, then with the showers of soma you rejoice and move the world to rapture.

ए॒ताव॑तश्चि॒दषां॑ सु॒म्नं॑ भि॒ त्तु॒ म॒त्यः॑ ।

अ॒दा॒भ्य॒स्य॒ म॒न्म॑भिः ॥ १५ ॥

15. *Etāvataścid-eṣām sumnam bhikṣeta martyaḥ.  
Adābhyasya manmabhiḥ.*

To these warriors of the winds of this high order of indomitable powers, let mortal man pray for peace and joy with thoughts and words of full awareness of the giver and the supplicant.

य॒ दु॒प्सा॑इव॒ राद॑सी॒ धम॑न्त्यनु॒ वृष्टि॑भिः ।

उ॒त्सं॑ दु॒हन्ता॒ अ॒ति॒म ॥ १६ ॥

16. *Ye drapsā iva rodasī dhamantyanu vrṣṭibhiḥ.  
Utsam duhanto akṣitam.*

Milking the imperishable cloud of space oceans like the cow, they sprinkle heaven and earth with rain

like showers of elixir.

उदु॑ स्वा॒नभि॒रीर॑त् उदथ॒रुदु॑ वा॒युभिः॑ ।  
उत्स्ता॒मः पृ॒श्नि॑मा॒तरः ॥ १७ ॥

17. *Udu svānebhir-īrata ud rathairudu vāyubhiḥ.*  
*Ut stomaiḥ pṛśnimātarah.*

Children of the winds, heavens and the skies emerge and advance from their abode with winds and roars by chariots to the accompaniment of songs of jubilation.

यना॒व तु॒वशं॑ यदु॑ यन् कण्वं॑ धन्स्पृ॒तम॑ ।  
रा॒य सु॑ तस्य॑ धीमहि॑ ॥ १८ ॥

18. *Yenāva turvaśam yadam yena kaṇvaṁ dhanas-  
pṛtam. Rāye su tasya dhīmahi.*

Of the Maruts, we solicit that wealth and power by which they protect the man fighting against violence and the wise sage who too prays for wealth and honour in the world.

इ॒मा उ॑ वः सु॒दान॑वा घृ॒तं न पि॒प्यु॒षी॒रिषः॑ ।  
वधा॑न्का॒ण्वस्य॑ मन्म॒भिः ॥ १९ ॥

19. *Imā u vaḥ sudānavo ghṛtam na pipyuṣīriṣaḥ.*  
*Vardhān kāṇvasya manmabhiḥ.*

O warriors of charity and generosity, we pray that these animations, inspirations and exhortations of ours which, like ghrta, feed the fire of life and rise in flames, may, exalt you by the thoughts and prayers of the wise sage.

क्व नूनं सुदानवा मदथा वृक्तबहिषः ।

ब्रह्मा का वः सपयति ॥ २० ॥

20. *Kva nūnaṁ sudānavo madathā vṛktabarhiṣaḥ.  
Brahmā ko vaḥ saparyati.*

Generous Maruts, where are you now rejoicing, seated on the holy grass? And who is the high priest conducting the yajnic celebration for you?

नहि ष्म यद्ध वः पुरा स्तामभिवृक्तबहिषः ।

शर्धा' ऋतस्य जिन्वथ ॥ २१ ॥

21. *Nahi ṣma yaddha vaḥ purā stomebhir-vṛktabarhiṣaḥ. Śardhāñ ṛtasya jinvatha.*

O Maruts, isn't it true that seated on the holy grass you have been augmenting the power and efficacy of the yajna of truth by your exhortations ever before?

समु त्य महतीरपः सं ाणी समु सूयम ।

सं वजं पवशा दधुः ॥ २२ ॥

22. *Samu tye mahatīrapaḥ saṁ kṣaṇī samu sūryam.  
Saṁ vajraṁ parvaśo dadhuḥ.*

Those Maruts support and hold together in cosmic balance the mighty floods of water, the earth, the sun, and the force and power of thunder stage by stage.

वि वृत्रं पवशा ययुवि पवताँ अराजिनः ।

चक्राणा वृष्णि प स्यम ॥ २३ ॥

23. *Vi vṛtraṁ parvaśo yayurvi parvatāñ arājinah.  
Cakrāṇā vṛṣṇi paumsyam.*

Doing acts of mighty vigour and splendour they break the clouds of darkness and evil and split open cavernous mountains step by step and bring light and showers of rain.

अनु त्रितस्य युध्यतः शुष्ममाव णुत कतुम ।

अन्विन्दं वृत्रतूय ॥ २४ ॥

24. *Anu tritasya yudhyataḥ śuṣmam-āvannuta kratum. Anvindram vṛtratūrye.*

They reinforce the powers of life struggling for positive forces fighting against three negativities of body, mind and soul, and they support and reinforce the ruler in his battle against evil and darkness.

विद्युद्धस्ता अभिद्यवः शिपाः शीषन्हिरण्ययीः ।

शुभा व्यञ्जत श्रिय ॥ २५ ॥

25. *Vidyuddhastā abhidyavaḥ śiprāḥ śīrṣaṇ hiraṇyayīḥ. Śubhrā vyañjata śriye.*

Thunder in hand, all round refulgent, wearing golden helmets on the head, they shine bright and pure for the beauty and glory of life.

उशना यत्परावत उ णा रन्ध्रमयातन ।

द्यान चकदब्धिया ॥ २६ ॥

26. *Uśanā yat parāvata ukṣṇo randhramayātana. Dyaurna cakradad bhiyā.*

Impassioned for action when the virile Maruts rush to a region of low pressure in the sky from afar, the cloud, as the higher regions, roars under fear and pressure.



आ ना मखस्य द्वावन श्वहिरण्यपाणिभिः ।

दवांसु उप गन्तन ॥ २७ ॥

27. *Ā no makhasya dāvane 'śvair-hiraṇyapāṇibhiḥ.*  
*Devāsa upa gantana.*

O divinities of power and generous splendour, to augment and energise our yajna, pray come by motive forces of golden hoof and golden wheel and bless us in person.

यदेषां पृषती रथ पष्टिवहति राहितः ।

यान्ति शुभा रिण ऽपः ॥ २८ ॥

28. *Yadeṣāṃ pṛṣatī rathe praṣṭirvahati rohitah.*  
*Yānti śubhrā riṇannapah.*

When the fiery force drives the Maruts in their chariot towards regions of abundant water or to the clouds laden with vapour, then these heroes go forward bright and pure splitting and flying off the vapours and waters.

सुषामं शयणावत्याजीक पस्त्यावति ।

ययुनिचक्रया नरः ॥ २९ ॥

29. *Suṣome śaryaṇāvatyārjīke pastyāvati. Yayur-*  
*nicakrayā narah.*

The leading Marut forces proceed to beautiful regions of peace and joy on higher altitudes and to the simple natural planes without vehicular medium by direct currents of energy.

कदा गच्छाथ मरुत इत्या विपुं हवमानम ।

माडीकभिनाधमानम ॥ ३० ॥

30. *Kadā gacchātha maruta itthā vipram̐ hava-mānam. Mārḍikebhir-nādhamānam.*

O Maruts, when would you thus reach the vibrant scholar who calls you to yajna and awaits, and carry gifts of prosperity to the supplicant?

कब्धं नूनं कधपिया यदिन्द्रमजहातन ।  
का वः सखित्व आहत ॥ ३१ ॥

31. *Kaddha nūnam kadhapriyo yadindramajahātana. Ko vaḥ sakhitva o hate.*

Does a friend of constancy ever forsake Indra, the ruler? Who thinks twice on the value of friendship with you? (No one forsakes you, everyone loves to be friends with you.)

सहा षु णा वजहस्तः कण्वासा अग्निं मरुद्भिः ।  
स्तुष हिरण्यवाशीभिः ॥ ३२ ॥

32. *Saho ṣu ṇo vajrahastaiḥ kaṇvāso agniṁ marud-bhiḥ. Stuṣe hiraṇyavāśībhiḥ.*

O sages and scholars, I praise and celebrate Agni, fiery leader and enlightened ruler along with thunder-handed, golden-armed Maruts, stormy troopers of the nation. Let us all praise and celebrate them.

आ षु वृष्णाः पर्यज्यूना नव्यस सुविताय ।  
ववृत्यां चित्रवाजान ॥ ३३ ॥

33. *O ṣu vṛṣṇaḥ prayajyūnā navyase suvitāya. Vavṛtyām citravājān.*

For the sake of latest forms of happiness, prosperity and well being, I turn to the virile and

generous, most adorable and wondrous versatile warriors of the winds and abide by them.

गिरयश्चि १ जिहत पशानासा मन्यमानाः ।

पर्वताश्चि १ यमिर ॥ ३४ ॥

34. *Girayaścinni jihate parśānāso manyamānāḥ.  
Parvatāścinni yemire.*

Mountains give way before them, formidable peaks pant and turn into chasms and clouds change their course under the force of Maruts.

आ णयावाना वहन्त्यन्तरि ण पततः ।

धातारः स्तुवत वयः ॥ ३५ ॥

35. *Ākṣṇayāvāno vahantyantarikṣeṇa patataḥ.  
Dhātaraḥ stuvate vayah.*

Chariots flying at the speed of eye-light over the paths of space transport the Maruts, harbingers of food, energy, health and full age for the celebrant.

अग्निहि जानि पूव्यश्छन्दा न सूरौ अचिषा ।

त भानुभिवि तस्थिर ॥ ३६ ॥

36. *Agnirhi jāni pūrvyaśchando na sūro arcīṣā.  
Te bhānubhir vi tasthire.*

Agni, earliest ruling light of the world, came into existence with self-refulgence like the sun and the music of Vedic voice, and the Maruts manifested and ever abided by rays of the sun and flames of fire.

**Mandala 8/Sukta 8***Ashvinan Devate, Sadhvansa Kanva Rshi*

आ ना विश्वाभिरूतिभिरश्विना गच्छतं युवम ।  
दस्त्रा हिरण्यवतनी पिबतं साम्यं मधु ॥ १ ॥

1. *Ā no viśvābhir-ūtibhir-aśvinā gacchataṁ yuvam.  
Dasrā hiraṇyavartanī pibataṁ somyaṁ madhu.*

Ashvins, twin powers of natural and human action, destroyers of evil, travellers by paths of light on golden chariots, both of you come to our yajna with all your means and modes of protection and promotion, appreciate our devotion and have a drink of our honey sweets of soma.

आ नूनं यातमश्विना रथेन सूर्यत्वचा ।  
भुजी हिरण्यपशसा कवी गम्भीरचतसा ॥ २ ॥

2. *Ā nūnaṁ yātamaśvinā rathena sūryatvacā.  
Bhujī hiraṇyapeśasā kavī gambhīracetasā.*

Ashvins, lovers of life and living, far sighted, imaginative and creative thinkers and makers, come sure to our yajna by your radiation oriented, gold coated and highly monitored chariot (and bless our programme).

आ यातं नहुषस्पया न्तरि गत्सुवृक्तिभिः ।  
पिबाथा अश्विना मधु कर्णानां सर्वेन सुतम ॥ ३ ॥

3. *Ā yātaṁ nahuṣasparyā''ntarikṣāt suvr̥ktibhiḥ.  
Pibātho aśvinā madhu kaṇvānāṁ savane sutam.*

Ashvins, come here from the world of humanity, from the skies, with the best of light, knowledge and technique you have collected, accept and enjoy the soma

sweets of the scholars' creations achieved and perfected in their joint programme, and assess the taste of soma.

आ नां यातां दिवस्पया न्तरिं णदधपिया ।

पुत्रः कण्वस्य वामिह सुषाव साम्यं मधु ॥ ४ ॥

4. *Ā no yātaṁ divasparyā'ntarikṣādadhapriyā.  
Putraḥ kanvasya vāmiha suṣāva somyaṁ madhu.*

O lovers of the earth and humanity, come to us from the heavens and from the skies. The son and disciple of the scholar has distilled for you the soma sweets of honey. (Pray take that and bless him to proceed further.)

आ नां यातमुपश्रुत्यश्विना सामपीतय ।

स्वाहा स्तामस्य वधना प कवी धीतिभिन्रा ॥ ५ ॥

5. *Ā no yātamupaśrutyaśvinā somapītaye.  
Svāhā stomasya vardhanā pra kavī dhītibhirnarā.*

Ashvins, harbingers of complementary revelations, come and listen closely to what we have conceived and imagine and say. Come to have a taste of this soma of our making. By the truth of your divine reflections, words and actions you extend the possibilities of our holy achievements. O leading lights, visionary creators, come with your thoughts, ideas and imaginations for our advancement.

यच्चिद्धि वां पुर ऋषया जुहूर वस नरा ।

आ यातमश्विना गतमुपमां सुष्टुतिं मम ॥ ६ ॥

6. *Yacciddhi vāṁ pura ṛṣayo juhūre'vase narā.  
Ā yātamaśvinā gatamupemāṁ suṣṭutiṁ mama.*

Ashvins, whenever the ancient sages called

upon you for encouragement and advancement, you came and listened. O leading lights of vision and imagination, come and listen to this prayer and adoration of mine too.

द्विश्चिदाचनादध्या ना गन्तं स्वविदा ।

धीभिवत्सपचतसा स्तामभिहवनश्रुता ॥ ७ ॥

7. *Divaścid rocanādadhyaṅ no gantaṁ svarvidā.  
Dhībhir-vatsapracetasā stomebhir-havanaśrutā.*

Visionaries of the light of omniscience, committed in conscious covenant with dear ones, responsive to the devotee's call, come to us from the heights of heaven with refulgence, knowledge, expertise and action.

किमन्य पयासतु स्मत्स्तामभिरश्विना ।

पुत्रः कण्वस्य वामृषिगीभिवत्सा अवीवृधत ॥ ८ ॥

8. *Kimanye paryāsate'smat somebhir-aśvinā.  
Putraḥ kaṇvasya vāmṛṣir-gīrbhivatso avīvṛdhat.*

Ashvins, harbingers of the light of heaven, do people other than us adore you with hymns of prayer? The sagely son and disciple of the wise scholar and devotee, dear as a child, exalts you with hymns of prayer.

आ वां विप इहावस ह्वत्स्तामभिरश्विना ।

अरिपा वृत्रहन्तमा ता ना भूतं मयाभुवा ॥ ९ ॥

9. *Ā vāṁ vipra ihāvase'hvat stomebhir-aśvinā.  
Ariprā vṛtrahantamā tā no bhūtaṁ mayobhuvā.*

Ashvins, twin harbingers of heavenly light, the vibrant devotee invokes you here for protection and

progress with hymns of adoration. O sinless divines, highest dispellers of the clouds of sin and darkness, come here and be for us light givers of universal peace and happiness.

आ यद्वां याषणा रथमतिष्ठद्वाजिनीवसू ।

विश्वान्यश्विना युवं प धीतान्यगच्छतम ॥ १० ॥

10. *Ā yad vāṃ yoṣaṇā rathamatiṣṭhad vājinīvasū. Viśvānyaśvinā yuvaṃ pra dhītānyagacchatam.*

Ashvins, when the youthful dawn of a new day ascends your chariot with you, then, O divine harbingers of wealth and energy, you reach all that what the world thinks of for self-fulfilment.

अतः सहस्रनिणिजा रथना यातमश्विना ।

वत्सा वां मधुमद्वाचा शंसीत्काव्यः कविः ॥ ११ ॥

11. *Ataḥ sahasranirṇijā rathenā yātamaśvinā. Vatso vāṃ madhumad vaco'samsīt kāvyah kavīḥ.*

For this reason, Ashvins, come by the chariot bearing a thousand beauties of wealth and divine bliss. The poet's poet, a darling admirer of yours, adores and glorifies you with honey sweets of his sacred words.

पुरुमन्दा पुरुवसू मनातरा रयीणाम ।

स्तामं म अश्विनाविममभि वह्नी अनुषाताम ॥ १२ ॥

12. *Purumandrā purūvasū manotarā rayiṇām. Stomaṃ me aśvināvimamabhi vahnī anūṣātām.*

Ashvins, harbingers of universal peace and joy for all, creators and dispensers of wealth, honour and excellence, bless this song of mine with divine grace,

you being the burden bearers and hallowed leaders of the world to higher regions.

आ ना विश्वान्यश्विना धृत्तं राधांस्यह्रया ।

कृतं न ऋत्वियावता मा ना रीरधतं निद ॥ १३ ॥

13. *Ā no viśvānyaśvinā dhattam rādhāmsyahrayā.  
Kṛtam na ṛtviyāvato mā no rīradhatam nide.*

Ashvins, lead us to all bold, abundant and creditable honours, wealth and competence of the world, make us yajnic workers and observers of natural laws according to the seasons of time and place, and never let us fall to the violence of scandal, shame and disrepute.

य तासत्या परावति यद्वा स्था अध्यम्बर ।

अतः सहस्रनिणिजा रथना यातमश्विना ॥ १४ ॥

14. *Yannāsatyā parāvati yad vā stho adhyambare.  
Ataḥ sahasranirṇijā rathenā yātamaśvinā.*

Ashvins, ever dedicated to truth and laws of divinity, whether you are in far off space or in the skies, come form there by your chariot of thousandfold beauty and sanctity.

या वां नासत्यावृषिगीभिवत्सा अवीवृधत ।

तस्म सहस्रनिणिजमिषं धत्तं घृतश्चुतम ॥ १५ ॥

15. *Yo vām nāsatyāvṛṣir-gīrbhivatso avīvṛdhat.  
Tasmai sahasranirṇijam-iṣam-dhattam ghṛtaścutam.*

Ever true and relentless observers of the laws of divinity, to the poet sage, your darling celebrant who



exalts you with his words of song, bear and bring food, energy and vision of wisdom vibrating with divine illumination and grace.

पास्मा ऊर्जं घृतश्चुतमश्विना यच्छतं युवम ।

या वां सुम्नाय तुष्टवद्वसूयादानुनस्पती ॥ १६ ॥

16. *Prāsmā ūrjaṁ ghr̥taścutam-aśvinā yacchataṁ yuvam. Yo vām sumnāya tuṣṭavad vasūyād dānu-naspatī.*

Ashvins, presiding powers of divine dispensation and charity, whoever adores you for peace and well being and prays for wealth, honour and excellence, to him, pray, give energy and power of will overflowing with inner light and brilliance of grace.

आ नां गन्तं रिशादसुमं स्तामं पुरुभुजा ।

कृतं नः सुश्रिया नरमा दातमभिष्टय ॥ १७ ॥

17. *Ā no gantaṁ riśādasemaṁ stomaṁ purubhujā. Kṛtaṁ naḥ suśriyo narema dātamaḥiṣṭaye.*

Leading lights of life and nature, counter powers of violence, and harbingers of universal prosperity, come, listen to our adoration, assess our yajnic achievement, bless us with the beauty and graces of life, and give us all these and competence for the desired peace, progress and self-fulfilment.

आ वां विश्वाभिरूतिभिः प्रियमधा अहूषत ।

राजन्तावध्वराणामश्विना यामहूतिषु ॥ १८ ॥

18. *Ā vām viśvābhirūtibhiḥ priyamedhā ahūṣata. Rājantāvadhvarāṇām-aśvinā yamahūtiṣu.*

Ashvins, all the ruling lights of yajnic

performances and programmes of creation and production, lovers and devotees of solemn ceremonies, at all stages of their mission, invoke you with all your means and modes of protection and promotion of the holy projects.

आ नां गन्तं मयाभुवा श्विना शंभुवा युवम ।

या वां विपन्यू धीतिभिर्गीभिवत्सा अवीवृधत ॥ १९ ॥

19. *Ā no gantaṁ mayabhuvā 'śvinā śambhuvā yuvam.*  
*Yo vāṁ vipanyū dhītibhir-gīrbhir-vatso avīvṛdhat.*

Ashvins, harbingers of peace, pleasure and well being in prosperity, lovers and admirers of joyous programmes, come both of you to us who, your darling celebrants, exalt you with our words, thoughts and actions.

याभिः कण्वं मधातिथिं याभिवशं दर्शवजम ।

याभिगाशयमावतं ताभिना वतं नरा ॥ २० ॥

20. *Yābhiḥ kaṇvaṁ medhātithim yābhirvaśaṁ*  
*daśavrajam. Yābhir-gośaryam-āvataṁ tābhir-*  
*no'vataṁ narā.*

Ashvins, harbingers of health and energy, leading lights of life and nature, come, protect and promote us with all those powers, potentials and efficacies by which you protect the sagely scholar and his wisdom and promote his hospitality and good fellowship, by which you protect and strengthen the body, physical abode of ten senses and ten pranic energies, and by which you rejuvenate and advance the invalid who has lost his sense faculties and suffers from total debility.

याभिर्नरा त्रसदस्युमावतं कृत्व्य धनं ।

ताभिः च्वास्माँ अश्विना पावतं वाजसातय ॥ २१ ॥

21. *Yābhirnarā trasadasyum-āvataṁ kṛtvye dhane.  
Tābhiḥ śvasmāñ aśvinā prāvataṁ vājasātaye.*

Ashvins, leading lights of law and defence of humanity, come with all those powers and potentials by which you keep the law and order and shatter the forces of violence and terror for the economic and social advancement of humanity. With those very powers and potentials, protect us too for the achievement of success in our struggles.

पवांस्तामाः सुवृक्तया गिरा वधन्त्वश्विना ।

पुरुत्रा वृत्रहन्तमा ता ना भूतं पुरुस्पृहा ॥ २२ ॥

22. *Pra vāṁ stomāḥ suvr̥ktayo giro vardhantya-śvinā.  
Purutrā vṛtrahantamā tā na bhūtaṁ puruspr̥hā.*

Ashvins, protectors and promoters of life and humanity, greatest destroyers of the forces of darkness and destruction, may our hymns of adoration composed in the choicest words, finished in finest form and sung in the sweetest notes and accents, please and exalt you. May you ever be the darling heroes of universal love and admiration of humanity.

त्रीणि पदान्यश्विनारविः सान्ति गुहा परः ।

कवी ऋतस्य पत्मभिर्वाग्जीवभ्यस्परि ॥ २३ ॥

23. *Trīṇi padānyaśvinorāvīḥ sānti guhā paraḥ.  
Kavī ṛtasya patmabhir-arvāg-jīvebhyaspari.*

Three stages of the Ashvin's advent hidden deep in the cave of mystery, namely, the victory of progressive

forces of good against the negative forces of evil, maintenance of peace against violence, and law and justice against lawlessness are thus revealed. May the Ashvins, harbingers of the light of knowledge, justice, peace and prosperity, come by the paths of rectitude, divine law and the process of yajnic action for the good of living beings all over the world.

### Mandala 8/Sukta 9

*Ashvinau Devate, Shashakarna Kanva Rshi*

आ नूनमश्विना युवं वत्सस्य गन्तमवस ।

पास्म यच्छतमवृकं पृथु च्छदियुयुतं या अरातयः ॥ १ ॥

1. *Ā nūnamaśvinā yuvaṁ vatsasya gantamavase. Prāsmāi yacchatam-avrkaṁ pṛthucchardiryuyutaṁ yā arātayah.*

Ashvins, harbingers of light and peace, for sure now come for the protection and progress of your loved people and provide for them a spacious peaceful home free from violence and insecurity and ward off all forces of malice, adversity and enmity.

यदन्तरि । यद्विवि यत्पञ्च मानुषाँ अनु ।

नृम्णं तद्धतमश्विना ॥ २ ॥

2. *Yadantarikṣe yad divi yat pañca mānuṣāṅ anu. Nṛmṇaṁ tad dhattamaśvinā.*

Whatever manly strength and wealth there be in heaven and mid space worthy of five classes of people, Ashvins, bear and bring for us.

य वां दंसांस्यश्विना विपासः परिमामृशुः ।

एवत्काण्वस्य बाधतम ॥ ३ ॥

3. *Ye vām dañsāñsyaśvinā viprāsaḥ parimāmṛsuḥ.  
Evet kāñvasya bodhatam.*

Ashvins, whatever your actions and achievements which the scholars have known and thought over, reveal the same to the modern scholar too.

अ॒यं वां घ॒मा अ॒श्विना॒ स्ताम॑न् परि॒ षि॒च्यत॑ ।

अ॒यं सामा॑ मधु॒मान्वाजि॑नीवसू॒ यन् वृ॒त्रं चि॑क॒तथः॑ ॥ ४ ॥

4. *Ayañ vām gharṃo aśvinā stomena pari śicyate.  
Ayañ somo madhumāñ vājinīvasū yena vṛtrañ  
ciketathaḥ.*

This is the yajnic fire of the season, Ashvins, which is dedicated and exalted in your honour with the chant of hymns, and this is the soma sweetened and seasoned for you, O heroes of the battle for wealth and victory, by which you would know and dare the enemy, the demon of darkness, ignorance, injustice and poverty.

यद॒प्सु यद्व॑न्स्प॒ता यदा॑ष॒धीषु॑ पुरुदं॒ससा॑ कृ॒तम॑ ।

तन् मा॑विष्टम॒श्विना॑ ॥ ५ ॥

5. *Yadapsu yad vanaspatau yadoṣadhīṣu purudañ-  
sasā kṛtam. Tena māviṣṭamaśvinā.*

Ashvins, heroic powers of nature's complementary forces, the power and vitality which you have vested in the waters, herbs and trees is multifarious. Pray, with that same vitality and power, bless and protect me too and let me advance.

य ता॑सत्या भु॒र॒ण्यथा॑ यद्वी॒ दव॑ भिष॒ज्यथः॑ ।

अ॒यं वां व॒त्सा म॒तिभि॑न् वि॒न्धत॑ ह॒विष्म॑न्तं॒ हि गच्छ॑थः ॥ ६ ॥

6. *Yannāsatyā bhuraṇyatho yad vā deva bhiṣajyathaḥ. Ayam vām vatso matibhirna vindhate haviṣmantam hi gacchathaḥ.*

Ashvins, harbingers of energy, health and replenishment, ever true unfailing agents of natural law and life's growth, when you vibrate, radiate and energise, when you nourish, heal, resuscitate and revive things to live and grow, this conscientious darling seeker of your power and presence understands you not by observation, analysis and thought, in your entirety, because you reveal yourself only to the faithful who come to you with homage. (Life is a mystery. You can know the secret of this mystery only by being what it is, by identifying with it in meditation.)

आ नूनमश्विनाऋषिः स्तामं चिकत वामया ।

आ सामं मधुमत्तमं घर्मं सिञ्चादथर्वणि ॥ ७ ॥

7. *Ā nūnamaśvinor-ṛṣiḥ somam ciketa vāmayā. Ā somam madhumattamam gharman siñcādatha-rvaṇi.*

In truth, the visionary sage has realised the song and story of the Ashvins, radiations of life energy, in every detail from inception to completion by faithful intention and relentless application of mind, and he has fed the fire of his yajnic search and research with the sweetest and most vibrating soma of his life's passion into the vedi.

आ नूनं रघुवतनिं रथं तिष्ठथा अश्विना ।

आ वां स्तामा इम मम नभा न चुच्यवीरत ॥ ८ ॥

8. *Ā nūnam raghuvartanim ratham tiṣṭhātho aśvinā. Ā vām stomā ime mama nabho na cucyavīrata.*

8. Ashvins, take to the fastest chariot now and come by the shortest straight path. These hymns of adoration burst forth from me like an explosion in space, reach you like the sun and draw you hither.

यद्दद्य वां नासत्याक्थराचुच्युवीमहि ।

यद्वा वाणीभिर्श्विनवत्काण्वस्य बाधतम ॥ ९ ॥

*Yadadya vām nāsatyokthair-ācucyuvīmahi.*

*Yad vā vāṇībhir-aśvinevet kāṇvasya bodhatam.*

9. Ashvins, ever dedicated to the divine truth of nature's law, when we invoke you with hymns of adoration or by yajnic sessions or by words of yajakas today, pray take it that the call is the conscientious voice of the visionary sage in search for the light of his mission.

यद्वां क्व गीवाँ उत यद्द्वयश्च ऋषियद्वां दीघतमा जुहाव ।

पृथी यद्वां वन्यः सादनष्ववदता अश्विना चतयथाम ॥ १० ॥

*Yad vām kaksīvāñ uta yad vyaśva ṛṣiryad vām dīrghatamā juhāva. pṛthī yad vām vainyaḥ sādaneṣvevedato aśvinā cetayethām.*

10. Ashvins, when the cavalier or the pedestrian or the sagely seer or the long time plodder or the ruler or the intellectual calls on you to the yajnic session, you listen. Hence, pray listen to our call too and come.

यातं छद्दिष्या उत नः परस्या भूतं जगत्या उत नस्तनूपा ।

वतिस्ताकाय तनयाय यातम ॥ ११ ॥

*Yātaṁ chardispā uta naḥ paraspā bhūtaṁ jagatpā uta nasthanūpā. Vartistokāya tanayāya yātam.*

Come, be protectors of our home and family, be protectors of others too, be protectors of the world and protectors of our body's health and social structure. Come home to us for the sake of our children and grand children.

यदिन्द्रेण सूरथं याथा अश्विना यद्वा वायुना भवथः  
समाकसा । यदादित्यभिर्ऋभुभिः सजाषसा यद्वा विष्णा-  
विक्रमणषु तिष्ठथः ॥ १२ ॥

12. *Yadindreṇa saratham yātho aśvinā yad vā vāyunā bhavathaḥ samokasā. Yādādityebhir-ṛbhubhiḥ sajaśasā yad vā virṣṇor-vikramaneṣu tiṣṭhathaḥ.*

Whether you move with the cosmic force on the same chariot or abide with the wind in the same region, or you move across the sun's zodiacs or with the cosmic makers, or you move and abide with the vibrance of the omnipresent, wherever you be, pray come to us too.

यद्द्याश्विनावहं हुवय वाजसातय ।  
यत्पृत्सु तुवण सहस्तच्छमश्विनारवः ॥ १३ ॥

13. *Yadadyāśvināvahaṁ huveya vājasātaye. Yat pṛtsū turvaṇe sahas-tacchreṣṭham-aśvinoravaḥ.*

When I call upon the Ashvins, defenders of humanity and protectors of life, for the sake of victory in our struggle for existence, or I call on them against the enemies in our conflicts with negativities, they would come, because their courage and force for the defence and protection of life is highest and best.

आ नूनं यातमश्विनमा हव्यानि वां हिता ।  
इम सामासा अधि तुवश यदाविम कण्वषु वामथ ॥ १४ ॥



14. *Ā nūnam yātamaśvinemā havyāni vāri hitā. Ime somāso adhi turvaśe yadāvime kaṇveṣu vāmatha.*

Come, Ashvins, for sure without fail. These presentations, adorations and offerings of hospitality are reserved for you whether they are in the house of the stormy warrior or dynamic intellectual or artist or citizen or the sagely seer, they are for you and you alone.

य ासत्या पराक अवाक अस्ति भषजम ।

तन नूनं विमदाय पचतसा छदिवत्साय यच्छतम ॥ १५ ॥

15. *Yannāsatyā parāke arvāke asti bheṣajam. Tena nūnam vimadāya pracetasā chardir-vatsāya yacchatam.*

Ashvins, versatile powers of health and longevity, whatever food or sanative or efficacious remedies be there far or near, by that without fail, O masters of knowledge and expertise, provide a home of health and peace for the dear devotee free from the pride and arrogance of drugs and intoxication.

अभुत्स्यु प द्वा साकं वाचाहमश्विनाः ।

व्यावद्वा मतिं वि रतिं मत्यभ्यः ॥ १६ ॥

16. *Abhutsyu pra devyā sākam vācāham-aśvinoḥ. Vyāvardevyā matim vi rātim martyebhyaḥ.*

I am awake by the divine voice of the Ashvins. O divine dawn of light, open the human mind to the light and freedom of reason and give the gift of wisdom to mortal humanity.

प बाधयाषा अश्विना प दवि सूनुत महि ।

प यज्ञहातरानुषक्य मदाय श्रवा बृहत ॥ १७ ॥

17. *Pra bodhayoṣo aśvinā pra devi sūnrte mahi.  
Pra yajñahotarānuṣak pra madāya sravo br̥hat.*

O divine dawn, great lady of truth and leading light of a new day, awaken the Ashvins, harbingers of new knowledge and awareness, and O inspirer of the day's yajnic activity, relentlessly exhort men and women to work for the joy of life and win great prosperity, honour and fame.

यद्दुषा यासि भानुना सं सूर्येण राचस ।

आ हायमश्विना रथा व्रतियाति नृपाय्यम ॥ १८ ॥

18. *Yaduṣo yāsi bhānunā sam sūryeṇa rocasa.  
Ā hāyamaśvino ratho vartir-yāti nr̥pāyyam.*

O dawn, harbinger of a new day, when you rise with the first sun-rays and then join the sun and shine together with it, then the Ashvins' chariot rolls on on its usual course of the day which preserves and promotes humanity in life and leads it to advancement.

यदापीतासा अंशवा गावा न दुह ऊर्धभिः ।

यद्वा वाणीरनूषत प दव्यन्ता अश्विना ॥ १९ ॥

19. *Yadāpītāso amśavo gāvo na duhra ūdhabhiḥ.  
Yad vā vāṇīranūṣata pra devayanto aśvinā.*

When the stout stalks of lotus receive their drink of green vitality from the sun as cows draw and receive their milk with the udders from nature, and just when the stalks yield pranic energy as cows yield milk, and when the voices of humanity rise in adoration of the Ashvins in prayer.

प द्युम्नाय प शर्वस प नृषाह्याय शमण ।

प द ताय पचतसा ॥ २० ॥

20. *Pra dyumnāya pra śavase pra nṛṣāhyāya śar-  
maṇe. Pra dakṣāya pracetasā.*

Then for wealth, honour and excellence, for strength and courage and joy and prosperity for the peace and protection of humanity and achievement of dexterity and competence. O harbingers of light and awareness, bless them.

य॒ नूनं॑ धी॒भिर॑श्विना॒ पितु॑यानां॒ नि॒षीद॑थः ।

यद्वा॑ सु॒म्नभि॑रुक्थ्या ॥ २१ ॥

21. *Yannūnam dhībhir-aśvinā pituryonā niṣīdathaḥ.  
Yad vā sumnebhir-ukthyā.*

Adorable Ashvins, when with your thoughts and acts of the day you go back and sit in the parental home with all rest in peace, then come again and bless us with peace and prosperity of an active life.

## Mandala 8/Sukta 10

*Ashvinau Devate, Pragatha Kanva Rshi*

यत्स्था॑ दी॒घप॑सद्भानि॒ यद्वा॑दा रा॒च॒न दि॒वः ।

यद्वा॑ समु॒द्रे अ॒ध्याकृ॑त गृह॒ त आ॒ यात॑मश्विना ॥ १ ॥

1. *Yat stho dīrghaprasadmani yad vādo rocane  
divaḥ. Yad vā samudre adhyākṛte gr̥he 'ta ā yāta-  
maśvinā.*

Wherever you abide, in lofty halls or in the light of the high heaven, or rest in the sea or space or in an ornamented palace, wherever you are, come to us, Ashvins, harbingers of light and inspiration.

यद्वा यज्ञं मनव संमिमि तथुरवत्काण्वस्य बाधतम ।  
 बृहस्पतिं विश्वान्द्रवाँ अहं हुव इन्द्राविष्णू अश्विना-  
 वाशुहर्षसा ॥ २ ॥

2. *Yad vā yajñam manave sammimikṣathurevet  
 kāṅvasya bodhatam. Bṛhaspatiṁ viśvān devāñ  
 aham huva indrāviṣṇū aśvinā-vāśuheṣasā.*

If you sprinkle the yajna of the learned man of thought with ghrta and feed it with havi compounds, know, value and sprinkle the yajna of the children of the sages too the same way. Ashvins, I invoke Brhaspati, lord of the cosmos and cosmic knowledge, all learned men of the world, Indra, ruler of world powers, and Vishnu, lord omnipresent.

त्या न्वश्विना हुव सुदंससा गृभ कृता ।

ययारस्ति प णः सख्यं द्वष्वध्याप्यम ॥ ३ ॥

1. *Tyā nvaśvinā huve sudamsasā gṛbhe kṛtā.  
 Yayorasti pra ṇaḥ sakhyam deveṣvadhyāpyam.*

I invoke the twin Ashvins, great and generous achievers, who are committed to receive our homage at yajna and whose friendship and love for us is on top of all divine favours we can have.

ययारधि प यज्ञा असूर सन्ति सूरयः । ता यज्ञस्याध्वरस्य  
 पचतसा स्वधाभिया पिबतः साम्यं मधु ॥ ४ ॥

4. *Yayoradhi pra yajñā asūre santi sūrayaḥ. Tā  
 yajñasyādhvarasya pracetasā svadhābhiryā  
 pibataḥ somyam madhu.*

The Ashvins' yajnas are specially performed even in the lands of the agnostics where they shine

boldly and brilliantly. They are specialists of the yajnic programmes of creation and production without violence and they come in response to invocations and yajnic offerings and drink the sweets of soma.

यद्दद्याश्विन्नावपाग्यत्पाक्स्था वाजिनीवसू ।

यद् दुह्यव्यनवि तुवश् यदा हुव वामथ मा गतम ॥ ५ ॥

5. *Yadadyāśvināvapāg yat prāk stho vājinīvasū. Yad druhyavyanavi turvaśe yadau huve vāmatha mā gatam.*

Ashvins, commanders of the wealth of victorious forces, today whether you are in the west or in the east, in the areas of hate, opposition and conflict, among the fast achievers or ordinary citizens, I invoke and call upon you, pray come to us.

यदन्तरि । पतथः पुरुभुजा यद्वम रादसी अनु ।

यद्वा स्वधाभिरधितिष्ठथा रथमत आ यातमश्विना ॥ ६ ॥

6. *Yadantarikṣe patathaḥ purubhujā yad veme rodasī anu. Yad vā svadhābhir-adhitiṣṭhatho rathamata ā yātamaśvinā.*

Ashvins, commanders of manifold wealth, power and popularity, whether you fly in the firmament or across heaven and earth, or you stay in your chariot with self-contained powers and provisions, from there come in response to our call.

## Mandala 8/Sukta 11

*Agni Devata, Vatsa Kanva Rshi*

त्वमग्र वत्पा असि द्व आ मत्युष्वा ।

त्वं यज्ञष्वीड्यः ॥ १ ॥

1. *Tvamagne vratapā asi deva ā martyeṣvā.  
Tvam yajñeṣvīdyah.*

Agni, self-refulgent lord giver of light, you are preserver and protector of karmic laws, moral commitments and sacred vows among mortals. Hence you are adored and worshipped in yajnas.

त्वमसि पशस्या विदथेषु सहन्त्य ।  
अग्र रथीरध्वराणाम ॥ २ ॥

2. *Tvamasi praśasyo vidatheṣu sahintya.  
Agne rathīradhvarāṇām.*

Agni, you are adorable in sacred congregations, the one patient, challenging and victor power, and pioneer and leader of non-violent yajnic programmes of creation and production in humanity.

स त्वमस्मदप द्विषा युयाधि जातवदः ।  
अदवीरगु अरातीः ॥ ३ ॥

3. *Sa tvamasmadapa dviṣo yuyodhi jātavedaḥ.  
Adevīragne arātīh.*

O jataveda, omniscient over everything in existence, ward off from us all forces of hate, jealousy and malignity and all impiety and selfish meanness.

अन्ति चित्सन्तमह यज्ञं मतस्य रिपाः ।  
नाप वषि जातवदः ॥ ४ ॥

4. *Anti cit santamaha yajñam martasya ripoh.  
Nopa veṣi jātavedaḥ.*

O Jataveda, lord omniscient, you do not join or bless the yajna of an enemy of humanity even if the

yajna and the performer is said to be close to divinity otherwise.

मता॒ अम॑त्यस्य॒ त॒ भूरि॑ नाम॒ मना॑मह ।  
वि॒पासा॑ ज्ञा॒तव॑दसः ॥ ५ ॥

5. *Martā amartyasya te bhūri nāma manāmahe.*  
*Viprāso jātavedasaḥ.*

O lord immortal and omniscient, we mortals, dedicated sages, know and adore your many many divine names which describe your multiple roles in the universe, (names such as Agni, Vayu and Aditya and so on).

वि॒पं वि॒पासा॑ व॒स द॒वं म॒तास॑ ऊ॒तय॑ ।  
अ॒ग्निं गी॑भि॒हवाम॑ह ॥ ६ ॥

6. *Vipraṁ viprāso'vase devaṁ martāsa ūtaye.*  
*Agniṁ gīrbhir-havāmahe.*

With songs of adoration, we, mortal sages, invoke and exalt Agni, lord all knowing, self-refulgent and generous, for our protection, progress and well being.

आ त॑ व॒त्सा म॒ना॑ यम॒त्पर॑मा॒च्चि॒त्स॒धस्था॑त ।  
अ॒ग्र॒ त्वांका॑मया गि॒रा ॥ ७ ॥

7. *Ā te vatso mano yamat paramāccit sadhasthāt.*  
*Agne tvāṁ kāmayā girā.*

The dear dedicated sage adores you and with words of love and faith prays for your attention from the highest heaven of light.

पुरुत्रा हि सदृङ्ङसि विशा विश्वा अनु पभुः ।  
समत्सु त्वा हवामह ॥ ८ ॥

8. *Purutrā hi sadṛṅṅasi viśo viśvā anu prabhuḥ.*  
*Samatsu tvā havāmahe.*

You are the universal eye watching the entire humanity of the world as master and ruler. As such, O lord, we invoke and call upon you in our battles of life.

समत्स्वग्निमवस वाजयन्ता हवामह ।  
वाजेषु चित्रराधसम ॥ ९ ॥

9. *Samatsvagnim-avase vājayanto havāmahe.*  
*Vājeṣu citrarādhasam.*

We, seekers of strength and fighters for victory, invoke and adore Agni, omnipotent power of wondrous munificence and achievement, for protection, defence and advancement in our struggles and contests of life.

पत्ना हि कमीड्या अध्वरषु सनाच्च हाता नव्यश्च सत्सि ।  
स्वां चाग्र तन्वं पिपर्यस्वा स्मभ्यं च साभगमा यजस्व ॥ १० ॥

10. *Pratno hi kamīḍyo adhvaṛeṣu sanācca hotā*  
*navyaśca satsi. Svām cāgne tanvaṁ piprayasvā-*  
*'smabhyam ca saubhagamā yajasva.*

Agni, eternal and blissfully adorable lord, worshipped in sacred congregations since time immemorial, presiding over yajnas as the most youthful performer and deity ancient and latest at the newest occasions, carry on the cosmic yajna, nourish and augment the universe as your own physical manifestation, and bring us all good fortune and well being of life.



## Mandala 8/Sukta 12

### *Indra Devata, Parvata Kanva Rshi*

य इन्द्र सामपातमा मदः शविष्ठ चर्तति ।

यना हंसि न्यत्रिणं तमीमह ॥ १ ॥

1. *Ya indra somapātamo madah śaviṣṭha cetati.  
Yenā haṁsi nyatriṇam tamīmahe.*

Indra, lord most potent, highest protector and promoter of the beauty and joy of life, that ecstatic passion of yours which universally pervades, manifests and reveals your might and glory and by which you destroy the negative forces of life, we adore and pray for.

यना दशग्वमधिगुं वपयन्तं स्वणरम ।

यना समुदमाविथा तमीमह ॥ २ ॥

2. *Yenā daśagvam-adhriḡum vepayantaṁ svarṇaram.  
Yenā samudram-āvithā tamīmahe.*

That omnipotent passion and ecstasy of yours by which you protect and promote the individual soul working with ten faculties of perception and volition, the unchallengeable wind and electric energy, the solar radiation which shakes and vibrates, and the ocean of water on earth and in space, that we adore, that we pray for.

यन् सिन्धुं महीरपा रथाँ इव पचादयः ।

पन्थामृतस्य यातव तमीमह ॥ ३ ॥

3. *Yena sindhum mahīrapa rathāñ iva pracodayaḥ.  
Panthāmṛtasya yātave tamīmahe.*

That power and passion of ecstasy by which you

energise and move the river and the sea, the earths and waters like rolling chariots to flow and follow the path of the divine law of nature, that we adore, that we pray for, to follow the path of truth and yajna ourselves too.

इमं स्ताममभिष्टय घृतं न पूतमदिवः ।

यना नु सद्य आजसा वृवि िथ ॥ ४ ॥

4. *Imam stomam-abhiṣṭaye ghrtaṁ na pūtama-drivaḥ. Yenā nu sadya ojasā vavakṣitha.*

Lord of clouds and mountains, commander of adamantine will and power of ecstasy, pray accept this song of adoration, radiant and pure like sanctified ghrta, by which we adore and pray for that power and ecstasy by which, through your splendour and glory, you reveal yourself in manifestation for ever.

इमं जुषस्व गिवणः समुद्रं विन्वत ।

इन्द्र विश्वाभिरूतिभिर्वृवि िथ ॥ ५ ॥

5. *Imam juṣasva girvaṇaḥ samudra iva pinvate. Indra viśvābhir-ūtibhir-vavakṣitha.*

O lord adorable and worshipped, accept and cherish this song of homage and celebration which rolls and rises and swells you too like the sea, and you too, O lord omnipotent, manifest in glory higher and higher with all modes of protection and promotion.

या ना द्रवः परावतः सखित्वनाय मामह ।

दिवा न वृष्टिं प्रथयन्वृवि िथ ॥ ६ ॥

6. *Yo no devaḥ parāvataḥ sakhitvanāya māmāhe. Divo na vṛṣṭim prathayan vavakṣitha.*

The lord self-refulgent, to extend the grace of

his love and friendship to us, waxes from heaven and blesses us like intense showers of abundant rain from the regions of light.

वव॒ णुर॑स्य क॒तव॑ उ॒त वज्रा॑ ग॒र्भस्त्याः॑ ।

यत्सू॒या न॑ रा॒दसी॑ अव॒धयत॑ ॥ ७ ॥

7. *Vavakṣurasya ketava uta vajro gabhastyoḥ.*  
*Yat sūryo na rodasī avardhayat.*

The banners of his manifestation and the thunderbolt in his hands exalt his glory as the sun illuminates and glorifies heaven and earth.

यदि॑ प॒वृद्ध॑ स॒त्यत॑ स॒हस्रं॑ म॒हिषाँ॑ अ॒घः ।

आदि॑त्त॒ इन्द्रि॑यं म॒हि प॑ वा॒वृध॑ ॥ ८ ॥

8. *Yadi pravṛddha satpate sahasraṁ mahiṣāṅ aghaḥ. Ādit ta indriyaṁ mahi pra vāvṛdhe.*

O lord exalted, protector and defender of truth and positive reality, when you strike down hundreds of evils and great calamities, then your glory and the grandeur of your creation rises beyond measure.

इन्द्रः॑ सू॒यस्य॑ र॒श्मिभि॑न्य॒शसान॑मा॒षति॑ ।

अ॒ग्निव॑न॒व सा॒सहिः॑ प॒ वा॒वृध॑ ॥ ९ ॥

9. *Indraḥ sūryasya raśmibhir-nyarśasānamoṣati.*  
*Agnirvaneva sāsaḥiḥ pra vāvṛdhe.*

When Indra with sun-rays kills antilife agents such as disease carrying bacteria in the atmosphere, he rises victorious and exalted like fire over forests.

इ॒यं तं॑ ऋ॒त्वि॒याव॑ती धी॒तिर॑ति॒ नवी॑यसी ।

स॒प॒यन्ती॑ पु॒रुपि॒या मि॑मी॒त् इत॑ ॥ १० ॥

10. *Iyaṃ ta ṛtviyāvatī dhītireti navīyasī.  
Saparyantī purupriyā mimīta it.*

O lord, this ever new divine intelligence of yours constantly operative in nature according to time and seasons is universally sympathetic, loving and honoured, serves life and the environment, and continues to create and cover new forms of life and nature.

गभा' यज्ञस्य दव्युः कतुं पुनीत आनुषक ।  
स्ताम्रिन्दस्य वावृध् मिमीत इत ॥ ११ ॥

11. *Garbho yajñasya devayuh kratum punīta ānuṣak.  
Stomair-indrasya vāvṛdhe mimīta it.*

The devotee of Indra and lover of divinities of nature and humanity, enactor of yajna as well as shaped by yajna, continuously performs holy actions with sanctity and faith, creates new forms of holy actions and rises in life by divine songs and tributes in honour of Indra.

सनिमित्रस्य पपथ इन्द्रः सामस्य पीतय ।  
पाची वाशीव सुन्वत मिमीत इत ॥ १२ ॥

12. *Sanir-mitrasya papratha indrah somasya pītaye.  
Prācī vāśīva sunvate mimīta it.*

Indra, friend and benefactor of humanity and all loving beings, rises in omnipresent glory to watch and protect the beautiful world of his creation, and, like the prime voice of the Veda, reveals new forms of truth for the dedicated maker of yajnic soma.

यं विपा उक्थवाहसा भिपमन्दुरायवः ।

घृतं न पिप्य आसन्यृतस्य यत ॥ १३ ॥

13. *Yam viprā ukthavāhaso 'bhipramandurāyavaḥ.  
Ghrtam na pipya āsanrytasya yat.*

Indra is the lord whom vibrant sages and people in general all adore and exalt, singing hymns of worship in his honour, and I too offer songs of adoration while I offer oblations of ghrta into the vedi of yajna.

उत स्वराज् अदितिः स्ताममिन्दाय जीजनत ।

पुरु पशस्तमृतय ऋतस्य यत ॥ १४ ॥

14. *Uta svarāje aditiḥ stomam-indrāya jījanat.  
Purupraśastam-ūtaya ṛtasya yat.*

And mother Prakrti, inviolable Nature, too bursts into songs of adoration in honour of self-refulgent Indra, which, being all elevating and inspiring, moves him to protection and advancement of the world of his dynamic creation.

अभि वह्नय ऊतय नूषत पशस्तय ।

न देव विवता हरीं ऋतस्य यत ॥ १५ ॥

15. *Abhi vahnaya ūtaye 'nūṣata praśastaye.  
Na deva vivratā harī ṛtasya yat.*

O lord, the sages who conduct the yajna of divine adoration, and nature's powers which conduct the yajna of world creation, sing songs for adoration of divinity and for protection of life. O lord divine, let not these conductive powers ever relent in the creative process which is the dynamic course of existence, cosmic yajna.

यत्साममिन्दु विष्णावि यद्वा घ त्रित आप्त्य ।

यद्वा मरुत्सु मन्दसु समिन्दुभिः ॥ १६ ॥

16. *Yat somam-indra viṣṇavi yad vā gha trita āptye.  
Yad vā marutsu mandase samindubhiḥ.*

Indra, the soma nectar which you infuse in the sun and in the three worlds of experience, i.e., earth, heaven and firmament and which you infuse in the winds and enjoy to the last drop, we pray for.

यद्वा शक परावति समुद अधि मन्दस ।

अस्माकमित्सुत रणा समिन्दुभिः ॥ १७ ॥

17. *Yad vā śakra parāvati samudre adhi mandase.  
Asmākamit sute raṇā samindubhiḥ.*

And which, O lord of power, you infuse and energise in the far off sea and in this soma distilled by us and enjoy to the last drop - we pray for.

यद्वासि सुन्वता वृधा यजमानस्य सत्पत ।

उक्थ वा यस्य रण्यसि समिन्दुभिः ॥ १८ ॥

18. *Yad vāsi sunvato vṛdho yajamānasya satpate.  
Ukthe vā yasya raṇyasi samindubhiḥ.*

And you, O lord protector of eternal truth, who lead the yajamana maker of soma to progress in his yajna and songs of adoration and enjoy the soma homage to the last drop, we pray for.

द्वन्द्वं वा वस इन्दमिन्दं गृणीषणि ।

अथा यज्ञाय तुवण व्यानशुः ॥ १९ ॥

19. *Devāṁdevaṁ vo'vasa indramindraṁ gṛṇīṣaṇi.  
Adhā yajñāya turvaṇe vyānaśuḥ.*

O dedicated performers of yajna, for the sake of your protection and progress in your acts of homage and adoration, may all these soma joys of life reach you to every generous and brilliant yajaka, to every yajaka of power and prominence, for the elimination of all obstructions in the way of corporate action.

य॒ज्ञभि॒य॒ज्ञवा॒हसं॒ साम॑भिः साम॒पात॑मम ।  
हा॒त्राभि॒रि॒न्दं वा॒वृधु॒व्या॒नशुः ॥ २० ॥

20. *Yajnebhīr-yajñavāhasaṁ somebhiḥ somapātamaṁ. Hoṭrābhir-indraṁ vāvṛdhur-vyānaśuḥ.*

And may all participants in corporate action join in unison and adore and exalt Indra, greatest protector and promoter of the joy of soma and the united action, with homage, with offers of soma and oblations of havi into the sacred fire of joint and creative living for the common good.

म॒हीर॑स्य॒ पणी॑तयः पू॒वीरु॑त प॒शस्त॑यः ।  
वि॒श्वो॒ वसू॑नि दा॒शुष॒ व्या॒नशुः ॥ २१ ॥

21. *Mahīrasya praṇīṭayaḥ pūrvīruta praśastayaḥ. Viśvā vasūni dāśuṣe vyānaśuḥ.*

And may the eternal lights of this lord Indra's splendour and guidance come to bless the generous yajaka with all wealths and honours of the world.

इ॒न्दं वृ॒त्राय॑ ह॒न्तव॑ द॒वासा॑ दधि॒रपु॑रः ।  
इ॒न्दं वा॒णीर॑नू॒षता॒ समा॑र्जस ॥ २२ ॥

22. *Indraṁ vr̥trāya hantave devāso dadhire puraḥ. Indraṁ vāṇīranūṣatā samojase.*

Saints and sages honour and adore Indra as their

first and foremost leader and guide for the destruction of darkness and evil, and their songs of homage and prayer too adore and glorify Indra for the attainment of light and splendour.

महान्तं महिना वयं स्तामभिहवन्श्रुतम् ।

अकर्भि प णानुमः समाजस ॥ २३ ॥

23. *Mahāntaṁ mahinā vayaṁ stamebhir-havanaśrutam. Arkair-abhi pra ṇonumaḥ samojase.*

With highest songs of adoration and offers of homage we worship omnipotent Indra who listens and responds to our call and prayers and we bow to him for the attainment of strength and splendour.

न यं विविक्ता रादसी नान्तरि णि वजिणम् ।

अमादिदस्य तित्विष समाजसः ॥ २४ ॥

24. *Na yaṁ vivikto rodasī nāntarikṣāṇi vajriṇam. Amādidasya titviṣe samojasaḥ.*

Neither heaven nor earth nor the middle regions comprehend the lord of thunderous power, nor do they shake or disengage him. Indeed the universe shines and vibrates by the one and sole power of this lord of splendour.

यदिन्द पृतनाज्य द्वास्त्वा दधिर पुरः ।

आदित्त ह्यता हरी वव ततुः ॥ २५ ॥

25. *Yadindra pṛtanājye devāstvā dadhire puraḥ. Ādit te haryatā harī vavakṣatuḥ.*

Since the learned sages have accepted and followed you as front leader for the attainment of victory



in their struggles of life, we pray, may your radiant currents of divine energy reveal your presence and bring us the vision of divinity for our illumination.

यदा वृत्रं नदीवृतं शर्वसा वज्रि त्वधीः ।  
आदित्तं ह्यता हरी वव तुः ॥ २६ ॥

26. *Yadā vṛtraṁ nadīvṛtaṁ śavasā vajrinn-avadhīḥ.  
Ādit te haryatā harī vavakṣatuḥ.*

O lord of the thunderbolt, as with your divine might you destroy the negativities of darkness and drought which obstruct the flow of the waters of life, we pray may your divine currents of light and will reveal your power and presence to us.

यदा त् विष्णुराजसा त्रीणि पदा विचक्रम ।  
आदित्तं ह्यता हरी वव तुः ॥ २७ ॥

27. *Yadā te viṣṇurojasā trīṇi padā vicakrame.  
Ādit te haryatā harī vavakṣatuḥ.*

Since the sun, by virtue of your might and refulgence reaches and illuminates the three worlds of existence, we pray, your radiations of light reveal your presence and illuminate our soul.

यदा तं ह्यता हरी वावृधातं दिवदिव ।  
आदित्तं विश्वा भुवनानि यमिर ॥ २८ ॥

28. *Yadā te haryatā harī vāvṛdhāte divedive.  
Ādit te viśvā bhuvanāni yemire.*

Since the radiations of your dynamic forces expand day by day, the entire worlds of the expansive universe are sustained in order in obedience to your law.

यदा त् मारुतीविशस्तुभ्यमिन्द नियमिर् ।

आदित्त विश्वा भुवनानि यमिर् ॥ २९ ॥

19. *Yada te mārutīr-viśas-tubhyamindra niyemire.  
Ādit te viśvā bhuvanāni yemire.*

Since the entire world of vibrant winds and humanity bow to you in obedience to the divine law, the entire worlds of existence are sustained in the order of the divine law.

यदा सूर्यममुं दिवि शुक्रं ज्यातिरधारयः ।

आदित्त विश्वा भुवनानि यमिर् ॥ ३० ॥

30. *Yadā sūryam-amuṃ divi śukraṃ jyotiradhārayaḥ.  
Ādit te viśvā bhuvanāni yemire.*

Since you have sustained that sun, radiant light, pure and powerful, the entire worlds of existence observe your divine law.

इमां त इन्द सुष्टुतिं विप इयति धीतिभिः ।

जामिं पदेव पिपतीं पाध्वर ॥ ३१ ॥

31. *Imāṃ ta indra suṣṭutiṃ vipra iyarti dhītibhiḥ.  
Jāmiṃ padeva pipratīṃ prādhvare.*

Indra, glorious lord of existence, the vibrant sage raises his voice and directs this joyous hymn of adoration and prayer to you in sincerity of thought, word and deed, which rises as if step by step in Holy Communion of yajna to you as to his own friend and brother.

यदस्य धामनि पिय समीचीनासा अस्वरन ।

नाभा यज्ञस्य दाहना पाध्वर ॥ ३२ ॥

32. *Yadasya dhāmani priye samīcīnāso asvaran.  
Nābhā yajñasya dohanā prādhvare.*

When in the favourite hall of this lord Indra, the congregations on the yajna vedi, exuberant with soma and fragrance, raise the voice of adoration and prayer in unison aspiring for the milky gifts of yajna—

सुवीर्यं स्वश्व्यं सुगव्यमिन्द दद्धि नः ।  
हातव पूवचित्तय पाध्वर ॥ ३३ ॥

33. *Suvīryaṁ svaśvyāṁ sugavyam-indra daddhi naḥ.  
Hoteva pūrvacittaye prādhvare.*

Then O lord omnipotent and self-refulgent, like a generous host of cosmic yajna, bring us the wealth of prosperity and progress and a brave and honourable progeny as the first gift and attainment of the yajna.

### Mandala 8/Sukta 13

*Indra Devata, Narada Kanva Rshi*

इन्दः सुतषु सामषु कतुं पुनीत उक्थ्यम ।  
विद वृधस्य दत्सा महान्हि षः ॥ १ ॥

1. *Indraḥ suteṣu someṣu kratuṁ punīta ukthyam.  
Vide vṛdhasya dakṣaso mahān hi ṣaḥ.*

When a special yajnic programme for the realisation of special knowledge, power and expertise in a particular field is completed with hymns of thanks and praise to divinity, then Indra, lord omnipotent and omniscient, sanctifies the joint endeavour of holiness and blesses the programme with success. Great is he.

स पथम व्यामनि दवानां सदन वृधः ।  
सुपारः सुश्रवस्तमः समप्सुजित ॥ २ ॥

2. *Sa prathame vyomani devānām sadane vṛdhaḥ.  
Supāraḥ suśravastamaḥ samapsujit.*

At the first expansive manifestation of space, at the centre of all divine mutations of nature, he is the efficient cause of nature's evolution, supreme pilot, most abundant and most glorious, omnipotent victor over conflicts and negativities in the way of evolution of nature and humanity in relation to will and action.

तमह्वाजसातय इन्द्रं भरीय शुष्मिणम् ।  
भवा नः सुम्न अन्तम्ः सखा वृध ॥ ३ ॥

3. *Tamahve vājasātaya indram bharāya śuṣmiṇam.  
Bhavā naḥ sumne antamaḥ sakhā vṛdhe.*

That Indra, potent and abundant, I invoke for victory in the race for life, for growth and fulfilment. O lord, be our friend, our innermost centre of conscience for our progress, peace and all round well being.

इयं त इन्द्र गिवणा रतिः रति सुन्वतः ।  
मन्दाना अस्य बहिषा वि रजसि ॥ ४ ॥

4. *Iyam ta indra girvaṇo rātiḥ kṣarati sunvataḥ.  
Mandāno asya barhiṣo vi rājasi.*

O lord adorable and adored, Indra, this abundant generosity of yours who create and enact this soma yajna of the universe rains in showers and flows free, in which you rejoice, shine refulgent and rule over the yajnic vedi of nature in evolution.

नूनं तदिन्द्र दद्धि ना यत्त्वा सुन्वन्त इमह ।  
रयिं नश्चित्रमा भरा स्वविदम् ॥ ५ ॥

5. *Nūnaṁ tadindra daddhi no yat tvā sunvanta īmahe. Rayiṁ naścitraṁā bharā svarvidam.*

Indra, lord of power and potential, bless us with that wealth and prosperity, abundant and versatile, bear and bring us that power and potential full of strength and light of joy which we ask of you and pray for in our joint yajnic efforts of creation and cooperation.

स्ताता यत्तु विचषणिरतिपशुधयद्विरः ।

व्याड्वानु राहत जुषन्त यत ॥ ६ ॥

6. *Stotā yat te vicarṣaṇir-atipraśardhayad girah. Vayā ivānu rohate juṣanta yat.*

When the celebrant, perceptive, loud and bold, sings his songs with passion, then, as the songs are accepted and cherished, they rise in response to the acceptance and approval like branches of a tree.

पल्लवज्जनया गिरः शृणुधी जरितुहवम ।

मदमद ववतिथा सुकृत्वन् ॥ ७ ॥

7. *Pratnavajjanayā girah śṛṇudhī jariturhavam. Mademade vavakṣithā sukṛtvane.*

Indra, listen to the celebrant's call, create and speak in appreciation as before and, with every delightful song, give holy recognition to the man of good word and action.

कीळन्त्यस्य सूनृता आपा न पवता यतीः ।

अया धिया य उच्यत पतिदिवः ॥ ८ ॥

8. *Kṛīlantyasya sūnṛtā āpo na pravatā yatīḥ. Ayā dhiyā ya ucyaṭe patirdivaḥ.*

The divine words of this lord, Indra, sparkle and flow like streams down the slopes, Indra who is celebrated as the lord and master of the regions of light and joy.

उता पतिय उच्यत कृष्टीनामक इद्वशी ।

नमवृधरवस्युभिः सुत रण ॥ ९ ॥

9. *Uto patirya ucyate kṛṣṭīnāmeka idvaśī.*  
*Namovrdhair-avasyubhiḥ sute raṇa.*

And lord and master he is called, of the people also, the one and only master, controller and sustainer. O lord, delight in the soma, songs and acts of homage created, sung and performed by devotees who exalt you with homage and obedience and aspire for sustenance and protection.

स्तुहि श्रुतं विपश्चितं हरी यस्य पसि णा ।

गन्तारा दाशुषा गृहं नमस्विनः ॥ १० ॥

10. *Stuhi srutaṁ vipāścitaṁ harī yasya prasakṣiṇā.*  
*Gantārā dāśuṣa gṛhaṁ namasvinaḥ.*

Praise the lord who is wise and all watching and whose glory resounds all over the universe, and whose overwhelming gifts of blessings flow and reach the house of the obedient and generous giver of charity.

तूतुजानामहमत श्वभिः पुषितप्सुभिः ।

आ याहि यज्ञमाशुभिः शमिद्धि त ॥ ११ ॥

11. *Tūtujāno mahemate 'śvebhiḥ pruṣitapsubhiḥ.*  
*Ā yāhi yajñamāśubhiḥ śamiddhi te.*

O lord instant mover and omnipresent, mighty

wise, pray come to our yajna by the fastest radiations of light draped in beauty and majesty. Peace be with all celebrants, that's your gift only.

इन्द्रं शविष्ठ सत्पत रयिं गृणत्सु धारय ।

श्रवः सूरिभ्या अमृतं वसुत्वन्म ॥ १२ ॥

12. *Indra śaviṣṭha satpate rayiṁ gṛṇatsu dhāraya.*  
*Śravaḥ sūribhyo amṛtaṁ vasutvanam.*

Indra, lord omnipotent, protector of truth and promoter of the truthful, vest the celebrants with wealth and wisdom and bring honour and fame and riches of immortal value for the wise, bold and brilliant intellectuals.

हव त्वा सूर उदित हव मध्यन्दिन दिवः ।

जुषाण इन्द्र सप्तिभिन् आ गहि ॥ १३ ॥

13. *Have tvā sūra udite have madhyandine divaḥ.*  
*Juṣāṇa indra saptibhirna ā gahi.*

Indra, lord of refulgence, I invoke you at the rise of the sun, at the middle of day from the heights of heaven. O lord loving and kind, come by instant radiations of light and take us on with divine blessings.

आ तू गहि प तु द्रव मत्स्वा सुतस्य गामतः ।

तन्तुं तनुष्व पूर्व्य यथा विद ॥ १४ ॥

14. *Ā tū gahi pra tu drava matsvā sutasya gomataḥ.*  
*Tantum tanuṣva pūrvyaṁ yathā vide.*

Come lord instantly, take us on at the yajna, be kind and gracious, let the flames of fire rise with the joyous music of Vedic hymns and oblations of the gifts

of earth. Extend the eternal link of life so that we join you, we join the cosmic yajna, and we join with the life link of our fore-fathers and mother earth, so that we may know that link and live it too with our future generations.

यच्छकासि परावति यदवावति वृत्रहन ।

यद्वा समुद अन्धसा वितदसि ॥ १५ ॥

15. *Yacchakrāsi parāvati yadarvāvati vṛtrahan.*  
*Yad vā samudre andhaso'vitedasi.*

O lord omnipotent, destroyer of darkness and obstruction, who are far off in space and closest at hand, in the sea and in the skies, wherever and everywhere you are the protector of life and of the food for life.

इन्दं वधन्तु ना गिर इन्दं सुतासु इन्दवः ।

इन्द' हविष्मतीविशा' अराणिषुः ॥ १६ ॥

16. *Indraṁ vardhantu no gira indraṁ sutāsa indavaḥ.*  
*Indre haviṣmatīviśa' arāṇiṣuḥ.*

Let our songs of adoration exalt the lord omnipotent. Let the soma essences of our yajnic performance in unison do honour to the lord. Let the citizens of the world bearing homage of self sacrifice in hand rejoice in the gifts and glories of Indra.

तमिद्विषा अवस्यवः पवत्वतीभिरूतिभिः ।

इन्दं ण्णीरवधयन्वयाइव ॥ १७ ॥

17. *Tamid viprā avasyavaḥ pravatvatībhir-ūtibhiḥ.*  
*Indraṁ kṣoṇīr-avardhayan vayā iva.*

Vibrant sages, aspirants for protection and



progress of the world, exalt Indra with abundant songs of praise with gratitude for divine protection. Indeed, the earths and their children all, like growing branches of a tree, do him honour and celebrate his glory.

त्रिकदुकषु चतनं द्वासा यज्ञमन्नत ।

तमिद्वधन्तु ना गिरः सदावृधम ॥ १८ ॥

18. *Trikadrūkeṣu cetanaṁ devāso yajñamatnata.*  
*Tamid vardhantu no giraḥ sadāvṛdham.*

Brilliant people and divine forces of nature all enact and expand the cosmic yajna of the lord's creation in all the three worlds of heaven, earth and the firmament. Let our voices too celebrate the same omniscient lord of the expansive universe and thereby rise in meaning and value.

स्ताता यत्त अनुवत उक्थान्यृतुथा दध ।

शुचिः पावक उच्यत सा अद्भुतः ॥ १९ ॥

19. *Stotā yat te anuvrata ukthānyṛtuthā dadhe.*  
*Śuciḥ pāvaka ucyate so adbhutaḥ.*

The real celebrant is the person dedicated to the observance of your discipline of divine law , the one who creates and sings songs of adoration according to the seasons of time, songs in which the lord of wonder and majesty is celebrated as radiant and pure who purifies the celebrant too into radiance and sinlessness.

तदिदुदस्य चतति यद्दं पत्नषु धामसु ।

मना यत्रा वि तद्दधुविचतसः ॥ २० ॥

20. *Tadid rudrasya cetati yahvaṁ pratneṣu dhāmasu.*  
*Mano yatrā vi tad dadhurvicetasah.*

That same omnipotence of Indra as Rudra, lord of natural justice, is ever awake and shines in the ancient regions of the universe wherein the wise and wakeful sages concentrate and stabilise their mind through meditation in thought experiments.

यदि म सख्यमावरं इमस्य पाह्यन्धसः ।

यन् विश्वा अति द्विष अतारिम ॥ २१ ॥

21. *Yadi me sakhyamāvaram imasya pāhyandasah.  
Yena viśvā ati dviṣo atārima.*

O lord, if you graciously accept me as a friend, then save this blind-folded world of ignorance, save this soma vitality of life's positivity too by which we may win over all the forces of hate and enmity in the world.

कदा त इन्द्र गिवणः स्त ता भवति शन्तमः ।

कदा ना गव्य अश्व्य वसा दधः ॥ २२ ॥

22. *Kadā ta indra girvaṇaḥ stotā bhavāti śantamaḥ.  
Kadā no gavye aśvye vasau dadhaḥ.*

Indra, lord adorable, lord of all adorations, when would your celebrant settle in perfect peace? When would you establish us in the stable wealth of lands, cows and the holy voice, horses, advancement and the ultimate wealth and aim of life?

उत त सुष्टुता हरी वृषणा वहता रथम ।

अजुयस्य मदिन्तमं यमीमह ॥ २३ ॥

23. *Uta te suṣṭutā harī vṛṣaṇā vahato ratham.  
Ajuryasya madintamaṁ yamīmahe.*

O lord beyond age and suffering, mighty

adorable forces of nature, gravitation and radiation draw your cosmic chariot. We adore and pray for the favour of such lord of universal joy.

तमीमह पुरुष्टुतं य॒हं प॒त्नाभिरू॒तिभिः ।

नि ब॒हिषि॑ पि॒य स॒द॒दध॑ द्वि॒ता ॥ २४ ॥

24. *Tamīmahe puruṣṭutam yahvaṁ pratnābhir-  
ūtibhiḥ. Ni barhiṣi priye sadadadha dvitā.*

We worship that universally adored, omnipotent lord with his universal modes of protection and progress who is both just and merciful, promoter and restrainer and who pervades the beautiful world of cosmic existence and watches over the cosmic yajna.

वध॑स्वा॒ सु पु॒रुष्टु॒त ऋ॒षिष्टु॒ताभिरू॒तिभिः ।

धु॒ ऽस्व॑ पि॒प्युषी॒मिष॒मवा॑ च नः ॥ २५ ॥

25. *Vardhasvā su puruṣṭuta ṛṣiṣṭutābhirūtibhiḥ.  
Dhukṣasva pipyuṣim-iṣam-avā ca naḥ.*

Help us advance and prosper, lord universally adored and celebrated by sages, protect us with all help and bless us with abundant nutriments for body and mind.

इ॒न्द्र त्वम॑वित॒दसी॒त्था स्तु॒वता॑ अ॒दिवः॑ ।

ऋ॒तादि॑यमि॒ त् धि॒यं म॒ना॒यु॒ज॑म ॥ २६ ॥

26. *Indra tvamavitedasīthā stuvato adrivaḥ.  
Ṛtādīyarmi te dhiyaṁ manoyujam.*

Indra, lord omnipotent, controller of clouds and mountains, wielder of the thunderbolt of justice and punishment, you are the saviour and protector of the celebrant who thus adores you. I concentrate and direct

my thoughtful intelligence with controlled mind arisen from meditation on the laws of universal truth and divine law to you.

इह त्या सध्माद्या युजानः सामपीतय ।

हरीं इन्द पतद्वसू अभि स्वर ॥ २७ ॥

27. *Iha tyā sadhamādyā yujānaḥ somapītaye.  
Harī indra pratadvasū abhi svara.*

Indra, lord all gracious, engaging your divine forces of cosmic dynamics working in centrifugal and centripetal complementarity and creating the world's wealth and joy with you, pray come here, shine on top of our joint endeavour of creative production and bless our yajna.

अभि स्वरन्तु य तव रुदासः स त श्रियम् ।

उत मरुत्वतीविश' अभि पर्यः ॥ २८ ॥

28. *Abhi svarantu ye tava rudrāsaḥ sakṣata śriyam.  
Uto marutvatīrviśo abhi prayāḥ.*

And let your enlightened celebrants dedicated to the wealth of beauty, grace and culture with love and justice, and all the vibrant communities engaged in creative production come and join this delightful yajnic endeavour for the common good in a state of prosperity and progressive stability.

इमा अस्य पतूतयः पदं जुषन्त यद्विवि ।

नाभा यज्ञस्य सं दधुयथा विद ॥ २९ ॥

29. *Imā asya patūrtayaḥ padam juṣanta yad divi.  
Nābhā yajñasya saṁ dadhuryathā vide.*

All these dynamic communities dedicated to this

lord of glory know the highest rung of the existential ladder to attain that state of joy which is in the light of divinity, they join together here on earth on the holy seat of universal yajna and eliminate negativities so that they may attain the state of enlightenment and eternal joy.

अ॒यं दी॒घाय॒ च । स पा॒चि प॒यत्य॑ध्व॒र ।

मिमी॑त॒ य॒ज्ञमा॑नु॒ष॒ग्वि॒च य ॥ ३० ॥

30. *Ayam dīrghāya cakṣase prāci prayatyadhvare.  
Mimīte yajñam-ānuṣag-vicakṣya.*

This power of universal vision and potential in advance of the cosmic yajna of creative evolution instantly and simultaneously measures and projects the cosmic plan so that it can be watched and assessed on a long term basis from the beginning to the end.

वृ॒षा॒यमि॑न्द॒ त॒ रथ॑ उ॒ता त॒ वृ॒षणा॑ ह॒री ।

वृ॒षा॒ त्वं श॑त॒क॒ता वृ॒षा॒ हवः॑ ॥ ३१ ॥

31. *Vṛṣāyamindra te ratha uto te vṛṣaṇā harī.  
Vṛṣā tvaṁ śatakṛta vṛṣā havaḥ.*

Indra, this cosmic chariot of yours moving on and on is exuberant and generous, the natural forces which carry it on are mighty, you, lord of infinite actions are generous and inexhaustible, and the homage and prayer offered to you is highly effective and infinitely rewarding.

वृ॒षा॒ गा॒वा वृ॒षा॒ मदा॑ वृ॒षा॒ सामा॑ अ॒यं सु॒तः ।

वृ॒षा॒ य॒ज्ञा यमि॑न्व॒सि वृ॒षा॒ हवः॑ ॥ ३२ ॥

32. *Vṛṣā grāvā vṛṣā mado vṛṣā somo ayam sutah.  
Vṛṣā yajño yaminvasi vṛṣā havaḥ.*

Abundant and mighty are your clouds of showers, powerful is your excitement and joy, abundant is the beauty and power of this soma you have created in the world of existence, mighty and far reaching is the beauty of the cosmic dynamics you have enacted and energise, and mighty is the order and command of your invitation to life.

वृषा त्वा वृषणं हुव वजिञ्चित्राभिरूतिभिः ।

वावन्थ हि पतिष्ठति वृषा हवः ॥ ३३ ॥

33. *Vṛṣā tvā vṛṣaṇam huve vajriñ-cirābhir-ūtibhiḥ.  
Vāvantha hi pratiṣṭutiṁ vṛṣā havaḥ.*

Indra, I, your celebrant, am vibrant, exuberant and powerful too by your grace. Lord of thunder and clouds, I invoke you who command inexhaustible power and generosity along with your wonderful protections and modes of advancement. You listen and you love and bless the songs of adoration and prayer, and the invocation and prayers addressed to you are powerful and rewarding.

### Mandala 8/Sukta 14

*Indra Devata, Goshuktyashvasuktinau Kanvayanau Rshis*

यदिन्दाहं यथा त्वमीशीय वस्व एक इत ।

स्ताता म् गाषखा स्यात ॥ १ ॥

1. *Yadindrāhaṁ yathā tvamīśīya vasva eka it.  
Stotā me goṣakhā syāt.*

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my

dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.)

शि ियमस्म॒ दित्स॑यं॒ शची॑पत॒ मनी॒षिण॑ ।

यद्द॑हं गा॒पतिः॑ स्याम ॥ २ ॥

2. *Śikṣeyamasmai ditseyam śavīpate manīṣiṇe.*  
*Yadahaṁ gopatiḥ syām.*

O lord and master of world power and prosperity, Indra, if I were master of knowledge and controller of power, I would love to share and give wealth and knowledge to this noble minded person of vision and wisdom.

ध॒नुष्टं॑ इ॒न्द्र॒ सू॒नृ॒ता॒ य॒ज॒मा॒नाय॑ सु॒न्व॒त ।

गा॒म॒श्वं॑ पि॒प्यु॒षी॑ दु॒ह ॥ ३ ॥

3. *Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.*  
*Gāmaśvaṁ pipuṣī duhe.*

Indra, the divine voice of your omniscience, omnipotence and bliss overflows with universal truth and rectitude of the law of existence and showers the abundance of prosperity and advancement upon the dedicated yajamana who distils and creates the soma of joy for the world.

न त॑ व॒ता॒स्ति॒ रा॒ध॒सु॒ इ॒न्द्र॑ द॒वा न॑ म॒त्यः॑ ।

य॒द्वि॒त्स॑सि॒ स्तु॒ता॒ म॒घ॒म ॥ ४ ॥

4. *Na te vartāsti rādhasa indra devo na martyaḥ.*  
*Yad ditsasi stuto magham.*

Indra, when you are pleased to bless the celebrant with power, prosperity and excellence, then neither mortal nor immortal can restrain the abundant flow of your grace and generosity.

य॒ज्ञ इ॒न्द्रम॒वध॒यद्य॒द्भूमिं॑ व्य॒वत॒यत॑ ।

च॒क्रा॒ण आ॒प॒शं॑ दि॒वि ॥ ५ ॥

5. *Yajña indram-avardhayad yad bhūmim vyavartayat. Cakrāṇa opaśaṁ divi.*

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer.

वा॒वृ॒धा॒नस्य॑ त॒ व॒यं वि॒श्वा॒ धना॑नि जि॒ग्युषः॑ ।

ऊ॒तिमि॒न्दा वृ॑णीम॒ह ॥ ६ ॥

6. *Vāvṛdhānasya te vayaṁ viśvā dhanāni jigyuṣaḥ. Utimindrā vṛṇīmahe.*

Indra, we pray for your power and protection, the lord whose glory rises with the expansive universe and who rule over the entire wealth and power of the worlds of existence.

व्य॑न्तरि॑ तमतिर॒न्मद् साम॑स्य रा॒चना॑ ।

इ॒न्दा॒ यद॒भि॒न॒द्रु॒लम॑ ॥ ७ ॥

7. *Vyantarikṣam-atiran-made somasya rocanā. Indro yadabhinad valam.*

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in



existence shines with light and overflows with the joy of soma bliss.

उद्गा आजदङ्गिराभ्य आविष्कृण्वन्गुहा सतीः ।  
अवाञ्चं नुनुद वलम ॥ ८ ॥

*Ud gā ājad-aṅgīrobhya āviṣkṛṇavan guhā satīḥ.  
Arvāñcam̐ nunude valam.*

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

इन्द्रेण राक्षना दिवा दृ हानि दृंहितानि च ।  
स्थिराणि न पराणुद ॥ ९ ॥

9. *Indreṇa rocanā divo dṛḥhāni dṛmhitāni ca.  
Sthirāṇi na parānude.*

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

अपामूर्मिमदा वि स्ताम इन्द्राजिरायत ।  
वि त् मदा अराजिषुः ॥ १० ॥

10. *Apām-ūrmir-madanniva stoma indrājirāyate.  
Vi te madā arājiṣuh.*

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

त्वं हि स्तामवधन् इन्द्रास्युक्थवधन्ः ।

स्तातृणामुत भद्रकृत ॥ ११ ॥

11. *Tvaṃ hi stomavardhana indrāsyukthavar-dhanaḥ. Stotṛṇāmuta bhadrakṛt.*

By you the songs of praise and adoration thrive and exalt, by you the songs of celebration and prayer vibrate and fructify. Indeed, you do all the good to the celebrants.

इन्द्रमित्कशिना हरीं सामपयाय व ततः ।

उप यज्ञं सुरार्धसम ॥ १२ ॥

12. *Indramit keśinā harī somapeyāya vakṣataḥ. Upa yajñam surādhasam.*

Radiations of light with expansive vibrations, herbs and trees with branches, leaves and filaments carry the spirit of divinity and nature's energy to the creative centres of life's bounty.

अपां फर्नन् नमुचः शिरं इन्द्रादवतयः ।

विश्वा यदजयः स्पृधः ॥ १३ ॥

13. *Apāṃ phenena namuceḥ śira indrodavartayaḥ. Viśvā yadajayaḥ sprdhah.*

When you fight out the adversaries of life and humanity, you crush the head of the demon of drought and famine with the sea mist and the cloud.

मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरु ततः ।

अव दस्यूरधूनुथाः ॥ १४ ॥

14. *Māyābhir-utsisṛpsata indra dyām-ārurukṣataḥ. Ava dasyūradhūnuthāḥ.*

With your mysterious powers and tactics, you destroy the crafty thieves and saboteurs roaming around even if they have risen to the heights of clouds.

असुन्वामिन्द संसदं विषूचीं व्यनाशयः ।

सामपा उत्तरा भवन ॥ १५ ॥

15. *Asunvāmindra saṁsadam viṣūcīm vyanāśayaḥ.*  
*Somapā uttaro bhavan.*

Indra, protector of the creative joy and prosperity of life and humanity in a state of peace, you being the better and higher of all others, you frustrate, dismiss and dissolve the factious assembly which has failed to be creative and cooperative as a corporate body.

### Mandala 8/Sukta 15

*Indra Devata, Goshuktyashvasuktinau Rshis*

तम्बभि प गायत पुरुहूतं पुरुष्टुतं ।

इन्दं गीभिस्तविषमा विवासत ॥ १ ॥

1. *Tambabhi pra gāyata puruhūtaṁ puruṣṭutaṁ.*  
*Indraṁ gīrbhis-taviṣamā vivāsata.*

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement.

यस्य द्विबहसा बृहत्सहा दधार् रादसी ।

गिरीरजाँ अपः स्ववृषत्वना ॥ २ ॥

2. *Yasya dvibarhaso bṛhat saho dādadhāra rodasī.*  
*Girīñrajāñ apaḥ svarvṛṣatvanā.*

Glorify Indra, who sustains the cosmic yajna in

the two worlds, your life here and hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

स र॑जसि पुरुष्टुतँ॑ एका॑ वृत्राणि जिघ्नस ।  
इ॒न्द॒ जत्रा॑ श्रव॒स्या च॒ यन्त॑व ॥ ३ ॥

3. *Sa rājasi puruṣṭutañ eko vṛtrāṇi जिघ्नसे ।  
Indra jaitrā śravasyā ca yantave.*

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

तं त॒ मदं॑ गृणीमसि॑ वृषणं॑ पृत्सु सास॑हिम ।  
उ॒ ल॒क॒कृ॒त्नुम॑दिवा हरि॒श्रिय॑म ॥ ४ ॥

4. *Tam te madam grṇīmasi vṛṣaṇam pṛtsu sāsaḥim ।  
U lokakṛtnum-adrivo hariśriyam.*

Indra, lord of adamant will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss.

यन् ज्यातीं॑ष्याय॒व मन॑व च वि॒वदि॑थ ।  
म॒न्दा॒ना अ॒स्य ब॒हिषा॑ वि र॑जसि ॥ ५ ॥

5. *Yena jyotīṃśyāyave manave ca viveditha ।  
Mandāno asya barhiṣo vi rājasi.*

We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by which, you shine and rule over the yajnic dynamics of this universe.

तद्दद्या चित्त उक्थिना नु ष्टुवन्ति पूवर्था ।  
वृषपत्नीरपा जया दिवदिव ॥ ६ ॥

6. *Tadadyā cit ta ukthino'nu ṣṭuvanti pūrvathā.*  
*Vṛṣapatnīrapo jayā dive dive.*

That divine power and joyous generosity of yours, today, saints and scholars of the holy Word and song sing and celebrate as ever before. O lord, conquer and control the waters of space collected in the mighty clouds and let them flow day by day.

तव त्यदिन्दियं बृहत्तव शुष्ममुत कतुम ।  
वजं शिशति धिषणा वरण्यम ॥ ७ ॥

7. *Tava tyadindriyaṃ brahat tava śuṣmamuta kratum.*  
*Vajraṃ śiśāti dhiṣaṇā vareṇyam.*

That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamant will and force of natural justice and dispensation of the thunderbolt which overwhelms our will and choice commands our sense of discrimination, and we glorify it, we sharpen it, we accept it with adoration.

तव द्यारिन्द पस्यं पृथिवी वधति श्रवः ।  
त्वामापः पवतासश्च हिन्विर ॥ ८ ॥

8. *Tava dyaurindra paumsyaṃ pṛthivī vardhati śravaḥ.*  
*Tvāmāpaḥ parvatāsaśca hinvire.*

The light of heaven glorifies your blazing power, the earth augments your honour and fame, and the rolling floods of water and mighty mountains of majesty do awesome homage to you.

त्वां विष्णुबृहन् त्वा मित्रा गृणाति वरुणः ।

त्वां शधा' मदत्यनु मारुतम ॥ ९ ॥

9. *Tvām viṣṇur-brhan kṣayo mitro gṛṇāti varuṇaḥ.*  
*Tvām śardho madatyānu mārutam.*

Vishnu, cosmic dynamics of nature's expansive sustenance, Mitra, loving and life giving sun, Varuna, soothing and energising oceans of the universe, and the power and force of the showers of cosmic energy all exalt you and receive their life and exaltation from you.

त्वं वृषा जनानां मंहिष्ठ इन्द्र जज्ञिष ।

सत्रा विश्वा स्वपत्यानि दधिष ॥ १० ॥

10. *Tvaṁ vṛṣā janānām maṁhiṣṭha indra jajñiṣe.*  
*Satrā viśvā svapatyāni dadhiṣe.*

Most generous and omnificent Indra, in the heart of humanity you arise as the greatest and highest paternal power and presence who sustain the worlds of existence as your darling children all together as one family.

सत्रा त्वं पुरुष्टुतं एका वृत्राणि ताशस ।

नान्य इन्द्रात्करणं भूय इन्वति ॥ ११ ॥

11. *Satrā tvaṁ puruṣṭutaṅ eko vṛtrāṇi tośase.*  
*Nānya indrāt karaṇaṁ bhūya invati.*

O lord universally adored, you alone dispel and destroy all the strong holds of darkness, ignorance and

evil. There is no one else other than Indra who can exceed your power and performance either now or later.

यदिन्द मन्मशस्त्वा नाना हवन्त ऊतय ।

अस्माकभिर्नृभिरत्रा स्वजय ॥ १२ ॥

12. *Yadindra manmaśastvā nānā havanta ūtaye. Asmākebhir-nṛbhir-atrā svarjaya.*

Since all people in all their different lands and places invoke and adore you for protection and self fulfilment according to the voice of their own conscience, O lord, be gracious to our people here on earth and let them win the divine gift of eternal joy.

अरं त्राय ना मह विश्वा रूपाण्याविशान ।

इन्दं जत्राय हषया शचीपतिम ॥ १३ ॥

13. *Araṁ kṣayāya no mahe viśvā rūpāṅyāvīśan. Indraṁ jaitrāya harṣayā śacīpatim.*

For peace and settlement of the perfect order, and for honour, dignity and excellence for all of us here on earth, and for our final victory of self fulfilment in ultimate bliss, meditate on the lord's manifestations, identify with his omnipresence, adore him as the lord of omnipotence, and win the pleasure and grace of Indra.

## Mandala 8/Sukta 16

*Indra Devata, Irimbithi Kanva Rshi*

प समाजं चषणीनामिन्दं स्ताता नव्यं गीभिः ।

नरं नृषाहं मंहिष्ठम ॥ १ ॥

1. *Pra samrājam carṣaṇīnām-indraṁ stotā navyaṁ gīrbhiḥ. Naraṁ nṛṣāham maṁhiṣṭham.*

With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent.

यस्मिं ऽुक्थानि रण्यन्ति विश्वानि च श्रवस्यी ।

अपामवा न समुद ॥ २ ॥

*Yasminn-ukthāni raṇyanti viśvāni ca śravasyā.*  
*Apāmavo na samudre.*

Unto him all songs of adoration return, to him all honours and fame of the world reach, in him they rejoice like streams and rivers reaching and rejoicing in the sea.

तं सुष्टुत्या विवास ज्यष्ठराजं भरं कृत्नुम ।

महा वाजिनं सनिभ्यः ॥ ३ ॥

3. *Taṁ suṣṭutyā vivāse jyeṣṭharājaṁ bharaṁ kṛtṇum.*  
*Maho vājinaṁ sanibhyaḥ.*

Him with songs of adoration I glorify as the first and highest ruler, constantly active in cosmic dynamics, and the greatest warrior and winner for the celebrant's good.

यस्यानूना गभीरा मदी उरवस्तरुत्राः ।

हृषुमन्तः शूरसाता ॥ ४ ॥

4. *Yasyānūnā gabhīrā madā uravastarutrāḥ.*  
*Harṣumantaḥ śūrasātau.*

Faultless are his joyous exploits, deep and grave, vast and wide, saviours across the seas of life and givers of victory in the battles of the brave.



तमिद्धनषु हितष्वधिवाकाय हवन्त ।

यषामिन्दस्त जयन्ति ॥ ५ ॥

5. *Tamid dhaneṣu hiteṣvadhivākāya havante.  
Yeṣām-indras-te jayanti.*

When the call is given and the battle rages, people invoke him for defence, and they win who enjoy the favour and protection of Indra.

तमिच्छ्यात्त्ररायन्ति तं कृतभिश्चषणयः ।

एष इन्दा वरिवस्कृत ॥ ६ ॥

6. *Tamic-cyautnair-āryanti taṁ kṛtebhiś-carṣaṇa-  
yah. Eṣa indro varivaskṛt.*

Men of vision and wisdom celebrate him with inspiring songs and noble actions while average people please him with usual performance of their daily duties. This lord Indra is the creator, controller and dispenser of wealth and rewards.

इन्दा ब्रह्मन्द् ऋषिरिन्दः पुरू पुरुहूतः ।

महान्महीभिः शचीभिः ॥ ७ ॥

7. *Indro brahmendra ṛṣirindraḥ purū puruhūtaḥ.  
Mahān mahībhiḥ śacībhiḥ.*

Indra is Brahma, great and omniscient, the all-watching seer, invoked, adored and worshipped by all, universally in many ways. He is really great, magnanimous by virtue of his great actions.

सः स्ताम्युः स हव्यः सत्यः सत्वा तुविकूमिः ।

एकश्चित्स ऽभिभूतिः ॥ ८ ॥

8. *Saḥ stomyaḥ sa havyaḥ satyaḥ satvā tuvikūrmih.  
Ekaścit sannabhibhūtiḥ.*

He is adorable with songs of praise, worthy of invocation and homage, eternal, ever true, and by his essential nature he is omnipotent, all creator, all maker of forms, and all alone by himself, he is the power supreme over all.

तम॒क॒भि॒स्तं॒ साम॑भि॒स्तं॒ गा॒य॒त्र॒श्च॒ष॒ण॒यः॑ ।

इ॒न्द्रं॑ व॒ध॒न्ति॒ ि॒त॒र्यः॑ ॥ ९ ॥

9. *Tamarkebhis-tam sāmabhis-tam gāyatraiś-  
carṣaṇayaḥ. Indram vardhanti kṣitayaḥ.*

All people, all communities, all nations adore and exalt Indra, with inspiring verses of Rgveda, with sweet songs of Samaveda and with the exhilarating gayatri verses.

प॒ण॒तारं॑ व॒स्या॒ अ॒च्छा॒ क॒तारं॑ ज्य॒तिः॒ स॒म॒त्सु॑ ।

सा॒स॒ह्रांसं॑ यु॒धामि॒त्रान॑ ॥ १० ॥

10. *Praṇetāram vasyo acchā kartāram jyotiḥ sama-  
tsu. Sāsahvāmsam yudhāmitrān.*

All people, communities and nations adore and exalt Indra who brings wealth, peace and prosperity to humanity, creates light and hope for their battles of life, and challenges and destroys enemies by fighting them out.

स नः॒ प॒पिः॑ पा॒रया॑ति॒ स्व॒स्ति॒ न॒वा पु॑रु॒हूतः॑ ।

इ॒न्द्रा॒ विश्वा॒ अति॒ द्वि॒षः॑ ॥ ११ ॥

11. *Sa naḥ papriḥ pārayāti svasti nāvā puruhūtaḥ.  
Indro viśvā ati dviṣaḥ.*

He, Indra, lord of deliverance and giver of fulfilment, invoked and adored by all, pilots us across the seas of life by the boat of divine guidance and saves us against all jealousies, enmities and negativities of the world.

स त्वं न इन्द्र वार्जभिदशस्या च गातुया च ।

अच्छा च नः सुम्नं नषि ॥ १२ ॥

*Sa tvam na indra vājebhir-daśasyā ca gātuyā ca.  
Acchā ca naḥ sumnam neṣi.*

Indra, lord of power and giver of fulfilment, by gifts of science and energy and with noble acts and persistent endeavour, lead us well by noble paths to peace, prosperity and well being.

## Mandala 8/Sukta 17

*Indra or Vastoshpati Devata, Irimbithi Kanva Rshi*

आ याहि सुषुमा हि त इन्द्र सामं पिबा इमम ।

एदं ब्रहिः सदा मम ॥ १ ॥

1. *Ā yāhi suṣumā hi ta indra somam pibā imam.  
Edam barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र कृशिन ।

उप ब्रह्माणि नः शृणु ॥ २ ॥

2. *Ā tvā brahmayujā harī vahatāmindra keśinā.  
Upa brahmāṇi naḥ śṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

ब्रह्माणस्त्वा वयं युजा साम्पामिन्द सामिनः ।  
सुतावन्ता हवामह ॥ ३ ॥

3. *Brahmāṇastvā vyaṃ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

O lord of cosmic beauty, come to us, listen to our song of adoration and drink of the soma distilled by us with intense love and devotion.

आ नां याहि सुतावता स्माकं सुष्टुतीरुप ।  
पिबा सु शिपिन्धसः ॥ ४ ॥

4. *Ā no yāhi sutāvato'smākaṃ suṣṭutīrupa. Pibā su śipinn-andhasaḥ.*

I create and pour the soma into the body spaces of your creation, taste the sweets with your tongue and let the exhilaration of honey radiate to every particle of the cosmic body.

आ त सिञ्चामि कु यारनु गात्रा वि धावतु ।  
गृभाय जिह्वया मधु ॥ ५ ॥

5. *Ā te siñcāmi kuṣyoranu gātrā vi dhāvatu. Grbhāya jihvayā madhu.*

May the soma be delicious to your taste, O connoisseur of soma, may the honey sweets be exhilarating to your body, and may the soma bring peace and joy to your heart.

स्वादुष्टं अस्तु संसुदं मधुमान्तन्वरे तव ।

सामः शमस्तु त हृद ॥ ६ ॥

6. *Svāduṣṭe astu saṁsude madhumān tanve tava.*  
*Somaḥ śamastu te hrde.*

O lord of cosmic vision, let this soma distilled and seasoned, radiate to you from sense to the spirit, inspiring, soothing and beatifying like a bride on top of her beauty and virgin grace.

अयमुं त्वा विचषणं जनीरिवाभि संवृतः ।

प सामं इन्द्र सपतु ॥ ७ ॥

7. *Ayamu tvā vicarṣaṇe janīrivābhi saṁvṛtaḥ.*  
*Pra soma indra sarpatu.*

In the ecstasy and exhilaration of soma, Indra, lord mighty of head and arms joined at the neck and vast of cosmic belly space, destroys the dark forces of life.

तुविगीवां वपादरः सुबाहुरन्धसा मदं ।

इन्द्रा वृत्राणि जिघ्नते ॥ ८ ॥

8. *Tuvigīvāṁ vapadarāḥ subāhur-andhaso made.*  
*Indro vṛtrāṇi jighnate.*

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities

of ignorance, injustice and poverty.

इन्द्र॑ प॒हिं पुर॑स्त्वं वि॒श्व॒स्यशा॑न् आ॒र्जसा॑ ।  
वृ॒त्राणि॑ वृ॒त्रह॑ञ्जहि ॥ ९ ॥

9. *Indra prehi purastvaṃ viśvasyeshāna ojasā.*  
*Vṛtrāṇi vṛtrahañjahi.*

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities of ignorance, injustice and poverty.

दी॒घस्त॑ अस्त्वङ्कुशा॑ यना॒ वसु॑ प॒यच्छ॑सि ।  
यज॑मानाय सु॒न्वत॑ ॥ १० ॥

10. *Dīrghaste astvaṅkuśo yenā vasu prayacchasi.*  
*Yajamānāya sunvate.*

Let your arms of law and order be long and far reaching by which you protect and provide peace, prosperity and security for the self-sacrificing performer of yajna who creates soma for the common good.

अ॒यं त इन्द्र॑ सामा॒ निपू॑ता॒ अधि॑ ब॒हिषि॑ ।  
ए॒हीम॑स्य दवा॒ पिब॑ ॥ ११ ॥

11. *Ayaṃ ta indra somo nipūto adhi barhiṣi.*  
*Ehīmasya dravā piba.*

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote it for the good of all.

शाचि॑गा॒ शाचि॑पूजना॒ यं रणा॑य त सु॒तः ।  
आख॑ण्डल॒ प हू॑यस ॥ १२ ॥

12. *Śācigo śacipūjanā'yam raṇāya te sutaḥ.  
Ākhaṇḍala pra hūyase.*

Lord self-refulgent creator of stars and planets, glorious adorable, this cosmic soma of the universe of your creation is for the joy of life. Therefore, O lord imperishable, you are invoked and adored with love and faith.

यस्तं शृङ्गवृषा नपात्यर्णपात्कुण्डपाय्यः ।  
न्यस्मिन्दध आ मनः ॥ १३ ॥

13. *Yaste śṛṅgavṛṣo napāt praṇapāt kuṇḍapāyyaḥ.  
Nyasmin dadhra ā manaḥ.*

O lord, the sun on high which neither falls nor allows others, planets and satellites, to fall is your creation and it is the protector and sustainer of the vault of heaven and the firmament. On this we meditate and concentrate our mind.

वास्ताष्यत ध्रुवा स्थूणां सत्रं साम्यानाम ।  
दप्सा भृत्ता पुरां शश्वतीनामिन्द्रा मुनीनां सखा ॥ १४ ॥

14. *Vāstoṣpate dhruvā sthūṇām'satram somyānām.  
Drapso bhettā purām śaśvatīnām-indro munīnām  
sakhā.*

O lord of human habitations, creator of the cosmic home of life, may the centre column of our house be firm. May the lord be the protective armour of the makers of soma. May Indra, lover of soma to the last drop, be destroyer of the strongholds of evil which nevertheless persist through time, and may the lord be friends with the sages.

पृदाकुसानुयजता गवर्षण एकः स ऽभि भूयसः ।

भूणिमश्वं नयत्तुजा पुरा गृभन्दं सामस्य पीतय ॥ १५ ॥

*Prdākusānur-yajato gaveṣaṇa ekaḥ sannabhi  
bhūyasaḥ. Bhūrṇim-aśvaṁ nayat tujā puro  
gṛbhendraṁ somasya pītaye.*

Challenger of poisonous negativities, adorable, giver of earthly prosperity and words of vision and wisdom, Indra by himself alone eliminates many evils. Let the devotee with inspired adoration invoke the refulgent omnipresence of Indra before his inner vision to bless his consciousness and to protect and promote it to universal awareness of the divine presence.

### Mandala 8/Sukta 18

*Adityah (1-3, 5, 10-22), Aditi (4, 6, 7), Ashvinau (8),  
Agni-Surya-Anilah (9) Devatah, Irimbithi Kanva Rshi*

इदं ह नूनमषां सुम्नं भि त् मत्यः ।

आदित्यानामपूर्व्यं सवीमनि ॥ १ ॥

1. *Idaṁ ha nūnam-eṣāṁ sumnaṁ bhikṣeta martyaḥ.  
Ādityānām-apūrvyaṁ savīmani.*

Let mortal humanity ask for unique favours of these Adityas, brilliant children of Mother Nature, that is, nature's powers of light, energy and peace, seek for wealth, honour and excellence of life in a state of peace and progress, and live under the inspiration and guidance of nature, her forces of thought, energy and stability without violating nature's law.

अन्वाणा ह्यषां पन्था आदित्यानाम ।

अदब्धाः सन्ति पायवः सुगवृधः ॥ २ ॥



2. *Anarvāṇo hyeṣāṁ panthā ādityānām.  
Adabdhāḥ santi pāyavaḥ sugevṛdhaḥ.*

Irresistible are the paths and laws of these brilliant powers of nature, undaunted are they, protectors and promoters, and they increase the peace and prosperity of life (if you presume not to challenge and violate them).

तत्सु नः सविता भगा वरुणा मित्रा अयमा ।  
शम' यच्छन्तु सपथा यदीमह ॥ ३ ॥

3. *Tat su naḥ savitā bhago varuṇo mitro aryamā.  
Śarma yacchantu sapratho yaḍīmahe.*

May Savita, life generating sun, Bhaga, inexhaustible wealth and power of divinity, Varuna, oceans of space and divine generosity, Mitra, divine love and warmth of life, and Aryaman, divine laws of the motions of stars, planets and galaxies, guide and lead us to that peace and prosperity which we pray for and which, we wish, may ever increase.

द्वभिदव्यदित रिष्टभम् ॥ गहि ।  
स्मत्सूरिभिः पुरुपिय सुशमभिः ॥ ४ ॥

4. *Devebhir-devyadite' riṣṭabharmannā gahi.  
Samt sūribhiḥ purupriye suśarmabhiḥ.*

Imperishable nature, mother Infinity universally loved and adored, self-refulgent divinity, giver of security in prosperity against adversity, pray come and bring us best of life's happiness and well being along with brilliant powers of generosity, intelligence and fearless rectitude.

त हि पुत्रासा अदितविदुद्वषांसि यातव ।

अंहाश्चिदुरुचकया न्हसः ॥ ५ ॥

5. *Te hi putrāso aditer-vidur-dveṣānsi yotave.*  
*Aṁhoścīd-urucakrayo'nehasaḥ.*

Those children of divinity, sages, scholars and redoubtable warriors, pure at heart and great performers of boundless possibilities, know how to remove jealousies, fight out enmities and eliminate sin and crime.

अदितिना दिवा पशुमदितिनक्तमद्वयाः ।

अदितिः पात्वंहसः सदावृधा ॥ ६ ॥

6. *Aditirno divā paśum-aditir-naktamadvayāḥ.*  
*Aditiḥ pātvamhasaḥ sadāvṛdhā.*

May Aditi, Mother Nature, her intelligence, energy and stability, preserve, protect and promote our cattle, property and perception day and night. May the light of divinity, always promotive of positivity, save us from sin.

उत स्या न्ना दिवा मतिरदितिरूत्या गमत ।

सा शन्ताति मयस्करदप स्त्रिधः ॥ ७ ॥

7. *Uta syā no divā matir-aditir-ūtyā gamat.*  
*Sā śāntāti mayaskaradapa sridhaḥ.*

May that beneficent intelligence of the light of divine Mother Nature come to us day by day with her protective faculties, do us good and ward off errors, obstructions, negative values and misbeliefs.

उत त्या दव्या भिषजा शं नः करता अश्विना ।

युयुयातामिता रपा अप स्त्रिधः ॥ ८ ॥

8. *Uta tyā daivyā bhiṣajā śaṁ naḥ karato aśvinā.  
Yuyuyātāmito rapo apa sridhaḥ.*

And may nature's complementary powers of all round protection and growth bring us good and peace and keep off all sin and evil of body and mind from us.

शमग्निर्ग्निभिः कर्च्छं नस्तपतु सूर्यः ।

शं वाता वात्वरपा अप स्त्रिधः ॥ ९ ॥

9. *Śamagniragnibhiḥ karacchaṁ nastapatu sūryaḥ.  
Śaṁ vāto vātvarapā apa sridhaḥ.*

May Agni, divine fire of life, with its radiations of heat and light, do us good. May the sun shine warm for the good of all in peace. May the wind blow fragrant and free and bring us the breath of life for all in peace, and may all the divinities of Mother Nature drive away and keep off all negativity and adversities from humanity.

अपामीवामप स्त्रिधमप सधत दुमतिम ।

आदित्यासा युयातना ना अंहसः ॥ १० ॥

10. *Apāmīvāmapa sridhamapa sedhata durmatim.  
Ādityāso yuyotanā no aṁhasaḥ.*

May the Adityas, powers of light and life in nature and humanity, drive away all disease of body and mind and keep off negativities of thought and intelligence from us. May the children of imperishable divinity keep us safe, far away from the onslaughts of sin and adversity.

यु॒याता॑ श॒रु॒म॒स्मदाँ॑ आ॒दि॒त्यास॑ उ॒ताम॑तिम ।

ऋ॒धृ॒ग॒द्व॒षः कृ॑णुत वि॒श्वव॑दसः ॥ ११ ॥

11. *Yuyotā śarumasmadāñ ādityāsa utāmatim.  
Ṛdhagdveṣaḥ kṛṇuta viśvavedasaḥ.*

May the Adityas, divine harbingers of light and life, drive away from us all forms of violence and enmity. May they ward off all those stupid fools who lack understanding and refuse to think positively. May the pioneers of enlightenment who know the world and all its ways eliminate hate and malignity from the world of humanity.

तत्सु॒ नः॑ श॒म॑ च्छ॒ता दि॒त्या॒य॒न्मु॒मा॒चति॑ ।

ए॒न॒स्वन्तं॑ चि॒दन॑सः सु॒दान॑वः ॥ १२ ॥

12. *Tat su naḥ śarma yacchatā''dityā yanmumocati.  
Enasvantam cidenasaḥ sudānavaḥ.*

O Adityas, children of the light of life eternal, holy givers of the best of life, thought and action, bring us that peace and joy which gives us freedom, that freedom which saves and liberates even the worst of sinners from sin and evil.

या॒ नः॑ कश्चि॒दिरि॑ति र॒स्त्वन् म॒त्यः॑ ।

स्वः॑ ष॒ ए॒व॑ रिरि॒षीष्ट॑ यु॒जनः॑ ॥ १३ ॥

13. *Yo naḥ kaścid ririkṣati rakṣastvena martyaḥ.  
Svaiḥ ṣa evai ririṣīṣṭa yurjanaḥ.*

Let the mortal who of his own evil nature seeks to injure us by his evil design perish in consequence of his own evil actions. Let such a man be off from us.

समित्तमघमश्नवहुःशंसं मर्त्यं रिपुम् ।

या अस्मत्रा दुहणावाँ उप द्वयुः ॥ १४ ॥

14. *Samit tama-ghamaśnavad duḥśamsariṁ martyaṁ ripum. Yo asmatrā durhaṇāvāñ upa dvayuh.*

Let the sin itself consume and wholly destroy that sinner, evil designer, maligner, mortal enemy of humanity who is a treacherous double dealer and seeks to destroy us.

पाकत्रा स्थन दवा हृत्सु जानीथु मर्त्यम् ।

उप द्वयुं चाद्वयुं च वसवः ॥ १५ ॥

15. *Pākatrā sthana devā hr̥tsu jānītha martyam. Upa dvayur̥i cādvayur̥i ca vasavaḥ.*

O Vasus, brilliant and benevolent providers of peace and settlement for humanity, stand by those who are simple, honest and innocent. In your heart of hearts you know the nature and character of mortal humanity and closely discriminate between the double dealer and the person who is not a double dealer. Stand by the pure at heart, we pray.

आ शम् पवतानामातापां वृणीमह ।

द्यावाँ गमार अस्मदपस्कृतम् ॥ १६ ॥

16. *Ā śarma parvatānāmotāpāṁ vṛṇīmahe. Dyāvākṣāmāre asmad rapaskṛtam.*

We pray for the peace and protection of the mountains and the clouds. We pray for the peace and protection of the running waters. May heaven and earth, divine intelligence and holy mother, keep off sin and evil, suffering and disease from us. (Our choice and

prayer is freedom from sin and suffering.)

त ना भद्रेण शमणा युष्माकं न्वा वसवः ।

अति विश्वानि दुरिता पिपतन ॥ १७ ॥

17. *Te no bhadreṇa śarmaṇa yuṣmākaṁ nāvā vasavaḥ. Ati viśvāni duritā pipartana.*

O Vasus, providers of settlement, peace and joy, Adityas, holy powers of light and life in nature and humanity, we pray, be our guides and pilots and, by your saving ark of life and destiny, lead us over the sins and sufferings of the world with the peace and felicity of the life divine.

तुच तनाय तत्सु ना दाधीय आयुजीवस ।

आदित्यासः सुमहसः कृणातन ॥ १८ ॥

18. *Tuce tanāya tat su no drāghīya āyurjīvase. Ādityāsaḥ sumahasah kṛṇotana.*

O Adityas, refulgent lords of light and mighty masters of life giving energies, for the joyous living and longevity of our children and their off-spring, create and bring the holy gift of good health and long life of peace and felicity.

यज्ञा हीळा वा अन्तर् आदित्या अस्ति मृळत ।

युष्म इद्वा अपि ष्मसि सजात्य ॥ १९ ॥

19. *Yajña hīḷo va antara ādityā asti mṛḷata. Yuṣme id vo api ṣmasi sajātye.*

O Adityas, mighty masters of refulgence and teachers of the secrets of good health and long life of felicity, the yajna, holy act of creativity, is your love

and inward inspiration. That act we have performed close to you. Pray know, appreciate and be kind and happy with us. We are yours, we abide in your light, and we are of the same order of humanity as you, one with you.

बृहद्वरुथं मरुतां द्रुवं त्रातारमश्विना ।  
मित्रमीमह वरुणं स्वस्तय ॥ २० ॥

20. *Bṛhad varūtham marutām devaṃ trātāram-  
aśvinā. Mitram-īmahe varuṇam svastaye.*

For the sake of a long life of peace and felicity, we approach the brilliant and benevolent lord of the winds of life and life's energy, the protective and saviour forces of life, the Ashvins, complementary forces of the dynamics of development, Mitra, powers of love and friendship, and Varuna, powers of judgement and justice, all in nature as well as in humanity, we pray for inspiration and enact as a holy performance of yajna a vast home of peace and freedom for humanity on the earth and her environment.

अनहा मित्रायम वृवद्वरुणं शंस्यम ।  
त्रिवरुथं मरुता यन्त नश्छदिः ॥ २१ ॥

21. *Aneho mitrāyaman nṛvad varuṇa śamsyam.  
Trivarūtham maruto yanta naśchardih.*

O Mitra, powers of universal love and friendship, Aryaman, guides and pioneers of humanity, and Varuna, powers of universal judgement and justice, and all ye peoples of the world, unite, create and give us a happy home on earth blest with threefold freedom from ignorance and darkness, injustice and violence,

and poverty and inequality, admirable as free from sin and evil and the scourge of fear and terror.

य चिद्धि मृत्युबन्धव आदित्या मनवः स्मसि ।

प सू न आयुजीवस तिरतन ॥ २२ ॥

22. *Ye ciddhi mṛtyubandhava ādityā manavaḥ smasi.  
Pra sū na āyurjīvase tīretana.*

O Adityas, powers of light and life, givers of enlightenment, human as we are, all kindred of the fact of death, pray give us the longest span of life for the joy of living and then help us cross over to the life beyond death.

### Mandala 8/Sukta 19

*Agni (1-33), Adityah (34-35), Trasadasyu'sdana-stuti  
(36-37) Devatah, Sobhari Kanva Rshi*

तं गूधया स्वर्णरं द्वासा द्वामर्त्तिं दधन्विर ।

द्वत्रा हव्यमाहिर ॥ १ ॥

1. *Tam gūrdhayā svarṇaram dvāsa dvāmarṭtiṁ dadhanvire. Devatrā havyamohire.*

Praise the self-refulgent lord giver of heavenly bliss whom the divinities of light and enlightenment hold and reflect in all his glory, Agni, the lord adorable, all pervasive yet uninvolved, whom the noble and learned people perceive, realise and worship as the one worthy of worship.

विभूतरतिं विप चित्रशाचिषमग्निमीळिष्व यन्तराम ।

अस्य मधस्य साम्यस्य साभर पमध्वराय पूव्यम ॥ २ ॥



2. *Vibhūtarātiṃ vipra citraśociṣam-agnimīliṣva yanturam. Asya medhasya somyasya sobhare premadhvarāya pūrvyam.*

O vibrant scholar, worship Agni, lord of light and enlightenment, infinitely giving, awfully wondrous and self-refulgent, and the sole leader and controller of the world. Worship Him, the lord eternal, O generous man, in order that you may participate in this yajnic system of the lord's universe which is full of love without violence and overflows with the blissful joy of soma, an inspiring invitation to live and act as the child of divinity.

यजिष्ठं त्वा ववृमह द्रवं दवत्रा हातारममत्यम ।  
अस्य यज्ञस्य सुकृतुम ॥ ३ ॥

3. *Yajīṣṭham tvā vavr̥mahe devaṃ devatrā hotāram-amartyam. Asya yajñasya sukratum.*

We choose to worship you, Agni, most adorable, worthy of worship, self-refulgent lord over the divinities of existence, imperishable and eternal creator of the yajna of this universal order of the world.

ऊजा नपातं सुभगं सुदीदितिमग्निं श्रष्टशाचिषम ।  
स ना मित्रस्य वरुणस्य सा अपामा सुम्नं य इत दिवि ॥ ४ ॥

4. *Ūrjo napātaṃ subhagaṃ sudīditimagṇiṃ śreṣṭhaśociṣam. Sa no mitrasya varuṇasya so apā-mā sumnaṃ yakṣate divi.*

We worship Agni, protector and promoter of energy and men of energy, lord of grandeur and glory and the holy refulgence of nature that shines bright with the highest flames of fire and light. In the light and fire

of cosmic yajna, He is the giver of joy in the light of day and the bliss of peace in the night, and He is the giver of the nectar of pleasure in the liquid flow of water and the dynamics of karmic flow.

यः समिधा य आहुती या वदन ददाश मता अग्रय ।  
या नमसा स्वध्वरः ॥ ५ ॥

5. *Yah samidhā ya āhuṭī yo vedena dadāśa marto agraye. Yo namasā svadhvarah.*

The mortal man who performs yajna, creative activity without violence, and offers homage by giving in honour of Agni with holy fuel or with havi in ghrta and fragrant materials with the chant of Vedic verses enjoys the peace and bliss of life day and night.

तस्यदवन्ता रंहयन्त आशवस्तस्य द्युमितमं यशः ।  
न तमंहा द्वकृतं कुतश्चन न मत्यकृतं नशत ॥ ६ ॥

6. *Tasyedarvanto ramhayanta āśavastasya dyumnitamam yaśah. Na tamamho devakṛtam kutaścana na martyakṛtam naśat.*

His horses speed on at the fastest and hasten him to victory. His honour and fame shine the brightest. Whatever he does in honour of the divinities or in service to mortal humanity, sin and pride never touch him nor does it pollute his action.

स्वग्रया वा अग्निभिः स्याम सूना सहस ऊर्जा पत ।  
सुवीरस्त्वमस्मयुः ॥ ७ ॥

7. *Svagnayo vo agnibhiḥ syāma sūno sahasa ūrjām pate. Suvīras-tvam-asmayuh.*

O lord creator of energy and master controller

of strength and power, let us, by yajnic experimentations of various forms of heat and light, all your gifts, be masters of fire energies and light radiations. You are the bravest holy power. Pray be ours, close to us as master giver and power divine.

प॒शंस॑माना॒ अति॑थि॒न मि॒त्रिया॒ ग्री रथा॒ न वद्यः॑ ।

त्व॒ त्मा॑सा॒ अपि॑ सन्ति सा॒धव॒स्त्वं राजा॑ रयी॒णाम ॥ ८ ॥

8. *Praśamsamāno atithirna mitriyo'gnī ratho na vedyah. Tve kṣemāso api santi sādhas-tvaṁ rājā rayīṇām.*

Agni is worthy of praise and admiration as a friendly guest of honour and worthy to be known as a saviour like a chariot leading to cherished destinations. Abiding in you and strengthened by you, O lord, dedicated practitioners rise to be men of perfect success in peace and bliss since you are the ruler and controller of all forms of the wealth of existence.

सा अ॒द्धा दा॑श्व॒ध्वरा॒ गृ म॑तः॑ सु॒भग॒ स प॒शंस्यः॑ ।

स धी॒भिर॑स्तु॒ सनि॑ता ॥ ९ ॥

9. *So addhā dāśvadhavaro'gne marthaḥ subhaga sa praśamsyah. Sa dhībhirastu sanita.*

O lord of universal wealth and grandeur, Agni, we pray, may the mortal come to sure success and good fortune who gives in charity and performs acts of yajnic creativity with love and without violence. May such a man be worthy of praise and appreciation with holy acts of intelligence and may he be rich in acquisitions and liberal in dispensations of charity.

यस्य त्वमूर्ध्वा अध्वराय तिष्ठसि ऽयद्वीरः स साधत ।  
सा अवद्भिः सनिता स विपन्युभिः स शूरः सनिता  
कृतम ॥ १० ॥

10. *Yasya tvamūrdhvo adhvārāya tiṣṭhasi kṣayad-vīraḥ sa sādhatē. So arvadbhiḥ sanitā sa vipanyubhiḥ sa śūraiḥ sanitā kṛtam.*

The man for whose acts of yajna you rise high and stay constant is blest with brave progeny and achieves all round success in life. He is blest with horses and incoming wealth and honour. Surrounded by the wise, he is blest with praise and high appreciation. Supported by the brave, he achieves fulfilment in whatever he does and whatever he wants to do.

यस्याग्निवपुर्गृह स्तामं चना दधीत विश्वायः ।  
हव्या वा वविषद्विषः ॥ ११ ॥

11. *Yasyāgnir-vapurgr̥he stomaṁ cano dadhīta viśvavāryaḥ. Havyā vā veviṣad viṣaḥ.*

Blest is the man in whose house Agni, lord of universal acceptance with faith and reverence, through the divine fire form of yajna, receives oblations of holy food and Vedic songs of praise and the fire sends up yajnic food to nature's divinities. He achieves total fulfilment in every field of life through the bounties of divine nature.

विपस्य वा स्तुवतः सहसा यहा म तूतमस्य रतिषु ।  
अवादवमुपरिमर्त्य कृधि वसा विविदुषा वचः ॥ १२ ॥

12. *Vipasya vā stuvataḥ sahaso yaho makṣūt-amasya rātiṣu. Avo-devam-uparimartyaṁ kṛdhi vaso vividuṣo vacaḥ.*

And O child of strength born of yajnic endeavour and sustainer of vitality in human affairs, O Vasu, all pervasive divine fire, living shelter of all, convert the song of the vibrant scholar celebrant to super mortal prayer and raise it to reach the heights of divinity.

या अग्निं हव्यदातिभिनमाभिवा सुद िमाविवासति ।

गिरा वाजिरशाचिषम ॥ १३ ॥

13. *Yo agniṁ havyaḍātibhir-namobhir-vā sudakṣam-āvivāṣati. Girā vājira-śociṣam.*

One who lights the versatile yajnic fire and thereby whole heartedly serves the fire divine of imperishable flames with oblations of sacred havis, reverence and holy words of prayer never falls, never fails in life.

समिधा या निशिती दाशददिति धामभिरस्य मत्यः । विश्वत्स  
धीभिः सुभगा जनाँ अतिं द्युम्नरुद्रइव तारिषत ॥ १४ ॥

14. *Samidhā yo niṣiṭi dāśadaditiṁ dhāmabhirasya martyaḥ. Viśvet sa dhībhiḥ subhago janāñ ati dyumnairudga iva tāriṣat.*

The mortal who serves Aditi, immortal fire of mother Infinity, with blazing fuel within the radiance of its own laws is blest with the wealth and splendour of all orders of intelligence, honour and fame and surpasses all people of the other order like a captain on the helm crossing the stormy seas.

तदग्र द्युम्नमा भर यत्सासहत्सद न कं चिदत्रिणम ।

मन्युं जनस्य दूढ्यः ॥ १५ ॥

15. *Tadagne dyumnamā bhara yat sāhasat sadane kaṁ cidatriṇam. Manyuṁ janasya dūḍhyaḥ.*

Agni, lord of light and life, give us that splendour of spirit and intelligence which may challenge and overcome any voracious friend at the door, in the heart and home, and counter the wealth of any evil minded person anywhere in life.

यन् चष्ट वरुणा मित्रा अयमा यन् नासत्या भगः ।

व्यं तत्त शर्वसा गातुवित्तमा इन्दत्वाता विधमहि ॥ १६ ॥

16. *Yena caṣṭe varuṇo mitro aryamā yena nāsatyā bhagaḥ. Vyam̄ tat te śavasā gātuvittamā indra tvotā vidhemahi.*

Agni, lord of light and life, we worship, pray for and try to acquire that light of vision and discrimination of intelligence of yours by which Varuna, man of judgement and justice, Mitra, man of love and friendship, Aryaman, guide and pioneer of society, the Ashvins, complementary agents of development and progress, and Bhaga, man of power, fame and honour, envision things in unison, discriminate right from wrong, and declare for all to see and follow the right so that thereby, O Indra, ruling lord and power version of Agni, we all, most keen to know the paths of progress and follow them, may advance with the power of our will and knowledge under your guidance and protection.

त घदग्र स्वाध्याइ य त्वा विप निदधिर नृच ऽसम ।

विपासा दव सुकतुम ॥ १७ ॥

17. *Te ghedagne svādhyo ye tvā vipra nidadhire nṛcakṣasam. Viprāso deva sukratum.*

Agni, self-refulgent lord of life, vibrant presence of the universe, surely they are the wise and holy men

and they are the blessed men of noble thought and study worthy of reverence who hold on to the light of your presence in the heart and meditate on the presence as the lord observant of humanity and as the high priest of the cosmic yajna.

त इद्वदिं सुभग त आहुतिं त सातुं चिकिर दिवि ।  
त इद्वाजभिजिग्युमहद्धनं य त्व कामं न्यरिर ॥ १८ ॥

18. *Ta id vedim subhaga ta āhutim te sotum cakrire divi. Ta id vājebyir-jigyur-mahad dhanam ye tve kāmam nyerire.*

Lord of glory and divine grace, Agni, they alone in reality organise the yajna vedi, they really offer the oblations into the sacred fire, they in truth endeavour to distil the soma of joy in the light of divinity, they in ultimate terms win the wealth of life by their struggle of life, who concentrate their hopes and ambitions in you and attribute and dedicate all their success, honour and fame to you.

भदा ना अग्निराहुता भदा रतिः सुभग भदा अध्वरः ।  
भदा उत पशस्तयः ॥ १९ ॥

19. *Bhadro no agnirāhuto bhadrā rātiḥ subhaga bhadro adhvarah. Bhadrā uta praśastayah.*

Lord of beauty and glory, may the yajna fire with offers of oblations be auspicious for us. May our charity be auspicious. May our yajna and all other acts of kindness and love free from violence be auspicious. And may all the appreciation and praise of our acts and behaviour be auspicious and fruitful.

भ॒दं मनः॑ कृ॒णुष्व॑ वृ॒त्रतू॒य॒ यना॑ स॒मत्सु॑ सा॒सहः॑ ।

अव॑ स्थि॒रा तनु॑हि भूरि॒ शर्धा॑तां व॒नमा॑ त अ॒भिष्टि॑भिः ॥ २० ॥

20. *Bhadraṁ manahaḥ kṛṇuṣva vṛtratūrye yenā samatsu sāsahaḥ. Ava sthirā tanuhi bhūri śardhatām vanemā te abhiṣṭibhiḥ.*

Agni, leading light of life, turn the mind by which you challenge the adversary in battles and win for us to gracious goodness in the victory over the forces of darkness. Reduce the many strongholds of the violent adversaries to nullity so that by your kindness and favours we may win what we desire in peace.

इ॒ळं गि॒रा मनु॑हितं॒ यं द॒वा दू॒तम॑र॒तिं न्य॑रि॒र ।

यजि॑ष्ठं ह॒व्यवा॑र्ह॒नम॑ ॥ २१ ॥

21. *Īḷe girā manurhitam yaṁ devā dūtam-aratim nyerire. Yajisṭham havyavāhanam.*

With words of praise I celebrate Agni, sacred fire energy, benefactor of humanity whom brilliant scholars honour and elevate as messenger, speedy ministrant, most valuable and adorable, and bearer of oblations to the divinities of nature.

ति॒ग्मज॑म्भाय॒ तरु॑णाय॒ राज॑त॒ पया॑ गाय॒स्य॒ग्रय॑ ।

यः पि॑श॒त॒ सू॒नृता॑भिः सु॒वीय॑म॒ग्निघृ॑त॒भिरा॑हु॒तः ॥ २२ ॥

22. *Tigmajambhāya taruṇāya rājate prayo gāya-syagnaye. Yaḥ piśate sūnṛtābhiḥ suvīryam-agnir-ghṛtebhir-āhutaḥ.*

O yajaka, you sing and celebrate Agni and offer libations of holy food to the flaming, ever youthful and brilliant fire of yajna which, when fed on ghrta and sung



in sacred song, gives you strength and vigour in return for the homage.

यदी घृतभिराहुता वाशीमग्निभरत उच्चाव च ।  
असुर इव निणिजम ॥ २३ ॥

23. *Yadī ghr̥tebhir-āhuto vāśīm-agnir-bharata uccāva ca . Asura iva nirṇijam.*

When the fire of yajna fed on ghr̥ta rises in flames with a crackle up and down, then it displays its form and power like an earthly version of the sun radiating its light.

या हव्यान्यरयता मनुहिता दुव आसा सुगन्धिना ।  
विवासत वार्याणि स्वध्वरा हाता दुवा अमत्यः ॥ २४ ॥

24. *Yo havyānyairayatā manurhito deva āsā sugandhinā. Vivāsate vāryāṇi svadhvaro hotā devo amartyaḥ.*

Agni is the divine power which receives and carries the holy materials to the divinities by its fragrant vedi-mouth of fire. It is the benefactor of humanity and gives the choicest good things to all. It is the agent of good action and illuminator of the paths of piety. It is the high priest of universal yajna and an immortal divine power.

यदग्र मत्यस्त्वं स्यामहं मित्रमहा अमत्यः ।  
सहसः सूनवाहुत ॥ २५ ॥

*Yadagne martyastvaṁ syāmaham mitramaho amartyaḥ. Sahasaḥ sūnavāhuta.*

Agni, light and life of the world, child of

omnipotence and creator of the mighty cosmos, mortal as I am, if I could worship you and were to become like you, I too would be an immortal, great adorable friend of the world of existence.

न त्वा रासीयाभिर्शस्तय वसा न पापत्वाय सन्त्य ।

न म स्तातामतीवा न दुहितः स्यादग्र न पापया ॥ २६ ॥

26. *Na tvā rāsīyābhiśastaye vaso na pāpatvāya santya. Na me stotāmatīvā na durhitah syādagne na pāpayā.*

Agni, light of life, haven and home of humanity, let me not worship you for the sake of something despicable. Lord adorable, nor must I pray to you for something evil. Let not my own admirer, say my son or my disciple, be stupid and dull, nor malignant, nor sinful.

पितुन पुत्रः सुभृता दुराण आ द्वाँ एतु प णा ह्विः ॥ २७ ॥

27. *Piturna putrah subhṛto duroṇa ā devāñ etu pra ṇo haviḥ.*

Just as the son is cherished in the father's home and then the son looks after the parents, similarly Agni is cherished in the house of yajna and may Agni carry our oblations to the divinities.

तवाहमग्र ऊतिभिर्निदिष्टाभिः सचय जाषमा वसा ।

सदा द्वस्य मत्यः ॥ २८ ॥

28. *Tavāhamagna ūtibhir-nediṣṭhābhiḥ saceya joṣamā vaso. Sadā devasya martyaḥ.*

Agni, light of life all pervasive, shelter home of humanity, mortal as I am, I pray, may I, by the closest protections of the power divine always enjoy the love

and favour of the lord.

तव कृत्वा सनयं तव रातिभिरग्नौ तव पशस्तिभिः ।  
त्वामिदाहुः परमतिं वसा ममा गृ हर्षस्व दातव ॥ २९ ॥

29. *Tava kratvā saneyam tava rātibhir-agne tava praśastibhiḥ. Tvāmidāhuḥ pramatim vaso mamā'gne harṣasva dātave.*

By virtue of your mercy and grace, let me love you with yajnic life of holy action. By virtue of your acceptance, appreciation and generosity, let me serve you with all that you have given me. The wise say that you are the wisest, most high, and foremost leader and guide, O shelter of humanity. O lord, be pleased and generous to bless me that I may offer and sing praises in honour of your glory.

प सा अग्नौ तवातिभिः सुवीराभिस्तिरतु वाजभमभिः ।  
यस्य त्वं सुख्यमावरः ॥ ३० ॥

30. *Pra so agne tavotibhiḥ suvīrābhis-tirate vājabharmabhiḥ. Yasya tvam sakhyamāvaraḥ.*

Agni, lord of universal love and friendship, he whose love and friendship, devotion and dedication, you accept into your kind care thrives under your protection and promotion and advances in life with noble and heroic progeny, moving from victory to glory.

तव द्रप्सा नीलवान्वाश ऋत्विय इन्धानः सिष्णावा दद ।  
त्वं महीनामुषसामसि पियः ॥ ३१ ॥

31. *Tava drapso nīlavān vāśa ṛtviya indhānaḥ siṣṇāvā dade. Tvam mahīnām-uṣasām-asi priyaḥ kṣapo vastuṣu rājasi.*

Agni, giver of the showers of joy in life, the world of your creation flows on like drops of soma from the press, colourful, crackling voluble, exciting and fresh through the seasons, bright and beautiful, passionately lovable. You are darling of the glory of dawns and you shine ever in the glimmerings of the dusk and reflect in the ripples of water.

तमार्गन्म साभरयः सहस्रमुष्कं स्वभिष्टिमवस ।  
स्रमाजं त्रासदस्यवम ॥ ३२ ॥

32. *Tamāganma sobharayaḥ sahasramuṣkaṁ svabhiṣṭim-avase. Samrājam trāsadasyavam.*

Blest with wealth and knowledge and bearing gifts of homage, for ultimate protection and further advancement, we have come to the lord almighty of a thousand forces of light and arms, object of universal love and adoration, blazing ruler of the universe and a scourge of the evil destroyers.

यस्य त अग्र अन्य अग्रय उपिता वयाइव ।  
विपा न द्युम्ना नि युव जनानां तव त्राणि वधयन ॥ ३३ ॥

33. *Yasya te agne anye agnaya upakṣito vayā iva. Vipo na dyumnā ni yuve janānām tava kṣatrāṇi vardhayan.*

Of you, Agni, lord and light of the universe, on whom do other lights such as the sun depend like branches of the tree, I sing like a poet and, celebrating your ruling orders of the people, I enjoy the honour and pleasures of the world of your creation.

यर्मादित्यासा अदुहः पारं नयथ्र मत्यम ।  
मघानां विश्वषां सुदानवः ॥ ३४ ॥

33. *Yamādityaso adruhaḥ pāraṁ nayatha martyam.  
Maghonām viśveṣām sudānavaḥ.*

O Adityas, generous givers of light and life free from malice and jealousy, of all the people of wealth, honour and power, whoever the mortal you guide and lead across the world of karma and consequence, he is the man of good fortune.

यूयं राजानुः कं चिच्चषणीसहः तयन्तं मानुषाँ अनु ।  
वयं त वा वरुण मित्रायमन्त्स्यामदृतस्य रथ्यः ॥ ३५ ॥

35. *Yūyaṁ rājānaḥ kaṁ ciccarṣaṇīsahaḥ kṣayantaṁ  
mānuṣāṅ anu. Vayaṁ te vo varuṇa mitrāryama-  
nt-syāmed-ṛtasya rathyah.*

Adityas, powers and givers of light and justice, rulers of the bright order over people, punish whoever does evil and violence toward the law abiding citizens. O Vauna, ruling power of judgement and justice, Mitra, men of love and friendship, and Aryaman, guides and pioneers of the nation, let us be cooperative participants to take over the reins of your law and order of the truth and justice of your vision.

अदान्म पारुकुत्स्यः पञ्चाशतं त्रसदस्युवधूनाम ।  
मंहिष्ठा अयः सत्पतिः ॥ ३६ ॥

36. *Adānme paurukutsyah pañcāśataṁ trasadasyur-  
vadhūnām. Maṁhiṣṭho aryah saptiḥ.*

May the lord sustainer of all life and destroyer of negativities, protector against the wicked, most liberal, most respectable defender of truth and goodness, I pray, bless us with many manly sons in the family and give them all noble wives.

उत मं पयियावयियाः सुवास्त्वा अधि तुग्वनि । तिसृणां  
संसतीनां श्यावः पणता भुवद्वसुदियानां पतिः ॥ ३७ ॥

37. *Uta me prayiyor-vayiyoh suvāstvā adhi tugvani.  
Tisr̥ṇām saptatīnām śyāvaḥ praṇetā bhuvad  
vasur-diyānām patih.*

May the lord omnipresent, master ruler of all moving things and the three worlds, supporter of all liberal people, be my ultimate guide, inspiration, and abode at the end of my life of karma, moving as I am towards him with concentration on good things in thought and action.

### Mandala 8/Sukta 20

*Marutah Devatah, Sobhari Kanva Rshi*

आ गन्ता मा रिषण्यत पस्थावान् मापं स्थाता समन्यवः ।  
स्थिरा चिं तमयिष्णवः ॥ १ ॥

1. *Ā gantā mā riṣaṇyata prasthāvāno māpa sthātā  
samanyavaḥ. Sthirā cinnamayīṣṇavaḥ.*

Come Maruts, warriors of nature and humanity. Do not hurt nor destroy the innocent. Already on the move as ever, pray do not tarry any more far away. Heroes of equal passion, will and desire to accomplish your mission, you can bend even the firmest forces of violence and bring them to reason.

वीळुपविभिरुत ऋभु ण् आ रुदासः सुदीतिभिः ।

इषा ना अद्या गता पुरुस्पृहा यज्ञमा साभरीयवः ॥ २ ॥

2. *Vīḷupavibhir-maruta ṛbhukṣaṇa ā rudrāsaḥ  
sudītibhiḥ. Iṣā no adyā gatā puruspr̥ho yajñamā  
sobharīyavaḥ.*

Mighty leaders of will and intelligence, lovers and protectors of the good, destroyers of want and suffering, honoured and invoked by all, come right now at the fastest by blazing chariots of the strongest wheel with forces of thunder and join our yajnic programme of creation and development with abundant food and energy.

विद्वा हि रुदियाणां शुष्ममुगं मरुतां शिमीवताम ।  
विष्णार्षस्य मी हुषाम ॥ ३ ॥

3. *Vidmā hi rudriyāṇām śuṣmamugraṁ marutām śimīvatām. Viṣṇoreṣasya mīlhuṣām.*

We know the virile Maruts dedicated to peace and justice against violence and injustice. They are harbingers of rain showers of plenty as participative agents of the cosmic will working in the dynamics of nature and humanity.

वि द्वीपानि पापतन्तिष्ठहुच्छुनाभ युजन्त रादसी ।  
प धन्वान्यरत शुभखादया यदजथ स्वभानवः ॥ ४ ॥

4. *Vi dvīpāni pāpatan tiṣṭhad ducchunobhe yujanta rodasī. Pra dhanvānyairata śubhrakhādayo yadejatha svabhānavah.*

O self-refulgent Maruts, when you in your blazing armour stir and move, islands sink at their banks, the evil stand still, both heaven and earth shake and the deserts rage with flying sands.

अच्युता चिद्धा अज्म ॥ नानदति पर्वतासा वनस्पतिः ।  
भूमियामेषु रजत ॥ ५ ॥

5. *Acyutā cid vo ajmannā nānadati parvatāso vana-spatiḥ. Bhūmiryāmeṣu rejate.*

At your move to battle, fixed mountains roar, ancient trees crack and crackle, and the earth shakes under the force of your pressure.

अमाय वा मरुता यातव द्याजिहीत उत्तरा बृहत ।

यत्रा नरा ददिशत तनूष्वा त्व गांसि बाह्वजसः ॥ ६ ॥

6. *Amāya vo maruto yātave dyaaurjihīta uttarā bṛhat. Yatrā nara dedīṣate tanūṣvā tvakṣāmsi bāhvajasah.*

O Maruts, for the expansion of your force and power on the march, the vast skies give way farther and farther as the heroes of mighty arm put on and display their armour on their person.

स्वधामनु श्रियं नरा महि त्वषा अमवन्ता वृषप्सवः ।

वहन्त अहुतप्सवः ॥ ७ ॥

7. *Svadhāmanu śriyaṁ nara mahi tveṣā amavanto vṛṣapsavaḥ. Vahante ahrutapsavaḥ.*

These mighty heroes, blazing bright in magnificence, commanding force and power of excellence, generous with moral rectitude, far from crookedness and unshakably upright in conduct, wear and express the grace of culture and behaviour in keeping with their innate merit and dedication to the defence of mother earth and her children.

गाभिरवाणा अज्यत साभरीणां रथ काश हिर्ण्यय ।

गाबन्धवः सुजातास इष भुज महान्ता नः स्परसु नु ॥ ८ ॥

8. *Gobhirvāṇo ajyate sobharīṇāṁ rathe kośe hiranyaye. Gobandhavaḥ sujātāsa iṣe bhuj mahānto naḥ sparase nu.*



The missile of these protectors, sustainers and defenders of the earth is shot by the force of sounds in the golden interior of the carrier chariot. May these heroes, friends of the earth, nobly born and trained, great and glorious, stand for our maintenance, food and energy, comfort, love and cooperation.

पतिं वा वृषदञ्जया वृष्ण शर्धाय मारुताय भरध्वम ।  
हव्या वृषपयाव्ण ॥ ९ ॥

9. *Prati vo vṛṣadañjayo vṛṣṇe śardhāya mārutāya bharadhvam. Havyā vṛṣaprayāvṇe.*

O generous yajakas, makers of soma, bear and bring homage in thankful response to the generous and mighty force of the Maruts led on the march by a great and formidable generous commander.

वृष्णश्वनं मरुता वृषप्सुना रथेन वृषनाभिना । आ श्यनासा  
न पि णा वृथा नरा हव्या ना वीतर्य गत ॥ १० ॥

10. *Vṛṣaṇaśvena maruto vṛṣapsunā rathena vṛṣanābhinā. Ā śyenāso na pakṣiṇo vṛthā nara hanyā no vītaye gata.*

O Maruts, stormy troops of nature and leading warriors of the human nation, come freely like the mighty high flying eagle birds and bring us holy yajnic inputs for development and human progress for our protection and advancement by your strongly built chariot drawn by mighty forces, bearing loads of riches in generous plenty for our spiritual and material well being.

समानमञ्ज्यषां वि भाजन्त रुक्मासा अधि बाहुषु ।  
दविद्युतत्यृष्टयः ॥ ११ ॥

11. *Samānamañjyeṣām vi bhrājante rukmāso adhi bāhuṣu. Davidyutatyrṣṭayah.*

The turn out, uniform and movement of these Maruts is steady and alike. So are their golden badges on the shoulders, and their weapons too shine uniformly in their hands.

त उगासा वृषण उगबाहवा नकिष्टनूषु यतिर ।

स्थिरा धन्वान्यायुधा रथेषु वा नीकष्वधि श्रियः ॥ १२ ॥

12. *Ta ugrāso vṛṣaṇa ugrabāhavo nakiṣṭanūṣu yetire. Sthirā dhanvānyāyudhā ratheṣu vo'nīkeṣvadhi śriyah.*

Bold and fearsome are they, vigorous and generous, strong of arm, so that they don't have to exert to defend their bodies and battle formations. Their arms and ammunitions are safe and strong, ready in position in their chariots, and in their battles they come out victorious with credit and admiration.

यषामणा न सपथा नाम त्वषं शश्वतामकमिद्भुज ।

वया न पित्र्यं सहः ॥ १३ ॥

13. *Yeṣāmarno na sapratho nāma tveṣam śaśvatāmekamid bhuje. Vayao na pitryam sahaḥ.*

Ever ready and on the move without relent, their name and fame is unique, wide as the sea and expansive. So is their courage and patience to be enjoyed like ancestral heritage.

तान्वन्दस्व मरुतस्तां उप स्तुहि तषां हि धुनीनाम ।

अराणां न चरमस्तदषां दाना मुह्ना तदषाम ॥ १४ ॥

14. *Tān vandasva marutastāṃ upa stuhi teṣāṃ hi dhunīnām. Arāṇām na caramastadeṣām dānā mahnā tadeṣām.*

Honour the Maruts, celebrate them all closely and fervently. As the spokes of the wheel are all equal, so all of these shakers of the evil and the wicked are equal, none is the highest, none the lowest. Hence also the gifts of protection and security of all of them are equally great.

सुभगः स व ऊतिष्वासु पूर्वासु मरुता व्युष्टिषु ।  
या वा नूनमुतासति ॥ १५ ॥

15. *Subhagaḥ sa va ūtiṣvāsu pūrvāsu maruto vyuṣṭiṣu. Yo vā nūnamutāsati.*

Fortunate is that man, and prospers, O Maruts, who has been under your care and protection since early dawns and who for sure remains under your care for now and all time.

यस्य वा यूयं प्रति वाजिनां नर आ हव्या वीतयं गथ ।  
अभि ष द्युम्नरुत वाजसातिभिः सुम्ना वा धूतया  
नशत ॥ १६ ॥

16. *Yasya vā yūyaṃ prati vājino nara ā havyā vītaye gatha. Abhi ṣa dyumnairuta vājasātibhiḥ sumnā vo dhūtayo naśat.*

O Maruts, leading lights of life, movers and shakers of negativities and opposition, whoever the man with yajnic gift when you approach to protect and partake of his offerings, is blest with peace and comfort and he prospers with honour and fame and wins victories in the battles for food, energy and wealth with prestige.

यथा रुद्रस्य सूनवा दिवा वशन्त्यसुरस्य वधसः ।

युवानस्तथदसत ॥ १७ ॥

17. *Yathā rudrasya sūnavo divo vaśantyasurasya vedhasaḥ. Yuvānastathedasat.*

As the Maruts, youthful children of Rudra, cosmic justice, light divine and universal life-giving intelligence, would wish, so may it be with us and all.

य चाहन्ति मरुतः सुदानवः स्मन्मी हुषश्चरन्ति य ।

अर्तश्चिदा न उप वस्यसा हृदा युवान् आ ववृध्वम ॥ १८ ॥

18. *Ye cārhanṭi marutaḥ sudānavaḥ smanmīḥhu-ṣaścaranti ye. Atāścidā na upa vasyasā hrḍā yuvāna ā vavṛdhvam.*

There are those people who honour the virile and generous Maruts, warriors and rain bearers of the nation. There are also those generous and charitable people who act and conduct themselves according to the Maruts' good wishes. For this reason, O youthful heroes, come and promote us with a very liberal and sympathetic heart as your own.

यून ऊ षु नविष्ठया वृष्णाः पावकाँ अभि साभर गिरा ।

गाय गाईव चकृषत ॥ १९ ॥

19. *Yūna ū ṣu naviṣṭhayā vṛṣṇaḥ pāvakāñ abhi sobhare girā. Gāya gā iva carkṛṣat.*

As a farmer yokes and exhorts his bulls while ploughing the land, so should you, O manager of the nation, appreciate and celebrate the youthful, virile, generous and purifying Maruts, exhorting them with exciting words of latest praise and commendation.

साहा य सन्ति मुष्टिहव हव्या विश्वासु पृत्सु हातृषु ।  
वृष्णाश्चन्द्रा । सुश्रवस्तमान गिरा वन्दस्व मरुता अहं ॥ २० ॥

20. *Sāhā ye santi muṣṭiheva havyo viśvāsu pṛtsu hotṛṣu. Vṛṣṇāścandrāna suśravastamān girā vandasva maruto aha.*

Those who accept challenges of hostile and formidable forces in battles of the human nation in the world and, like a veteran celebrated boxer, repulse the challengers and win, those virile Maruts, generous as cloud bearing winds, handsome as the golden moon, and most reputed in humanity, O poet, sing and celebrate in spontaneous and most exciting words and voice.

गावश्चिद्धा समन्यवः सजात्येन मरुतः सबन्धवः ।  
रिहत ककुभा मिथः ॥ २१ ॥

21. *Gāvaścid ghā samanyavaḥ saajātyena marutaḥ sabandhavaḥ. Rihate kakubho mithaḥ.*

O Maruts, heroes of equal mind bound in brotherhood, even cows, by virtue of the same species sit together and love each other under your kind care even though they may be moving around in different directions.

मत्श्चिद्धा नृत्वा रुक्मव तसु उप भातृत्वमायति । अधि  
ना गात मरुतः सदा हि व आपित्वमस्ति निध्रुवि ॥ २२ ॥

22. *Martaścid vo nṛtavo rukmavakṣasa upa bhrāṭṛvamāyati. Adhi no gāta marutaḥ sadā hi va āpitvamasti nidhruvi.*

Mortals too, O Maruts, singing and dancing celebrants of life wearing golden corselet on the chest,

come to realise their kindred unity under your kind care and direction. Sing and speak to us over and above us since our brotherhood with you is always inviolable.

मरुता मारुतस्य न आ भेषजस्य वहता सुदानवः ।

यूयं सखायः सप्तयः ॥ २३ ॥

23. *Maruto mārutasya na ā bheṣajasya vahatā sudānavah. Yūyaṁ sakhāyaḥ saptayaḥ.*

O Maruts, sojourners of lands and skies, moving in formations of seven coursers, noble and generous friends of the community, bring in for us medicaments of the air for our health and environment.

याभिः सिन्धुमवथ याभिस्तूवथ याभिदशस्यथा किविम ।

मया ना भूतातिभिर्मयाभुवः शिवाभिरसचद्विषः ॥ २४ ॥

24. *Yābhiḥ sindhumavatha yābhistūrvatha yābhir-daśasyathā krivim. Mayo no bhūtotibhirmayo-bhuvah śivābhirasacadviṣah.*

O heroes of lands and seas and skies, free from hate, jealousy and enmity, bring us that tactic and policy and modes of defence and protection by which you guard the sea, repulse encroachment, and dig and construct tanks and wells and give them to people. O heroes of peace and well-being, be good and kind with safeguards of all type, safe guards and defences of auspicious and benevolent kind.

यत्सिन्धा यदसिकन्यां यत्समुदेषु मरुतः सुबहिषः ।

यत्पवतषु भेषजम ॥ २५ ॥

25. *Yat sindhau yadasiknyāṁ yat samudreṣu marutaḥ subarhiṣah. Yat parvateṣu bheṣajam.*

O Maruts, who sit on the holy seat of yajna, bring us the sanatives and medicaments that are in the rivers and the seas, in the darkness of caves, in the oceans and on the mountains.

विश्वं पश्यन्ता बिभृथा तनूष्वा तनां न्ना अधि वाचत ।

।मा रपा मरुत आतुरस्य न इष्कता विहुतं पुनः ॥ २६ ॥

26. *Viśvaṃ paśyānto bibhṛthā tanūṣvā tenā no adhi vocata. Kṣamā rapo maruta āturasya na iṣkartā vihrutaṃ punaḥ.*

O Maruts, you watch the world and all that it contains. You bear and bring all that knowledge and competence on your person, and with that pray, bless our physical body system and our body politic. By virtue of that knowledge and experience speak to us. O heroes of nature and humanity, cure the weakness, sin and suffering of our sick and restore to full health and efficiency whatever is broken and lost.

### Mandala 8/Sukta 21

*Indra (1-16), Chitra (17-18) Devate, Sobhari Kanva Rshi*

वयमु त्वामपूव्य स्थूरं न कच्चिद्भरन्ता वस्यवः ।

वाजं चित्रं हवामह ॥ १ ॥

1. *Vayamu tvāmapūrvya sthūrāṃ na kaccid bhāranta'vasyavaḥ. Vāje citraṃ havāmahe.*

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.

उप॑ त्वा॒ कर्म॑ तू॒त्य॒ स॒ ना॒ युवा॒गश्च॑काम॒ या धृ॑षत ।

त्वामि॒द्ध्य॒च॒वि॒तारं॑ ववृ॒मह॒ सखा॑य॒ इन्द्र॑ सान॒सिम॑ ॥ २ ॥

2. *Upa tvā karmannūṭaye sa no yuvogaścacrāma yo dhr̥ṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhāya indra sānasim.*

We approach you for protection and success in every undertaking. O lord youthful and blazing brave who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

आ या॑हीम॒ इन्द्र॑वा॒ श्व॑प॒त॒ गा॑प॒त॒ उव॑राप॒त ।

सामं॑ साम॒प॒त॒ पि॒ब ॥ ३ ॥

3. *Ā yāhīma indavo'śvapate gopata urvarāpate. Somaṁ somapate piba.*

Come lord of cows, horses and fertile lands, giver and protector of the nation and its glory, knowledge and wisdom and our creative activities, the somas of our success are for you to appreciate. O lord of life and life's joy of soma, come and join the ecstasy of our achievement and its celebration.

व॒यं हि॑ त्वा॒ बन्धु॑म॒न्तम॑बन्ध॒वा॒ वि॒पा॑स॒ इन्द्र॑ यमि॒म । या॒ त॒ धामा॑नि॒ वृष॑भ॒ त॒भिरा॑ ग॒हि॒ विश्व॑भिः॒ साम॑पी॒तय॑ ॥ ४ ॥

4. *Vayaṁ hi tvā bandhumantam-abandhavo viprāsa indra yemima. Yā te dhāmāni vṛṣabha tebhirā gahi viśvabhiḥ somapītaye.*

Bereft of any permanent brotherhood in mortal humanity, we are drawn by ourselves to you, enlightened



as we are and universal brother as you are in kinship divine. O lord of universal vigour and generosity, with all the world regions you command, come with the glory of all those worlds, join our soma celebrations, accept our devotion and protect this social order.

सीदन्तस्तु वया यथा गाश्रीत् मधा मदिर विव ण ।

अभि त्वामिन्द नानुमः ॥ ५ ॥

5. *Sīdantaste vayo yathā gośrīte madhau madire vivakṣaṇe. Abhi tvāmindra nonumaḥ.*

Nestled like birds in the nest, in your exuberant, exciting, honey sweet yajnic world of light and joy overflowing with delicacies of food and drink, we bow to you and worship you in thankfulness.

अच्छा च त्वना नमसा वदामसि कं मुहुश्चिद्वि दीधयः ।

सन्ति कामासा हरिवा ददिष्टं स्मा वयं सन्ति ना धियः ॥ ६ ॥

6. *Acchā ca tvainā namasā vadāmasi kiṃ muhuścid vi dīdhayaḥ. Santi kāmāso harivo dadiṣṭvaṃ smo vayanṃ santi no dhiyah.*

Profusely with this salutation and homage, we honour and praise you and pray to you again and again. Why do you hesitate, in thought? O lord of the moving world, we have our desires and ambitions. You are the giver of fulfilment. We are here, our prayers are here, and we are yours. We have our thoughts and intelligence too, hence we pray: Grant our prayers without delay.

नूत्ना इदिन्द त वयमूती अभूम नहि नू त अदिवः ।

विद्वा पुरा परीणसः ॥ ७ ॥

7. *Nūtnā idindra te vayamūṭī abhūma nahi nū te adrivaḥ. Vidmā purā parīṇasaḥ.*

O lord of the thunderbolt, mountains and the clouds, ruler of the world, Indra, it is not that we are just new to your beneficence, protection and promotion, we have indeed enjoyed and known your wealth and munificence since time immemorial.

विद्वा सखित्वमुत शूर भ्राज्यमा त ता वज्रि तिमह ।

उता समस्मि ॥ शिशीहि ना वसा वाज सुशिपु गामति ॥ ८ ॥

8. *Vidmā sakhitvamuta śūra bhojyamā te tā vajrinnī-mahe. Uto samasminnā śīśīhi no vaso vāje suśipra gomati.*

O lord of might, wielder of the thunderbolt of justice and power, we know and enjoy your love and friendship and your liberal provisions of life's enjoyment, and the same we solicit of you. And we pray, O lord of the golden helmet, power and knowledge, giver of peace and settlement, establish us in this noble order of lands and cows, food and energy, knowledge and action and the holy life of freedom and happiness.

या न इदमिदं पुरा प वस्य आनिनाय तमु वः स्तुष ।

सखाय इन्द्रमूतय ॥ ९ ॥

9. *Yo na idamidam purā pra vasya ānināya tamu vah stuṣe. Sakhāya indramūtaye.*

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, lord almighty, who has provided this beautiful world of joy for us since the very time of creation.

हयश्वं सत्वतिं चषणीसहं स हि ष्मा या अमन्दत । आ तु  
नुः स वयति गव्यमश्व्यं स्तातृभ्या मघवा शतम ॥ १० ॥

10. *Haryaśvañ satpatim carṣaṇīsaḥaṁ sa hi śmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyaṁ stotr̥bhyo maghavā śatam.*

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, lord almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

त्वया ह स्विद्युजा वयं प्रति श्वसन्तं वृषभ बुवीमहि ।  
संस्थ जनस्य गामतः ॥ ११ ॥

11. *Tvayā ha svidyujā vyaṁ prati śvasantaṁ vṛṣabha bruvīmahi. Saṁsthe janasya gomataḥ.*

By you alone as our friend and comrade, O lord almighty, generous giver, can we counter a gasping contestant in this settled world order of humanity full of lands and cows, blest as we are with the light of knowledge and culture.

जयम कार पुरुहूत कारिणा भि तिष्ठम दूढ्यः ।  
नृभिवृत्रं हन्याम शूशुयाम चा वरिन्द प णा धियः ॥ १२ ॥

12. *Jayema kāre puruhūta kāriṇo' bhi tiṣṭhema dūḍhyaḥ. Nṛbhirvṛtraṁ hanyāma śūśuyāma cā' verindra pra ṇo dhiyaḥ.*

Indra, lord of power and light of life, universally invoked, let us win over the violent in the struggle of life, discipline and subject to rule and order the obstinate and intransigent with reason, dispel darkness and destroy evil with the help of the leading lights of society, and thus grow and march forward and higher. O lord,

protect and guide our thoughts and actions against temptations to go astray.

अ॒भा॒तृ॒व्या अ॒ना त्वम॑ना॒पिरि॑न्द ज॒नुषा॑ स॒नाद॑सि ।  
यु॒धदा॑पि॒त्वमि॑च्छस ॥ १३ ॥

13. *Abhrātrvyo anā tvamanāpirindra januṣā sanā-dasi. Yudhedāpitvamicchase.*

Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress.

नकी॑ र॒वन्तं स॒ख्याय॑ वि॒न्दस॒ पीय॑न्ति त सुरा॒श्वः ।  
य॒दा कृ॑णाषि॑ न॒दनुं॑ समू॒हस्यादि॑त्पित॒व हू॑यस ॥ १४ ॥

14. *Nakī revantaṁ sakhyāya vindase pīyanti te surāśvaḥ. Yadā kṛṇoṣi nadanum samūhasyādīt piteva hūyase.*

You do not just care to choose the rich for companionship, if they are swollen with drink and pride and violate the rules of divine discipline. But when you attend to the poor and alter their fortune for the better, you are invoked like father with gratitude which the voice of thunder acknowledges and approves.

मा तं अ॒मा॒जुरा॑ यथा मू॒रास॑ इ॒न्द स॒ख्य त्वाव॑तः ।  
नि ष॑दाम॒ सचा॑ सु॒त ॥ १५ ॥

15. *Mā te amājuro yathā mūrāsa indra sakhye tvāvataḥ. Ni ṣadāma sacā sute.*

Indra, Lord of yajnic evolution and social

development, let us not like stupid fools sit at home and grow to age in years, but let us, in enlightened friendship with a power like you, sit on the yajna vedi and grow in knowledge and wisdom.

मा त गादत्र निरराम् राधस् इन्दु मा त गृहामहि ।  
दू हा चिद्वयः प मृशाभ्या भरु न त दामान आदभ ॥ १६ ॥

16. *Mā te godatra nirarāma rādhasa indra mā te grhāmahi. Dṛḷhā cidaryaḥ pra mṛśābhyā bhara na te dāmāna ādabhe.*

Indra, lord giver of lands and cows, knowledge and enlightened culture, let us never fall from your gifts of divine munificence. Let us never take anything from anyone other than you. O lord of the world's wealth, bear and bring us your gifts of permanent value. No one can ever disturb or stop the flow of your gifts of love and charity to humanity.

इन्दा वा घदियन्मघं सरस्वती वा सुभगा ददिवसु ।  
त्वं वा चित्र दाशुष ॥ १७ ॥

17. *Indro vā ghediyannmagham sarasvatī vā subhagā dadirvasu. Tvam vā citra dāśuṣe.*

Is it Indra, ruling power of the mortal world, that gives so much wealth to the man of yajnic charity? Or is it Sarasvati, holy speech, abundant stream and dynamics of nature that gives so much wealth to the charitable humanity? Or is it you, Lord Supreme, sublime mystery of the world of existence, who give so much wealth to the liberal donor?

चित्र इदाजा राजका इदन्यक यक सरस्वतीमनु ।  
पुजन्यइव ततनुद्धि वृष्ट्या सहस्रम्युता ददत ॥ १८ ॥

18. *Citra id rājā rājakā idanyake yake sarasvatīmanu.  
Parjanya iva tatanaddhi vṛṣṭyā sahasramayutā  
dadat.*

The mysterious divine power immanent and transcendent is the supreme ruler and ultimate giver. Other ruling divinities, human rulers or natural forces, flowing speech or rivers or river benefactors in consonance with Sarasvati, are but subservient to the supreme. Just as the cloud soaks the earth all round and over so does the lord of wonder and sublimity give thousands and tens of thousands of wealth to humanity.

### Mandala 8/Sukta 22

*Ashvinau Devata, Sobhari Kanva Rshi*

आ त्यमह्व आ रथमद्या दंसिष्ठमूतय ।

यमश्विना सुहवा रुद्रवतनी आ सूयाय तस्थथुः ॥ १ ॥

1. *O tyamahva ā rathamadyā daṁsiṣṭhamūtaye.  
Yamaśvinā suhavā rudravartanī ā sūryayai  
tasthathuḥ.*

Ah, on this auspicious day I invoke, imagine and structure that most wonderful and versatile chariot for protection and progress which the Ashvins, twin harbingers of the freshness of a new morning, most welcome invitees, would ascend and come by paths of love and justice free from violence for the advancement of life's light and glory.

पृवापुषं सुहवं पुरुस्पृहं भुज्युं वाजषु पूव्यम ।

सुचनावन्तं सुमतिभिः साभरु विद्वेषसमनुहसम ॥ २ ॥

2. *Pūrvāpuṣaṁ sahavaṁ puruspr̥ham bhujyuṁ vājeṣu pūrvyam. Sacanāvantaṁ sumatibhiḥ sobhare vidveṣasam-anehasam.*

O Sobhari, scientist and technologist, with your best of intelligence and intention, design, structure and perfect the chariot which has supported the life of the nation since earliest times, which is welcome and available to all easily, universally acceptable and enjoyable, first and foremost in the battles of life, friend of all on land, sea and sky, inviolable and unchallengeable by the jealous rivals and enemies.

इह त्या पुरुभूतमा द्वा नमाभिरश्विना ।  
अवाचीना स्ववस करामह गन्तारा दाशुषा गृहम ॥ ३ ॥

3. *Iha tyā purubhūtamā devā namobhir-aśvinā. Arvācīnā svavase karāmahe gantārā dāśuṣo gṛham.*

Here on the earth for the sake of protection and progress of the human nation, with all honours and reverence, we invoke, appoint and consecrate the Ashvins, universally acceptable, brilliant and generous complementary twin powers of the nation such as the ruler and the governing council or ruler and the commander of defence forces, who are harbingers of fresh life, energy and prosperity for humanity, who are latest in knowledge and competence and freely mix with the generous citizens at their homes.

युवा रथस्य परिं चक्रमीयत इमान्यद्वामिषण्यति ।  
अस्माँ अच्छा सुमतिर्वी शुभस्पती आ धनुर्वि धावतु ॥ ४ ॥

4. *Yuvo rathasya pari cakramīyata īrmānyad vāmi-  
ṣaṇyati. Asmāñ acchā sumatirvām śubhaspatī ā  
dhenuriva dhāvatu.*

One chariot of yours is ever on the wheel going all round and round, the other serves, inspires and flies you anywhere when you need. O protectors of the auspicious good fortune of the human nation, may your good will and benevolence hasten to reach us like the mother cow rushing to her calf.

रथा या वां त्रिवन्धुरा हिरण्याभीशुरश्विना ।

परि द्यावापृथिवी भूषति श्रुतस्तनं नास्त्या गतम ॥ ५ ॥

5. *Ratho yo vām tribandhuro hiranyābhīsur-aśvinā.  
Pari dyāvāpṛthivī bhūṣati śrutastena nāsatyā  
gatam.*

Your famous and celebrated three-stage chariot controlled by golden steers traverses over heaven and earth. O lovers of truth and righteousness, come to us by that glorious chariot.

दशस्यन्ता मनव पूर्वं दिवि यवं वृकण कषथः ।

ता वामद्य सुमतिभिः शुभस्पती अश्विना पस्तुवीमहि ॥ ६ ॥

6. *Daśasyantā manave pūrvyam divi yavam vṛkeṇa  
karṣathah. Tā vāmadya sumatibhiḥ śubhaspatī  
aśvinā pra stuvīmahī.*

O twin powers of socio-economic complementarities, rulers and protectors of the nation's auspicious good fortune, you till the land with the plough giving the people the gift of barley and setting a generous example of enlightened behaviour of permanent value. O leaders of eminence and splendour, with sincere



thought, intention and action we celebrate you both this holy day of thanks giving for the nation.

उप॑ ना वाजिनीवसू॑ या॒तमृ॒तस्य॑ प॒थिभिः॑ ।

य॒भिस्तृ॑ ि वृषणा॑ त्रासदस्य॑वं म॒ह॒ त्राय॑ जिन्वथः ॥ ७ ॥

7. *Upa no vājinīvasū yātamṛtasya pathibhiḥ. Yebhis-trkṣim vṛṣaṇā trāsadasyavaṁ mahe kṣatrāya jinvathaḥ.*

Generous and victorious lords of strength and progress, come to us by those paths of truth and righteousness by which, O brilliant harbingers of rain showers of prosperity, you strengthen and empower the high command of the nation to maintain the splendour of the nation's social order and keep down the forces of violence and terror in peace and submission.

अ॒यं वा॒मदि॑भिः सु॒तः सामा॑ नरा वृषण्वसू॑ ।

आ या॑तं॒ साम॑पीतय॒ पिब॑तं द्वा॒शुषा॑ गृह ॥ ८ ॥

8. *Ayaṁ vāmadribhiḥ suta somo narā vṛṣaṇvasū. Ā yātaṁ somapītaye pibataṁ daśuṣo grhe.*

O leading lights of humanity, generous harbingers of the showers of prosperity, this soma of pleasure and honour distilled with the complementary forces of our social dynamics is for you. Come to participate in the celebrations of the nation for the taste of glory and ecstasy and drink the soma in the yajnic house of the generous giver and performer of yajna.

आ हि॑ रु॒हत॑मश्विना॒ रथ॑ काश॑ हिर॒ण्यय॑ वृषण्वसू॑ ।

यु॒ञ्जाथां॑ पीव॒रीरि॑षः ॥ ९ ॥

9. *Ā hi ruhatamaśvinā rathe kośe hiranyaye vṛṣaṇvasū. Yuñjāthāṁ pīvarīriṣaḥ.*

Ashvins, harbingers of the showers of prosperity, ascend the chariot, seat yourselves in the golden interior of the chariot, come and settle us into a powerful social order of energy and prosperity.

याभिः पक्थमवथा याभिरधिगुं याभिबुभुं विजाषसम ।

ताभिन म १ तूर्यमश्विना गतं भिषज्यतं यदातुरम ॥ १० ॥

10. *Yābhiḥ pakthamavatho yābhiradhriḡuṃ yābhirbabhruṃ vijoṣasam. Tābhirno makṣū tūyamaśvinā gataṃ bhiṣajyataṃ yadāturam.*

Ashvins, rulers and administrators of the social system of health and security, come with those protections and securities by which you protect and maintain the healthy veterans of knowledge and practical action, by which you assist the disabled and help the support system for the weak and the destitute. Come fast without delay to sustain the weak and suffering in a state of emergency and provide them medical aid.

यदधिगावा अधिगू इदा चिदह्ना अश्विना हवामह ।

वयं गीभिविपन्यवः ॥ ११ ॥

11. *Yadadhriḡāvo adhriḡū idā cidahno aśvinā havāmahe. Vayaṃ gīrbhirvipanyaḥ.*

We men of the mantra in need, celebrants of the irresistible Ashvins, powers of wind and electric energy, ministrants of succour and security, invoke them with voices of praise at this time of the day to come and help us.

ताभिरा यातं वृषणाप म हवं विश्वप्सुं विश्ववायम । इषा  
मंहिष्ठा पुरुभूतमा नरा याभिः किविं वावृधुस्ताभिरा  
गतम ॥ १२ ॥

12. *Tābhirā yātaṁ vṛṣaṇopa me havam̐ viśvapsuṁ viśvavāryam. Iṣā maṁhiṣṭhā purubhūtamā narā Yābhiḥ kriviṁ vāvṛdhus-tābhirā gatam.*

Ashvins, leading lights of humanity, virile harbingers of showers of health and life's joy, listen to my manifold and persistent invocation expressive of universal love and devotion and come. Most generous and exceedingly rich all round universal presences, come with those foods and medications for recuperative energies by which you revive and strengthen the man fallen into utter depression. With those protective and promotive sanatives, pray, come in response to my call.

ताविदा चिदहानां तावश्विना वन्दमान उप ब्रुव ।  
ता ऊ नमाभिरीमह ॥ १३ ॥

13. *Tāvidā cidahānām tāvaśvinā vandamāna upa bruve. Tā namobhirīmahe.*

At this time of the day every morning, saluting and celebrating the twin powers of human and natural complementarity, the Ashvins, I speak to them intimately, and this is how with homage and prayer we invoke them to come and bless.

ताविद्वाषा ता उषसि शुभस्पती ता यामनुदवतनी । मा ना  
मताय रिपव वाजिनीवसू पुरा रुद्रावति ख्यतम ॥ १४ ॥

14. *Tāvid doṣā tā uṣasi śubhaspatī tā yāman rudra-vartanī. Mā no martāya ripave vājinīvasū paro rudrāvati khyatam.*

Those two lords of auspicious good fortune moving by paths of rectitude, justice and punishment, we invoke and celebrate at night, early morning at dawn

and all times of the day. May they, lord commanders of wealth and victory, scourge of evil and violence, never forsake us to the mortal enemy, never throw us far off to the hungry wolves.

आ सुगम्याय सुगम्यं प्राता रथनाश्विना वा सु णी ।  
हुव पितव साभरी ॥ १५ ॥

15. *Ā sugmyāya sugmyam prātā rathenāśvinā vā sakṣaṇī. Huve piteva sobharī.*

Like my father rich in knowledge and enlightenment, I invoke the Ashvins, twin, inseparable powers of complementarity in unison, in the morning to come by chariot as they please and to bring riches and joy for the devotee praying for riches and joy.

मनाजवसा वृषणा मदच्युता म ङुंगमाभिरूतिभिः ।  
आरात्ताच्चिद्भूतमस्म अवस पूवीभिः पुरुभाजसा ॥ १६ ॥

16. *Manojavasā vṛṣaṇā madacyutā makṣuṅgamā-bhirūtibhiḥ. Ārāttāccid bhūtamasme avase pūrvībhiḥ purubhojasā.*

O Ashvins, complementary harbingers of showers of joy, moving at the speed of mind to provide sustenance and pleasures of life for all, come and be at the closest to us for our protection and progress by instant modes of defence and security as you have ever been since the earliest times of creation.

आ ना अश्ववावदश्विना वृतिर्यासिष्टं मधुपातमा नरा ।  
गामदस्त्रा हिरण्यवत ॥ १७ ॥

17. *Ā no aśvāvadaśvinā vartiryāsiṣṭam madhupāt-amā narā. Gomad dasrā hiraṇyavat.*

Ashvins, mighty blissful complementary twin powers of humanity in the social order, leading lights of life, commanding wealth of cows and horses, lands, culture and advancement, givers of success in high attainment, greatest protectors and promoters of the honey sweets of life and golden wealth of the world, come and bless us with the wealth we pray for.

सुपावर्ग सुवीर्यं सुष्ठु वायमनाधृष्टं र ऽस्विना । अस्मि ण  
वामायानं वाजिनीवसू विश्वा वामानि धीमहि ॥ १८ ॥

18. *Suprāvargaṃ suvīryaṃ suṣṭhu vāryamanā-dhṛṣṭaṃ rakṣasvinā. Asminnā vāmāyāne vājinī-vasū viśvā vāmāni dhīmahi.*

Ashvins, lords of wealth, power and victory, may we, upon this happy arrival of yours receive, value and meditate upon all the beauties and treasures of the world of distinguished wealth spontaneously given, creative and energetic, highly lovable and unchallengeable even by the demonic strong as our prize possession.

### Mandala 8/Sukta 23

*Agni Devata, Vishvamana Vaiyashva Rshi*

इळिष्वा हि पतीव्यं॑ यजस्व जातवदसम ।

चरिष्णुधूममगृभीतशाचिषम ॥ १ ॥

1. *Īliṣvā hi pratīvyāṃ yajasva jātavedasam. Cariṣṇudhūmam-agṛbhītaśociṣam.*

Study, celebrate and by yajna develop the fire divine, immanent and omnipresent energy, versatile power whose smoke rises freely and whose light of flame no one comprehends, no one can obstruct.

दामानं विश्वचषणं गिरिं विश्वमना गिरा ।

उत स्तुषु विष्वधसा रथानाम ॥ २ ॥

2. *Dāmānaṁ viśvacarṣaṇe'gniṁ viśvamano girā.  
Uta stuṣe viṣpardhaso rathānām.*

And watching the world of existence and thinking and meditating at heart on its dynamics of evolution, I adore Agni with the holy voice of faith, lord and power, that giver of chariots for onward movement to those who vie with one another for progress in various ways.

यषामाबाध ऋग्मिय इषः पृश्च निगभ ।

उपविदा वह्निविन्दत वसु ॥ ३ ॥

3. *Yeṣāmābādha ṛgmiya iṣaḥ pṛkṣaśca nigrabhe.  
Upavidā vahnir-vindate vasu.*

Those seekers whose inputs of food and energy, the all powerful Agni, adored and served with Vedic formulae, receives, consumes and directs within the dynamic laws of nature, through their investigations receive new wealth and knowledge.

उदस्य शाचिरस्थादीदियुषा व्यज्रम ।

तपुजम्भस्य सुद्युता गणश्रियः ॥ ४ ॥

4. *Udasya śocir-asthādīdīyūṣo vyajaram.  
Tapurjambhasya sudyuta gaṇaśriyaḥ.*

And the radiance of this burning, flaming, consuming fire, blazing brilliant, all illuminative, rises high, unaging and imperishable, adding to the wealth and glory of all classes of people.

उदु॑ तिष्ठ॒ स्वध्व॑र् स्त॒र्वा॒ना द॒व्या कृ॒पा ।

अ॒भि॒ख्या भा॒सा बृ॒हता॑ शु॒शु॒क्वनिः॑ ॥ ५ ॥

5. *Udu tiṣṭha svadhvara stavāno devyā kṛpā.  
Abhikhyā bhāsā bṛhatā śuśukvaniḥ.*

O Agni, light and fire of life, adored and served with yajnic service of love and non-violence, rise high by the laws and grace of Divinity, shining ever bright with wider and higher light, power and magnificence.

(This mantra may also be interpreted as exhortation to the person dedicated to yajna.)

अग्र॑ या॒हि सु॒श॒स्तिभि॑ह॒व्या जु॒ह्वान॑ आ॒नु॒षक॑ ।

यथा॑ दू॒ता ब॒भूथ॑ ह॒व्यवा॒हनः॑ ॥ ६ ॥

6. *Agne yāhi suśastibhirhavyā juhvāna ānuṣak.  
Yathā dūto babhūtha havyavāhanaḥ.*

Go, Agni, with the hymns of adoration, constantly receiving, returning, and transmitting the holy materials of yajna to the divinities as, like a messenger, you are the carrier of fragrance of the havi offered into the vedi.

अ॒ग्निं वः॑ पू॒र्व्यं हु॒व॒ हा॒तारं॑ च॒षणी॑नाम ।

तम॒या वा॒चा गृ॑ण॒ तमु॒ वः स्तु॑ष ॥ ७ ॥

7. *Agnim vaḥ pūrvyam huve hotāraṃ carṣaṇīnam.  
Tamayā vācā gṛṇe tamu vaḥ stuṣe.*

O devoted people, for you I invoke Agni, eternal power and universal high priest of humanity. By this song of adoration, I worship Agni and exhort you too to adore the universal light and power of divinity.

यज्ञभिरद्भुतकतुं यं कृपा सूदयन्त इत ।  
मित्रं न जन सुधितमृतावनि ॥ ८ ॥

8. *Yajñebhir-adbhutakratuṃ yaṃ kṛpā sūdayanta it.*  
*Mitraṃ na jane sudhitam-ṛtāvani.*

Agni showers his love and grace on people who follow the path of rectitude and light, serve and exalt the lord of marvellous action with yajnas as a benevolent friend.

ऋतावानमृतायवा यज्ञस्य साधनं गिरा ।  
उपा एनं जुजुषुनमसस्पद ॥ ९ ॥

9. *Ṛtāvānam-ṛtāyavo yajñasya sādhanam girā.*  
*Upo enaṃ jujuṣur-namasaspade.*

O men of yajna and followers of the paths of universal truth, with songs of holiness, in the house of yajna, love, exalt and closely serve this Agni, lord of universal truth and eternal law and the end and aim of the perfection of yajna.

अच्छा ना अङ्गिरस्तमं यज्ञासा यन्तु संयतः ।  
हाता या अस्ति वि वा यशस्तमः ॥ १० ॥

10. *Acchā no aṅgirastamaṃ yajñāso yantu saṃyataḥ.*  
*Hotā yo asti vikṣvā yaśastamaḥ.*

May all our yajnas and other yajnic actions well conducted, together, reach Agni, supreme, most vital life breath of existence and most honourable high priest of yajna among people, who is the ultimate end and aim of the perfection of yajna.

अग्र तव त्य अज्रन्धानासा बृहद्भाः ।  
अश्वाइव वृषणस्तविषीयवः ॥ ११ ॥



11. *Agne tava tye ajarendhānāso bṛhad bhāḥ.  
Aśvā iva vṛṣaṇas-taviṣṭyavaḥ.*

O unaging and imperishable Agni, those blazing flames of expansive brilliance, generous and virile like solar radiations, are reflections of your supreme power and glory.

स त्वं न ऊर्जा पत र्चिं रास्व सुवीर्यम् ।  
पाव नस्ताक तनय समत्त्वा ॥ १२ ॥

12. *Sa tvam na ūrjām pate rayim rāsva suvīryam.  
Prāva nastoke tanaye samatsvā.*

Agni, lord protector of universal energy, pray bear, bring and bless us with manly vigour, and in the battles of life protect us and our children and grand children.

यद्वा उ विश्वपतिः शितः सुपीता मनुषा विशि ।  
विश्वदग्निः पति र तांसि सधति ॥ १३ ॥

13. *Yad vā u viśpatiḥ śitaḥ suprīto manuṣo viśi.  
Viśvedagniḥ prati rakṣāṁsi sedhati.*

When Agni, presiding spirit of human life, is animated, energised and sharpened by yajna, then, active in the human settlements, it counters and dispels all evil influences and forces of negativity.

श्रुष्ट्यग्रु नवस्य म् स्तामस्य वीर विश्वत ।  
नि मायिनस्तपुषा र तासा दह ॥ १४ ॥

14. *Śruṣṭyagne navasya me stomasya vīra viśpate.  
Ni māyinas-tapuṣā rakṣaso daha.*

Mighty brave Agni, lord of the people, saving

spirit of life, hearing my new song of praise and prayer, burn off the destructive wiles of the evil forces with your heat.

न तस्य मायया च न रिपुरीशीत मत्यः ।

या अग्रयं ददाश हव्यदातिभिः ॥ १५ ॥

15. *Na tasya māyayā cana ripurīśīta martyaḥ.*  
*Yo agnaye dadāśa havyadātibhiḥ.*

Whoever offers homage to Agni with sacred oblations into the holy fire is safe, no mortal enemy even with the worst of his fraudulent power or sorcery can prevail over him or his home.

व्यश्वस्त्वा वसुविदमु ऽण्युरपीणादृषिः ।

महा राय तमु त्वा समिधीमहि ॥ १६ ॥

16. *Vyaśvas-tvā vasuvidam-ukṣanyur-aprīṇād-ṛṣiḥ.*  
*Maho rāye tamu tvā samidhīmahī.*

The sage in search of dynamic energy and showers of the wealth of knowledge and bliss adores and serves you, giver of the world's wealth and knowledge. We too light you well in the correct manner for the attainment of the same great wealth of life.

उशाना काव्यस्त्वा नि हातारमसादयत ।

आयजिं त्वा मनव जातवदसम ॥ १७ ॥

17. *Uśanā kāvyastvā ni hotāram-asādayat.*  
*Āyajim tvā manave jātavedasam.*

The lover with passion and the poet with paternal vision attain to you, Agni, high priest of the real cosmic yajna and immanent and omniscient

presence in existence for the good of humanity.

विश्वं हि त्वां सृजाषसा द्वासां दूतमकृत ।  
श्रुष्टी देव पथमा यज्ञियां भुवः ॥ १८ ॥

18. *Viśve hi tvā sṛjaṣaso devāso dūtamakrata.*  
*Śruṣṭī deva prathamo yajñiyo bhuvah.*

All the brilliant sages and scholars of the world in unison with love accept you, Agni, as the messenger of Divinity, and, being the fastest carrier, O brilliant and generous power, you become the first adorable yajaka of existence.

इमं घां वीरा अमृतं दूतं कृण्वीतु मत्यः ।  
पावकं कृष्णावतनिं विहायसम ॥ १९ ॥

19. *Imaṁ ghā vīro amṛtaṁ dūtaṁ kṛṇvīta martyaḥ.*  
*Pāvakaṁ kṛṣṇavartaniṁ vihāyasam.*

Let the brave mortal accept the imperishable and immortal Agni as the messenger of Divinity and medium of the dynamics of existence, purifier, agent of cosmic gravitation and sustenance and the mightiest natural power.

तं हुवम यतस्त्रुचः सुभासं शुक्रशाचिषम ।  
विशामग्निमजरं पत्नमीड्यम ॥ २० ॥

20. *Taṁ huvema yatasrucaḥ subhāsaṁ śukraśo-*  
*ciṣam. Viśām-agnim-ajaraṁ pratnam-īḍyam.*

We invoke Agni and, holding ladles of ghrta and havi, feed and serve the divine fire blissfully shining bright in flames, unaging prime power adorable for the people.

या अस्म हृव्यदातिभिराहुतिं मता विधत ।

भूरि पाषं स धत्त वीरवद्यशः ॥ २१ ॥

21. *Yo asmai havypadātibhir-āhutiṁ marto'vidhat.  
Bhūri poṣaṁ sa dhatte vīravadyaśaḥ.*

The mortal who, with faith and reverence, dedicates himself to this Agni and offers oblations into the fire divine with holy fragrant materials receives the blessings of ample health and nourishment, honour and fame and the gift of heroic progeny.

पथमं जातवदसमग्निं यज्ञेषु पूव्यम ।

पतिं स्रुगतिं नमसा हविष्मती ॥ २२ ॥

22. *Prathamam jātavedasam-agnim yajñeṣu pūrvyam. Prati srugeti namasā haviṣmatī.*

To Agni, first and prime power immanent in everything born in existence, every ladle full of holy materials moves with chant of faith, reverence and selfless service in yajnas.

आभिविधमाग्रयं ज्येष्ठाभिव्यश्ववत ।

मंहिष्ठाभिमतिभिः शुकशाचिष ॥ २३ ॥

23. *Ābhir-vidhemāgnaye jyeṣṭhābhir-vyaśvavat.  
Maṁhiṣṭhābhir-matibhiḥ śukraśaciṣe.*

With these oblations and the chant of highest and most powerful hymns, let us, like the sage of perfect discipline of mind and sense, offer service and submission to Agni, yajnic power of purest flame.

नूनमच्च विहायस् स्तामभिः स्थूरयूपवत ।

ऋष वयश्व दम्यायाग्रयं ॥ २४ ॥

24. *Nūnamarca vihāyase stomebhiḥ sthūrayūpavat.  
Rṣe vaiyaśva damyāyāgnaye.*

Holy sage of mental and moral discipline, like a yajaka of eminence and unshakable faith, offer honour and reverence with songs of adoration and selfless service to Agni, presiding power of the home and infinite presence of the universe.

अतिथिं मानुषाणां सूनुं वनस्पतीनाम् ।  
विषा अग्निमवस पत्रमीळत ॥ २५ ॥

25. *Atithim mānuṣāṇām sūnuṁ vanaspatīnām.  
Viprā agnim-avase pratnam-īlate.*

Sages and scholars worship Agni, primeval presence of the universe, life giver of herbs and trees and honourable like a welcome guest in people's homes for the sake of protection and progress.

महा विश्वाँ अभि षताँ भि हव्यानि मानुषा ।  
अग्र नि षत्सि नमसाधि बहिषि ॥ २६ ॥

26. *Maho viśvāṅ abhi ṣato 'bhi havyāni mānuṣā.  
Agne ni ṣatsi namasādhi barhiṣi.*

Great Agni, you pervade everything in existence, you sanctify all yajnic materials of mankind and, honoured with reverence and oblations of havi, you vibrate on the holy grass and illuminate the heart of the yajamana.

वंस्वा ना वाया पुरु वंस्व रायः पुरुस्पृहः ।  
सुवीर्यस्य प्रजावता यशस्वतः ॥ २७ ॥

27. *Vaṁsvā no vāryā puru vaṁsva rāyah puruspr̥haḥ.  
Suvīryasya prajāvato yaśasvataḥ.*

Give us the gifts of our choice in abundance. Give us wealth and honours of the love and desire of all mankind, give us abundance of brave progeny, honour, excellence and fame.

त्वं वरा सुषाम्ण गृ जनाय चादय ।

सदा वसा रातिं यविष्ठ शश्वत ॥ २८ ॥

28. *Tvaṁ varo suṣāṁṇe'gne janāya codaya.*  
*Sadā vaso rātiṁ yaviṣṭha śaśvate.*

Agni, most youthful light and life of existence, worthy of the first order of love and reverence for us, pray grant your gracious favours of wealth and generosity to mankind. Lord giver of wealth and peace and comfort of a settled life, inspire the celebrants through continuous generations to sing songs of gratitude for your generosity.

त्वं हि सुपतूरसि त्वं न्ना गामतीरिषः ।

महा रायः सातिमगृ अपा वृधि ॥ २९ ॥

29. *Tvaṁ hi supratūrasī tvaṁ no gomātīriṣaḥ.*  
*Maho rāyaḥ sātimagne apā vṛdhi.*

Agni, you are the holy giver, you are the giver of food, energy and victory, and abundant wealth of lands and cows, culture and enlightenment. Give us liberally of our share of wealth and grandeur and promote our possibilities of progress.

अगृ त्वं यशा अस्या मित्रावरुणा वह ।

ऋतावाना समाजा पूतद तासा ॥ ३० ॥

30. *Agne tvaṁ yaśā asyā mitrāvaruṇā vaha.*  
*Ṛtāvānā samrajā pūதாக্ষasā.*

Agni, you are great and glorious. Pray bring us Mitra and Varuna, rule of love and friendship, reason and justice, through scholarly Brahman as and brilliant Kshatriyas, men of rectitude, brilliant will and intellect and purity and excellence of culture and enlightenment in their field.

### Mandala 8/Sukta 24

*Indra, Danastuti Devata, Vishvamana Vaiyashva Rshi*

सखाय॑ आ शिषाम॑हि ब्रह्मन्दाय॑ वज्रिण॑ ।

स्तुष॑ ऊ॒ षु वा॒ नृत्त॑माय धृष्ण॑व ॥ १ ॥

1. *Sakhāya ā śiṣāmahi brahmendrāya vajriṇe.*  
*Stuṣa ū ṣu vo nṛtamāya dhṛṣṇave.*

Come friends, let us for your sake sing a song of adoration in honour of Indra, lord of power, wielder of the thunderbolt of justice and punishment in order to glorify the noblest leader of resolute will and inviolable command.

शव॑सा॒ ह्यसि॑ श्रुता वृ॒त्रह॑त्यन वृ॒त्रहा॑ ।

म॒घम॒घाना॑ अति॒ शूर॑ दाशसि ॥ २ ॥

2. *Śavasā hyasi śruto vṛtrahatyena vṛtrahā.*  
*Maghair-maghono ati śūra daśasi.*

O heroic leader and ruler, by virtue of your strength and will you are renowned as the destroyer of evil for having eliminated evil, want and suffering. You are famous as the lord magnanimous of glory for your wealth and generosity because your generosity exceeds the expectations of the richest generous people.

स नः स्तवान् आ भर रयिं चित्रश्रवस्तमम ।

निरक चिद्या हरिवा वसुददिः ॥ ३ ॥

3. *Sa naḥ stavāna ā bhra rayiṁ citraśrvastamam.  
Nireke cid yo harivo vasurdadiḥ.*

Such as you are, O lord of glory and magnanimity, sung and celebrated for your munificence, bear and bring us wealth and honour of the highest renowned order of excellence since, O ruler and controller of the dynamics of life, you are the sole giver of wealth and peace and prosperity in a state of good life beyond all doubt and question, suspicion and fear.

आ निरकमुत प्रियमिन्द्र दधि जनानाम ।

धृषता धृष्णा स्तवमान् आ भर ॥ ४ ॥

4. *Ā nirekamuta priyamindra darṣi janānām.  
Dhr̥ṣatā dhr̥ṣṇo stavamāna ā bhara.*

Indra, lord of glory, give us a vision of the commonwealth of humanity of the dearest and most eminent order and, O lord of resolute will and action, sung and celebrated as such, bring us that wealth and order with the spirit of your will and resolution beyond doubt and question, fear and suspicion.

न त सव्यं न दधिणं हस्तं वरन्त आमुरः ।

न परिबाधा हरिवा गविष्टिषु ॥ ५ ॥

5. *Na te savyam na dakṣiṇam hastam varanta  
āmuraḥ. Na paribādho harivo gaviṣṭiṣu.*

The forces of negativity and destruction cannot stay your left hand of generosity nor can they resist your right hand. Nor do preventive forces stand in the ways



of your progress and evolution, O lord controller of the dynamics of existence.

आ त्वा गाभिरिव वृजं गीभिर्ऋणाम्यदिवः ।

आ स्मा कामं जरितुरा मनः पृण ॥ ६ ॥

6. *Ā tvā gobhiriva vrajaṃ gīrbhir-ṛṇomyadrivaḥ.  
Ā smā kāmam jariturā manaḥ pṛṇa.*

O lord of clouds and mountains, wielder of the thunderbolt, like a cowherd reaching the stalls along with the cows do I come to you with my songs of adoration. O lord, fulfil the desire and prayer of the celebrant and bless my mind with peace and divine love.

विश्वानि विश्वमनसा धिया ना वृत्रहन्तम ।

उगं पणतरधि षू वसा गहि ॥ ७ ॥

7. *Viśvāni viśvamanaso dhiyā no vṛtrahantama.  
Ugra praṇetaradhi ṣū vasa gahi.*

O greatest destroyer of evil and darkness, blazing bold and irresistible leader of the world, lord giver of wealth and peaceful settlement, pray sanctify all our thoughts and acts, well wishers of the world of humanity as we are, and inspire us with divine wisdom.

वयं त अस्य वृत्रहन्विद्याम शूर नव्यसः ।

वसाः स्पाहस्यं पुरुहूत राधसः ॥ ८ ॥

8. *Vayaṃ te asya vṛtrahan vidyāma śūra navyasaḥ.  
Vasoḥ spāhasya puruhūta rādhasaḥ.*

O destroyer of evil and darkness, bold and resolute hero universally invoked and adored, pray let us know and obtain the latest, most lovable and effective

forms of your wealth and honour, peace and progressive modes of life.

इन्द्र यथा ह्यस्ति त परीतं नृता शवः ।

अमृक्ता रातिः पुरुहूत दाशुष ॥ ९ ॥

98. *Indra yathā hyasti te'parītaṁ nṛta śavaḥ.*  
*Amṛktā rātiḥ puruhūta dāśuṣe.*

Indra, lord and leader of humanity, just as your power and force is irresistible and indestructible, O lord universally invoked and adored, so is your charity and magnanimity to the generous devotee unrestricted and inviolable.

आ वृषस्व महामह मह नृतम् राधस ।

दृ हश्चिद दृह्य मघवन्मघत्तय ॥ १० ॥

10. *Ā vṛṣasva mahāmaha mahe nṛtama rādhasē.*  
*Dr̥ḷhaścīd dr̥hya maghavan maghattaye.*

O greatest of the great, supreme guide and leader of life, for the greatness and glory of humanity on earth, shower your munificence of knowledge, will and action on us and, O lord of honour and grandeur, for our honour and progress break down the strongholds of evil, darkness, ignorance and inertness.

नू अन्यत्रा चिददिवस्त्व ण जग्मुराशसः ।

मघवञ्छग्धि तव त ऽ ऋतिभिः ॥ ११ ॥

11. *Nū anyatrā cidadrivas-tvanno jagmurāśasaḥ.*  
*Maghavañchagdhi tava tanna ūtibhiḥ.*

O lord of glory, wielder of the thunderbolt of justice and retribution, our hopes and prayers have never

wandered elsewhere, to anyone other than you. Pray strengthen our will and action with your modes of protection and promotion for advancement.

नह्यङ्ग नृता त्वदन्यं विन्दामि राधस ।

राय द्युम्नाय शर्वस च गिवणः ॥ १२ ॥

12. *Nahyaṅga nṛto tvadanyaṁ vindāmi rādhasē.*  
*Rāye dyumnāya śavase ca girvaṇaḥ.*

O lord watcher and controller of the dance of creation, dear as breath of life sung and celebrated in songs of adoration, I find none else other than you for inspiration and action for the sake of competence and success, wealth and power, honour and excellence, and strength and moral courage.

एन्दुमिन्दाय सिञ्चत पिबति साम्यं मधु ।

प राधसा चादयात महित्वना ॥ १३ ॥

13. *Endumindrāya siñcata pibāti somyaṁ madhu.*  
*Pra rādhasā codayāte mahitvanā.*

Prepare, offer and regale Indra with the nectar drink of faith and performance. He values, enjoys and promotes the honey sweets of peace, pleasure and progress and inspires the people with will and competence and ambition for progress and excellence.

उपा हरीणां पतिं द ि पृञ्चन्तमबवम ।

नूनं श्रुधि स्तुवता अश्व्यस्य ॥ १४ ॥

14. *Upo harīṇāṁ patiṁ dakṣaṁ pṛñcantam-abravam.*  
*Nūnaṁ śrudhi stuvato aśvyasya.*

I reach the lord protector and controller of the

moving worlds, the omnipotent who enjoins the soul with the world of nature, and I closely whisper in prayer: Listen to the celebrant devotee who is keen to move from humanity to divinity and deserves to be accepted.

न॒ह्यङ्ग॑ पुरा च॒न ज॒ज्ञ वी॒रतर॑स्त्वत ।

नकी॑ रा॒या नव॒था न भ॒न्दना॑ ॥ १५ ॥

15. *Nahyaṅga purā cana jajñe vīratarastvat.*  
*Nakī rāyā naivathā na bhandanā.*

Pray listen, Indra, dearest lord of life, true it is that no one born ever before or after was greater or mightier than you, none by wealth and power, none by competence and advancement, none by songs of prayer and adoration, none like you.

ए॒दु म॒ध्वा म॒दिन्तरं॑ सि॒ञ्च वा॑ध्वया॒ अन्ध॑सः ।

ए॒वा हि वी॒रः स्त॒वत॑ स॒दावृ॑धः ॥ १६ ॥

16. *Edu madhvo madintaram siñca vādhvaryo andhasaḥ. Evā hi vīraḥ stavate sadāvṛdhaḥ.*

And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped.

इ॒न्द॑ स्थात॒हरीणां॑ नकि॒ष्ट पू॒व्यस्तु॑तिम ।

उ॒दानं॑श॒ शव॑सा॒ न भ॒न्दना॑ ॥ १७ ॥

17. *Indra sthātarharīṇām nakiṣṭe pūrvyastutim.*  
*Udānaṁśa śavasā na bhandanā.*

Indra, glorious lord president of the moving

worlds of existence, no one ever by might or by commanding adoration has been able to equal, much less excel, the prime worship offered to you.

तं वा वाजानां पतिमहू महि श्रवस्यवः ।

अपायुभियज्ञभिवावृधन्यम ॥ १८ ॥

*Tam vo vājānām patim-ahū mahi śravasyavaḥ.  
Aprāyubhir-yajñebhir-vāvṛdhenyam.*

O people we, seekers of honour and fame, invoke and adore the protector and promoter of your food, energies and victories, by assiduous congregations of yajna and thereby exalt the splendour and glory of the lord supreme.

एता न्विन्दं स्तवाम् सखायः स्ताम्यं नरम ।

कृष्टीया विश्वा अभ्यस्त्यक् इत ॥ १९ ॥

19. *Eto nvidraṁ stavāma sakhāyaḥ stomyaṁ naram.  
Kṛṣṭīryo viśvā abhyastyeka it.*

Come friends all together and let us adore Indra, lord and leader worthy of joint worship and exaltation, who, by himself alone, rules over all peoples of the world.

अगारुधाय गविषं द्यु गाय दस्यं वचः ।

घृतात्स्वादीया मधुनश्च वाचत ॥ २० ॥

20. *Agorudhāya gaviṣe dyukṣāya dasmyaṁ vacaḥ.  
Ghṛtāt svādīyo madhunaśca vocata.*

Sing delightful songs of adoration in words more delicious than the taste of ghrta and sweetness of honey in honour of Indra, heavenly lord of light, who loves

sweet speech and never feels satiated with songs of exaltation.

यस्यामितानि वीर्या॑ न राधुः पय॑तव ।

ज्याति॑न विश्व॒मभ्य॒स्ति दक्षि॑णा ॥ २१ ॥

21. *Yasyāmitāni vīryā na rādhaḥ paryetave.  
Jyotirna viśvamabhyasti dakṣiṇā.*

Let us sing in adoration of Indra whose wondrous deeds of divinity are unbounded, whose potential is unrestricted, and whose generosity radiates over the world like the light of the sun.

स्तु॒ही॒न्दं व्य॒श्व॒वद॑नूर्मिं वा॒जिनं॑ यम॑म ।

अ॒या ग॒यं म॑ह॒मानं॑ वि द्वा॒शुष॑ ॥ २२ ॥

22. *Stuhīndraṁ vyaśva-danūrmim vājinam yamam.  
Aryo gayam mahamānaṁ vi dāśuṣe.*

Like the sage of perfect mental and moral discipline, worship Indra, constant lord of eternity without fluctuation, omnipresent power over universal energy, controller and guide of the evolution of the universe, omnificent lord giver of a prosperous household to the generous devotees of yajna.

ए॒वा नू॒नमु॑प॒ स्तुहि॑ वयि॒श्व द॑श॒मं नव॑म ।

सु॒वि॒द्वान्सं॑ च॒कृत्यं॑ च॒रणी॑नाम ॥ २३ ॥

23. *Evā nūnamupa stuhi vaiyaśva daśamaṁ navam.  
Suvidvāṁsaṁ cakṛtyaṁ caraṇīnām.*

O child of the holy sage of mental and moral discipline, verily worship Indra only, the lord ever new though eternal, worshipped as the tenth supreme over

all among humans, lord omniscient solely worthy of the worship of dynamic humanity.

वत्था हि निऋतीनां वज्रहस्त परिवृजम ।  
अहरहः शुन्ध्युः परिपदामिव ॥ २४ ॥

24. *Vetthā hi nirṛtīnām vajrahasta parivr̥jam.*  
*Aharahaḥ śundhyuḥ paripadāmiva.*

O lord of the thunderbolt of justice and right action, you know and wield the counter-active measures against adversities just as the sun, purifier of nature's impurities, has the capacity to counter them day by day.

तदिन्द्राव् आ भरु यना दंसिष्ठ कृत्वन् ।  
द्विता कुत्साय शिश्नथा नि चादय ॥ २५ ॥

25. *Tadindrāva ā bhara yenā daṁsiṣṭha kṛtvane.*  
*dvitā kutsāya śiśnatho ni codaya.*

Indra, wondrous lord of beauty and glory, bring us that protection and immunity by which you protect the active sage of holy action against negativities and destroy the twofold mental and physical ailments of humanity. We pray, O lord, inspire and activate those internal and natural defences of good health.

तमु त्वा नूनमीमह नव्यं दंसिष्ठ सन्यस ।  
स त्वं ना विश्वा अभिमातीः सु णिः ॥ २६ ॥

26. *Tamu tvā nūnamīmahe navyam daṁsiṣṭha sanyase.*  
*Sa tvam no viśvā abhimātīḥ sakṣaṇiḥ.*

O lord of highest beauty and sublimity, for our acquisitions as well as for our freedom from acquisition we worship you only, the same lord of protection and

defence, ever new though constant and eternal. You as the same lord are our friend and protector, and the destroyer of all our enemies of the world.

य ऋ णदंहेसा मुचद्या वायात्सप्त सिन्धुषु ।  
वधदासस्य तुविनृम्णा नीनमः ॥ २७ ॥

27. *Ya ṛksādamaṅhaso mucad yo vāryāt sapta sindhuṣu.*  
*Vadhar-dāsasya tuvinṛmṇa nīnamah.*

To Indra, who saves from sin and violence, and releases the waters of life into the seven seas of existence, we bow and pray: O lord of the world's wealth and power, honour and glory, strike down the fatal weapon of the saboteur and the destroyer.

यथा वरा सुषाम्णां सनिभ्य आर्वाहा रयिम ।  
व्यश्वभ्यः सुभग वाजिनीवति ॥ २८ ॥

28. *Yatha varo suṣāmṇe sanibhya āvaho rayim.*  
*Vyaśvebhyaḥ subhage vājīnīvati.*

Just as the lord supreme, choice of the wise for worship and service, brings wealth and honour to the Sama celebrants and supplicants, so may you, O lady of good fortune possessed of food, energy prosperity of life, and divine intelligence, bring wealth of honour and knowledge to the sages of mental and moral discipline.

आ नायस्य दि णा व्यश्वँ एतु सामिनः ।  
स्थूरं च राधः शतवत्सहस्रवत ॥ २९ ॥

29. *Ā nāryasya dakṣiṇā vyaśvāṅ etu sominaḥ.*  
*Sthūraṁ ca rādhaḥ śatavat sahasravat.*

May the gifts of soma celebrants and generous



lovers of mankind reach the dynamic sages of mental and moral discipline who may also get gifts of permanent assets in hundreds and thousands.

यत्त्वा पृच्छादीजानः कुहया कुहयाकृत ।

एषा अपश्रिता वला गामतीमव तिष्ठति ॥ ३० ॥

30. *Yat tvā pṛcchādījānaḥ kuhayā kuhayākṛte.  
Eṣo apaśrito valo gomatīmava tiṣṭhati.*

O seeker of the where and why of active life, if someone were to ask you where the yajaka of love and non-violence is, then say: This man of yajnic dynamism is gone and lives in the region of lands and cows, culture and enlightenment.

### Mandala 8/Sukta 25

*Mitravarunau (1-9, 13-24), Vishvedeva Devatah,  
Vishvamana Vaiyashva Rshi*

ता वां विश्वस्य गापा द्वा द्वाषु यज्ञिया ।

ऋतावाना यजस पूतद ासा ॥ १ ॥

1. *Tā vāṁ viśvasya gopā devā deveṣu yajñiyā.  
Ṛtāvānā yajase pūtadaśasā.*

I join you and adore you both, Mitra and Varuna, protectors of the world, brilliant and generous divinities of sacred power, adorable among the adorable divines and observers of the paths of rectitude and universal law.

(In Swami Dayanand's tradition, Mitra and Varuna in this Sukta are interpreted as Brahmanas, intellectuals, teachers and researchers, and as Kshatriyas, rulers, administrators and the defence

forces.)

मि॒त्रा त॒ना न र॒थ्या॒३ वरु॒णा यश्च॑ सु॒क्रतुः॑ ।  
स॒नात्सु॑जा॒ता तन॑या धृ॒तव॑रता ॥ २ ॥

2. *Mitrā tanā na rathyā varuṇo yaśca sukratuḥ.*  
*Sanāt sujātā tanayā dhṛtavratā.*

Mitra of the noble chariot, and Varuna who too is a noble performer of yajnic actions, both are leaders like charioteers of the nation who develop and expand the socio-cultural wealth and vision of humanity. They are nobly born and brought up and trained, children of humanity for all time dedicated to the sacred laws and discipline of life.

ता मा॒ता वि॒श्वव॑दसा सु॒र्याय॑ प॒मह॑सा ।  
म॒ही ज॑जा॒नादि॑ति॒ऋता॑वरी ॥ ३ ॥

3. *Tā mātā viśvavedasā'suryāya pramahasā.*  
*Mahī jajānāditir-ṛtāvarī.*

Great mother Aditi, inviolable Nature, concrete embodiment of infinite divinity and divine law operative in existence, brought forth these two mighty refulgent pioneers of life, knowing and commanding the world for the realisation of their innate vision and power.

म॒हान्ता॑ मि॒त्रावरु॑णा स॒माजा॑ द्वा॒वासुरा॑ ।  
ऋ॒तावा॑नावृ॒तमा॑ घा॒षता॑ बृ॒हत ॥ ४ ॥

4. *Mahāntā mitravaruṇā samrajā devāvasurā.*  
*Ṛtāvānāvṛtamā ghoṣato bṛhat.*

The great Mitra and Varuna, mighty refulgent rulers, are generous and divine, commanding the vision

and vitality of spiritual life and vigour. Dedicated to the law of eternity, in their life they define and proclaim that universal law in the living form of yajnic action.

नपाता शर्वसा महः सूनू द िस्य सुकतू ।

सूपदानू इषा वास्त्वधि ि तः ॥ ५ ॥

5. *Napātā śavaso mahah sūnū dakṣasya sukratū. Śṛpradānū iṣo vāstvadhi kṣitah.*

Protectors and supporters of great strength, they never allow a break down of the strength of law and order. Being products of strength and efficiency themselves, they are protectors of the same strength and efficiency. Dedicated to holy action, creation, production and expansive generosity, they live in the very house of plenty and prosperity of food, energy and advancement.

सं या दानूनि यमथुदिव्याः पार्थिवीरिषः ।

नभस्वतीरा वां चरन्तु वृष्टयः ॥ ६ ॥

6. *Sam yā dānūni yemathurdivyāḥ pārhivīriṣah. Nabhasvatīrā vām canantu vṛṣṭayah.*

You hold, control, expand and direct the generous gifts of earthly and heavenly foods, energies and nourishments, so we pray that your showers laden with vapours from the sky may serve you, rain down and bless us.

अधि या बृहता दिवाइ भि यूथव पश्यतः ।

ऋतावाना समाजा नमस हिता ॥ ७ ॥

7. *Adhi yā brhato divo'bhi yūtheva paśyataḥ. Ṛtāvānā samrājā namase hitā.*

You who observe the life below on earth from

the vast skies, life like hosts of people and herds of cattle, then you, brilliant generous rulers who maintain the laws of eternity, are invoked and invited for the presentation of homage and yajnic service.

ऋतावानां नि षदतुः सामाज्याय सुकतू ।

धृतवता त्रिया त्रमाशतुः ॥ ८ ॥

8. *Rtāvānā ni ṣedatuḥ sāmrajyāya sukratū.*  
*Dhṛtavratā kṣatriyā kṣatramāśatuḥ.*

Committed to the universal law of eternal truth, dedicated to the laws and discipline of governance, performing every action from the yajnic point of view of social value, the Kshatriyas, rulers, administrators and commanders of the defence forces, ought to take on to the sovereign social order and occupy the seat of governance for the glory of self-governing humanity in the spirit of Mitra and Varuna, that is, universal love and justice.

अ णश्चिद्रातुवित्तरा नुल्बणन् च िसा ।

नि चिन्मिषन्तां निचिरा नि चिक्व्यतुः ॥ ९ ॥

9. *Akṣnaścid gātuvittarā'nulvaṇena cakṣasā.*  
*Ni cinmiṣantā nicirā ni cikvyatuḥ.*

With open eyes and distant vision, they know and watch the paths of social development better than the eye itself and, ever alert and vigilant, they can perceive, judge and decide things in the twinkling of an eye.

उत नां द्व्यदितिरुष्यतां नासत्या ।

उरुष्यन्तु मरुता वृद्धशिवसः ॥ १० ॥

10. *Uta no devyaditir-uruṣyatām nāsatyā.  
Uruṣyantū maruto vṛddhaśavaśaḥ.*

May Mother Nature divine and the mother power of humanity of inviolable strength protect and promote us. May the Ashvins, ever true, complementary powers of natural and social dynamics protect and promote us. May the Maruts, distinguished people of veteran strength and power protect and promote us.

त ना॒वमु॒रुष्य॑त॒ दिवा॒ नक्तं॑ सु॒दानवः॑ ।  
अरि॑ष्यन्ता॒ नि पा॒युभिः॑ सचमहि ॥ ११ ॥

11. *Te no nāvamuruṣyata divā naktam sudānavaḥ.  
Ariṣyanto ni pāyubhiḥ sacemahi.*

May they all, nobly generous and giving, protect our ships day and night, and may we all, unhurt and unviolated, ally and cooperate with our protectors.

अघ्न॑त् वि॒ष्णाव॑ व॒यमरि॑ष्यन्तः सु॒दानव॑ ।  
श्रु॒धि स्व॑यावन्ति॒सन्धा॑ पू॒वर्चित्त॑य ॥ १२ ॥

12. *Aghnate viṣṇave vayam-ariṣyantaḥ sudānave.  
Śrudhi svayāvanti-sindho pūrvacittaye.*

Let us all, unhurt and unviolated, work for the unassailable and generous Vishnu, universal ruling spirit of the nation of humanity, who knows everything in advance. O lord of self-judgement and independent action, generous as the sea, pray listen to our prayer and protect us.

तद्द्वार्यं॑ वृ॒णीम॒ह वरि॑ष्ठं गा॒पय॑त्यम ।  
मि॒त्रा यत्पान्ति॑ वरु॒णा यद॑य॒मा ॥ १३ ॥

13. *Tad vāryaṃ vṛṇīmahe variṣṭhaṃ gopayatyam.  
Mitro yat pānti varuṇo yadaryamā.*

We elect to choose that wealth and protection which is the best and most promotive and which Mitra, Varuna and Aryama, Brahmana, Kshatriya and Vaishya, communities of vision, judgement and determination, and positive creativity, value and secure for us.

उत नः सिन्धुरपां तन्मरुतस्तदश्विना ।

इन्द्रा विष्णुमीद्वान्सः सजाषसः ॥ १४ ॥

14. *Uta naḥ sindhur-apāṃ tanmarutas-tadaśvinā.  
Indro viṣṇur-mīdhvāṃsah sajoṣasah.*

And that wealth and security, we pray, may the ocean of waters and vapours, Maruts, winds and the stormy troops of the nation, Ashvins, complementary forces of nature and humanity, sun and moon, and Indra and Vishnu, universal energy and omnipresent divinity, all loving, cooperative and generous, protect and promote for us.

त हि ष्मा वनुषा नरा भिमातिं कयस्य चित ।

तिग्मं न गदः पतिघ्नन्ति भूणयः ॥ १५ ॥

15. *Te hi śmā vanuṣo naro'bhimātiṃ kayasya cit.  
Tigmaṃ na kṣodaḥ pratighnanti bhūrṇayaḥ.*

All of them, adorable leaders of life, blazing brilliant and irresistible, counter and shatter any enemy as a mighty flood shatters and washes off the firmest obstacles.

अयमकं इत्था पुरुरु चष्ट वि विश्पतिः ।

तस्य वतान्यनु वश्चरामसि ॥ १६ ॥

16. *Ayameka itthā purūru caṣṭe vi viśpatiḥ.  
Tasya vratānyanu vaścarāmasi.*

O people of the world, this one Integrity of the two, Mitra and Varuna, lord ruler and promoter of the people, thus watches the vast and various wealths of the world for protection, and for your sake we observe and follow his rules and laws of discipline.

अनु पूर्वाण्याक्या सामाज्यस्य सश्चिम ।  
मित्रस्य व्रता वरुणस्य दीघश्रुत ॥ १७ ॥

17. *Anu pūrvāṅyokyā sāmrajyasya saścima.  
Mitrasya vratā varuṇasya dīrghaśrut.*

We observe and follow the rules and laws of the discipline of Mitra and Varuna, lord of universal glory, in accordance with the internal statutes and ancient traditions of the sovereign social order.

परि या रश्मिना दिवा न्तान्मम पृथिव्याः ।  
उभ आ पपा रादसी महित्वा ॥ १८ ॥

18. *Pari yo raśminā divo'ntān mame pṛthivyāḥ.  
Ubhe ā paprau rodasī mahitvā.*

Mitra, Brahmana, is the brilliant scholar who, like the sun, with his vision reaches and measures the bounds of heaven and earth and with his knowledge and grandeur traverses both earth and heaven.

उदु ष्य शरण दिवा ज्यातिरयंस्त सूयः ।  
अग्निं शुकः समिधान आहुतः ॥ १९ ॥

19. *Udu śya śaraṇe divo jyotirayaṁsta sūryaḥ.  
Agnirna śukraḥ samidhāna āhutaḥ.*

19. And that sun upto the regions of heaven radiates the light and, shining pure and bright, is invoked, invited and honoured as the holy fire.

वचा दीघर्षसद्मनीश वाजस्य गामतः ।  
इश हि पित्वा विषस्य दावन ॥ २० ॥

20. *Vaco dīrghaprasadmanīše vājasya gomataḥ.*  
*Īše hi pitvo'viṣasya dāvane.*

Mitra, the Brahmana, rules the Word in the vast house of yajna, and the yajamana who is master of the wealth of lands and cows and prospers in food, energy and social achievement, as he also, rules over the food which is pure and poisonless and which is meant for gifting away.

तत्सूर्यं रादसी उभ द्वाषा वस्तारुपं ब्रुव ।  
भाजष्वस्माँ अभ्युच्चरा सदा ॥ २१ ॥

21. *Tat sūryam rodasī ubhe doṣā vastorupa bruve.*  
*Bhojeṣvasmāñ abhyuccarā sadā.*

That sun of light and knowledge and both heaven and earth, I adore day and night and pray that the lord may establish us in a prosperous state of food and enjoyment.

ऋजमुं ऽण्यार्यन रज्जतं हर्याण ।  
रथं युक्तमसनाम सुषामणि ॥ २२ ॥

22. *Ṛjramukṣaṇyāyane rajataṁ harayāṇe.*  
*Rathaṁ yuktamasanāma suṣāmaṇi.*

Blest with the grace of the lord of mercy, we receive the gift of efficient mind and senses, from the



lord destroyer of darkness and suffering, we receive the light of knowledge, and from the lord of celestial Samans, we receive the versatile chariot of the human body.

ता म् अश्व्यानां हरीणां नितार्शना ।

उता नु कृत्व्यानां नृवाहसा ॥ २३ ॥

23. *Tā me aśvyānām harīṇām nitośanā.*  
*Uto nu kṛtvyanām nṛvāhasā.*

Among the gifts of dynamic achievables, let the mind, senses and knowledge be destroyers of darkness and suffering, and among the organs of will and action, let the human body be the chariot of passage to salvation across the world.

स्मदभीशू कशावन्ता विपा नविष्ठया मती ।

महा वाजिनावन्ता सचासनम ॥ २४ ॥

24. *Smadabhīsū kaśāvantā viprā naviṣṭhayā matī.*  
*Maho vājināvarvantā sacāsanam.*

From the highest lord of glory I have achieved, by grace, the gift of twin faculties of vibrant senses and mind for thought and will, equipped with the latest knowledge and intelligence, fast and achieving, spurred by enthusiasm and controlled and directed by discrimination.

### Mandala 8/Sukta 26

*Ashvinau (1-19), Vayu (20-25) Devate, Vishvamana  
Vaiyashva or Vyashva Angirasa Rshi*

युवारु षू रथं हुव सधस्तुत्याय सूरिषु ।

अतूतद ा वृषणा वृषण्वसू ॥ १ ॥

1. *Yuvoru ṣū ratham huve sadhastutyāya sūriṣu.  
Atūrtadakṣā vṛṣaṇā vṛṣaṇvasū.*

O generous and virile Ashvins, commanders of inviolable power and dexterity, harbingers of a new day of showers of bounteous wealth, I call for your noble chariot to bring you hither for your joint felicitation among distinguished men of knowledge and power.

(In Swami Dayananda's tradition, Ashvins, twin divines who drive in the dawn of a new day, are interpreted as the ruler and the ministers council who are supposed to bring in a new day of freshness, light and prosperity in the corporate life of the social order.)

युवं वरा सुषाम्णा मह तन नासत्या ।  
अवाभियाथा वृषणा वृषण्वसू ॥ २ ॥

2. *Yuvan varo suṣāmṇe mahe tane nāsatyā.  
Avobhiryātho vṛṣaṇā vṛṣaṇvasū.*

O virile and generous Ashvins, harbingers of showers of wealth and enlightenment, ever true and far from untruth, you go forward with your protections and promotions for the good and exhortation of the Sama celebrants and men of great and expansive philanthropy (who work for the advancement of society).

ता वामद्य हवामह हव्यभिवाजिनीवसू ।  
पूवीरिष इषयन्तावति ऽपः ॥ ३ ॥

3. *Tā vāmadya havāmahe havyebhir-vājinīvasū.  
Pūrvīriṣa iṣayantāvati kṣapaḥ.*

Ashvins, lovers of food and energy and total well being of a life of universal values, harbingers of

new victories in the advancement of power and prosperity, at this hour of the dawn when the night is gone, we invoke you with offers of the sweetest fragrances of homage and yajnic service.

आ वां वाहिष्ठा अश्विना रथा यातु श्रुता नरा ।

उप स्तामान्तरस्य दशथः श्रिय ॥ ४ ॥

4. *Ā vām vāhiṣṭho aśvinā ratho yātu śruto narā.*  
*Upa stomān turasya darṣathaḥ śriye.*

Ashvins, harbingers of light and grace, let your strongest chariot of renown come and transport you here to us where you may, we pray, listen and appreciate the ardent devotee's songs of adoration and bless them with the honour and dignity of life.

जुहुराणा चिदश्विना मन्यथां वृषण्वसू ।

युवं हि रुद्रा पषथा अति द्विषः ॥ ५ ॥

5. *Juhurāṇā cidaśvinā'manyethām vṛṣaṇvasū.*  
*Yuvaṁ hi rudrā paṣatho ati dviṣaḥ.*

And Ashvins, harbingers of generous showers of prosperity, know, examine, understand and fix the crooked antisocial elements. You are the Rudras, agents of justice and award. Cleanse the jealous and punish the enemies.

दस्त्रा हि विश्वमानुषड म पूभिः परिदीयथः ।

धियंजिन्वा मधुवणा शुभस्पती ॥ ६ ॥

6. *Dasrā hi viśvamānuṣaṁ makṣūbhiḥ paridīya-thaḥ.*  
*Dhiyaṁjinvā madhuvarṇā śaubhaspatī.*

Wonderful in person and marvellous in deeds,

promoters of men of action and intelligence, sweet of disposition, protectors of all that is good, you always fly all over the world by the fastest modes with prompt forces and safeguard the safety and security of the people.

उप॑ ना या॒तम॑श्वि॒ना रा॒या वि॑श्व॒पुषा॑ स॒ह ।  
म॒घवा॑ना सु॒वीरा॒वन॑पच्यु॒ता ॥ ७ ॥

7. *Upa no yātamaśvinā rāyā viśvapuṣā saha.*  
*Maghavānā suvīrāvanapacyutā.*

Noble Ashvins, mighty brave and infallible heroes, come close to us with wealth and nourishments for the health and advancement of all people of the world, powerful and munificent as you are.

आ म॑ अ॒स्य प॑ती॒व्यमि॑न्द॒नास॑त्या ग॒तम॑ ।  
द॒वा द॒वभि॑र॒द्य स॒चन॑स्त॒मा ॥ ८ ॥

8. *Ā me asya pratīvyamindra nāsatyā gatam.*  
*Devā devebhiradya sacanastamā.*

Ashvins, lords of power who shun untruth, come in response to my prayer and adoration, O brilliant and generous companions in utmost harmony, come with other divinities and protect and promote the thoughts and actions of devotees.

व॒यं हि॑ वां॒ हवा॑मह॒ उ ऽ॒ण्यन्ता॑ व्य॒श्वव॑त ।  
सु॒म॒तिभि॑रु॒प वि॑पावि॒हा ग॑त॒म ॥ ९ ॥

9. *Vayaṁ hi vāṁ havāmaha ukṣānyanto vyaśvavat.*  
*Sumatibhirupa viprāvihā gatam.*

Like the holy sage of mental and moral

discipline, we invoke and invite you, lords of the showers of generosity. Come to us, O vibrant powers, with holy thoughts and intentions and with the sages of noble mind.

अश्विना स्वृष स्तुहि कुवित् श्रवता हवम ।

नदीयसः कूळयातः पूर्णरूत ॥ १० ॥

10. *Aśvinā svṛṣe stuhi kuvit te śravato havam.*  
*Nedīyasah kūḷayātaḥ paññruta.*

O sage, celebrate the Ashvins in profuse numbers, they would listen to your eulogy, come closest and punish and eliminate the niggards and evaders of yajnic homage.

वयश्वस्य श्रुतं नराता म अस्य वदथः ।

सजाषसा वरुणा मित्रा अयमा ॥ ११ ॥

11. *Vaiyaśvasya śrutam naroto me asya vedathaḥ.*  
*Sajoṣasā varuṇo mitro aryamā.*

O leaders of the nation, listen to the song of the holy sage and acknowledge and respond to this song of mine. O Varuna, Kshatriya dispenser of justice, Mitra, loving and friendly Brahmana, and Aryama, Vaishya producer and distributor pursuing the path of rectitude, all together in unison and cooperation, listen to me.

युवादत्तस्य धिष्यया युवानीतस्य सूरिभिः ।

अहरहवृषणा मह्यं शि तम ॥ १२ ॥

12. *Yuvādattasya dhiṣṇyā yuvānītasya sūribhiḥ.*  
*Aharaharvṛṣaṇā mahyam śikṣatam.*

O devout and benevolent harbingers of the

showers of prosperity, of that which you have created and given to the nation and that what you have brought in, let me learn day by day and share through the wise and brave leaders.

या वां यज्ञभिरावृता धिवस्त्रा वृधूरिव ।  
सृपयन्ता शुभ चकात अश्विना ॥ १३ ॥

13. *Yo vām yajñebhirāvṛto' dhivastrā vadhūriva.*  
*Saparyantā śubhe cakrāte aśvinā.*

Ashvins, like a bride covered in sacramental robes, one who is robed in the fragrance of yajna performed in your honour, him you requite with fulfilment and establish him in the good life.

या वामुरुव्यचस्तमं चिकेतति नृपाय्यम ।  
वतिरश्विना परि यातमस्मयू ॥ १४ ॥

14. *Yo vām-uruvyacastamaṁ ciketati nṛpāyyam.*  
*Vartiraśvinā pari yātamasmayū.*

Ashvins, lovers and benefactors of ours, one who reserves and assigns a spacious hall comfortably good for distinguished congregations of yajna in your honour, you oblige and visit his home in recognition.

अस्मभ्यं सु वृषणवसू यातं वतिनृपाय्यम ।  
विषुदुहव यज्ञमूहथुगिरा ॥ १५ ॥

15. *Asmabhyam su vṛṣaṇvasū yātaṁ vartinṛpāyyam.*  
*Viṣudruheva yajñam-ūhathur-girā.*

Lords of the yajnic showers of prosperity, come straight like an arrow, visit our hall of yajna dedicated to the good of humanity and guide and upraise our yajna

with the holy chant of Vedic voice.

वाहि॑ष्ठा वां ह॒वानां॑ स्ता॒मा दू॒ता हु॒व रा ।  
यु॒वाभ्यां॑ भू॒त्वश्वि॑ना ॥ १६ ॥

16. *Vāhiṣṭho vām havānām stoma dūto huvannarā.  
Yuvābhyām bhūtvaśvinā.*

Ashvins, rulers and leading lights of the nation, may the song of our invocation to you be the instant and most effective messenger to you and bring you here to the yajnic hall.

यद्दा॑ दि॒वा अ॑ण॒व इ॒षा वा॑ म॒दथा॑ गृ॒ह ।  
श्रु॒तमि॒न्म॑ अ॒मत्या॑ ॥ १७ ॥

17. *Yadado divo arṇava iṣo vā madatho gr̥he.  
Śrutaminme amatryā.*

Whether you are up above in the region of light or surfing in the sea or enjoying yourselves in the house of entertainment, listen to my call and come, immortal ones.

उ॒त स्या॑ श्व॒त॒याव॑री॒ वाहि॑ष्ठा वां न॒दीना॑म ।  
सि॒न्धु॒हिर॑ण्यव॒तनिः॑ ॥ १८ ॥

18. *Uta syā śvetayāvarī vāhiṣṭhā vām nadīnām.  
Sindhurhiranyavartaniḥ.*

And of the fluent media of communication, the most effective is that transparent, unpolluted, stream of thought, discrimination and judgement, the intelligence, Buddhi, golden stream of the speed of mind.

स्म॒द॒तया॑ सु॒की॒त्या श्वि॑ना श्व॒तया॑ धि॒या ।  
व॒ह॒थ॑ शु॒भया॑वाना ॥ १९ ॥

19. *Smadetayā sukīrtiyā'śvinā śvetayā dhiyā.*  
*Vahethe śubhrayāvānā.*

And well by this glorious and highly reputed transparent stream of intelligence, Ashvins, travellers of holy paths, you move and conduct the business of the nation of humanity.

यु वा हि त्वं रथ्यासहा युवस्व पाष्या वसा ।  
आ त वाया मधु पिबा स्माकं सवना गहि ॥ २० ॥

20. *Yukṣvā hi tvam rathāsahā yuvasva poṣyā vaso.*  
*Ānno vāyo madhu pibā'smākaṁ savanā gahi.*

O Vayu, vibrant motive power of nature and humanity, harness your strong chariot horses and, O Vasu, giver of peaceful home and settlement with security, yoke them to social good. Come, join our corporate yajna of social development, taste and celebrate the joy of our achievement.

(This mantra may be applied to the head of the forces of law and order for internal security and the commander of defence forces for security against external forces.)

तव वायवृतस्पत त्वष्टुजामातरद्भुत ।  
अवांस्या वृणीमह ॥ २१ ॥

21. *Tava vāyavṛtaspate tvaṣtur-jāmātar-adbhuta.*  
*Avāmsyā vṛṇīmahe.*

O Vayu, protector and keeper of the universal law of truth and wonderful valuer and refiner of the creations of Tvashta, maker of all fine and gross things of life and destroyer of dangers internal and external,



we opt for and choose all your plans and modes of peace, defence and security.

त्वष्टुजामातरं वयमीशानं राय इमह ।

सुतावन्ता वायुं द्युम्ना जनासः ॥ २२ ॥

22. *Tvaṣṭur-jāmātaram vayam-īśānam rāya īmahe.*  
*Sutāvanto vāyuṁ dyumnā janāsaḥ.*

For the achievement of wealth, honour and excellence, we, the people dedicated to yajna and the soma of life, adore Vayu, ruler of the world of existence and protector and refiner of things made by the universal maker.

वायां याहि शिवा दिवा वहस्वा सु स्वश्व्यम ।

वहस्व महः पृथुप सा रथ ॥ २३ ॥

23. *Vāyo yāhi śivā divo vahasvā su svaśvyam.*  
*Vahasva mahāḥ prthupakṣasā rathe.*

Vayu, blissful power of defence, security and refinement, come from the regions of light, yoke the great transportive forces to your chariot and bring us the best things we ought to obtain.

त्वां हि सुप्सरस्तमं नृषदनषु हूमह ।

गावाणं नाश्वपृष्ठं मंहना ॥ २४ ॥

24. *Tvām hi supsarastamaṁ nṛṣadaneṣu hūmahe.*  
*Grāvāṇaṁ nāśvapṛṣṭhaṁ maṁhanā.*

Vayu, blissful of form, strong and renowned all round by your own strength and grandeur, we invoke and invite you to people's halls of yajna, power adorable as a rock in its place, position and function.

स त्वं ना दव मनसा वाया मन्दाना अगियः ।

कृधि वाजाँ अपा धियः ॥ २५ ॥

25. *Sa tvam no deva manasā vāyo mandāno agriyaḥ.  
Kṛdhi vājāñ apo dhiyaḥ.*

O Vayu, such as you are, brilliant and generous, happy and joyous at heart, always in the forefront of defence and advancement, pray develop our resources of food and water, energy, power and progress, and extend the possibilities of the reach of our science and intelligence.

### Mandala 8/Sukta 27

*Vishvedeva Devata, Manu Vaivasvata Rshi*

अग्निरुक्थ पुराहिता गावाणा बहिरध्वर ।

ऋचा यामि मरुता ब्रह्मणस्पतिं द्वाँ अवा वरण्यम ॥ १ ॥

1. *Agnirukthe purohito grāvāṇo barhiradhvare.  
Rcā yāmi maruto brahmaṇaspatiṁ devāñ avo  
vareṇ-yam.*

In the yajna of love and non-violence, Agni, prime light of life, is the first adorable, then the holy fire, the priest, the soma stone and the holy grass are cherished. Therefore with the chants of Rks I invoke the Maruts, cosmic energies, Brahmanaspati, giver of the Veda and the vedic scholar, and other venerable divinities for protection and promotion of our choice.

आ पशुं गांसि पृथिवीं वनस्पतीनुषासा नक्तमाषधीः ।

विश्वं च ना वसवा विश्ववदसा धीनां भूत पावितारः ॥ २ ॥

2. *Ā paśuṁ gāsi pṛthivīm vanaspatīnuṣāsā naktamo-  
ṣadhīḥ. Viśve ca no vasavo viśvavedaso dhīnām  
bhūta prāvitāraḥ.*

O yajaka, you sing of animals, the earth, herbs and trees, day and night. And may all the powers which provide us with shelter and comfort, present all over the world, be the protectors and promoters of our thoughts and actions.

प सू न एत्वध्वरा३ ग्रा द्वेषु पूव्यः ।

आदित्येषु प वरुण धृतवत मरुत्सु विश्वभानुषु ॥ ३ ॥

3. *Pra sū na etvadhvaro'gnā deveṣu pūrvyaḥ. Ādityeṣu pra varuṇe dhṛtavrate marutsu viśva-bhānuṣu.*

May our yajna of universal order join the fire and rise to the divinities of nature, the sun in progressive Zodiacs, the oceans of earth and space in the fixed order of cosmic law, and all the light radiations of the universe across the suns.

विश्व हि ष्मा मनव विश्ववदसा भुवन्वृध रिशादसः ।

अरिष्टभिः पायुभिविश्ववदसा यन्ता ना वृकं छदिः ॥ ४ ॥

4. *Viśve hi śmā manave viśvavedaso bhuvan vṛdhe riśādasah. Ariṣṭebhiḥ pāyubhir-viśvavedaso yantā no'vrkaṁ chardih.*

May all the divine powers of the universe, destroyers of negativities, be for the protection and progress of mankind. May all the divinities of the universe in possession of wealth, power and knowledge along with modes of protection free from hurt and injury bring us a peaceful home on earth free from sin and crime.

आ ना अद्य समनसा गन्ता विश्व सजाषसः ।

ऋचा गिरा मरुता दव्यदितु सदन् पस्त्य महि ॥ ५ ॥

5. *Ā no adya samanso gantā viśve sajoṣasaḥ.  
Rcā girā maruto devyadite sadane pastye mahi.*

All powers of love and friendship of the world with equal mind may come in to us in our great halls and homes in response to our Rks, hymns of adoration, come all Maruts, friends and brave associates, great inviolable Aditi, motherly figures, come today.

अभि प्रिया मरुता या वा अश्व्या हव्या मित्र पयाथन ।

आ बहिरिन्द्रा वरुणस्तुरा नर आदित्यासः सदन्तु नः ॥ ६ ॥

6. *Abhi priyā maruto yā vo aśvyā havyā mitra prayāthana. Ā barhirindro varuṇasturā nara ādityāsaḥ sadantu naḥ.*

O Mitra, O Maruts, sun and winds, friends and brave associates, come and bring us all your dear and lovely gifts worthy of presentation and prize possession. O Indra, lord of power, thunder, lightning and rain, Varuna, waves of cosmic energy and justice in human affairs, and Adityas, solar radiations of the universe, all leading lights of nature and humanity, come fast and bless our homes and seats of yajna.

वयं वा वृक्तबहिषा हितपयस आनुषक ।

सुतसामासा वरुण हवामह मनुष्वदिद्धाग्रयः ॥ ७ ॥

7. *Vayaṁ va vṛktabarhiṣa hataprayasa ānuṣak. Sutasomāso varuṇa havāmahe manuṣvadiddhāgnayaḥ.*

O Varuna, lord of light and justice, day and night, and other divine powers of nature and humanity, like men of love and faith we invoke and adore you now as ever. The grass carpets are spread and occupied, the

sacred fires are lit, the fragrant havis is ready for offering, and the soma is pressed and distilled for the oblation.

आ प यात॑ मरु॒ता॑ विष्णा॒ अश्वि॑ना॒ पूष॒न्माकी॑नया॒ धिया॑ ।  
इन्द्र॑ आ यातु॒ पथ॑मः॒ सनि॑ष्यु॒भिवृषा॑ या वृ॒त्रहा॑ गृण ॥ ८ ॥

8. *Ā pra yāta maruto viṣṇo aśvinā pūṣan mākīnayā dhiyā. Indra ā yātu prathamah saniṣyubhir-vṛṣā yo vṛtrahā grṇe.*

Come forth to us, O Maruts, stormy forces of nature and humanity, Vishnu, all pervasive ruling power, Ashvins, complementary powers of natural and social dynamics, and Pushan, powers of health, nourishment and growth, come in response to my prayers and acts of yajna. Indra, lord of showers who are destroyer of evil and darkness, first and foremost power, come with the first and best associate powers, I adore you and pray.

वि ना॑ दवासा॒ अदु॑हा॒ च्छिदं॑ शम॑ यच्छत ।  
न यदु॑राद्रु॒सवा॑ नू॒ चिदन्ति॑ता॒ वरु॑थमादु॒धर्ष॑ति ॥ ९ ॥

9. *Vi no devāso adruho 'chhidraṁ śarma yacchata. Na yad dūrād vasavo nū cidantito-varūthamā-dadharṣati.*

O brilliant and generous divinities of nature and humanity, Vasus, lord of wealth and providers of home and security, free from jealousy and enmity, pray give us a faultless home, a place of security which no power from far or near might dare to violate or attack and hurt.

अस्ति॑ हि वः॒ सजा॑त्यं॒ रिशा॑दसा॒ दवा॑सा॒ अस्त्या॑प्यम ।  
प णः॑ पू॒र्वस्म॑ सु॒विता॑य॒ वाच॑त म॒ । सु॒म्नाय॑ नव्य॒स ॥ १० ॥

10. *Asti hi vaḥ sajātyaṃ riśādaso devāso astyāpyam.  
Pra ṇaḥ pūrvasmai suvitāya vocata makṣū  
sumnāya navyase.*

O divinities of nature and humanity, destroyers of negativities and enmities, there is a kinship among yourselves and between you and ourselves. There is a natural affinity too among yourselves and between you and ourselves, a friendship and alliance. Pray enlighten us about our ancient welfare and prosperity and lead us as ever to a new phase of prosperity and well being, the latest way.

इदा हि व उपस्तुतिमिदा वामस्य भक्तय ।  
उप वा विश्ववदसा नमस्युराँ असू यन्यामिव ॥ ११ ॥

11. *Idā hi va upastutimidā vāmasya bhaktaye.  
Upa vo viśvavedaso nasasyurāñ asṛkṣyanyāmiva.*

O divinities of the world who know and command all wealth and honours of life, just now I, searching for new attainments and cherished joys of life with all reverence and humility, compose and offer to you this sincere song of latest adoration like a new stream of spontaneous creation.

उदु ष्य वः सविता सुपणीतया स्थादूर्ध्वा वरण्यः ।  
नि द्विपादश्चतुष्पादा अथिना विश्रन्पतयिष्णवः ॥ १२ ॥

12. *Udu ṣya vaḥ savitā supraṇītayō 'sthādūrdhvo  
vareṇyaḥ. Ni dvipādaścatuṣpādo arthino  
'viśran patayiṣṇavaḥ.*

O noble divinities of holy thought, intention and policy, when the lord of light and life, the sun, which is the love and choice of all, rises high up in heaven, then

the humans, animals and birds all go about in pursuit of their daily business.

द्वंद्वं वा वस द्वंद्वमभिष्टय ।

द्वंद्वं हुवम् वाजसातय गृणन्तां द्व्या धिया ॥ १३ ॥

13. *Devāṁdevaṁ vo'vase devāṁdevamabhiṣṭaye. Devāṁdevaṁ huvema vājasātaye gṛṇanto devyā dhiyā.*

Every one of you, divines, for the sake of protection, every one of you, holy ones, for our cherished aims and objects of well being, every one of you, divinities, for advancement and victory in life, we invoke and adore, singing and praising with holy thoughts, words and actions.

द्वान्सा हिष्मा मनव समन्यवा विश्व साकं सरातयः ।

त ना अद्य त अपरं तुच तु ना भवन्तु वरिवाविदः ॥ १४ ॥

14. *Devāso hi ṣmā manave samanyavo viśve sākam sarātayah. Te no adya te aparaṁ tuce tu no bhavantu varivovidah.*

All divinities of the world in nature and humanity, all together with gifts of wealth, knowledge and excellence, with equal mind and intention, have been generous to men of holy thought and noble purpose in search of divinity. May they be, today and ever in future, givers of the best of life's wealth for us and our future generations in peace and plenty.

प वः शंसाम्यदुहः संस्थ उपस्तुतीनाम ।

न तं धृतिवरुण मित्र मर्त्य या वा धामभ्या विधत ॥ १५ ॥

15. *Pra vaḥ śamsāmyadruhaḥ saṁstha upastuṭī-nām.  
Na taṁ dhūrtir-varuṇa mitra martyaṁ yo vo  
dhāmabhyo'vidhat.*

In the house of prayer and adoration, I exalt you, Vishvedevas, free from jealousy and enmity. O Mitra, loving friend, O Varuna, lord of judgement and wisdom, no fraud, no mischief, no damage can be done to the mortal who dedicates himself with the strength of his body, mind and soul to your light and grace.

प स त्वं तिरत् वि महीरिषा या वा वराय दाशति ।

प प्रजाभिजायत धमणस्पयरिष्टः सव एधत ॥ १६ ॥

16. *Pra sa kṣayaṁ tirate vi mahīriṣo yo vo varāya  
dāśati. Pra prajābhirjāyate dharmaṇasparya-  
riṣṭaḥ srava edhate.*

He thrives in his home and abounds in plenty of wealth, honour and excellence, who gives in charity in obedience to you, Vishvedevas, for the sake of progress. He rises higher and higher with his progeny and friends in Dharma and, unhurt by sin and violence, grows stronger and higher in life.

ऋत स विन्दत युधः सुगभियात्यध्वनः ।

अयमा मित्रा वरुणः सरातया यं त्रायन्त सजाषसः ॥ १७ ॥

17. *Ṛte sa vindate yudhaḥ sugebhir-yātyadhvanah.  
Aryamā mitro varuṇaḥ sarātayo yaṁ trāyante  
sajośasaḥ.*

Without fight and struggle, he achieves, he wins everything, and he goes further forward by simple and straight paths of honesty without obstruction whom Aryama, guide and pioneer of the ways of life, Mitra,



enlightened friend, and Varuna, lord of judgement and wisdom, all generous and affluent, in love and unison together, favour protect and exhort to rise and advance.

अजं चिदस्म कृणुथा न्यञ्चनं दुग चिदा सुसरणम ।

एषा चिदस्माद्दशनिः परा नु सास्त्रधन्ती वि नश्यतु ॥ १८ ॥

18. *Ajre cidasmāi kṛṇuthā nyañcanam durge cidā susaraṇam. Eṣā cidasmādaśaniḥ paro nu śasre-dhanī vi naśyatu.*

Even the simple path you make simpler for him, and the difficult one, easy to follow and cross over. Let the thunder arm go far off from him and fall away ineffective and be destroyed.

यदद्य सूर्य उद्यति पियं त्रा ऋतं दध ।

यिमुचिं प्रबुधि विश्ववदसा यद्वा मध्यन्दिन दिवः ॥ १९ ॥

19. *Yadadya sūrya udyati priyakṣatrā ṛtaṁ dadha. Yannimruci prabudhi viśvavedaso yad vā madhyandine divaḥ.*

Omnipresent Vishvedevas in command of the world's wealth, honour and knowledge, whether it is the time of sun-rise or sunset or the early dawn or middle of the day, hold on to the law of universal truth. You are the committed lovers of strength.

यद्वाभिपित्व असुरा ऋतं यत छुदियम वि दाशुष ।

वयं तद्वा वसवा विश्ववदस उप स्थयाम् मध्य आ ॥ २० ॥

20. *Yad vābhipitve asurā ṛtaṁ yate chardiryema vi daśuṣe. Vayaṁ tad vo vasavo viśvavedasa upa stheyāma madhya ā.*

The devotee having offered service in worship of truth and divine law, morning, evening or any time, you bless the man of charity with a peaceful home, then, O harbingers of pranic energy, and commanders of the world's wealth and givers of peace and shelter, pray may we too abide in your midst close to you under your protection and care.

यद्दद्य सूर उदित् यन्मध्यन्दिन आतुचि ।

वामं धत्थ मनव विश्ववदसा जुह्वानाय पचतस ॥ २१ ॥

21. *Yadadya sūra udite yanmadhyāndina ātuci. Vāmaṁ dhattha manave viśvavedaso juhvānāya pracetase.*

Since at sun-rise or at mid-day or in the evening, that is, any time, O powers of world knowledge and world's wealth, you bear and bring cherished wealth and fulfilment to the man of holy karma, knowledge, wisdom and discrimination, we pray to be in your company under your kind protection.

वयं तद्वः समाज् आ वृणीमह पुत्रा न बहुपाय्यम ।

अश्याम तदादित्या जुह्वता हवियन् वस्या नशामह ॥ २२ ॥

22. *Vayaṁ tad vaḥ samrāja ā vṛṇīmahe putro na bahupāyyam. Aśyāma tadādityā juhvato havi-ryena vasyo'naśāmahai.*

Just as a child asks the father for manifold gifts of food and joy, so we choose to ask of you, O brilliant and generous rulers, the same boon of versatile nature: We who offer yajnic service pray, O lords of light and grace, Adityas, let us obtain that holy gift of favour by which we may realise whatever wealth, honour and

excellence we cherish in life.

## Mandala 8/Sukta 28

*Vishvedeva Devata, Manu Vaivasvata Rshi*

य त्रिंशति त्रयस्पुरा द्वासा बहिरासदन ।

विद इह द्वितासनन ॥ १ ॥

1. *Ye trimśati trayasparō devāso barhirāsadan.  
Vidannaha dvitāsanān.*

May thirty three divine powers come and sit on the holy grass of yajna vedi to join my yajna, know and secure for me twofold gifts of material and spiritual fulfilment.

(Thirty three divine powers or divinities or 'gods' are eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati. Swami Dayanand enumerates and describes these as follows:

8 Vasus: earth, water, fire, air, space, sun, moon, and the stars. They are Vasus because they are the abodes and sustainers of life.

11 Rudras: ten pranic energies and the soul.

12 Adityas: twelve phases of the sun in the zodiacs.

One Indra, cosmic energy, and one Prajapati, creative energy of nature which creates life and its supports.

वरुणा मित्रा अयमा स्मदातिषाचा अग्रयः ।

पत्नीवन्ता वर्षटकृताः ॥ २ ॥

2. *Varuṇo mitro aryamā smadrātiṣāco agnayaḥ.  
Patnīvanto vaṣaṭkṛtāḥ.*

May Varuna, the ocean, Mitra, the sun, Aryama, the cosmic law, and the vital fires with their creative energies for life sustenance, all givers of the cosmic wealth of life energy, invoked and served with yajnic food, arise, join the yajna and help us with material and spiritual fulfilment.

(At the individual level, we may interpret Varuna as our sense of justice, Mitra as our sense of love and friendship, Aryama as our sense of judgment and will, and fires as our vitalities working with our will to live.)

त ना गा॒पा अ॒पा॒च्यास्त उ॒द॒क्त इ॒त्था न्य॒क्त ।  
पु॒रस्ता॒त्सव॑या वि॒शा ॥ ३ ॥

3. *Te no gopā apācyāsta udakta itthā nyak.  
Purastāt sarvayā viśā.*

Be they our protectors with all their vital powers from the west, north, south, east, above and below.

यथा॒ व॒श॒न्ति द॒वास्तथ॑द॒स॒त्तद॑षां॒ न॒कि॒रा मि॒नत॑ ।  
अ॒रा॒वा च॒न म॒त्यः॑ ॥ ४ ॥

4. *Yathā vaśanti devāstathedasat tadeṣāṁ nakirā  
minat. Arāvā cana martyaḥ.*

Whatever these bounties of divine nature wish and desire, the same does come about. No one can resist them, no uncharitable person can move them either.

स॒मानां॑ स॒प्त ऋ॒ष्टयः॑ स॒प्त द्यु॒म्नान्य॑षाम ।  
स॒प्ता अ॒धि श्रि॒या धि॒र ॥ ५ ॥

5. *Saptānām sapta ṛṣṭayah sapta dyumnānyeṣām.  
Sapto adhi śriyo dhire.*

Seven are the potencies of seven, seven are their glories and over and above, seven are the graces they command.

(These seven may be interpreted as the five senses, mind (mana) and intelligence, (buddhi). They may also be interpreted as seven Maruts, nature's stormy forces.)

### Mandala 8/Sukta 29

*Vishvedeva Devata, Manu Vaivasvata or Kashyapa  
Maricha Rshi*

बभ्रुरका विषुणः सूनरा युवाञ्ज्यङ्ग हिरण्ययम ॥ १ ॥

1. *Babhrureko viṣuṇaḥ sūnaro-yuvāñjyaṅkte hiraṇ-  
yayam.*

One is alert and active, all inspiring and versatile, youthful leader, joyous and true, wrapped in golden hue. (The one is interpreted as Soma, moon, and the mind.)

यानिमक् आ संसाद् द्योतना न्तद्वषु मधिरः ॥ २ ॥

2. *Yonimeka ā sasāda dyotano'ntardeveṣu medhiraḥ.*

Another, seated in its own place, wise and illuminant is venerable among the divinities. (This divinity is interpreted as Agni, the eye, and truth.)

वाशीमका बिभर्ति हस्त आयसीमन्तद्वषु निधुविः ॥ ३ ॥

3. *Vāśīmeko bibharti hasta-āyasīm-antardeveṣu  
nidhruviḥ.*

Another, constant and unshakable among the divinities holds an iron axe, shaper of things. (This has been interpreted as Tvashta, divine shaper, maker and refiner of things, or the ear or Kratu, performer of holy acts.)

वज्रमका बिभति हस्त आहितं तन वृत्राणि जिघ्रत ॥ ४ ॥

4. *Vajrameko bibharti hasta āhitam tena vṛtrāṇi jighnate.*

Another holds the thunderbolt, wielded firmly, by which he destroys evil and dark forces of ignorance, want and suffering. (This is Indra, cosmic energy, or soul, or Daksha, omnipotent will and action.)

तिग्ममका बिभति हस्त आयुधं शुचिरुगा  
जलाष-भषजः ॥ ५ ॥

5. *Tigmameko bibharti hasta āyudham śucirugro jalāṣa-bheṣajaḥ.*

Another holds a razor edge weapon in hand, being pure, brilliant and terrible, and controls healing powers of medicine and immunity. (This is Rudra, also inner happiness, which is the essential and primary force of good health.)

पथ एकः पीपाय तस्करा यथाँ एष वद निधीनाम ॥ ६ ॥

6. *Patha ekaḥ pīpāya taskaro yathāñ eṣa veda dhidhīnām.*

Another watches and guards the paths of life like a sensitive watchman as it knows the secrets of the sources of life's wealth. (This is Pushan, health energy, or the protective arm of the individual and society.)

त्रीण्येकं उरुगाया वि चकम यत्र द्वासा मदान्ति ॥ ७ ॥

7. *Trīṇyeka urugāyo vi cakrame yatra devāso madanti.*

And one of universal fame worthy of homage pervades and covers all three regions of space whereon all the divinities rejoice. (This is Vishnu, omnipresent dynamic spirit of life which wards off stagnation in the living world.)

विभिद्धा चरत एकया सह प प्रवासव वसतः ॥ ८ ॥

8. *Vibhirdvā carata ekayā saha pra pravāseva vasataḥ.*

Two with flights like desire and ambition move around with one, intelligence, and reach wherever they choose to distant places like travellers. (These are the Ashvins, twin divinities of nature's dynamics, or, at the individual's level, ambition and ego which fly on the wings of imagination.)

सदा द्वा चकात उपमा दिवि समाजा सपिरासुती ॥ ९ ॥

9. *Sado dvā cakrāte upamā divi samrajā sarpirāsutī.*

And two of royal magnificence in closest proximity receive and enjoy oblations of ghrta and take their position in the regions of heavenly light. (These are Mitra and Varuna, sun and ocean, heat and cool of nature, or love and judgement, or sunlight and air in human life.)

अचन्त एक महि सामं मन्वत तन सूयमराचयन ॥ १० ॥

10. *Arcanta eke mahi sāma manvata tena sūrya-marocayan.*

Some of them sing great hymns of Sama and glorify their lord and thereby light the sun. (These are the Adityas or universal powers free from threefold suffering, or the ten pranas which strengthen the soul for worship of the supreme lord of life and thereby enlighten the soul.)

### Mandala 8/Sukta 30

*Vishvedeva Devata, Manu Vaivasvata Rshi*

न॒हि वा॒ अस्त्य॑भ॒का द॒वासा॑ न कु॒मार्कः॑ ।

वि॒श्वं स॒ताम॑हान्त॒ इत ॥ १ ॥

1. *Nahi vo astyārbhako devāso na kumārakah.*  
*Viśve sato mahānta it.*

O Vishvedevas, divinities of nature and humanity, none of you is a child, none an adolescent. All of you are equal and great.

इति॑ स्तु॒तासा॑ अस॒था रि॒शाद॒सा य॒ स्थ त्र॒यश्च॑ त्रिंश॒च्च ।

मना॑द॒वा य॒ज्ञिया॑सः ॥ २ ॥

2. *Iti stutāso vasathā riśādaso ye stha trayaśca trimśacca. Manordevā yajñiyāsaḥ.*

Three and thirty Vishvedevas thus sung and adored are destroyers of sin and suffering, and therefore you are lovable and adorable by humanity in all their yajnic acts.

त न॑स्त्रा॒ध्वं त॑ व॒त् त उ॑ न्ना॒ अधि॑ वाच॒त ।

मा नः॑ प॒थः पि॒त्र्यान्मा॒न॒वा॒दधि॑ दूरं न॑ष्ट॒ परा॒वतः॑ ॥ ३ ॥

3. *Te nastrādhvaṁ te'vatata u no adhi vocata. Mā naḥ pathaḥ pitryān-mānavādadhi dūraṁ naiṣṭa parāvataḥ.*



Such as you are, pray save us, protect and promote us, speak to us and enlighten us. Let us not stray out far from the right path of our ancestors or the right path of humanity.

य द्वास इह स्थन् विश्वं वश्वानरा उत ।  
अस्मभ्यं शर्म सप्रथा गव श्वाय यच्छत ॥ ४ ॥

4. *Ye devāsa iha sthana viśve vaiśvānarā uta. Asma-  
bhyam śarma sapratho gave 'śvāya yacchata.*

All the divinities of nature and humanity who are here or who are anywhere in the world as leading lights of humanity may, we pray, give us a spacious and comfortable home for the advancement of our knowledge and culture and for our working potential, success and progress.

### Mandala 8/Sukta 31

*Yajna Yajamana (1-4), Dampati (5-9), and  
Dampatyashisha (10-18) Devatah, Manu Vaivasvata Rshi*

या यजाति यजात् इत्सुनवच्च पचाति च ।  
ब्रह्मदिन्दस्य चाकनत ॥ १ ॥

1. *Yo yajāti yajāta it sunavacca pacāti ca.  
Brahmedindrasya cākanat.*

The yajamana who performs yajna himself or has yajna performed by a priest, presses and prepares the soma himself or has it prepared through a priest pleases Indra and obtains the knowledge of Divinity and Veda.

पुराळाशं या अस्म सामं ररत आशिरम ।  
पादित्तं श्का अंहसः ॥ २ ॥

2. *Puroḷāśam yo asmai somam rarata āśiram.  
Pādīt tam śakro amhasaḥ.*

Whoever offers food to the fire and to the deserving poor in honour of this omnipresent lord, Indra, and offers him oblations of soma mixed with fragrant havis, the lord almighty saves him from sin and evil.

तस्य द्युमाँ असदथा द्वजूतः स शूशुवत ।  
विश्वा वन्व मित्रिया ॥ ३ ॥

3. *Tasya dyumāñ asad ratho devajūtaḥ sa śūśuvat.  
Viśvā vanvannamitriyā.*

His chariot would shine with wealth and lustre and he, inspired by divinity, would rise in life with wealth and knowledge, honour and social prestige, removing obstructive difficulties and adversities from his path of progress.

अस्य पजावती गृह सश्चन्ती दिवदिव ।  
इळा धनुमती दुह ॥ ४ ॥

4. *Asya prajāvatī gr̥he'saścantī divedive.  
Ilā dhenumatī duhe.*

Ila, constant mother stream of total prosperity, flows inexhaustible into his home, blessing him with progeny, cows, culture and enlightenment, honour and excellence, day in and day out.

या दंपती समनसा सुनुत आ च धावतः ।  
दवासा नित्ययाशिरा ॥ ५ ॥

5. *Yā daṃpatī samanāsā sunuta ā ca dhāvataḥ.  
Devāso nityayāśirā.*

The couple who, with dedicated mind, perform yajna in unison, give in charity, and thus cleanse themselves and their soul, the divinities always bless them with sweets of milk and honey.

पतिं पाशुव्याँ इतः सम्यञ्चा बहिराशात ।

न ता वाजेषु वायतः ॥ ६ ॥

6. *Prati prāśavyāñ itaḥ samyañcā barhirāśāte.*  
*Na tā vājeṣu vāyataḥ.*

Together in love and respect they sit on the holy grass, perform yajna and receive divine gifts of delicious food and drink in plenty, and never do they fail in their battles of life for progress.

न दवानामपि हृतः सुमतिं न जुगु ततः ।

श्रवा बृहद्विवासतः ॥ ७ ॥

7. *Na devānāmapi hnutāḥ sumatiṁ na jugukṣataḥ.*  
*Śravo brhad vivāsataḥ.*

Never do they neglect the divinities nor do they minimize the gifts of their favour and good will, and thus indeed do they shine bright in glory and exalt the gifts of divinity.

पुत्रिणा ता कुमरिणा विश्वमायुव्यश्नुतः ।

उभा हिरण्यपशसा ॥ ८ ॥

8. *Putriṇā tā kumāriṇā viśvamāyur-vyaśnutāḥ.*  
*Ubhā hiraṇyapeśasā.*

They live a full happy life blest with sons and daughters and golden means of living in prosperity and decency.

वीतिहात्रा कृतद्वसू दशस्यन्तामृताय कम ।  
समूधा रामशं हता द्वेषु कृणुता दुवः ॥ ९ ॥

9. *Vitihotrā kṛtadvasū daśasyantāmṛtāya kam.  
Smūdho romaśaṁ hato deveṣu kṛṇuto duvaḥ.*

Performing yajna with generous hospitality, creating wealth and giving in charity, contributing to the peace and comfort of all in general for the sake of divine gifts of immortality, blest with milch cows and woolly sheep and goats, they live the good life doing reverence to the divines and enjoying the liberal gifts of divinity.

आ शम पवतानां वृणीमह नदीनाम ।  
आ विष्णाः सचाभुवः ॥ १० ॥

10. *Ā śarma parvatānāṁ vṛṇīmahe nadīnām.  
Ā viṣṇoḥ sacābhuvah.*

Living in the presence of Vishnu, all pervasive and protective Spirit divine and universal friend of all life, we pray for the Lord's gift of the peace, protection, freedom and comfort of the rivers, mountains and the clouds.

एतु पूषा रयिभगः स्वस्ति सर्वधातमः ।  
उरुरध्वा स्वस्तये ॥ ११ ॥

11. *Aitu pūṣā rayirbhagaḥ svasti sarvadhātamaḥ.  
Ururadhvā svastaye.*

Come Pusha, lord of health and nurture, Bhaga, gracious lord of wealth and power, wielder and controller of all power and prosperity for happiness and well being, and may our path of progress be wide open

for all round happiness and well being.

अ॒र॒म॒ति॒र॒न॒व॒णा॒ वि॒श्वा॑ द॒व॒स्य॒ मन॑सा ।  
आ॒दि॒त्याना॑म॒न॒ह इ॒त ॥ १२ ॥

12. *Aramatir-anarvaṇo viśvo devasya manasā.  
Ādityānām-aneha it.*

The world's obedience and service to irresistible divinity rendered sincerely with mind and soul and the grace of the Adityas gives freedom from sin and selfishness.

यथा॑ ना मि॒त्रा अ॒र्य॒मा वरु॑णः सन्ति॑ गा॒पाः ।  
सु॒गा ऋ॒तस्य॑ पन्थाः ॥ १३ ॥

13. *Yathā no mitro aryamā varuṇaḥ santi gopāḥ.  
Sugā ṛtasya panthāḥ.*

Since Mitra, lord of love, light and friendship, Aryama, universal guide and path maker, and Varuna, lord of judgement and justice, are our protectors, may our paths of advancement and rectitude be simple, straight and easy.

अ॒ग्निं वः॑ पू॒र्व्यं गि॒रा द॒वमी॑ळ वसू॒नाम॑ ।  
स॒प॒यन्तः॑ पु॒रुपि॒यं मि॒त्रं न॑ त्रि॒सार्ध॑सम ॥ १४ ॥

14. *Agniṁ vaḥ pūrvyaṁ girā devamīḷe vasūnām.  
Saparyantaḥ purupriyaṁ mitraṁ na kṣetrasā-  
dhasam.*

With sincere word and thought I serve and adore Agni, eternal and gracious lord of wealth and prosperity. You too serve the same lord of universal love as a friend, the lord giver of fulfilment to us in our existential state

of being.

म॒ ॥ द॒वव॑ता॒ रथः॒ शूरा॑ वा पृ॒त्सु कासु॑ चित॒ । द॒वानां॑ य  
इ॒न्मना॑ यज॒मान॒ इयं॑ तत्प॒भीद॑र्य॒ज्वना॑ भुवत ॥ १५ ॥

15. *Makṣū devavato rathaḥ śūro vā pṛtsu kāsu cit.*  
*Devānām ya inmano yajamāna iyakṣatyabhīd-*  
*ayajvano bhuvat.*

The chariot of the man of reverence to divinities moves fast forward, and the hero himself, who, with sincere mind and action, performs yajna and offers service to the divinities, goes far forward in the battles of life and surpasses the uncharitables who perform no yajna in the service of humanity and divinity.

न य॑ज॒मान॒ रिष्य॑सि॒ न सु॑न्वान् न द॒वया॑ । द॒वानां॑ य इ॒न्मना॑  
यज॒मान॒ इयं॑ तत्प॒भीद॑र्य॒ज्वना॑ भुवत ॥ १६ ॥

16. *Na yajamāna riṣyasi na sunvāna na devayo.*  
*Devānām ya inmano yajamāna iyakṣatyabhīd-*  
*ayajvano bhuvat.*

O man of charity and yajnic service to humanity and divinity, you will never suffer wrong or damage, O creator of soma dedicated to yajna to the divinities, you will never be hurt and never fail in your life's mission. The yajamana who, with sincere mind and actions, performs yajna in service to the divinities of nature and humanity surpasses the uncharitables who never perform yajnic service in the field of creative fellowship and cooperation with others, human and divine.

न॒क्रि॑ष्टं॒ क॒म॑णा॒ न॒श॒ ॥ प॒ या॑ष॒ ॥ या॑षति॒ । द॒वानां॑ य इ॒न्मना॑  
यज॒मान॒ इयं॑ तत्प॒भीद॑र्य॒ज्वना॑ भुवत ॥ १७ ॥

17. *Nakṣṭraṁ karmanā naśanna pra yośanna yośati.  
Devānām ya inmano yajamāna iyakṣatyabhīd-  
ayajvano bhuvat.*

The yajamana who with sincere mind and action, serves the divinities, no one can equal by action, much less destroy. Nor does he forsake his own path, nor can anyone else lead him astray. Indeed he surpasses all those who are uncharitable and perform no yajnic service to divinity and humanity.

असदत्र सुवीयमुत् त्यदाश्वश्व्यम् । द्वानां य इन्मना  
यजमान इयं त्व्यभीदयज्वना भुवत् ॥ १८ ॥

18. *Asadatra suvīryamuta tyadāśvaśvyam. Devānām  
ya inmano yajamāna iyakṣatyabhīdayajvano  
bhuvat.*

May there be heroic power and prowess, fast victory and life's fulfilment for him who performs yajna in service to the divinities of nature and humanity with truth of mind and action, and may he surpass all those uncharitables who perform no selfless service in creative action to divinity and humanity.

## Mandala 8/Sukta 32

*Indra Devata, Medhatithi Kanva Rshi*

प कृतान्यृजीषिणः कण्वा इन्द्रस्य गार्थया ।  
मद् सामस्य वाचत ॥ १ ॥

1. *Pra kṛtānyṛjīṣiṇaḥ kaṇvā indrasya gāthayā.  
Made somasya vocata.*

O poets of wisdom and imagination, joyous lovers of life and action, in the soma ecstasy of the

beauty and grandeur of life, sing and celebrate the wondrous works of Indra, ruler, power, energy and inspirer of life in nature and humanity in the world.

यः सृबिन्दमनशनिं पिपुं दासमह्रीशुवम ।

वधीदुगा रिण ऽपः ॥ २ ॥

2. *Yaḥ sṛbindam-anarśaniṃ pipruṃ dāsamaḥrīśuvam ।  
Vadhīdugro riṇannapaḥ.*

The awful lord of might and action stems the rising wicked, subdues the bullying exploiter, restrains the greedy devourer, cracks the senseless saboteur and the crooked deceiver, and having destroyed the negative forces, releases the free flow of waters and freedom of action, development and progress.

न्यबुदस्य विष्टपं वष्माणं बृहतस्तिर ।

कृष तदिन्दु प संस्यम ॥ ३ ॥

3. *Nyarbudasya viṣṭapaṃ varṣmāṇaṃ bṛhatastira ।  
Kṛṣe tadindra pauṃsyam.*

Indra, cosmic power of nature, you break the stronghold of the cloud of showers from the tip of vast heaven and thus accomplish that wondrous feat of divine power.

पतिं श्रुताय वा धृषत्तूणाशं न गिररधि ।

हुव सुशिपमृतये ॥ ४ ॥

4. *Prati śrutāya vo dhṛṣat tūrṇāśaṃ na gireradhi ।  
Huve suśipramūtaye.*

O people, for your protection and promotion, I invoke and call upon the victorious Indra of the glorious



helmet who brings a flood of waters from the heights of the cloud in response to prayer and promise.

स गारश्वस्य वि व्रजं मन्दानः साम्यभ्यः ।

पुरं न शूर दषसि ॥ ५ ॥

5. *Sa goraśvasya vi vrajaṃ mandānaḥ somyebhyaḥ.  
puraṃ na śūra darṣasi.*

Indra of such fame and prowess, heroic leader, happy and joyous, you open the gates of knowledge and victory in action and attainment, as you open the stalls of cows and horses and the gates of a fortress for the performers of soma yajna.

यदि म ररणः सुत उक्थ वा दधसु चनः ।

आरादुप स्वधा गहि ॥ ६ ॥

6. *Yadi me rāraṇaḥ suta ukthe vā dadhase canaḥ.  
Ārādupa svadhā gahi.*

If you take delight in the soma distilled by me and feel the ecstasy of my song of homage, then come from far and come from near and, by your own divine nature, take me on for the food of life you hold for me.

वयं घा त अपि षसि स्तार इन्द गिवणः ।

त्वं ना जिन्व सामपाः ॥ ७ ॥

7. *Vayaṃ ghā te api ṣmasi stotāra indra girvaṇaḥ.  
Tvaṃ no jinva somapāḥ.*

Indra, lord celebrated in song, your devoted celebrants as we are, O lord protector and promoter of the beauty, honour and excellence of life, pray give us the food and fulfilment of life we love and aspire for.

उत नः पितुमा भर संरराणा अर्वि तम ।

मघवन्भूरि त वसु ॥ ८ ॥

8. *Uta naḥ pitumā bhara saṁrarāṇo avikṣitam.*  
*Maghavan bhūri te vasu.*

And, O lord of the power, honour and glory of the world, all joyous and generous, bring us the food of life inexhaustible. Infinite is your wealth and boundless your munificence.

उत न्ना गामतस्कृधि हिरण्यवता अश्विनः ।

इळाभिः सं रभमहि ॥ ९ ॥

9. *Uta no gomataśkr̥dhi hiraṇyavato aśvinaḥ.*  
*Ilābhiḥ saṁ rabhemahi.*

And make us rich in lands and cows, knowledge and culture, make us masters of the golden glories of life. Advance us with horses and victories of high and higher attainments in honour and excellence. And lead us to exert ourselves in unison with songs of adoration and libations of homage and gratitude with holy words of joy.

बृबदुक्थं हवामह सृपकरस्त्रमृतय ।

साधु कृण्वन्तमवस ॥ १० ॥

10. *Bṛbadukthaṁ havāmahe sṛprakarasnam-ūtaye.*  
*Sādhu kṛṇvantam-avase.*

We invoke the lord divine and master ruler who is highly adorable, of long and supple arms of generosity, and always does good for the protection and promotion of all.

यः संस्थ चिच्छतकतुरादीं कृणाति वृत्रहा ।

जरितृभ्यः पुरुवसुः ॥ ११ ॥

11. *Yaḥ samsthe cicchatakratur-ādīm kṛṇoti vṛtrahā.  
Jaritr̥bhyaḥ purūvasuḥ.*

We invoke the lord adorable who does a hundred great favours to the man at peace and, dispelling the darkness in the mind and heart, sublimates the soul too with the spirit of a hundred good works of piety. Indeed, the lord is of infinite wealth, honour and bliss for all his devotees and destroys their evil and ignorance.

स नः शकश्चिदा शकद्दानवाँ अन्तराभ्रः ।

इन्द्रा विश्वाभिरूतिभिः ॥ १२ ॥

12. *Sa naḥ śakraścidā śakad-dānavāñ antarā-bharaḥ.  
Indro viśvābhir-ūtibhiḥ.*

The Lord Almighty strengthens us, is generous, and enriches our inner self with vision and love and with all strength and modes of protection and progress.

या रायाइ वनिमहान्तसुपारः सुन्वतः सखा ।

तमिन्द्रमभि गायत ॥ १३ ॥

13. *Yo rāyo'vanirmahānt-supāraḥ sunvataḥ sakhā.  
Tam-indram-abhi gāyata.*

Sing in honour of Indra, that mighty lord and ruler who commands the wealth, honour and excellence of the world, is universal protector and preserver, saviour of his devotees and friend of the lovers of soma and yajna.

आयन्तारं महि स्थिरं पृतनासु श्रवाजितम ।

भूर्रीशानुमाजसा ॥ १४ ॥

14. *Āyantāraṃ mahi sthiraṃ pṛtanāsu śravojitam.  
Bhūrer-īśānam-ojasā.*

Honour and adore the lord and ruler who is great, controller of the world and its law, constant in the dynamics of existence wherein he is the sole conqueror of honour and glory and who, with his power and grandeur, is the ruler of the vast riches of the world.

नकिरस्य शचीनां नियन्ता सूनृतानाम ।  
नकिवक्ता न दादिति ॥ १५ ॥

15. *Nakirasya śacīnāṃ niyantā sūnṛtānām.  
Nakirvaktā na dāditi.*

None is the controller of his mighty acts and powers universally pleasant and true, and there is none who can ever say: He has failed to give and bless.

न नूनं ब्रह्मणामृणं पाशूनामस्ति सुन्वताम ।  
न सामा अप्ता पप ॥ १६ ॥

16. *Na nūnaṃ brahmaṇāmṛṇaṃ prāśūnāmasti  
sunvatām. Na somo apratā pape.*

There is no recompense due from men of divinity, from the guests and those actively working for yajna and the extraction of soma. The creator of soma, the giver of knowledge and the social worker do not drink for nothing (they pay with service).

पन्य इदुपं गायत पन्य उक्थानि शंसत ।  
ब्रह्मा कृणात् पन्य इत ॥ १७ ॥

17. *Panya idupa gāyata panya ukthāni śamsata.  
Brahmā kṛṇota panya it.*

Sing in honour of adorable Indra, recite your hymns of praise in honour of admirable Indra, create your orations to celebrate the glorious Indra.

प॒न्य आ द॑दि॒रच्छ॒ता स॒हस्रा॑ व॒ज्यवृ॑तः ।

इ॒न्दा या य॑ज्व॒ना वृ॑धः ॥ १८ ॥

18. *Panya ā dardiracchatā sahasrā vājyavṛtaḥ.*  
*Indro yo yajvano vṛdhaḥ.*

Indra, potent lord who commands supreme power and, unobstructed, breaks down a hundred and a thousand adversaries, strengthens and exalts the devotees of yajna.

वि षू च॑र स्व॒धा अनु॑ कृ॒ष्टी॒नाम॑न्वा॒हुवः॑ ।

इ॒न्द् पिब॑ सु॒ताना॑म ॥ १९ ॥

19. *Vi ṣū cara svadhā anu kṛṣṭīnāmanvāhuvāḥ.*  
*Indra piba sutānām.*

Go forward, Indra, in response to the invitation to yajna of the people and drink of the soma extracted, distilled and offered by them.

पिब॑ स्व॒ध॒नवा॑नामु॒त यस्तु॑ग्र्य॒ सचा॑ ।

उ॒ताय॑मि॒न्द् यस्त॑र्व ॥ २० ॥

20. *Piba svadhainavānāmuta yastugrye sacā.*  
*Utāyamindra yastava.*

Drink of the joy and exhilaration of your powers and perceptions which is all associated with your own performance, the super-power that's you and yours. Indeed, it is all your own power and glory.

अतीहि मन्युषाविणं सुषुवांसमुपारण ।

इमं रातं सुतं पिब ॥ २१ ॥

21. *Atīhi manyuṣāviṇaṁ suṣuvāṁsam-upāraṇe.  
Imaṁ rātaṁ sutam piba.*

Ignore the man who offers yajnic soma in a mood of anger, frustration and protest. Ignore the man who offers yajna and soma but in a joyless and conflictive mood. Accept this soma of homage distilled and offered in a state of delight, love and faith.

इहि तिस्रः परावत इहि पञ्च जनाँ अति ।

धना इन्द्रावचाकशत ॥ २२ ॥

22. *Ihi tisraḥ parāvata ihi pañca janāñ ati.  
Dhenā indrāvacaśat.*

Indra, come from far, cross over the five classes of people to exhaust the possibilities of their life, transcend the three versions of knowledge, action and prayer, and listen with love and approval the sole one voice of my soul.

सूया रश्मिं यथा सृजा त्वा यच्छन्तु म् गिरः ।

निम्नमापा न सद्ध्यक ॥ २३ ॥

23. *Sūryo raśmiṁ yathā sṛjā' tvā yacchantu me girah.  
Nimnamāpo na sadhryak.*

Just as the sun radiates the rays of light over space, just as waters flow down swift and straight, so may the voice of my soul reach you.

अध्वयवा तु हि षिञ्च सामं वीराय शिपिण ।

भरा सुतस्य पीतय ॥ २४ ॥

24. *Adhvaryavā tu hi śiñca somam vīrāya śipriṇe.  
Bharā sutasya pītaye.*

O organiser and performer of yajna, offer the soma of devotion profusely to Indra, mighty lord of the helmet, and fill the vessel of your heart with divine love and pranic energy to enjoy life to the full.

य उदनः फलिंगं भिन य॑क्सिन्धूर॑वासृजत ।  
या गा॑षु प॒क्कं धा॒रयत ॥ २५ ॥

25. *Ya udnaḥ phaligaṁ bhinannyak sindhuñra-  
vāsṛjat. Yo goṣu pakvaṁ dhārayat.*

Indra breaks the clouds of rain, releases the waters for the rivers to flow down to the sea, and provides mature milk in the cows, knowledge and wisdom in the words of language and ripe grain in the fields of earth.

अह॑न्वृ॒त्रमृ॑ची॒षम आ॑णवा॒भर्म॑हीशु॒वम ।  
हि॒मना॑वि॒ध्यद॒बु॑दम ॥ २६ ॥

26. *Ahan vṛtramaṛcīṣama aurṇavābham-ahīśuvam.  
Himenāvidhyad-arbudam.*

The refulgent sun breaks the heavy cloud of vapours moving around like a crooked snake, in the middle regions of space.

प व उ॒गाय॑ नि॒ष्टुर॑ षा॒ हाय॑ पसृ॒णि॑ण ।  
द॒वत्तं॑ ब॒ह्ना॑ गायत ॥ २७ ॥

27. *Pra va ugrāya niṣṭure'ṣālḥāya prasakṣiṇe.  
Devattam brahma gāyata.*

O celebrants and yajakas, sing the most heavenly

song of praise worthy of divinity in honour of refulgent, impetuous, invincible and ever enduring friend, Indra, leader and commander of the ruling and defensive forces of nature and humanity.

या विश्वान्यभि व्रता सामस्य मद् अन्धसः ।

इन्द्रा दुवषु चतति ॥ २८ ॥

28. *Yo viśvānyabhi vratā somasya made andhasaḥ.  
Indro deveṣu cetati.*

Celebrate Indra, soul and ruling spirit in nature and humanity, who, in the excitement and ecstasy of the taste of food and soma, awakens in humans and divines the awareness of all the rules and laws of discipline and commitment to the vows of discipline in life.

इह त्या सधमाद्या हरी हिरण्यकश्या ।

वा हामभि पर्या हितम ॥ २९ ॥

29. *Iha tyā sadhamādyā harī hiraṇyakeśyā.  
Volhāmabhi prayo hitam.*

Here in life on earth, those two golden and refulgent motive powers of nature's circuitous energy, jubilant and festive co-workers for the chariot of Indra, lord ruler of nature and humanity, may, we pray, bring in holy food for health and energy for the good of all living beings.

अवाञ्चं त्वा पुरुष्टुत प्रियमधस्तुता हरी ।

साम्पराय व ततः ॥ ३० ॥

30. *Arvāñcam tvā puruṣṭuta priyamedhastutā harī.  
Somapeyāya vakṣataḥ.*



Indra, lord universally sung and celebrated, may the two motive powers of your chariot, loved and adored by scholars dedicated to yajnic pursuit of knowledge and wisdom, bring you here to join us and share the ecstasy of soma celebration with humanity.

### Mandala 8/Sukta 33

*Indra Devata, Medhatithi Kanva Rshi*

व्यं घं त्वा सुतावन्त आपा न वृक्तबहिषः ।

पवित्रस्य पस्त्रवणषु वृत्रहन्परि स्तार आसत ॥ १ ॥

1. *Vayaṁ gha tvā sutāvanta āpo na vṛktabarhiṣaḥ. Pavitrasya prastravaṇeṣu vṛtrahan pari stotāra āsate.*

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

स्वरन्ति त्वा सुत नरा वसा निरुक् उक्थिनः ।

कदा सुतं तृषाण आक आ गम इन्द स्वब्दीव वंसगः ॥ २ ॥

2. *Svaranti tvā sute nara vaso nireka ukthinaḥ. Kadā sutam tṛṣāṇa oka ā gama indra svabdīva vaṁsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall

thirsting to meet the people you love and admire.

कण्वभिधृष्णवा धृषद्वाजं दधि सहस्त्रिणम ।

पिशाङ्गरूपं मघवन्विचषण म् तू गामन्तमीमह ॥ ३ ॥

3. *Kaṇvebhir-dhr̥ṣṇavā dhr̥ṣad vājam darṣi sahasrīṇam. Piśaṅgarūpaṁ maghavan vicarṣaṇe makṣū gomantam-īmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will, strength and advancement free from indecision and delay in action.

पाहि गायान्धसा मदु इन्द्राय मध्यातिथ ।

यः संमिश्लो हयायः सुत सचा वृजी रथा हिरण्ययः ॥ ४ ॥

4. *Pāhi gāyāndhaso mada indrāya medhyātithe. Yaḥ sammiślo haryoryaḥ sute sacā vajrī ratho hiranyayaḥ.*

O man, you are a visitor and respectable guest on this earth of a golden order of beauty, prosperity and culture. Observe the rules of this order, advance the beauty and prosperity of it, and in the pleasure and ecstasy of its plenty of soma hospitality, sing and celebrate the glory of Indra, lord ruler of vision and action united, commander of the nation's forces, dynamic and creative, friendly and cooperative, wielder of the thunderbolt of justice and retribution, burden

bearer and pilot of the golden chariot of humanity.

यः सुषुव्यः सुदि णि इना यः सुकतुगृण ।

य आकरः सहस्रा यः शतामघ इन्द्रा यः पूभिदारितः ॥ ५ ॥

5. *Yaḥ suṣavyaḥ sudakṣiṇa ino yaḥ sukraturgr̥ṇe. Ya ākaraḥ sahasrā yaḥ śatāmagha indro yaḥ pūrbhidāritaḥ.*

I sing and celebrate the glory of Indra who is generous with both hands right and left, magnificent, holy in action, treasure home of a thousandfold riches, who commands a hundredfold power, honour and excellence and who breaks down the strongholds of evil, darkness and suffering. Indeed he is glorious and adorable.

या धृषिता या वृता या अस्ति श्मश्रुषु श्रितः ।

विभूतद्युमृश्च्यवनः पुरुष्टुतः कत्वा गारिव शाकिनः ॥ ६ ॥

6. *Yo dhr̥ṣito yo'vr̥to yo asti śmaśruṣu śritaḥ. Vibhūtadyumnaścyavanaḥ puruṣṭutaḥ krtvā gauriva śākinaḥ.*

I celebrate the glory of Indra who is bold and resolute, unbounded irresistible, wears the marks of manly vigour, commands honour and excellence, is an inspirer, mover and shaker, universally respected for his acts of piety, and who for the men of mighty dynamism is generous as earth, gracious as holy speech and loving as mother cow.

क ईं वद सुत सचा पिबन्तं कद्वया दध ।

अयं यः पुरा विभिनत्याजसा मन्दानः शि यन्धसः ॥ ७ ॥

7. *Ka īm veda sute sacā pibantam kad vayo dadhe.  
Ayam yah puro bibhinattyojasā mandānaḥ  
śipryandhasaḥ.*

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

दाना मृगा न वारुणः पुरुत्रा चरथं दध ।

नकिष्ट्वा नि यमदा सुत गमा महौश्चरस्याजसा ॥ ८ ॥

8. *Dānā mṛgo na vāraṇaḥ purutrā caratham dadhe.  
Nakiṣṭvā ni yamadā sute gamo mahāñścara-  
syojasā.*

Indra is generously giving, preventive, counter-active and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.

य उग्रः स निष्ठृतः स्थिरा रणाय संस्कृतः ।

यदि स्तातुमघवा शृणवद्भवं नन्दा याषत्या गमत ॥ ९ ॥

9. *Ya ugraḥ sann-anīṣṭṛtaḥ sthīro raṇāya saṁskṛtaḥ.  
Yadi stotur-maghavā śṛṇavaddha-vam nendro  
yoṣatyā gamat.*

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he

hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

स॒त्यमि॒त्था वृ॒षद॑सि॒ वृष॑जूति॒ना वृ॒तः ।

वृषा॒ ह्यु॒ग शृ॒ण्विष॑ परा॒वति॒ वृषा॑ अवा॒वति॒ श्रुतः॑ ॥ १० ॥

10. *Satyamitthā vṛṣedasi vṛṣajūtir-no'vṛtaḥ. Vṛṣā hyugra śṛṇviṣe parāvati vṛṣo arvāvati śrutah.*

True it is thus you are virile and generous yourself and an inspiration and driving force for the virile and the brave, unbound, uncountered, brave and illustrious, harbinger of the showers of peace and joy and known as omnificent and sublime all over the world far and near.

वृ॒षण॑स्त॒ अ॒भी॒शवा॒ वृषा॒ कशा॑ हि॒र॒ण्ययी॑ ।

वृषा॒ रथा॑ मघव॒न्वृष॑णा॒ हरी॒ वृषा॒ त्वं श॑तक॒ता ॥ ११ ॥

11. *Vṛṣaṇaste abhīśavo vṛṣā kaśā hiranyayī. Vṛṣā ratho maghavan vṛṣaṇā harī vṛṣā tvam śatakrato.*

Indra, lord of the power, wealth and glory of the universe, agent of infinite acts of creation in the world of existence, strong and golden are the reins of your cosmic chariot, golden is the goad that maintains and controls the speed of its motion, strong and laden with riches is your chariot, strong and virile the motive powers, and you yourself are all potent and generous.

(This mantra may be interpreted as a description of the human soul in its own individual sphere provided that it is self-controlled and free from external forces which bind it in the fetters of worldly interests of a selfish and transitory nature.)

वृषा साता सुनातु त वृष ऽजीषि ा भर ।

वृषा दधन्व वृषणं नदीष्वा तुभ्यं स्थातहरीणाम ॥ १२ ॥

12. *Vṛṣā sotā sunotu te vṛṣann-rjīṣinnā bhara. Vṛṣā dadhanve vṛṣaṇaṁ nadīṣvā tubhyaṁ sthātarharīṇām.*

O lord of omnipotence and omnificence, may the brave and generous yajaka prepare the soma juice of devotion for you. O lord of the law of truth and lover of the rules of rectitude, bring us the showers of peace and prosperity in rectitude. O lord controller and keeper of world forces in order, the generous yajaka receives the showers of your blessings and holds them in trust actively in the streams of existence for yajnic offers to your honour for your service.

एन्द याहि पीतयु मधु शविष्ठ साम्यम ।

नायमच्छा मघवा शृणवद्विरा बह्याक्था च सुकतुः ॥ १३ ॥

13. *Endra yāhi pītaye madhu śaviṣṭha somyam. Nāyamacchā maghavā śṛṇavad giro brahmokthā ca sukratuḥ.*

Indra, lord most potent, come to taste the honey sweets of soma. Unless you come and bless with grace, this man of power and earthly honour, though devoted to good actions, would not well listen otherwise to songs of devotion and the voice of Veda.

वहन्तु त्वा रथुष्ठामा हरया रथुयुजः ।

तिरश्चिदुर्य सर्वनानि वृत्रह ऽन्येषां या शतकता ॥ १४ ॥

14. *Vahantu tvā ratheṣṭhāmā harayo rathayujah. Tiraściduryaṁ savanāni vṛtrahann-anyeṣāṁ yā śatakrato.*

May the motive forces which power and drive your chariot, we pray, bring you hither, O lord of infinite acts of grace, destroyer of evil and dispeller of darkness, past the acts and voices of others without faith in divinity and prayer.

अस्माकंमद्यान्तंमं स्तामं धिष्व महामह ।

अस्माकं त सर्वना सन्तु शन्तमा मदाय द्यु । सामपा ॥ १५ ॥

15. *Asmākamadyāntamaṁ stomaṁ dhiṣva mahā-maha. Asmākaṁ te savanā santu śāntamā madāya dyukṣa somapāḥ.*

O lord of heavenly light, greatest of the great, lover and protector of the soma pleasure and grandeur of life, accept our most intimate prayer and praise today and grant that all our acts of homage in your honour and service be for the peace and dignity of the life we live.

नहि षस्तव ना मम शास्त्र अन्यस्य रण्यति ।

या अस्मान्वीर आनयत ॥ १६ ॥

16. *Nahi ṣastava no mama śāstre anyasya raṇyati. Yo asmān vīra ānayat.*

The mighty one who has brought us under his order of law does not accept with delight your decree nor mine nor anyone else's.

(Indra, the soul, is the ruler and controller of the mind and senses. It is not ruled and controlled by the mind or the senses or anyone else.)

इन्द्रश्चिद्वा तदबवीत्त्रिया अशास्यं मनः ।

उता अह कतुं रघुम ॥ १७ ॥

17. *Indraścid ghā tadabravīt striyā aśāsyam manah.  
Uto aha kṛatuṁ raghum.*

If Indra, the husband, were to say: “The mind of woman is not controllable” and, also, “that her thought and intellect too is inferior”, (then it is less than half the truth).

ससी चिद्धा मदच्युता मिथुना वहता रथम ।  
एवद्धवृष्णा उत्तरा ॥ १८ ॥

18. *Sapī cidgha madacyutā mithunā vahato ratham.  
Eved dhūrvrṣṇa uttarā.*

If the two ardent horses of Indra’s chariot together draw the burden of the home-state, then the shaft of the chariot is better and stronger.

अधः पश्यस्व मापरि सन्तरां पादका हर ।  
मा त कशप्लका दृशन्तस्त्री हि ब्रह्मा बभूविथ ॥ १९ ॥

19. *Adhaḥ paśyasva mopari saṁtarām pādakau hara.  
Mā te kaśaplakau dṛṣantstrī hi brahmā babhū-  
vitha.*

O man, O woman: Keep your eyes down on the earth, not up on the sky. Walk on with both the feet together (as the two wheels and the two horses draw the chariot together), Let your lower feet be not bare and exposed (cover them). Let woman be the high priest of the home yajna.

(The last three mantras describe the home-state of the social order. The husband and the wife together run the home. The husband is, or may be, the greater burden bearer, still the wife is the chief home



minister, and the husband ought to realise this in love, in courtesy, in chivalry, or at least in practical wisdom. Arrogance, pride, anger, passion, all this on either's part must be subjected to reason and respectful cooperation with mutual recognition.)

### Mandala 8/Sukta 34

*Indra Devata, Nipatithi Kanva (1-15) and Sahasram  
Vasurochisha Angirasa (16-18) Rshis*

ए॒न्द्र॑ या॒हि॒ हरि॑र्भि॒रु॒प॒ क॒ण्व॑स्य सु॒ष्टु॒ति॒म॒ ।  
दि॒वा अ॒मु॒ष्य॒ शा॒स॒ता॒ दि॒वं य॒य दि॒वा॒व॒सा ॥ १ ॥

1. *Endra yāhi haribhirupa kaṇvasya suṣṭutim. Divo amuṣya śāsato divaṁ yaya divāvaso.*

Indra, ruler of the world, come with all your powers and perceptions to the sage's adoration and instruction, and from the light and exhortation of the elevating sage, O seeker of enlightenment, go and rise to the heights of divinity.

आ त्वा॒ गा॒वा॒ वद॑न्नि॒ह सा॒मी॒ घा॒ष॒ण॒ य॒च्छ॒तु॒ ।  
दि॒वा अ॒मु॒ष्य॒ शा॒स॒ता॒ दि॒वं य॒य दि॒वा॒व॒सा ॥ २ ॥

2. *Ā tvā grāvā vadanniha somī ghoṣeṇa yacchatu. Divo amuṣya śāsato divaṁ yaya divāvaso.*

The maker of soma, creator of the joy of a new life, would welcome you here with a loud proclamation and exalt you with the voice of thunder, and from the light and power of the sage's revelation, O lover of light, go and rise to your own essential heaven of freedom.

अत्रा॒ वि न॒मि॒र॑षा॒मु॒रां॒ न धू॑नु॒त वृ॒कः॑ ।  
दि॒वा अ॒मु॒ष्य॒ शा॒स॒ता॒ दि॒वं य॒य दि॒वा॒व॒सा ॥ ३ ॥

3. *Atrā vi nemir-eṣām-urāṁ na dhūnute vṛkaḥ.  
Divo amuṣya śāsato divaṁ yaya divāvaso.*

Here the very edge and foundation of these sages of knowledge and wisdom would shake you and reveal you to yourself as thunder shakes the earth and lightning lights it up all over. And then from the light and thunder of these commanders you would rise, liberated, to your own heights of heaven, O lover and ruler of the light of day.

आ त्वा कण्वा इहावसु हवन्त वाजसातय ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ ४ ॥

4. *Ā tva kaṇvā ihāvase havante vājasātaye.  
Divo amuṣya śāsato divaṁ yaya divāvaso.*

The sages call you here for the art and science of defence and protection and for the victories of peace and progress. And from the light and wisdom of the enlightening sages, O lover and ruler of the light of day, rise to the light and heaven of your own imagination.

दधामि त सुतानां वृष्ण न पूर्वपाय्यम ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ ५ ॥

5. *Dadhāmi te sutānām vṛṣṇe na pūrvapāyyam.  
Divo amuṣya śāsato divaṁ yaya divāvaso.*

As the sun vests vapours of rain in the cloud of showers, so do I vest in you the first, original and eternal knowledge, protected, protective and enjoyable, of the prime order distilled by sages from experience and vision. Then from the light of this knowledge of the sages of universal law and command, O lover of light, rise to the heaven of light on earth.

स्मत्पुरन्धिन् आ गहि विश्वताधीन ऊतय ।  
 दिवा अमुष्य शासता दिवं यय दिवावसा ॥ ६ ॥

6. *Smatpurandirna ā gahi viśvato dhīrna ūtaye.*  
*Divo amuṣya śāsato divaṁ yaya divāvaso.*

Indra, enlightened with the thought and wisdom of universal order, equipped with the power and competence of a ruler of cities, come and take over the reins of government for our protection and advancement, and from the light and wisdom of the sages of vision and command, O lover and giver of a rule of peace and enlightenment, rise to the light and heaven of your imagination.

आ ना याहि महमत सहस्रात् शतामघ ।  
 दिवा अमुष्य शासता दिवं यय दिवावसा ॥ ७ ॥

7. *Ā no yāhi mahemate sahasrote śatāmagha.*  
*Divo amuṣya śāsato divaṁ yaya divāvaso.*

Come to us Indra, lord wise and great, commander of a thousand forces of protection and progress, ruler of a hundredfold wealth and power of the world, and from the light of the ruling master of this world of knowledge and wisdom, O lover of the light of heaven, rise to the supreme light of existence.

आ त्वा हाता मनुहिता दवत्रा व दीड्यः ।  
 दिवा अमुष्य शासता दिवं यय दिवावसा ॥ ८ ॥

8. *Ā tvā hotā manurhito devatrā vakṣadīḍyaḥ.*  
*Divo amuṣya śāsato divaṁ yaya divāvaso.*

The host yajaka, yajamana, well wisher of humanity, respectable among the noble and generous,

worthy of reverence, invites, exhorts and exalts you. Come, and from the light of the world of rule and order here, O lover of light and wisdom in peace, rise to the heights of heaven.

आ त्वा मद्च्युता हरी श्यनं प त्व व ततः ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ ९ ॥

9. *Ā tvā madacyutā harī śyenaṁ pakṣeva vakṣataḥ.  
Divo amuṣya śāsato divaṁ yaya divāvaso.*

And may the mighty transportive powers stronger than all obstructive forces of pride and arrogance, transport you here to us like the powerful wings of the eagle flying the king of birds to his destination, and may you, from the light and power of this world of rule and order, O lover of light and peace, rise to the light and peace of heaven.

आ याह्य आ परि स्वाहा सामस्य पीतय ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ १० ॥

10. *Ā yāhyarya ā pari svāhā somasya pītaye.  
Divo amuṣya śāsato divaṁ yaya divāvaso.*

O lord ruler of the world, come to us to join the soma celebration of this social order offered with sincerity of thought and word in action, and from the light and joy of this world of rule and order, O lover of light and peace, rise to the light and peace of heaven.

आ ना याह्युपश्रुत्युक्थेषु रणया इह ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ ११ ॥

11. *Ā no yāhyupaśrutyuktheṣu raṇayā iha.  
Divo amuṣya śāsato divaṁ yaya divāvaso.*

Come close to us, listen to our songs of adoration of divinity, and enjoy the holy celebrations, and from the light and joy of the earthly world of rule and order, O lover of the light of divinity, rise to the light of heavenly peace and freedom.

सरूपरा सु ना गहि संभृतः संभृताश्वः ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ १२ ॥

12. *Sarūpairā su no gahi sambhṛtaiḥ sambh-ṛtāśvaḥ.*  
*Divo amuṣya śāsato divaṁ yaya divāvaso.*

Vested with the fullness of a dynamic personality with sensitive perceptions, conceptions and apprehensions, come to us with colleagues and companions of equal calibre and take over the reins of leadership, and from the light and wisdom of the earthly order, O lover of light and heaven, rise to the heavenly light of love and benediction.

आ याहि पवतभ्यः समुदस्याधि विष्टपः ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ १३ ॥

13. *Ā yāhi parvatebhyaḥ samudrasyādhi viṣṭapaḥ.*  
*Divo amuṣya śāsato divaṁ yaya divāvaso.*

Come from the mountains and the clouds, come over the seas and hasten from the farthest regions of the globe, rule, and from the light of this order of rule, O lover of light and giver of peace and settlement, rise to the light of heaven.

आ ना गव्यान्यश्व्या सहस्त्रा शूर ददृहि ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ १४ ॥

14. *Ā no gavyānyaśvyā sahasrā śūra dardṛhi.  
Divo amuṣya śāsato divaṁ yaya divāvaso.*

Give us a thousand riches of lands and cows, culture and enlightenment, O brave ruler, give us and develop communications and transport, and from the light and rule of this earthly order, O lover of heavenly light, rise to the light of heaven and eternal joy.

आ नः सहस्रशा भरा युतानि शतानि च ।

दिवा अमुष्य शासता दिवं यय दिवावसा ॥ १५ ॥

15. *Ā naḥ sahasraśo bharā'yutāni śatāni ca.  
Divo amuṣya śāsato divaṁ yaya divāvaso.*

Bring us, give us, riches, powers and excellences in hundreds, thousands and lacs, even more, unbounded all, and from the light and culture of this order of earthly rule, O lover of peace and light of heaven, rise to heavenly light and eternal joy.

आ यदिन्द्रश्च दद्वह सहस्रं वसुराचिषः ।

आजिष्ठमश्व्यं पशुम ॥ १६ ॥

16. *Ā yadindraśca dadvahe sahasraṁ vasurociṣaḥ.  
Ojīṣṭham-aśvyam paśum.*

Let us all, and Indra too, lovers of peace, wealth, honour, power and excellence, win a thousandfold wealth of brilliant progress and advancement.

य ऋजा वातरंहसा रुषासा रघुष्यदः ।

भाजन्त सूयाइव ॥ १७ ॥

17. *Ya ṛjā vātaramhaso 'ruśāso raghusyadaḥ.  
Bhrājante sūryā iva.*

Those who follow straight paths of truth and rectitude, advance vibrant like the winds, love brilliance without violence and move forward at the shortest wave length of speed, shine like stars.

पारावतस्य रातिषु द्रवच्चकष्वाशुषु ।

तिष्ठं वनस्य मध्य आ ॥ १८ ॥

18. *Pārāvatasya rātiṣu dravaccakreṣvāśuṣu.*  
*Tiṣṭhaṁ vanasya madhya ā.*

O lord of light and power, let me be established among the generous and profuse gifts of the farthest spaces, moving at the fastest in the dynamics of the whirling wheels of time, ultimately at peace somewhere at the centre of eternal truth, goodness and beauty of divinity.

### Mandala 8/Sukta 35

*Ashvinau Devate, Shyavashva Atreya Rshi*

अग्निन्द्रेण वरुणं विष्णुना दित्य रुद्रवसुभिः सचा-  
भुवा । सजाषसा उषसा सूर्येण च सामं पिबतमश्विना ॥ १ ॥

1. *Agninendreṇa varuṇena viṣṇunā''dityai rudrair-vasubhiḥ sacābhuvā. Sajoṣasā uṣasā sūryeṇa ca somaṁ pibatam-aśvinā.*

Ashvins, complementary powers and forces of nature and humanity working in circuit, associated with Agni, fire energy, Indra, electric energy, Varuna, water energy, Vishnu, solar energy, Adityas, seasonal energies, Rudras, pranic energies, and Vasus, earth energies, in union with the dawn and the sun, absorb, protect, promote and bring the soma joy of life for the benefit

of humanity.

विश्वाभिधीभिभुवनन वाजिना दिवा पृथिव्यादिभिः  
सचाभुवा । सजाषसा उषसा सूयण च सामं पिबत-  
मश्विना ॥ २ ॥

2. *Viśvābhir-dhībhir-bhuvanena vājinā divā  
pṛthivyā-dribhiḥ sacābhuvā. Sajoṣasā uṣasā  
sūryeṇa ca somam pibatamaśvinā.*

Mighty and dynamic Ashvins, complementary powers of humanity, associated with the twin forces of attraction and repulsion of nature and the world, the regions of light in space, the earth, clouds and mountains, and united with the sun and dawn, receive, protect, promote and bring the soma energy and joy for the benefit of humanity.

विश्वद्वस्त्रिभिरकादशरिहा द्विमरुद्धिभृगुभिः सचाभुवा ।  
सजाषसा उषसा सूयण च सामं पिबतमश्विना ॥ ३ ॥

3. *Viśvair-devais-tribhir-ekādaśair-ihā'dbhirma-  
rudbhir-bhṛgubhiḥ sacābhuvā. Sajoṣasā uṣasā  
sūryeṇa ca somam pibatam-aśvinā.*

Ashvins, associated with all the thirty three brilliant, plentiful and generous divine powers of nature and humanity, scientifically energised liquids, vibrant pilots and controlled winds, intellectuals and scientists who dispel the darkness and ignorance of society, and in union with the dawn of a new sun in life, receive, preserve, develop and bring the soma energy for the peace and joy of humanity here and now.

जुषथां यज्ञं बाधतं हवस्य म विश्वह दवा सवनावं गच्छतम ।  
सजाषसा उषसा सूयण चषं ना वा हमश्विना ॥ ४ ॥



4. *Juṣethāṁ yajñam bodhatam havasya me viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣam no volham-aśvinā.*

Divine Ashvins, twin harbingers of nature and humanity, listen to our call, know our purpose, come and join all our sessions of yajnic creation and, equally in tune with the soothing glory of the dawn and blazing intensity of the sun, bring us food and energy here and now.

स्तामं जुषथां युवशव कन्यनां विश्वह दवा सवनाव  
गच्छतम । सजाषसा उषसा सूयण चषं ना वा हम-  
श्विना ॥ ५ ॥

5. *Stomam juṣethām yuvaśeva kanyanām viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣam no volham-aśvinā.*

Divine Ashvins, twin complementarities of nature and humanity, generous brilliancies, listen and cherish our song of adoration as youthful lovers listen to a lovely brilliant maiden's, come to our sessions, understand our purpose, and united with the dawn and the sun, transmit to us food and energy in plenty here and now.

गिरा जुषथामध्वरं जुषथां विश्वह दवा सवनाव गच्छतम ।  
सजाषसा उषसा सूयण चषं ना वा हमश्विना ॥ ६ ॥

6. *Giro juṣethām-adhvaram juṣethām viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣam no volham-aśvinā.*

Divine Ashvins, listen to our song and understand, join and cherish our yajnic project of non-

violent creation, come to all our sessions, O generous harbingers of food, energy and wealth and, united with the dawn and the sun, bring us plenty of food, energy and all round advancement to our heart's desire here and now.

हरिद्वव पतथा वनदुप सामं सुतं महिषवाव गच्छथः ।

सजाषसा उषसा सूयण च त्रिवृतियातमश्विना ॥ ७ ॥

7. *Hāridraveva patatho vanedupa somam sutam mahiṣevāva gacchathaḥ. Sajoṣasā uṣasā sūryeṇa ca trir-vartir-yātam-aśvinā.*

Ashvins, you reach our yajna eagerly as a thirsty bird flies to water and, like a veteran scholar, you understand and recognise the nectar sweet soma that we have distilled from our yajnic project and you anticipate the future possibilities too. O divine twin powers of the circuitous energy of natural and social dynamics, in unison with the sun and dawn, come to our project thrice a day.

हंसाविव पतथा अध्वगाविव सामं सुतं महिषवाव गच्छथः ।

सजाषसा उषसा सूयण च त्रिवृतियातमश्विना ॥ ८ ॥

8. *Haṁsāviva patatho adhvagāviva somam sutam mahiṣevāva gacchathaḥ. Sajoṣasā uṣasā sūryeṇa ca trir-vartir-yātam-aśvinā.*

Ashvins, just as two hansa birds fly to water and as two thirsty travellers rush for a drink, so do you two like veteran scholars fly to our soma results of yajnic projects, understand and assess the positives and negatives of merits and anticipate the possibilities. O twin divines, in unison with the sun and the dawn, come

thrice in the day and help us advance forward.

श्य॒नावि॒व प॒तथा ह॒व्यदा॑तय॒ सामं सु॒तं म॑हि॒षवा॒व गच्छ॑थः ।  
स॒जा॒षसा॒ उ॒षसा॒ सू॒र्य॑ण॒ च त्रि॒व॒तिया॑तम॒श्वि॒ना ॥ ९ ॥

9. *Śyenāviva patatho havyadātaye somam sutam mahiṣevāva gacchathah. Sajoṣasā uṣasā sūryeṇa ca trirvartiryātamaśvinā.*

Like falcons you fly carrying holy gifts to the generous yajaka. Like veteran scholars you fly to assess the merit of our soma distilled in yajnic experiments and to anticipate its future possibilities. O twin divines united with the sun and the dawn, come thrice in the day, visit our sessions and help us to advance.

पि॒बतं॑ च॒ तृ॒ष्णु॒तं चा॒ च गच्छ॑तं॒ पू॒जां च॒ धृ॒त्तं द॒वि॒णं च॒  
ध॒त्तम॑ । स॒जा॒षसा॒ उ॒षसा॒ सू॒र्य॑ण॒ चार्ज॑ ना॒ धत्त॑म॒श्वि॒ना ॥ १० ॥

10. *Pibatam ca trpṇutam cā ca gacchatam prajām ca dhattam draviṇam ca dhattam. Sajoṣasā uṣasā sūryeṇa corjam no dhattam-aśvinā.*

Ashvins, come, drink the soma, satisfy yourselves about the taste and value of it. Go to the people and carry wealth, strength and power for them. O twin divines, come, bring us energy and advancement in unison with the sun and the dawn of a new day.

ज॒र्य॑तं॒ च॒ प॒ स्तु॑तं॒ च॒ प॒ चा॑व॒तं पू॒जां च॒ धृ॒त्तं द॒वि॒णं च॒  
ध॒त्तम॑ । स॒जा॒षसा॒ उ॒षसा॒ सू॒र्य॑ण॒ चार्ज॑ ना॒ धत्त॑म॒श्वि॒ना ॥ ११ ॥

11. *Jayatam ca pra stutam ca pra cāvataṁ prajām ca dhattam draviṇam ca dhattam. Sajoṣasā uṣasā sūryeṇa corjam no dhattam-aśvinā.*

Win the victories of life, O divinities of the

nation's morning, thank and adore the Lord Supreme, protect the people, bear and bring wealth, strength and power for them and hold it too. O twin divines, come and bring us energy and advancement in unison with the sun and the dawn of a new day and hold on.

हृतं च शत्रून्यतंतं च मित्रिणः पृजां च धृत्तं दर्विणं च  
धत्तम । सजाषसा उषसा सूयणं चार्जं ना धत्तमश्विना ॥ १२ ॥

12. *Hataṁ ca śatrūn yatataṁ ca mitriṇaḥ prajāṁ ca dhattaṁ draviṇaṁ ca dhattam. Sajoṣasā uṣasā sūryeṇa corjaṁ no dhattam-aśvinā.*

Eliminate the adversaries, adversities and the negativities, exercise and advance the friendly forces with love for cooperation, sustain and maintain the people in a state of happiness, bear, bring and hold wealth and power with assets for the nation. O twin divines, come and bring us energy and advancement in unison with the sun and the dawn of a new day, hold on and relent not.

मित्रावरुणवन्ता उत धमवन्ता मरुत्वन्ता जरितुगच्छथा  
हवम । सजाषसा उषसा सूयणं चा दित्ययातम-  
श्विना ॥ १३ ॥

13. *Mitrāvaruṇavantā uta dharmavantā marutvantā jaritur-gacchatho havam. Sajoṣasā uṣasā sūryeṇa cā'dityair-yātam-aśvinā.*

Ashvins, complementary powers of the nation's social dynamics in balance for the march ahead, blest with Mitra, people of love and friendship, Varuna, distinguished people of judgement and discrimination, Maruts, vibrant youth and pilots of the nation, all

holding on to Dharma, duty in the law of universal truth, listen and rise to the call of the celebrant. O twin divines, come with the Adityas, the sun in progressive zodiacs, and in unison with the sun and the dawn of every new day.

अङ्गिरस्वन्ता उत विष्णुवन्ता मरुत्वन्ता जरितुगच्छथा  
हवम । सजाषसा उषसा सूर्येण चा दित्ययातम-  
श्विना ॥ १४ ॥

14. *Aṅgirasvantā uta viṣṇuvantā marutvantā jariturgacchatho havam. Sajoṣasā uṣasā sūryeṇa cā''dityair-yātam-aśvinā.*

Blest with Angirasas, continuous freshness of life breath and vital energy, Vishnu, omnipresent vision and power of divinity, Maruts, vibrant force and velocity of the winds, rise instantly to the call of the celebrant, Ashvins, and come with the Adityas in progression like the sun's in the zodiacs and in unison with the sun and the dawn at the rise of every new day.

ऋभुमन्ता वृषणा वाजवन्ता मरुत्वन्ता जरितुगच्छथ  
हवम । सज षसा उषसा सूर्येण चा दित्ययातम-  
श्विना ॥ १५ ॥

15. *Rbhumantā vṛṣaṇā vājavantā marutvantā jariturgacchatho havam. Sajoṣasā uṣasā sūryeṇa cā''dityair-yātam-aśvinā.*

Ashvins, generous divinities of humanity, blest with the Rbhus, engineers, technicians and craftsmen, Vajins, pioneers moving forward at top speed, Maruts, vibrant forces of defence and protection, rise to the call of the celebrant and go forward with the Adityas,

visionaries of the nation, children of mother earth, in unison with the sun and the dawn of every new day.

ब॒ह्म जि॒न्वत॑मु॒त जि॒न्वतं॑ धि॒या ह॒तं र॑ ऽ॒सि स॒ध॒त॒म॒मी॒वाः ।  
स॒जा॒ष॒सा उ॒ष॒सा सू॒य॑ण॒ च॒ सा॒मं सु॒न्व॒ता अ॒श्वि॒ना ॥ १६ ॥

16. *Brahma jinvatamuta jinvatam dhiyo hatam rakṣāmsi sedhatam-amīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somam sunvato aśvinā.*

Animate and energise the visionaries of universal values, animate and energise the intellectuals, animate and energise the people in general, destroy the evil and destructive forces, fight out diseases and create the soma of good health and joy in unison with the sun and the dawn of every new day.

ऽ॒त्रं जि॒न्वत॑मु॒त जि॒न्वतं॑ नृ॒ह॒तं र॑ ऽ॒सि स॒ध॒त॒म॒मी॒वाः ।  
स॒जा॒ष॒सा उ॒ष॒सा सू॒य॑ण॒ च॒ सा॒मं सु॒न्व॒ता अ॒श्वि॒ना ॥ १७ ॥

17. *Kṣatram jinvatamuta jinvatam nṛṇ hatam rakṣāmsi sedhatam-amīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somam sunvato aśvinā.*

Animate, energise and develop the defence and administrative forces, sustain and inspire the people in general whosoever they are, destroy the evil and the violent, eliminate ill-health and disease and in unison with the sun and the dawn of every new day create new soma of joy and life's excitement.

ध॒नू॒जि॒न्वत॑मु॒त जि॒न्वतं॑ वि॒शा ह॒तं र॑ ऽ॒सि स॒ध॒त॒म॒मी॒वाः ।  
स॒जा॒ष॒सा उ॒ष॒सा सू॒य॑ण॒ च॒ सा॒मं सु॒न्व॒ता अ॒श्वि॒ना ॥ १८ ॥

18. *Dhenūrjinvatamuta jianatam viśo hatam rakṣāmsi sedhatamamīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somam sunvato aśvinā.*

Ashvins, complementary powers of the nation's development and progress, develop the animal wealth for milk, develop and energise the agricultural, industrial and commercial classes, destroy evil and the saboteurs, eliminate all negativities and, in unison with the sun and the rise of every new day, create and recreate the soma of new joy and enthusiasm for life.

अत्ररिव शृणुतं पूव्यस्तुतिं श्यावाश्वस्य सुन्वता मदच्युता ।  
सजाषसा उषसा सूयण चा श्विना तिराअह्यम ॥ १९ ॥

19. *Atreriva śṛṇutam pūrvyastutiṁ śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā 'śvinā tiroahnyam.*

Ashvins, who humble the arrogance of the proud, just as you listen to the universal adorations of the sage of threefold freedom of body, mind and soul, so pray listen to the appeal and adorations of the scholar of solar energy, and, in unison with the sun and the dawn of every new day, provide for the people's security for the night at the close of the day, and thus create another new joy for the people.

सगाँइव सृजतं सुष्टुतीरुप श्यावाश्वस्य सुन्वता मदच्युता ।  
सजाषसा उषसा सूयण चा श्विना तिराअह्यम ॥ २० ॥

20. *Sargāñ iva sṛjataṁ suṣṭutīrupa śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā- 'śvinā tiro-ahnyam.*

Ashvins, breakers of pride and arrogance, listen to the prayer and exhortation of the scholar of solar rays who creates something new toward the improvement of life and, in unison with the sun and the dawn, support

and augment his invention like a new creation completed the day before.

र॒श्मी॑रिव॒ यच्छ॑तमध्व॒राँ उप॑ श्या॒वाश्व॑स्य सु॒न्व॒ता म॑द-  
च्यु॒ता । स॒जाष॑सा उ॒षसा॒ सूय॑'ण॒ चा श्वि॑ना ति॒राअ॑-  
ह्यम ॥ २१ ॥

21. *Raśmīñriva yacchatamadhvarāñ upa śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā'śvinā tiro-ahnyam.*

Ashvins who shatter the pride and arrogance of evil forces, take over the yajnic programmes of the scholar of solar science and promote them like radiations of the sun and steer them by controls in unison with the sun and the dawn to advance them further than the last stage completed till the last day.

अ॒वाग॑थं॒ नि य॑च्छ॒तं पि॑ब॒तं सा॒म्यं म॑धु । आ या॑तमश्वि॒ना  
ग॑तमव॒स्युवा॑म॒हं हु॑व ध॒त्तं रत्नानि॑ दा॒शुष॑ ॥ २२ ॥

22. *Arvāg ratham ni yacchataṁ pibataṁ somyaṁ madhu. Ā yātam-aśvinā gatam-avasyur-vāmaham huve dhattaṁ ratnāni dāśuṣe.*

Ashvins, divine twin powers of the social order, direct the chariot hitherward, drink the honey sweets of soma distilled by us. Come, go round and come again. Praying for protection and support for advancement, I call upon you: Come and bring the jewel gifts of life for the generous yajaka.

नु॒मा॒वा॒क प॑स्थि॒त अध्व॑र॒ नरा॑ वि॒व ण॑स्य पी॒तर्य॑ । आ  
या॑तमश्वि॒ना ग॑तमव॒स्युवा॑म॒हं हु॑व ध॒त्तं रत्नानि॑ दा॒शुष॑ ॥ २३ ॥



23. *Namovāke prasthite adhware narā vivakṣaṇasya pītaye. Ā yātamaśvinā gatam-avasyur-vāmahaṃ huve dhattaṃ ratnāni dāsūṣe.*

Ashvins, complementary leading powers of humanity, the yajna of love and non-violence with words of reverence and homage is begun, the soma is refreshing and overflowing, pray come to drink the soma and join the celebration. Come and come again. Praying for protection and promotion, I call upon you to come and bless the generous yajaka with the jewels of life.

स्वाहाकृतस्य तृम्पतं सुतस्य दवावन्धसः । आ यातमश्विना  
गतमवस्युवामहं हुव धत्तं रत्नानि दाशुष ॥ २४ ॥

24. *Svāhākṛtasya tṛmpataṃ sutasya-devāvan-dhasaḥ. Ā yātam-aśvinā gatam-avasyur-vāmahaṃ huve dhattaṃ ratnāni dāsūṣe.*

Ashvins, twin and complementary divinities of nature and humanity, come, drink of the soma offered with selfless homage and reverence to your satisfaction. Praying for protection and promotion I call upon you to come and bless the generous yajaka with the jewels of life.

### Mandala 8/Sukta 36

*Indra Devata, Shyavashva Atreya Rshi*

अवितासि सुन्वता वृक्तर्बहिषः पिबा सामं मदाय कं  
शतकता । यं त भागमधारयन्विश्वाः सहानः पृतना उरु  
जयः समप्सुजिन्मरुत्वौ इन्द सत्यत ॥ १ ॥

1. *Avitāsi sunvato vṛktabarhiṣaḥ pibā somaṃ madāya kaṃ śatakrato. Yaṃ te bhāgam-adhā-  
rayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samap-  
sujin-marutvāñ indra saptate.*

Indra, omnipotent lord of existence, omnipresent in wide wide space, commanding over cosmic waters and winds, winner of all the universal battles of evolution and doer of a hundred acts of divinity, you are the ultimate protector of the maker of soma, the devotee on the vedi waiting for the emergence of divine consciousness. O lord, arise in the heart and drink the soma of his devotion to your satisfaction, most exhilarating and reserved for you.

पाव॑ स्ता॒तारं॑ म॒घव॑ इ॒व त्वां पि॒बामुं॑ म॒दाय॑ कं श॒तक॑ता ।  
यं तं॑ भा॒गम॑धा॒रय॑न्वि॒श्वीः स॒हानः॑ पृ॒तना॑ उ॒रु ज॒यः स॑म॒प्सु-  
जिन्म॑रु॒त्वाँ इ॒न्द स॑त्पत ॥ २ ॥

2. *Prāva stotāraṁ maghavannava tvāṁ pibā somam madāya kaṁ śatakrato. Yaṁ te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā uru jrayaḥ samapsu-jinmarutvāṅ indra satpate.*

Indra, lord of the wealth and power, honour and excellence of the world of existence, pray save the celebrant, he is the protector too of your presence in the heart. Arise in the consciousness and drink the exhilarating soma of his devotion, the share he has reserved for you, O doer of a hundred acts of grace. You are the ultimate winner of all the battles of existential evolution, lord of wide space, commander of cosmic waters and winds, sole lord and master ruler of the world of reality.

ऊ॒जा द॒वाँ अ॒व॒स्याज॑सा॒ त्वां पि॒बामुं॑ म॒दाय॑ कं श॒तक॑ता ।  
यं तं॑ भा॒गम॑धा॒रय॑न्वि॒श्वीः स॒हानः॑ पृ॒तना॑ उ॒रु ज॒यः स॑म॒प्सु-  
जिन्म॑रु॒त्वाँ इ॒न्द स॑त्पत ॥ ३ ॥

3. *Ūrjā devāṃ avasyojasā tvām pibā somam madāya kam śatakrato. Yam te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāñ indra satptate.*

Indra, you protect the divine forces of existence and vest them with energy, lustre and grandeur, and thereby they reflect your presence and protect you for our perception therein. O lord, rejoice with them in the divine presence in nature and humanity and, through their ecstasy, drink the exhilarating soma of divine celebration, the share they have reserved for you in devotion, lord and doer of a hundred acts of majesty. You are the ultimate conqueror in all battles of existence, omnipresent in wide space, rolling in cosmic waters, blowing in wind shears and solely presiding over the worlds of reality.

ज॒नि॒ता दि॒व ज॒नि॒ता पृ॒थि॒व्याः पि॒बा॒ स मं॑ म॒दा॒य कं॑  
श॒त॒क॒त । यं॑ त॒ भ॒ग॒म॒धा॒र॒य॒न्वि॒श्वाः॑ स॒हानः॑ पृ॒त॒ना उ॒रु॑  
ज॒यः॑ स॒म॒प्सु॒जि॒न्म॒रु॒त्वाँ इ॒न्द स॒त्प॒त ॥ ४ ॥

4. *Janitā divo janitā pṛthivyāḥ pibā somam madāya kam śatakrato. Yam te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāñ indra satptate.*

Indra, lord omnipotent, you are the generator of the regions of light and happiness. You are the generator of the earth. O lord of a hundred great acts of creation, accept, enjoy and protect the exhilarating portion of devotion and ecstasy of the celebrants which they have dedicated to you, and let the ecstasy move their hearts too to your satisfaction. You are the

conqueror in all battles of the world between good and evil forces. You are the immanent presence in the expansive space and beyond. You are the life and energy in cosmic waters and in the mighty storms of winds, O lord of truth and justice and master saviour of the good and holy people.

ज॒नि॒ताश्वा॑नां॒ जनि॒ता ग॒वा॒मसि॑ पि॒बा॒ सामं॑ म॒दा॒य॒ कं  
श॑त॒क॒ता । यं॑ तं॒ भ॒ग॒म॒धा॒र॒य॒न्वि॒श्वाः॑ स॒हानः॑ पृ॒त॒ना उ॒रु  
ज॒यः॑ स॒म॒प्सु॒जि॒न्म॒रु॒त्वाँ॑ इ॒न्द स॒त्प॒त ॥ ५ ॥

5. *Janitāśvānām janitā gavāmasi pibā somam madāya kaṁ śatakrato. Yam te bhāgamadhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāñ indra satptate.*

You are the generator of the horses. You are the generator of cows. O lord of a hundred acts of divinity, accept the soma of the ecstasy of your creations who celebrate the joy of their being to the extent that they reflect your kindness and grace in their love of life. You are the conqueror in all world's struggles for existence and survival, immanent in expansive spaces and beyond, the life of cosmic waters and the breath of mighty winds, lord of truth and reality of existence.

अ॒त्री॒णां॑ स्ता॒म॒म॒दि॒वा म॒ह॒स्कृ॒धि॑ पि॒बा॒ सामं॑ म॒दा॒य॒ कं  
श॑त॒क॒ता । यं॑ तं॒ भ॒ग॒म॒धा॒र॒य॒न्वि॒श्वाः॑ स॒हानः॑ पृ॒त॒ना उ॒रु  
ज॒यः॑ स॒म॒प्सु॒जि॒न्म॒रु॒त्वाँ॑ इ॒न्द स॒त्प॒त ॥ ६ ॥

6. *Atrīṇām stomamadriṅ mahaskṛdhi pibā somam madāya kaṁ śatakrato. Yam te bhāgamadhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāñ indra satptate.*

Indra, lord generator of the suns, breaker of clouds and mover of mountains, wielding the thunderbolt of justice and retribution, accept and exalt the happy sage's song of adoration, enjoy the exhilarating soma of devotion to the last note of the song and bless them, O lord of a hundred acts of love and kindness, to the utmost extent of their capacity. You are the victor in all the battles of existence, lord immanent in and transcendent beyond the expansive space, rolling in cosmic waters and blowing in tempestuous winds, O lord of the truth of existence and saviour of noble humanity.

श्या॒वा॒श्व॒स्य सु॒व॒तस्तथा॑ शृ॒णु॒ यथा॑शृ॒णार॒त्रः॒ कर्मा॑णि  
कृ॒ण्व॒तः । प॒त्र॒सद॑स्युमाविथ॒ त्वमक॑ इ॒ गृ॒षाह्य॑ इ॒न्द्र॒ ब्रह्मा॑णि  
वृ॒ध॒र्य॑न् ॥ ७ ॥

7. *Śyāvāśvasya sunvatastathā śṛṇu yathāśṛnor-atreḥ  
karmāṇi kṛnvataḥ. Pra trasadasyumāvitha  
tvameka innṛṣāhya indra brahmāṇi vardhayan.*

Indra, mighty lord of humanity, listen to the prayer of the sage creator of soma and his songs of ecstasy created with a disciplined mind and sense as well as with disciplined will and imagination, just as you listen to the songs of the sage of threefold freedom doing acts of service to humanity and divinity. You protect the sage fighter against evil, tyranny and exploitation all by yourself in the battles of humanity, thereby exalting the songs and actions in honour of divinity. Won't you listen to me?

**Mandala 8/Sukta 37***Indra Devata, Shyavashva Atreya Rshi*

पदं ब्रह्म वृत्रतूय<sup>१</sup>ष्वाविथ प सुन्वतः शचीपत इन्द्र  
 विश्वाभिरूतिभिः । माध्यन्दिनस्य सर्वनस्य वृत्रहानद्य  
 पिबा सामस्य वजिवः ॥ १ ॥

1. *Predam brahma vṛtratūyeṣvāvitha pra sunvataḥ śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivah.*

Indra, lord of song and acts of bravery, saviour of poets and warriors in the battles against darkness and evil within the personality and without in the objective world, with all your modes and methods of protection and promotion, protect and exalt this holy song and the creator of the song and soma for the betterment of life. O lord of the thunderbolt, destroyer of the demon of darkness, evil and suffering, impeccable beyond reproach, come, join us and taste the joy of creative soma of the mid-day session of our yajnic action.

सहान उग पृतना अभि दुहः शचीपत इन्द्र विश्वाभि-  
 रूतिभिः । माध्यन्दिनस्य सर्वनस्य वृत्रहानद्य पिबा सामस्य  
 वजिवः ॥ २ ॥

2. *Sehāna ugra pṛtanā abhi druhaḥ śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivah.*

Indra, lord of blazing might and glory of word and action, challenger of the forces of jealousy and enmity, wielder of the thunderbolt of justice and

punishment, destroyer of the demon of darkness and evil, want and suffering, adorable beyond reproach, come with all your modes and means of protection and promotion and taste the soma of our mid-day height of yajnic action.

एक॒राळ॒स्य॒ भुव॑नस्य॒ राज॑सि॒ शची॑पत् इ॒न्द्र॒ विश्वा॑भि-  
रू॒तिभिः॑ । मा॒ध्य॑न्दि॒नस्य॒ सर्व॑नस्य॒ वृ॒त्रह॑ । नद्य॒ पिबा॑ साम॒स्य  
वजि॑वः ॥ ३ ॥

3. *Ekarāḷasya bhuvanasya rājasi śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivah.*

Indra, lord of holy word and great action, with all your protections and promotions you shine and rule over the one earthly world of existence. O lord of the thunderbolt, destroyer of darkness and evil, adorable beyond criticism and calumny, come and taste the soma of our success at the mid-day session of our yajnic programme.

स॒स्थावा॑ना॒ यव॑यसि॒ त्वम॑क् इच्छ॒चीपत्॑ इ॒न्द्र॒ विश्वा॑भि-  
रू॒तिभिः॑ । मा॒ध्य॑न्दि॒नस्य॒ सर्व॑नस्य॒ वृ॒त्रह॑ । नद्य॒ पिबा॑ साम॒स्य  
वजि॑वः ॥ ४ ॥

4. *Sasthāvānā yavayasi tvameka icchacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivah.*

Indra, ruler and master of tactics and power of governance, you balance, join or separate two equal parties from clashing all by yourself by your strength and protective and promotive policies. O lord of adamant power, decision and action, destroyer of

evil, darkness and demonic exploitation, adorable beyond criticism and calumny, come and taste the sweetness of our soma at the peak of our day's cooperative programme.

ॠस्य च प्रयुजश्च त्वमीशिष शचीपत् इन्द्र विश्वाभि-  
रूतिभिः । माध्यन्दिनस्य सर्वनस्य वृत्रहानद्य पिबा सामस्य  
वजिवः ॥ ५ ॥

5. *Kṣemasya ca prayujaśca tvamīśiṣe śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivaḥ.*

Indra, mighty ruler presiding over the nation, master of divine eloquence and decisive action, with all your safeguards, precautions and tactical actions you govern and promote our consolidated assets, investments and acquisitions safely and positively. O lord of thunderous power, implacable law and inevitable justice, O destroyer of evil, suffering and poverty, adorable beyond question and criticism, come and taste the pleasure and progress of our yajnic programme at the peak of the day's success.

ॠत्राय त्वमवसि न त्वमाविथ शचीपत् इन्द्र विश्वाभि-  
रूतिभिः । माध्यन्दिनस्य सर्वनस्य वृत्रहानद्य पिबा स मस्य  
वजिवः ॥ ६ ॥

6. *Kṣatrāya tvamavasi na tvamāvitha śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivaḥ.*

Indra, lord of sacred word and irresistible action, with all your methods and policies of protection and progress you deploy your forces for the defence and



advancement of the nation, not for your own personal security. O lord of awesome power and justice, destroyer of demonic violence and exploitation, come and taste the pleasure of our soma of peace and progress at the peak of our day's achievement.

श्यावाश्वस्य रभतस्तथा शृणु यथाशृणारत्रः कर्माणि  
कृण्वतः । प त्रसदस्युमाविथ त्वमक इ षाह्य इन्द त्राणि  
वधयन् ॥ ७ ॥

7. *Śyāvāśvasya rebhatastathā śṛṇu yathāś-ṛnoratreḥ  
karmāṇi kṛṇvataḥ. Pra trasadas-yumāvitha  
tvameka innṛṣāhya indra kṣatrāṇi vardhayan.*

Indra, ruler of the world, listen to the eulogies of the dynamic scholar and poet as you listen to the exhortations of the man of action and threefold freedom of body, mind and soul. O lord, you alone by yourself protect and exhort the hero who destroys ogres and saboteurs and exalts the defence powers in the national meets of leaders and pioneers among people.

### Mandala 8/Sukta 38

*Indra-Agni Devate, Shyavashva Atreya Rshi*

यज्ञस्य हि स्थ ऋत्विजा सस्नी वाजेषु कर्मासु ।  
इन्द्राग्नी तस्य बाधतम ॥ १ ॥

1. *Yajñasya hi stha ṛtvijā sasnī vājeṣu karmasu.  
Indrāgnī tasya bodhatam.*

Indra, wielder of power and justice, ruler of the nation, Agni, enlightened sage and scholar, high priest and leading authority on the values of the system of governance, be firmly joined together in the cleanest

programme of government in all decisions, actions and developmental plans and their completion for advancement, and know it well that this is the purpose of governance and the social order. You are two leading participants in this sacred yajna. Know this and abide in your position.

ताशासा रथयावाना वृत्रहणापरजिता ।

इन्द्राग्नी तस्य बाधतम ॥ २ ॥

2. *Toṣāsā rathayāvānā vṛtrahaṇāparājitā.  
Indrāgnī tasya bodhatam.*

Ruling to the satisfaction of the people, going by chariot and reaching fast wherever needed, destroying the evils of darkness, ignorance, want and demonic injustice and exploitation, never frustrated or defeated but always victorious, Indra and Agni, ruler and enlightened sage and scholar, know this purpose well, follow and never relent.

इदं वां मदिरं मध्वधुं । दिभिनरः ।

इन्द्राग्नी तस्य बाधतम ॥ ३ ॥

3. *Idam vām madiram madhvadhukṣann-adribhir-  
narah. Indrāgnī tasya bodhatam.*

Indra and Agni, ruler and enlightened leader, the people, leading lights and all, create these exhilarating honey sweets of soma with mountainous efforts to felicitate you. Know this, recognise it, and honour them.

जुषथां यज्ञमिष्टयं सुतं सामं सधस्तुती ।

इन्द्राग्नी आ गतं नरा ॥ ४ ॥

4. *Juṣethāṁ yajñamiṣṭaye sutam̄ somam̄ sadhastutī.  
Indrāgnī ā gatam̄ narā.*

Indra and Agni, come to the people's house of yajna, honoured ruler and leader, join us and enjoy the honey sweets of soma distilled for you so that we may all realise the aim and purpose of the social order the way we want.

इमा जुषथां सर्वना यभिह्व्यान्यूहथुः ।  
इन्दाग्नी आ गतं नरा ॥ ५ ॥

5. *Imā juṣethāṁ savanā yebhirhavyānyūhathuh.  
Indrāgnī ā gatam̄ narā.*

Indra and Agni, leaders of the nation's enlightened rule and order, come, join the yajnic sessions of the social order and accept the holy offerings with the powers by which you reach out to the people and give them the facilities they need.

इमां गायत्रवतनि जुषथां सुष्टुतिं मम ।  
इन्दाग्नी आ गतं नरा ॥ ६ ॥

6. *Imām̄ gāyatra-vartaniṁ juṣethāṁ suṣṭutiṁ mama.  
Indrāgnī ā gatam̄ narā.*

Indra and Agni, leaders of the world order, come, listen and accept this exhilarating gayatri homage of mine in your honour.

पातयावभिरा गतं दवभिजन्यावसू ।  
इन्दाग्नी सामपीतय ॥ ७ ॥

7. *Prātaryāvabhirā gatam̄ devebhirjenyāvasū.  
Indrāgnī somapītaye.*

Indra and Agni, victorious creators of wealth for the nation, come with the early morning divinities and leading lights of generosity to join the yajna and have a taste of the soma of the nation's honour and success.

श्यावाश्वस्य सुन्वता त्रीणां शृणुतं हवम ।

इन्द्राग्नी सामपीतय ॥ ८ ॥

8. *Śyāvāśvasya sunvato 'trīṇāṃ śṛṇutaṃ havam.*  
*Indrāgnī somapītaye.*

Indra and Agni, listen to the call of the dynamic scholar and poet who offers the soma of yajnic homage, and honour the call of the leaders of thrice won freedom of the body, mind and soul so that you may enjoy the soma celebration of the nation at the yajna vedi.

एवा वामह्व ऊतय यथाहुवन्त मधिराः ।

इन्द्राग्नी सामपीतय ॥ ९ ॥

9. *Evā vāmahva ūtaye yathāhuvanta medhirāḥ.*  
*Indrāgnī somapītaye.*

Indra and Agni, leaders of the nation's light and fire energy, just as holy scholars and sages invoke you for protection and promotion, so do I invoke and call upon you to come and join us at the soma session of our yajna.

आहं सरस्वतीवतारिन्द्राग्न्य रवा वृण ।

याभ्यां गायत्रमृच्यत ॥ १० ॥

10. *Āham sarasvatīvator-indrāgnyor-avo vṛṇe.*  
*Yābhyāṃ gāyatram-ṛcyate.*

I choose and opt for the protection of Indra and

Agni who value and honour the knowledge and enlightenment gifts of eternal and constant revelation of divinity by which the dynamism of human culture and grace and the honour and excellence of humanity is defined and celebrated.

### Mandala 8/Sukta 39

#### *Agni Devata, Nabhaka Kanva Rshi*

अग्निमस्ताष्वृग्मियमग्निमीळा यजध्य । अग्निदवाँ अनक्तु न  
उभ हि विदथ क्विरन्तश्चरति दूत्यं॑ नभन्तामन्यक  
सम ॥ १ ॥

1. *Agnim-astoṣyṛgmiyam-agnimīḷā yajadhyai.*  
*Agnirdevāñ anaktu na ubhe hi vidathe kavir-*  
*antaścarati dūtyaṁ nabhantām-anyake same.*

I worship Agni, lord of light and fire of life, giver of enlightenment, adored in Rks of the Veda. I invoke and adore Agni to join me at yajna for advancement and pray that it may inspire and bring us the benefit of other divinities of nature and humanity. The poet, creator, omniscient power at yajna, traverses between both heaven and earth and communicates between body and spirit like a messenger, an inspiration, and while Agni is at work all adversaries and negativities would vanish.

न्यग्र नव्यसा वचस्तनुषु शंसमषाम । न्यराती रराव्यां विश्वा  
अया अरातीरिता युच्छन्त्वामुरा नभन्तामन्यक सम ॥ २ ॥

2. *Nyagne navyasā vacastanūṣu śamsameṣām.*  
*Nyarātīr-arāvñāṁ viśvā aryo arātīrito yucchan-*  
*tvāmuro nabhantām-anyake same.*

Agni, lord of light and fire, by this new word of adoration may the negativities of thought and emotion in the personalities of these yajakas, frustrations of the bountiful, all adversaries and adversities, all stupidity, violence and enemies go away and vanish from here.

अग्र मन्मानि तुभ्यं कं घृतं न जुह्व आसनि । स द्वेषु प  
चिकिद्धि त्वं ह्यसि पूव्यः शिवा दूता विवस्वता नभन्ताम-  
न्यक सम ॥ ३ ॥

3. *Agne manmāni tubhyaṁ kaṁ ghṛtaṁ na juhva āsani. Sa deveṣu pra cikiddhi tvaṁ hyasi pūrvyaḥ śivo dūto vivasvato nabhantām-anyake same.*

Agni, lord of yajna, as I offer charming oblations of ghrta into the fire I offer hymns of adorations to you. Pray know and accept these among and with other divinities. You are the oldest, eternal and gracious messenger of the sun. May all negativities and adversities vanish.

तत्तदग्निवया दध यथायथा कृपण्यति । ऊजाहुतिवसूनां  
शं च याश्च मया दध विश्वस्य द्वहृत्य नभन्तामन्यक  
सम ॥ ४ ॥

4. *Tattadagnirvayo dadhe yathāyathā kṛpaṇyati. Urjāhutir-vasūnām śaṁ ca yośca mayo dadhe viśvasyai devahūtyai nabhantām-anyake same.*

Agni bears, brings and bestows upon the supplicant all the food, energy, health and joy as it is asked for. Agni is the giver of plenty of energy, peace, happiness and freedom from suffering and disease for liberal service in honour of all the divinities of nature and humanity. May all negativities and adversities

vanish.

स चिकेतु सहीयसाग्निश्चित्रणकर्मणा । स हाता  
शश्वतीनां दिग्भिर्भीवृत इनाति च पतीव्यं  
नभन्तामन्यकसम ॥ ५ ॥

5. *Sa ciketa sahīyasā'gniścitreṇa karmaṇā. Sa hotā śaśvatīnām dakṣiṇābhir-abhīvrta inoti ca pratī-vyam nabhantām-anyake same.*

Agni is known by his powerful and marvellous actions. He is the initiator and original high-priest of the eternal yajnas of the cycles of creation. Self-provided, generosity incarnate, universally chosen and adored, he comes to bless whoever reposes faith in him with prayer. May all negativities and adversities vanish.

अग्निजाता द्रवानामग्निवद् मर्तानामपीच्यम । अग्निः स  
द्विणादा अग्निद्वारा व्यूणुत स्वाहुतानवीयसा नभन्तामन्यक  
सम ॥ ६ ॥

6. *Agnirjātā devānām-agnirveda martānāmapī-cyam. Agniḥ sa draviṇodā agnirdvārā vyūrṇute svāhuto navīyasā nabhantām-anyake same.*

Agni knows the origin of immortal divinities of nature. He knows the secrets and mysteries of the mortals. Agni is the treasure giver of universal wealth, power, honour and excellence. Invoked and served with latest researches into light and fire energy and its applications, Agni opens the doors of immense possibilities of wealth and power. May all negativities and adversities vanish.

अग्निद्वेषु संवसुः स वि ऽु यज्ञियास्वा । स मुदा काव्या  
पुरु विश्वं भूमव पुष्यति द्वा द्वेषु यज्ञिया नभन्तामन्यक  
सम ॥ ७ ॥

7. *Agnirdeveṣu samvasuḥ sa vikṣu yajñiyāsvā. Sa mudā kāvyā puruviśvaṁ bhūmeva puṣyati devo deveṣu yajñiyo nabhantām-anyake same.*

Agni pervades the divinities of nature and humanity as vitality, energy, plenty and generosity. He resides in humanity specially among those who are dedicated to yajna and creativity. As the earth nurtures and sustains the entire world life on it, so Agni nurtures and sustains all living beings with joy and inspiration for celebration in song. He is indeed the chief adorable divinity among divinities. May all negetavities and adversities vanish.

या अग्निः सप्तमानुषः श्रिता विश्वेषु सिन्धुषु । तमागन्म  
त्रिपस्त्यं मन्धातुदस्युहन्तमग्निं यज्ञेषु पूर्व्यं नभन्तामन्यक  
सम ॥ ८ ॥

8. *Yo agniḥ saptamānuṣaḥ śrito viśveṣu sindhuṣu. Tamāganma tripastyam mandhātur-dasyuhan-tamam-agniṁ yajñeṣu pūrvyam nabhantām-anyake same.*

The Agni which pervades and vitalises the seven yajakas, i.e., five senses, mind and intelligence, and also the seven pranic energies, among humans, which energises the rolling oceans and flowing rivers of the world, which pervades the three regions of earth, skies and the regions of light in the universe, which sustains and inspires the wise and dedicated people and which



destroys the violent, to that Agni, first and foremost adorable power in yajnas, let us attain in worship. May all negativities and adversities vanish.

अग्निस्त्रीणि त्रिधातून्या इति विदथा कविः । स त्रींरकादशां  
इह यच्च पिपयच्च ना विपा दूतः परिष्कृता नभन्तामन्यक  
सम ॥ ९ ॥

9. *Agnistrīṇi tridhātūnyā kṣeti vidathā kaviḥ. Sa triṅrekādaśāṅ iha yakṣacca piprayacca no vipro dūtaḥ pariṣkṛto nabhantām-anyake same.*

Omnipresent and omniscient Agni pervades three regions of the universe wherein reside three realities worth knowing, i.e., Prakṛti (nature), soul, and the Super Soul, Parameshvara. Here in He, the one by himself pure, all knowing, all vibrating like super energy of life, feeds and vitalises thirty three divinities of nature and sustains us with all that we need and desire. May all negativities and adversities all vanish.

त्वं ना अग्र आयुषु त्वं देवेषु पूव्य वस्व एक इरज्यसि ।  
त्वामापः परिस्त्रुतः परि यन्ति स्वसतवा नभन्तामन्यक  
सम ॥ १० ॥

10. *Tvaṁ no agna āyūṣu tvaṁ deveṣu pūrva vasva eka irajyasi. Tvāmāpaḥ parisrutaḥ pari yanti svasetavo nabhantām-anyake same.*

Agni, ancient and eternal power of existence, you alone among humanity and among divinities rule the entire wealth and power of existence. All around you the dynamic energies of life unfold and flow by themselves, provide vitality of life as messengers of Agni to forms of existence, and ultimately merge with

you. May all negativities, adversities and contradictions vanish from our life for all time.

## Mandala 8/Sukta 40

*Indra-Agni Devate, Nabhaka kanva Rshi*

इन्दाग्नी युवं सु नः सहन्ता दासथा रयिम । यनं दू हा  
समत्स्वा वीळु चित्साहिषीमह्यग्निरवनव वात इ अभन्तामन्यक  
सम ॥ १ ॥

1. *Indrāgnī yuvaṁ su naḥ sahanṭā dāsatho rayim.  
Yena dṛḷhā samatsvā vīḷu cit sāhiṣīmahyagnirva-  
neva vāta innabhantām-anyake same.*

Indra, lord of power and honour, Agni, lord of light and knowledge, commanding lightning and fire, patience and endurance, strength and courage, give us that positive and irresistible wealth of life by which we may face, resist and throw off strong and violent adversaries as fire fanned by winds destroys forests. May negativities, adversities, alienations and enmities all vanish.

नहि वां ववयामह थन्दमिद्वजामह शविष्ठं नृणां नरम । स  
नः कदा चिदवता गमदा वाजसातय गमदा मधसातय  
नभन्तामन्यक सम ॥ २ ॥

2. *Nahi vām vavrayāmahe'thendramid yajāmahe-  
śaviṣṭham nṛṇām naram. Sa naḥ kadā cidarvatā  
gamadā vājasātaye gamadā medhasātaye  
nabhantām-anyake same.*

We do not shrink from you, Indra and Agni, nor do we in any way neglect you both. Indeed we invoke and invite Indra, strongest leader of the strong, to be

with us. When, for sure, would the lord come to us, come with Agni at the speed of lightning to inspire us with strength for struggle and victory, to bless us with piety, wisdom and intelligence for corporate action with the spirit of yajna? May all negativities, adversities, alienations and enmities vanish.

ता हि मध्यं भराणामिन्द्राग्नी अधिक्षितः । ता उ कवित्वना  
कवी पृच्छ्यमाना सखीयत सं धीतमश्नुतं नरा नभन्ताम-  
न्यक सम ॥ ३ ॥

3. *Tā hi madhyam̄ bharāṇām-indrāgnī adhikṣitah̄.  
Tā u kavitvanā kavī pṛcchyamānā sakhīyate sam̄  
dhītam-aśnutam̄ narā nabhantām-anyake same.*

Both Indra and Agni like fire and lightning reside and rule at the heart of life struggles. May they, we pray, leading lights, prophetic voices and patriarchal spirits for the loving and friendly, invoked for guidance and answers to questions and mysteries of life, come and, with their vision and wisdom, resolve our doubts and questions to settled certainties of decisive action. May all negativities, adversities, frustrations and enmities vanish from the world.

अभ्यर्च नभाकवदिन्द्राग्नी यजसा गिरा । ययाविश्वमिदं  
जगदियं द्याः पृथिवी मह्युपस्थ बिभृता वसु नभन्तामन्यक  
सम ॥ ४ ॥

4. *Abhyarca nabhākavad-indrāgni yajasā girā.  
Yayor-viśvamidaṁ jagad-iyam̄ dyauḥ pṛthivī  
mahyupasthe bibhṛto vasu nabhantām-anyake  
same.*

O man, with a voice friendly and inviting, like

a missionary eager to eliminate the negativities and adversities of life, invoke and adore Indra and Agni, lord omnipotent and the leading light of omniscience, in whose treasure hold of nature are held, controlled and protected for promotion and progress this entire world, the moving expansive universe, the heaven, the middle regions, the great mother earth and unbounded wealth, power and excellence for the children of divinity. May all negativities, adversities, deprivations and alienations vanish from the face of the earth.

प ब्रह्माणि नभाक्वदिन्द्राग्निभ्यामिरज्यत । या सप्तबुध-  
मण्वं जिह्वाबारमपाणुत इन्द्र इशान् आर्जसा नभन्तामन्यक  
सम ॥ ५ ॥

5. *Pra brahmāṇi nabhākavad-indrāgnibhyām-irajyata. Yā saptabudhnamarṇavaṃ jihmavāram-aporṇuta indra īśāna ojasā nabhantām-anyake same.*

Like the sage eager to throw off the veils of ignorance, send up your prayers to Indra and Agni, lord omnipotent and omniscient who, ruling the world of existence with their lustre and majesty, open up the seven fold ocean of obscure and tortuous nature to evolution and reveal the seven stage treasure of mysterious knowledge across fivefold evolution of nature to biological and spiritual stages of knowledge. May all ignorance, frustrations, and alienations vanish.

अपि वृश्च पुराणवद वततरिव गुष्पितमाजा दासस्य  
दम्भय । वयं तदस्य संभृतं वस्विन्दण वि भजमहि  
नभन्तामन्यक सम ॥ ६ ॥

6. *Api vṛśca purāṇavad-vratateriva guspitamajo dāsasya dambhaya. Vayam tadasya sambhṛtam vasvindreṇa vi bhajemahi nabhantām-anyake same.*

Also prune, cut off and throw out like the dead wood of a tangled creeper the hoarded wealth, unethical power and outmoded knowledge of the exploiter and the antisocial luxury of the selfish consumer, and control and eliminate the fiendish force of the evil so that we may share and enjoy renewed and refreshing wealth, power and knowledge reorganised and recollected into living forms by Indra. May all poverty, superstitions, alienations and enmities vanish from progressive humanity.

यदिन्द्राग्नी जना इम विह्वयन्त तना गिरा । अस्माकभिन्-  
भिव्यं सासह्याम पृतन्यता वनुयाम वनुष्यता नभन्तामन्यक  
सम ॥ ७ ॥

7. *Yadindrāgnī janā ime vihvayante tanā girā. Asmākebhir-nṛbhirvayam sāsaḥyāma pṛtanyato-  
vanuyāma vanuṣyato nabhantām-anyake same.*

When these our people, with one persistent voice and relentless exhortation, invoke and call upon Indra and Agni who command irresistible power and unquestionable knowledge, then with our dynamic people we would face and fight out all violent oppositions and defeat destructive forces. May all violence, destruction, terrorism and sabotage vanish from progressive society.

या नु श्वताववा दिव उच्चरात उप द्युभिः । इन्द्राग्न्यारनु  
वतमुर्हाना यन्ति सिन्धवा यान्त्सीं बन्धादमुञ्चतां  
नभन्तामन्यक सम ॥ ८ ॥

8. *Yā nu śvetāvavo diva uccarāta upa dyubhiḥ. Indrāgnyor-anu vratam-uhānā yanti sindhavo yāntsīm bandhād-amuñcatām nabhantām-anyake same.*

Whoever Indra and Agni, commanding ruling power and light of knowledge, raise from lower regions of ignorance and darkness, and take them to the higher regions of knowledge and culture, and the seas which they release from bondage, all of them, thus raised and guided, observe their divine laws and live a dynamic life of freedom and enlightenment. May all darkness, ignorance, superstition and slavery vanish from the world, giving way to freedom and progress.

पूवीष्टं इन्द्रापमातयः पूवीरूत पशस्तयः सूनां हिन्वस्य हरिवः । वस्वा वीरस्यापृचा या नु साधन्त ना धिया नभन्ता-  
मन्यक सम ॥ ९ ॥

9. *Pūrvīṣṭa indropamātayaḥ pūrvīruta praśastayaḥ sūno hinvasya harivaḥ. Vasvo vīrasyāpṛco yā nu sādhanā no dhiyo nabhantām-anyake same.*

O Indra, commanding lord of perceptive and communicative powers of enlightenment, inspirer and rejuvenator of the celebrant, first, foremost and universal are your gifts of generosity, ancient and universal are your acts and songs of adoration. The grace and beneficence of the almighty are givers of settlement which may, we pray, inspire our mind, senses and actions and lead us to fulfilment and salvation. May poverty, suffering, pride and frustration vanish giving way to universal joy and freedom.

तं शिशीता सुवृक्तिभिस्त्वषं सत्वानमृग्मियम् । उता नु चिद्य  
आजसा शुष्णास्याण्डानि भदति जषत्स्ववतीरपा नभन्ताम-  
न्यक सम ॥ १० ॥

10. *Tam śiśītā suvrktibhistveṣaṁ satvānam-ṛgmiyam.  
Uto nu cid ya ojasā śuṣṇasyāṇḍāni bhedati jeṣat  
svarvatīrapo nabhantām-anyake same.*

With hymns and holy actions adore and glorify Indra, resplendent lord who commands the purity and truth of reality, who is adorable, who with his power and brilliance, dries up and roots out the origins and products of drought, greed and exploitation and sets afLOW the liberal streams of joy and prosperity. May all poverty, exploitation, greed and unhappiness vanish from the world of humanity.

तं शिशीता स्वध्वरं सत्यं सत्वानमृत्वियम् । उता नु चिद्य  
आहत आण्डा शुष्णास्य भदत्यजः स्ववतीरपा नभन्ताम-  
न्यक सम ॥ ११ ॥

11. *Tam śiśītā svadhvaram styaṁ satvānam-ṛtviyam.  
Uto nu cid ya ohata āṇḍā śuṣṇasya bhedatya-jaiḥ  
svarvatīrapo nabhantām-anyake same.*

Adore and glorify the lord of love, non-violence and holy yajnic action, who is ever true and eternal, who rewards acts of truth and piety and inspires us to think and meditate on piety and divinity, who breaks down the roots and fruits of impiety and exploitation and conquers the streams of joy and prosperity to set them afLOW. May impiety, illiberality, untruth and exploitation, all vanish from the world.

एवन्दाग्निभ्यां पितृव त्वीया मन्धातृवदङ्गिरस्वदवाचि ।  
त्रिधातुना शमणा पातमस्मान्वयं स्याम पतया रयी-  
णाम ॥ १२ ॥

12. *Evendrāgnibhyām pitṛvannavīyo mandhāṭṛvad-  
aṅgirasvad-avāci. Tridhātunā śarmanā pātam-  
asmān vayam syāma patayo rayiṇām.*

Thus do I sing a new song of adoration in honour of Indra, lord ruler of power, and Agni, lord giver of light and knowledge, as I would sing to glorify the father, the giver of honour and enlightenment, and the lord giver of the breath of life. May Indra and Agni protect and promote us with the joy of threefold gifts of truth, action and stability, and may we, I pray, be masters, protectors and promoters of the wealth, honour and excellence of life on earth.

### Mandala 8/Sukta 41

#### *Varuna Devata, Nabhaka Kanva Rshi*

अस्मा ऊ षु प्रभूतय वरुणाय मरुद्भ्या चा विदुष्टरभ्यः ।  
या धीता मानुषाणां पश्वा गाइव र त्ति नभन्तामन्यक  
सम ॥ १ ॥

1. *Asmā ū ṣu prabhūtaye varuṇāya marudbhyo 'rcā  
viduṣṭrebhyaḥ. Yo dhītā mānuṣāṇām paśvo gā iva  
rakṣati nabhantām-anyake same.*

For progress and prosperity in life, honour, adore and glorify Varuna, this lord supreme, ruler and dispenser of justice who, with his powers, judgement and actions, protects and promotes humans, animals, birds, etc., just as he protects and regulates stars, planets and satellites, all like the sacred cow. Honour and adore



scholars and vibrant youth and warriors also and then all differences, oppositions, contradictions, alienations and enmities would vanish.

तमू षु समना गिरा पितृणां च मन्मभिः । नाभाकस्य  
पशस्तिभियः सिन्धूनामुपादय सप्तस्वसा स मध्यमा  
नभन्तामन्यक सम ॥ २ ॥

2. *Tamū ṣu samanā girā pitṛṇām ca manmabhiḥ.  
Nābhākasya praśastibhiryaḥ sindūnām-upodaye  
saptasvasā sa madhyamo nabhantām-anyake  
same.*

Him you adore and glorify with sincere mind, holy voice, songs of forefathers and hymns of sages risen above the problems of lower world. Adore the lord at the heart of things, at the head of the seven streams of existence and at the beginning of the rise of creative evolution of the seven oceans of Prakṛti across five gross elements, subtle elements and the spiritual and intelligential world. Do that and all oppositions, contraries and contradictions would disappear.

स ापः परि षस्वज न्युस्त्रा मायया दध स विश्वं परि  
दशतः । तस्य वनीरनु व्रतमुषस्तिस्त्रा अवधय नभन्तामन्यक  
सम ॥ ३ ॥

3. *Sa kṣapaḥ pari ṣasvaje nyusro māyayā dadhe sa  
viṣvaṁ pari darṣataḥ. Tasya venīranu vratamu-  
ṣastisro avardhayan nabhantām-anyake same.*

He joins and pervades the nights, super-glorious sun as he is, and with his might holds and sustains the world. All people of the world do homage to him in obedience to his law and glorify him through three

phases of the day and time, morning, evening and mid-day, past, present and future. May all phases of contraries, contradictions and enmities vanish from the world.

यः ककुभा निधार्यः पृथिव्यामधि दशतः । स माता पूर्व्यं  
पुदं तद्वरुणस्य सप्त्यं स हि गापाइवया नभन्तामन्यक  
सम ॥ ४ ॥

4. *Yah kakubho nidhāraḥ pṛthivyāmadhi darśataḥ.  
Sa mātā pūrvyam padam tad varuṇasya saptyam  
sa hi gopā ivero nabhantām-anyake same.*

Glorious, he holds and maintains the bounds of space over the earth. He is the original mother source of existence, he is the ultimate protector and sustainer, the highest adorable worthy of service for the knowledge and attainment of that eternal state of divine existence when and where all contraries, contradictions and enmities would disappear.

या धृता भुवनानां य उस्त्राणामपीच्याइ वद नामानि गुह्या ।  
स क्विः काव्या पुरु रूपं द्यारिव पुष्यति नभन्तामन्यक  
सम ॥ ५ ॥

5. *Yo dhartā bhuvanānām ya usrāṇāmapīcyā veda  
nāmāni guhyā. Sa kaviḥ kāvyā puru rūpaṁ  
dyauriva puṣyati nabhantām-anyake same.*

Glorify Varuna who is the holder and sustainer of the galaxies, solar systems and worldly regions of the universe, who knows the nature, forms and names of sun rays, mysteries and even the deepest secrets of existence. He is the omniscient poet and with his creative vision inspires the mind and imagination of poets for

creation as he energises and sustains the heaven of light. May all contraries, contradictions, oppositions and enmities vanish.

यस्मिन्विश्वानि काव्या चक्र नाभिरिव श्रिता । त्रितं जूती  
संपयत वज गावा न संयुज युज अश्वान् अयु त नभन्ताम-  
न्यक सम ॥ ६ ॥

6. *Yasmin viśvāni kāvyā cakre nābhiriva śritā. Tritaṁ jūṭī saparyata vraje gāvo na saṁyuje yuje aśvāñ ayukṣata nabhantām-anyake same.*

In him originate, abide, and centre all the imagination, wisdom and poetic creations of the world as in the nave centre all spokes of the wheel. Serve and adore the lord of three worlds and reach him without delay as cows hasten to the stall or as you hasten to yoke the horses to the chariot. May all distortions, dislocations, contradictions and enmities vanish from our life.

य आस्वत्क आशय विश्वा जातान्येषाम । परि धामानि  
मर्मृशद्वरुणस्य पुर गय विश्व द्वा अनु वत नभन्तामन्यक  
सम ॥ ७ ॥

7. *Ya āsvatka āśaye viśvā jātānyeṣām. Pari dhāmāni marmṛśad varuṇasya puro gaye viśve devā anuvrataṁ nabhantām-anyake same.*

Varuna is the one who vibrates at the heart of all these people and pervades all things born, immanent in and transcending over all regions of the universe. Indeed the divinities of nature and humanity stand ready in harness before the presence of Varuna, all committed to his law and their duty in the law. May all negativities

and enmities vanish from the world.

स समुदा अपीच्यस्तुरा द्यामिव राहति नि यदासु यजुद्ध ।  
स माया अचिना पदा स्तृणा ाकमारुह भन्तामन्यक  
सम ॥ ८ ॥

8. *Sa samudro apīcyasturo dyāmiva rohati ni yadāsu yajurdadhe. Sa māyā arcinā padā's-trṇānnā-kamāruha-nnabhantām-anyake same.*

He is the bottomless ocean womb of existence, and at the heart of everything, superfast, instant reacher, like the light of heaven all expansive, and when he vests these people with the spirit of action rising to the heights of heaven, he dispels evil and craftiness with the touch of divine refulgence. May all darkness, evil and enmity be eliminated from life.

यस्य श्वता विच ाणा तिस्रा भूमिरधि तः । त्रिरुत्तराणि  
पपतुवरुणस्य ध्रुवं सदः स सप्तानामिरज्यति नभन्तामन्यक  
सम ॥ ९ ॥

9. *Yasya śvetā vicakṣaṇā tisro bhūmīradhikṣitah. Triruttarāṇi papaturvaruṇasya dhruvaṁ sadah sa saptānām-irajyati nabhantām-anyake same.*

The refulgent glory of Varuna who rules over everything illuminates the three worlds of earth, skies and heaven and rises over the three higher heavens. Indeed he pervades and rules over the constant universe of sevenfold order and illuminates it with light and beauty. May all darkness, ugliness and enmity be eliminated.

यः श्वताँ अधिनिणिजश्चक कृष्णाँ अनु वृता । स धामं  
पूर्व्यं मम यः स्कम्भन् वि रादसी अजा न द्यामधारय १-  
भन्तामन्यक सम ॥ १० ॥

10. *Yaḥ śvetāñ adhinirṇijaścakre kṛṣṇāñ anuvratā.  
Sa dhāma pūrvyaṁ mame yaḥ skambhena  
virodasī ajo na dyāmadhārayan-nabhantām-  
anyake same.*

Varuna, who creates the beautiful world of white and black, light and dark, and the living beings of white and dark character, creates the worlds as ever in accordance with the rules and vows of the law of Dharma and Dharma in action in the earlier life of human beings and others. Thus he, the unborn, maintains the world as he does heaven and the middle regions by his constant might. May all darkness and evil vanish from life.

### Mandala 8/Sukta 42

*Varuna, Ashvinau Devatah, Nabhaka Kanva or  
Archanana Atreya Rshi*

अस्तभ्नाद द्यामसुरा विश्ववदा अमिमित वरिमाणं  
पृथिव्याः । आसीदद्विश्वा भुवनानि समाड विश्वत्तानि  
वरुणस्य वृतानि ॥ १ ॥

1. *Astabhnād dyāmasuro viśvavedā amimīta  
varimāṇaṁ pṛthivyāḥ. Āsīdad viśvā bhuvanāni  
samrād viśvet tāni varuṇasya vratāni.*

Varuna, lord of light and energy, omniscient and omnipotent ruler of the universe, makes and sustains the heaven of light and the wide earth. The glorious

lord and ruler rules all regions of the universe and they all observe the laws of Varuna, infinite they are, beyond description.

ए॒वा व॑न्दस्व॒ वरु॑णं बृ॒हन्तं॑ नम॒स्या धी॑र॒ममृ॑तस्य गा॒पाम ।  
स नः॑ श॒म' त्रि॒वरू॑थं॒ वि यंस॑त्पा॒तं ना॑ द्या॒वापृ॑थि॒वी  
उ॒पस्थ॑ ॥ २ ॥

2. *Evā vandasva varuṇaṁ brhantaṁ namasyā dhīram-amṛtasya gopām. Sa naḥ śarma trivarūthaṁ vi yaṁsat pātāṁ no dyāvāpṛthivī upasthe.*

Thus worship and adore Varuna, great and infinite, worthy of reverence, undisturbed, protector of the laws of Dharma. May the lord provide us the threefold world of earth, heaven and the skies as a home of peace and security in freedom and joy. May the heaven and earth hold, protect and caress us as their darling children in their lap.

इ॒मां धि॒यं शि॑ िमा॒णस्य॑ द॒व॒ कतुं॑ द ि वरु॒ण॒ सं शि॑शाधि ।  
यया॑ति॒ विश्वा॑ दु॒रि॒ता तर॑म॒ सु॒तमा॑ण॒मधि॑ ना॒वं रु॒हम ॥ ३ ॥

3. *Imāṁ dhiyaṁ śikṣamāṇasya deva kratuṁ dakṣaṁ varuṇa saṁ śiśādhi. Yayāti viśvā duritā tarema sutarmāṇamadhi nāvāṁ ruhema.*

Varuna, self-refulgent lord of vision and omniscience, a seeker of light and wisdom as I am, pray sharpen, energise and confirm my intelligence, will and expertise by which we may ride on the efficient ark of navigation and cross over all the evils and difficulties of the world.

आ वां गा॒वाणा॑ अ॒श्वि॒ना धी॒भि॒वि॒पा अ॒चु॒च्य॒वुः ।

नास॑त्या॒ साम॑पी॒तय॒ नभ॑न्ता॒मन्य॒क सं॑म ॥ ४ ॥

4. *Ā vām grāvāṇo aśvinā dhībhirviprā acucyavuh.  
Nāsatyā somapītaye nabhantām-anyake same.*

Ashvins, complementary powers of vision and action, teacher and ruler, dedicated to truth and truth alone, to you repair the scholar and the maker of soma with their intelligence, will and wisdom so that they may have a taste of the soma of knowledge and wisdom, and piety. May all fears insecurities and enmities be eliminated.

यथा वामत्रिरश्विना गीभिविषा अजाहवीत ।  
नासत्या सामपीतय नभन्तामन्यक संम ॥ ५ ॥

5. *Yathā vāmatriraśvinā gīrbhirvipro ajohavīt.  
Nāsatyā somapītaye nabhantām-anyake same.*

Ashvins, powers dedicated to truth and rectitude, as the vibrant sage, who loves and values threefold freedom of body, mind and soul, calls upon you in holy words of freedom and discipline for the protection and promotion of the honour, excellence and joy of life, pray see that all fear, insecurity and adversities are eliminated.

एवा वामह्व ऊतय यथाहुवन्त मधिराः ।  
नासत्या सामपीतय नभन्तामन्यक संम ॥ ६ ॥

6. *Evā vāmahva ūtaye yathāhuvanta medhirāḥ.  
Nāsatyā somapītaye nabhantām-anyake same.*

Ashvins, lovers of eternal truth and the laws of existence, harbingers of peace, progress and happiness for mankind, just as sages and scholars dedicated to the yajnic advancement of corporate life call upon you for protection and promotion, so do I invoke you for peace

and protection and invite you to share the soma celebration of hymn achievement. May all contraries, contradictions and adversities disappear, may peace, harmony and happiness prevail over the earth.

### Mandala 8/Sukta 43

*Agni Devata, Virupa Angirasa Rshi*

इम विपस्य वधसा ग्रस्तृतयज्वनः ।

गिरः स्तामांस इरत ॥ १ ॥

1. *Ime viprasya vedhaso' gnerastrtayajvanah.  
Girah stomāsa irate.*

These swelling notes of the songs of adoration in honour of Agni, light of life, sung by the vibrant, learned and dedicated sage of indefatigable faith and yajnic service resound in space all round.

अस्म त पतिहयत् जातवदा विचषण ।

अग्र जनामि सुष्टुतिम ॥ २ ॥

2. *Asmai te pratiharyate jātavedo vicarṣane.  
Agne janāmi suṣṭutim.*

This holy song of worship, Agni, all-knowing, all pervasive lord of light, vision, and love, I raise to you, hoping your grace would accept and respond.

आराकाइव घदह तिग्मा अग्र तव त्विषः ।

दद्विवनानि बप्सति ॥ ३ ॥

3. *Ārokā iva ghedaha tigmā agne tava tviṣah.  
Dadbhirvanāni bapsati.*

3. Like the light of the sun, surely, the brilliant showers of your grace and splendour, with your gifts,



illuminate and intensify the beauties of life.

हरया धूमकतवा वातजूता उप द्यवि ।  
यतन्त वृथगग्रयः ॥ ४ ॥

4. *Harayo dhūmaketavo vātajūtā upa dyavi.*  
*Yatante vṛthagagnayaḥ.*

The fire, the sun, the lightning and the falling stars moved around by cosmic energy, all receptive and transmissive in their own orbit on earth, in heaven and across the skies, all giving the light and shade and fragrance of their nature and character in their own way, roam around in space as versions of Agni.

एत त्य वृथगग्रय इद्धासुः समदृ त ।  
उषसामिव क्तवः ॥ ५ ॥

5. *Ete tye vṛthagagnaya iddhāsaḥ samadrkṣata.*  
*Uṣasāmiva ketavaḥ.*

All these versions of Agni, lit up, shining, blazing, all in their own way, appear beautiful as ensigns of dawns, lights and glories of Agni.

कृष्णा रजांसि पत्सुतः प्रयाणं जातवदसः ।  
अग्रियदाधति मिं ॥ ६ ॥

6. *Kṛṣṇā rajāṃsi patsutaḥ prayāṇe jātavedasaḥ.*  
*Agniryad rodhati kṣami.*

Shaded, coloured and black turn the particles, clusters and spheres of solid materials in the way of the movement of Agni, omnipresent in things born in existence when fire travels in and on the earth or earthly materials.

धा॒सिं कृ॒ण्वान॒ आ॒ष॒धी॒ब॒प्स॒द॒ग्नि॒र्ना वा॒यति॑ ।

पु॒न॒यन्त॑रु॒णी॒रपि॑ ॥ ७ ॥

7. *Dhāsim kṛṇvāna oṣadhīr-bapsad-agnirna vāyati.  
Punaryan taruṇīrapi.*

Conducting itself into herbs and trees, making them as if a dwelling for itself, energising them and, as fire even consuming them, Agni does not feel satiated, and takes on to new budding ones on and on. (The life cycle of birth, death and rebirth, growth, decay and growth thus continues.)

जि॒ह्वाभि॑र॒ह न॑ ि॒म॒द॒चि॒षा॑ ज॒ञ्ज॒णा॒भ॒व॒न ।

अ॒ग्नि॒व॒न॑षु॒ रा॒च॒त ॥ ८ ॥

8. *Jihvābhiraha nannamadarcīṣā jañjaṇābhavan.  
Agnirvaneṣu rocate.*

Burning and blazing with its flames of fire and light, subjecting things to its force and power, Agni shines in the forests and the beauties of life.

अ॒प्स्व॒ग्र॒ स॒धि॒ष्ट॒व॒ सा॒ष॒धी॒र॒नु॑ रु॒ध्य॒स ।

ग॒भ॒ स॒ञ्जा॒य॒स॒ पु॒नः॑ ॥ ९ ॥

9. *Apsvagne sadhiṣṭava sauṣadhīranu rudhyase.  
Garbhe sañjāyase punaḥ.*

Agni, your home is in the waters, you dwell in the herbs and trees, you abide in the womb of nature and you are born again and again, ever youthful in various forms.

उ॒द॒ग्र॒ त॒व॒ त॒द॒ घृ॒ता॒द॒ची॑ रा॒च॒त॒ आ॒हु॒त॒म ।

नि॒सा॒नं॑ जु॒ह्वा॒रे॑ मु॒खं ॥ १० ॥

10. *Udagne tava tad ghṛtādarçī rocata āhutam.  
Nimsānam juhvo mukhe.*

Agni, that flame of yours fed and served with ghrta rises and shines, having received its beauteous energy from the ladle in yajna.

उ ा ाय वृशा ाय सामपृष्ठाय वृधस ।  
स्तामविधमाग्र्य ॥ ११ ॥

11. *Ukṣānnāya vaśānnāya somaprṣṭhāya vedhase.  
Stomairvidhemāgnaye.*

With songs of adoration, let us offer honour and worship to Agni and develop the science of fire and energy which provides life and sustenance to the cow and the sun and all dependent forms of life in existence and bears and brings the soma of health and joy for all.

उत त्वा नमसा वयं हातवरण्यकता ।  
अग्रं समिद्धिरीमह ॥ १२ ॥

12. *Uta tvā namasā vyaṁ hotarvareṇyakrato.  
Agne samidbhirīmahe.*

Agni, lord of great divine action worthy of choice, high priest of cosmic yajna, we offer you service and worship with holy fuel and homage of humility and fragrant food.

उत त्वा भृगुवच्छुच मनुष्वदग्र आहुत ।  
अङ्गिरस्वद्धवामह ॥ १३ ॥

13. *Uta tvā bhṛguvacchuce manuṣvadagna āhuta.  
Aṅgirasvaddhavāmahe.*

Agni, invoked and invited for honour and

service, pure and unsullied by nature, like brilliant scholars and scientists who burn off superstition and dispel darkness, like dedicated humans, and like lovers of the breath of life and soma of joy, we invoke and invite you for the gifts of light and life.

त्वं ह्यग्र अग्निना विपा विपणं सन्त्सता ।  
सखा सख्या समिध्यस ॥ १४ ॥

14. *Tvaṃ hyagne agninā vipro vipreṇa santsatā.  
Sakhā sakhyā samidhyase.*

You rise and shine, O lord of light and life, as fire with the fiery, as vibrant scholarship with the vibrant scholar, as holy spirit with the holy people, and as love and friendship with the friend.

स त्वं विपाय दाशुष रयिं देहि सहस्त्रिणम ।  
अग्र वीरवतीमिषम ॥ १५ ॥

15. *Sa tvaṃ viprāya dāśuṣe rayim dehi sahasriṇam.  
Agne vīravatīmiṣam.*

So generous and responsive as you are, Agni, give a thousandfold wealth, honour and excellence for the vibrant scholar and generous yajaka, give him life sustaining food and energy and generations of brave progeny.

अग्र भातः सहस्कृत राहिदश्व शुचिवत ।  
इमं स्तामं जुषस्व म ॥ १६ ॥

16. *Agne bhrātaḥ sahaskrta rohidaśva śucivrata.  
Imaṃ stomaṃ juṣasva me.*

Agni, sustainer of the world as a brother and

master, mighty creator and performer, rider of the red flames of fire and the sun, lord and protector of the unsullied laws of nature, pray accept this holy song of mine with love and respond with the gift of your grace.

उत त्वाग्र मम स्तुता वाश्राय पतिहयत ।

गाष्ठं गावइवाशत ॥ १७ ॥

17. *Uta tvāgne mama stuto vāśrāya pratiharyate.*  
*Goṣṭham gāva ivāśata.*

Agni, lord of generosity and infinite plenty, may my songs of adoration reach you as cows hasten to the stall for the lowing calf eager to receive the motherly grace of sustaining milk.

तुभ्यं ता अङ्गिरस्तम विश्वाः सुतयः पृथक् ।

अग्र कामाय यमिर ॥ १८ ॥

18. *Tubhyam tā aṅgirastama viśvāḥ sukṣitayaḥ*  
*prthak. Agne kāmāya yemire.*

Agni, lord of highest light and giver of the breath of life, all people of the entire world pray and approach you, all for the fulfilment of their ambition and desire.

अग्निं धीभिर्मनीषिणा मधिरासा विपश्चितः ।

अद्मसद्याय हिन्विर ॥ १९ ॥

19. *Agnim dhībhirmanīṣiṇo medhirāso vipāścitaḥ.*  
*Admasadyāya hinvire.*

Thoughtful intellectuals, men of yajnic actions and wise sages all with their thoughts, words and actions invoke, invite and call upon Agni for the common welfare of the world.

तं त्वामज्मषु वाजिनं तन्वाना अग्र अध्वरम ।  
वह्निं हातारमीळत ॥ २० ॥

20. *Tam tvāmajmeṣu vājinam tanvānā agne adhva-  
ram. Vahnim hotāramīlate.*

Agni, holy men of action, extending various and versatile forms of yajna in all their projects of social development without waste, violence and bloodshed, invoke and pray to you, lord of light and giver of universal wealth, source of knowledge, progress and prosperity, guide and burden bearer of the world, and high priest of the cosmic yajna of existence.

पुरुत्रा हि सदृङ्ङसि विशा विश्वा अनु पभुः ।  
समत्सु त्वा हवामह ॥ २१ ॥

21. *Purutrā hi sadṛṅṅasi viśo viśvā anu prabhuḥ.  
Samatsu tvā havāmahe.*

Agni, universal presence, lord and ruler of all people, giving equal care and attention to all nations and regions, in all the battles of our life we invoke you and pray for justice and success.

तमीळिष्व य आहुता शिविभाजत घृतः ।  
इमं नः शृणवद्धवम ॥ २२ ॥

22. *Tamīḷiṣva ya āhuta'gnirvibhrājate ghr̥taiḥ.  
Imam naḥ śṛṇavaddhavam.*

Worship him who, lord of light and omniscience, invoked and served with ghr̥ta and fragrance, shines and rises in the vedi and the heart. May the lord listen and accept this song of invocation for us.

तं त्वा वयं हवामह शृण्वन्तं जातवदसम ।

अग्र घन्तमप द्विषः ॥ २३ ॥

23. *Tam tvā vayaṃ havāmahe śṛṇvantam jāta-vedasam. Agne ghnantamapa dviṣaḥ.*

You, Agni, we adore who are listening, omnipresent and omniscient, destroyer of the jealous and violent adversaries.

विशां राजानमद्भुतमध्यं ऽ धमणामिमम ।

अग्निमीळ स उ श्रवत ॥ २४ ॥

24. *Viśāṃ rājānam-adbhutam-adhyakṣaṃ dharmā-ṇāmimam. Agnimīḷe sa u śravat.*

I adore and worship the ruler of the people, wonderful power, lord protector and controller of Dharma and laws of the earth. May the lord listen to our prayer.

अग्निं विश्वायुवपसं मर्यं न वाजिनं हितम ।

सप्तिं न वाजयामसि ॥ २५ ॥

25. *Agnim viśvāyuvepasam maryaṃ na vājinam hitam. Saptim na vājayāmasi.*

We enthusiastically adore Agni as a friend, as a magnetic force that is our well wisher and giver of energy and success in life.

घ्नन्मृधाण्यप द्विषा दहनं गंसि विश्वहा ।

अग्रं तिग्मनं दीदिहि ॥ २६ ॥

26. *Ghnan mṛdhrānyapa dviṣo dahan rakṣāṃsi viśvahā. Agne tigmena dīdihī.*

Eliminating violent enemies and jealous adversaries, always burning off the evil, Agni, shine and energise this land with flames of fire and blazing light.

यं त्वा जनास इन्धत मनुष्वदङ्गिरस्तम ।

अग्र स बोधि म् वचः ॥ २७ ॥

27. *Yam tvā janāsa indhate manuṣvadaṅgirastama.  
Agne sa bodhi me vacaḥ.*

Agni, light and power dearest as life breath, whom people kindle, raise and adore as a friend of humanity, pray listen, acknowledge and appreciate the truth and sincerity of my word and prayer.

यदग्र दिविजा अस्यप्सुजा वा सहस्कृत ।

तं त्वा गीर्भिवामह ॥ २८ ॥

28. *Yadagne divijā asyapsujā vā sahasṛta.  
Tam tvā gīrbhir-havāmahe.*

Agni, whether you manifest in heaven, or in the waters or shine in acts of universal divine power, we adore, worship and invoke you in the holiest words.

तुभ्यं घत्त जना इम विश्वाः सुतयः पृथक् ।

धासिं हिन्वन्त्यत्तव ॥ २९ ॥

29. *Tubhyam ghet te janā ime viśvāḥ sukṣitayah  
pṛthak. Dhāsim hinvantyaṭtave.*

Those people far away and all these people settled here, all in their own ways, offer you homage as their haven and home for the gift of their own food and sustenance.



त घदग्र स्वाध्या ह्य विश्वा नृच िसः ।  
तरन्तः स्याम दुग्हा ॥ ३० ॥

30. *Te ghedagne svādhyo'hā viśvā nṛcakṣasaḥ.*  
*Tarantaḥ syāma durgahā.*

Doing good works in your service, always watching all the people around, may we become breakers of the most difficult oppositions and cross over the challenging seas of life.

अग्निं मन्दं पुरुपियं शीरं पावकशाचिषम ।  
हृद्भिर्मन्दभिरीमह ॥ ३१ ॥

31. *Agnim mandram purupriyam śīram pāvakaśo-*  
*ciṣam. Hṛdbhir-mandrebbhir-īmahe.*

With songs of heartiest love and joy, with enthusiasm, we invoke and adore Agni, blissful giver of happiness, dear to all people, omnipresent in existence and pure refulgent sanctifier of life.

स त्वमग्र विभार्वसुः सृजन्तसूया न रश्मिभिः ।  
शधन्तमांसि जिघ्नस ॥ ३२ ॥

32. *Sa tvamagne vibhāvasuḥ sṛjantsūryo na raśmi-*  
*bhiḥ. Śardhan tamānsi jighnase.*

Agni, self refulgent giver of light, wealth, honour and excellence, rising like the sun with the rays of your splendour and growing in strength, you dispel and destroy the darkness of evil, ignorance, want and injustice.

तत्त सहस्व इमह दात्रं य ापदस्यति ।  
त्वदग्र वार्य वसु ॥ ३३ ॥

33. *Tat te sahasva īmahe dātraṃ yannopadasyati.  
Tvadagne vāryaṃ vasu.*

Agni, lord of strength and life's challenges, omnificent giver, of you we pray for that gift of generous wealth, honour and excellence of our choice and heartfelt preference which never diminishes, never fails.

### Mandala 8/Sukta 44

*Agni Devata, Virupa Angirasa Rshi*

समिधाग्निं दुवस्यत घृतबाधयतातिथिम ।  
आस्मिन्ह्रुव्या जुहातन ॥ १ ॥

1. *Samidhāgniṃ duvasyata ghṛtairbodhayatātithim.  
Āsmin havyā juhātana.*

Feed the sacred fire with holy fuel, awaken and arouse it with ghrta, offer fragrant food worthy of the divine, and serve it as an honoured guest who visits at his own free will.

अग्र स्तामं जुषस्व म वधस्वानन मन्मना ।  
पतिं सूक्तानि हय नः ॥ २ ॥

2. *Agne stomaṃ juṣasva me vardhasvānena man-  
manā. Prati sūktāni harya nah.*

Divine Agni, leading light of life, accept my adoration and rise, by this conscientious eulogy, listen in response to our songs, grow higher and let us rise and grow higher too.

अग्निं दूतं पुरा दध हव्यवाहमुप बुव ।  
दुवाँ आ सादयादिह ॥ ३ ॥

3. *Agim dūtām puro dadhe havyavāhamupa bruve.  
Devām ā sādāyādiha.*

I place the divine fire in front of me, speak closely to the sacred bearer of oblations and pray that it may bring the divinities with divine blessings here to join us.

उत्त बृहन्त' अचयः समिधानस्य दीदिवः ।  
अग्र शुकास इरत ॥ ४ ॥

4. *Ut te brhanto arcayaḥ samidhānasya dīdivaḥ.  
Agne śukrāsa īrate.*

Agni, lord of light and fire, kindled, fed and rising, your lofty and expansive flames, shining and blazing, pure, powerful and purifying, go on rising higher and higher.

उप त्वा जुह्वाꣳ मम घृताचीयन्तु हयत ।  
अग्र हव्या जुषस्व नः ॥ ५ ॥

5. *Upa tvā juhvo mama ghṛtācīr-yantu haryata.  
Aghe havyā juṣasva naḥ.*

Agni, lord of beauty and bliss, let my ladles overflowing with ghrta rise and move close to you. Pray accept and enjoy our oblations and our songs.

मन्दं हातारमृत्विजं चित्रभानुं विभावसुम ।  
अग्निमीळ स उ श्रवत ॥ ६ ॥

6. *Mandram hotāramṛtvijam citrabhānuṁ vibhā-  
vasum. Agnimīḷe sa u śravat.*

I adore Agni, lord of light and fire, blissful, generous yajaka, high priest of regular seasonal yajna,

wondrous illustrious, blazing brilliant lord of wealth and honour, and I pray may the lord listen and bless.

पुत्रं हातारमीड्यं जुष्टमग्निं कविकृतुम ।  
अध्वराणामभिश्चियम ॥ ७ ॥

7. *Pratnam hotāramīḍyam juṣṭam-agnim kavikratum. Adhvarāṇām-abhiśriyam.*

I adore Agni, ancient and eternal, generous giver, worthy of reverence and celebration, loved and worshipped, poetic visionary of holy action and gracious performer of yajnic projects of love and non-violence for corporate development.

जुषाणा अङ्गिरस्तममा हव्यान्यानुषक ।  
अग्र यज्ञं नय ऋतुथा ॥ ८ ॥

8. *Juṣāṇo aṅgirastamemā havyānyānuṣak. Agne yajñam naya ṛtuthā.*

Agni, dearest life of life, constantly loving and cherishing the sweets of celebration and yajna, pray guide and extend the yajna according to the seasons.

समिधान उ सन्त्य शुक्रशाच इहा वह ।  
चिकित्वान्दव्यं जनम ॥ ९ ॥

9. *Samidhāna u santya śukraśoca iha vaha. Cikivān daivyaṁ janam.*

Excellent and benevolent Agni, bright and gracious of pure and powerful flame, all knowing and illuminating, pray bring here on the vedi pious people of divine generosity and intellectual brilliance.

विपुं हातारमदुहं धूमकतुं विभावंसुम ।

यज्ञानां क्तुमीमह ॥ १० ॥

10. *Vipraṃ hotāram-adruhaṃ dhūmaketuṃ vibhāvasum. Yajñānāṃ ketum-īmahe.*

With prayer and adoration we honour and approach Agni, omniscient lord vibrant in existence, giver of fulfilment, free from jealousy, rising in flaming fragrance, universal lord of light, wealth and honour, and symbolic ensign of yajna.

अग्र नि पाहि नस्त्वं प्रति षम दव रीषतः ।

भिन्धि द्वेषः सहस्कृतः ॥ ११ ॥

11. *Agne ni pāhi nastvaṃ prati śma deva rīṣataḥ. Bhandhi dveṣaḥ sahasṛta.*

Agni, self-refulgent lord of universal generosity and power, protect us from the violent and, O lord creator of the mighty universe, break down the jealous and the enemies.

अग्निः प्रत्नन् मनमना शुम्भानस्तन्वंऽ स्वाम ।

कविविप्रेण वावृध ॥ १२ ॥

12. *Agniḥ pratnena manmanā śumbhānas-tanvaṃ svām. Kavirvipreṇa vāvṛdhe.*

Agni, omniscient visionary of existence, gracious and refulgent by virtue of ancient and eternal light of knowledge and age-old songs of the poet, is exalted along with the celebrant.

ऊजा नपात्मा हुवुं गिं पावकशाचिषम ।

अस्मिन्यज्ञ स्वध्वर ॥ १३ ॥

13. *Ūrjo napātāmā huve'gniṁ pāvakaśociṣam.  
Asmin yajñe svadhvare.*

In this noble yajna of love free from violence, I invoke and celebrate the unfailing master and protector of energy, blazing with holy light and fire of purity.

स ना मित्रमहस्त्वमग्रं शुक्लं शाचिषा ।  
द्वरा सत्सि ब्रहिषि ॥ १४ ॥

14. *Sa no mitramahas-tvāmagne śukreṇa śociṣā.  
Devairā satsi barhiṣi.*

Agni, greatest friend of humanity, with pure and purifying flames of fire, you sit on our holy seats of grass on the vedi alongwith the divinities. (All our senses and mind are suffused with the presence of divinity.)

या अग्निं तन्वा३ दमं द्रवं मतः सपयति ।  
तस्मा इद्दीदयद्रसु ॥ १५ ॥

15. *Yo agniṁ tanvo dame devaṁ martah saparyati.  
Tasmā id dīdayad vasu.*

Whoever the mortal that offers devotion to self-refulgent Agni within his yajnic home of the body, the lord would bless him with the wealth of spiritual illumination.

अग्निमूधा दिवः ककुत्पतिः पृथिव्या अयम ।  
अपां रतांसि जिन्वति ॥ १६ ॥

16. *Agnirmūrdhā divaḥ kakut patih pṛthivyā ayam.  
Apām retāmsi jinivati.*

This Agni is the highest lord and master of all on top of heaven and earth and gives energy and

sustenance to the seeds of life in the waters of the universe.

उदग्र शुचयस्तव शुका भाजन्त इरत ।  
तव ज्यातींष्यचयः ॥ १७ ॥

17. *Udagne śucayastava śukrā bhrājanta īrate.  
Tava jyotīṃṣyarcayaḥ.*

Agni, light and life of the world, your fires and flames, lights and lightnings, pure, white and undefiled, shine and radiate all over spaces.

इशिष वायस्य हि दात्रस्याग्र स्वपतिः ।  
स्ताता स्यां तव शमणि ॥ १८ ॥

18. *Īsiṣe vāryasya hi dātrasyāgne svarpatih.  
Stotā syāṃ tava śarmani.*

Agni, you are the lord and protector of the peace and bliss of heaven. You rule over the wealth, honour and excellence of the world. I pray that I may adore and celebrate your divine glory and abide in heavenly peace and joy under your divine protection.

त्वामग्र मनीषिणस्त्वां हिन्वन्ति चित्तिभिः ।  
त्वां वधन्तु ना गिरः ॥ १९ ॥

19. *Tvāmagne manīṣiṇastvām hinvanti cittibhiḥ.  
Tvām vardhantu no girah.*

Agni, the intellectuals with their thoughts and imaginative creations move and exalt you. May our voices of adoration delight you and exalt your glory.

अदब्धस्य स्वधावता दूतस्य रभतः सदा ।  
अग्रः सुख्यं वृणीमह ॥ २० ॥

20. *Adabdhasya svadhāvato dūtasya rebhataḥ sadā.  
Agneḥ sakhyam vṛṇīmahe.*

We choose, claim and pray for the love and friendship of Agni, indestructible and benevolent, inherently powerful, bearer and dispenser of energy, light and wisdom, and omniscient lord of speech.

अग्निः शुचिव्रततमः शुचिविप्रः शुचिः कविः ।  
शुचीं राचत आहुतः ॥ २१ ॥

21. *Agniḥ śucivratatamaḥ śucirviprah śucih kavih.  
Śucī rocata āhutaḥ.*

Agni is the purest uncompromising lord of law and discipline, lord of purest unclouded knowledge and wisdom, master of purest transparent creative vision and imagination, and he shines ever pure, unsullied, invoked and worshipped.

उत त्वा धीतया मम गिरा वधन्तु विश्वहा ।  
अग्रं सख्यस्य बाधि नः ॥ २२ ॥

22. *Uta tvā dhītayo mama giro vardhantu viśvahā.  
Agne sakhyasya bodhi naḥ.*

Agni, lord of united existence, may all my thoughts, words and actions adore, exalt and glorify you day and night. O lord of humanity, pray acknowledge and ever remember and maintain our bond of love and friendship with you.

यदग्रं स्यामहं त्वं त्वं वा घा स्या अहम ।  
स्युष्टं सत्या इहाशिषः ॥ २३ ॥

23. *Yadagne syāmahaṁ tvam tvam vā ghā syā aham.  
Syuṣṭe satyā ihāśiṣaḥ.*



Agni, lord of love and life's bonding, if and when I were you and you were me, then would your love and blessings for me be truly realised.

वसुवसुपतिहि कमस्यग्र विभावसुः ।  
स्याम त सुमतावपि ॥ २४ ॥

24. *Vasurvasupatirhi kamasyagne vibhāvasuḥ.*  
*Syāma te sumatāvapi.*

Agni, you are the shelter home of all, lord protector and ruler of the world's wealth, blissful, refulgent lord of kindness and love. We pray let us be under the protection of your goodwill.

अग्र धृतवताय त समुदायव सिन्धवः ।  
गिरा वाश्रास इरत ॥ २५ ॥

25. *Agne dhṛtavratāya te samudrāyeva sindhavaḥ.*  
*Giro vāśrāsa irate.*

Agni, lord of light and life, our yearning voices of love and adoration for you flow free and reach you, lord ruler and keeper of the laws of nature in existence, as rivers flow to join the sea.

युवानं विश्पतिं कविं विश्वादं पुरुवपसम ।  
अग्रिं शुम्भामि मन्मभिः ॥ २६ ॥

26. *Yuvānaṁ viśpatim kavim viśvādaṁ puruvepasam.*  
*Agriṁ śumbhāmi manmabhiḥ.*

With my words, thoughts and reflections in meditation, I adore, adorn and exalt Agni, self-refulgent lord and leader of life, youthful creator who joins the soul and prakṛti in living forms, rules and protects

humanity, is the one universal poet of cosmic imagination, performs actions of infinite variety and ultimately withdraws the entire world of existence unto himself.

यज्ञानां रथ्य वयं तिग्मजम्भाय वीळव ।

स्तामरिषमाग्र्य ॥ २७ ॥

27. *Yajñānām rathye vayam tigmajambhāya vīlave.*  
*Stomairiṣemāgnaye.*

With songs of adoration we love to celebrate and exalt the glory of Agni and reach him who, like a charioteer, is the foremost guide and high priest of all yajnas of creation, evolution and development, rolls his mighty jaws of justice and judgement, and is the highest, omnipotent, power.

अयमग्र त्व अपि जरिता भूतु सन्त्य ।

तस्म पावक मृळ्य ॥ २८ ॥

28. *Ayamagne tve api jaritā bhūtu santya.*  
*Tasmai pāvaka mṛḷaya.*

Agni, lord of light and life, may this celebrant be spontaneous and profuse in praise of you and, O fiery purifier, may you too be kind and gracious to him.

धीरा ह्यस्यद्भ्यसद्विपा न जागृविः सदा ।

अग्र दीदयसि द्यवि ॥ २९ ॥

29. *Dhīro hyasyadmasad vipro na jāgṛviḥ sadā.*  
*Agne dīdayasi dyavi.*

Agni, you are magnanimous as a vibrant sage at peace, ever awake in the heart's core in the soul, and

you shine refulgent on the highest heaven in the celebrant's meditation.

पुराग्रं दुरितभ्यः पुरा मृधभ्यः कव ।  
प ण् आयुवसा तिर ॥ ३० ॥

30. *Purāgne duritebhyaḥ purā mṛdhrebhyaḥ kave.  
Pra ṇa āyurvaso tira.*

Agni, cosmic poet and creator, haven and home of humanity, before the onslaught of sin, before the bloodshed of violence, pray exalt our life to fullness and completion with success.

### Mandala 8/Sukta 45

*Indra-Agni, Indra Devata, Trishoka Kanva Rshi*

आ घा य अग्निमिन्धत स्तृणन्ति बहिरानुषक ।  
यषामिन्दा युवा सखा ॥ १ ॥

1. *Ā ghā agnimindhate str̥ṇanti barhirānuṣak.  
Yeṣāmindro yuvā sakhā.*

Blessed are they for sure who kindle the fire of yajna, Agni, and spread the seats of grass open for all in faith and love and whose friend is Indra, the mighty youthful soul who brooks no nonsense and delay.

बृहदिध्म एषां भूरिं शस्तं पृथुः स्वरुः ।  
यषामिन्दा युवा सखा ॥ २ ॥

2. *Bṛhannididhma eṣāṃ bhūriṃ śastam̐ pṛthuh̐ svaruh̐.  
Yeṣāmindro yuvā sakhā.*

Great is their fuel and fire, profuse their praise and song of adoration, expansive their yajna and high their ensign whose friend is Indra, youthful soul, their

ruler and defender.

अयुद्ध इद्युधा वृत्तं शूर आजति सत्वभिः ।  
यषामिन्द्रा युवा सखा ॥ ३ ॥

3. *Ayuddha id yudhā vṛtaṁ śūra ājati sattvabhiḥ.*  
*Yeṣāmindro yuvā sakhā.*

Unequaled is Indra, irresistible, even when there is no war. The mighty hero by the very force of his presence and character throws off the enemy supported by brave warriors all round. Blessed are they whose friend is Indra, the mighty youthful heroic soul.

आ बुन्दं वृत्रहा दद जातः पृच्छद्वि मातरम ।  
क उगाः क ह शृण्विर ॥ ४ ॥

4. *Ā bundaṁ vṛtrahā dade jātaḥ pṛcchad vi māta-*  
*ram. Ka ugrāḥ ke ha śṛṇvire.*

When the mighty soul, destroyer of evil, born to self consciousness, takes to the bow and arrow, blazing, fearsome, breaker of foes, he asks the mother, spirit of higher vision and discrimination: Who are the enemies renowned to be terrible and irresistible?

पति त्वा शवसी वदद्विरावप्सा न याधिषत ।  
यस्त शत्रुत्वमाचक ॥ ५ ॥

5. *Prati tvā śavasī vadad girāvapso na yodhiṣat.*  
*Yaste śatrutvamācake.*

Indra, lord of power and excellence, to you then the mighty mother, divine intelligence, would say: Whoever would take a hostile attitude toward you would fight against you like a seductive sorceress on the magic mountain.

उत त्वं मघवञ्छृणु यस्त वष्टि ववति तत ।

यद्दीळ्यासि वीळु तत ॥ ६ ॥

6. *Uta tvam maghavañchr̥ṇu yaste vaṣṭi vavakṣi tat.*  
*Yad vīlayāsi vīlu tat.*

Now then, O lord of power, wealth and excellence, listen: Whoever asks of you something he desires, you bear and bring for him. Whoever you strengthen, he becomes strong. Are you not real mighty then?

यदाजिं यात्याजिकृदिन्दः स्वश्वयुरुप ।

रथीतमा रथीनाम ॥ ७ ॥

7. *Yadājim yātyājikṛdindraḥ svaśvayurupa.*  
*Rathī-tamo rathīnām.*

And remember: When Indra goes to battle, fiercely armed and well provided with noble steeds, he is then the mightiest of chariot heroes.

वि षु विश्वा अभियुजा वज्रिन्विष्वग्यथा वृह ।

भवा नः सुश्रवस्तमः ॥ ८ ॥

8. *Vi ṣu viśvā abhiyujā vajrin viṣvagyathā vṛha.*  
*Bhavā naḥ suśravastamaḥ.*

O wielder of the thunderbolt, fight out the enemies the way you uproot them so that you become the most renowned among us.

अस्माकं सु रथं पुर इन्दः कृणातु सातय ।

न यं धूर्वन्ति धूर्तयः ॥ ९ ॥

9. *Asmākaṁ su ratham pura indraḥ kṛṇotu sātaye.*  
*Na yaṁ dhūrvanti dhūrtayaḥ.*

May Indra, mighty warring soul, turn our chariot of body and the body politic to the heights of the first and foremost order of strength and excellence for the achievement of success and victory in the battle of life so that no enemies can violate it.

वृज्याम त् परि द्विषा रं त शक् द्वावन् ।

गममदिन्दु गामतः ॥ १० ॥

10. *Vṛjyāma te pari dviṣo'raṁ te śakra dāvane.*  
*Gamemedindra gomataḥ.*

Indra, we would wholly give up those who are contrary and opposed to you, and surely in matters of your cherished love and charity, blest with lands and cows, literature and culture, we would come close to you.

शनश्चिद्यन्ता अदिवा श्वावन्तः शतग्विनः ।

विव णा अनहसः ॥ ११ ॥

11. *Śanaścid yanto adrivo'svāvantaḥ śatagvinaḥ.*  
*Vivakṣaṇā anehasaḥ.*

Advancing at a steady-pace, O lord of the clouds, mountains and the thunderbolt, we would be thriving with horses and a hundredfold attainments of new wealth and power and, free from sin and evil, we would come closer to you.

ऊर्ध्वा हि त दिवदिव सहस्रा सूनृता शता ।

जरितृभ्या विमंहत ॥ १२ ॥

12. *Ūrdhvā hi te divedive sahasrā sūṅṛtā śatā.*  
*Jaritr̥bhyo vimamhate.*

Your kindness and generosity rises day by day

a hundredfold and a thousandfold, higher and higher, and as it rises, it blesses them.

विद्वा हि त्वा धनंजयमिन्द्र दृ हा चिदारुजम ।  
आदारिणं यथा गयम ॥ १३ ॥

13. *Vidmā hi tvā dhanamjayam-indra dṛḥhā cidā-rujam. ādāriṇam yathā gayam.*

We know you, Indra, as our very haven and home, winner of wealth, honour and excellence, strong and firm, destroyer of evil and breaker of the strongholds of darkness, superstition and misery.

ककुहं चित्त्वा कव मन्दन्तु धृष्णविन्दवः ।  
आ त्वा पृणिं यदीमह ॥ १४ ॥

14. *Kakuham cit tvā kave mandantu dhṛṣṇav-indavah. Ā tvā paṇim yadīmahe.*

While we pray to you, generous lord, and ask for what we want, O cosmic poet and visionary, may our yajnas and soma celebrations please you, most high and supreme lord of power, justice and award.

यस्त र्वाँ अदाशुरिः पममष' मघत्तय ।  
तस्य ना वद् आ भर ॥ १५ ॥

15. *Yaste revāñ adāśuriḥ pramamarṣa maghattaye. Tasya no veda ā bhara.*

If a man is rich and yet neglects and fails to pay to you, generous one, wielder of power, what is due for social causes, in that case make up from his money or property what is required for our sake, i.e., for the sake of society.

इ॒म उ॑ त्वा॒ वि च॑ त् सखा॒य इ॒न्द्र स॒मि॒नः ।

पु॒ष्टाव॑न्ता॒ यथा॑ प॒शु॒म ॥ १६ ॥

16. *Ima u tvā vi cakṣate sakhāya indra sominaḥ.  
Puṣṭāvanto yathā paśum.*

Indra, these friends, celebrants of soma and holiness, holding offerings of precious homage, look and wait for you as the seeker waits for the sight of his wealth.

उ॒त त्वा॒ब॒धि॒रं व॒यं श्रु॒त्कर्णं॑ स॒न्त॒मू॒तय॑ ।

दू॒रादि॒ह ह॑वाम॒ह ॥ १७ ॥

17. *Uta tvābadhiram vayan śrutkarṇam santamūtaye. Dūrādiha havāmahe.*

And from afar we invoke and call upon you for protection and progress. You are everywhere, your ears are sensitive and you are eager to hear the call of the seeker.

यच्छु॑श्रू॒या इ॒मं ह॒वं दु॒मर्षं॑ च॒क्रिया॑ उ॒त ।

भ॒व॒रा॒पि॒ना अ॒न्त॒मः ॥ १८ ॥

18. *Yacchuśrūyā imam havam durmarṣam cakriyā uta. Bhaverāpirno antamaḥ.*

As you hear this call of ours, take it as unforgettable and be our closest and ultimate friend and brother.

यच्चि॑द्धि॒ त् अ॒पि॒ व्यथि॑जग॒न्वांसा॒ अम॑न्महि ।

गा॒दा इ॒दि॒न्द्र बा॒धि नः ॥ १९ ॥

19. *Yacciddhi te api vyathirjaganvāṁso amanmahi.  
Godā idindra bodhi naḥ.*



And also, when we approach you in our mind and, like supplicants in distress, remember you and pray, then attend to us and be generous. You are the giver of cows, lands and light of knowledge.

आ त्वा र्म्भं न जिर्वया र्भमा शवसस्पत ।

उश्मसि त्वा सधस्थ आ ॥ २० ॥

20. *Ā tvā rambham na jivrayo rarabhmā śavasaspate.*  
*Uśmasi tvā sadhastha ā.*

O lord commander of power and prosperity, as weaker folks take to the staff for support, so do we depend on you for succour and sustenance and invoke your presence in our hall of yajna.

स्तात्रमिन्दाय गायत पुरुनृम्णाय सत्वन ।

नकिर्य वृण्वत युधि ॥ २१ ॥

21. *Stotram-indrāya gāyata purunṛmṇāya satvane.*  
*Nakiryam vṛṇvate yudhi.*

Sing songs of adoration and prayer in honour of Indra, lord of world's power and wealth. Who can ignore and neglect him in the battle of life?

अभि त्वा वृषभा सुत सुतं सृजामि पीतय ।

तृम्पा व्यश्नुही मदम ॥ २२ ॥

22. *Abhi tvā vṛṣabhā sute sutam sṛjāmi pītaye.*  
*Tṛmpā vyaśnuhī madam.*

Lord of generous and creative power, when the yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine.

मा त्वा मूरा अविष्यवा मापहस्वान् आ दभन ।  
माकीं बह्मद्विषा वनः ॥ २३ ॥

23. *Mā tvā mūrā aviṣyavo mopahasvana ā dabhan.  
Mākīm brahmadviṣo vanaḥ.*

Let the fools and scoffers never get round you, even if they profess that they are keen to please you, for protection and support. Never support the negationists of knowledge, piety, existence and divinity.

इह त्वा गापरीणसा मह मन्दन्तु राधस ।  
सरा गारा यथा पिब ॥ २४ ॥

24. *Iha tvā goparīṇasā mahe mandantu rādhasē.  
Saro gauro yathā piba.*

Here may the lovers of cows entertain you with milk and soma for the achievement of great competence and success so that you may drink like the thirsty stag drinking at the pool.

या वृत्रहा परावति सना नवा च चुच्युव ।  
ता संसत्सु प वाचत ॥ २५ ॥

25. *Yā vṛtrahā parāvati sanā navā ca cucyuve.  
Tā saṁsatsu pra vocata.*

Whatever gifts of wealth or titles of honour old or new, Indra, destroyer of evil and darkness, you grant far off or near, all those, announce in the assemblies.

अपिबत्कद्रुवः सुतमिन्द्रः सहस्रबाह्व ।  
अत्राददिष्ट प संस्यम ॥ २६ ॥

26. *Apibat kadruvaḥ sutamindraḥ sahasrabāhve.  
Atrādediṣṭa pauṁsyam.*

In the thousand armed dynamic battles of the elements in evolution, Indra, as the sun, drinks the soma of the earth and therein shines the potent majesty of the lord.

स॒त्यं तत्तु॒वश् यदा॒ विदा॑ना अ॒ह्नावा॒य्यम ।  
व्या॒नट॒ तुवण॑ श॒मि ॥ २७ ॥

27. *Satyam tat turvaśe yadau vidāno ahnavāydam.*  
*Vyānaṭ turvaṇe śami.*

Knowing the truth of the daily behaviour of the simple man of rectitude, Indra clears the path of peace and goodness in his battle of life.

तर॒णिं वा॒ जना॑नां त्र॒दं वा॒जस्य॒ गाम॑तः ।  
स॒मान॑मु॒ प शंसि॑षम ॥ २८ ॥

28. *Taraṇim vo janānām tradaṁ vājasya gomataḥ.*  
*Samānamu pra śamsiṣam.*

I constantly praise the lord saviour of you, people, and the protector of your earthly wealth, power, progress and freedom.

ऋ॒भु णं॑ न वत॑व उ॒क्थेषु॑ तु॒ग्यावृ॑धम ।  
इ॒न्दं साम॑ सचा॒ सुत ॥ २९ ॥

29. *Rbhukṣaṇam na vartava uktheṣu tugryāvṛdham.*  
*Indram some sacā sute.*

When the soma is distilled and seasoned and the hymns are sung in the yajna, then to win the company and favour of mighty Indra, I adore the mighty lord, a friend and protector of the strength and power of the people.

यः कृन्तदिद्वि यान्यं त्रिशाकाय गिरिं पृथुम ।

गाभ्या गातुं निरतव ॥ ३० ॥

30. *Yah kṛntadid vi yonyam triśokāya girim pṛthum.*  
*Gobhyo gātum niretave.*

I adore Indra who makes and breaks the cloud, womb of waters, and the mighty mountain for the humanity of threefold purity of nature, character and behaviour and who makes the paths for rivers to flow on earth.

यद्दधिष मनस्यसि मन्दानः पदियं ासि ।

मा तत्करिन्द मृळय ॥ ३१ ॥

31. *Yad dadhiṣe manasyasi mandānaḥ prediya-kṣasi.*  
*Mā tat karindra mṛḷaya.*

Indra, whatever you hold, whatever you think and desire, whatever you give, why not for me? O lord, pray be kind and gracious.

द्भं चिद्धि त्वावतः कृतं शृण्व अधि ामि ।

जिगात्विन्द त मनः ॥ ३२ ॥

32. *Dabhraṁ ciddhi tvāvataḥ kṛtaṁ śṛṇve adhi kṣami.*  
*Jigātvindra te manaḥ.*

Just a little done by someone like you or someone protected by you resounds on the earth. O lord, I pray, may your gracious attention turn to me also.

तवदु ताः सुकीतया सं तुत पशस्तयः ।

यदिन्द मृळयासि नः ॥ ३३ ॥

33. *Tavedu tāḥ sukīrtayo 'sannuta praśastayaḥ.*  
*Yadindra mṛḷayāsi naḥ.*

Indra, if you were kind and gracious to us and we were happy, all the graces would be your renown, they would be reflections of your glory.

मा न एकस्मि ार्गसि मा द्वयारुत त्रिषु ।  
वधीमा शूर भूरिषु ॥ ३४ ॥

34. *Mā na ekasminnāgasi mā dvayoruta triṣu.*  
*Vadhīrmā śūra bhūriṣu.*

O lord of magnanimous glory among the great heroes, not for one trespass, not for two, not for three, not even for many, uncountable, pray, hurt us not, and strike us not.

बिभया हि त्वावत उगार्दभिपभङ्गिणः ।  
दस्मादहमृतीषहः ॥ ३५ ॥

35. *Bibhayā hi tvāvata ugrād-abhiprabhaṅgiṇaḥ.*  
*Dasmād-aham-ṛtīṣahaḥ.*

I would feel fear and awe for a person like you, illustrious, destroyer of the evil, magnificent and scourge of the challengers of truth and law.

मा सख्युः शूनमा विद् मा पुत्रस्य पभूवसा ।  
आवृत्वद्भूतु त मनः ॥ ३६ ॥

36. *Mā sakhyuḥ śūnamā vide mā putrasya prabhū-*  
*vaso. Āvṛtvad bhūtu te manaḥ.*

I pray I should never suffer want of friends, never be deprived of children. O lord of wealth, honour and grandeur of the world, let your mind turn to me with kindness.

का नु मया अमिथितः सखा सखायमबवीत ।

जहा का अस्मदीषत ॥ ३७ ॥

37. *Ko nu maryā amithitaḥ sakhā sakhāyamabravīt.  
Jahā ko asmadīṣate.*

O people, which friend without provocation would revile a friend, who would forsake a friend in distress, who runs away from us like that?

एवारं वृषभा सुत सिन्वन्भूयावयः ।

श्वघ्नीवं निवता चरन ॥ ३८ ॥

38. *Evāre vṛṣabhā sute'sinvan bhūryāvayaḥ.  
Śvaghñīva nivatā caran.*

Generous and virile Indra, come to the yajna and the soma celebration, youthful, insatiable like a player going to the hall of contest, and give us inexhaustible food and energy.

आ त एता वचायुजा हरीं गृभ्ण सुमदथा ।

यदीं ब्रह्मभ्य इददः ॥ ३९ ॥

39. *Ā ta etā vacoyujā harī gṛbhṇe sumadrathā.  
Yadīm brahmabhya iddadah.*

I receive the word-controlled motive powers and steers of the chariot which fly you on high on liquid fuel, the ones you have given to the scholarly sages.

भिन्धि विश्वा अप द्विषः परि बाधा जही मृधः ।

वसुं स्पार्हं तदा भर ॥ ४० ॥

40. *Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhaḥ.  
Vasuṁ spārhaṁ tadā bhara.*

Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity.

यद्वीळाविन्द यत्स्थिर यत्पशान् पराभृतम ।  
वसुं स्पार्हं तदा भर ॥ ४१ ॥

41. *Yadvīlavindra yat sthire yat parśāne parābhṛtam.*  
*Vasu spārhaṁ tadā bhara.*

Whatever wanted wealth hidden in solid mountains, concealed in secret and trust worthy sources or covered in caverns and deep in the clouds, bring that out in the open for the society.

यस्य त विश्वमानुषा भूरदत्तस्य वदति ।  
वसुं स्पार्हं तदा भर ॥ ४२ ॥

42. *Yasya te viśvamānuṣa bhūrerdattasya vedati.*  
*Vasu spārhaṁ tadā bhara.*

That immense wealth discovered by you and collected, of which the people of the world know, bring that cherished treasure into the open and fill the world with it for all.

### Mandala 8/Sukta 46

*Indra (1-20, 29-31, 33), Prthushravah Kanita, Danastuti (21-24), Vayu (25,-28, 32), Devatah, Vasho'ashvya Rshi*

त्वावतः पुरुवसा वयमिन्द पणतः ।  
स्मसिं स्थातहरीणाम ॥ १ ॥

1. *Tvāvataḥ purūvaso vayamindra praṇetaḥ.*  
*Smasi sthātar-harīṇām.*

Indra, shelter home of the world, leader of

humanity, presiding over mutually sustained stars and planets in motion, we are in bond with you and so shall we remain.

त्वां हि सत्यमदिवा विद्म दातारमिषाम ।  
विद्म दातारं रयीणाम ॥ २ ॥

2. *Tvām hi satyamadrivo vidma dātāramiṣām.*  
*Vidma dātāraṁ rayīṇām.*

Lord of the thunderbolt, we know you are eternal and constant, ever true, giver of all foods and energies, and we know you are the giver of all kinds and forms of wealth, honour and excellence.

आ यस्य त महिमानं शतमूत शतकता ।  
गीभिर्गृणन्ति कारवः ॥ ३ ॥

3. *Ā yasya te mahimānaṁ śatamūte śatakrato.*  
*Gīrbhirgṛnanti kāravaḥ.*

Lord of a hundred forms of protection, high priest of a hundred forms of cosmic yajna, we know you whose majesty poets and artists celebrate with songs of adoration.

सुनीथा घा स मत्या यं मरुता यमयमा ।  
मित्रः पान्त्यद्रुहः ॥ ४ ॥

4. *Sunītho ghā sa martyo yaṁ maruto yamaryamā.*  
*Mitraḥ pāntyadruhaḥ.*

True it is that that man is morally right, well guided and secure whom the Maruts, vibrant powers of defence and protection, Aryama, power of right conduct and justice, and Mitra, power of love and enlightenment,



all free from hate and jealousy, lead and protect on the right path.

दधाना॑ गाम॒दश्व॑वत्सु॒वीय॑मादित्यजू॒त ए॒धत ।  
सदा॑ रा॒या पु॒रुस्पृ॑हा ॥ ५ ॥

5. *Dadhāno gomad-aśvavat suvīryam-ādityajūta edhate. Sadā rāyā purusprhā.*

Inspired and energised by Aditya, lord of light and enlightenment, blest with cows, lands and culture, horses, advancement and achievement, bearing courage and creative vitality of high order, he grows and goes forward with cherished wealth, honour and excellence.

तमि॒न्द्रं॑ दान॒मीम॑ह शव॒सान॒मभी॑वम ।  
इशा॑नं रा॒य इ॒मह ॥ ६ ॥

6. *Tamindraṁ dānamīmahe śavasānamabhīrvam. Īśānaṁ rāya īmahe.*

We pray to Indra, omnipotent and fearless lord ruler of the world, for the gift of wealth, honour and excellence.

तस्मि॒न्हि॑ सन्त्यु॒तया॑ वि॒श्वा॒ अभी॑रवः॒ सचा॑ ।  
तमा॑ व॒हन्तु॑ सप्त॒यः पु॒रुव॑सुं मदा॒य॒ हर॑यः सु॒तम ॥ ७ ॥

7. *Tasmin hi santyūtayo viśvā abhīravaḥ sacā. Tamā vahantu saptayaḥ purūvasuṁ madāya harayaḥ sutam.*

In him centre and abide all protections free from fears of the world, integrated. That same lord of world's wealth and peace, the waves of cosmic energy and vibrations of the mind may, we pray, awaken in our

consciousness which is in tune with the lord's omnipresence for spiritual joy.

यस्तु मदा वरण्या य इन्द्र वृत्रहन्तमः ।

य आददिः स्व॑नृ॒भियः पृ॒तनासु दु॒ष्टरः ॥ ८ ॥

8. *Yaste mado vareṇyo ya indra vṛtrahantamaḥ.  
Ya ādadīḥ svar-nṛbhir-yaḥ pṛtanāsu duṣṭarah.*

That spiritual joy, Indra, which is our highest choice, which is the highest destroyer of moral and spiritual darkness, which is the giver of heavenly peace and which is ordinarily unattainable by people in mortal struggles, that joy, that ecstasy, that bliss of yours we ask of you.

या दुष्टरा॑ विश्ववार॑ श्रवाय्या॑ वाज॒ष्वस्ति॑ तरु॒ता ।

स नः॑ श॒विष्ठ॑ स॒वना॑ वसा॒ गहि॑ ग॒मम॒ गाम॑ति॒ वज॑ ॥ ९ ॥

9. *Yo duṣṭara viśvavāra śravāyyo vājeṣvasti tarutā.  
Sa naḥ śaviṣṭha savanā vaso gahi gamema gomati  
vraje.*

Indra, lord omnificent of the world, omnipotent, haven and home of the universe, that divine joy, Ananda, which is difficult to attain, most renowned and profuse, ark of success over the seas and struggles of life, that Ananda, O lord, come and bring us, which may we attain in our yajnic sessions of meditation at the centre of our personality wherein the mind and senses converge and merge with spiritual consciousness.

ग॒व्या षु॒ णा॒ यथा॑ पु॒रा श्व॒यात॑ र॒थ्या ।

व॒रि॒व॒स्य॑ म॒हाम॑ह ॥ १० ॥

10. *Gavyo ṣu ṇo yathā purā'śvayota rathayā.  
Varivasya mahāmaha.*

Lord greatest of the great, Indra, come now as ever before and bring us wealth of lands and cows and discipline of the mind and senses, wealth of horses, progress and meaningful attainments, and scientific transports and spiritual adventures of the soul in meditation and yajnic sessions.

न॒हि त॑ शू॒र् राध॒सा न्तं वि॒न्दामि॑ स॒त्रा ।

द॒श॒स्या ना॑ म॒घव॒ ॥ चि॒द॒दि॒वा॒ धि॒या वा॒ज॒भिरा॒विथ॑ ॥ ११ ॥

11. *Nahi te śūra rādhaso'ntam vindāmi satrā.  
Daśasyā no maghavannū cidadrivo dhiyo vāje-  
bhirāvitha.*

O lord generous and brave, I do not find the end and bounds of your gifts of wealth and competence. Lord of wealth, wisdom and excellence, wielder of the thunderbolt of justice and power, grant us the gifts of material, mental and spiritual wealth, and protect and promote our mind and senses with speed and energy for progress in action and attainment.

य ऋ॒ष्वः श्रा॒व॒यत्स॑खा॒ विश्व॑त्स व॒द् जनि॑मा पुरु॒ष्टुतः॑ ।

तं विश्व॑ मानु॒षा यु॒ग॒न्दं ह॒वन्त॑ त॒विषं॑ य॒त्स्रु॑चः ॥ १२ ॥

12. *Ya ṛṣvaḥ śrāvayatsakhā viśvet sa veda janimā  
puruṣṭutaḥ. Tam viśve mānuṣā yugendram  
havante taviṣam yatasrucaḥ.*

The lord sublime who is universally worshipped is a friend and promoter of the celebrants and knows the origins of the entire forms of existence. That same lord illustrious and refulgent, Indra, the entire people

of the world with ladlefuls of ghrta in hand always invoke, adore and worship.

स ना वाजष्वविता पुरूवसुः पुरःस्थाता मघवा वृत्रहा  
भुवत ॥ १३ ॥

13. *Sa no vājeṣvavitā purūvasuḥ puraḥ sthātā  
maghavā vṛtrahā bhuvat.*

That lord Indra, haven and home of the world, ever present everywhere, we need and invoke. That commander of wealth and power, dispeller of darkness and destroyer of evil, may, we pray, be our protector and promoter in the material, moral and spiritual struggles of our life.

अभि वा वीरमन्धसा मदेषु गाय गिरा महा विचतसम ।  
इन्द्रं नाम श्रुत्यं शाकिनं वचा यथा ॥ १४ ॥

14. *Abhi vo vīramandhaso madeṣu gāya girā mahā  
vicetasam. Indraṁ nāma śrutyaṁ śākinam vaco  
yathā.*

In the ecstasy of your soma celebration, with the best of word and voice, sing in praise of Indra, mighty brave, highly knowledgeable and wise, renowned of name and versatile in power and competence.

ददी रक्णास्तन्व ददिवसु ददिवाजषु पुरुहूत वाजिनम ।  
नूनमथ ॥ १५ ॥

15. *Dadī rekṇastanve dadirvasu dadirvājeṣu puru-  
hūta vājīnam. Nūnamatha.*

Indra, lord universally invoked and adored, give us health for our body, give wealth, give us power and

speed in our battles of life, and give us all this soon and for sure.

विश्वेषामिर्ज्यन्तं वसूनां सास्र्हांसं चिदस्य वपसः ।  
कृपयता नूनमत्यर्थ ॥ १६ ॥

16. *Viśveṣām-irajyantam vasūnām sāsahvāmsam cidasya varpaṣaḥ. Kṛpayato nūnamatyatha.*

Sing in praise of Indra, ruler and promoter of the wealth and beauty of this world as it is and as it might be in future. He is challenger and vanuisher of the enemies.

महः सु वा अरमिषु स्तवामह मी हुष अरंगुमाय जगमय ।  
यज्ञभिगीभिविश्वमनुषां मरुतामिय तसि गाय त्वा नमसा  
गिरा ॥ १७ ॥

17. *Mahaḥ su vo aramiṣe stavāmahe mīḥuṣe aram-gamāya jagmaye. Yajñebhir-gīrbhir-viśvam-anuṣām marutāmiyaḥsasi gāye tvā namasā girā.*

For the sake of ample food and energy for you all, O people, we adore, with holy yajnic hymns, the great, generous, all round mover and obliging visitor, Indra, loved of all people in general and vibrant divines in particular. You love to be with us, O lord, and I celebrate and felicitate you with hymns and homage.

य पातयन्त अज्मभिगिरीणां स्नुभिरषाम ।  
यज्ञं महिष्वणीनां सुम्नं तुविष्वणीनां पाध्वर ॥ १८ ॥

18. *Ye pātayante ajmabhir-girīṇām snubhireṣām. Yajñam mahiṣvaṇīnām sumnam tuviṣvaṇīnām prādhvare.*

We celebrate the roaring and tempestuous winds, Maruts, who, with their power and force, shake the clouds and streams down these mountains, give us gifts of yajnic well-being and joy in our creative and developmental programmes of love and non-violence.

प॒भृङ्गं दु॑मतीनामिन्द॒ शवि॒ष्ठा भर॑ ।

र॒यिमु॑स्मभ्यं॒ युज्यं॑ चादयन्मत॒ ज्य॑ष्ठं चादयन्मत ॥ १९ ॥

19. *Prabhaṅgaṃ durmatīnām-indra śaviṣṭhā bhara.*  
*Rayim-asmabhyam̐ yujyam̐ codayanmate jye-*  
*ṣṭham̐ codayanmate.*

Indra, lord most potent, bring us the intelligence and other means to break down the negative and anti-social thoughts and actions of adversaries. O lord inspirer of right thinking, bring us the mind and materials usable in constructive thinking and planning and bring us the best and highest thought and competence, O lord inspirer of rational and scientific minds.

स॒नित्ः सु॑स॒नित॒रुग॒ चि॒त्र च॒तिष्ठ॑ सू॒नृत॑ ।

पा॒स॒हा॑ स॒मा॒ट स॒हृ॒रिं स॒ह॒न्तं॑ भु॒ज्युं वा॒ज॒षु पू॒व्य॑म ॥ २० ॥

20. *Sanitaḥ susanitarugra citra cetiṣṭha sūnṛta.*  
*Prāsahā samrāṭ sahurim̐ sahantaṃ bhujyūm̐*  
*vājeṣu pūrvyam.*

O generous lord, most charitable giver, mighty, wonderful, most conscientious and attentive, most truthful, tolerant and courageous, supreme ruler, bring us the mind and material, power and force which is patient and courageous, challenging, useful and of permanent value.

आ स एतु य इवदाँ अदेवः पूतमादद । यथा चिद्वशा अश्व्यः  
पृथुश्रवसि कानीत३ स्या व्युष्यादद ॥ २१ ॥

21. *Ā sa etu ivadāñ adevaḥ pūrtamādade. Yathā cid-  
vaśo aśvyah pṛthuśravasi kānīte'syā vyuṣyā-dade.*

Come that sage and scholar of human virtue, just human, not a god, who has received the feel of full and universal spirit of divinity, just as the man in the clutches of karmic sufferance experiences the bliss of divinity in the twilight and beauteous glory of the dawn of universal light and renown.

षष्टिं सहस्राश्व्यस्यायुतासनमुष्टानां विंशतिं शता ।  
दश श्यावीनां शता दश त्र्यरुषीणां दश गवां सहस्रा ॥ २२ ॥

22. *Ṣaṣṭim sahasrāśvyasyāyutāsanamuṣṭrānām  
viṁśatim śatā. Daśa śyāvīnām śatā daśa  
tryaruṣīṇām daśa gavām sahasrā.*

I have got sixty-and-ten thousand horses, twenty hundred camels, and ten hundred dark brown, ten hundred tawny red, in all ten thousand cows.

दश श्यावा ऋधदया वीतवारास आशवः ।  
मथा नमिं नि वावृतुः ॥ २३ ॥

23. *Daśa śyāvā ṛhadrayo vītavārāsa āśavaḥ.  
Mathrā nemiṁ ni vāvṛtuḥ.*

Ten fleet dark brown horses with straight long tails instantly rushing to the target turn the whirling wheels of my chariot and beat the opposing forces.

दानासः पृथुश्रवसः कानीतस्य सुरार्धसः ।  
रथं हिरण्ययं ददन्मंहिष्ठः सूरिर्भूद्वषिष्ठमकृत श्रवः ॥ २४ ॥

24. *Dānāsaḥ pṛthuśr-vasaḥ kānītasya surādhasaḥ.  
Ratham hiraṇyayaṁ dadan-mamhiṣṭhaḥ sūrira-  
bhūd-varṣiṣṭham-akṛta śravaḥ.*

The gifts of generosity of the supreme giver universally renowned, sublime and bountiful, giving a golden chariot to the devotee, earn him the tributes of being most glorious and spread his fame as the most munificent hero.

आ ना वाया मह तन याहि मखाय पाजस ।

वयं हि तं चक्रुमा भूरिं दावनं सद्यश्चिन्महिं दावनं ॥ २५ ॥

25. *Ā no vāyo mahe tane yāhi makhāya pājase. Vayaṁ  
hi te cakṛmā bhūri dāvane sadyāścinmahi dāvane.*

O Vayu, lord of mighty motion, come for the great expansion of the speed and power of our yajna. Lord of high generosity, we adore you always and glorify you as a great, liberal and universal ultimate giver.

या अश्वभिवहंत वस्तं उस्त्रास्त्रिः सप्त सप्ततीनाम । एभिः  
सामभिः सामसुद्धिः सामपा दानाय शुकपूतपाः ॥ २६ ॥

26. *Yo aśvebhir-vahate vasta usrāstriḥ sapta sapta-  
tīnām. Ebhiḥ somebhiḥ somasudbhiḥ somapā  
dānāya śukrapūtapāḥ.*

Come he who travels by radiations of cosmic energy, vested in and carrying thrice seven of seventy rays of the sun, he, protector of the pure and holy, protector of soma joy, come with these somas of bliss, with the makers of soma for giving us the gifts of joy.

या म इमं चिदु त्मना मन्दच्चित्रं दावनं ।

अरुद्र अ । नहुष सुकृत्वनि सुकृत्तराय सुकृतुः ॥ २७ ॥



27. *Yo ma imañ cidu tmanā mandaccitrañ dāvane.  
Araṭve akṣe nahuṣe sukṛtvani sukṛttarāya sukra-  
tuḥ.*

He who by himself rejoices in giving me this wonderful gift of light and yajnic expansion, the same lord of holy action rejoices in giving more to enhance higher charity of the grown up man of holy deeds in practical life.

उचथ्य३ वपुषि यः स्वराळुत वाया घृतस्त्राः ।  
अश्वषितं रजषितं शुनषितं पाज्म तदिदं नु तत ॥ २८ ॥

28. *Ucathye vapuṣi yaḥ svarāḷuta vāyo ghṛtasnāḥ.  
Aśveṣitam rajeṣitam śuneṣitam prājma tadidañ  
nu tat.*

Vayu, refulgent ruler of the world of purity, decency and generosity soft as consecrated in ghrta, in this beautiful life of admirable nature and character, whatever you give for social achievement, emotional satisfaction and spiritual realisation is the same as you have given to me.

अध पि॒यमि॑षि॒राय॑ ष॒ष्टिं स॒हस्रा॑सनम ।  
अश्वानामि ऽ वृष्णाम ॥ २९ ॥

29. *Adha priyamiṣirāya ṣaṣṭim sahasrāsanam.  
Aśvānāminna vṛṣṇām.*

And I have received sixty thousand gifts of value dear to the strong and ambitious, like horses of the most virile breed dear to the warriors.

गावा॒ न यू॒थमु॑प॒ यन्ति॑ व॒धय॑ उप॒ मा यन्ति॑ व॒धयः॑ ॥ ३० ॥

30. *Gāvo na yūthamupa yanti vadhraya upa mā yanti vadhrayaḥ.*

As cows join the herd for protection and support so the weaker people come to me for sustenance and support, yes the needy come for succour and support.

अधु यच्चारथ गृण शतमुष्टाँ अचिक्रदत् ।  
अधु श्वित्रेषु विंशतिं शता ॥ ३१ ॥

31. *Adha yaccārathe gaṇe śatamuṣṭrāñ acikradat. Adha śvitneṣu viṁśatiṁ śatā.*

And then the blessed man calls for a hundred camels and twenty hundred from amongst the white herd, all out of the active and working ones, for giving away to the needy.

शतं दास बल्बूथ विपुस्तरुं । आ दद । त त वायविम  
जना मदन्तीन्द्रगापा मदन्ति द्वगापाः ॥ ३२ ॥

32. *Śatam dāse balbūthe viprastarukṣa ā dade. Te te vāyavime janā madantīndragopā madanti devagopāḥ.*

The man of power and prosperity has given away a hundred, the vibrant sage and saviour has received. O Vayu, your beneficiaries, these people, protected and supported by Indra, the generous, rejoice, celebrate and exhilarate you.

अधु स्या याषणा मही पतीची वशमश्व्यम ।  
अधिरुक्मा वि नीयत ॥ ३३ ॥

33. *Adha syā yoṣaṇā mahī pratīcī vaśamaśvyam. Adhirukmā vi nīyate.*

Now then that youthful maiden, great and glamorous in golden finery, is led forth to the seasoned bachelor of her love and desire on the wedding vedi.

### Mandala 8/Sukta 47

*Adityah (1-13), Adityah - Ushah Devatah, Trita Aptya Rshi*

महिं वा महतामवा वरुण मित्रं द्वाशुष । यमादित्या अ॒भि  
दुहा र ॑था नम॒घं नशदनु॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व  
ऊ॒तयः॑ ॥ १ ॥

1. *Mahi vo mahatāmavo varuṇa mitra dāśaṣe. Yamādityā abhi druho rakṣathā nemaghaṁ naśadanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O Varuna, Mitra, powers wise, just and loving, choice and love of all, great is your protection, noble ones, for the generous man of charity. O Adityas, brilliant powers of light and enlightenment, children of indestructible mother life, whoever you protect from the jealous and the malignant, no sin ever touches. Sinless are your protections, noble and holy are your protections (free from jealousy, anger and violence).

वि॒दा दे॒वा अ॒घाना॒मादि॒त्यासा॑ अ॒पाकृ॑तिम । प॒ ण वया॑  
यथा॒परि॑ व्य॒स्म शम॑ यच्छतान॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व  
ऊ॒तयः॑ ॥ २ ॥

2. *Vidā devā aghānāmādityāso apākṛtim. Pakṣā vayo yathopari vyasme śarma yacchatānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O divine powers of light, love and justice, you know how to remove sin and cleanse us of evil. As birds shade their young ones with wings, so give us shelter

and protection all over. Sinless are your protections, noble and holy are your protections.

व्य॑स्म अधि॒ शम् तत्प॒ ा वया॑ न यन्तन । विश्वानि  
विश्ववदसा वरू॒थ्या मनामह॑ न॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑  
व ऊ॒तयः॑ ॥ ३ ॥

3. *Vyasmē adhi śarma tat pakṣā vayo na yantana.*  
*Viśvāni viśvavedaso varūthyā manāmahe 'nehaso*  
*va ūtayaḥ su-ūtaya va ūtayaḥ.*

All round, all over us, spread your cover of protection like birds. You know and command the wealth and powers of the world. We pray for shelter, peace and protection. Sinless are your protections, free from evil, noble and holy are your protections, free from jealousy, anger and violence.

यस्मा॑ अरा॒सत् तयं॑ जी॒वातुं॑ च॒ पच॑तसः । मना॒विश्व॑स्य  
घद्वि॒म आ॑दित्या रा॒य इ॑शत न॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व  
ऊ॒तयः॑ ॥ ४ ॥

4. *Yasmā arāsata kṣayam jīvātum ca pracetasah.*  
*Manorviśvasya ghedima ādītyā rāya īṣate 'nehaso*  
*va ūtayaḥ su-ūtaya va ūtayaḥ.*

Whoever these Adityas, powers of light, most wise, provide a peaceful shelter home for a comfortable living, that man's wealth, power and honour they overwatch, control and rule for protection. Sinless are your protections, noble and holy your safeguards.

परि॑ णा वृणज॒घा दु॒गाणि॑ र॒थ्या यथा॑ । स्यामदि॒न्दस्य॑  
शम॑ण्यादित्यताना॒मुता॑वस्यन॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व  
ऊ॒तयः॑ ॥ ५ ॥

5. *Pari ṇo vṛṇajannaghā durgāṇi rathyo yathā. Syāmedindrasya śarmaṇyādityānāmūtāva-syanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Just as charioteers avoid difficult and impossible roads, so let sins and crimes go by, leaving us aside. Let us be in the homely protection of Indra and under the protective umbrella of the Adityas. O Adityas, free from sin and evil are your protections, noble and holy your safeguards.

परिहृतदना जना युष्मादत्तस्य वायति । दवा अदभमाश  
वा यमादित्या अहतनानहसा व ऊतयः सुऊतया व  
ऊतयः ॥ ६ ॥

6. *Parihvṛtedanā jano yuṣmādattasya vāyati. Devā adabhramāśa vo yamādityā ahetanānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, powers of light and lightning speed, even though a person might be living in distress, he raises and expands what you give him and rises to higher joy and prosperity when you approach him and bless. Sinless are your protections, holy and noble your safeguards and securities.

न तं तिग्मं चन त्यजा न दासदभि तं गुरु । यस्मा उ शम  
सपथ आदित्यासा अराध्वमनहसा व ऊतयः सुऊतया व  
ऊतयः ॥ ७ ॥

7. *Na taṁ tigmaṁ cana tyajo na drāsadabhi taṁ guru. Yasmā u śarma sapratha ādityāso arādhva-manehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Sharpest envy and violent anger do not terrify

or demoralise him, O Adityas, whom you give a large home and wide margin of tolerance. Sinless are your protections, noble and holy your safeguards and securities.

युष्म दवा अपि षसि युध्यन्त इव वमसु । यूयं महा न  
एनसा यूयमभादुरुष्यतानहसा व ऊतयः सुऊतया व  
ऊतयः ॥ ८ ॥

8. *Yuṣme devā api ṣmasi yudhyanta iva varmasu. Yūyaṁ maho na enaso yūyamarbhāduruṣyatānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Brilliant and brave Adityas, in you we are safe like warriors in armour. You save us from heinous sins and major crimes, you save us from minor faults and lighter trespasses. Sinless are your protections and holy and noble your safeguarders.

अदितिं उरुष्यत्वदितिः शमं यच्छतु । माता मित्रस्य  
रवता यम्णा वरुणस्य चानहसा व ऊतयः सुऊतया व  
ऊतयः ॥ ९ ॥

9. *Aditirna uruṣyatvaditiḥ śarma yacchatu. mātā mitrasya revato'ryamṇo varuṇasya cānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

May Aditi, Mother Nature, save us. May Aditi, mother earth, provide us a restful home. May Aditi, mother of Mitra, prosperous Aryama and Varuna provide us peace and happiness. Sinless are your protections, holy your safeguards, holily protected.

यद्वाः शमं शरणं यद्ददं यदनातुरम । त्रिधातु यद्वरुष्यं  
तदस्मासु वि यन्तनानहसा व ऊतयः सुऊतया व  
ऊतयः ॥ १० ॥

10. *Yaddevāḥ śarma śaraṇam yadbhadram yadanāturam. Tridhātu yadvarūthyam tadasmāsu viyantānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, brilliant leaders of the mother nation, the home that is a restful place to live in, which is beneficial, which is free from want and ailments, and three-metalled furniture and appliances, all that is needed in a good and comfortable home, pray provide, secure and insure among us, the people of the land. Sinless are your protections, noble your safeguards, holily protected.

आदित्या अव हि ख्यताधि कूलादिव स्पर्शः । सुतीथमवता  
यथानु ना नषथा सुगमनहसा व ऊतयः सुऊतया व  
ऊतयः ॥ ११ ॥

11. *Ādityā ava hi khyatādhi kūlādiva spaśaḥ. Sutīrthamarvato yathānu no neṣathā sugamane-haso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, brilliant leaders of the nation, just as people stand on the bank of a river above and look below upon the flowing waters, so look below upon the people on the march, and just as they take the horses across the stream by the safest ford, so lead the nation forward by the safest paths of progress. Sinless are your protections and safest your securities.

नह भदं रं ऽस्विन् नावय नापया उत । गव च भदं धनव  
वीराय च श्रवस्यत नहसा व ऊतयः सुऊतया व  
ऊतयः ॥ १२ ॥

12. *Neha bhadram rakṣasvine nāvayai nopayā uta. Gave ca bhadram dhenave vīrāya ca śravasyate-’nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

No good here for friends of evil, no possibility of escape, no appeasement. But for the cow, the lands, literature and culture, for the milch cow, for creative and productive forces, for the brave warriors and philanthropists of renown, for all these, yes, all good, all safe, all opportunities. Sinless are your protections, unfailing your safeguards.

यद्वावियदपीच्यं॑ दवासा॒ अस्ति॑ दृष्कृतम । त्रित॑ तद्विश्व-  
माप्स्य आ॒र अ॒स्मद्दधात॑नान॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व  
ऊ॒तयः॑ ॥ १३ ॥

13. *Yadāvīr-yadapīcyam devāso asti duṣkṛtam. Tritē tadviśvamāptya āre asmad dadhātānānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O brilliant leaders of the world, all evil thoughts, deeds or practices, whether open or covert, which may be prevalent in the three spheres of body, mind and soul of the individual and society, all those, pray, ward off, keep away from us. Sinless are your protections, noble your safeguards.

यच्च॑ गाषु॑ दु॒ष्वप॑न्यं॒ यच्चा॒स्म दु॑हितदिवः । त्रि॒ताय॑  
तद्वि॑भावया॒प्त्याय॑ परा॑ वहान॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व  
ऊ॒तयः॑ ॥ १४ ॥

14. *Yacca goṣu duṣṣvapnyam yaccāsme duhitardivaḥ. Tritāya tadvibhāvāptyāya parā vahānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O daughter of the light of heaven, holy dawn, noble intelligence, holy wisdom, whatever evil thought, dream or ambition there be in or in relation to our mind and senses or in relation to anything else of our life, O



light of the dawn, take away far off from us for the good of the self and the world of threefold virtue of body, mind and soul. Sinless are your protections, holy your safeguards.

निष्कं वा घा कृणवत् स्रजं वा दुहितदिवः । त्रित दुष्वप्यं  
सवमाप्य परि दद्मस्यनहसा व ऊतयः सुऊतया व  
ऊतयः ॥ १५ ॥

15. *Niṣkaṁ vā ghā kṛṇavate srajaṁ vā duhitardivaḥ.  
Trite duṣṣvapnyam sarvamāptye pari dadmas-  
yanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O daughter of the light of dawn, heavenly revelation of wisdom, descent of divinity, all bad dreams and ambitions for the maker of gold ornaments or the maker of flower garlands, or in relation to the pride of body, mind and soul, we throw off. Sinless are your protections, holy your safeguards.

तद् आय तदपस् तं भागमुपसदुष । त्रिताय च द्विताय चाषा  
दुष्वप्यं वहानहसा व ऊतयः सुऊतया व ऊतयः ॥ १६ ॥

16. *Tadannāya tadapase taṁ bhāgamupaseduṣe.  
Tritāya ca dvitāya coṣo duṣṣvapnyam vahā-  
nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

For the sake of the man whose food is bad dreams, whose karma it is, whose entire share of life is this, for the sake of the man of threefold world of body, mind and soul, and for the good of the twice born humanity, O dawn of divine light, take away the bad dreams far off. Sinless are your protections, holy your safeguards.

यथा कलां यथा शफं यथ ऋणं संनयामसि । एवा दुष्वप्यं  
सव'माप्य सं नयामस्यनहस' व ऊतयः सुऊतय' व  
ऊतयः ॥ १७ ॥

17. *Yathā kalām yathā śapham yatha ṛṇam samna-  
yāmasi. Evā duṣṣvapnyam sarvamāptye sam  
nayāmasya-nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Just as we throw off a dead nail and a dead hoof, and just as we pay off a bad debt, similarly we throw off tall bad dreams of our whole world far away. O Adityas, O dawn of light, sinless are your protections, holy your safeguards.

अजभ्माद्यासनाम चाभूमानागसा वयम । उषा यस्माद्दुष्व-  
प्यादभ्माप तदुच्छत्वनहस' व ऊतयः सुऊतया' व  
ऊतयः ॥ १८ ॥

18. *Ajaiṣmādyāsanāma cābhūmānāgaso vayam. Uṣo  
yasmād duṣṣvapnyādabhaiṣmāpa taducchatva-  
nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O Adityas, O dawn of light, we have won today, achieved something great, and become free of sin and evil. O dawn, the bad dreams which we fear, pray, throw off. Sinless are your protections, holy your safeguards.

### Mandala 8/Sukta 48

*Soma Devata, Pragatha Ghaura Kanva Rshi*

स्वादार्भि । वयसः सुमधाः स्वाध्या वरिवावित्तरस्य ।  
विश्व यं द्वा उत मत्यासा मधु बुवन्ता अभि संचरन्ति ॥ १ ॥

1. *Svādorabhakṣi vayasah sumedhāḥ svādhyo  
varivovittarasya. Viśve yaṁ devā uta martyāso  
madhu bruvanto abhi saṁcaranti.*

An intelligent and dedicated reader of holy literature, I have enjoyed the delicious soma food of higher and holier quality which all divines and mortals of the world enjoy, saying 'it is honey sweet and savoury', when they meet in sacred gatherings.

अ॒न्तश्च॒ पा॒गा॒ अ॒दि॒ति॒भ॒वा॒स्य॒व॒या॒ता॒ ह॒र॒सा॒ द॒व्य॒स्य॒ ।  
इ॒न्द्र॒वि॒न्द॒स्य॒ सु॒ख्यं॒ जु॒षा॒णः॒ श्रा॒ष्टी॒व॒ धु॒र॒म॒नु॒रा॒य॒ ऋ॒ध्याः॒ ॥ २ ॥

2. *Antaśca prāgā aditirbhavāsyavayātā haraso daivyasya. Indavindrasya sakhyam juṣāṇaḥ śrauṣṭīva dhuramanu rāya ṛdhyāḥ.*

O soma, reaching the core of personality, you are internalised, assimilated as one with the body and creative mind of man, dispeller of divine anger, and friend of Indra, the soul. O soma, just like willing and obedient horses of the chariot harnessed and yoked, inspire us toward the wealth, honour and excellence of life.

अ॒पा॒म॒ साम॒मृ॒ता॒ अ॒भू॒मा॒ग॒न्म॒ ज्यो॒ति॒र॒वि॒दा॒म॒ द्वा॒न॒ ।  
किं॑ नू॒न॒म॒स्मा॒न्कृ॒ण॒व॒द॒रा॒तिः॒ कि॒मु॒ धू॒ति॒र॒मृ॒त॒ म॒त्य॒स्य॒ ॥ ३ ॥

3. *Apāma somamamṛtā abhūmāganma jyotira-vidāma devān. Kiṁ nūnamasmān kṛṇavadar-ātiḥ kimu dhūrtiramṛta martyasya.*

We have drunk the soma of immortality, we have become immortal, attained to the light of divinity, have known the organs of perception and imagination, and realised the divinities of light, power and excellence. What can the enemies internal and external do now against us? O lord immortal, soma, what can the violence of mortals do against us?

शं ना भव हृद आ पीत इन्दा पितव साम सूनव सुशवः ।  
सखव सख्य उरुशंस धीरः प ण आयुजीवस साम  
तारीः ॥ ४ ॥

4. *Śam no bhava hr̥da ā pīta indo piteva soma sūnave  
suśevaḥ. Sakheva sakhya uruśamsa dhīraḥ praṇa  
āyurjīvase soma tāriḥ.*

O soma, drink of immortality, be good and blissful for the heart. O nectar soma, when drunk, be as good and blissful as father is to the child. Soma, universally admired, brave and heroic, patient and constant, as a friend for the friend, give us a long age of good health so that we may live a full life of joy to our heart's content.

इम मा पीता यशस उरुष्यवा रथं न गावः समनाह पवसु ।  
त मा र न्तु विस्रसश्चरित्रादुत मा स्त्रामाद्यवयन्त्वि-  
न्दवः ॥ ५ ॥

5. *Ime mā pītā yaśasa uruṣyavo ratham̄ na gāvah  
samanāha parvasu. Te mā rakṣantu visrasaśca-  
ritrāduta mā srāmādyavayantvindavaḥ.*

These soma drinks, protective of honour, may secure and strengthen my joints as straps secure the chariots at joints, and inspire me to apply myself to noble projects as bullocks draw the chariot to good destinations. These drinks may save me from weakness of character and protect me from depression and disease.

अग्निं न मा मथितं सं दिदीपः प च त्व कृणुहि वस्यसा  
नः । अथा हि त मद् आ साम मन्य र्वाँइव प चरा  
पुष्टिमच्छ ॥ ६ ॥

6. *Agniṁ na mā mathitaṁ saṁ didīpaḥ pra cakṣaya kṛṇuhi vasyaso naḥ. Athā hi te mada ā soma manye revāñ iva pra carā puṣṭimaccha.*

Light and shine me like fire from wood by friction, give me the eye to see the light and raise us to be masters of wealth, honour and excellence. O soma, drink of immortality, in the ecstasy of exhilaration, I concentrate and meditate on the self in the peace of divinity like a wealthy man of spiritual profusion. O bliss of exuberance, stimulate, inspire and raise me well to perfect health of body, mind and soul.

इधिरणं त मनसा सुतस्य भ गिमहि पित्र्यस्यव रायः । सामं  
राजन्प ण आयूंषि तारीरहानीव सूया वासुराणि ॥ ७ ॥

7. *Iṣireṇa te manasā sutasya bhakṣīmahi pitryasyeva rāyah. Soma rājan pra ṇa āyūṁṣi tārīrahānīva sūryo vāsarāṇi.*

O bright soma, with stimulated and inspired mind, let us drink at the fount of your exuberant flow like children enjoying on the wealth of their parents. O ruling light of soma divine, pray lengthen our life and rejuvenate our health like the sun lengthening the light of days.

सामं राजन्मृळ्या नः स्वस्ति तव स्मसि वत्या इस्तस्य विद्धि ।  
अलति द । उत मन्युरिन्दा मा ना अया अनुकामं परा  
दाः ॥ ८ ॥

8. *Soma rājan mṛḷayā naḥ svasti tava smasi vratyāstasya viddhi. Alarti dakṣa uta manyu-rindo mā no aryo anukāmaṁ parā dāḥ.*

O soma, ruling light of life, be kind and gracious,

give us peace and well being, we are your devotees, observers of your rules of life in joy, pray know this. O fluent life of joy, pray know that confidence and competence and righteous passion is fresh and vibrant in us, do not forsake us, give us not up to the will and pleasure of the enemy.

त्वं हि नस्तन्वः साम गा॒पा गा॒त्रगा॒त्र नि॒षस॒त्था नृ॒च गीः ।  
यत् व॒यं प॒मि॒नाम॑ व॒तानि॒ स ना॑ मृ॒ळ सु॒ष॒खा द॑व॒  
वस्यः ॥ ९ ॥

9. *Tvaṁ hi nastanvaḥ soma gopā gātre gātre niṣasathā nṛcakṣāḥ. Yat te vayaṁ pramināma vratāni sa no mṛḷa suṣakhā deva vasyaḥ.*

O soma, you are the protector and promoter of our body and personality. Watcher and leading light of humanity, seep in and energise every part of our body. And if we default on your rules of discipline, even so, O noble friend, generous power superior, be good and gracious to us and help us to be happy.

ऋ॒दू॒दर॑ण॒ स॒ख्या॒ स॒च॒य॒ या॒ मा॒ न रि॒ष्य॒द्भ्य॒श्व पी॒तः । अ॒यं  
यः सामा॒ न्य॒धा॒य्य॒स्म तस्मा॒ इन्द्रं॑ प॒तिर॑म॒म्यायुः॑ ॥ १० ॥

10. *Rdūdareṇa sakhyā saceya yo mā na riṣyeddharyaśva pītaḥ. Ayaṁ yaḥ somo nyadhayyasme tasmā indraṁ pratiramemyāyuh.*

Indra, O soul and spirit of intelligence, let me be friends with soma as with a friend of noble nature and drink it as it would do me no harm. I pray to Indra, lord omnipotent giver of bliss, that the soma which I have drunk in may increase and enrich my life.

अप॒ त्या अ॒स्थुर॒निरा॒ अमी॒वा॒ निर॒त्रस॒न्तमि॒षी॒चीर॒भ॒षुः । आ  
सामा॑ अ॒स्माँ अ॒रुह॒द्विहा॒या अ॒र्गन्म॒ यत्र॑ पति॒रन्त॒ आयुः॑ ॥ ११ ॥

11. *Apa tyā asthuranirā amīvā niratrasan-tamiṣīcīra-  
bhaiṣuḥ. Ā somo asmāñ aruhad viḥāyā aganma  
yatra pratiranta āyuh.*

Let those difficult ailments subside and go far from here. Even though they are strong and fearful, let them be off from here. Potent soma has risen up in vigour and has energised us, and we have reached where life increases and delights through age in ecstasy.

या न॒ इन्द्रुः॑ पि॒तरा॒ हृत्सु॒ पी॒ता म॒त्या म॒त्याँ॑ आ॒वि॒व॒श ।  
तस्म॑ सा॒माय॒ ह॒विषा॑ वि॒धम॒ मृ॒ळी॒क अ॒स्य सु॒म॒ता  
स्या॑म ॥ १२ ॥

12. *Yo na induḥ pitaro hrtsu pīto'martyo martyāñ  
āviveśa. Tasmai somāya haviṣā vidhema mṛṭlike  
asya sumatau syāma.*

O parents and seniors of wisdom, the soma which is immortal is consumed and absorbed in the hearts and spirits of mortals. For that soma of immortality, we pray with love and homage to divinity and hope we shall abide in peace, pleasure and a settled mind, all which is the gift of this drink of immortality.

त्वं साम॑ पि॒तृभिः॑ संवि॒दाना॒ नु द्यावा॑पृथि॒वी आ त॑तन्थ ।  
तस्म॑ त इन्द्रा॒ ह॒विषा॑ वि॒धम॒ व॒यं स्या॑म॒ पत॑या रयी॒-  
णाम॑ ॥ १३ ॥

13. *Tvañ soma pitṛbhiḥ saṁvidāno'nu dyāvāpṛthivī  
ā tatantha. Tasmai ta indo haviṣā vidhema  
vayañ syāma patayo rayiṇām.*

O soma, immortal joy and inspiration of existence, known well and abiding by the ancients and pranic energies of nature, you pervade over heaven and earth. O soma, peace, power and joy of the world, we pray to you for strength and joy with homage and oblations so that we may be masters, protectors and promoters of the wealths, honours and excellences of life.

त्रातारं दवा अधि वाचता न मा न निदा इशत मात  
जल्पिः । वयं सामस्य विश्वहं प्रियासः सुवीरीसा विदथमा  
वदम ॥ १४ ॥

14. *Trātāro devā adhi vocatā no mā no nidrā īśata mota jalpiḥ. Vayaṁ somasya viśvaha priyāsaḥ suvīrāso vidathamā vadema.*

O brilliant divines, saviours and leading lights of humanity and life's joy, speak over to us of the pleasure and power of soma so that neither sloth and slumber nor chatter, prattle and inarticulation may overtake us. We pray we may all time, seasons and days be favourites of immortal soma of bliss and, wide awake and brave, we may realise knowledge, wisdom and a happy well governed order of society.

त्वं नः साम विश्वता वयाधास्त्वं स्वविदा विशा नृच गः ।  
त्वं न इन्द ऊतिभिः सजाषाः पाहि पश्चार्तादुत वा  
पुरस्तात ॥ १५ ॥

15. *Tvaṁ naḥ soma viśvato vayadhāstvam svarvidā viśā ṛcakṣāḥ. Tvaṁ na inda ūtibhiḥ sajoṣāḥ pāhi paścātāduta vā purastāt.*

Soma, immortal spirit of peace, power and bliss,



you are the treasure giver of food, energy and life for the world. You are the treasure giver of heavenly joy and watcher and leading light of the people. O soma, fluent stream of life energy, loving and friendly, with all your powers and protections, safeguard and promote us in front, on the back and all round.

### Mandala 8/Sukta 49

*Indra Devata, Praskanva Kanva Rshi*

अ॒भि प॒ वः सु॒राध॑स॒मिन्द॑म॒च्च यथा॑ वि॒द ।

या ज॑रि॒तृभ्या॑ म॒घवा॑ पु॒रूव॑सुः स॒हस्र॑णव॒ शि ति ॥ १ ॥

1. *Abhi pra vah surādhasam-indram-arca yathā vide. Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.*

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants.

श॒तानी॑क॒व प॒ जिगा॑ति धृ॒ष्णु॒या ह॑न्ति वृ॒त्राणि॑ द्वा॒शुष॑ ।

गि॒ररि॑व॒ प र॑सा॒ अस्य॑ पि॒न्विर् द॒त्राणि॑ पु॒रुभा॑र्जसः ॥ २ ॥

2. *Śatānīkeva pra jīgāti dhṛṣṇuyā hanti vṛtrāṇi dāśuṣe. Gireriva pra rasā asya pinvire datrāṇi purubhojasah.*

Like the commander of a hundred armies, with his power and force, Indra rushes forward to fight and win, and he destroys the demons of darkness and want for the charitable giver. The gifts of this universal giver of food and sustenance feed and support humanity like

streams flowing down from the mountains.

आ त्वा सुतासु इन्द्रवा मदा य इन्द्र गिवणः ।

आपा न वजि न्वाक्यं सरः पृणन्ति शूर राधस ॥ ३ ॥

3. *Ā tvā sutāsa indavo madā ya indra girvaṇaḥ. Āpo na vajrinnanvokyaṁ sarahaḥ pṛṇanti śūra rādhasa.*

Indra, celebrated lord of the thunderbolt, may the songs of adoration presented by the celebrant with prayers for desired wealth and means of success, flowing spontaneous like ecstatic streams of soma, please and exhilarate you to fullness of kindness and grace as flowing waters, brooks and rivers, fill their original home, the lake and the sea.

अनुहसं पतरणं विव णं मध्वः स्वादिष्ठमीं पिब ।

आ यथा मन्दसानः किरासि नः प दुदव त्मना धृषत ॥ ४ ॥

4. *Anehasaṁ prataraṇaṁ vivakṣaṇaṁ madhvaḥ svādiṣṭhamīm piba. Ā yathā mandasānaḥ kirāsi naḥ pra kṣudreva tmanā dhrṣat.*

Indra, lord of joy and fulfilment, pray accept the innocent, overflowing, inspiring song of adoration, enjoy it like a draught of soma sweeter than honey, so that happy and joyous at heart and soul, ignoring all minor considerations, you may pour out your gifts of generosity like showers of mist.

आ नः स्ताममुप द्रवद्धियाना अश्वा न सातृभिः ।

यं त स्वधावन्त्स्वदयन्ति धनव इन्द्र कणवेषु रतयः ॥ ५ ॥

5. *Ā naḥ stomamupa dravaddhiyāno aśvo na sotrbhiḥ. Yaṁ te svadhāvantsvadayanti dhenava indra kaṇveṣu rātayaḥ.*

Indra, lord of joy and fulfilment, love and generosity, come to accept our song of adoration like a courser urged on and rushing to its destination, a song created like soma by the pressers which the profuse voices of the wise and your gifts showered on the celebrants sweeten all the more and energise.

उ॒गं न वी॒रं नम॒साप॑ सदि॒म॒ विभू॑ति॒मि॒ताव॑सु॒म ।  
उ॒दी॒व॑ व॒जि॒ त॒व॒ता न सिं॑ञ्च॒त॒ र॒न्ती॑न्द॒ धी॒तयः॑ ॥ ६ ॥

6. *Ugraṁ na vīraṁ namasopa sedima vibhūtimaitāvsum ।  
Udrīva vajrinnavato na siñcate kṣā-  
rantīndra dhītayah.*

With homage and adorations, we approach Indra, illustrious, brave, glorious, lord of inexhaustible wealth, honour and ultimate shelter. As an overflowing spring fills a well with water, so do our thoughts and imagination create the flow of spontaneous praise for the generous lord's satisfaction.

यद्ध॑ नूनं॒ यद्वा॑ य॒ज्ञ॒ यद्वा॑ पृथि॒व्यामधि॑ ।  
अता॑ ना॒ य॒ज्ञमा॑शु॒भिम॑हमत॒ उ॒ग॒ उ॒ग॒भिरा॑ ग॒हि ॥ ७ ॥

7. *Yaddha nūnaṁ yadvā yajñe yadvā pṛthivyāmadhi.  
Ato no yajñam-āsubhir-mahemata ugra ugrebhirā  
gahi.*

Illustrious Indra, whether you are at some yajna or somewhere on earth or anywhere else, from there come to our yajna by the fastest and mightiest forces, illustrious lord, wisest of the wise.

अ॒जि॒रासा॑ ह॒र॒या॒ य त॑ आ॒श॒वा॒ वाता॑इव॒ प॒सु॒ णः॑ ।  
य॒भि॒र॒प॒त्यं॑ म॒नु॒षः॑ प॒री॒य॒स॒ य॒भि॒वि॒श्वं॑ स्व॒दृ॒श ॥ ८ ॥

8. *Ajirāso harayo ye ta āśavo vātā iva prasakṣiṇaḥ.  
Yebhir-apatyaṃ manuṣaḥ pariṅyase yebhirviśvaṃ  
svardṛṣe.*

Come by indefatigable forces, fastest and tempestuous as the winds, by which you reach the unwavering children of humanity and go round to see and reveal the light of heaven.

एतावतस्त इमह इन्द सुम्नस्य गामतः ।

यथा पावा मघवन्मध्यातिथिं यथा नीपातिथिं धन ॥ ९ ॥

9. *Etāvatasta īmaha indra sumnāsyā gomataḥ.  
Yathā prāvo maghavan medhyātithiṃ yathā  
nīpātithiṃ dhane.*

Indra, lord of grandeur, glorious as you are, we pray of you the wealth of the peace and prosperity of sense, mind and wisdom by which you protect and promote the man of dynamic intelligence, and the sage of imagination who dives deep into the mysteries of life in the struggle to understand the riddles of existence.

यथा कण्व मघवन्त्रसदस्यवि यथा पक्थ दशवज ।

यथा गाशय असनाऋजिश्वनीन्द गामद्धिरण्यवत ॥ १० ॥

10. *Yathā kaṇve maghavan trasadasyavi yathā pakthe  
daśavraje. Yathā gośaryo asanorṛjis-vanīndra  
gomaddhiranyavat.*

Indra, lord of glory, we pray for that generosity of yours by which you award the wealth of lands and cows, sense, mind and wisdom, and the golden excellence of honour and culture, to the wise celebrant, the opponent of violence and terror, the veteran scholar, the controller of sense and mind in meditation, the

energiser of perception and intelligence, and the man of simple and straight paths of truth and rectitude.

## Mandala 8/Sukta 50

*Indra Devata, Pushtigu Kanva Rshi*

प सु श्रुतं सुरार्धसमर्चा शकमभिष्टय ।

यः सुन्वत स्तुवत काम्यं वसुं सहस्राणव मंहत ॥ १ ॥

1. *Pra su śrutaṁ surārdhasam-arcā śakramabhi-ṣṭaye. Yaḥ sunvate stuvate kāmyaṁ vasu sahasre-ṇeva maṁhate.*

For the sake of life's fulfilment, honour and adore Indra, renowned and mighty master and controller of the superstructure of existence, who grants desired wealth, power and honour, and augments it a thousandfold for the celebrant who seeks and works for the soma joy and excellence of life with yajnic effort.

शतानीका हतया अस्य दुष्टरा इन्द्रस्य समिषा महीः ।

गिरिन भुज्मा मघवत्सु पिन्वत यदीं सुता अमन्दिषुः ॥ २ ॥

2. *Śatānīkā hetayo asya duṣṭarā indrasya samīṣo mahīḥ. Girirna bhujmā maghavatsu pinvate yadīṁ sutā amandiṣuḥ.*

Hundreds of great and invincible forces of this lord almighty, protective, promotive and overladen with sustenance, power and prosperity like the pregnant cloud and abundant mountain, shower gifts of desire and fulfilment on the seekers of excellence and grace when the soma creations of the yajnic celebrants please the lord.

यदीं सुतासु इन्दवा भि पियममन्दिषुः ।

आपा न धायि सर्वनं म आ वसा दुघाड्वाप दाशुष ॥ ३ ॥

3. *Yadīm sutāsa indavo 'bhi priyam-amandiṣuḥ. Āpo na dhāyi savanam ma ā vaso dughā ivopa-dāśuṣe.*

When the flowing drops of yajnic homage of soma please and exhilarate this dear lord, then, O lord of wealth, excellence and grace, like the showers of rain and generous cow, pray bless the invocation, homage and oblations of the yajna with plenty for the generous yajamana.

अनुहसं वा हवमानमूतयु मध्वः रन्ति धीतयः ।

आ त्वा वसा हवमानासु इन्दव उप स्तात्रषु दधिरे ॥ ४ ॥

4. *Anehasam vo havamāna-mūtaye madhvah ṣaranti dhītayah. Ā tvā vaso havamānāsa indava upa stotreṣu dadhire.*

O yajakas, to the incomparable lord you invoke for protection, your thoughts and honey sweet songs of adoration rise and flow. O lord of wealth, honour and excellence, shelter home of the universe, the soma celebrants who call upon you cherish your presence they feel in the hymns they offer in adoration.

आ नः साम स्वध्वर इयाना अत्या न ताशत ।

यं त स्वदावन्त्स्वदन्ति गूतयः पार छन्दयसु हवम ॥ ५ ॥

5. *Ā naḥ some svadhvara iyāno atyo na tośate. Yam te svadāvant-svadanti gūrtayah paure chandayase havam.*

Indra, lord of the holy yajna of creation, come to our soma yajna, reaching like the constant flow of

joy where soma flows and pleases. O lord most generous and connoisseur of taste, the songs of praise please you, and while the soma flows you delight in our adoration.

प वीरमुगं विविचिं धनस्पृतं विभूतिं राधसा महः ।

उदीव वजि त्वता वसुत्वना सदा पीपथ दाशुष ॥ ६ ॥

6. *Pra vīram-ugraṁ vīvicim̐ dhanaspr̥taṁ vibhūtiṁ rādhaso mahah̐. Udrīva vajrinnavato vasutvanā sadā pīpetha dāśuṣe.*

I pray to Indra, brave, illustrious, discriminative, giver of wealth and excellence and all majestic, for greatness of honour and success. O lord of thunderbolt, action and justice, like an over-flowing spring of generosity, you bless the liberal giver with ample wealth of the world.

यद्ध नूनं परावति यद्वा पृथिव्यां दिवि ।

युजान इन्द्र हरिभिमहमत ऋष्व ऋष्वभिरा गहि ॥ ७ ॥

7. *Yaddha nūnaṁ parāvati yad vā pṛthivyāṁ divi. Yujāna indra haribhir-mahemata ṛṣva ṛṣvebhirā gahi.*

Indra, lord omnipotent and omniscient, whether you are in a far off place or close by on earth or far above in the light of heaven round the sun, come, lord of grandeur and divine wisdom, with all your innate divine powers of cosmic dynamism. O lord most attainable and sublime, come with instant elevations of the spirit and bless us.

रथिरासा हरया य त अस्त्रिध आजा वातस्य पिपति ।

यभिनि दस्युं मनुषा निघाषया यभिः स्वः परीर्यस ॥ ८ ॥

8. *Rathirāso harayo ye te asridha ojo vātasya piprati. Yebhirni dasyuṃ manuṣo nighoṣayo yebhiḥ svaḥ parīyase.*

Instant and omnipresent are your powers of motion, conduction and integration, creators of the joy of accomplishment which, unfailing, unerring, unhurting and instant, swell the mighty motions of the winds and energise the pranic forces, by which you silence the violent saboteurs of humanity for our sake and by which you move across the regions of heaven.

एतावतस्त वसा विद्याम शूर नव्यसः ।

यथा पाव एतशं कृत्व्य धन यथा वशं दशवज ॥ ९ ॥

9. *Etāvataste vaso vidyāma śūra navyasaḥ. Yathā prāva etaśaṃ kṛtvye dhane yathā vaśaṃ daśa-vraje.*

O lord omnipotent, shelter home of the universe, adorable and worshipped, thus do we know you, thus do we celebrate your glory, as you protect the man of action and advancement when the battle of existence begins for him, and as you promote the man of self control to seek fulfilment of his mind and senses while his life lasts in the human body.

यथा कण्व मघवन्मध अध्वर दीघनीथ दमूनसि ।

यथा गाशय असिषासा अदिवा मयि गात्रं हरिश्रियम ॥ १० ॥

10. *Yathā kaṇve maghavan medhe adhware dīrghanīthe damūnasi. Yathā gośarye asiṣāso adrivo mayi gotraṃ hariśriyam.*

O lord of glory, Indra, as much as you have granted for the intellectual, for the scholar teacher, for



the yajna, for the long time leader, for the home and for the man of self control, so much, O lord of the clouds and mountains, pray grant me too for guidance on the path to divinity.

### Mandala 8/Sukta 51

*Indra Devata, Shrushtigu Kanva Rshi*

यथा मना सांवरणा साममिन्दापिबः सुतम ।

नीपातिथा मघवन्मध्यातिथा पुष्टिगा श्रुष्टिगा सचा ॥ १ ॥

1. *Yathā manau sāmvarāṇau somam-indrāpibaḥ sutam. Nīpātithau maghavan medhyātithau puṣṭigau śruṣṭigau sacā.*

Indra, lord ruler of glory and majesty, just as you appreciate and protect the soma of sacred knowledge and wisdom treasured in the mind of the dedicated thinker, so pray protect, confirm and promote the knowledge, wisdom and values treasured in the man of deep introspection and spirituality, the lover of purity and sanctity of yajnic science, the scholar of physical and psychological health and advancement and the man of supersensuous perception and instant action.

पाषड्वाणः पस्कण्वं समसादयच्छयानं जिविमुद्धितम ।

सहस्राण्यसिषासद्भवामृषिस्त्वाता दस्यव वृकः ॥ २ ॥

2. *Pārṣadvāṇaḥ praskaṇvaṁ samasādayacchayānaṁ jivrim-uddhitam. Sahasrāṇyasiṣāsadbhavamṛṣiṣṭvāta dasyava vrkaḥ.*

When debility of mind and speech took over the old, unsettled and depressed intellectual, then the sage, inspired and strengthened by you as a thunderbolt

made him sit in a thousand rays of the sun for treatment and cure.

य उक्थभिन विन्धत चिकिद्य ऋषिचार्दनः ।

इन्दं तमच्छा वदु नव्यस्या मत्यरिष्यन्तं न भाजस ॥ ३ ॥

3. *Ya ukthebhirna vindhate cikidya ṛṣicodanaḥ. Indram tamacchā vada navyasya matyariṣyantam na bhajase.*

He who is not attained by mere words of song, who knows, and who inspires the sages to know, that Indra you adore and worship well with sincere mind and thought in order to experience the lord as one who never hurts anyone, who always loves and blesses.

यस्मा अर्कं सप्तशीषाणमानुचुस्त्रिधातुमुत्तम पद । स त्विमा  
विश्वा भुवनानि चिक्रदादिज्जनिष्ट प स्यम ॥ ४ ॥

4. *Yasmā arkam saptaśīṣāṇam-ānṛcus-tridhātum-uttame pade. Sa tvimā viśvā bhuvanāni cikrada-dādijjaniṣṭa paumsyam.*

To do honour to Indra, people adore the seven-rayed sun in high heaven who lights and sustains three worlds of heaven, earth and the middle regions. He creates all regions of the universe and thus reveals his power and generosity.

या ना दाता वसूनामिन्दं तं हूमह वयम ।

विद्या ह्यस्य सुमतिं नवीयसीं गमम् गामति व्रज ॥ ५ ॥

5. *Yo no dātā vasūnāmindram tam hūmahe vayam. Vidmā hyasya sumatiṁ navīyasīm gamema gomati vraje.*

We invoke and adore Indra who is the giver of

wealth, honour and excellence to us. We know and adore the gifts of his love and good will ever new and newer and pray we may abide in the light of his knowledge and follow the paths shown by the light divine.

यस्म त्वं वसा दानाय शि सि स रायस्पाषमश्नुत ।

तं त्वा वयं मघवन्दि गिवणः सुतावन्ता हवामह ॥ ६ ॥

6. *Yasmai tvam vaso dānāya śikṣasi sa rāyaspo-  
ṣamaśnute. Tam tvā vyaṃ maghavannindra  
girvaṇaḥ sutāvanto havāmahe.*

Whoever you enlighten, enable and empower to give in charity, O lord of wealth and shelter home of the universe, he obtains wealth, sustenance and progress further and further. O lord of magnificence and majesty, Indra, most adorable and celebrated, blest as we are with wealth, excellence and the spirit of homage, we invoke, invite and adore you and pray bless us with love, charity and grace.

कदा चन स्तरीरसि नन्द सश्चसि दाशुष ।

उपाप तु मघवन्भूय इ तु त दानं देवस्य पृच्यत ॥ ७ ॥

7. *Kadā cana starīrasi nendra saścasi daśuṣe.  
Upopenu maghavan bhūya innu te dānaṃ deva-  
sya pṛcyate.*

Never are you unfruitful, never uncharitable, you are always with the giver, closer and closer, more and more, again and again, O lord of wealth and honour, and the charity of divinity ever grows higher and promotes the giver.

प या ननु । अभ्याजसा किविं वधः शुष्णं निघाषयन ।

यददस्तम्भीत्यथय । मूं दिवमादिज्जनिष्ट पाथिवः ॥ ८ ॥

8. *Pra yo nanakṣe abyojasā kriviṃ vadhaiḥ śuṣṇaṃ nighoṣayan. Yaded-astambhīt prathayann-amūm divam-ādi-janiṣṭa pārthivaḥ.*

When he had expanded and pervaded the heavens and firmed the higher regions, seized the cloud with his blazing might and struck the drought to naught, then he caused the earthly forms of life to emerge.

यस्यायं विश्व आया दासः शवधिपा अरिः ।

तिरश्चिदय रुशाम पवीरवि तुभ्यत्सा अज्यत रयिः ॥ ९ ॥

9. *Yasyāyaṃ viśva āryo dāsaḥ śevadhipā ariḥ. Tiraścidarye ruśame pavīravi tubhet so ajyate rayiḥ.*

This entire world whether it is dynamic and progressive, or reactionary and slavish, whether it guards the wealth of life or destroys it, all this wealth, directly or indirectly, is circulating within the presence of Indra, the master, awfully armed, destroyer of destroyers, to whom it really and ultimately belongs.

तुरण्यवा मधुमन्तं घृताश्चुतं विपासा अकमानृचुः । अस्म

रयिः पपथ वृष्यं शवा स्म सुवानास इन्दवः ॥ १० ॥

10. *Turanyavo madhumantaṃ ghr̥taścutaṃ viprāso arkamānṛcuḥ. Asme rayiḥ paprathe vṛṣṇyaṃ śavo'sme suvānāsa indavaḥ.*

Dynamic scholars and vibrant sages offer to Indra the song of adoration replete with honey sweets and liquid power of exhortation. Let the beauty and prosperity of life increase among us, let generous and virile strength and vitality grow, and let streams of inspiring soma flow.

## Mandala 8/Sukta 52

*Indra Devata, Ayu Kanva Rshi*

यथा मना विवस्वति सामं श्कापिबः सुतम ।  
यथा त्रित छन्दं इन्द्रं जुजाषस्याया मादयस् सचा ॥ १ ॥

1. *Yathā manau vivasvati somam śakrāpibaḥ sutam.  
Yathā trite chanda indra jujoṣasyāyau mādayase  
sacā.*

Omnipotent Indra, just as you drink, protect and promote the soma of the ecstasy of divine vision distilled and collected in the mind of the brilliant meditative sage, as you join the divine joy of the devotee who has achieved threefold freedom of body, mind and soul, so you join the divine joy and celebration at the heart of the sage of experience and discriminative vision.

पृषध् मध्यं मातरिश्वनीन्द्रं सुवानं अमन्दथाः ।  
यथा सामं दशाशिपुं दशाण्यं स्यूमरश्मावृजूनसि ॥ २ ॥

2. *Prṣadhre medhye mātariśvanīndra suvāne aman-  
dathāḥ. Yathā somam daśaśipre daśaṇye syūma-  
raśmāvṛjūnasi.*

Indra, O divine soul, enjoy soma ecstasy in the company of the inspired celebrant, the vibrant sage of cosmic imagination, abundantly fulfilled devotee of divinity, the realised visionary of the light of knowledge, and the sage of natural and simple rectitude.

य उक्था कर्वाला दध यः सामं धृषितापिबत ।  
यस्म विष्णुस्त्रीणि पदा विचक्रम उप मित्रस्य धर्मभिः ॥ ३ ॥

3. *Ya ukthā kevalā dadhe yaḥ somam dhṛṣitāpibat.  
Yasmai viṣṇustrīṇi padā vicakrama upa mitrasya  
dharmabhiḥ.*

Who loves and accepts only the pure, original, un-interpolated hymns of the Veda, who is keen for victory worthy of the brave and cherishes the joy of that ecstatic ambition, for whom Vishnu, lord omnipresent, energises the three orders of earth, skies and heaven in existence, out of love for him in the cosmic law, that is Indra, the divine soul.

यस्य त्वमिन्द्र स्तामषु चाकना वाज वाजिञ्छतकता ।

तं त्वा वयं सुदुघामिव गादुहा जुहुमसि श्रवस्यवः ॥ ४ ॥

4. *Yasya tvamindra stomeṣu cākano vāje vājīñcha-  
takrato. Tam tvā vyaṁ sudughāmiva goduho  
juhūmasi śravasyaḥ.*

In whose hymns of adoration and victorious deeds you delight, O hero of a hundred grand deeds and victory, the same we, seekers of sustenance, honour and fame, invoke, you Indra, and pray for blessings as milkmen love and treat a generous cow for the gift of milk.

या ना दाता स नः पिता मह्यं उग इशान्कृत ।

अयाम गुगा मघवा पुरुवसुगारश्वस्य प दातु नः ॥ ५ ॥

5. *Yo no dātā sa naḥ pitā mahāñ ugra īśānakṛt.  
Ayāmann-ugro maghavā purūvasur-goraśvasya  
pra dātu naḥ.*

He who is the giver of every thing for us, he is our father, great, illustrious, ruler and creator of ruling glory, unretreating, blazing brave, glorious, universal

shelter and treasure home of wealth. May he, we pray, give us the wealth of lands and cows, knowledge and culture, and horses, achievements, success and constant progress.

यस्म॒ त्वं व॑सा द॒नाय॒ मंह॑स॒ स रा॒यस्पा॑र्षमिन्वति ।  
व॒सूय॑वा॒ वसु॑पतिं॒ श॒तक॑तुं॒ स्ताम॑रिन्दं॒ हवाम॑ह ॥ ६ ॥

6. *Yasmai tvaṁ dānāya maṁhase sa rāyaspoṣa-minvati. Vasūyavo vasupatiṁ śatakratuṁ stomairindraṁ havāmahe.*

O lord of wealth and honour, whoever you ask and inspire to give in charity, rises in wealth, health and advancement. We, seekers of wealth, honour and fame, invoke and glorify Indra, lord ruler and protector of the world's wealth and grandeur, hero of a hundred acts of holiness, with hymns of adoration.

क॒दा च॒न प॒ यु॒च्छ॑स्यु॒भ नि॒ पा॑सि॒ जन्म॑नी ।  
तुरी॑यादित्य॒ हव॑नं॒ त इ॒न्द्रि॒यमा॑ त॒स्थाव॑मृतं॒ दि॒वि ॥ ७ ॥

7. *Kadā cana pra yucchasyubhe ni pāsi janmanī. Turīyāditya havanam ta indriyamā tsthāva-mṛtaṁ divi.*

Eternal lord immanent and transcendent, when is it you neglect your devotee? Never. You bless both lives, this here and the next hereafter. Indeed the very call on you in prayer means honour and glory immortal which abides in heaven.

यस्म॒ त्वं म॑घ॒वि॒न्द्र॒ गि॒वणः॑ शि॒ ऽ शि॒ ऽसि॑ दा॒शु॒ष ।  
अ॒स्माकं॑ गि॒र उ॒त सु॑ष्टुतिं॒ व॑सा क॒णव॑वच्छृणु॒धी ह॑वम ॥ ८ ॥

8. *Yasmai tvam maghavannindra girvaṇaḥ śikṣo śikṣasi dāśuṣe. Asmākaṁ gira uta suṣṭutim vaso kaṇvavac-chr̥ṇudhī havam.*

Indra, lord adorable and glorified, eternal teacher, whoever the generous giver you inspire to give, and, in response to his charity, you bless, like him and like the divine response to prayers of the wise, pray listen and accept our adoration and prayer, respond to our invocation, O lord of world's wealth and excellence.

अस्तावि मन्मं पूर्व्यं ब्रह्मन्दाय वाचत ।

पूवीऋतस्य बृहतीरनूषत स्तातुमधा असृ तत ॥ ९ ॥

9. *Astāvi manma pūrvyaṁ brahmendrāya vocata. Pūrvīr-ṛtasya bṛhatīranūṣata staturmedhā asṛkṣata.*

Eternal and adorable song of divine praise has been presented. Chant that for Indra, the divine soul. Sing the grand old hymns of divine law and glorify the lord. Inspire and augment the mind and soul of the celebrant.

समिन्दा राया बृहतीरधूनुत सं ण्णी समु सूयम । सं शुकासः शुचयः सं गवाशिरः सामा इन्दममन्दिषुः ॥ १० ॥

10. *Samindro rāyo bṛhatīradhūnuta saṁ kṣoṇī samu sūryam. Saṁ śukrāsaḥ śucayah saṁ gavāśiraḥ somā indram-amandiṣuḥ.*

Let Indra, divine soul, chant and liberate the grand abundance of spontaneous divine hymns in honour of Indra, let the earth and heaven resound, let the hymns reach the sun. Let the pure, powerful and sanctified soma abundance of divine celebration please Indra, lord omnipotent and omnificient.



## Mandala 8/Sukta 53

*Indra Devata, Medhya Kanva Rshi*

उपमं त्वा मघानां ज्येष्ठं च वृषभाणाम् ।

पृभित्तमं मघवन्दि गविदमीशानं राय इमह ॥ १ ॥

1. *Upamaṁ tvā maghonām jyeṣṭhaṁ ca vṛṣabhā-  
ṇām. Pūrbhittamaṁ maghavannindra govida-  
mīśānaṁ rāya īmahe.*

Indra, lord of royal magnificence and divine glory, for wealth, honour, excellence and magnanimity, for charity and generosity, we pray to you, prime symbol of the wealthy, powerful and glorious, first and highest of the generous and virile, most potent breaker of the strongholds of want and ignorance, master of the earth and stars and ruler of the universe.

य आयुं कुत्समतिथिग्वमदया वावृधाना दिवदिव ।

तं त्वा वयं हयश्वं शतकर्तुं वाजयन्ता हवामह ॥ २ ॥

2. *Ya āyuraṁ kutsam-atithigvam-ardayo vāvṛdhāno  
divedive. Taṁ tvā vayaṁ haryaśvaṁ śatakraturā  
vājayanto havāmahe.*

Seekers of food and energy, honour and excellence, and advancement and success in life, we pray to you, lord of a hundred great acts of holiness, commander of the dynamic forces of achievement, you who give life, thunderbolt of power and justice, and the spirit of hospitality to people while you lead them on the path of progress day by day.

आ ना विश्वेषां रसं मध्वः सिञ्चन्त्वदयः ।

य परावति सुन्विर जन्ष्वा य अवावतीन्दवः ॥ ३ ॥

3. *Ā no viśveṣāṁ rasāṁ madhvaḥ siñcantva-drayaḥ.  
Ye parāvati sunvire janeṣvā ye arvāva-tīndavaḥ.*

May the clouds and mountains, and the generous sages among people, whether far off or close by who distil for us the honey sweet essence of all the facts of life, bless us like showers of rain.

विश्वा॒ द्दुषांसि॒ ज॒हि चाव॒ चा कृ॒धि विश्वं॑ सन्वन्त्वा वसु॑ ।  
शी॒ष्टेषु॑ चित्त॒ मदिरासा॑ अ॒शवा॒ यत्रा॑ सामस्य॒ तृप्सि॑ ॥ ४ ॥

4. *Viśvā dveṣāṁsi jahi cāva cā kṛdhi viśve sanvantvā vasu. Śīṣṭeṣu citte madirāso aśava yatrā soma-sya tṛmpasi.*

Indra, divine soul, destroy all hate and enmities, protect the yajamana and others, do good, let all create all wealth and joys of the world in the heart of the educated and cultured where you drink and enjoy the exhilarating draughts of soma.

इन्द्र॑ नदी॒य एदि॑हि मि॒तम॑धाभि॒रूति॑भिः ।

आ श॑न्तम् श॒न्तमा॑भिर्भिष्टि॒भिरा॑ स्वाप॒ स्वापि॑भिः ॥ ५ ॥

5. *Indra nedīya edihi mitamedhābhir-ūtibhiḥ.  
Ā śamtama śamtamābhir-abhiṣṭibhirā svāpe svāpibhiḥ.*

Indra, closest power divine, come at the earliest with sure protections of definite resolution of mind. Lord of supreme peace, come with most peaceful fulfilment of desire, come, dear friend, with most friendly powers of protection and progress.

आ॒जितु॑रं स॒त्पतिं॑ वि॒श्वच॑षणिं कृ॒धि प॒जास्वा॑भगम ।

प॒सू ति॑रा॒ शची॑भ्य॒ त उ॒क्थि॑नः॒ कतुं॑ पु॒नत॑ आ॒नुष॑क ॥ ६ ॥

6. *Ājituram̐ satpatiṃ viśvacarṣaṇim̐ kṛdhi prajāsvābhagam. Pra sū tirā śacībhirye ta ukthinaḥ kratum̐ punata ānuṣak.*

Create among the people and their coming generations that power, prosperity and grandeur which gives victory and progress, protects and promotes truth and the good people, and which is universally good, positive and creative. With your noble powers and actions help and save those who are your celebrants and perform noble yajnic actions in your honour with love and faith.

यस्तु साधिष्ठा वसु त स्याम भरषु त ।

वयं हात्राभिरुत द्वहूतिभिः ससवांसा मनामह ॥ ७ ॥

7. *Yaste sādhiṣṭho 'vase te syāma bhareṣu te. Vayam̐ hotrābhiruta devahūtibhiḥ sasavāṃso manāmahe.*

Whoever is the most efficient and eligible for your love and protection, we pray, the same we may be to achieve in your divine projects and obligations. Seekers of honour and excellence, with all our invocations, homage and service to the divinities, we adore you and pray for protection and advancement.

अहं हित हरिवा ब्रह्म वाजयुराजिं यामि सदातिभिः ।

त्वामिद्व तमम् समश्वयुगव्युरगं मथीनाम ॥ ८ ॥

8. *Aham̐ hi te harivo brahma vājayurājim̐ yāmi sadotibhiḥ. Tvamideva tamame samaśvayur-gavyur-agre mathīnām.*

O lord omnipotent, you are the master and controller of the powers and dynamics of the world. Seeker of strength and victory, always by virtue of your

protections I go forward to any great battle. Seeker of victory and earthly prosperity, I depend on you only, first and foremost of the warriors of the world.

### Mandala 8/Sukta 54

*Indra (1, 2, 5-8), Vishvedevah (3-4) Devatah,  
Matarishva Kanva Rshi*

एतत्त इन्द्र वीर्यं गीर्भिरगृणन्ति कारवः ।

त स्ताभन्त ऊजमावन्धृतश्चुतं पारासां न तन्धीतिभिः ॥ १ ॥

1. *Etat ta indra vīryam gīrbhir-grṇanti kāravaḥ. Te stobhanta ūrjamāvan ghr̥taścutam paurāso nakṣan dhītibhiḥ.*

Indra, gracious lord of omnipotence, poets and artists with their holy voices, celebrate and exalt this virility, valour and heroism of yours. Singing and celebrating, they obtain energy and self-assurance, and the people, with their thoughts, actions and meditation realise joy, ananda, of the highest gracious order.

न त्ति इन्द्रमवस सुकृत्यया यथा सुतषु मन्दस ।

यथा संवत अमदा यथा कृश एवास्म इन्द्र मत्स्व ॥ २ ॥

2. *Nakṣanta indramavase sukṛtyayā yeṣām suteṣu mandase. Yathā saṁvarte amado yathā kṛśa evāsme indra matsva.*

Indra, the people, in whose realised strength and joy you delight, obtain honour and grace by their noble action. We pray just as you take delight in the acts of the self-controlled man and appreciate the limitations of the attenuated, so accept and cherish whatever homage we are able to offer for protection and grace.

आ ना विश्वं सृजार्षसा दवासा गन्तनाप नः ।

वसवा रुदा अवस न आ गमञ्छृण्वन्तु मरुता हवम ॥ ३ ॥

3. *Ā no viśve sajoṣaso devāso gantanopa naḥ.  
Vasavo rudrā avase na ā gamañchr̥ṇvantu maruto  
havam.*

Let all friends and divinities of the world come to us and bless. Let all Vasus such as earth, all Rudras such as pranic energies, come and bless us for our protection and sustenance, and may the Maruts, vibrations of divinity and high priests of yajna, listen to our call and come with gifts of grace.

पूषा विष्णुहवनं म सरस्वत्यवन्तु सप्त सिन्धवः ।

आपा वातः पर्वतासा वनस्पतिः शृणातु पृथिवी हवम ॥ ४ ॥

4. *Pūṣā viṣṇur-havanam me sarasvatyavantu sapta  
sindhavaḥ. Āpo vātaḥ parvatāso vanaspatiḥ  
śr̥ṇotu pṛthivī havam.*

May Pusha, sun and other powers of nourishment, Vishnu, omnipresent divine power, Sarasvati, divine vibrations of cosmic awareness, and the seven seas attend to my call, honour it and protect me. May Apah, nature's flow of liquid energies, Vatah, the winds, mountains and the clouds, herbs and trees and the earth perceive my call and help.

यदिन्द्र राधा अस्ति त माघानं मघवत्तम ।

तन ना बाधि सधमाद्या वृध भगा दानाय वृत्रहन ॥ ५ ॥

5. *Yadindra rādho asti te māghonam maghavatta-  
ma. Tena no bodhi sadhamādyo vṛdhe bhago  
dānāya vṛtrahan.*

Indra, lord of highest glory among the powerful, your munificence and power of accomplishment under control of your majesty is great. By that power of majesty, O lord of honour and liberal grandeur, friend of the house of yajnic celebration, destroyer of evil and want, enlighten us for advancement and inspire us with the spirit of charity.

आजिपत नृपत त्वमिद्धि ना वाज आ वी । सुकता ।

वीती हात्राभिरुत द्ववीतिभिः ससवांसा वि शृण्विर ॥ ६ ॥

6. *Ājipate nṛpate tvamiddhi no vāja ā vakṣi sukrato. Vīti hotrābhiruta devavītibhiḥ sasavāṃso vi śṛṇvire.*

Guide and protector of our struggles and our people in struggle for advancement, ruler of the human nation, inspirer of noble acts of charity, you alone conduct us successfully through our battles for progress. Seekers of honour and excellence win fame and glory by cherished yajnic performers and their service and devotion to the divinities of nature and humanity.

सन्ति ह्यय आशिष इन्द्र आयुजनां नाम ।

अस्मा † त्स्व मघव गुपावस धु त्स्व पिप्युषीमिषम ॥ ७ ॥

7. *Santi hyarya āśiṣa indra āyurjanānām. Asmān nakṣasva maghavannupāvase dhukṣasva pipyuṣīmīṣam.*

The hopes and ambitions and the health and age of humanity depend on Indra, lord of the world and humanity. O lord of glory, pray accept us close to you for the sake of protection and advancement and bless us with energy and inspiration to rise high.

व॒यं त इन्द्र॑ स्ताम॑भिविध॒म॒ त्वम॑स्माकं॑ शतक॒ता ।  
महि॑ स्थू॒रं श॑श॒यं राधा॑ अह॒यं प॑स्क॒ण्वाय॑ नि ता॑शय ॥ ८ ॥

8. *Vayam ta indra stomebhir-vidhema tvamasmā-  
kam śatakrato. Mahi sthūram śaśayam rādho  
ahrayam praskaṇvāya ni tośaya.*

Indra, lord of glory, we do homage to you with hymns of adoration. O lord of a hundred acts of kindness and magnificence, bless the dedicated sage with great, lasting, dynamic competence for success which is creditable and honourable.

### Mandala 8/Sukta 55

*Indra, Praskanva Danastuti Devata, Krsha Kanva Rshi*

भू॒रीदिन्द्र॑स्य वी॒र्यं॑ व्य॒ख्यम॑भ्या॒यति॑ ।  
राध॑स्त दस्यव वृ॒क ॥ १ ॥

1. *Bhūrīdindrasya vīryam vyakhyamabhyāyati.  
Rādhaste dasyave vṛka.*

Let me describe in detail the heroic power of Indra. O destroyer of the violent and wicked, your strength and competence against the destroyer shines all round, that's your bounty and grandeur.

श॒तं श्व॑तास॑ उ॒ ाणा॑ दि॒वि ता॒रा न रा॑चन्त ।  
म॒ह्ना दि॒वं न त॑स्तभुः ॥ २ ॥

2. *Śataṁ śvetāsa ukṣaṇo divi tāro na rocante.  
Mahnā divaṁ na tastabhuḥ.*

Hundreds of brilliant acts of virile generosity shine like stars in the skies as if with your might and grandeur they hold up the heavens of light.

श॒तं व॒णूञ्छ॒तं शु॒नः श॒तं च॒माणि॑ म॒ला॒तानि॑ ।  
श॒तं म॑ ब॒ल्बज॑स्तु॒का अरु॑षीणां॒ चतुःश॑तम ॥ ३ ॥

3. *Śataṁ veṇūñchataṁ śunaḥ śataṁ carmāṇi mlātāni. Śataṁ me balbajastukā aruṣiṇāṁ catuḥśatam.*

Hundred clusters of trees, hundred other such gifts of generosity, hundred shields well polished, hundred bundles of grass and four hundred fields of shining fertile land, that's the gift of generous Indra.

सु॒द॒वाः स्था॑ काण॒वाय॑ना॒ वया॑वया॒ विच॑रन्तः ।  
अश्वा॑सु॒ न च॑डक॒मत ॥ ४ ॥

4. *Sudevāḥ stha kāṇvāyanā vayovayo vicarantaḥ. Aśvāso na caṅkramata.*

Celebrants of knowledge and wisdom, teachers and students, be good, generous and brilliant, go on strong and stronger, moving and rising higher and higher like real men of ambition.

आदि॑त्साम॒स्य॑ चकि॒र् गानू॑नस्य॒ महि॑ श्रवः ।  
श्या॑वीरति॒ध्वस॑न्प॒थश्च॑ पु॒षा च॒न सं॑नश ॥ ५ ॥

5. *Ādit sāptasya carkirann-ānūnasya mahi śravaḥ. Śyāvīratidhvasan pathaścakṣuṣā cana samnaśe.*

And then do honour to the greatness and glory of the perfect lord of sevenfold world of existence, Indra. The man who can cross through the darkest paths of life can see and attain to the lord even through his own eyes.



## Mandala 8/Sukta 56

*Indra, Praskanva Danastuti (1-4), Agni-Surya Devatah,  
Prshadhra Kanva Rshi*

पतिं त दस्यव वृक् राधा अदश्यह्यम ।

द्यान पथिना शवः ॥ १ ॥

1. *Prati te dasyave vṛka rādho adarśyahrayam.  
Dyaurna prathinā śavaḥ.*

O scourge of the evil, your power and generosity is blameless and admirable, and your power and glory, expansive as the light of heaven is seen shining through space.

दश मह्यं पातकृतः सहस्रा दस्यव वृक्ः ।

नित्यादाया अमंहत ॥ २ ॥

2. *Daśa mahyaṃ pautakrataḥ sahasrā dasyave vṛkaḥ. Nityādrāyo amamhata.*

The heroic ruler, scourge of evil and the grabbers, doing good and blameless actions, gives me ten thousand gifts and grants from the wealth of his regular collections.

शतं मे गद्भानां शतमूर्णावतीनाम ।

शतं दासाँ अति स्रजः ॥ ३ ॥

3. *Śataṃ me gardabhānāṃ śatamūrṇāvatinām.  
Śataṃ dāsāñ ati srajaḥ.*

He gives me a hundred mules, a hundred woolly sheep, and grants me a hundred permanent assistants and garlands of honour.

तत्रा॒ अपि॒ पाणी॑यत॒ पूत॑क॒ताय॒ व्य॒क्ता ।

अ॒श्वाना॑मि । यू॒थ्याम॑ ॥ ४ ॥

4. *Tatro api prāṇīyata pūtakratāyai vyaktā.  
Aśvānāminna yūthyām.*

And therein too, for the sake of greater and nobler strength and efficiency, the dynamic leader infused exceptional collective strength and spirit as if of a regiment of horse.

अ॒च॒त्य॒ग्नि॒श्चि॒क्रि॒तुह॑व्य॒वाट॑ स॒ सु॒म॒द्र॒थः । अ॒ग्निः॑ शु॒क्र॒ण  
शा॒चि॒षा॑ बृ॒हत्सू॑रा॒ अरा॑चत॒ दि॒वि॒ सू॒या॑ अरा॒चत॑ ॥ ५ ॥

5. *Acetyagnis-cikitur-havyavāt sa sumadrathaḥ.  
Agniḥ śukreṇa śociṣā br̥hat sūro arocata divi  
sūryo arocata.*

Agni is self-conscious, enlightens and, self-conducted on its own waves of radiation, carries the fragrance of yajnic havi as well as the light of knowledge from the vedi all round. Agni, brave and expansive like space shines with the flames of fire and purity and blazes with splendour like the sun in heaven.

### Mandala 8/Sukta 57

*Ashvinau Devate, Medhya Kanva Rshi*

यु॒वं द॑वा॒ क॒तुना॑ पू॒र्व्ये॒ण यु॒क्ता र॑थे॒न त॒वि॒षं य॑जत्रा ।

आ॒र्ग॒च्छ॒तं ना॑सत्या॒ श॒ची॑भि॒रि॒दं तृ॒तीयं॑ स॒र्व॒नं पि॑बाथः ॥ १ ॥

1. *Yuvaṁ devā kratunā pūrvyeṇa yuktā rathena  
taviṣaṁ yajatrā. Āgacchataṁ nāsatyā śacībhi-  
ridaṁ trīyaṁ savanaṁ pibāthaḥ.*

Brilliant and generous, adorable and sociable

divinities of eternal truth, Ashvins, harbingers of new knowledge, come with the ancient light and knowledge collected by forefathers and updated by you. Come fast as light with beauty and splendour of your powers, join the third session of our yajna and promote and vitalise it further.

युवां द्वास्त्रयं एकादशासः सत्याः सत्यस्य ददृश पुरस्तात् ।  
अस्माकं यज्ञं सर्वनं जुषाणा पातं साममश्विना दीद्यग्नी ॥ २ ॥

2. *Yuvām devāstraya ekādaśāsaḥ satyāḥ satyasya dadrṣe purastāt. Asmākaṁ yajñam savanam juṣāṇā pātam somamaśvinā dīdyagnī.*

Ashvins, harbingers of the light of knowledge, thirty-three divinities, eternally true, have revealed to you the truth of their reality. Friendly and loving, brilliant as the light and fire of Agni, come to our yajna, taste, protect and promote the soma of our yajnic endeavour for further progress than before.

पनाय्यं तदश्विना कृतं वां वृषभा दिवा रजसः पृथिव्याः ।  
सहस्रं शंसो उत य गविष्ठा सर्वा इत्ता उप याता पिबध्य ॥ ३ ॥

3. *Panāyyam tadaśvinā kṛtam vām vṛṣabho divo rajasah pṛthivyāḥ. Sahasraṁ śamsā uta ye gaviṣṭau sarvāṁ it tān upa yātā pibadhyai.*

Praiseworthy is that performance of yours, Ashvins, harbingers of new light, which is generous and rewarding, full of the light of heaven, showers of the cloud from the sky and generosity of the earth. Pray now come, assess and advance all those thousands of advancements we are pursuing in the field of earth sciences, solar energy and the development of cattle

wealth, all of which are worthy of appreciation.

अयं वां भुगा निहिता यजत्रमा गिरा नासत्याप यातम ।

पिबतं सामं मधुमन्तमस्म प दाश्वांसमवतं शचीभिः ॥ ४ ॥

4. *Ayam vām bhāgo nihito yajatremā giro nāsatyopa yātam. Pibataṁ somaṁ madhuman-tamasme pra dāśvāṁsam-avataṁ śacībhiḥ.*

Ashvins, harbingers of knowledge, adorable guides worthy of association and cooperation, this part of our yajnic pursuit of knowledge and development is reserved for you. O seekers of truth, committed to truth, come and listen to what we have to say, share and enjoy the soma pleasure of the honey sweets of peaceful advancements in knowledge, and with your powers and blessed actions protect and promote the generous and committed yajaka who surrenders to you in faith and obedience.

## Mandala 8/Sukta 58

*Vishvedevah or Rtvijah Devatah, Medhya Kanva Rshi*

यमृत्विजा बहुधा कल्पयन्तः सचतसा यज्ञमिमं वहन्ति ।  
या अनूचाना ब्राह्मणा युक्त आसीत्का स्वित्तत्र यजमानस्य  
संवित ॥ १ ॥

1. *Yamṛtvijo bahudhā kalpayantaḥ sacetaso yajñam-imaṁ vahanti. Yo anūcāno brāhmaṇo yukta āsīt kā svit tatra yajamānasya saṁvit.*

In the yajna of existence and human life, which the yajakas, Vishvedevas, natural forces of divinity in the cosmic yajna, and human senses and mind in the individual yajna of life, all vital, alert and expert in their

own ways, organise, conduct and carry on harmoniously in many different participative ways, and in the same yajna when some pious, intelligent and fortunate soul in communion is joined with the supreme divinity of the yajna, then in that state of samadhi what is the nature and character of this yajamana's state of knowledge and spiritual awareness?

एक एवाग्निबहुधा समिद्ध एकः सूर्या विश्वमनु पभूतः ।  
एकवाषाः सवमिदं वि भात्यकं वा इदं वि बभूव  
सवम ॥ २ ॥

2. *Eka evāgnir-bahudhā samiddha ekaḥ sūryo viśvamanu prabhūtaḥ. Ekaivoṣāḥ sarvamidaṁ vi bhātyekaṁ vā idaṁ vi babhūva sarvam.*

The nature of awareness in communion is this, and this same is the understanding of an intelligent soul: Only one Agni, fire, lighted in many ways, only one sun risen all over the world, only one dawn rising daily anew, lights this entire world, and only one universal spirit pervades this entire universe, the entire existence is one.

ज्यातिष्मन्तं कतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम ।  
चित्रामघा यस्य यागं धिजज्ञं तं वां हुव अतिं रिक्तं  
पिबध्य ॥ ३ ॥

3. *Jyotiṣmantam ketumantam tricakraṁ sukham ratham suṣadam bhūrivāram. Citrāmaghā yasya yoge'dhijajñe tam vām huve ati riktam pibadhyai.*

Further: Of you all Vishvedevas, the one that is self-refulgent, self-revealing, three wheeled-one centred, blissful, gloriously moving, a seat of bliss, full

of treasure, by the power and inspiration of which the dawn of light arises and illuminates the world, that supreme spirit I invoke for you and call you to experience the absolute bliss beyond the relative.

### Mandala 8/Sukta 59

*Indra-Varunau Devate, Suparna Kanva Rshi*

इ॒मानि॑ वां भा॒ग॒ध॒या॒नि॒ सि॒स्र॒त॒ इ॒न्द्रा॑व॒रु॒णा॒ प॒ म॒ह॒ सु॒त॒षु॑  
वा॒म । य॒ज्ञ॒य॒ज्ञ॒ ह॒ स॒र्व॒ना॒ भु॒र्ण॒य॒था॒ य॒त्सु॑न्व॒त॒ य॒ज॒मा॒ना॒य॒  
शि॒ त्थः ॥ १ ॥

1. *Imāni vām bhāgaheyāni sistrata indrāvaruṇā pra mahe suteṣu vām. Yajñeyajñe ha savanā bhuraṇyatho yat sunvate yajamānāya śikṣathah.*

Indra and Varuna, power and judgement of divinity, these are your contributions to life which in this grand yajna of human life vibrate in the yajnic projects of life inspired by you: In every yajna of life you energise and shine the holy activities when you bless and inspire the yajamana who creates and contributes to the joy of life.

नि॒ष्वि॒ध्व॒री॒रा॒ष॒धी॒रा॒प॒ आ॒स्ता॒मि॒न्द्रा॑व॒रु॒णा॒ म॒हि॒मा॒न॒मा॒श॒त॒ ।  
या॒ सि॒स्र॒तू॒ र॒ज॒सः॒ पा॒र॒ अध्व॑ना॒ य॒याः॒ श॒त्रु॒न॒कि॒रा॒द॒व॒  
आ॒ह॒त॒ ॥ २ ॥

2. *Niṣṣadhvarīroṣadhīrāpa āstām-indrāvaruṇā mahimānam-āsata. Yā sistratū rajasah pāre adhvano yayoh śatrur-nakirādeva ohate.*

Indra and Varuna, powers of natural energy and natural selection for evolution and growth, herbs and trees, waters and liquid flows attain efficiency and rise

higher in munificence when you cross the paths across the skies, come and vibrate, and there is no defiling power in operation to negate your efficacy.

स॒त्यं तदि॒न्द्रावरु॑णा कृ॒शस्य॑ वां॒ मध्व॑ ऊ॒र्मि दु॒हत स॒प्त  
वाणीः॑ । ताभि॒दा॒श्वांस॑मवतं शु॒भस्पती॑ या वा॒मद॑ब्धा अ॒भि  
पाति॑ चि॒त्तिभिः॑ ॥ ३ ॥

3. *Satyam tadindrāvaruṇā kṛśasya vāṁ madhva ūrmim duhate sapta vāṇiḥ. Tābhir-dāśvāmsamavataṁ śaubhaspatī yo vāmadabdho abhi pāti cittibhiḥ.*

Indra and Varuna, symbolic powers of love, judgement and social cohesion, true it is that for you the sevenfold voices of the dedicated sage distil the honey sweet vibrations of divine energy in your service and with these you, protectors and promoters of the good and auspiciousness of life, strengthen and advance the generous yajaka who, with sincere thoughts and actions, without fear, serves and augments you with devotion and resolution.

घृ॒त॒पु॒षः॑ सा॒म्या जी॒रदा॑नवः स॒प्त स्व॑सा॒रः॑ स॒दनं॑ ऋ॒तस्य॑ ।  
या ह॑ वा॒मिन्द्रा॑वरुणा घृ॒तश्चु॑तस्ताभि॒धत्तं॑ यज॒मानाय॑  
शि॒ त्तम॑ ॥ ४ ॥

4. *Ghṛtapruṣaḥ saumyā jīradānavah sapta svasārah sadana ṛtasya. Yā ha vāmindrāvaruṇā ghṛtaścutas-tābhirdhattam yajāmānāya śikṣatam.*

Endowed with gifts of goodness and grace, kind and generous, givers of life energy, seven sisters of yours, five senses, mind and intellect, O Indra and Varuna, loving and judicious divine powers of humanity,

in this house of truth and divine law of yajna in human life, are replete with the beauty and splendour of life. With these, pray bring in the knowledge and wisdom of divinity and nature revealed by the sages and enlighten the yajamana.

अवाचाम महत साभगाय सत्यं त्वषाभ्यां महिमानमिन्द्रियम् ।  
अस्मान्स्विन्दावरुणा घृतश्चतुस्त्रिभिः सामभिरवतं  
शुभस्पती ॥ ५ ॥

5. *Avocāma mahate saubhagāya satyaṁ tveṣābhyāṁ mahimānam-indriyam. Asmāntsvindrāvaruṇā ghr̥taśchutastribhiḥ sāptebhiravatam śubhaspatī.*

We speak and celebrate, for the sake of great goodness and prosperity, the truth, grandeur and power, honour and excellence received from the mighty and magnificent Indra and Varuna. O Indra and Varuna, gracious and benevolent protectors of the greatness and goodness of life, protect and promote us by the sevenfold voice of the seven sisters and seven sages at the three levels of body, mind and soul.

इन्दावरुणा यदृषिभ्यां मनीषां वाचा मतिं श्रुतमदत्तमगं ।  
यानि स्थानान्यसृजन्त धीरा यज्ञं तन्वानास्तपसाभ्य-  
पश्यम ॥ ६ ॥

6. *Indrāvaruṇā yadṛṣibhyo manīṣāṁ vāco matim śrutam-adattam-agre. Yāni sthānānyasṛjanta dhīrā yajñamtanvānās-tapasābhyapasyam.*

Indra and Varuna, divine powers of vigour and intelligence, judgement and imagination, what words of knowledge and thoughts of wisdom by virtue of



meditation, study and speech you gave to the sages of vision earlier, and what orders of discovery and invention through yajnic extension of research, the patient, persistent sages achieved later, all these, with my austere discipline of study and application, let me see and realise for myself.

इन्द्रावरुणा सामनसमदृप्तं रायस्पाषं यजमानषु धत्तम । पुजां  
पुष्टिं भूतिमस्मासु धत्तं दीघायुत्वाय प तिरतं न आयुः ॥ ७ ॥

7. *Indrāvaruṇā saumanasamadṛptaṁ rāyaspoṣaṁ yajamāneṣu dhattam. Prajāṁ puṣṭim bhūtimasmāsu dhattaṁ dīrghāyuvāya pra tirataṁ na āyuh.*

Indra and Varuna, good disposition, wealth and advancement free from pride, bear and bring to bless the yajamana. Progeny, vigorous health, and prosperity, bring for us, prolong our life for us to enjoy the beauty of living for as long as possible.

### Mandala 8/Sukta 60

*Agni Devata, Bharga Pragatha Rshi*

अग्र आ याह्यग्निभिहातारं त्वा वृणीमह ।

आ त्वामनक्तु पयता हविष्मती यजिष्ठं बहिरासद ॥ १ ॥

1. *Agna ā yāhyagnibhir-hotāraṁ tvā vṛṇīmahe. Ā tvām-anaktu prayatā haviṣmatī yajīṣṭhaṁ barhi-rāsade.*

Agni, universal fire of life, come with other fires such as the sun. We opt to worship you alone, the cosmic yajamana. The yajaka people holding ladlefuls of havi would honour and celebrate you and seat you on the

holy grass.

अच्छ हि त्वा सहसः सूना अङ्गिरः स्तुचश्चरन्त्यध्वर ।

ऊजा नपातं घृतकशमीमहृं ग्रिं यज्ञषु पूव्यम ॥ २ ॥

2. *Acchā hi tvā sahasaḥ sūno aṅgiraḥ srucaś-carantyadhvare. Urjo napātaṁ ghṛtakeśamīmahe'-gniṁ yajñeṣu pūryam.*

Agni, creator of energy and power, dear as breath of life omnipresent, the ladles of ghrta feed you well in the holy fire of yajna. We honour and adore the divine fire, prime power, infallible product of cosmic energy and rising in flames in yajnas.

अग्रं क्विविधा असि हाता पावकं य यः ।

मन्दा यजिष्ठा अध्वरष्वीड्या विपभिः शुक्रमन्मभिः ॥ ३ ॥

3. *Agne kavirvedhā asi hotā pāvaka yakṣyaḥ. mandro yajiṣṭho adhvareshvīdyo viprebhiḥ śukra manmabhiḥ.*

Agni is the poet of the cosmos which is his poem. He is maker and disposer of the universe, chief performer of cosmic yajna, purifier and sanctifier of the polluted, loving and adorable. O lord of power and purity, you are blissful, most honourable and companionable, adored by sages in yajnas with hymns of love and worship.

अदाघमा वहाशता यविष्ठ्य द्वाँ अजस्र वीतर्य । अभि

पयांसि सुधिता वसा गहि मन्दस्व धीतिभिहितः ॥ ४ ॥

4. *Adroghamā vahośato yaviṣṭhya devāñ ajasra vītaye. Abhi prayāṁsi sudhitā vaso gahi manda-śva dhītibhir-hitāḥ.*

Most youthful Agni, eternal power and presence, bring the loving and generous divinities to receive the homage and bless the innocent and guileless yajaka. O lord of the world's wealth, haven and home of all, accept the most cherished offerings and, adored with our sincere thoughts and acts of yajna, rejoice yourself.

त्वमित्सुपथा अस्यग्र त्रातरुहृत्स्कृविः । त्वां विपांसः  
समिधान दीदिव आ विवासन्ति वृधसः ॥ ५ ॥

5. *Tvamit saprathā asyagne trātar-ṛtaskaviḥ. Tvām vipāsaḥ samidhāna dīdiva ā vivāsanti vedhasaḥ.*

Agni, you are infinitely expansive, boundless, all saviour, eternally right poet of cosmic rectitude, omniscient creator. Self-refulgent ever, light of the universe, the wise sages and masters of law and right action glorify you as the lord supreme.

शाचा शाचिष्ठ दीदिहि विश मया रास्व स्तात्र महाँ असि ।  
द्वानां शमन्मम सन्तु सूरयः शत्रूषाहः स्वग्रयः ॥ ६ ॥

6. *Śocā śociṣṭha dīdihi viśe mayo rāsva stotre mahāñ asi. Devānām śarman mama santu sūrayaḥ śatrūṣāhaḥ svagnayaḥ.*

Lord most pure and refulgent, rise and shine and enlighten the world. Bless the people and the celebrants with peace and goodness. You are great and glorious. May our wise and brilliant leaders enjoy the goodwill of the divinities, be keepers of the holy fire and controllers of hate and enmities.

यथा चिद वृद्धमत्समग्रं संजूवसि तमि ।

एवा देह मित्रमहा या अस्मद्गुदुमन्मा कश्च वनति ॥ ७ ॥

7. *Yathā cid vṛddham-atasm-agne saṁjūrvasi kṣami.  
Evā daha mitramaho yo asmadrug durmanmā  
kaśca venati.*

Agni, just as you burn to dust the withered wood on the earth, so, O greatest friend, pray burn him to naught whoever hates us and thinks ill of us.

मा न्ना मताय रिपव र ऽस्विन् माघशंसाय रीरधः ।

अस्त्रधद्भिस्तरणिभियविष्ठ्य शिवभिः पाहि पायुभिः ॥ ८ ॥

8. *Mā no martāya ripave rakṣasvine māghaśam-  
sāya riradhaḥ. Asredhadbhis-taraṇibhir-  
yaviṣṭhya śivebhiḥ pāhi pāyubhiḥ.*

Throw us not to the mortal who is an enemy, demoniac and a sinner. O lord most youthful, keep us and protect us with the non-violent, the saviours, good and peaceful, protectors of the good.

पाहि ना अग्र एकया पाह्युत द्वितीयया ।

पाहि गीभिस्तिस्त्रुभिस्त्रुर्जा पत पाहि चतसृभिवसा ॥ ९ ॥

9. *Pāhi no agna ekayā pāhyuta dvitīyayā. Pāhi  
gīrbhis-tisrbhirūrjām pate pāhi catasrbhir-vaso.*

Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, save us by the four.

(This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third, voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Veda's

voice. Yet another: voice of the soul in the rising sequence of the four mantras of Aum as described in the Upanishads. And then the four stages of language in the descending order from divine to the human: Para, Pashyanti, Madhyama and Vaikhari)

प॒हि वि॒श्वस्माद् अ॒सा अ॒राव्य॑ः प॒स्म वा॒ज॒षु ना व ।  
त्वा॒मिद्धि॑ नदि॒ष्ठं द॒वता॑तय अ॒पिं न ताम॑ह वृ॒ध ॥ १० ॥

10. *Pāhi viśvasmād-rakṣaso arāvṇaḥ pra sma vājeṣu no'va. Tvāmiddhi nediṣṭhaṁ devatātaya āpiṁ nakṣāmahe vṛdhe.*

Save us from all evils of the world, from all selfish grabbers. Protect us in our struggles and lead us to victory. We approach you and pray to you, closest to us, our own, for the success of our divine yajna and rising advancement in life.

आ ना॑ अ॒ग्र व॒यावृ॑धं र॒यिं पा॑वक॒ शंस्य॑म ।  
रा॒स्वा च॑ न उ॒पमा॑त॒ पुरु॑स्पृ॒हं सु॒नीती॑ स्व॒यश॑स्तर॒म ॥ ११ ॥

11. *Ā no agne vayovṛdham rayiṁ pāvaka śamsyam. Rāsvā ca na upamāte purusprham sunīti svayaśastaram.*

Agni, saviour and purifier of life, closest and friendly, give us wealth which is admirable and leads to progress in food, health and age and cattle wealth. Give us the way of life leading to universally loved wealth, honour and excellence, renowned and rising.

यन् वं॒साम् पृ॒तना॑सु श॒ध॑त॒स्तर॑न्ता अ॒य आ॒दि॒शः । स त्वं  
ना॑ व॒ध॒ पर्य॑सा श॒चीव॑सा॒ जिन्वा॑ धि॒या व॑सु॒विदः॑ ॥ १२ ॥

12. *Yena vaṁsāma pṛtanāsu śardhataḥ-taranto aṛya ādiṣaḥ. Sa tvaṁ no vardha prayasā śacīvaso jinvā dhiyo vasuvidah.*

Give us the wealth of competence by which, rising in strength and power, moving forward, countering opposite intentions, designs and plans, we may defeat our enemies in the battles of life. O lord of knowledge, power and action, help us advance with food and sustenance, inspire and enlighten our vision and intelligence in action so that we may rise to be masters of wealth, honour and excellence.

शिशाना वृषभा यथाग्निः शृङ्गं दविध्वत ।

तिग्मा अस्य हनवा न पतिधृष सुजम्भः सहसा यहुः ॥ १३ ॥

13. *Śiśāno vṛṣabho yathāgniḥ śṛṅge davidhvāt. Tigmaṁ asya hanavo na pratidhṛṣe sujambhaḥ sahaso yahuh.*

Just as a bull whets and brandishes his horns against his rival, so does Agni shake his opponents. Fiery is his visor, strong his jaws, mighty his courage, he is invincible, uncounterable, irresistible.

नहि त अग्र वृषभ पतिधृष जम्भासा यद्वितिष्ठस ।

स त्वं ना हातः सुहुतं हविष्कृधि वंस्वा ना वाया पुरु ॥ १४ ॥

14. *Nahi te agne vṛṣabha pratidhṛṣe jambhāso yadvitiṣṭhase. Sa tvaṁ no hotaḥ suhutaṁ haviṣkṛdhi vaṁsvā no vāryā puru.*

Agni when you rise and expand no one can brave your flaming jaws. Pray accept our homage and make it fruitful. Give us ample wealth of our choice and desire.

शष्वनषु मत्राः सं त्वा मतास इन्धत ।

अतन्दा हव्या वहसि हविष्कृत आदिहवषु राजसि ॥ १५ ॥

15. *Śeṣe vaneṣu mātroh sam tvā martāsa indhate. Atandro havyā vahasi haviṣkrta ādid deveṣu rājasi.*

You pervade in the forests and in the earth upto heaven. The mortals light and raise you holily, and, without sloth or delay, you carry the sacred offerings of the devoted celebrants to the divinities over earth and heaven and shine among them.

सप्त हातारस्तमिदीळत् त्वा ग्रं सुत्यजमह्यम ।

भिनत्स्यदिं तपसा वि शाचिषा पाग्रं तिष्ठ जनां अति ॥ १६ ॥

16. *Sapta hotāras-tamidīlate tvā'gne sutyajamahrayam. Bhinatsyadriṁ tapasā vi śociṣā prāgne tiṣṭha janāñ ati.*

Agni, seven yajakas adore and serve you, all giver, imperishable and eternal. You cleave the mountains and expand and evaporate the clouds with your heat and flames of fire. Pray, Agni, stay among the people at the closest and rise high.

अग्रिमग्निं वा अधिगुं हुवम वृक्तबहिषः ।

अग्निं हितपयसः शश्वतीष्वा हातारं चषणीनाम ॥ १७ ॥

17. *Agnimagniṁ vo adhriguṁ huvema vṛktabarhiṣaḥ. Agniṁ hitaprayasaḥ śasvatīṣvā' hotāraṁ carṣaṇīnām.*

For your sake, O people of the world, we on the seats of holy grass invoke Agni, one form after another of the irresistible universal power of nature and divinity,

and having collected our offerings ready, we light and serve the fire, high priest of cosmic yajna among all the communities of humanity over the lands.

कर्त॑न् श॒म॑न्त्स॒च॒त॒ सु॒षा॒म॒ण्य॒ग्र॒ तु॒भ्यं॑ चि॒क्त्वि॒त्वा॒ना॑ ।

इ॒ष॒ण्य॒या॑ नः॒ पुरु॑रूप॒मा भ॑र् वा॒जं॒ नदि॑ष्ठ॒मू॒तय॑ ॥ १८ ॥

18. *Ketena śarmant-sacate suṣāmaṇyagṇe tubhyaṁ cikitvanā. Iṣaṇyayā naḥ pururūpamā bhara vājaṁ nediṣṭham-ūtaye.*

Agni loves to associate with the house of yajna where Sama hymns are chanted. O lord of light, Agni, the yajakas wait for you with anxious expectation and signs of welcome. Pray come with all your love and desire for us and bless us with the food, energy and holy ambition of all forms dearest to our heart for our protection and advancement.

अ॒ग्र॒ ज॒रि॑त॒वि॒श्र॒प॒ति॑स्त॒पाना॑ द॒व र॒ त्सः॑ ।

अ॒पा॒षि॒वान्गृ॑ह॒प॒ति॑म॒ह्नाँ॑ अ॒सि॒ दि॒व॒स्प्या॒यु॒दु॒रा॒ण॒युः॑ ॥ १९ ॥

19. *Agne jaritar-viśpatis-tepāno deva rakṣasaḥ. Aproṣivān gṛhapatir-mahāñ asi divaspāyur-duroṇayuh.*

Agni, universally adored, master ruler and protector of the people, scourge of the selfish and wicked, refulgent and generous, supreme protective presence of the home that never neglects or forsakes the inmates, you are great protector of happiness and heavens too, and abide in the heart and home of humanity.

मा॒ न्ना॒ र॒ । आ॒ व॒शी॑दा॒घृ॒णी॒व॒सा॒ मा॒ या॒तु॒र्या॑तु॒मा॒व॒ता॒म॒ ।

पु॒रा॒ग॒व्यू॒त्य॒नि॒रा॒म॒प॒ । उ॒ध्र॒म॒ग्र॒ स॒ध॒ र॒ । स्वि॒नः॑ ॥ २० ॥



20. *Mā no rakṣa ā veśīdāghṛṇīvaso mā yāturyātum-  
āvatām. Parogavyūtyanirāmāpa kṣudhamagne  
sedha rakṣasvinaḥ.*

O refulgent lord protector of world's wealth, let no evil force enter our life, let no violence of the malignant injure us. O lord of light, Agni, cast off starvation, poverty and all demoniac forces far away from us.

### Mandala 8/Sukta 61

*Indra Devata, Bharga Pragatha Rshi*

उभयं शृणवच्च न इन्द्रा अवागिदं वचः ।

सत्राच्या मघवा सामपीतय धिया शविष्ठ आ गमत ॥ १ ॥

1. *Ubhayaṁ śṛṇavacca na indro arvāgidaṁ vacaḥ.  
Satrācyā maghavā somapītaye dhīyā śaviṣṭha ā  
gamat.*

May Indra, lord omnipotent, master of the world's wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure of success.

तं हि स्वराजं वृषभं तमार्जस धिषणं निष्टत त्तुः ।

उतापमानां पथमा नि षीदसि सामकामं हि त मनः ॥ २ ॥

2. *Taṁ hi svarājaṁ vṛṣabhaṁ tamojase dhiṣaṇe  
niṣṭataksatuh. Utopamānāṁ prathamo ni ṣīdasi  
soma-kāmaṁ hi te manaḥ.*

That self-ruled, self-refulgent, brave and

generous human character and programme, that human republic, the heaven and earth vested with divine will and intelligence conceive, create and fashion forth for self-realisation of innate glory. O man, among similars and comparables, you stand the first and highest, and your mind is dedicated to the love of soma, peace, pleasure and excellence of life.

आ वृषस्व पुरूवसा सुतस्यन्दान्धसः ।

विद्वा हित्वा हरिवः पृत्सु सासहिमधृष्टं चिद्दधृष्वणिम ॥ ३ ॥

3. *Ā vṛṣasva purūvaso sutasyendrāndhasaḥ. Vidmā hi tvā harivaḥ pṛtsu sāsahimadhṛṣṭam cid dadhṛṣvanim.*

Indra, lord of universal wealth, honour and excellence, haven and home of all life in existence, give us showers of the purest distilled soma, food for health and divine joy. O lord of the dynamics of existence, we know you, fearless and unconquerable hero in battles.

अपामिसत्य मघवन्तथदसदिन्द्र कत्वा यथा वशः ।

सनम वाजं तव शिपि त्वसा म ॥ चिद्यन्ता अदिवः ॥ ४ ॥

4. *Aprāmisatya maghavan tathedasadindra kratvā yathā vaśaḥ. Sanema vājam tava śiprinnavasā makṣū cidyanto adrivaḥ.*

Indra, lord of might and majesty, unchangeable truth itself, imperishable, as you wish by holy thought and will, so does everything happen. Pray bless us to win the victory in our battles for life, O lord of splendid vizer, under your protection without delay while we move on, O lord of clouds and mountains.

शग्ध्यु॑ ३षु शचीपत॑ इन्द्र॒ विश्वाभिरू॒तिभिः॑ ।

भगं॑ न हि॒ त्वा य॒शसं॑ वसु॒विद॒मनु॑ शूर॒ चराम॑सि ॥ ५ ॥

5. Śagdhryūṣu śacīpata indra viśvābhirūtibhiḥ.  
Bhagaṁ na hi tvā yaśasaṁ vasuvidamanu śūra  
carāmasi.

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As the very honour, splendour and treasure-home of the universe, O potent and heroic lord, we live in pursuit of your glory to justify our existence and win our destiny.

पारा॑ अश्व॒स्य पुरु॑कृ॒द्रवाम॑स्युत्सा॒ दव॑ हिर॒ण्ययः॑ ।

नकि॒रिहि॑ दानं॒ परि॒मधि॑ष॒त्त्व यद्य॒द्यामि॑ तदा॒ भर॑ ॥ ६ ॥

6. *Pauro aśvasya purukṛd gavāmasyutso deva  
hiraṇyayaḥ. Nakirhi dānaṁ parimardhiṣat tve  
yadyadyāmi tadā bhara.*

You are the sole One omnipresent citizen of the universe, creator of all lands, cows, lights and knowledges of the world, maker of the motions, ambitions, advancements and achievements of nature and humanity, fountain head of universal joy, and golden refulgent generous lord supreme. No one can ever impair or obstruct your gifts to humanity. O lord, I pray, bring us whatever we ask for.

त्वं ह्य॒हि च॑र॒व वि॒दा भगं॑ वसु॒त्तय॑ ।

उद्वा॑वृष॒स्व मघ॑व॒न्गवि॑ष्टय॒ उदि॒न्द्राश्व॑मिष्टय ॥ ७ ॥

7. *Tvaṁ hyehi cerave vidā bhagaṁ vasuttaye. Ud  
vāvṛṣasva maghavan gaviṣṭaya udindrāśvamiṣṭaye.*

Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous. O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress.

त्वं पुरू स॒हस्राणि श॒तानि च यू॒था दानाय॑ मंहस ।

आ पुर॑न्द॒रं चकृ॑म॒ विप॑वचस॒ इन्द्रं॑ गाय॒न्ता वस॑ ॥ ८ ॥

8. *Tvaṃ purū sahasrāṇi śatāni ca yūthā dānāya maṃhase. Ā purandaram cakṛma vipravacasa indram gāyanto'vase.*

Indra, you command and grant many hundreds and thousands of heaps of wealth for gift to the devotees, and as many troops of soldiers for defence and protection. We, poets of holy words of adoration, do service to Indra, breaker of the strongholds of darkness and sing in praise of him and exhort him for the sake of protection and patronage.

अ॒वि॒पा वा॒ यद॒विधु॑द्वि॒पा वन्द॑ त॒ वचः॑ ।

स प॑ म॒मन्द॑त्त्वा॒या श॑तक॒ता पा॒चा॒मन्या॑ अ॒हंस॑न ॥ ९ ॥

9. *Avipro vā yad-avidhad-vipro vendra te vacaḥ. Sa pra mamandat tvāyā śatakrato prācāmanyā ahaṃsana.*

Indra, lord of infinite holy acts of kindness, commanding irresistible adour and passion, whether one is a sagely scholar or a simple unlettered person, whoever offers words of praise and prayer to you is blest with divine joy by your grace, O lord of the name "I AM".

उ॒गबा॑हु॒म । कृ॒त्वा पु॒रन्द॒रा य॒दि म॒ शृ॒णव॒द्ध॒वम॑ ।

व॒सू॒यवा॑ व॒सु॒पतिं॑ श॒तक॑तुं॒ स्ताम॑रि॒न्दं ह॒वाम॑ह ॥ १० ॥

10. *Ugrabāhur-mrakṣakṛtvā purandaro yadi me śṛṇavaddhavam. Vasūyavo vasupatiṁ śatakratum stomair-indraṁ havāmahe.*

If the lord of mightiest arms, breaker of evil strongholds, divine destroyer, would listen to my invocation and prayer, we, seekers of wealth, honour and excellence in life, would adore and exalt Indra, protector and giver of wealth and supreme lord of infinite divine acts of grace, hymns of praise in his honour.

न पा॒पासा॑ म॒नाम॑ह॒ नारा॑यासा॒ न ज॒ल्हवः॑ ।

य॒दि वि॒न्दं वृ॒षणं॑ स॒चा सु॒त स॒खायं॑ कृ॒णवा॑मह ॥ ११ ॥

11. *Na pāpāso manāmahe nārāyāso na jalhavaḥ. Yadinnvindraṁ vṛṣaṇaṁ sacā sute sakhāyaṁ kṛṇavāmahai.*

We are neither sinners nor uncharitable nor non-yajakas as we honour and adore Indra, generous lord of showers of grace, and win his favour as a friend in our holy acts of creation and yajna.

उ॒गं यु॒युज्म॑ पृ॒तना॑सु॒ सास॑हि॒मृण॑का॒त्तिम॑दा॒भ्यम॑ ।

व॒दा भृ॑मं चि॒त्सनि॑ता र॒थीत॑मा वा॒जिनं॑ यमि॒दू न॑शत ॥ १२ ॥

12. *Ugraṁ yuyujma pṛtanāsu sāsaḥim-ṛṇakātimadābhyam. Vedā bhṛmaṁ cit sanitā rathītamo vājinaṁ yamidū naśat.*

The blazing vibrant lord of existence, we join in the battles of life from strife upto communion, the

power and presence most bold and courageous, indomitable, to whom we owe the debt of allegiance. Whoever approaches him thus as the ever moving spirit at the closest as a friend, munificent giver, sole controller of the chariot of life and the universe, the ultimate warrior and conqueror, realises him, joins him, becomes identified with him as the self itself.

यत् इन्द्र भयामह तता न् अभयं कृधि ।

मघवञ्छग्धि तव त † ऊतिभिवि द्विषा वि मृधा जहि ॥ १३ ॥

13. *Yata indra bhayāmahe tato no abhayaṁ kṛdhi. Maghavañ-chagdhi tava tanna ūtibhir-vi dviṣo vi mṛdho jahi.*

Indra, lord indomitable, whoever, whatever and wherever we fear, make us fearless from that. O lord of might and world power, pray strengthen us with your powers and protections of the highest order. Eliminate the jealous, the malignant, the disdainers and contemners.

त्वं हि रीधस्पतु राधसा महः त्वस्यासि विधुतः ।

तं त्वा वयं मघव इन्द्र गिवणः सुतावन्ता हवामह ॥ १४ ॥

14. *Tvaṁ hi rādhaspate rādhaso mahah kṣayasyāsi vidhataḥ. Taṁ tvā vayaṁ maghavann-indra girvaṇaḥ sutāvanto havāmahe.*

Indra, lord of the world's wealth, munificence and achievement, you alone are the protector, and promoter of the wealth, grandeur, home and honour of the supplicant worshipper. O lord of all power and honour, adored and worshipped in hymns of glory, we invoke, invite and exalt you for the munificence and

grandeur of life you grant, protect and advance.

इन्द्रः स्पळुत वृत्रहा परस्पा ना वरण्यः ।

स ना री षच्चरमं स मध्यमं स पश्चात्पातु नः पुरः ॥ १५ ॥

15. *Indraḥ spaḷuta vṛtrahā paraspā no vareṇyaḥ. Sa no rakṣiṣac-caramaṁ sa madhyamaṁ sa paścāt pātu naḥ puraḥ.*

Indra is all cognizant, destroyer of evil and universal protector, and him alone we ought to choose for worship and prayer. May he protect us all, the highest, the middling and the lowest, and may he protect us at the far back and the farthest coming up front.

त्वं नः पश्चादधरादुत्तरात्पुर इन्द्र नि पाहि विश्वतः ।

आर अस्मत्कृणुहि दव्यं भयमार हतीरदवीः ॥ १६ ॥

16. *Tvaṁ naḥ paścād-adharād-uttarāt pura indra ni pāhi viśvataḥ. Āre asmat kṛṇuhi daivyaṁ bhayamāre hetīradevīḥ.*

Indra, pray you protect us back and front, up and down, all round. Remove from us all fear of the divinities, all dangers and strikes from the evil forces.

अद्याद्या श्वःश्व इन्द्र त्रास्व प्र च नः । विश्वा च ना जरितृन्त्सत्पत अहा दिवा नक्तं च री षः ॥ १७ ॥

17. *Adyādyā śvaḥ śva indra trāsva pare ca naḥ. Viśvā ca no jaritṛnt-satpate ahā divā naktam ca rakṣiṣaḥ.*

Day by day every today, day by day every tomorrow and beyond, lord saviour and protector of the good and true, Indra, save and protect us, your celebrants and supplicants, all days, day and night.

प॒भ॒ङ्गी शू॒रा म॒घवा॑ तु॒वीम॑घः संमि॒श्ला वी॒याय॑ कम ।

उ॒भा त॑ बा॒हू वृ॒षणा॑ शतक॒ता नि या॑ वजं मिमि॒ त्तुः ॥ १८ ॥

18. *Prabhaṅgī śūro maghavā tuvīmaghaḥ sammiślo vīryāya kam. Ubhā te bāhū vṛṣaṇā śatakrato ni yā vajraṁ mimikṣatuḥ.*

A crushing warrior, commanding magnificence, power and universal riches, self-sufficient, virile, joiner of all with karmic destiny, O lord of infinite good actions, both your arms are abundantly generous and hold the thunderbolt of justice, reward and punishment both as deserved.

### Mandala 8/Sukta 62

*Indra Devata, Pragatha Ghaura Kanva Rshi*

पा अ॒स्मा उ॒पस्तु॑तिं॒ भर॑ता॒ यज्जु॑जा॒षति॑ । उ॒क्थ॑रि॒न्दस्य॑ मा॒हि॒नं॒  
व॒या व॑धन्ति सा॒मिना॑ भ॒दा इ॒न्दस्य॑ रा॒तयः॑ ॥ १ ॥

1. *Pro asmā upastutiṁ bharatā yajjujoṣati. Ukthair-indrasya māhinaṁ vayo vardhanti somino bhadra indrasya rātaḥ.*

O celebrants, sing aloud and send up your prayers to Indra who listens and loves them. The soma yajis with songs of praise exalt the great glory and magnificence of Indra. Great and good are the gifts of Indra.

अ॒यु॒जा अ॒समा॑ नृ॒भि॒र॒कः॑ कृ॒ष्टी॒र॒या॒स्यः॑ । पू॒वी॒र॒ति॑ प॒ वा॒वृ॒ध॒  
वि॒श्व॑ जा॒तान्या॑र्जसा॒ भ॒दा इ॒न्दस्य॑ रा॒तयः॑ ॥ २ ॥

2. *Ayujō asamo ṛbhir-ekāḥ kṛṣṭīr-ayāsyah. Pūrvīrati pra vāvṛdhe viśvā jātānyojasā bhadra indrasya rātaḥ.*



Sole and self-sufficient, unequal, one supreme among humanity, beyond the power of mortals, he excels and transcends all those born ever before or at present or to be born in future, by virtue of his lustre and magnanimity. Great are the powers and gifts of Indra's generosity.

अहितन चिदवता जीरदानुः सिषासति । पवाच्यमिन्दु तत्तव  
वीयाणि करिष्यता भुदा इन्दस्य रातयः ॥ ३ ॥

3. *Ahitena cidarvatā jīradānuḥ siṣāsati. Pravācyamindra tat tava vīryāṇi kariṣyato bhadrā indrasya rātayah.*

The lord of immense generosity pervades and rules the world moving on with its own innate law without external imposition. O lord, that divine omnipotence of yours and mighty acts of virile divinity are admirable. Great and good are the gifts of the lord's charity.

आ याहि कृणवाम त इन्दु ब्रह्माणि वधना । यभिः शविष्ठ  
चाकना भुदमिह श्रवस्यत भुदा इन्दस्य रातयः ॥ ४ ॥

4. *Ā yāhi kṛṇavāma ta indra brahmāṇi vardhanā. Yebhiḥ śaviṣṭha cākano bhadramiha śravasyate bhadrā indrasya rātayah.*

Come Indra, here we sing exalting hymns in your honour by which, O lord most powerful, you would love to do immense good for the celebrant. Great and gracious are the charities of Indra.

धृषतश्चिद धृषन्मनः कृणाषीन्दु यत्त्वम । तीवः सामः  
सपयता नमाभिः पतिभूषता भुदा इन्दस्य रातयः ॥ ५ ॥

5. *Dhr̥ṣataścid dhr̥ṣanmanaḥ kṛṇoṣīndra yat tvam. Tirvaiḥ somaiḥ saparyato namobhiḥ pratibhū-  
sato bhadrā indrasya rātayaḥ.*

As you raise the man of courage at heart to a bolder and more courageous hero, men with homage and potent soma oblations serve and glorify you. Great and glorious are the charities of Indra.

अव चष्ट ऋचीषमा वताँइव मानुषः । जुष्टी द िस्य सामिनः  
सखायं कृणुत युजं भदा इन्दस्य रातयः ॥ ६ ॥

6. *Ava caṣṭa ṛcīṣamo'vatāñ iva mānuṣaḥ. Juṣṭvī  
dakṣasya sominaḥ sakhāyaṁ kṛṇute yujaṁ  
bhadrā indrasya rātayaḥ.*

The lord lover of Rks and soma yajna looks below with love at the yajakas like a thirsty man looking anxiously at the water below in the well and, happy with the noble expert soma yaji, he accepts him as friend and companion. Great and good are the gifts of Indra.

विश्वं त इन्द वीर्यं द्वा अनु कतुं ददुः । भुवा विश्वस्य  
गार्पतिः पुरुष्टुत भदा इन्दस्य रातयः ॥ ७ ॥

7. *Viśve ta indra vīryaṁ devā anu kratuṁ daduḥ.  
Bhuvo viśvasya gopatiḥ puruṣṭuta bhadrā indra-  
sya rātayaḥ.*

Indra, universally celebrated and exalted, ruler and protector of the worlds of the universe, all divinities of nature and humanity in obedience and pursuit of your divine acts bear your generous strength and vitality. Great and good are the gifts of Indra.

गृण तदिन्द त् शव उपमं दवतातय । यद्धंसि वृत्रमाजसा  
शचीपत भदा इन्दस्य रातयः ॥ ८ ॥

8. *Gṛṇe tadindra te śava upamaṁ devatātāye.  
Yaddhaṁsi vṛtramojasā śacīpate bhadrā indrasya  
rātayaḥ.*

In praise of that admirable power and grandeur of yours, Indra, I sing for the pleasure of divine favour, by which, O lord of mighty noble acts, you destroy the demon of darkness and want by your force and splendour. Great and good are the gifts of Indra.

सम॑नव वपु॒ष्यतः॑ कृ॒णव॑न्मानु॒षा यु॒गा ।

वि॒द तदि॒न्द्रश्च॑त॒न॒मध॑ श्रु॒ता भ॒दा इ॒न्द्रस्य॑ रा॒तयः॑ ॥ ९ ॥

9. *Samaneva vapuṣyataḥ kṛṇavan-mānuṣā yugā.  
Vide tadindraś-cetanam-adha śruto bhadrā  
indrasya rātayaḥ.*

Like men united in assembly or forces united in battle, he joins people into assemblies and communities unto himself. That knowledge of art, Indra knows, and for that he is renowned and celebrated. Great and good are the gifts of Indra.

उज्जा॑तमि॒न्द्र त॒ शव॑ उ॒त्त्वामु॑त्तव॒ कतु॑म । भूरि॑गा॒ भूरि॑  
वावृ॑धुमघ॒वन्तव॒ शर्म॑णि भ॒दा इ॒न्द्रस्य॑ रा॒तयः॑ ॥ १० ॥

10. *Ujjātam-indra te śava ut tvāmut tava kratum.  
Bhūrigo bhūri vāvr̥dhur-maghavan tava śarmani  
bhadrā indrasya rātayaḥ.*

Indra, lord of great wealth and knowledge, honour and excellence, the celebrants repeatedly sing and exalt your glory manifested around, they celebrate you and your holy work under the umbrella of your protection. Great and good are the gifts of Indra.

अहं च त्वं च वृत्रहन्त्सं युज्याव सन्निभ्य आ । अरातीवा  
चिददिवा नु ना शूर मंसत भुदा इन्द्रस्य रातयः ॥ ११ ॥

11. *Ahaṁ ca tvam ca vṛtrahant-saṁ yujyāva sanibhya ā. Arātivā cidadrivo 'nu nau śūra maṁsate bhadrā indrasya rātayaḥ.*

Let us both, I and you, destroyer of want and evil, join for the attainment of wealth and fulfilment. O lord of might, controller of clouds and breaker of mountains, even the malignant and niggardly would agree to our cooperation. Great and glorious are the gifts of Indra.

सत्यमिद्धा उ तं वयमिन्दं स्तवाम् नानृतम । मह्यं असुन्वता  
वधा भूरि ज्यातीषि सुन्वता भुदा इन्द्रस्य रातयः ॥ १२ ॥

12. *Satyamid vā u taṁ vayam-indraṁ stavāma nānṛtam. Mahāṅ asunvato vadho bhūri jyotīṁṣi sunvato bhadrā indrasya rātayaḥ.*

Let us all worship Indra and adore only truth, never untruth. There is the terrible thunderbolt for the impious uncreators, and profuse lights and showers of bliss for the creators of soma, divine joy and fulfilment for life. Great and gracious are the gifts of Indra.

### Mandala 8/Sukta 63

*Indra (1-11), Devah Devatah, Pragatha Kanva Rshi*

स पूव्या महानां वनः कतुभिरानज ।  
यस्य द्वारा मनुष्यिता देवेषु धिय आनज ॥ १ ॥

1. *Sa pūrvyo mahānām venah kratubhirānaje. Yasya dvārā manuṣpitā deveṣu dhiya ānaje.*

He, eternal spirit of the universe, love and desire and indeed the ideal of the great among humanity, is realised through holy acts of prayer and yajna, by the doors of whose grace the thinking man, fatherly man sustainer of life, attains noble knowledge and competence for action among the divinities of nature and humanity.

द्विवा मानं नात्सदन्त्सामपृष्ठासा अदयः ।

उक्था बह्व च शंस्यो ॥ २ ॥

2. *Divo mānaṁ notsadant-somapṛṣṭhāso adrayaḥ.  
Ukthā brahma ca śaṁsyā.*

The mountains overgrown with soma do not forsake the spirit and presence of divinity since it is manifested there. Hence hymns of praise and songs of adoration ought to be sung in honour of divinity.

स विद्वान् अङ्गिराभ्य इन्द्रा गा अवृणादप ।

स्तुष तदस्य प संस्यम ॥ ३ ॥

3. *Sa vidvāñ aṅgīrobhya indro gā avṛṇodapa.  
Stuṣe tadasya pauṁsyam.*

That omniscient and omnipresent Indra brought the earths and stars into existence for the living and breathing forms of being. Therefore I sing and celebrate his divine power and love.

स प्रत्नथा कविवृध इन्द्रा वाकस्य व णिः ।

शिवा अकस्य हामन्यस्मत्रा गन्त्ववसे ॥ ४ ॥

4. *Sa pratnathā kavivṛdha indro vākasya vakṣaṇiḥ.  
Śivo arkasya homanyasmatra gantvavase.*

He, Indra, as ever before, strengthens the poets

and promotes and extends the divine speech. May the lord of peace and bliss, we pray, come and join our yajna of worship.

आदू नु त अनु कतुं स्वाहा वरस्य यज्यवः ।

श्वात्रमका अनूषतन्द गात्रस्य दावन ॥ ५ ॥

5. *Ādū nu te anu kratuṃ svāhā varasya yajyavaḥ.  
Śvātramarkā anūṣatendra gotrasya dāvane.*

And then they, the yajakas, in pursuance of the holy act of chosen yajna offer oblations in truth of word and deed, and the singers immediately start the song of adoration in honour of Indra for the gift of wealth and joy.

इन्द्र विश्वानि वीया कृतानि कर्त्वानि च ।

यमका अध्वरं विदुः ॥ ६ ॥

6. *Indre viśvāni vīryā kṛtāni kartvāni ca.  
Yamarkā adhvaraṃ viduḥ.*

In Indra abide all the great works done and to be done, and the pious sages know him as loving and, non-violent worthy of worship.

यत्पाञ्चजन्यया विशन्द घाषा असृ त ।

अस्तृणाद्ब्रह्मणा विपाइ या मानस्य स तयः ॥ ७ ॥

7. *Yat pāñcajanyaया viśendre ghoṣā asṛkṣata.  
Astrṇād brahmaṇā vipaī yā mānasya sa kṣayah.*

When the universal community of five classes of people join together and raise their voices of prayer to Indra, then with his might he wards off their enemies and misfortunes. That same lord of the people,

omniscient and master is the centre of my worship too.

इयमुं त् अनुष्टुतिश्चकृष तानि पंस्या ।  
पावश्चकस्य वतनिम ॥ ८ ॥

8. *Iyamu te anuṣṭutiś-cakṛṣe tāni pauṁsyā.*  
*Prāvaś-cakrasya vartanim.*

Indra, lord of glory, this song of worship is for you. You alone do all those admirable grand works of valour I praise and you alone protect and direct the orbits of the moving universe.

अस्य वृष्णा व्यादन उरु कमिष्ट जीवस ।  
यवं न पश्व आ दद ॥ ९ ॥

9. *Asya vṛṣṇo vyodana uru kramiṣṭa jīvase.*  
*Yavaṁ na paśva ā dade.*

On receiving the variety and versatility of food, energy and inspiration from this generous and virile Indra, life rises and springs forward for the joy of living as an animal gets the grass for food and energy and plays around.

तद्धाना अवस्यवा युष्माभिद पितरः ।  
स्याम मरुत्वता वृध ॥ १० ॥

10. *Taddadhānā avasyavo yuṣmābhidakṣapitarah.*  
*Syāma marutvato vṛdhe.*

Bearing that energy in body and that divine source of energy in mind, let us all, seekers of protection and promotion, be masters of strength and expertise and try to be commanders of that energy and ambition to achieve higher progress in corporate life.

बळृत्वियाय धाम्न ऋक्वभिः शूर नानुमः ।

जषामन्द त्वया युजा ॥ ११ ॥

11. *Baḷṛtviyāya dhāmna ṛkvabhiḥ śūra nonumaḥ.*  
*Joṣāmendra tvayā yujā.*

O mighty lord of energy, ambition and victory, with resounding hymns of joy in homage we bow to you, treasure home of life and progress, creator and promoter of strength and energy through seasonal yajnas, and we pray that joined to you in body and mind we may win in our struggles for life and living.

अस्म रुदा महना पर्वतासा वृत्रहत्य भरहूता सजाषाः । यः  
शंसत स्तुवत धायि पज इन्द्रज्यष्ठा अस्माँ अवन्तु  
द्वाः ॥ १२ ॥

12. *Asme rudro mehanā parvatāso vṛtrahatyē*  
*bharahūtau sajoṣāḥ. Yaḥ śaṁsate stuvate dhāyi*  
*pajra indrajyeṣṭhā asmāñ avantu devāḥ.*

Indra, lord ruler of power and progress, for us, in our fight against suffering, may the Rudras, powers of justice and desperation, mighty generous clouds of shower, mountains and great men, all loving and cooperative, indeed whoever fast and strong may hasten and advance for the celebrant and worshipper, all the wisest and seniormost brilliant powers of generosity in nature and humanity, come and help us in our struggle for the conquest of darkness, want, evil and ignorance prevailing in society.



## Mandala 8/Sukta 64

*Indra Devata, Pragatha Kanva Rshi*

उत्त्वा मन्दन्तु स्तामाः कृणुष्व राधा अदिवः ।  
अव ब्रह्मद्विषा जहि ॥ १ ॥

1. *Ut tvā mandantu stomāḥ kṛṇuṣva rādho adrivaḥ.  
Ava brahmadviṣo jahi.*

Indra, lord almighty, commander, controller and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine.

पदा पणीरराधसा नि बाधस्व मह्यं असि ।  
नहि त्वा कश्चन पति ॥ २ ॥

2. *Padā paṇīrārādhaso ni bādhasva mahāñ asi.  
Nahi tvā kaścana prati.*

Keep off under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more.

त्वमीशिष सुतानामिन्द्र त्वमसुतानाम ।  
त्वं राजा जनानाम ॥ ३ ॥

3. *Tvamiśiṣe sutānām-indra tvam-asutānām.  
Tvam rājā janānām.*

You rule over the creative and cooperative men of positive action. You rule over the uncreative and destructive men of negative action as well. Indra, you

are the ruler, the ultimate ordainer of good and evil both.

एहि पहि त्वा दिव्या३ घाषञ्चषणीनाम ।  
आभ पृणासि रादसी ॥ ४ ॥

4. *Ehi prehi kṣayo divyā-ghoṣañcarṣaṇīnām .*  
*Obhe pṛṇāsi rādāsī.*

Your presence abides in the regions of light and heaven, in the minds of the enlightened and the divines. Arise, O divine presence, to heaven and come again. Let the presence resound among humanity. Your presence fills and fulfils both earth and heaven with the light and joy of divinity.

त्यं चित्पवतं गिरिं शतवन्तं सहस्रिणाम ।  
वि स्तातृभ्या रुराजिथ ॥ ५ ॥

5. *Tyaṁ cit parvataṁ girim śatavantaṁ sahasriṇam .*  
*Vi stotṛbhyo rurojitha.*

You break and break open the cloud and the mountain bearing a hundred and a thousand gifts for the divine singers, celebrants and dedicated yajakas.

वयमु त्वा दिवा सुत वयं नक्तं हवामह ।  
अस्माकं काममा पृण ॥ ६ ॥

6. *Vayamu tvā divā sute vayaṁ naktam havāmahe .*  
*Asmākaṁ kāmamā pṛṇa.*

We singers, celebrants and yajakas, invoke and invite you in our soma yajna in the day and in the night and pray fulfil our prayer and desire for humanity and divinity.

क्व॑ स्य वृष॒भा युवा॑ तुवि॒गीवा॒ अनानतः ।

ब्र॒ह्मा कस्तं स॑पयति ॥ ७ ॥

7. *Kva sya vṛṣabho yuvā tuvigrīvo anānataḥ.  
Brahmā kastaṁ saparyati.*

Where does the generous lord of showers, ever youthful and eternal, of broad shoulders unbent, reside? Which sage and scholar can ever comprehend and serve him in full knowledge and competence?

कस्य॑ स्वि॒त्सर्व॑नं वृषा॑ जुजुष्वँ॑ अव॒ गच्छ॑ति ।

इ॒न्द्रं क॑ उ॒ स्वि॒दा च॑क ॥ ८ ॥

8. *Kasya svit savanaṁ vṛṣā jujuṣvāṅ ava gacchati.  
Indraṁ ka u svidā cake.*

Whose yajna does the generous and virile Indra visit and bless out of love and kindness? And who really knows Indra, in all fairness?

कं त॑ दा॒ना अ॑स॒ तत् वृ॒त्र॒ह॒न्कं॑ सु॒वी॒या ।

उ॒क्थ॑ क॒ उ॒ स्वि॒दन्त॑मः ॥ ९ ॥

9. *Kaṁ te dānā asakṣata vṛtrahan kaṁ suvīryā.  
Ukthe ka u svidantamaḥ.*

O destroyer of darkness and evil, whom do your gifts of generosity reach? And whom do your strength and energies reach? In the chant of hymns and in yajna, who is your closest friendliest devotee?

अ॒यं त॒ मानु॑ष॒ जन् सामः॑ पू॒रुषु॑ सू॒यत॑ ।

तस्य॑हि॒ प॒ द॒वा पि॒ब ॥ १० ॥

10. *Ayaṁ te mānuṣe jane somaḥ pūruṣu sūyate.  
Tasyehi pra dravā piba.*

Indra, this soma yajna is performed and soma is distilled in your honour in the human communities all over the world. Lord, come fast, drink, protect and promote the soma.

अ॒यं त॑ श॒य॒णाव॑ति सु॒षामा॑या॒मधि॑ प॒रि॒यः ।

आ॒जी॒कीर्य॑ म॒दि॒न्त॑मः ॥ ११ ॥

11. *Ayam te śaryañāvati suṣomāyāmadhi priyaḥ.  
Ārjīkīye madintamaḥ.*

In this mortal body, in this vibrant intellect, in these fresh and harmonious senses and mind, this lovely and most exhilarating yajna is being performed.

त॒म॒द्य॒ रा॒ध॒स॒ म॒ह॒ चारुं॑ म॒दा॒य॒ घृ॒ष्व॒य ।

ए॒ही॒मि॒न्द्र॒ द॒वा॒ पि॒ब ॥ १२ ॥

12. *Tamadya rādhase mahe cāruṁ madāya ghrṣvaye.  
Ehīmindra dravā piba.*

To that soma yajna being performed for gifts of great wealth and power, excitement and joy, and the destruction of negativities, pray come fast and drink the soma of love, faith and homage.

## Mandala 8/Sukta 65

*Indra Devata, Pragatha Kanva Rshi*

यदि॑न्द्र॒ पा॒ग॒पा॒गु॒द॒डः॑ न्य॒ग्वा॒ हू॒य॒स॒ नृ॒भिः॑ ।

आ॒ या॒हि॒ तू॒र्य॑मा॒शु॒भिः॑ ॥ १ ॥

1. *Yadindra prāg-apāg-udaṅ nyagvā hūyase nṛbhiḥ.  
Ā yāhi tūyam-āsubhiḥ.*

Indra, lord of universal power and energy, when you are invoked and invited east, west, north and south,

front or back, up or down, by people performing yajna, then come fast by the fastest modes you command.

यद्वा प॒स्त्रव॑ण दि॒वा मा॒दया॑सु स्व॒णर ।

यद्वा॑ समु॒द्र अ॒न्धसः॑ ॥ २ ॥

2. *Yadvā prasravaṇe divo mādayāse svarṇare.*  
*Yadvā samudre andhasaḥ.*

Whether in the heavenly radiations and cascades of light or in the middle regions of the sky or on the earthly regions of food and soma, wherever you rejoice and rain down showers of joy:

आ त्वा गी॒भि॒म॒हामु॑रुं हु॒व गा॒मि॒व॒ भाज॑स ।

इ॒न्द् सा॒मस्य॑ पी॒तय॑ ॥ ३ ॥

3. *Ā tvā gīrbhir-mahām-urūm huve gāmiva bhojase.*  
*Indra somasya pītaye.*

Indra, I invoke you, glorious lord immanent in the vast world, to come and protect the beauty and joy of your creation and taste the soma of its grandeur, as I would call the cow to its favourite love of food.

आ त इ॒न्द् म॒हि॒मानुं॑ ह॒रया॑ द॒व त॒ महः॑ ।

रथ॑ व॒हन्तु॑ बि॒भतः॑ ॥ ४ ॥

4. *Ā ta indra mahimānaṁ harayo deva te mahaḥ.*  
*Rathe vahantu bibhrataḥ.*

Indra, refulgent lord, may your radiating forces of transport and communication bear and bring you here to us with your grandeur and your majesty in the chariot.

इ॒न्द् गृ॒णी॒ष उ॑ स्तु॒ष म॒हाँ उ॒ग इ॑शा॒न॒कृ॒त ।

एहि॑ नः सु॒तं पि॒ब ॥ ५ ॥

5. *Indra gr̥ṇīṣa u stuṣe mahāñ ugra īśānakṛt.  
Ehi naḥ sutam̐ piba.*

Indra, great, blazing brave, ruler and glorifier of rulers, I adore and exalt you. Pray come, drink the soma of our achievement and protect and promote the world of your creation.

सुतावन्तस्त्वा वयं पर्यस्वन्ता हवामह ।  
इदं ना बहिरासद ॥ ६ ॥

6. *Sutāvantastvā vyaṁ prayasvanto havāmahe.  
Idam̐ no barhirāsade.*

Dedicated to noble acts of yajna and soma creation, bearing havi for yajna and food for yajnic charity, we invoke and invite you to come and be seated on the holy seats of our vedi and bless our heart and soul.

यच्चिद्धि शश्वतामसीन्द साधारणस्त्वम ।  
तं त्वा वयं हवामह ॥ ७ ॥

7. *Yacciddhi śaśvatāmasīndra sādharāṇas-tvam.  
Tam̐ tvā vyaṁ havāmahe.*

As you bear and sustain the common generality of people since time immortal and the people bear common allegiance to you, we invoke and adore you in all our holy projects of common universal value.

इदं तं साम्यं मध्वधु ॥ १ ॥ दिभिन्नरः ।  
जुषाण इन्द तत्पिब ॥ ८ ॥

8. *Idam̐ te somyaṁ madhvadhukṣann-adribhir-  
naraḥ. Juṣāṇa indra tat piba.*

People have pressed and extracted this honey sweet of soma with stone presses for you. Happy with cherished soma in expectation, pray come and drink that soma of our achievement and divine adoration.

विश्वं अया विपश्चिता ति ख्यस्तूयमा गहि ।  
अस्म धहि श्रवा बृहत ॥ ९ ॥

9. *Viśvāñ aryo vipāścito'ti khyas-tūyamā gahi.*  
*Asme dhehi śravo bṛhat.*

Indra, you are the ruler and controller of the world. Pray come soon and watch all the exceptional sages and scholars of the world, and bring us food, energy, honour and fame of universal value.

दाता म पृषतीनां राजी हिरण्यवीनाम ।  
मा देवा मघवा रिषत ॥ १० ॥

10. *Dātā me pṛṣatīnām rājā hiraṇyavīnām.*  
*Mā devā maghavā riṣat.*

Indra is the giver of golden gifts of lands and cows and he is the ruler and controller of the golden gifts of divinity. O divinities of heaven and earth, may Indra never be neglected, and may Indra never neglect and hurt us.

सहस्र पृषतीनामधि श्चन्दं बृहत्पृथु ।  
शुकं हिरण्यमा दद ॥ ११ ॥

11. *Sahasre pṛṣatīnām-adhiścandram bṛhat pṛthu.*  
*Śukram hiraṇyamā dade.*

Besides thousands and more golden gifts of lands and cows, I have received beautiful, great and

abundant pure gifts of gold from Indra, ruler of the earth.

नपाता दुर्गाहस्य म सहस्रंण सुरार्धसः ।

श्रवा द्वर्ष्वकत ॥ १२ ॥

12. *Napāto durgahasya me sahasreṇa surādhasaḥ.  
Śravo deveṣvakrata.*

My honour and renown, unfallen, unmatched and blest as I am with a thousandfold gifts of divine munificence, may, I pray, reach and abide with the divinities.

## Mandala 8/Sukta 66

### *Indra Devata, Kali Pragatha Rshi*

तराभिवा विदद्वसुमिन्दं सबाध ऊतय ।

बृहद्गायन्तः सुतसाम अध्वर हुव भरं न कारिणम ॥ १ ॥

1. *Tarobhirvo vidadvasum-indraṁ sabadha ūtaye.  
Bṛhad-gāyantāḥ sutasome adhware huve bharaṁ  
na kāriṇam.*

In the yajna of love and non-violence where everything is perfect and soma is distilled, I invoke Indra like Abundance itself, giver of wealth, honour and fulfilment. Singing songs of adoration with energy and enthusiasm for your protection and progress, O devotees, celebrate Indra who brings wealth, honour and excellence at the earliest by fastest means.

न यं दुधा वरन्त न स्थिरा मुरा मद सुशिपमन्धसः ।

य आदृत्या शशमानाय सुन्वत दाता जरित्र उक्थ्यम ॥ २ ॥

2. *Na yaṁ dudhrā varante na sthirā muro made  
suśipram-andhasaḥ. Ya ādr̥tyā śaśamānāya  
sunvate dātā jaritra ukthyam.*



Indra whom none can stop in his state of ecstasy and abundant charity, neither the impetuous, nor the constant, nor demon nor mortal, Indra who is the giver of cherished wealth and joy to the celebrant, the creator of soma and the zealous worshipper with deep reverence and homage.

यः श॒का मृ॑ थ अश॒व्या॒ या वा॒ कीजा॑ हिर॒ण्ययः॑ ।

स ऊ॒वस्य॑ रजय॒त्यपा॑वृ॒त्तिमि॒न्द्रा गव्य॑स्य वृ॒त्रहा ॥ ३ ॥

3. *Yaḥ śakro mṛkṣo aśvyo yo vā kījo hiraṇyayah. Sa ūryasya rejayatyavṛtim-indro gavyasya vṛtrahā.*

Indra who is mighty of action, pure and purifying, great achiever, and wondrous rich in wealth and golden grace, who shakes off the erosion of land fertility and cattle wealth and augments produce and prosperity, destroyer of want, ignorance and evil as he is.

निखा॑तं चि॒द्यः पु॑रुसंभृ॒तं वसू॑दिद्व॒पति॑ दा॒शुष॑ ।

व॒जी सु॑शि॒पा ह्यश॑व इ॒त्कर्दि॒न्द्रः क॒त्वा यथा॑ व॒शत॑ ॥ ४ ॥

4. *Nikhātaṁ cidyaḥ purusaṁbhṛtaṁ vasūdidvapati dāśuṣe. Vajrī suśipro haryaśva it karadindraḥ kratvā yathā vaśat.*

Indra who for the generous giver digs out and opens up abundant wealth deep buried, hidden and held in the earth, wields the thunderbolt of justice and award, and wears a golden vizor, commanding tempestuous forces, thus by his noble yajnic actions, does for us what he thinks right and pleases to do.

यद्वा॒वन्थ॑ पु॒रुष्टु॑त पु॒रा चि॑च्छू॒र नृ॑णाम ।

व॒यं तत्त॑ इ॒न्द्र सं भ॑रामसि॒ य॒ज्ञमु॑क्थं॒ तुरं॑ वचः॑ ॥ ५ ॥

5. *Yadvāvantha puruṣṭuta purā cicchūra nṛṇām.  
Vayaṁ tat ta indra saṁ bharāmasi yajñam-  
uktham turam vacaḥ.*

Indra, lord omnipotent universally adored and exalted, as you wish and want of humanity at the earliest in the beginning of creation, that we honour, abide and do without doubt or delay, the yajna, songs of adoration, word and worship all.

सच्चा सामंषु पुरुहूत वज्रिवा मदाय द्यु १ सामपाः ।

त्वमिद्धि बह्वकृत काम्यं वसु दष्टः सुन्वत भुवः ॥ ६ ॥

6. *Sacā someṣu puruhūta vajrivo madāya dyukṣa  
somapāḥ. Tvamiddhi brahmakṛte kāmyaṁ vasu  
deṣṭhaḥ sunvate bhuvah.*

Lord all-invoked and adored, wielder and commander of thunder, clouds and mountains, light of life in heaven and on earth, connoisseur, protector and promoter of the soma joy of humanity, join and be with us in our yajnic creations of soma joy in action.

वयमनमिदा ह्या पीपमह वज्रिणम ।

तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुत ॥ ७ ॥

7. *Vayamenamidā hyo'pīpemeha vajriṇam. Tasmā  
u adya samanā sutam bharā'' nūnaṁ bhūṣata  
śrute.*

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship him who would, for certain for joy of the song, grace the celebrants.

वृकश्चिदस्य वारुण उरामथिरा वयुनषु भूषति ।  
समं नः स्तामं जुजुषाण आ गहीन्द प चित्रया धिया ॥ ८ ॥

8. *Vṛkaścidasya vāraṇa urāmathirā vayuneṣu bhūṣati. Semam naḥ stomaṁ jujuṣāṇa ā gahīndra pra citrayā dhiyā.*

The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this lord Indra. May he, loving and cherishing this our song of adoration, listen and come with gifts of clear and unillusive intelligence and understanding.

कदू न्वस्याकृतमिन्दस्यास्ति पस्यम ।  
कना नु कं श्रामतन न शुश्रुव जनुषः परि वृत्रहा ॥ ९ ॥

9. *Kadū nvasyākṛtamindrasyāsti paumsyam. Keno nu kaṁ śromatena na śuśruve januṣaḥ pari vṛtrahā.*

What wonder work is that which is not the achievement of Indra's valour? By which person hasn't his glory been perceived through his wonder deeds? He is the destroyer of evil and darkness by his very nature.

कदू महीरधृष्टा अस्य तविषीः कदु वृत्रघ्न अस्तृतम । इन्द्रा  
विश्वान्बकनाटौ अहृदृशी उत कत्वा पणीर्भि ॥ १० ॥

10. *Kadū mahīradhṛṣṭā asya taviṣīḥ kadu vṛtraghno astṛtam. Indro viśvān bekanātāñ ahardṛṣa uta kratvā pañīñrabhi.*

How great and irresistible are his blazing powers! How great and invincible is he, the destroyer of evil and darkness! To the usurers and the exploiters

who count only their days tally he shows the light only for the day according to their action, not beyond.

वयं घा त् अपूर्व्यन्द ब्रह्माणि वृत्रहन ।

पुरूतमासः पुरुहूत वज्रिवा भृतिं न प भरामसि ॥ ११ ॥

11. *Vayaṁ ghā te apūrvyendra brahmāṇi vṛtrahan. Purūtamaśaḥ puruhūta vajrivo bhṛtiṁ na pra bharāmasi.*

Indra, destroyer of evil and darkness within and without in the outer world, universally adored, wielder of the thunderbolt, we, all together, old and young, offer you in faith new and ever fresh songs of adoration and exaltation as daily obligation in return as thanks for your favours.

पूर्वीश्चिद्धि त्व तुविकूमि ाशसा हवन्त इन्दतयः ।

तिरश्चिदयः सवना वसा गहि शविष्ठ श्रुधि म हवम ॥ १२ ॥

12. *Pūrvīścidधि tve tuvikūmि ाशसा havanta indrotayaḥ. Tiraścidaryaḥ savanā vaso gahi śaviṣṭha śrudhi me havam.*

Indra, lord of infinite acts, shelter home of the universe, highest and omnipotent, all hopes of humanity, all protections and progress for them, past, present and future, rest in you and emanate from you. Hence all people invoke you and call on you for help. O master protector, listen to my call and come like radiations of light to our yajnas of divine adoration and soma creation.

वयं घा त् त्व इद्विन्द विपा अपि षसि ।

न्हि त्वदन्यः पुरुहूत कश्चन मघव त्स्ति मडिता ॥ १३ ॥

13. *Vayaṁ ghā te tve idvindra viprā api śmasi. Nahi tvadanyaḥ puruhūta kaścanamaghavannasti marditā.*

Indra, we are yours. Sages and celebrants, we all abide in you. There is none whatever other than you, lord of power, honour and world's wealth, universally invoked and adored, who is kind and gracious as you.

त्वं ना॒ अ॒स्या अम॑तरू॒त ऽ॒ध्या॒ज्ञे॒ भि॒श॑स्त्र॒व॒स्पृ॒धि । त्वं न॑  
ऊ॒ती तव॑ चि॒त्रया॑ धि॒या शि॑ तं शचि॒ष्ठ गा॑तु॒वित ॥ १४ ॥

14. *Tvaṁ no asyā amateruta kṣudho'bhiśasterava sprdhi. Tvaṁ na ūtī tava citrayā dhiyā śikṣā śaciṣṭha gātuvit.*

O lord, pray you save us from this ignorance, hunger and want, and imprecation and calumny. You give us protection, enlighten us with your unique wisdom and understanding. O most potent master of the knowledge of the laws and paths of life, guide us on the paths of the world.

साम् इ॒द्वः सु॒ता अ॑स्तु॒ कल॑या॒ मा बि॑भी॒तन ।  
अप॑द॒ष ध्व॒स्माय॑ति॒ स्व॒यं घृ॒षा अपा॑यति ॥ १५ ॥

15. *Soma idvaḥ suto astu kalayo mā bibhītana. Apedeṣa dhvasmāyati svayaṁ ghaiṣo apāyati.*

O budding scholars and sages, let the soma of hope and joy be distilled and poured for you. Fear not. This terror and destruction is going away. Self-destroyed, it is going away, vanishing of itself.

**Mandala 8/Sukta 67**

*Adityah Devatah, Matsya Sammada, or Manya  
Maitravaruni, or various Matsya Jalanaddhah Rshis*

त्या ऽु त्रियाँ अव आदित्यान्याचिषामह ।  
सुमृळीकाँ अभिष्टय ॥ १ ॥

1. *Tyān nu kṣatriyāñ ava ādityān yāciṣāmahe.  
Sumṛṭīkāñ abhiṣṭaye.*

For the sake of protection and to achieve our cherished objects, we call upon the Kshatriyas, warriors of the nation, bright as children of light and firm as children of Infinity, providers of peace, happiness and security.

मित्रा ना अत्यंहृतिं वरुणः पषदयमा ।  
आदित्यासा यथा विदुः ॥ २ ॥

2. *Mitro no atyamhatim varunaḥ parṣadaryamā.  
Ādityāso yathā viduḥ.*

To the best of their knowledge and intention, power and purpose, may Mitra, teachers and preachers, intellectuals and researchers, universal friends of humanity, Varuna, chosen representatives, governors and administrators, and Aryama, leaders of law, guides of the nation, Adityas all, children of light and givers of enlightenment, protect, promote and defend us against violence, injustice and ignorance and cleanse us of sin and crime.

तषां हि चित्रमुक्थ्यं वरुथमस्ति दाशुष ।  
आदित्यानामरंकृत ॥ ३ ॥

3. *Teṣāṁ hi citramukthyaṁ varūthamasti dāsūṣe.  
Ādityānām-aramṛte.*

Ample means and materials, wonderful, various and admirable, vest in the brilliant Adityas, enlightened powers of governance and administration, for the people of generosity, and beauty, decency and grace.

महिं वा महतामवा वरुण मित्रायामन ।  
अवांस्या वृणीमह ॥ ४ ॥

4. *Mahi vo mahatāmavo varuṇa mitrāryaman.  
Avāṁsyā vṛṇīmahe.*

O great Varuna, Mitra and Aryama, great are your powers of protection and defence. We choose to ask and do ask for protection and defence by you.

जीवा णि अभि धतना दित्यासः पुरा हथात ।  
कद्ध स्थ हवनश्रुतः ॥ ५ ॥

5. *Jivān no abhi dhetanā''dityāsaḥ purā hathāt.  
Kaddha stha havanaśrutaḥ.*

Wherever you are or happen to be stationed, pray listen to our call and rush in for our life and protection before the strike of violence and possibly death and destruction.

यद्वः श्रान्ताय सुन्वत वरुथमस्ति यच्छदिः ।  
तना ना अधि वाचत ॥ ६ ॥

6. *Yadvaḥ śrāntāya sunvate varūthamasti yaccha-  
rdiḥ. Tenā no adhi vocata.*

Whatever be your defence, protection and relief for the worker, producer or creator of soma while he

works to the point of weariness, exhaustion and retirement, for that plead for us and get us the relief needed, deserved and allowed.

अस्ति दवा अंहारुवस्ति रत्नमनागसः ।

आदित्या अद्भुतनसः ॥ ७ ॥

7. *Asti devā aṅhorurvasti ratnamanāgasah.*  
*Ādityā adbhutainasah.*

Adityas, children of light, rulers and administrators, generous and unpolluted by corruption, the relief for the distressed is ample freedom from distress, and the reward for the sinless is jewel graces of life.

मा नः सतुः सिषदयं मह वृणक्तु नस्परि ।

इन्द इद्धि श्रुता वशी ॥ ८ ॥

8. *Mā naḥ setuḥ siṣedayam mahe vṛṇaktu naspari.*  
*Indra iddhi śruto vaśī.*

Let this bond of sin and crime never fetter us. Let it fall off far from us so that we may be free to do great. The renowned Indra, lord supreme, is the master controller and dispenser of reward and punishment.

मा ना मृचा रिपूणां वृजिनानामविष्यवः ।

दवा अभि प मृ तत ॥ ९ ॥

9. *Mā no mṛcā ripūṇāṃ vṛjinānām-aviṣyavaḥ.*  
*Devā abhi pra mṛṣata.*

O protectors and defenders of the people, brilliant and generous rulers, let not the violence and calumny of crooked enemies ever smear and injure us.



Pray cover us all round with safety and security.

उत त्वामदित मह्यहं द्रव्युपं ब्रुव ।

सुमृळीकामभिष्टय ॥ १० ॥

10. *Uta tvām-adite mahyahaṁ devyupa bruve.*  
*Sumṛṭikām-abhiṣṭaye.*

And O great, brilliant and sovereign assembly of the nation, generous and gracious power, conscientiously I speak to you, pray save us from harm and injury, help us achieve our heart's desire and cherished objectives.

पषि' दीन गभीर आँ उगपुत्र जिघांसतः ।

माकिस्ताकस्य ना रिषत ॥ ११ ॥

11. *Paṣi dīne gabhīra āñ ugraputre jighāmsataḥ.*  
*Mākistokasya no riṣat.*

Aditi, mother of brave and blazing Adityas, pray anoint us, make us immune and help us cross the seas of violence both deep and shallow, let no enemy, violence or disease harm and injure our coming generations.

अनहा न उरुवज्ज उरूचि वि पसतव ।

कृधि ताकाय जीवस ॥ १२ ॥

12. *Aneho na uruvraja urūci vi prasartave.*  
*Kṛdhi tokāya jīvase.*

Sacred and sovereign mother of vast extensive powers, save us from sin and violence to range over the earth and strengthen us that not only we but also our coming generations may live happy and free.

य मूधानः ितीनामर्दब्धासुः स्वयंशसः ।

वृता र न्त अदुहः ॥ १३ ॥

13. *Ye mūrdhānaḥ kṣitīnām-adabdhāsaḥ svayaśa-saḥ. Vratā rakṣante adruhaḥ.*

Those who are on top of the average people, active, bold, unbending, and gifted with innate honour and reputation in law and personal values of virtue, free from jealousy and enmity, they maintain, uphold and protect the laws, values and commitments of the land. (They are the chosen children of mother earth, Adityas, worthy of being members of the mother's household, council of the nation.)

त न आस्ना वृकाणांमादित्यासा मुमाचत ।

स्तनं बद्धमिवादित ॥ १४ ॥

14. *Te na āsno vṛkāṅām-ādityāso mumocata. Stenaṁ baddham-ivādite.*

Mother Aditi, caught up like thieves, we are in the jaws of wolves. May the Adityas save us from the mouth of wolfish exploiters.

अपा षु णं इयं शरुरादित्या अप दुमतिः ।

अस्मदत्वजघ्नुषी ॥ १५ ॥

15. *Apo ṣu ṇa iyaṁ śarur-ādityā apa durmatih. Asmadetvajaghnuṣī.*

O Adityas, let this violent force go off from us, let this evil genius too get away from us, leaving us unhurt.

शश्वद्धि वः सुदानव आदित्या ऊतिभिवयम ।

पुरा नूनं बुभुज्मह ॥ १६ ॥

16. *Śaśvaddhi vaḥ sudānava ādityā ūtibhir-vayam.  
Purā nūnaṁ bubhujmahe.*

Adityas, generous givers, by virtue of your protections we have been enjoying life always, now as ever before.

शश्वन्तं हि पचतसः पतियन्तं चिदनसः ।  
दवाः कृणुथ जीवसं ॥ १७ ॥

17. *Śaśvantam hi pracetasah pratiyantam cidenasah.  
Devāḥ kṛnutha jīvase.*

O wise brilliancies, whoever turns to you ever and any time, even from sin, pray sustain and strengthen him to live his life to the full.

तत्सु ना नव्यं सन्यस आदित्या यन्मुमाचति ।  
बन्धाद्बद्धमिवादित ॥ १८ ॥

18. *Tat su no navyam sanyasa ādityā yanmumocati.  
Bandhād-baddham-ivādite.*

O Adityas, O mother Aditi, we hope and pray may that ever new strength and sustenance of yours, which you give us for our good and protection, which saves us like people fettered in bondage and released, be extended to us ever as before.

नास्माकमस्ति तत्तर् आदित्यासा अतिष्कद ।  
यूयमस्मभ्यं मृळत ॥ १९ ॥

19. *Nāsmākam-asti tat tara ādityāso atiṣkade.  
Yūyam-asmabhyam mṛḷata.*

O Adityas, leaders of the human nation, that power and competence you give us to get over our

problems is not our own, it is yours. Pray be kind and gracious and keep it up as ever before.

मा ना ह॒ति॒वि॒वस्व॑त् आ॒दि॒त्याः कृ॒त्रि॒मा शरुः॑ ।  
पु॒रा नु॑ ज॒रसा॑ वधीत ॥ २० ॥

20. *Mā no hetir-vivasvata ādityāḥ kṛtrimā śaruḥ.*  
*Purā nu jaraso vadhīt.*

O Adityas, brilliant powers of nature and humanity, let not the onslaught of time or an artificial weapon made by man strike us before we have lived and enjoyed a full age of fulfilment to the last day of old age.

वि षु॒ द्व॒षा व्यं॒हृति॑मादि॒त्यासा॒ वि सं॒हित॑म ।  
वि॒ष्व॒ग्वि बृ॒हता॒ रपः॑ ॥ २१ ॥

21. *Vi ṣu dveṣo vyamhatim-ādityāso vi samhitam.*  
*Viṣvagvi brhatā rapaḥ.*

O Adityas, brilliant rulers and leaders of the nation, totally destroy jealousy and enmity, eliminate distress and depression, sin and crime, wipe out organised crime, terror and combined attacks, and uproot all disease, infirmity and disability from the earth.

### Mandala 8/Sukta 68

*Indra (1-13), Rkshashvamedhau (14-19), Devatah,*  
*Priyamedha Angirasa Rshi*

आ त्वा॒ रथं॑ यथ॒ तय॑ सु॒म्राय॑ वतयामसि ।  
तु॒वि॒कूर्मि॑मृ॒तीष॒हमि॒न्द श॒र्वि॒ष्ट स॒त्प॑त ॥ १ ॥

1. *Ā tvā ratham yathotaye sumnāya vartayāmasi.*  
*Tuvikūrmim-ṛtīṣaham-indra śaviṣṭha satpate.*

Indra, bravest of the brave, protector of the good and true, just as we turn the chariot, so do we draw your attention and pray you turn to us and come for our protection, welfare and enlightenment, lord of infinite action and conqueror of enemies.

तुविशुष्म तुविक्रता शचीवा विश्वया मत ।  
आ पपाथ महित्वना ॥ २ ॥

2. *Tuviśuṣma tuvikrato śacīvo viśvayā mate.  
Ā paprātha mahitvanā.*

Lord omnipotent of infinite action, infinitely helpful, omniscient, with your cosmic power and grandeur you pervade the whole universe.

यस्य त महिना महः परि ज्मायन्तमीयतुः ।  
हस्ता वजं हिरण्ययम ॥ ३ ॥

3. *Yasya te mahinā mahah pari jmāyantam-īyatuh.  
Hastā vajraṁ hiraṇyayam.*

Indra who are infinitely great by virtue of your omnipotence, your hands wield the thunderbolt of justice and golden grace which reaches everywhere over the universe.

विश्वानरस्य वस्पतिमनानतस्य शवसः ।  
एवश्च चषणीनामृती हुव रथानाम ॥ ४ ॥

4. *Viśvānarasya vaspatim-anānatasya śavasah.  
Evaiśca carṣaṇīnāmūti huve rathānām.*

I pray to Indra, your lord and father, master controller of the irresistible powers and forces of the universe, for divine protection of the people by the

dynamics of his moving powers of nature and humanity.

अभिष्टय सदावृधं स्वमी हषु यं नरः ।

नाना हवन्त ऊतय ॥ ५ ॥

5. *Abhiṣṭaye sadāvṛdham svarmīlḥeṣu yaṁ naraḥ.  
Nānā havanta ūtaye.*

I pray to Indra, ever more munificent in human struggles for light, happiness and welfare, whom people invoke and adore in many ways for protection and progress and for the fulfilment of their cherished objects and ambitions.

परामात्रमृचीषमिन्दमुगं सुरार्धसम ।

इशानं चिद्वसूनाम ॥ ६ ॥

6. *Paromātramīrcīṣamam-indramugam surā-  
dhasam. Īśānam cidvasūnām.*

I invoke and pray to Indra, boundless presence, lover of hymns of adoration, illustrious, all competent and master ruler of the wealth and power of the world.

तन्तमिदार्धस मह इन्दं चादामि पीतय ।

यः पूव्यामनुष्टुतिमीश कृष्टीनां नृतुः ॥ ७ ॥

7. *Tantamid-rādhasē maha indram codāmi pītaye.  
Yaḥ pūrvyām-anuṣṭutim-īśe kṛṣṭīnām nṛtuḥ.*

For every great success, for all wealth and high competence in life and also for the joyous pleasure of it all, I invoke and celebrate Indra, ultimate leader and guide of the people who listens to the prayers and adorations of humanity since time immemorial and rules them all.

न यस्य त शवसान सख्यमानंश मत्यः ।

नक्तिः शवांसि त नशत ॥ ८ ॥

8. *Na yasya te śavasāna sakhyam-ānaṁśa martyaḥ.  
Nakiḥ śavāṁsi te naśat.*

O lord of universal power, no mortal has ever been able to attain equal fellowship with you, then who can claim to attain equality with your power and potential?

त्वातासस्त्वा युजा प्सु सूर्य महद्धनम ।

जयम पृत्सु वजिवः ॥ ९ ॥

9. *Tvotāsastvā yujā'psu sūrye mahaddhanam.  
Jayema prtsu vajrivaḥ.*

O lord of thunderous energy and power, protected by you and in close association with you, we pray, we may discover great wealth in the waters and in the sun and win far reaching victories in our battles of life.

तं त्वा यज्ञभिरीमह तं गीभिगि'वणस्तम ।

इन्दु यथा चिदाविथ वाजेषु पुरुमाय्यम ॥ १० ॥

10. *Tam tvā yajñebhir-īmahe tam gīrbhir-girva-  
ṇastama. Indra yathā cidāvitha vājeṣu purumā-  
yyam.*

Indra, lord most adorable, we honour you by yajnas of corporate research and development, and we adore you in many languages as you guide, advance and protect the man of knowledge in our human endeavours for new achievements and further advances.

यस्य त स्वादु सख्यं स्वाद्वी पणीतिरदिवः ।

यज्ञा वितन्तसाय्यः ॥ ११ ॥

11. *Yasya te svādu sakhyam svādvī paṇītir-adriṣaḥ.  
Yajño vitantasāyyaḥ.*

O lord of the clouds of shower, knowledge and wealth, delightful is your association, exciting is your guidance. The yajna of corporate action and advancement must go on.

उरु णस्तन्वइ तन उरु त्याय नस्कृधि ।

उरु णा यन्धि जीवस ॥ १२ ॥

12. *Uru ṇastanve tana uru kṣayāya naskṛdhi.  
Uru ṇo yandhi jīvase.*

Excellence for our body's health, rise and expansion for our children and grand children, expansion, comfort and safety for our home, O lord, grant, grant us rise and advancement for life's excellence and joy.

उरुं नृभ्य उरुं गव उरुं रथाय पन्थाम ।

द्ववीतिं मनामह ॥ १३ ॥

13. *Uruṁ nṛbhya uruṁ gava uruṁ rathāya panthām.  
Devavītiṁ manāmahe.*

Rise and advancement for the people, expansion and development for lands and cattle, expansion and improvement of highways for transport, we pray for, and for that we think and research and plan, and we seek the favour of divinity.

उप मा षड द्वाद्वा नरः सामस्य ह्य्या ।

तिष्ठन्ति स्वादुरातयः ॥ १४ ॥



14. *Upa mā ṣaḍ dvādvā naraḥ somasya harṣyā.  
Tiṣṭhanti svādurātayah.*

In the ecstasy of soma joy and exhilaration of achievement, six in twos come to me, leading lights they are, abundant and delightful are their gifts and contributions.

ऋजाविन्दात् आ दद हरी ऋ स्य सूनवि ।  
आश्वमधस्य राहिता ॥ १५ ॥

15. *Ṛjṛāvindrota ā dade harī ṛkṣasya sūnavi.  
Āśvamedhasya rohitā.*

I have got two sensitive and dynamic organs of communication protected and promoted by Indra for the body form of the spirit and for efficient working of the body system.

सुरथौ आतिथिग्व स्वभीशूरा ।  
आश्वमध सुपर्शसः ॥ १६ ॥

16. *Surathāñ ātithigve svabhīsūnrārṁṣe.  
Āśvamedhe supeśasaḥ.*

For the body in service of the visiting resident soul, I get another two fast and controlled organs in fine shape for the systemic and yajnic working of the body system.

षळश्वौ आतिथिग्व इन्दात् वधूमतः ।  
सचा पूतकृता सनम ॥ १७ ॥

17. *Ṣaḷaśvāñ ātithigva indrote vadhūmataḥ.  
Sacā pūtakratau sanam.*

Six organs of perception in this body system,

sophisticated and pervaded by Indra, the soul, with a partner house keeper, the intellectual faculty, I have received. They are all friendly participants in the holy working of the system in divine service.

एषु चतुद वृषणवत्यन्तऋजष्वरुषी ।

स्वभीशुः कशावती ॥ १८ ॥

18. *Aiṣu cetad-vṛṣaṇvatyantar-ṛjreṣvaruṣī.*  
*Svabhīśuḥ kaśāvātī.*

In the midst of these simple and straight organs of sense, fast but well steered, there is one which is extremely generous and creative, the intelligence, which holds the whip and the reins both, that is, the acceleration and the steer and the brakes for proper movement of the systemic chariot.

न युष्म वाजबन्धवा निनित्सुश्चन मत्यः ।

अवद्यमधि दीधरत ॥ १९ ॥

19. *Na yuṣme vājabandhavo ninitsuścana martyaḥ.*  
*Avadyamadhi dīdharat.*

O brotherly team of dynamic workers and winners in the battles of life, no mortal even addicted to malignity and scandal can foist any blame or censure on you.

### Mandala 8/Sukta 69

*Indra (1-10, 13-18), Vishvedevah (11), Varuna (11-12)*  
*Devatah, Priyamedha Angirasa Rshi*

पप वस्त्रिष्टुभमिषं मन्दद्वीरायन्दव ।

धिया वा मधसातय पुरन्ध्या विवासति ॥ १ ॥

1. *Prapra vas-triṣṭubham-iṣam mandadvīrāyendave. Dhiyā vo medhasātaye purandhyā vivāsati.*

For your progress, offer libations of holy fuel and fragrance, triple refined and intensified, with trishtubh hymns of Vedic formulae in the service of Indra, cosmic spirit of energy and power, happy and exciting, who inspires the brave and shines you with versatile creative intellect for the advancement of your science of yajna for further development.

नृदं वृ आदतीनां नृदं यारुवतीनाम ।

पतिं वा अघ्न्यानां धनूनामिषुध्यसि ॥ २ ॥

2. *Nadam va odatīnām nadam yoyuvatīnām. Patiṁ vo aghnyānām dhenūnām-iṣudhyasi.*

Indra is the resounding source of fresh energies, roaring expression of maiden youthfulness, protector and promoter of sacred sources of production and nourishment such as cows which must not be killed or hurt, and he is the relentless inexhaustible keeper of your arrows for your targets of defence and development.

ता अस्य सूददाहसः सामं श्रीणन्ति पृश्नयः ।

जन्मन्दवानां विशस्त्रिष्वा राचन दिवः ॥ ३ ॥

3. *Tā asya sūdadohasaḥ somam śrīṇanti pṛśnayaḥ. Janman devānām viśastriṣvā rocane divaḥ.*

Just as on the rise of dawn in the divine heaven of light, the edifying rays of the sun beatify the Indra-born beauty and freshness of life in the three regions of earth, heaven and the skies, similarly, on the dawn of divine vision in the intelligence of the soul, the

revelations of divinity and reflections of omniscience refine, intensify and edify the energy, power and beauty of the soma gifts of Indra, this oceanic source of matter, energy and excellence of life, for the trinity of body, mind and soul.

अ॒भि प॒ गा॒प॒तिं गि॒र॒न्द॒म॒च॒ यथा॑ वि॒द ।

सू॒नुं स॒त्यस्य॑ स॒त्प॒तिम॑ ॥ ४ ॥

4. *Abhi pra gopatim girendramarca yathā vide.  
Sūnum satyasya satpatim.*

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy.

आ॒ हर॑यः स॒सृ॒जि॒र रु॒षी॒रधि॑ ब॒हिषि॑ ।

यत्रा॒भि सं॒नवा॑मह ॥ ५ ॥

5. *Ā harayaḥ sasṛjire'ruṣīradhi barhiṣi.  
Yatrābhi samnavāmahe.*

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together.

इ॒न्दा॒य॒ गाव॑ आ॒शिरं॑ दु॒दु॒ह व॒जि॒ण॒ मधु॑ ।

यत्सी॑मु॒पहृ॑र वि॒दत॑ ॥ ६ ॥

6. *Indrāya gāva āśiraṁ duduhre vajriṇe madhu.  
Yat sīmupahvare vidat.*

Lands and cows, suns and planets, indeed all

objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy like honey sweet milk mixed with soma which he receives close at hand and cherishes.

उद्यद् ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि ।

मध्वः पीत्वा संचवहि त्रिः सप्त सख्युः पद ॥ ७ ॥

7. *Udyad bradhnasya viṣṭapaṁ gr̥ham-indraśca ganvahi. Madhvaḥ pītvā sacevāhi triḥ sapta sakhyuḥ pade.*

Up let us rise on top of the sun and vast spaces, reach the abode of Indra, and, having drunk the soma sweet of ecstasy, let us be together across and over the thrice seven stages of being in evolution in the purely spiritual state of the lord's presence as a friend.

(The thrice seven are the steps of physical, mental and psychic evolutionary phases of existence in three qualitative modes of being in the process of becoming. The seven states of evolution in descending order from pure being are: mahat, Ahankara and the five elements, akasha, vayu, agni, apah and prthivi. The three qualitative modes are sattva, rajas and tamas or thought, energy and matter. Another way to explain the twenty one is: five elements, five pranic energies, five perceptive organs and five organs of volition, the twenty-first is antahkarana or psychic self. When the psychic self or the soul in the existential state wishes to rise back to the purely spiritual state, it has to cross the twenty one stages and then be in the company of Indra, the cosmic self, and even later, in the transcendental state of absolute Being, the Spirit, the Brahmic state.

This is set out in detail in the Sankhya, Yoga and Vedanta philosophy.)

अच॑त् पाच॑त् पिय॑मधासा॒ अच॑त् ।

अच॑न्तु पु॒त्रका॒ उ॒त पु॒रं न धृ॑ष्णव॑चत ॥ ८ ॥

8. *Arcata prārcata priyamedhāso arcata.*  
*Arcantu putrakā uta puram na dhṛṣṇavarcata.*

O lovers of Yajna, lovers of union and communion with the divine, adore and worship Indra, adore and worship again, worship again and again. Worship along with your children and grand children, just as the citizens adore and exalt a great city and the glorious ruler of the celestial city.

अ॒व॑ स्व॒राति॒ गग॑रा गा॒धा परि॑ स॒निष्व॑णत ।

पि॒ङ्गा परि॑ च॒निष्क॑द॒दिन्दा॑य॒ ब॒ह्माद्य॑तम ॥ ९ ॥

9. *Ava svarāti gargarō godhā pari saniṣvaṇat.*  
*Piṅgā pari caniṣkadad-indrāya brahmodyatam.*

The drum booms aloud, the bow string strikes the arm guard, the string bells jingle, let the hymns rise in honour of Indra.

आ य॒त्प॒तन्त्य॑न्यः सु॒दुघा॑ अन॒पस्फु॑रः ।

अ॒पस्फु॑रं गृ॒भाय॑त् सा॒ममि॑न्दा॒य पा॑त॒व ॥ १० ॥

10. *Ā yat patantyenyah sudughā anapasphurah.*  
*Apasphuram grbhāyata somam-indrāya pātave.*

When the dynamic senses of perception and volition, controlled, unagitating and calmly withdrawn, concentrate in the inner mind, then you receive the showers of soma nectar of spiritual ananda for Indra,

the soul.

अपादिन्द्रा अपादग्निविश्वं द्रवा अमत्सत । वरुण इदिह  
यत्तमापा अभ्यनूषत वत्सं संशिश्वरीरिव ॥ ११ ॥

11. *Apādindro apādagnir-viśve devā amatsata.  
Varuṇa idiha kṣayat tamāpo abhyanūṣata vatsam  
saṁśiśvarīriva.*

Indra, the soul, seeking honour, fame and power, loves the soma of ananda. Agni, leading scholar advancing into the light of knowledge, loves the soma of ananda. All brilliancies of nature and humanity love the ecstasy of soma. Varuna, powers of love and justice, all abide in the ecstasy of soma. All seekers of yajnic action and divine dedication love the soma of spiritual ananda of their creation like the mother loving her child.

सुद्रवा असि वरुण यस्य त सप्त सिन्धवः ।  
अनु रन्ति काकुदं सूर्य्यं सुषिरामिव ॥ १२ ॥

12. *Sudevo asi varuṇa yasya te sapta sindhavaḥ.  
Anukṣaranti kākudaṁ sūryyaṁ suṣirāmiva.*

Varuna, master scholar and teacher, you are divinely brilliant and generous whose seven streams of knowledge and wisdom flow forth in words from the master's voice to the seekers, like water flowing from a tube into many channels.

या व्यतीरफाणयत्सुयुक्ताँ उप दाशुष ।  
तक्वा नता तदिद्वपुरुपमा या अमुच्यत ॥ १३ ॥

13. *Yo vyatīrāphāṇayat suyuktāñ upa daśaṣe.  
Takvo netā tadidvapurupamā yo amucyata.*

That soul is Indra, man of self control and self

power, who withdraws his scattered powers of senses and mind, turns them inward and applies them into meditation for the sake of generosity of the spirit, and then as their patient master and leader, with the power and grace of his self-possession, releases and relaxes them in the state of peace. He is the sovereign soul.

अतीदु शक आहत इन्द्रा विश्वा अति द्विषः ।

भिनत्कनीन आदनं पच्यमानं परा गिरा ॥ १४ ॥

14. *Aīdu śakra ohata indro viśvā ati dviṣaḥ.*  
*Bhinat kanīna odanaṃ pacyamānaṃ paro girā.*

Indra, the sovereign soul of self-power, transcends all jealousy, malignity and enmity and, blest with top handsomeness and grace of the spirit, breaks open into words the mature knowledge and self-realised spiritual food for the seekers.

अभुका न कुमारका धि तिष्ठ त्वं रथम ।

स पं तन्महिषं मृगं पित्र मात्र विभुक्तुम ॥ १५ ॥

15. *Arbhako na kumārako' dhi tiṣṭhan navam ratham.*  
*Sa pakṣan-mahiṣam mṛgam pitre māt্রে vibhukṛa-*  
*tum.*

Neither a child nor an adolescent, the man of mature mind abiding in a healthy body practices meditation and realises the great, supreme, omnipotent cosmic soul of universal holy action for the enlightenment of all about Mother Nature and the father of creation.

आ तू सुशिप दम्पत् रथं तिष्ठा हिरण्ययम । अध द्यु ऽं

सचवहि सहस्रपादमरुषं स्वस्तिगामनहसम ॥ १६ ॥



16. *Ā tū suśipra dampate ratham tiṣṭhā hiraṇya-yam.  
Adha dyukṣam sacevahi sahasrapādam-  
aruṣamsvastigām-anehasam.*

O lord of golden grace, father and sustainer of the house-hold of the universe, come and seat yourself in the golden chariot of this human body and, together as friends and companions, we shall ride this chariot of heavenly light, thousand wheeled, invincible and immaculate, moving on the road to peace and ultimate good.

तं घमित्था नमस्विन् उप स्वराजमासत ।

अर्थं चिदस्य सुधितं यदतव आवृतयन्ति द्वावन ॥ १७ ॥

17. *Tam ghemitthā namasvina upa svarājam-āsate.  
Artham cidasya sudhitam yadetava āvartayanti  
dāvane.*

Thus do yajnic and meditative souls holding havis for homage adore and worship self-refulgent Indra when, in order to realise the nature, character and generosity, indeed the very presence of the lord, they turn their self-controlled mind to the Divine Soul in order to reach him.

अनु प्रत्नस्याकसः प्रियमधास एषाम ।

पूर्वामनु पर्यतिं वृक्तबहिषा हितपर्यस आशत ॥ १८ ॥

18. *Anu pratnasyaukaśḥ priyamedhāsa eṣām.  
Pūrvāmanu prayatiṁ vṛktabarhiṣo hitaprayasa  
āsata.*

Of these devotees of yajna and lovers of meditative communion, those who sit on the holy grass with a clean mind and offer oblations of spiritual love

in the style of the sages of old as ever achieve union with the universal presence of the eternal Spirit.

### Mandala 8/SuKta 70

*Indra Devata, Puruhanma Angirasa Rshi*

या राजा चषणीनां याता रथभिरधिगुः ।

विश्वासां तरुता पृतनानां ज्येष्ठा या वृत्रहा गृण ॥ १ ॥

1. *Yo rājā carṣaṇīnām yātā rathebhiraḍhriguḥ. Viśvāsām tarutā pṛtanānām jyeṣṭho yo vṛtrahā grṇe.*

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

इन्द्रं तं शुम्भ पुरुहन्म त्वसु यस्य द्विता विधतरि ।

हस्ताय वज्रः पति धायि दशता महा दिव न सूर्यः ॥ २ ॥

2. *Indraṁ taṁ śumbha puruhanmannavase yasya dvitā vidhartari. Hastāya vajra prati dhāyi darṣato maho dive na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.

नकिष्टं कम'णा नशद्यश्चकार' सदावृधम ।

इन्द्रं न यज्ञविश्वगूतमृभ्वसमधृष्टं धृष्णवाजसम ॥ ३ ॥

3. *Nakṣṭam karmaṇā naśadyaścakāra sadāvṛdham. Indraṁ na yajñair-viśvagūrtamṛbhva-sam-adhrṣtam dhrṣṇvojasam.*

No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious.

अषा हमुगं पृतनासु सासहिं यस्मिन्महीरुरुजयः ।

सं धनवा जायमान अनानवुद्यावः तामा अनानवुः ॥ ४ ॥

4. *Aṣāḥam-ugram pṛtanāsu sāsahim yasmin mahī-rurujrayaḥ. Saṁ dhenavo jāyamāne anonavurdyāvaḥ ksāmo anonavuḥ.*

Unchallengeable, awful, victorious in cosmic dynamics, in whose pervasive presence great and tempestuous stars and planets, earths and heavens, all in unison move in order and do homage in reverence, such is Indra.

यद् द्याव इन्द त शतं शतं भूमिरुत स्युः । न त्वा वजिन्सहस्रं  
सूया अनु न जातमष्ट रादसी ॥ ५ ॥

5. *Yaddyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrint-sahasraṁ sūryā anu na jātamaṣṭa rodasī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.

आ पंपाथ महिना वृषण्या वृषन्विश्वा शविष्ठ शवसा ।

अस्माँ अव मघवन्गामति वज वजिञ्चित्राभिरूतिभिः ॥ ६ ॥

6. *Ā paprātha mahinā vṛṣṇyā vṛṣan viśvā śaviṣṭha śavasā. Asmāñ ava maghavan gomati vraje vajriñ-citrābhir-ūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.

न सीमदेव आपदिषं दीघायामत्यः ।

एतग्वा चिद्य एतशा युयार्जत हरी इन्द्रा युयार्जत ॥ ७ ॥

7. *Na sīmadeva āpadiṣaṃ dīrghāyā martyaḥ. Etagvā cidya etaśā yuyojate harī indro yuyojate.*

Never can an impious, ungodly mortal find that food and energy in life which that other person can find who yokes those dynamic energies and powers in his search for progress which Indra deploys in his creative and evolutionary programme of existence.

तं वा महा महाय्यमिन्द्रं दानाय स णिम ।

या गाधषु य आरणषु हव्या वाजष्वस्ति हव्यः ॥ ८ ॥

8. *Tam va maha mahāyāyam-indraṃ dānāya sakṣa-ṇim. Yo gādheṣu ya āraṇeṣu havya vājeṣvasti havyaḥ.*

Invoke that great, adorable and friendly Indra

for the gift of power, energy and expertise for your progress who is invoked and adored in the depth of the seas, over lands and mountains and in the battles of the brave for new heights.

उदू षु णा वस मह मृशस्व शूर राधस ।  
उदू षु मह्य मघवन्मघत्तय उदिन्द श्रवस मह ॥ ९ ॥

9. *Udū ṣu ṇo vaso mahe mṛśasva śūra rādhasē. Udū ṣu mahyai maghavan maghattaya udindra śravase mahe.*

Brave Indra, lord of the wealth, honour and excellence of the world, haven and home of all living beings, inspire our will and intelligence for the achievement of great wealth and competence for success in life and raise us to great power, honour and excellence to win high fame across the world.

त्वं न इन्द ऋतयुस्त्वानिदा नि तृम्पसि ।  
मध्य वसिष्व तुविनृम्णावानि दासं शिश्नथा हथः ॥ १० ॥

10. *Tvaṁ na indra ṛtayustvānido ni tṛmpasi. Madhye vasiṣva tuvinṛmṇorvorni dāsaṁ śiśnatho hathaiḥ.*

Indra, lover and promoter of truth and rectitude, you fulfil us with your gifts and reduce the maligners of divinity to deprivation. O lord of boundless wealth and power, raise us to the heights of the skies in the midst of heaven and earth, and strike down the violent and the destroyer with blows of retribution.

अन्यवत्तममानुषमयज्वानमदवयुम ।  
अव स्वः सखा दुधुवीत् पवतः सुघ्नाय दस्युं पवतः ॥ ११ ॥

11. *Anyavratam-amānuṣam-ayajvānam-adevayum.  
Ava svaḥ sakhā dudhuvīta parvataḥ sughnāya  
dasyum parvataḥ.*

Friendly, generous but adamant ruler, punish the person committed to destructive values, anti-human organisation, anticreative and antisocial actions and antinature and impious plans and programmes, punish him with deprivation of comfort, self-satisfaction and social privileges and assign him to sure elimination or total change. The strong uncompromising ruler should punish the violent, the terrorist and the killer to an equal and opposite fate.

त्वं न इन्द्रासां हस्तं शविष्ठ दावन् ।

धानानां न सं गृभायास्मयुद्धिः सं गृभायास्मयुः ॥ १२ ॥

12. *Tvaṁ na indrāsām haste śaviṣṭha dāvane.  
Dhānānām na saṁ gṛbhayāsmayur-dviḥ saṁ  
gṛbhayāsamayuh.*

Indra, most powerful ruler and leader, our benefactor, one of our own, in order to benefit us, pray take up in hand these assets of wealth just as one holds roasted rice in hand for distribution, and give it to us. Take up the wealth again, our own man, and distribute that too.

सखायः कतुमिच्छत कथा रीधाम शूरस्य ।

उपस्तुतिं भोजः सूरिया अहयः ॥ १३ ॥

13. *Sakhāyaḥ kratum-icchata kathā rādhāma  
śarasya. Upastutiṁ bhojaḥ sūriryō ahrayaḥ.*

O friends, try freely to do good by way of yajna, else how shall we serve Indra, lord of the bow and arrow,

with worship and adoration? He is the great benefactor and ruler, light giver, abundant and gracious.

भूरिभिः समह ऋषिभिर्बहिष्मद्भिः स्तविष्यस ।  
यदित्थमकमकमिच्छरं वत्सान्पराददः ॥ १४ ॥

14. *Bhūribhiḥ samaha ṛṣibhir-barhiṣmadbhiḥ stavi-  
ṣyase. Yadittham-ekamekam-icchara vatsān  
parādadaḥ.*

O lord of grandeur and glory, destroyer of suffering, ignorance and all difficulties in the way of human happiness, since thus you give gracious gifts of cherished wealth, light and joy to dear and holy beneficiaries, to one and all of them, you are adored by all sages of the sacred grass on the yajna vedi.

कृणुगृह्या मघवा शारद्व्या वत्सं नस्त्रिभ्य आनयत ।  
अजां सूरिन धातव ॥ १५ ॥

15. *Karṇagr̥hyā maghavā śauradevyo vatsaṁ  
nastribhya ānayat. Ajām sūirna dhātave.*

Indra, lord of wealth, power and glory, benefactor of the brave and holy, holds in his power the cherished wealth of perceptible knowledge and awareness which he showers for us from the three regions of heaven, earth and sky, just as, at our human level, the master and sagely scholar holds the eternal Vedic Word for us to hear and enjoy.

**Mandala 8/Sukta 71**

*Agni Devata, Suditi - Purumidhau Angirasau, tayor va anyatara Rshi*

त्वं ना अग्न॑ महा॒भिः पा॒हि विश्व॑स्या॒ अरा॑तः ।

उ॒त द्वि॑षा म॒त्य॑स्य ॥ १ ॥

1. *Tvaṁ no agne mahobhiḥ pāhi viśvasyā arāteḥ.  
Uta dviṣo martyasya.*

Agni, leading light of life, with your mighty powers and grandeur, protect us against all material, moral and social adversity and all mortal jealousy and enmity.

न॒हि म॒न्युः पा॒रु॒षय॑ इ॒श॒ हि वः॑ पि॒यजा॑त ।

त्वमि॑द॒सि॒ ता॒वा॒न ॥ २ ॥

2. *Nahi manyuḥ pauruṣeya īśe hi vaḥ priyajāta.  
Tvamidasi kṣapāvān.*

No wrath of man rules over you, all time dear friend of humanity, since your very birth you are the master and ruler of the earth.

स ना॒ विश्व॑भि॒द्वभि॒रूजा॑ नपा॒द्भद्र॑शा॒च ।

र॒यिं दे॑हि वि॒श्ववा॑रम ॥ ३ ॥

3. *Sa no viśvebhir-devebhir-ūrjo napād-bhadraśoce.  
Rayiṁ dehi viśvavāram.*

Ruler of the earth as you are, O lord of infallible energy and blissful flames of fire, bless us with universal wealth with all the light, honour and excellence of the world.



न तमग्र अरातया मर्तं युवन्त रायः ।

यं त्रायस दाश्वान्सम ॥ ४ ॥

4. *Na tamagne arātayo martam yuvanta rāyah.  
Yam trāyase dāśvāmsam.*

No adversities, no enemies, can deprive that generous man of his wealth, honour and excellence whom you protect and promote.

यं त्वं विप मधसातावग्र हिनाषि धनाय ।

स तवाती गाषु गन्ती ॥ ५ ॥

5. *Yam tvam vipra medhasātāvagne hinoṣi dhanāya.  
Sa tavotī goṣu gantā.*

O vibrant power of wealth, honour and excellence, the man whom you inspire and exhort to win wealth and to dedicate himself to the service of divinities goes forward in the acquisition of lands, cows, and the light of knowledge and culture under your protection.

त्वं रयिं पुरुवीरमग्र दाशुष मताय ।

प णा नय वस्या अच्छ ॥ ६ ॥

6. *Tvam rayim puruvīram-agne dāsuse martāya.  
Pra ṇo naya vasyo accha.*

Agni, lead us to wealth, brave happy progeny and the perfect joy of life for men of charity and unbounded generosity.

उरुध्या णा मा परा दा अघायुत जातवदः ।

दुराध्युते मताय ॥ ७ ॥

7. *Urūṣyā ṇo mā parā dā aghāyate jātavedaḥ.  
Durādhye martāya.*

All pervasive, omniscient Agni, protect us and leave us not to the sinner, the criminal, and the man of evil thought and action.

अग्र॑ मा॒कि॒ष्ट॒ द्व॒स्य॑ र॒ति॒म॒द॒वा यु॒यात॑ ।  
त्व॒मी॑शि॒ष॒ व॒सू॒नाम॑ ॥ ८ ॥

8. *Agne mākiṣṭe devasya rātim-adevo yuyota.  
Tvamīśiṣe vasūnām.*

Agni, lord of brilliance and generosity, let no impious man deprive us of your generosity extended to us. You rule, control and protect the wealth, honour and excellence of the world.

स॒ ना॒ व॒स्व॒ उ॒प॑ मा॒स्य॑जू॒ न॒पा॒न्मा॒हि॒न॒स्य॑ ।  
स॒ख॒ व॒सा॑ ज॒रि॒तृ॒भ्यः॑ ॥ ९ ॥

9. *Sa no vasva upa māsyūrjonapān-māhinasya.  
Sakhe vaso jaritṛbhyah.*

Agni, creator and treasure home of the world, infinite energy, giver of peace and settlement, universal friend, give us wealth as well as honour and glory for the celebrants.

अ॒च्छा॑ नः॒ शी॒र॒शा॑चि॒षं॒ गि॒रा॑ य॒न्तु॑ द॒श॒त॒म॑ ।  
अ॒च्छा॑ य॒ज्ञा॒सा॒ न॒म॒सा॑ पु॒रु॒व॒सुं॑ पु॒रु॒प॒श॒स्त॒मू॒त॒य॑ ॥ १० ॥

10. *Acchā naḥ śīraśociṣaṁ giro yantu darṣatam.  
Acchā yajñāso namasā purūvasuṁ purupraśa-  
stamūtaye.*

Let all our songs of adoration rise fast to the

refulgent and glorious Agni. Let our yajna with homage and havi move and reach the universally adored and universally honoured Agni for the sake of universal protection.

अग्निं सूनुं सहसा जातवदसं दानाय वायाणाम ।  
द्विता या भूदमृता मत्युष्वा हाता मन्दतमा विशि ॥ ११ ॥

11. *Agnim sūnum sahaso jātavedasam dānāya vāryāṇām. Dvitā yo bhūdamṛto martyeṣvā hotā mandratamo viśi.*

Let our prayers reach Agni, all pervasive creator of energy, for the gift of cherished wealth and power. Agni is the immortal presence who appears among mortals in both physical and spiritual forms, universal yajaka, happiest and most blissful, arising in every home stead of the people.

अग्निं वा देवयज्ययाग्निं पयत्यध्वर ।  
अग्निं धीषु प्रथममग्निमवत्यग्निं त्राय साधस ॥ १२ ॥

12. *Agnim vo devayajyayā'gnim prayatyadhvare. Agnim dhīṣu prathamam-agnimarvatyagnim kṣaitrāya sādhas.*

Adore Agni for all your service of the divinities of nature and humanity, light agni in the process of every holy programme, keep Agni in the fore-front in all your acts of thought and will initially, and in every new beginning serve and rely on Agni for every plan in the field of life.

अग्निरिषां सुख्य ददातु न इशु या वायाणाम ।  
अग्निं ताक तनयु शश्वदीमह वसुं सन्तं तनूपाम ॥ १३ ॥

13. *Agniriṣāṁ sakhye dadātu na īse yo vāryāṇām.  
Agnim toke tanaye śaśvadīmahe vasuṁ santam  
tanūpām.*

May Agni as a friend give us food and energy for sustenance since he rules over all the wealth and powers of the world. We always serve and pray to Agni for our children and grand children, he being the universal giver of home and settlement as well as the protector and sustainer of our body's health.

अग्निमीळिष्वावस गाथाभिः शीरशाचिषम ।

अग्निं राय पुरुमी ह श्रुतं नराग्निं सुदीतय छदिः ॥ १४ ॥

14. *Agnimīliṣvāvase gāthābhiḥ śīraśociṣam. Agnim  
rāye purumīlha śrutam nara'gnim sudītaye  
chardhiḥ.*

Pray to Agni of bright flames with songs and praise for protection and progress. O generous scholar, study and serve Agni for wealth, famous among people, Agni who provides home and happiness for the man of brilliance.

अग्निं द्वेषा यातव ना गृणीमस्यग्निं शं याश्च दातव ।

विश्वासु वि ववितव हव्या भुवद्वस्तुऋषूणाम ॥ १५ ॥

15. *Agnim dveṣo yotavai no gṛṇīmasyagnim śam  
yośca dātave. Viśvāsu vikṣvaviteva havyo bhuvad-  
vastur-ṛṣūṇām.*

We adore Agni for driving away our enemies from us and for giving us peace and settlement with happiness. He is like a protector among people, giver of home and adored by sages.

## Mandala 8/Sukta 72

*Agni or Havis Devata, Haryata Pragatha Rshi*

हविष्कृणुध्वमा गमदध्वयुवनत पुनः ।

विद्वाँ अस्य पशासनम ॥ १ ॥

1. *Haviṣkr̥ṇudhvamā gamad-adhvaryur-vanate punaḥ. Vidvāñ asya praśāsanam.*

Come, devotees of yajna, celebrants of Agni: Prepare the havi for oblation, let the high priest come, he knows the ministrations of this yajna, let him serve Agni again.

नि तिग्ममभ्यंशुं सीदद्धाता मनावधि ।

जुषाणा अस्य सुख्यम ॥ २ ॥

2. *Ni tigmamabhyaṁśuṁ sīdaddhotā manāvadhi. Juṣāṇo asya sakhyam.*

Let the hota, offerer of oblations, come and sit close to the fire in bright flames, loving and honouring at heart the friendship of this Agni.

अन्तरिच्छन्ति तं जन रुदं प्रा मनीषया ।

गृभ्णन्ति जिह्वया ससम ॥ ३ ॥

3. *Antaricchanti taṁ jane rudraṁ paro manīṣayā. Grbhṇanti jihvayā sasam.*

Dedicated priests and scholars among people, with the best of their mind and intelligence, try to raise Agni, mighty fiery power immanent everywhere, and having raised it, they try to describe and adore it with words of homage.

जा॒म्य॒ती॒तप॒ धनु॒वया॒धा अ॒रुह॒द्वन॑म ।

दृ॒षदं जि॒ह्वाव॑धीत ॥ ४ ॥

4. *Jāmyatītape dhanur-vayodhā aruhad-vanam.*  
*Drṣadam jihvayāvadhīt.*

Agni, immanent, friendly and rising as the sun, heats up the sky, bearing health and energy for nourishment, it rides the vapours of water and with its catalytic energy breaks the cloud.

चर॑न्व॒त्सा रु॒शा॒िह॒ नि॒दा॒तारं॑ न वि॒न्दत ।

वति॑ स्ता॒तव॑ अ॒म्ब्य॑म ॥ ५ ॥

5. *Caran vatso ruśanniha nidātāraṃ na vindate.*  
*Veti stotava ambyam.*

Agni, newly risen, playing as hyperactive and shining bright, brooks no obstruction and for its description and assessment needs a celebrant appraiser.

उ॒ता न्व॑स्य॒ यन्म॒हद॑श्वा॒वद्या॒र्जनं॑ बृ॒हत ।

दा॒मा रथ॑स्य॒ ददृ॑श ॥ ६ ॥

6. *Uto nvasya yanmahadaśvāvadyojanaṃ bṛhat.*  
*Dāmā rathasya dadṛśe.*

And as its mighty boundless expansion grows on, intensely bright with sun-rays, its sphere of energy is seen like the halo of glorious light round the solar chariot.

दु॒हन्ति॑ स॒प्तका॒मुप॒ द्वा पञ्च॑ सृ॒जतः॑ ।

ती॒थ सि॒न्धा॒रधि॑ स्वर॒ ॥ ७ ॥

7. *Duhanti saptaikāmupa dvā pañca sṛjataḥ.*  
*Tirthe sindhoradhi svare.*

Five senses of perception alongwith two others, mind and intelligence (i.e., mana and buddhi), at work distill the power and glory of Agni, like seven milk-maids milking one cow on the bank of a sacred river, and give it expression in the resounding notes of cosmic hymns.

आ दशभिविवस्वत इन्द्रः काशमचुच्यवीत ।

खदया त्रिवृता दिवः ॥ ८ ॥

8. *Ā daśabhir-vivasvata indraḥ kośam-acucyavīt.*  
*Khedayā trivṛtā divaḥ.*

Just as Indra, electric energy of the sun in the form of lightning, breaks the cloud and brings down showers from the sky, so does the divine human soul by threefold passion of intellect, will and emotion, with the assistance of ten senses of perception and volition and ten pranic energies, distill down the treasure glory of Agni from the sun into threefold wealth of knowledge, action and prayer committed and dedicated to divinity.

परि त्रिधातुरध्वरं जृणिरति नवीयसी ।

मध्वा हातारा अञ्जत ॥ ९ ॥

9. *Pari tridhāturadhvaraṃ jūṇireti navīyasī.*  
*Madhvā hotāro añjate.*

Just as Agni rising in threefold flames, white, red and dark, comes at lightning speed to yajna with youthful power and the priests anoint and serve it with homage, so does the light of divinity with revelations of sattva, rajas and tamas and the values of knowledge, action and prayer, youthful, bright and vibrant, come to the mind of the celebrant, and then the yajnic senses,

mind and intellect and the pranic energies of the devotee express the power and grace of Agni in celebration.

सिञ्चन्ति नमसावृतमुच्चाचक्रं परिज्मानम ।  
नीचीनबार्मि तिम ॥ १० ॥

10. *Siñcanti namasāvratamuccācakram parijmānam.*  
*Nīcīnavāramakṣitam.*

With homage the devotees serve Agni, radiating and vibrating on high, pervading all round, full of peace and joy, just an inverted well, inexhaustible, with release of showers on the down side for the celebrants.

अभ्यारमिददया निषिक्तं पुष्करं मधु ।  
अवृतस्य विसर्जन ॥ ११ ॥

11. *Abhyāram-idadrayo niṣiktaṁ puṣkare madhu.*  
*Avatasya visarjane.*

When the fount of the divine reservoir is released toward the quiet mind of the devotee, then the lord of clouds and soma fills the lotus of his heart with the honeyed ecstasy of divine grace.

गाव् उपावतावृतं मही यज्ञस्य रप्सुदा ।  
उभा कर्णा हिरण्यया ॥ १२ ॥

12. *Gāva upāvatāvataṁ mahī yajñasya rapsudā.*  
*Ubhā karṇā hiraṇyayā.*

The psychic base of the devoted seeker of meditative communion is highly creative. O mind and senses attended with both knowledge and action of divine character, rise high and reach close to the reservoir of divine grace and win the showers of bliss.



आ सुत सिञ्चत् श्रियं रादस्यारभिश्चियम ।

रसा दधीत वृषभम ॥ १३ ॥

13. *Ā sute siñcata sriyaṁ rodasyorabhiśriyam.*  
*Rasā dadhīta vṛṣabham.*

O seekers of communion aspiring for divine ecstasy, when the communion is achieved, collect and fill the mind to overflowing with nectar and offer the oblations of ananda to the heavenly glory of Agni rolling across and over heaven and earth.

त जानत् स्वमाक्यं सं वत्सासा न मातृभिः ।

मिथा नसन्त जामिभिः ॥ १४ ॥

14. *Te jānata svamokyaṁ saṁ vatsāso na mātṛbhiḥ.*  
*Mitho nasanta jāmibhiḥ.*

The aspirants know the one inmate spirit of their common home and they all abide and move together in and with the one intimate spirit of their own kind as children move around attached with their mothers (each with the one that is his, but all mothers are the same, the one common Soul).

उप स्रक्वेषु बप्सतः कृण्वत धरुणं दिवि ।

इन्द्र अग्रा नमः स्वः ॥ १५ ॥

15. *Upa sṛakveṣu bapsataḥ kṛṇvate dharuṇaṁ divi.*  
*Indre agnā namaḥ svaḥ.*

Agni, receiving, kindling and consuming the oblations in the flames, turns the havi into light in heaven as offering in the cup of faith to Indra. (So does the yogi turn his thoughts through contemplation into light and joy in the higher personality to offer it as

homage to Indra.)

अधुं त्पिष्युषीमिषमूर्जं सप्तपदीमरिः ।

सूर्यस्य सप्त रश्मिभिः ॥ १६ ॥

16. *Adhukṣat pipyuṣīmiṣamūrjaṁ sapṭapadīmariḥ.  
Sūryasya sapta raśmibhiḥ.*

May the lord of faith and power accept the offering of nourishing food and energy through seven stages of nature's evolution, and by seven-rayed chemistry of the sun turn it into showers of spiritual fulfilment for the yajaka.

सामस्य मित्रावरुणादिता सूर आ दद ।

तदातुरस्य भषजम ॥ १७ ॥

17. *Somasya mitrāvaruṇoditā sūra ā dade.  
Tadāturasya bheṣajam.*

O Mitra, O Varuna, O lord of love and justice, may I, at the rise of the sun, receive the heavenly light and joy of soma, rejuvenating nectar of life for the supplicant yearning for fulfilment.

उता न्वस्य यत्पदं ह्यतस्य निधान्यम ।

परि द्यां जिह्वयातनत ॥ १८ ॥

18. *Uto nvasya yat padaṁ haryatasya nidhānyam.  
Pari dyām jihvayātanat.*

And then let the devotee with holy voice celebrate and glorify this state of divine fulfilment, promised of Agni, destined for man, unto heaven.

## Mandala 8/Sukta 73

*Ashvinau Devate, Gopavana Atreya or Saptavadhri Rshi*

उदीराथामृतायत्त युञ्जार्थामश्विना रथम ।

अन्ति षड्भूतु वामवः ॥ १ ॥

1. *Udirāthāmṛtāyate yuñjāthām-aśvinā ratham.*  
*Anti ṣadbhūtu vāmavaḥ.*

O Ashvins, harbingers of the new dawn of light and energy, arise for the man of simple straight paths of rectitude, harness your chariot and come. May your power and protection be close to us for us.

निमिषश्चिज्जवीयसा रथना यातमश्विना ।

अन्ति षड्भूतु वामवः ॥ २ ॥

2. *Nimiṣaścijjavīyasā rathenā yātam-aśvinā.*  
*Anti ṣadbhūtu vāmavaḥ.*

Within a wink of the eye, come by the chariot of instant speed. Let your protections be with us at the closest.

उप स्तृणीतमत्रय हिमन घममश्विना ।

अन्ति षड्भूतु वामवः ॥ ३ ॥

3. *Upa strṇītamatrāye himena gharmam-aśvina.*  
*Anti ṣadbhūtu vāmavaḥ.*

With the cool of comfort and security like snow, cover the misfortunes of the man bereft of threefold security for body, mind and soul in life. Let your protections be with us at the closest.

कुह स्थः कुह जग्मथुः कुह श्यनव पतथुः ।

अन्ति षड्भूतु वामवः ॥ ४ ॥

4. *Kuha sthaḥ kuha jagmathuḥ kuha śyeneva peta-  
thuḥ. Anti ṣadbhūtu vāmavaḥ.*

Where are you staying? Where had you gone while we called? Where did you fly away like the eagle? Pray be with us always with your constant protections at the closest on hand.

यद्द्य कहि कहि चिच्छुश्रूयातमिमं हवम ।  
अन्ति षद्भूतु वामवः ॥ ५ ॥

5. *Yadadya karhi karhi cicchuśrūyātamimam  
havam. Anti ṣadbhūtu vāmavaḥ.*

If now anywhere, in fact any time, you hear our call, let your protections be instantly with us at the earliest at the closest.

अश्विना यामहूतमा नदिष्ठं याम्याप्यम ।  
अन्ति षद्भूतु वामवः ॥ ६ ॥

6. *Aśvinā yāmahūtamā nediṣṭham yāmyāpyam.  
Anti ṣadbhūtu vāmavaḥ.*

Openly and instantly approachable Ashvins, I come to you as my own people at the closest. Let your protections be instant and sure for us at the earliest and closest.

अवन्तमत्रय गृहं कृणुतं युवमश्विना ।  
अन्ति षद्भूतु वामवः ॥ ७ ॥

7. *Avantamatraye grham kṛṇutam yuvamaśvinā.  
Anti ṣadbhūtu vāmavaḥ.*

Ashvins, for the man of threefold deprivation of health care, housing and employment, provide a home

of security and maintenance. Pray let your protections be with us always without delay at the closest.

वरथ अग्रिमातपा वदत वल्वत्रय ।

अन्ति षड्भूतु वामवः ॥ ८ ॥

8. *Varethe agnimātapo vadate valgvatraye.*  
*Anti ṣadbhūtu vāmavaḥ.*

Ashvins, harbingers of protection and relief for the deprived and underprivileged in matters of care, maintenance and education, bring help to the persuasive supplicants and remove the gusts of scorching heat and air from their head and heart. Let your protections be instantly available at the closest.

प सप्तवधिराशसा धारामग्रशायत ।

अन्ति षड्भूतु वामवः ॥ ९ ॥

9. *Pra saptavadhrirāśasā dhārāmagneraśāyata.*  
*Anti ṣadbhūtu vāmavaḥ.*

Ashvins, harbingers of peace and appreciation, reward and pacify the poet, master of seven metres who, with his hope and imagination, captures the flames of fire and passion in poetry and let your protection and patronage be with us at the closest.

इहा गतं वृषण्वसू शृणुतं म इमं हवम ।

अन्ति षड्भूतु वामवः ॥ १० ॥

10. *Ihā gataṁ vṛṣaṇvasū śṛṇutaṁ ma imaṁ havam.*  
*Anti ṣadbhūtu vāmavaḥ.*

O harbingers of the showers of wealth, honour and excellence, pray come here and listen to my call

and adoration. Let your protections and exhortations be with us at the closest in the heart.

किमिदं वां पुराणवज्जरतारिव शस्यत ।

अन्ति षड्भूतु वामवः ॥ ११ ॥

11. *Kimidaṁ vāṁ purāṇavajjaratoriva śasyate.*  
*Anti ṣadbhūtu vāmavaḥ.*

What sort of talk is this going round about you in the old outmoded style that you are nothing more than growing in years? O youthful harbingers of new light and freshness, let your protections and inspirations be with us at the closest and newest.

समानं वां सजात्यं समाना बन्धुरश्विना ।

अन्ति षड्भूतु वामवः ॥ १२ ॥

12. *Samānaṁ vāṁ sajātyaṁ samāno bandhura-śvinā.*  
*Anti ṣadbhūtu vāmavaḥ.*

You are the same class and character as we, equal, the same brotherhood with us. Ashvins, let your protections and promotions be with us at the closest at the same level of class, character and species.

या वां रजांस्यश्विना रथ' वियाति र दसी ।

अन्ति षड्भूतु वामवः ॥ १३ ॥

13. *Yo vāṁ rajāṁsyaśvinā ratho viyāti rodasī.*  
*Anti ṣadbhūtu vāmavaḥ.*

Come by that chariot of yours which goes around to various regions of the universe and specially goes over the tracks of heaven, earth and sky. Pray let your protections be with us at the closest wherever you

roam around.

आ न् गव्यभिरश्व्यः सहस्ररुपं गच्छतम ।

अन्ति षड्भूतु वामवः ॥ १४ ॥

14. *Ā no gavyebhiraśvyaiḥ sahasrairupa gacchatam.*  
*Anti ṣadbhūtu vāmavaḥ.*

Come with a thousandfold wealth of cows, lands and cultures and horses and achievements of progressive victories. Let your protections and promotions be ever closest with us.

मा ना गव्यभिरश्व्यः सहस्रभिरति ख्यतम ।

अन्ति षड्भूतु वामवः ॥ १५ ॥

15. *Mā no gavyebhiraśvyaiḥ sahasrebhirati khyatam.*  
*Anti ṣadbhūtu vāmavaḥ.*

With all the thousandfold wealth of lands and cows and horses and achievements, pray do not leave us, do not forsake us. Let your protections and promotions ever remain with us at the closest.

अरुणप्सुरुषा अभूदकज्यातिऋतावरी ।

अन्ति षड्भूतु वामवः ॥ १६ ॥

16. *Aruṇapsuruṣā abhūdakar-jyotir-ṛtāvarī.*  
*Anti ṣadbhūtu vāmavaḥ.*

The golden glory of the dawn is risen and brings in the light according to the law divine. Let your blessings and protections ever be closest to us.

अश्विना सु विचाकशद वृ ि परशुमाँडिव ।

अन्ति षड्भूतु वामवः ॥ १७ ॥

17. *Aśvinā su vicākaśad vṛkṣam paraśumāñ iva.  
Anti śadbhūtu vāmavaḥ.*

Ashvins, the sun rises and dispels the darkness as an axeman fells the tree. Let your boons and blessings ever be with us at the closest.

पुरं न धृष्णावा रुज कृष्णया बाधिता विशा ।  
अन्ति षड्भूतु वामवः ॥ १८ ॥

18. *Puram na dhṛṣṇavā ruja kṛṣṇayā bādhitō viśā.  
Anti śadbhūtu vāmavaḥ.*

Brave humanity, whenever you are obstructed by dark forces, arise and break them down like a fortress of evil. Ashvins, let your forces and protections be ever with us at the closest for inspiration and exhortation.

### Mandala 8/Sukta 74

*Agni (1-12), Arksha Shrutarva Danastuti (13-15) Devata,  
Gopavana Atreya Rshi*

विशाविशा वा अतिथिं वाजयन्तः पुरुपियम ।  
अग्निं वा दुर्य वचः स्तुष शूषस्य मन्मभिः ॥ १ ॥

1. *Viśoviśo vo atithim vājayantaḥ purupriyam.  
Agnim vo duryam vacaḥ stuṣe śūṣasya manma-  
bhiḥ.*

O people of the world, seekers of light and advancement by every community for every community, for the sake of you all, with sincere thoughts and resounding words, I adore Agni, holy power, your homely friend loved by all for the common good.



यं जनासा हविष्मन्ता मित्रं न सर्पिरासुतिम ।

पशंसन्ति पशस्तिभिः ॥ २ ॥

2. *Yam janāso haviṣmanto mitraṁ na sarpirā-sutim.  
Praśamsanti praśastibhiḥ.*

Adore and exalt Agni whom yajnic people serve as a friend, with havi in hand and oblations of clarified butter, and celebrate with songs of praise.

पन्यांसं जातवदसं या द्वतात्युद्यता ।

हव्यान्यरयद्विवि ॥ ३ ॥

3. *Panyāṁsaṁ jātavedasaṁ yo devatātyudyatā.  
Havyānyairayaddivi.*

Serve and exalt the adorable Agni, all pervasive, who rises, strengthens all divinities of nature and humanity and raises the oblations to the heavens and heightens their vitality and power.

आगन्म वृत्रहन्तमं ज्यष्ठमग्निमानवम ।

यस्य श्रुतवा बृह ॥ ॥ अनीक एधत ॥ ४ ॥

4. *Āganma vṛtrahantamaṁ jyeṣṭham-agnimānavam.  
Yasya śrutarvā brhannārkaṣo anīka edhate.*

Let us rise and reach Agni, highest divinity, greatest destroyer of evil and darkness and friend of humanity, under whose blessed shelter the great, renowned and distinguished heroes find inspiration and rise.

अमृतं जातवदसं तिरस्तमांसि दशतम ।

घृताहवन्मीडयम ॥ ५ ॥

5. *Amṛtaṁ jātavedasaṁ tirastamānsi darṣatam.  
Gṛtāhavanamīḍyam.*

Let us rise and reach Agni, light of life, immortal, omnipresent, dispeller of darkness and ignorance, glorious, giver of delicious delicacies, and adorable.

सुबाधा यं जना इमरे ग्रिं हव्यभिरीळत ।  
जुह्वानासा यतस्त्रुचः ॥ ६ ॥

6. *Sabādho yaṁ janā ime'gniṁ havyebhirīḷate.*  
*Juhvānāso yatasrucaḥ.*

Let us adore Agni whom all the yajnic people, in spite of limitations, eagerly invoke and serve with ladlefuls of havi.

इयं त नव्यसी मतिरग्र अधाय्यस्मदा ।  
मन्द सुजात सुकृता मूर दस्मातिथ ॥ ७ ॥

7. *Iyaṁ te navyasī matiragne adhāyyasmadā.*  
*Mandra sujāta sukrato'mūra dasmātithe.*

Agni, lord of light blissful, gloriously manifested, holy and divine in action, wise, majestic and revered as an honourable guest, this adorable light of your wisdom, we pray, may be vested in us.

सा त अग्र शन्तमा चनिष्ठा भवतु प्रिया ।  
तया वधस्व सुष्टुतः ॥ ८ ॥

8. *Sā te agne śāntamā caniṣṭhā bhavatu priyā.*  
*Tayā vardhasva suṣṭutah.*

Agni, that light and wisdom of yours, most blissful, most delightful, may be dear to us. And let our adorations too be dear to you. Exalted by that, arise and grow and let us grow too.

सा द्युम्नद्युम्निनी बृहदुपाप श्रवसि श्रवः ।  
दधीत वृत्रतूय ॥ ९ ॥

9. *Sā dyumnair-dyumninī bṛhadupopa śravasi śravaḥ. Dadhīta vṛtratūrye.*

That light and power, splendid and boundless with the might and majesty of divinity, may bear greater and greater potential closer and closer to us in the progressive task of the elimination of darkness and evil.

अश्वमिद्रां रथपां त्वेषमिन्द्रं न सत्पतिम् ।  
यस्य श्रवांसि तूवथ पन्यंपन्यं च कृष्टयः ॥ १० ॥

10. *Aśvamidgām rathaprām tveṣamindram na satpatim. Yasya śravānsi tūrvatha panyaṁpanyam ca kṛṣṭayah.*

Adore Agni who gives us the wealth of earth and progressive achievement by chariotfuls of glory. Worship him, awfully brilliant, saviour and protector of the good and truthful like Indra, whose renowned victories and astonishing gifts people praise and celebrate one by one, one after another.

यं त्वा गापवना गिरा चनिष्ठदग्ने अङ्गिरः ।  
स पावक श्रुधी हवाम ॥ ११ ॥

11. *Yam tvā gopavano girā caniṣṭhadagne aṅgirah. Sa pāvaka śrudhī havam.*

Agni, light of the world, dear as breath of life, all purifier, whom the poet visionary of light and the Word celebrates, pray listen to our invocation and song of adoration.

यं त्वा जनासु इळत सुबाधा वाजसातय ।

स बाधि वृत्रतूय' ॥ १२ ॥

12. *Yaṃ tvā janāsa ṭlate sabādho vājasātaye.  
Sa bodhi vrtratūrye.*

Agni, O lord of light, whom people adore for victory and advancement enthusiastically in spite of limitations, pray enlighten us in the programme of the elimination of evil and darkness from life.

अहं हुवान आ ऽ श्रुतवणि मदच्युति ।

शर्धीसीव स्तुकाविनां मृ ऽ शीषा चतुणाम ॥ १३ ॥

13. *Ahaṃ huvāna ārkṣe śrutarvaṇi madacyuti.  
Śardhāmsīva stukāvināṃ mṛkṣā śīrṣā caturṇā m.*

For the good of people in general, for the learned, and for the joy of soma against the intoxication of pride, I invoke Agni as well as the light and powers of divinity to come and sanctify the heart and head of all the four classes of initiated people of the sacred hair.

मां चत्वारं आशवः शविष्ठस्य दवित्तवः ।

सुरथासा अभि पया व ऽ न्वया न तुग्र्यम ॥ १४ ॥

14. *Māṃ catvāra āśavaḥ śaviṣṭhasya dravitnavah.  
Surathāso abhi prayo vakṣan vayo na tugryam.*

The four fast and smart celebrants of the most potent Agni riding the holy chariot of life may, I pray, bring me food and energy as well as the light and vitality of divine inspiration.

सत्यमित्त्वा महनदि परुष्यव ददिशम ।

नमापा अश्वदातरः शविष्ठादस्ति मत्यः ॥ १५ ॥

15. *Satyamit tvā mahenadi parusṇyava dediśam.  
Nemāpo aśvadātarah śaviṣṭhādasti martyah.*

O divine powers of light and vitality of perception and imagination, generous and overflowing with spirit and enthusiasm, I say this true of you and to you and of and to the dynamics of cosmic intelligence, there is no mortal power which is a greater giver of bliss and joy than the most potent and most brilliant Agni.

### Mandala 8/Sukta 75

*Agni Devata, Virupa Angirasa Rshi*

यु वा हि दवहूतमाँ अश्वँ अग्र रथीरिव ।  
नि हाता पूव्यः सदः ॥ १ ॥

1. *Yukṣvā hi devahūtamāñ aśvāñ agne rathīriva.  
Ni hotā pūrvyah sadah.*

Agni, light and life of the universe, as a master of the chariot of creation, harness your powers of cosmic dynamics which carry the divine wealth of life for us and, as the first and original high priest of creation, come and grace our hearth and home of familial creative activity in the service of divinity and observance of Dharma.

उत ना दव दवाँ अच्छा वाचा विदुष्टरः ।  
श्रद्धिश्वा वाया कृधि ॥ २ ॥

2. *Uta no deva devāñ acchā voco viduṣṭarah.  
Śradviśvā vāryā krdhi.*

And O light of the world, omniscient lord, speak graciously to us, seekers of light and divinity, and reveal

in truth the facts and processes cherished and valued on top of everything else for the good of life in existence.

त्वं ह यद्यविष्ठ्य सहस्रः सूनवाहुत ।

ऋतावा यज्ञिया भुवः ॥ ३ ॥

3. *Tvaṃ ha yadyaviṣṭhya sahasaḥ sūnavāhuta.*  
*Rtāvā yajñiyo bhuvah.*

You alone, most youthful imperishable power, creator of strength and energy, we invoke, you are the one adorable, giver and keeper of the cosmic law of truth and rectitude.

अयमग्निः सहस्रिणा वाजस्य शतिनस्पतिः ।

मूधा कवी रयीणाम ॥ ४ ॥

4. *Ayamagniḥ sahasriṇo vājasya śatinaspatiḥ.*  
*Mūdhā kavī rayiṇām.*

This Agni is the protector and promoter of a hundred and thousand forms and degrees of food, energy, advancement and victories of wealth, honour and excellence of the world, lord supreme and all time visionary and omniscient creator and poetic prophet and teacher.

तं नमिमृभवा यथा नमस्व सहूतिभिः ।

नदीया यज्ञमङ्गिरः ॥ ५ ॥

5. *Taṃ nemimṛbhavo yathā'namasva sahūtibhiḥ.*  
*Nedīye yajñamaṅgiraḥ.*

Just as craftsmen bend and complete to perfection the felly of a wheel, so bend in homage to Agni, feed the fire, giver of vitality, with conjoint action

and oblations, and O fire of yajna, dear as breath of life, closest friend, pray complete the circuit of yajnic regeneration for the yajakas.

तस्मै नूनमभिद्यव वाचा विरूप नित्यया ।

वृष्णं चादस्व सुष्टुतिम् ॥ ६ ॥

6. *Tasmai nūnamabhidya ve vācā virūpa nityayā.*  
*Vṛṣṇo codasva suṣṭutim.*

O man of diverse and conjoint forms of action, with words of eternal voice energise your holy song of adoration and let it rise to that self-refulgent omnificent Agni who is the harbinger of regeneration.

कमु ष्विदस्य सनयाग्र रपाकच तसः ।

पुंणिं गाषु स्तरामह ॥ ७ ॥

7. *Kamu ṣvidasya senayā' gnerapākacakṣasaḥ.*  
*Paṇiṁ goṣu starāmahe.*

Shall we overcome and throw out the thief hiding within our lands and cows by the force of this all watching Agni of far sighted vision?

मा नां दवानां विशः पस्नातीरिवास्त्राः ।

कृशं न हासुरघ्न्याः ॥ ८ ॥

8. *Mā no devānām viśaḥ prasnātirivosrāḥ.*  
*Kṛśam na hāsuraghnyāḥ.*

Let the forces of the communities of people protected by noble and divine powers never forsake us just as the radiating dawns do not neglect us, and just as cows too, which must not be hurt do not abandon their emaciated calves.

मा नः समस्य दूढ्यः परिद्वेषसा अंहतिः ।

ऊमिन नावमा वधीत ॥ ९ ॥

9. *Mā naḥ samasya dūḍhyaḥ paridveṣaso aṁhatiḥ.*  
*Urmirna nāvamā vadhīt.*

Let not the malevolent tyranny of the jealous smite us like billows of the sea striking the ship.

नमस्त अग्नौ आजस गृणान्ति देव कृष्टयः ।

अमर्मित्रमदय ॥ १० ॥

10. *Namaste agna ojase gṛṇanti deva kṛṣṭayah.*  
*Amair-amītram-ardaya.*

Salutations to you, Agni, refulgent lord of generosity. The people too adore and exalt you. Pray ward off and throw out the enemies and unfriendly forces by your laws and powers.

कुवित्सु ना गविष्टय ग्रं संवषिषा रयिम ।

उरुकृदुरु णस्कृधि ॥ ११ ॥

11. *Kuvit su na gaviṣṭaye'gne saṁveṣiṣo rayim.*  
*Urukṛduru ṇaskṛdhi.*

Agni, refulgent lord, give us ample and high quality wealth for the development and expansion of our lands and cows, and let us too vastly expand and highly rise in life.

मा ना अस्मिन्महाधन परा वग्भार्भृद्यथा ।

संवर्गं सं रयिं जय ॥ १२ ॥

12. *Mā no asmin mahādhanē parā vargbhārabhṛ-*  
*dyathā. Saṁvargaṁ saṁ rayiṁ jaya.*



Agni, do not abandon us in this great battle of life like a tired burden bearer throwing off his burden. Instead, win holy wealth like the yajaka gathering sacred grass for the vedi to perform the yajna.

अन्यमस्मद्भिया इयमग्ं सिषक्तु दुच्छुना ।

वधा ना अमवच्छवः ॥ १३ ॥

13. *Anyamasmad-bhiyā iyamagne siṣaktu daucchunā.  
Vardhā no amavac-chavaḥ.*

Agni, let this evil and calamity fall upon something else opposed to us and our life and health and frighten all such things away. Pray promote our inward strength and courage like our steadfast patience and vitality.

यस्याजुष त्स्विनः शमीमदुमखस्य वा ।

तं घदग्निवृधावति ॥ १४ ॥

14. *Yasyājuṣan-namasvinaḥ śamīm-adurmakhasya  
vā. Taṁ ghedagnirvr̥dhāvati.*

Agni loves and joins the yajnic efforts of the man of humility and generous offerings who, also, shuns negative and unproductive social acts. Such a man, indeed, Agni protects, promotes and advances in life.

परस्या अधि संवता वराँ अभ्या तर ।

यत्राहमस्मि ताँ अवा ॥ १५ ॥

15. *Parasyā adhi saṁvato 'varāñ abhyā tara.  
Yatrāhamasmi tāñ ava.*

Prior and in preference to the forces of the proud and high, come and help the humble and the lowly where

I, too, abide better in the spirit than in the pride of power.

विद्वा हि तं पुरा वयमग्रं पितृयथावसः ।

अथा तं सुम्नमीमह ॥ १६ ॥

16. *Vidmā hi te purā vayamagne pituryathāvasaḥ.  
Adhā te sumnamīmahe.*

Agni, lord of light, we know and realise your universal acts of protection and grace and we pray for the peace and joy of the blessings of your fatherly presence for all time.

### Mandala 8/Sukta 76

*Indra Devata, Kurusuti Kanva Rshi*

इमं नु मायिनं हुव इन्द्रमीशानुमाजसा ।

मरुत्वन्तं न वृञ्जसे ॥ १ ॥

1. *Imaṃ nu māyinaṃ huva indram-īśānam-ojasā.  
Marutvantam na vṛñjase.*

I invoke the almighty Indra, omnipotent spiritual power and presence of existence who commands the winds and pranic energies of nature and rules them by his lustrous vigour and vitality, and I pray that he may never forsake me, never abandon my spiritual salvation over material fluctuations of the mind.

अयमिन्द्रा मरुत्सखा वि वृत्रस्याभिनच्छिरः ।

वज्रं शतपवणा ॥ २ ॥

2. *Ayamindro marutsakhā vi vṛtrasyābhinac-chiraḥ.  
Vajreṇa śataparvaṇā.*

This Indra, friend of winds and pranic energies, with hundred-fold discipline of spiritual power like the

thunderbolt can destroy the dominating shadows of the evil of darkness and ignorance on way to the soul's enlightenment.

वावृधाना मरुत्सखन्दा वि वृत्रमरयत ।

सृजन्त्समुदिया अपः ॥ ३ ॥

3. *Vāvṛdhāno marutsakhendro vi vṛtramairayat.*  
*Sṛjantsamudriyā apah.*

Growing in strength, Indra, the divine soul, friend of winds and cosmic energies of universal prana, scatters the clouds of darkness there by releasing the streams of waters from the sky, and the streams of ananda from the heart.

अयं ह यन् वा इदं स्वमरुत्वता जितम् ।

इन्द्रेण सामपीतय ॥ ४ ॥

4. *Ayam ha yena vā idam svarmarutvatā jitam.*  
*Indreṇa somapītaye.*

This is Indra, for sure, the soul blest with the energy of prana, by whom is won this light of heaven by the grace of divinity for the enjoyment of divine joy.

मरुत्वन्तमृजीषिणमाजस्वन्तं विरृषिन्म ।

इन्दं गीभिहवामह ॥ ५ ॥

5. *Marutvantam-ṛjīṣiṇam-ojasvantam virapśinam.*  
*Indram gīrbhirhavamāhe.*

With various songs of adoration we invoke and worship Indra, lord omnipotent commanding cosmic winds and pranic energies, gracious lover of truth and the truthful, lustrous and sublime.

इ॒न्दं प॒त्न॒न् म॒न्म॒ना म॒रु॒त्व॒न्तं ह॒वाम॒ह ।

अ॒स्य॒ सा॒म॒स्य॒ पी॒तय॑ ॥ ६ ॥

6. *Indraṁ pratnena manmanā marutvantam havāmahe. Asya somasya pītaye.*

With the ancient voice of divine revelation, we invoke and worship Indra, commander of cosmic winds and energiser of pranic energies for the protection of this world of the lord's creation of joy and soma ecstasy.

म॒रु॒त्वँ इ॒न्द मी॒ढ्वः पि॒बा॒ सामं॒ शत॑क॒ता ।

अ॒स्मि॒न्य॒ज्ञ पु॒रु॒ष्टु॒त ॥ ७ ॥

7. *Marutvāṅ indra mīḍhvaḥ pibā somam śatakrato. Asmin yajñe puruṣṭuta.*

Indra, lord of pranic energies and giver of showers of joy over a hundred divine acts of grace, universally sung and celebrated, pray protect and advance this world in this yajna of divine and human creation.

तु॒भ्यदि॒न्द म॒रु॒त्व॒त सु॒ताः सा॒मा॒सा अ॒दिवः॑ ।

हृ॒दा हू॒यन्त॒ उ॒क्थि॑नः ॥ ८ ॥

8. *Tubhyedindra marutvate sutāḥ somāso adrivaḥ. Hrdā hūyanta ukthinah.*

Indra, lord of cosmic energies, commander of thunder and clouds of shower, in your honour only have these lovers of divine ecstasy enacted the soma yajna of divine worship where the singers of holy song adore you with Vedic hymns.

पि॒बदि॒न्द म॒रु॒त्स॒खा सु॒तं सा॒मं दि॒वि॒ष्टि॑षु ।

व॒जं शि॒शा॒न् आ॒र्ज॑सा ॥ ९ ॥

9. *Pibedindra marutsakhā sutam somam diviṣṭiṣu.  
vajram śiśāna ojasā.*

Indra, friend of cosmic winds and lover of tempestuous humans, whetting your thunderbolt with the light and lustre of justice, protect and promote the ecstatic creations of the lovers of divinity in their cherished programmes of progress.

उत्तिष्ठ ाजसा सह पीत्वी शिपं अवपयः ।  
साममिन्द चमू सुतम ॥ १० ॥

10. *Uttiṣṭhann-ojasā saha pītvī śipre avepayah.  
Somamindra camū sutam.*

Indra, lord of the universe, rising with your might and majesty, protect and energise both heaven and earth and promote the soma of life's vitality created in both heaven and earth by nature and humanity by yajna.

अनु त्वा रादसी उभ क िमाणमकृपताम ।  
इन्द यद्स्युहाभवः ॥ ११ ॥

11. *Anu tvā rodasī ubhe krakṣamāṇamakṛpetām.  
Indra yaddasyuhā bhavaḥ.*

Indra, when you stimulate and energise the soma vitality of life created by nature and humanity, and when you rise as the destroyer of the negativities of the counterforce, then both heaven and earth vibrate and celebrate your majesty in awe with admiration.

वाचमष्टापदीमहं नवस्त्रक्तिमृतस्पृशाम ।  
इन्दात्परि तन्वं मम ॥ १२ ॥

12. *Vācam-aṣṭāpadīm-aham̐ navasraktim-ṛtasparśam. Indrāt pari tanvaṃ mame.*

I study, measure, develop and pray for language revealed in eight works, i.e., four Vedas and four Upavedas, spoken across four classes of humanity and through four stages of the individual's development from birth to death, developing over nine blooming branches like flower garlands across nine regions of the earth, ultimately touching the truth of divine reality, the Word Imperishable descended from and ascending to Indra, lord of omniscience across the countless branches of dialects and structures.

### Mandala 8/Sukta 77

*Indra Devata, Kurusuti Kanva Rshi*

जज्ञाना नु शतकतुवि पृच्छदिति मातरम् ।

क उगाः क ह शृण्विर ॥ १ ॥

1. *Jajñāno nu śatakraturvi pṛcchaditi mātaram. Ka ugrāḥ ke ha śṛṇvire.*

Coming to the stage of self-knowledge and responsibility, let Indra, world ruler, ask the mother power: Who are the terrible ones? Who are the notorious ones?

आदीं शवस्यबवीदाणवाभमहीशुवम् ।

त पुत्र सन्तु निष्टुरः ॥ २ ॥

2. *Ādīm śavasyabravīd-aurṇavābham-ahīśuvam. Te putra santu niṣṭuraḥ.*

Let the mother power that makes him rise to the office of Indra, she having the full power to create,

advise and decide say: O son, ruler and protector of the state of humanity, one is the demonic spider-like weaver of sinister devouring plots, the other is the serpentine master of crookedness and sabotage, which two you should counter and eliminate.

समित्तान्वृत्रहाखिदत्ख अराँइव खदया ।

पवृद्धा दस्युहाभवत् ॥ ३ ॥

3. *Samit tān vṛtrahākhidat khe arāñ iva khedayā.  
Pravṛddho dasyuhābhavat.*

Having known the two, the plotters and the saboteurs, let Indra, ruler and destroyer of evil and crookedness, divide them into individual roles like spokes of a wheel, press them down into fixed holes in the nave and the rim, work and reel them round to the point of exhaustion, and thus raising himself and the rule to higher power, become a successful manager and destroyer of evil by engagement and application.

एकया पतिधापिबत्साकं सरांसि त्रिंशतम् ।

इन्द्रः सामस्य काणुका ॥ ४ ॥

4. *Ekayā pratidhāpibat sākam sarāmsi trimśatam.  
Indraḥ somasya kāṇukā.*

With a single stroke of policy, Indra protects and promotes thirty centres of exhilarating soma creativity all together against crooked surreptitious saboteurs of the nation.

अभि गन्ध्र्वमत्तृणदबुध्नषु रजःस्वा ।

इन्द्रा ब्रह्मभ्य इद वृध ॥ ५ ॥

5. *Abhi gandharvam-atrṇad-abudhneṣu rajaḥsvā.  
Indro brahmabhya idvṛdhe.*

For the advancement of the holy and intelligent people, Indra scatters the selfish forces living purely for physical and material values on stupid and baseless planes of existence.

निराविध्यद्विरिभ्य आ धारयत्पक्वम दनम ।  
इन्दा बुन्दं स्वाततम ॥ ६ ॥

6. *Nirāvidhyad-giribhya ā dhārayat pakvamod-  
anam. Indro bundaṁ svātataṁ.*

Indra, the ruler, should break the clouds for showers of rain, open out caverns of mountains to drive out destructive elements, build up ample food stocks and expand the armaments for defence.

शतबध्न इषुस्तव सहस्रपण एक इत ।  
यमिन्द चकृष युजम ॥ ७ ॥

7. *Śatabradhna iṣustava sahasraparṇa eka it.  
Yamindra cakṛṣe yujam.*

Let your arrow, your armour, your target plan, be hundred pointed and thousand phased but one, united and integrated, which, O ruler Indra, you take up as the sole, active characteristic of your rule.

तन स्तात्तृभ्य आ भर नृभ्या नारिभ्या अत्तव ।  
सद्या जात ऋभुष्टिर ॥ ८ ॥

8. *Tena stotr̥bya ā bhara nṛbhyo nāribhyo attave.  
Sadyo jāta ṛbhūṣṭhira.*

O constant visionary of adamantine will and



unshakable action, dynamic and ever new, by that plan and execution bring food and fulfilment for men, women and the celebrants.

एता च्यात्नानि त कृता वशिष्ठानि परीणसा ।  
हृदा वीद्ब्रधारयः ॥ ९ ॥

9. *Etā cyautnāni te kṛtā varṣiṣṭhāni parīṇasā.*  
*Hṛdā vīdvadhārayaḥ.*

All these deeds and enterprises most generous and creative, planned and executed, you hold firmly in your mind with a liberal heart.

विश्वत्ता विष्णुराभरदुरुकमस्त्वषितः ।  
शतं महिषान् गिरपाकमद्वनं वराहमिन्द एमुषम ॥ १० ॥

10. *Viśvet tā viṣṇurābharad-urukramas-tveṣitaḥ.*  
*Śataṁ mahiṣān kṣīrapākam-odanaṁ varāham-*  
*indra emuṣam.*

Indra, Vishnu, too, lord omniscient and omnipotent, as wished and prayed, brings in all these hundreds of great things, cattle wealth, milky delicacies and rain laden clouds.

तुवि िं त सुकृतं सूमयं धनुः साधुबुन्दा हिरण्ययः ।  
उभा त बाहू रण्या सुसंस्कृत ऋदूप चिद्दूवृधा ॥ ११ ॥

11. *Tuviṣam te sukrtaṁ sūmayam dhanuḥ sādhub-*  
*bundo hiranyayah. Ubhā te bāhū ranyā susam-*  
*skrta ṛdūpe cidṛdūvṛdhā.*

Mighty is your bow, shooting far your arrow, well doing and protecting peace and well being. Safe and secure is your defence, golden gracious. Both your

arms, internal security and external defence, are fully trained and civilised, they protect property, safeguard truth and law, and advance culture and refinement.

## Mandala 8/Sukta 78

*Indra Devata, Kurusuti Kanva Rshi*

पु॒रा॒ळाशं॑ ना॒ अ॒न्ध॒स॒ इ॒न्द्र॑ स॒ह॒स्र॒मा॒ भ॒र ।  
श॒ता॒ च॑ शू॒र् ग॒ना॒म ॥ १ ॥

1. *Puroḷāśam no andhasa indra sahasramā bhara.  
Śatā ca śūra gonām.*

Indra, lord ruler of life and the world, bring us a thousandfold gifts of delicious foods and soma drinks and, O lord potent and generous, bring us hundreds of cows and more of cattle wealth.

आ॒ ना॑ भ॒र् व्य॒ञ्ज॑न् ग॒मा॒श्व॒म॒भ्य॒ञ्ज॑न॒म ।  
स॒चा॑ म॒ना॒ हि॒र॒ण्य॑या ॥ २ ॥

2. *Ā no bhara vyañjanam-gāmaśvam-abhyañjanam.  
Sacā manā hiraṇyayā.*

Bring us truth and beauty in manifestation, literature, culture and progress, and the ornaments of life, golden gracious for the peace of mind and joy of the heart.

उ॒त नः॑ क॒ण॒शा॒भ॒ना॒ पु॒रु॒णि॑ धृ॒ष्ण॒वा॒ भ॒र ।  
त्वं॑ हि॒ शृ॒ण्वि॒ष॒ व॒सा ॥ ३ ॥

3. *Uta naḥ karṇaśobhanā purūṇi dhṛṣṇavā bhara.  
Tvam hi śṛṇviṣe vaso.*

Lord of life, giver of peace and settlement, potent and invincible, bring us manifold gifts of life,

sweet to the ear, blissful. We hear you alone are the lord of wealth, honour and beauty.

नकीं वृधीक इन्द त न सुषा न सुदा उत ।  
नान्यस्त्वच्छूर वाघतः ॥ ४ ॥

4. *Nakīm vṛdhīka indra te na suṣā na sudā uta.*  
*Nānyas-tvacchūra vāghataḥ.*

No one augments the beauty and glory of life other than you, none else the giver, none else is the sharer, none else, O brave and generous lord, a better guide and greater leader of the wise.

नकीमिन्दा निकतव न शकः परिशक्तव ।  
विश्वं शृणाति पश्यति ॥ ५ ॥

5. *Nakīmindro nikartave na śakraḥ pariśaktave.*  
*Viśvaṁ śṛṇoti paśyati.*

No one can equal Indra in action, no one in power, he is the powerful, he hears and sees all that is and all that happens in the world.

स मन्युं मत्यानामदब्धा नि चिकीषत ।  
पुरा निदश्चिकीषत ॥ ६ ॥

6. *Sa manyuṁ martyānām-adabdho ni cikīṣate.*  
*Purā nidaścikīṣate.*

Undaunted and invincible, he watches the pride and passion of mortals, watches and humbles them before they can malign him.

कत्व इत्पूणमुदरं तुरस्यास्ति विधतः ।  
वृत्रघ्नः सामपाद्मः ॥ ७ ॥

7. *Kratva it pūrṇam-udaram turasyāsti vidhataḥ.  
Vṛtraghnaḥ somapāvnaḥ.*

He is the doer, perfect and ever self-fulfilled is the passion and desire of the lord who is all conqueror, all ordainer, destroyer of evil and darkness, and loves the peace and joy of life's beauty and ecstasy as soma.

त्व वसूनि संगता विश्वा च साम साभगा ।  
सुदात्वपरिहृता ॥ ८ ॥

8. *Tve vasūni saṅgatā viśvā ca soma saubhagā.  
Sudātvaparihṛtā.*

O Soma, lord of peace and joy, in you concentrate all wealth, honour and excellences of the world, all good fortunes, spontaneous generosity, free from crookedness and ambiguity as you are, simple and straight, no double dealing.

त्वामिद्यवयुमम कामा गव्युहिरण्ययुः ।  
त्वामश्वयुरषत ॥ ९ ॥

9. *Tvāmid-yavayur-mama kāmo gavyurhiranya-yuḥ.  
Tvāmaśvayur-eṣate.*

My desire for food and fulfilment, for lands, cows, literature and culture, for gold and the beauties of life, and for horses, transport, advancement and achievement, all this concentrates in you, you alone.

तवदिन्द्राहमाशसा हस्त दात्रं चना दद । दिनस्य वा  
मघवन्त्संभृतस्य वा पूधि यवस्य काशिना ॥ १० ॥

10. *Tavedindrāham-āśasā haste dātraṁ canā dade.  
Dinasya vā maghavant-sambhṛtasya vā pūrdhi  
yavasya kāśinā.*

Indra, by virtue of hope and aspiration centred in you, I take up the sickle in hand to reap the ripe grain for my portion. O lord of munificence and glory, fill up my hand with the day's collection of grain and my mind with the light of day.

### Mandala 8/Sukta 79

#### *Soma Devata, Kṛtnu Bhargava Rshi*

अ॒यं कृ॒त्नुर॒गृ॒भीता॑ वि॒श्व॒जिदु॒द्भिदि॒त्सामः॑ ।

ऋ॒षि॒वि॒पः का॒व्येन॑ ॥ १ ॥

1. *Ayaṁ kṛtnur-agṛbhīta viśvajid-udbhidit somah. Ṛṣir-viprah kāvyena.*

This is Soma, lord supreme of peace and joy, doer, maker and creator of the universe, ruler of the world in existence, uncomprehended and incomprehensible yet bursting forth to our vision and knowledge by direct experience of his creative omnipotence. He is all time visionary watching and creating all, vibrant omnipresent power reflected and apprehended through his poetic creation of this world of beauty and mystery.

अ॒भ्यू॒णाति॑ य॒ अ॒ग्रं भि॒षक्ति॑ वि॒श्वं य॒त्तुर॑म ।

प॒म॒न्धः ख्य॑तिः श्रा॒णा भू॑त ॥ २ ॥

2. *Abhyūrṇoti yannagnaṁ bhiṣakti viśvaṁ yat turam. Premandhaḥ khyanniḥ śroṇo bhūt.*

Soma that clothes the naked, cures all the sick and suffering of the world, gives eyes to the blind to see and legs to the lame to walk.

त्वं सा॒म त॒नूकृ॑द्भ्या॒ द्व॒षाभ्या॑ न्य॒कृत॑भ्यः ।

उ॒रु य॒न्तासि॑ वरू॒थम॑ ॥ ३ ॥

3. *Tvaṁ soma tanūkr̥dbhyo dveṣobhyo'nyakṛtebh-  
yah. Uru yantāsi varūtham.*

You, Soma, lead the good to extensive freedom and protection against waste and exploitation, jealousy and enmity, and the evil and suffering caused by others.

त्वं चि॒त्ती तव॑ द दि॒व आ पृ॒थि॒व्या ऋ॒जी॒षिन॑ ।  
यावी॑र॒घस्य॑ चि॒द द्व॒षः ॥ ४ ॥

4. *Tvaṁ cittī tava dakṣairdiva ā pṛthivyā ṛjīṣin.  
Yāvīraghasya cid dveṣaḥ.*

Soma, lover of peace and joy, protector of the simple and honest people of rectitude, by your divine love and kindness of heart and your universal potential of the light of heaven, drive away the jealousy and enmity of the sinners and criminals from all over the earth.

अ॒थि॒ना॒ यन्ति॑ च॒दर्थं॑ ग॒च्छा॒निद्दु॒षां रा॒तिम॑ ।  
व॒वृ॒ज्यु॒स्तृ॒ष्यतः॑ का॒मम॑ ॥ ५ ॥

5. *Arthino yanti cedartham gacchānid-daduṣo rātim.  
Vavṛjyus-trṣyataḥ kāmam.*

By the grace and munificence of Soma, the seekers obtain their object of desire, the needy receive the gift of the giver, the thirsty satisfy their thirst with fulfilment.

वि॒दद्य॑त्पू॒र्व्यं न॒ष्टमु॒दी॒मृता॒युमी॑रयत ।  
प॒मायु॑स्तारी॒दती॑णम ॥ ६ ॥

6. *Vidadyat pūrvyam naṣtam-udīm-ṛtāyum-īrayat.  
Premāyus-tārid-atīṇam.*

By the grace of Soma, the devotee recovers what he lost earlier, the lord exhorts and exalts the yajnic performer and observer of the law of truth, and he increases, strengthens and fulfils the life which the celebrant has yet to live.

सुशवा॑ ना मृ॒ळ्याकु॑रदृ॒सक॑तुरवा॒तः ।

भवा॑ नः साम् शं हृद ॥ ७ ॥

7. *Suśevo no mṛṣayākur-adṛptakratur-avātaḥ.  
Bhavā naḥ soma śaṁ hrde.*

Soma, you are the giver of peace and bliss for us, merciful, sober at heart and beyond all disturbance and agitation. O lord, bless us with peace and well being at heart.

मा नः॑ साम् सं वी॒विजा॑ मा वि बी॒भिष॑था राजन ।

मा ना॑ हादि॑ त्विषा वधीः ॥ ८ ॥

8. *Mā naḥ soma saṁ vīvijo mā vi bībhiṣathā rājan.  
Mā no hārdi tviṣā vadhīḥ.*

O Soma, ruler and peace giver of the world, disturb us not from our state of settlement, strike us not with fear, torture us not with the flames of passion and pride.

अव॑ यत्स्व स॒धस्थ॑ द्र॒वानां॑ दु॒म॒तीरी॑ ।

राज॑ अप॒ द्विषः॑ स॒ध मी॒द्व॒ अप॑ स्त्रि॒धः स॒ध ॥ ९ ॥

9. *Ava yat sve sadhasthe devānām durmatīrikṣe.  
Rājannapa dviṣaḥ sedha mīdhvo apa sridhaḥ sedha.*

O lord ruler of the world, whatever and wherever I happen to see the displeasure of divinities in our home,

pray ward that off. O generous and virile lord of peace and good will, throw out the jealous and the enemies, ward off all the violent and destructive forces from us.

### Mandala 8/Sukta 80

*Indra (1-9), Devah (10) Devatah, Ekadyu Naudhasa Rshi*

नृह्य॑न्यं ब्र॒ह्म॑करं म॒डितारं॑ शतक॒ता ।

त्वं न॑ इ॒न्द मृ॑ळय ॥ १ ॥

1. *Nahyanyam brahmakaram marḍitāraṁ śatakrato.  
Tvaṁ na indra mṛḷaya.*

True it is, O lord of infinite good action, Indra, I have never seen, never accepted, anyone else more beneficent, more munificent, than you. O lord, we pray, be kind and bless us with peace.

या नः॑ श॒श्व॑त्पुरावि॒था मृ॑धा॒ वाज॑सातय ।

स त्वं न॑ इ॒न्द मृ॑ळय ॥ २ ॥

2. *Yo naḥ śaśvat purāvithā'mṛdhro vājasātaye.  
Sa tvaṁ na indra mṛḷaya.*

O lord eternal, unassailable, indefatigable, you have ever protected us since time immemorial for the sake of advancement and victory in our battles of life. Pray be kind and gracious to bless us with peace and joy as ever before.

कि॒मङ्ग॑ रं॒ध॒चा॒दनः॑ सु॒न्वा॒न॒स्या॒वित॑दसि ।

कु॒वित्स्वि॑न्द॒णः॑ श॒कः॑ ॥ ३ ॥

3. *Kimaṅga radhracodanaḥ sunvānasyāvitedasi.  
Kuvit svindra naḥ śakaḥ.*

O lord dear as breath of life, sustainer of the



weak, inspiring protector of the creative and progressive as you are, would you not strengthen us and bless us more and ever more?

इन्द्र प णा रथमव पश्चाच्चित्सन्तमदिवः ।

पुरस्तादनं म कृधि ॥ ४ ॥

4. *Indra pra ṇo rathamava paścāccit santama-drivaḥ. Purastādenaṁ me kṛdhi.*

Indra, lord of thunderous action, pray protect our chariot of life even if it lag behind and let it move on ahead for the sake of our survival and advancement.

हन्ता नु किमासस पथमं ना रथं कृधि ।

उपमं वाजयु श्रवः ॥ ५ ॥

5. *Hanto nu kimāsase prathamam no ratham kṛdhi. Upamaṁ vājayu śravaḥ.*

Hey Indra, come on, why tarry behind? Move our chariot on to the front rank, let the honour and prize of victory be closer at hand.

अवा ना वाजयुं रथं सुकरं त किमित्परि ।

अस्मान्त्सु जिग्युषस्कृधि ॥ ६ ॥

6. *Avā no vājayuṁ ratham sukaraṁ te kimit pari. Asmāntsu jigyuṣaskṛdhi.*

Protect our chariot racing for victory. Every thing is easy and possible for you every way, is there anything beyond? Pray justify our ambition for victory and make it possible.

इन्द्र दृह्यास्व पूरसि भुदा त एति निष्कृतम ।

इयं धीऋत्वियावती ॥ ७ ॥

7. *Indra dṛhyasva pūraṣi bhadṛā ta eti niṣkṛtam.  
Iyaṁ dhīr-ṛtviyāvatī.*

Indra, pray strengthen us as determined on good works. You are the stronghold of protection and giver of fulfilment. This conscientious prayer, in truth and according to time and season reaches you. Pray help us reach the target.

मा सीमवद्य आ भागुवी काष्ठा हितं धनम् ।  
अपावृक्ता अरत्नयः ॥ ८ ॥

8. *Mā sīmavadya ā bhāgurvī kāṣṭhā hitaṁ dhanam.  
Apāvṛktā aratnayah.*

The path of life is long and wide, the wealth of life is won. Let no malignity, calumny or dishonour fall to our share. Let all scandalous malcontents and frustrated enemy forces be uprooted.

तुरीयं नाम यज्ञियं यदा कर्स्तदुश्मसि ।  
आदित्यतिन आहस ॥ ९ ॥

9. *Turīyaṁ nāma yajñiyaṁ yadā karastaduśmasi.  
Ādit patirna ohasē.*

The yajnic name that you have won for us is the best and highest we love and desire in preference to paternal, maternal or fraternal name, since by that name only you as our master and sustainer have got us the highest identity.

अवीवृधद्वा अमृता अमन्दीदक्छूदवा उत याश्च दवीः ।  
तस्मा उ राधः कृणुत पशस्तं पातम् । धियावसुज-  
गम्यात ॥ १० ॥

10. *Avīṛḍhadvo amṛtā amandīd-ekadyūr-devā uta yāśca devīḥ. Tasmā u rādhaḥ kṛṇuta praśastam prātarmakṣū dhiyāvasur-jagamyāt.*

O Immortal divinities of spirit and nature, O holy men and women of spotless character and generous disposition, let the dedicated performer of daily yajna exhilarate and exalt you with yajna and hospitality. You too, pray, create and bless him with honourable wealth, means and materials for success, and may the spirit of light and intelligence, Agni, visit and bless him every morning at yajna.

### Mandala 8/Sukta 81

*Indra Devata, Kusidi Kanva Rshi*

आ तू न इन्द्रं सुमन्तं चित्रं गा॒भं सं गृ॒भाय ।  
म॒हाह॒स्ती दक्षि॑ण ॥ १ ॥

1. *Ā tū na indra kṣumantaṁ citraṁ grābhaṁ saṁ grbhāya. Mahāhasṭī dakṣiṇena.*

Lord of mighty arms, Indra, gather by your expert right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession.

वि॒द्या हि त्वा॑ तु॒विकूर्मि॑ तु॒विद॑ष्णं तु॒विम॑घम ।  
तु॒वि॒मा॒त्रमवा॑भिः ॥ २ ॥

2. *Vidmā hi tvā tuvikūrmim tuvideṣṇaṁ tuvīmagham. Tuvimātramavobhiḥ.*

We know you as lord of universal action, all giving, treasure hold of unbounded wealth and boundless in power and presence with your favour and

protections.

न॒हि त्वा॑ शूर॒ द्रुवा॑ न॒ मर्ता॑सु॒ दि॒त्सन्त॑म ।  
भी॒मं न॑ गां वार॒यन्त॑ ॥ ३ ॥

3. *Nahi tvā śūra devā na martāso ditsantam.*  
*Bhīmaṁ na gāṁ vārayante.*

When you give to bless mankind, no one can stop you, O brave lord, neither mortals nor immortals, just as no one can resist the mighty sun.

ए॒ता न्वि॒न्द्रं॑ स्त॒वाम॑शा॒नं॑ व॒स्वः॑ स्व॒राज॑म ।  
न रा॒धसा॑ म॒धिषा॑ ॥ ४ ॥

4. *Eto nvindram stavāmeśānaṁ vasvaḥ svarājam.*  
*Na rādhasā mardhiṣannaḥ.*

Come, let us sing and celebrate in honour of Indra, lord and ruler of wealth, self-ruler and self-refulgent. No one would harm us in respect of money, materials and power.

प॒ स्ता॑षु॒दुप॑ गा॒सिष॑च्छ॒वत्साम॑ गी॒यमा॑नम ।  
अ॒भि रा॒धसा॑ जुगु॒रत॑ ॥ ५ ॥

5. *Pra stoṣadupa gāsiṣac-chravat sāma gīyamānam.*  
*Abhi rādhasā jugurat.*

Let man adore and celebrate Indra, sing in honour of divinity, hear songs of adoration, and with all wealth, power and honour thank and praise Indra as the giver.

आ ना॑ भ॒र् द॑ णि॒ना॒ भि॒ स॒व्यन्॑ प॒ मृ॑श ।  
इ॒न्द्र॒ मा ना॑ व॒सानि॑भा॒क ॥ ६ ॥

6. *Ā no bhara dakṣinenā'bhi savyena pra mṛśa.  
Indra mā no vasornirbhāk.*

Indra, bear and bring and bless us with wealth, power, honour and protection both by right and by left hand, and never deprive us of this honour and excellence.

उप॑ क॒म॒स्वा भ॑र॒ धृ॒ष॒ता धृ॒ष्णा॑ ज॒नाना॑म ।  
अ॒दा॒शू॒ष्टर॑स्य॒ वदः॑ ॥ ७ ॥

7. *Upa kramasvā bhara dhṛṣatā dhṛṣṇo janānām.  
Adāśūṣṭarasya vedah.*

Indra, generous and fearless lord of wealth, honour and power, come close with divine courage and force, bring us the honour and excellence of life, and let it not waste away like the wealth of the uncharitable and the ungrateful.

इ॒न्द॒ य उ॒ नु त॒ अ॒स्ति॒ वाजा॑ वि॒प॒भिः॒ स॒नित्वः॑ ।  
अ॒स्मा॒भिः॒ सु तं॑ स॒नुहि॑ ॥ ८ ॥

8. *Indra ya u nu te asti vājo viprebhiḥ sanitvah.  
Asmābhiḥ su taṁ sanuhi.*

Indra, lord of glory, the wealth and knowledge, honour and excellence that is yours and good for the vibrant sage, pray bring in for us and let it grow among us.

स॒द्या॒जु॒व॒स्त॒ वाजा॑ अ॒स्मभ्यं॑ वि॒श्व॑श्च॒न्द्राः॑ ।  
व॒श॑श्च॒ म॒ तू॒ ज॒रन्त॑ ॥ ९ ॥

9. *Sadyojuvaste vājā asmabhyaṁ viśvaścandrāḥ.  
Vaśaiśca makṣū jarante.*

Your wealth, honours and victories instantly rising, constantly moving and effective are all radiant over the world, they come to us without delay according to your will and order and celebrate and glorify you.

### Mandala 8/Sukta 82

*Indra Devata, Kusidi Kanva Rshi*

आ प द॑व परा॒वता॑ वा॒वतश्च॑ वृ॒त्रहन॑ ।  
मध्वः॑ पति॒ पभ॑मणि ॥ १ ॥

1. *Ā pra drava parāvato 'rvāvataśca vṛtrahan.*  
*Madhvaḥ prati prabharmaṇi.*

O destroyer of darkness, evil and ignorance, come rushing without delay, whether you are far or near, and join us in this vibrant yajnic economy of the divine order. (O man in search of the soul, rush in from roaming around and join the living systemic world within at the vibrant centre.)

ती॒वाः सा॒मास् आ॑ ग॒हि सु॒तासा॑ मा॒दयि॒ष्णवः॑ ।  
पि॒बा द॒धृग्यथा॑चि॒ष ॥ २ ॥

2. *Tivrāḥ somasya ā gahi sutāso mādayiṣṇavaḥ.*  
*Pibā dadhrgyathociṣe.*

Come, grab at the sharp and strong soma draughts of elixir, distilled, energised and most exhilarating, and drink without inhibition to your heart's desire.

इ॒षा म॑न्द॒स्वादु॑ त रं॒ वरा॑य म॒न्यव॑ ।  
भु॒वत्त॑ इ॒न्द्र शं॑ हृ॒द ॥ ३ ॥

3. *Iṣā mandasvadu te 'raṁ varāya manyave.*  
*Bhuvat ta indra śaṁ hrde.*

Be happy with the food, and then let it exhilarate you with the cherished fulfilment of your heart. Indra, O soul of this existential yajna, let there be peace at your heart unto the depth of your soul.

आ त्वशत्रवा गहि न्युश्क्थानि च ह्यस ।

उपम राचन दिवः ॥ ४ ॥

4. *Ā tvaśatravā gahi nyukthāni ca hūyase.*  
*Upame rocane divaḥ.*

Indra, happy and free from all foes, distractions and contradictions, come in response to the hymns of adoration, invited to the sublime glory of the light of heaven.

तुभ्यायमदिभिः सुता गाभिः श्रीता मदाय कम ।

प साम इन्द ह्यत ॥ ५ ॥

5. *Tubhyāyamadribhiḥ suto gobhiḥ śrīto madāya kam. Pra soma indra hūyate.*

Indra, to you is offered this soma, soothing and exhilarating it is, distilled by celebrated admirers and seasoned with the spirit of light and power of divine ecstasy, especially for you.

इन्द श्रुधि सु म हवमस्म सुतस्य गामतः ।

वि पीतिं तृप्तिमश्नुहि ॥ ६ ॥

6. *Indra śrudhi su me havamasme sutasya gomataḥ.*  
*Vi pītiṃ tṛptimaśnuhi.*

Indra, listen to my call, come and have a drink of our distilled soma seasoned with milk and ecstatic power to your total fulfilment of the heart and soul.

य इ॒न्द च॒म॒स॒ष्वा सा॒म॒श्च॒मू॒षु त सु॒तः ।  
पि॒ब॒द॒स्य॒ त्वमी॑शिष ॥ ७ ॥

7. *Ya indra camaseṣvā somaścamūṣu te sutah.  
Pibedasya tvamīśiṣe.*

Indra, of the soma which is distilled and poured in the cups and ladles of spiritual yajna for you, drink to your heart's desire since you yourself rule over the ecstasy of the nectar.

य अ॒प्सु च॒न्द॒मा॒इव॒ स म॑श्च॒मू॒षु द॒दृ॒श ।  
पि॒ब॒द॒स्य॒ त्वमी॑शिष ॥ ८ ॥

8. *Yo apsu candramā iva somaścamūṣu dadṛṣe.  
Pibedasya tvamīśiṣe.*

Drink of the soma which shines in the cups of yajna, in the beauty of human karma, and in the skies like the glory of the moon, drink freely since you alone rule over the nectar.

यं त॑ श्य॒नः प॒दा॒भ॒र॒त्ति॒रा र॒जांस्य॑स्पृ॒तम॑ ।  
पि॒ब॒द॒स्य॒ त्वमी॑शिष ॥ ९ ॥

9. *Yam te śyenah padābharat tiro rajāmsyasṛtam.  
Pibedasya tvamīśiṣe.*

Of the nectar of ecstasy which the mighty sage and scholar distilled by flights of spiritual imagination from heaven and brought in by the rays of light across the spaces, drink and enjoy since now you alone rule over the sublimity and power of this nectar.



## Mandala 8/Sukta 83

*Vishvedevah Devatah, Kusidi Kanva Rshi*

द्वानामिदवा महत्तदा वृणीमह वयम ।

वृष्णामस्मभ्यमृतय ॥ १ ॥

1. *Devānāmidavo mahat tadā vṛṇīmahe vayam.  
Vṛṣṇām-asmabhyam-ūtaye.*

We choose for ourselves the grand patronage and protection of the generous brilliancies of nature and humanity for our safety, security and advancement.

त नः सन्तु युजुः सदा वरुणा मित्रा अयमा ।

वृधासश्च पचतसः ॥ २ ॥

2. *Te naḥ santu yujaḥ sadā varuṇo mitro aryamā.  
Vṛdhāsaśca pracetasah.*

May Varuna, powers of law and justice, wisdom and discrimination, Mitra, powers of light, love and friendship, and Aryama, dynamic forces of nature and humanity, guides and path makers of life, all of them being powers of omniscience and givers of knowledge and awareness, be our friends and cooperators and help us advance in life.

अति ना विष्पिता पुरु नाभिरपा न पषथ ।

यूयमृतस्य रथ्यः ॥ ३ ॥

3. *Ati no viṣpitā puru naubhirapo na paṣatha.  
Yūyam-ṛtasya rathyah.*

O leaders of the knowledge and efficiency of truth and karma and the science of yajna, just as you cross the seas by boat, similarly take us by karma across

the vast seas of life.

वामं ना अस्त्वयमन्वामं वरुण शंस्यम ।  
वामं ह्यावृणीमह ॥ ४ ॥

4. *Vāmaṁ no astvaryaman vāmaṁ varuṇa śaṁsyam.*  
*Vāmaṁ hyāvṛṇīmahe.*

O divine leader of advancement, Aryaman, let our action for progress be noble and successful. O Varuna, divine power of judgement and value, may our honour and reputation be good and noble. We opt for only what is good, noble and gracefully successful.

वामस्य हि पंचतसु इशानासा रिशादसः ।  
नमादित्या अघस्य यत ॥ ५ ॥

5. *Vāmasya hi pañcetasu īśānāsa riśādasah.*  
*Nemādityā aghasya yat.*

O Adityas, generous and brilliant leaders of what is good and noble, all-aware of good and evil, destroyers of violence and negativities, you are the rulers, controllers and guides only of the true, the good and the beautiful. You never favour or approve of what is evil and sinful.

वयमिद्वः सुदानवः ियन्ता यान्ता अध्व ॥ ।  
दवा वृथाय हूमह ॥ ६ ॥

6. *Ayamidvaḥ sudānavaḥ kṣiyanto yānto adhvannā.*  
*Devā vṛdhāya hūmahe.*

O Vishvedevas, generous and leading divinities of earth and heaven, whether we abide in the home or go out on the paths of the wide world, we call upon you

only, for the sake of guidance and advancement.

अधि॑ न इन्द्र॑षां॒ विष्णा॑ सजा॒त्यानाम॑ ।

इ॒ता मरु॑ता॒ अश्वि॑ना ॥ ७ ॥

7. *Adhi na indraiṣām viṣṇo saajātyānām.*  
*Itā maruto aśvinā.*

Indra, lord of glory, giver of power and honour, Vishnu, omnipresent divinity, Maruts, winds and vibrant humanity, Ashvins, harbingers of the new dawn, take it that we have come in advance of these homogeneous communities and accept us as your own.

प॒ भा॒तृत्वं॑ सु॒दान॒वा ध॑ द्वि॒ता स॒मा॒न्या ।

मा॒तु॒ग॒भ॑ भरामह ॥ ८ ॥

8. *Pra bhrāṭṛtvaṁ sudānava 'dha dvitā samānyā.*  
*Māturgarbhe bharāmahe.*

Brotherliness and similarity as well as duality and dissimilarity, O generous Vishvedevas, we acquire in mother Prakṛti's womb and bear from there.

यू॒यं हि॑ ष्ठा सु॒दान॒व इन्द्र॑ज्य॒ष्ठा अ॒भिद्य॑वः ।

अ॒धा चि॒द्व उ॒त बु॒व ॥ ९ ॥

9. *Yūyam hi ṣṭhā sudānava indrajyeṣṭhā abhidyaḥ.*  
*Adhā cidva uta bruve.*

O generous Vishvedevas, you, with Indra, lord omnipotent as supreme, are and abide as heavenly and brilliant in knowledge and divinity. That's why I speak, celebrate and pray to you.

**Mandala 8/Sukta 84***Agni Devata, Ushana Kavya Rshi*

प॒ष्टं वा॒ अ॒ति॒थिं॑ स्तु॒ष मि॒त्रमि॒व पि॒यम ।  
अ॒ग्निं रथं॑ न व॒द्यम ॥ १ ॥

1. *Preṣṭham vo atithim stuṣe mitramiva priyam.  
Agnim ratham na vedyam.*

I sing and celebrate the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who like a divine harbinger, reveals the light of knowledge to us.

क॒विमि॒व प॒च॒तसं॑ यं द॒वासा॒ अध॑ द्वि॒ता ।  
नि म॒त्य॑ष्वाद्दुः ॥ २ ॥

2. *Kavimiva pracetasam yam devāso adha dvitā.  
Ni martyeṣvādadhuḥ.*

I adore Agni whom the divinities established among mortals as the visionary poet and the spirit of enlightenment and awareness, as intelligence and mind, as will and passion, as perception and volition, as male and female and as the yajna fire and the vital heat of the body system, the two ways in which divine vitality expresses itself.

त्वं य॒विष्ठ॑ दा॒शुषा॑ नृँः पा॒हि शृ॒णु॒धी गि॒रः ।  
र ग॑ ता॒कमु॑त त्मना॑ ॥ ३ ॥

3. *Tvam yaviṣṭha dāśuṣa nṛñḥ pāhi śṛṇudhī girah.  
Rakṣa tokamuta tmanā.*

O lord eternal, ever youthful beyond age, pray

protect and promote the families of the generous people, listen to their voices of prayer and, by all your will and power, protect and promote the children and grand children of humanity.

कया॑ त अग्र॑ अङ्गि॒र् ऊजा॑ नपा॒दुप॑स्तुतिम ।  
वरा॑य देव॒ मन्य॑व ॥ ४ ॥

4. *Kayā te agne aṅgira ūrjo napādupastutim.*  
*Varāya deva manyave.*

O creator, preserver and protector of energy, dear as breath of life and vitality of existence, with words of beauty and bliss, O light of the world, we offer our homage and adoration to you, lord refulgent and great.

दाश॑म॒ कस्य॑ मन॒सा य॒ज्ञस्य॑ सहसा यहा ।  
कदु॑ वाच॒ इदं॑ नमः ॥ ५ ॥

5. *Dāśema kasya manasā yajñasya sahaso yaho.*  
*Kadu voca idam namaḥ.*

Agni, to which mighty, potent, adorable power other than you, shall we offer our sincere homage, when and where present these words of prayer?

अथा॑ त्वं हि न॒स्करो॑ विश्वा॒ अ॒स्मभ्यं॑ सु॒तिः ।  
वाज॑दविणसा॒ गिरः॑ ॥ ६ ॥

6. *Adhā tvam hi naskaro viśvā asmabhyam sukṣitīḥ.*  
*Vājadraṇaso girah.*

And you alone will provide happy homes and peaceful establishment for all our people and bless us with vitality, power, wealth and victory in response to our prayer.

कस्य नूनं परीणसा धिया जिन्वसि दंपत ।

गाषाता यस्य त गिरः ॥ ७ ॥

7. *Kasya nūnaṃ pariṇaso dhiyo jinvasi dampate.  
Goṣātā yasya te girah.*

O lord protector of the world, as a happy home and shelter for the people, whose sincere and abundant prayers do you accept and fulfil? His whose prayers to you are enlightened and inspired by knowledge, wisdom and sincere awareness of divinity.

तं मजयन्त सुकतुं पुरायावानमाजिषु ।

स्वषु तयषु वाजिनम ॥ ८ ॥

8. *Taṃ marjayanta sukraṭuṃ puroyāvānamājiṣu.  
Sveṣu kṣayeṣu vājinam.*

In their battles of life and in their homes, people adore and glorify Agni, that high priest of divine action, first and original initiator, leader and guide and mighty potent creator of the universe.

ति तमभिः साधुभिनक्रियं घ्नन्ति हन्ति यः ।

अग्रं सुवीरं एधत ॥ ९ ॥

9. *Kṣeti kṣemebhiḥ sādhubhirnakiryam ghnanti  
hanti yah. Agne suvīra edhate.*

Agni, O lord self-refulgent, the man who lives at peace in his home with the wealth of his peaceable protective good actions and wards off evil, no evil thoughts assail, such a man prospers, brave and blest with holy wealth and good progeny.

## Mandala 8/Sukta 85

*Ashvinau Devate, Krshna Angirasa Rshi*

आ म॒ ह॒वं॒ ना॒स॒त्या॒ शि॒व॒ना॒ ग॒च्छ॒तं॒ यु॒व॒म॒ ।

म॒ध्वः॒ सा॒म॒स्य॒ पी॒त॒य॒ ॥ १ ॥

1. *Ā me havam nāsatyā'śvinā gacchataṁ yuvam.  
Madhvaḥ somasya pītaye.*

Come in response to my call, Ashvins, both observers and preserves of truth. Come to taste, protect and promote the honey sweets of the soma joy of life.

इ॒मं म॒ स्ता॒म॒म॒श्वि॒न॒मं॒ म॒ शृ॒णु॒तं॒ ह॒व॒म॒ ।

म॒ध्वः॒ सा॒म॒स्य॒ पी॒त॒य॒ ॥ २ ॥

2. *Imaṁ me stomam-aśvinemaṁ me śṛṇutaṁ havam.  
Madhvaḥ somasya pītaye.*

Ashvins, listen to this call of mine, accept this holy song of adoration, come to taste, protect and promote the honey sweets of soma we have prepared.

अ॒यं वां॒ कृ॒ष्णा॑ अ॒श्वि॒ना॒ ह॒व॒त॒ वा॒जि॒नी॒व॒सू॒ ।

म॒ध्वः॒ सा॒म॒स्य॒ पी॒त॒य॒ ॥ ३ ॥

3. *Ayam vāṁ kṛṣṇa aśvinā havate vājiniवासू.  
Madhvaḥ somasya pītaye.*

This ardent celebrant invokes you and draws your attention, Ashvins, winners of wealth and victories, to come, enjoy, protect and promote the soma joys of life for peace and progress.

शृ॒णु॒तं॒ ज॒रि॒तु॒ह॒वं॒ कृ॒ष्णा॑स्य॒ स्तु॒व॒ता॒ न॒रा॒ ।

म॒ध्वः॒ सा॒म॒स्य॒ पी॒त॒य॒ ॥ ४ ॥

4. *Śṛṇutaṁ jariturhavaṁ kṛṣṇasya stuvato narā.  
Madhvaḥ somasya pītaye.*

Listen to the call of the celebrant worshipper who draws your attention to the soma joys and beauties of life. Come, taste, protect and promote the honey sweet efforts of the creators, O brave leaders of the people.

छुदियन्तमदाभ्यं विपाय स्तुवत नरा ।

मध्वः सामस्य पीतय ॥ ५ ॥

5. *Chardir-yantam-adābhyaṁ viprāya stuvate narā.  
Madhvaḥ somasya pītaye.*

O divine leaders and harbingers of light and peace, give a comfortable home free from fear and violence for the celebrant and vibrant scholar in order that he and others may pursue, create and enjoy the honey sweets of life's beauty of knowledge, culture and advancement with a drink of soma.

गच्छतं दाशुषा गृहमित्था स्तुवता अश्विना ।

मध्वः सामस्य पीतय ॥ ६ ॥

6. *Gacchataṁ dāśuṣo gṛhamitthā stuvato aśvinā.  
Madhvaḥ somasya pītaye.*

Thus with the gift of a home of peace and freedom, Ashvins, harbingers of light and beauty of a new morning, go to the yajamana who generously offers holy oblations into the creative yajna for new knowledge. Go to enjoy the soma of his achievement, protect and promote his efforts.

युञ्जाथां रासभं रथं वीङ्गङ्ग वृषण्वसू ।

मध्वः सामस्य पीतय ॥ ७ ॥



7. *Yuñjāthāṁ rāsabhaṁ rathe vīḍvaṅge vṛṣaṅvasū.  
Madhvaḥ somasya pītaye.*

Ashvins, complementary harbingers of the showers of wealth, honour and excellence, harness the roaring motive power in your strongly built, unbreakable chariot and go to the house of the celebrant to promote the honey sweets of knowledge and power for the peace and joy of the world.

त्रिवन्धुरणं त्रिवृता रथना यातमश्विना ।  
मध्वः सामस्य पीतय ॥ ८ ॥

8. *Tribandhureṇa trivṛtā rathenā yātamaśvinā.  
Madhvaḥ somasya pītaye.*

Ashvins, come by a three stage chariot powered by a three turbine motive force to promote the honey sweets of new knowledge and celebrate the soma joy of the new achievement.

नू म गिरा नासत्या श्विना पावतं युवम ।  
मध्वः सामस्य पीतय ॥ ९ ॥

9. *Nū me giro nāsatyā'śvinā prāvataṁ yuvam.  
Madhvaḥ somasya pītaye.*

O twin divine powers, preservers and promoters of truth and rectitude, pray honour and fulfil my words of prayer for the advancement of knowledge, power and joy of humanity, and come to honour, protect and promote the soma sweets of success.

**Mandala 8/Sukta 86**

*Ashvinau Devate, Krshna Angirasa or  
Vishvaka Karshni Rshi*

उ॒भा हि द॒स्रा भि॒षजा॑ मया॒भुवा॒भा द॒ स्य॒ वच॑सा बभूवथुः ।  
ता वां॑ वि॒श्वका॑ हवत तनू॒कृथ॑ मा न॒ वि या॑ष्टं स॒ख्या  
मु॒मा॒र्च॒तम ॥ १ ॥

1. *Ubhā hi dasrā bhiṣajā mayabhuvabhā dakṣasya vacaso babhūvathuh. Tā vām viśvako havate tanūkṛthe mā no vi yauṣṭam sakhyā mumocatam.*

Both of you, Ashvins, nature's complementary powers of efficacy, are destroyers of suffering, physicians, health givers for peace, and both of you abide by and honour the word of the specialist in the field of health and medicine. The all-prevading spirit of health calls on you to restore the body's health and efficiency. Pray forsake us not, deprive us not of your natural friendship and organismic companionship in matters of health, release us from pain and suffering.

क॒था नू॒नं वां॑ वि॒मना॒ उप॑ स्तवद्यु॒वं धि॒यं द॒दथु॑वस्य॒इष्ट॑य ।  
ता वां॑ वि॒श्वका॑ हवत तनू॒कृथ॑ मा न॒ वि या॑ष्टं स॒ख्या  
मु॒मा॒र्च॒तम ॥ २ ॥

2. *Kathā nūnam vā vimanā upa stavadyuvaṁ dhiyaṁ dadathurvasya iṣṭaye. Tā vām viśvako havate tanūkṛthe mā no vi yauṣṭam sakhyā mumocatam.*

How can a person disturbed in the mind study and honour you for the control of complementary pranic energies of prana and apana? When the pranic energies are controlled in meditation, you give the practitioner the intelligential capacity to achieve the desired

concentration for peace and power of the mind. Ashvins, the universal lover of health invokes you for the system's efficacy. Pray forsake us not, deprive us not of your natural friendship.

युवं हि ष्मा पुरुभुजममधृतुं विष्णाव्व ददथुवस्यइष्टय । ता  
वां विश्वका हवत तनूकृथ मा ना वि याष्टं सख्या  
मुमाचतम ॥ ३ ॥

3. *Yuvaṁ hi śmā purubhujemamedhatuṁ viṣṇāpve dadathur-vasya iṣṭaye. Tā vāṁ viśvako havate tanūkṛthe mā no vi yauṣṭaṁ sakhyā mumocatam.*

O givers of good health and nourishment to all living beings, you bring knowledge, awareness and wisdom to the aspiring devotee of omnipresent divinity for the attainment of desired honour and excellence. That's why the whole world calls on you for the health of body and mind. Ashvins, forsake us not, deprive us not of your friendship.

ऊत त्यं वीरं धनसामृजीषिणं दूर चित्सन्तमवस हवामह ।  
यस्य स्वादिष्टा सुमतिः पितुयथा मा ना वि याष्टं सख्या  
मुमाचतम ॥ ४ ॥

4. *Uta tyam vīraṁ dhanasāmṛjīṣiṇaṁ dūre cit santamavase havāmahe. Yasya svādiṣṭhā sumatiḥ pituryathā mā no vi yauṣṭaṁ sakhyā mumocatam.*

We call for that mighty energy of prana which is the source of wealth, simple and natural cleanser and strengthener of body and mind, which though it may be far off, still whose sweetest gift of nourishment of intelligence is like the gift of nature, father, and omniscient God. Ashvins, pray bring us that energy,

forsake us not, deprive us not of your friendship, save us with that friendship.

ऋत॑न॒ द्वः स॒वि॒ता श॑मायत ऋ॒तस्य॑ शृङ्ग॑मु॒विया॑ वि प॒पथ॑ ।  
 ऋ॒तं सा॑साह॒ महि॑ चित्पृ॒तन्य॑ता मा ना॒ वि या॑ष्टं स॒ख्या  
 मु॒माच॑तम ॥ ५ ॥

5. *Ṛtena devaḥ savitā śamāyata ṛtasya śṛṅgamu-  
 rviyā vi paprathe. Ṛtaṁ sāsāha mahi cit pṛtanyato  
 mā no vi yauṣtaṁ sakhyā mumocatam.*

Self-refulgent Savita, creator and energiser, blesses with peace, truth and the laws of life, and he expands the law of life with the expansive universe. Truth and the law of truth overcomes the challenges of even the mightiest opponents. Ashvins, complementary powers of Savita, forsake us not, deprive us not of your friendship, give us freedom by that friendship.

### Mandala 8/Sukta 87

*Ashvinau Devate, Krshna Angirasa, or Vasishtha  
 Dyumnika or Priyamedha Angirasa Rshi*

द्यु॒म्नी वां॑ स्तामा॑ अ॒श्विना॑ कि॒वि॒न स॒क॒ आ ग॑तम ।  
 म॒ध्वः सु॒तस्य॑ स दि॒वि पि॒या न॑रा पा॒तं गा॑रा॒विव॑रि॒ण ॥ १ ॥

1. *Dyumnī vāṁ stomaś aśvinā krivirna seka ā gatam.  
 Madhvaḥ sutasya sa divī priyo narā pātaṁ gaurā-  
 viveriṇe.*

Splendid is your song of praise, Ashvins, come like the soothing sprinkle of a fountain, both of you, and drink of the honey sweets of soma, delightful as distilled in the light of heaven. Come, best of men, leaders of life, and drink like thirsty stags at a pool in

the desert.

पिबतं घर्मं मधुमन्तमश्विना ब्रुहिः सीदतं नरा ।  
ता मन्दसाना मनुषा दुराण आ नि पातं वदसा वयः ॥ २ ॥

2. *Pibataṁ gharmaṁ madhumantam-aśvinā'' barhiḥ sīdataṁ narā. Tā mandasānā manuṣo duroṇa ā ni pātaṁ vedasā vayaḥ.*

Come Ashvins, leading lights of humanity, sit on the seats of holy grass on the vedi and enjoy and participate in the honey sweet warmth of yajna, social culture, knowledge and discipline of the human community. Happy and joyful in the human home, in the human body, enjoy, preserve and promote life with the wealth and knowledge you have.

आ वां विश्वाभिरूतिभिः प्रियमधा अहूषत ।  
ता व्रतियातमुप वृक्तबहिषा जुष्टं यज्ञं दिविष्टिषु ॥ ३ ॥

3. *Ā vāṁ viśvābhir-ūtibhiḥ priyamedhā ahūṣata. Tā vartiryātamupa vṛktabarhiṣo juṣṭaṁ yajñaṁ diviṣṭiṣu.*

O Ashvins, the holy performers who are dedicated to yajna invoke and call you both with all your succour and promotions, so that you go to the place and paths of those yajakas who are ready with the grass spread on the vedi and there join the yajna for the realisation of their higher aims of life.

पिबतं सामं मधुमन्तमश्विना ब्रुहिः सीदतं सुमत ।  
ता वावृधाना उप सुष्टुतिं दिवा गन्तं गाराविवरिणम ॥ ४ ॥

4. *Pibataṁ somaṁ madhumantam-aśvinā'' barhiḥ sīdataṁ sumat. Tā vāvṛdhānā upa suṣṭutiṁ divo gantaṁ gaurāviveriṇam.*

Ashvins, come from the light of heaven, sit together on the holy grass, drink the honey sweet soma like thirsty deer in the forest, and, exhilarated, listen to the song of adoration offered in honour of divinity.

आ नूनं यातमश्विना श्वभिः पुषितप्सुभिः ।

दस्त्रा हिरण्यवतनी शुभस्पती पातं साममृतावृधा ॥ ५ ॥

5. *Ā nūnaṃ yātamaśvinā'śvebhiḥ pruṣitapsubhiḥ. Dasrā hiraṇyavartanī śubhaspatī pātam somam-rtāvrđhā.*

Ashvins, holy powers of humanity and nature living and acting in complementarity, destroyers of evil and negativities, moving by golden paths of virtue, protectors and promoters of the good and positive values of life, growing to higher life by truth, observing and advancing the laws of truth by following paths of truth, come with your mind and senses inspired and strengthened by nature and enlightenment and enjoy the soma delight of life.

वयं हि वां हवामह विपन्यवा विपासा वाजसातय ।

ता वल्लू दस्त्रा पुरुदंससा धिया श्विना श्रुष्ट्या गतम ॥ ६ ॥

6. *Vayaṃ hi vāṃ havāmahe vipanyavo viprāso vājasātaye. Tā valgū dasrā purudaṃsasā dhiyā 'śvinā śruṣṭyā gatam.*

Ashvins, virile men and women, vibrant, wise and devout, we call upon you for victory and advancement in energy, food, honour and excellence. Ashvins, noble and cultured, destroyers of negativities, versatile in various actions, come without delay with active intelligence, full awareness and spirit of action.

## Mandala 8/Sukta 88

*Indra Devata, Nodha Gautama Rshi*

तं वा दस्ममृतीषहं वसामन्दानमन्धसः ।

अभि वत्सं न स्वसरषु धनव इन्दं गीभिनवामह ॥ १ ॥

1. *Tam vo dasmam-ṛtīṣaḥam-vasor-mandānam-andha-saḥ. Abhi vatsam na svasareṣu dhenava indram gīrbhir-navāmahe.*

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.

द्यु ि सुदानुं तविषीभिरावृतं गिरिं न पुरुभाजसम ।

ुमन्तं वाजं श्तिनं सहस्त्रिणं म ू गामन्तमीमह ॥ २ ॥

2. *Dyukṣam sudānuṃ taviṣībhir-āvṛtaṃ giriṃ na purubhojasam. Kṣumantaṃ vājaṃ śatinam sahasriṇam makṣū gomantam-īmahe.*

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.

न त्वा बृहन्ता अर्दया वरन्त इन्द वीळवः ।

यद्वित्ससि स्तुवत मावत वसु नकिष्टदा मिनाति त ॥ ३ ॥

3. *Na tvā bṛhanto adrayo varanta indra vīlavah.  
Yadditsasi stuvate māvate vasu nakīṣṭadā mināti  
te.*

Not the mighty fixed mountains can restrain you, Indra, generous lord, when you come to give wealth to a celebrant like me. No one can stop and frustrate your will.

याद्दासि॑ क॒त्वा॒ शर्व॑सा॒त दु॑स॒ना॒ वि॒श्वा॒ जा॒ताभि॑ म॒ज्मना॑ ।  
आ त्वा॒यम॒क ऊ॒तय॑ ववतति॒ यं गा॒तमा॒ अजी॑जनन ॥ ४ ॥

4. *Yoddhāsi kratvā śavasota daṁsanā viśvā jātābhi  
majmanā. Ā tvāyamarka ūtaye vavartati yaṁ  
gotamā ajījanan.*

You are a victorious warrior by your strength and yajnic karma. You are supreme over all things born of your wondrous power and majesty. This worshipper adores you for the sake of protection and advancement, the lord whom the imaginative wise realise in their soul at will.

प हि॑ रिरि॒ १ आ॒जसा॑ दि॒वा अ॒न्त॑भ्य॒स्प॒रि॑ ।  
न त्वा॑ वि॒व्याच॒ रज॑ इ॒न्द्र पा॒थि॑व॒मनु॑ स्व॒धां व॑वति॒ तथ॑ ॥ ५ ॥

5. *Pra hi ririkṣa ojasā divo antebhyaspari. Na tvā  
vivyāca raja indra pārthivam-anu svadhām  
vavakṣitha.*

You transcend the bounds of heaven by your might. The regions of earth and skies encompass you not. Indra, lord of majesty and omnipotence, bring us food, strength and the divine power of sustenance for life.



नक्विः परिष्टिमघवन्मघस्य त यद्दाशुष दशस्यसि ।

अस्माकं बाध्युचथस्य चादिता मंहिष्ठा वाजसातय ॥ ६ ॥

6. *Nakih pariṣṭirmaghavan maghasya te yaddāśuṣe daśasyasi. Asmākaṁ bodhyucathasya coditā maṁhiṣṭho vājasātaye.*

Lord of world's wealth, power, honour and excellence, when you bless the generous devotee with the gift of your profusion, there is no restraint on your will and power. O lord most glorious and adorable, inspirer and intensifier of our adoration, let us know the paths for our noble movement forward for the sake of real victory and progress.

### Mandala 8/Sukta 89

*Indra Devata, Nrmedha and Purumedha  
Angirasas Rshis*

बृहदिन्दीय गायत मरुता वृत्रहन्तमम ।

यन् ज्यातिरजनय तृतावृधा द्रवं द्वाय जागृवि ॥ १ ॥

1. *Bṛhadindrāya gāyata maruto vṛtrahantamam. Yena jyotir-ajanayann-ṛtāvṛdho devaṁ devāya jāgrvi.*

O Maruts, vibrant leaders of humanity in knowledge and action, sing the resounding songs of Sama which, like the sun, dispel the darkness and eliminate evil, the same by which the sagely servants of eternal law and cosmic yajna in the service of God vitalise, recreate and extend that divine inextinguishable light of life which is ever awake in the world of existence.

अपाधमद्भिःशस्तीरशस्तिहा थन्दा द्युम्याभवत् ।

द्वास्त इन्द सख्याय यमिर् बृहद्भाना मरुद्गण ॥ २ ॥

2. *Apādhamad-abhiśastīraśastihā'thendro dyumnyābhavat. Devāsta indra sakhyāya yemire brhadbhāno marudgaṇa.*

Indra burns and blows away all curses and calumnies and shines in power and glory beyond scandalous criticism. O refulgent lord of power and force, commanding the host of Maruts, vibrant leading forces of nature and humanity, brilliant and generous sages and divines try to achieve kinship as friends with you.

प व इन्दाय बृहत मरुता ब्रह्माचत ।

वृत्रं हनति वृत्रहा शतकतुवज्जण शतपवणा ॥ ३ ॥

3. *Pra va indrāya brhate Maruto brahmārcata. Vṛtram hanati vṛtrahā śatakatur-vajreṇa śatapar-vaṇā.*

O Maruts, vibrant brilliant leaders of humanity, worship Indra, lord omnipotent beyond all bounds, and study the divine powers immanent in nature, with hymns of Vedic adoration. He is the destroyer of evil, dispels darkness and ignorance, and destroys the negative uncreative forces with his thunderbolt of hundredfold power.

अभि प भर धृषता धृषन्मनः श्रवश्चित्त असद बृहत ।

अषन्त्वापा जवसा वि मातरा हना वृत्रं जया स्वः ॥ ४ ॥

4. *Abhi pra bhara dhṛṣatā dhṛṣanmanah śravaścite asadbrhat. Arṣantvāpo jvasā vi mātaro hano vṛtram jayā svaḥ.*

O man of determined mind, boldly with confidence as that of Maruts, offer adorations to Indra. Let your honour and fame rise and ring far and wide and hold it well under control with a bold mind. Let the mother-like pranic energies run through the veins with vitality, destroy evil and darkness, and win the light of heaven.

यज्जायथा अपूव्य मघवन्वृत्रहत्याय ।

तत्पृथिवीमपथयस्तदस्तभ्ना उत द्याम ॥ ५ ॥

5. *Yajjāyathā apūrvya maghavan vṛtrahatyāya.*  
*Tat pṛthivīm-aprathayas-tadastabhñā uta dyām.*

O lord of glory, Indra, matchless without precedent, when you rise for the elimination of darkness, then you manifest the wide space and plan the heaven, earth and sky in their place in the cosmic order.

तत् यज्ञा अजायत तदक उत हस्कृतिः ।

तद्विश्वमभिभूरसि यज्जातं यच्च जन्त्वम ॥ ६ ॥

6. *Tat te yajño ajāyata tadarka uta haskṛtiḥ.*  
*Tadviśvamabhibhūraṣi yajjātaṁ yacca jantvam.*

And then proceeds the cosmic yajna, formation of light, sun and the joyous agni and vayu. And thus you remain and rule as the supreme over what has come into being and what is coming into being.

आमासु पक्वमरय आ सूर्यं राहया दिवि ।

घर्म न सामन्तपता सुवृक्तिभिजुष्टं गिवणस बृहत ॥ ७ ॥

7. *Āmāsu pakvam-airaya ā sūryaṁ rahaya divi.*  
*Gharman na sāman tapatā suvṛktibhir-juṣṭaṁ girvaṇase bṛhat.*

You move the ripening flow of sap in the veins of maturing forms of life. You raise and place the sun in the high heaven. O celebrants, as in the heat of fire, temper and shine your sama songs of adoration and, with noble hymns of praise, sing resounding Brhat samans of worship with love in honour of adorable Indra.

### Mandala 8/Sukta 90

*Indra Devata, Nrmedha and Purumedha  
Angirasas Rshis*

आ ना विश्वासु हव्य इन्द्रः समत्सु भूषतु ।  
उप ब्रह्माणि सर्वानि वृत्रहा परमज्या ऋचीषमः ॥ १ ॥

1. *Ā no viśvāsu havya indrah samatsu bhūṣatu. Upa brahmāṇi savanāni vṛtrahā parāmajyā ṛcīṣamaḥ.*

Indra, lord of universal energy, world power and human forces, is worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success.

त्वं दाता प्रथमा राधसामस्यसि सत्य इशानकृत ।  
तुविद्युम्नस्य युज्या वृणीमह पुत्रस्य शर्वसा महः ॥ २ ॥

2. *Tvaṁ dātā prathamo rādhasām-asyasi satya īśānakṛt. Tuvidyumnasya yujyā vṛṇīmahe putra-sya śavaso mahaḥ.*

You are the original giver of means of effort and success in all fields of life. You are the maker of

leaders and giver of the wealth and honours of life. Of such great lord of glory and power, promoter and protector of strength and power, we pray for wealth, honour and excellence worthy of your glory.

ब॒ह्मा॑ त इ॒न्द गि॒वणः॑ क्॒रि॒यन्त॑ अन॒ति॒द्भु॒ता ।

इ॒मा जु॑ष॒स्व ह॒यश्च॑ या॒ज॒न॒न्द॒ या त॒ अ॒म॒न्म॒हि ॥ ३ ॥

3. *Brahmā ta indra girvaṇaḥ kriyante anatiḍbhutā. Imā juṣasva haryaśva yojanendra yā te amanmahi.*

Indra, celebrated in holy voice, unsurpassed songs are offered in your honour. O lord commander of instant powers of transport, communication and radiation, pray accept these hymns we conceive, sing and offer to you in response to your glory.

त्वं हि स॒त्या म॑घ॒व॒ तान॑न॒ता वृ॒त्रा भूरि॑ न्यृ॒ञ्ज॒स॑ ।

स त्वं श॑वि॒ष्ठ व॒ज॒ह॒स्त दा॑शु॒ष वा॒ञ्चं र॒यि॒मा कृ॑धि ॥ ४ ॥

4. *Tvaṁ hi satyo maghavann-anānato vṛtrā bhūri nyrñjase. Sa tvaṁ śaviṣṭha vajrahasta daśuṣe 'rvāñcam rayimā kṛdhi.*

Indra, lord of wealth and glory, you are eternal, never subdued, and many a form of darkness and evil you rectify or destroy. O lord most potent, armed with thunder in hand, bear and bring the wealth of life for the generous yajaka who offers libations liberally into the yajna vedi and gives help to the needy.

त्वमि॒न्द॒ य॒शा अ॑स्यृ॒जी॒षी श॑व॒स॒स्प॒त ।

त्वं वृ॒त्राणि॑ हंस्य॒प॒ती॒न्य॒क् इ॒द॒नु॒त्ता च॑ष॒णी॒धृ॒ता ॥ ५ ॥

5. *Tvamindra yaśā asyrjīṣī śavasaspate. Tvam̐ vr̥trāṇi haṁsyapratīnyeka idanuttā carṣaṇī-dhṛtā.*

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people.

तमु॑ त्वा नूनम॑सुर् प॒च॒तसुं॑ राधा॑ भा॒गमि॑वमह ।

म॒हीव॑ कृ॒त्तिः श॒रणा॑ त इन्द्र॑ प त सु॒म्ना ना॑ अ॒श॒न॒वन ॥ ६ ॥

6. *Tamu tvā nūnam-asura pracetasam rādho bhāgamivemahe. Mahīva kṛtṭiḥ śaraṇā ta indra pra te sunnā no aśnavan.*

Indra, lord of vibrant energy and power, we look forward to you as our partner, enlightened ruler and master, and competent giver of reward for our action and endeavour. Your very presence is our shelter, a very home like the great mother earth, and we pray we may ever enjoy the favour of your good will and benevolence.

## Mandala 8/Sukta 91

### *Indra Devata, Apala Atreyi Rshi*

क॒न्या॑इ॒ वार॑वाय॒ती सा॒म॒मपि॑ स्नु॒तावि॑दत ।

अस्तं॑ भ॒रन्त्य॑ब॒वीदि॒न्द्राय॑ सु॒नव॑ त्वा श॒क्राय॑ सु॒नव॑ त्वा ॥ १ ॥

1. *Kanyā vāravāyātī somamapi srutāvidat. Astam̐ bharantyaḥpravīd-indrāya sunavai tvā śakrāya sunavai tvā.*

The maiden having consented to marry, whether she is emaciated in health or bubbling with energy, should get the soma, and while going home should speak

to herself for autosuggestion: I prepare you, soma juice, for Indra, regenerative and procreative power, for shakra, strength and vigour of robust health.

असा य एषि वीरुका गृहंगृहं विचाकशत । इमं जम्भसुतं  
पिब धानावन्तं कर्म्भिर्णामपूपवन्तमुक्थिनम ॥ २ ॥

2. *Asau ya eṣi vīrako gṛhaṅgṛhaṁ vicākaśat. Imam jambhasutaṁ piba dhānāvantaṁ karam-bhīṇam-apūpavantaṁ-ukthinam.*

The invigorating juice of soma which gives strength and vigour of health and radiates from person to person, family to family, O maiden, O youth, drink. It is expressed and invigorated to the last drop. It is delicious, nourishing, seasoned with delicacies, fresh and exhilarating, and invigorating with pranic energies.

आ चन त्वा चिकित्सामा धि चन त्वा नमसि ।  
शनरिव शनकरिवन्दायन्दा परि स्रव ॥ ३ ॥

3. *Ā cana tvā cikitsāmo 'dhi cana tvā nemasi. Śanairiva śanakairivendrāyendo pari srava.*

O soma, we are trying to know you and your efficacy, we do not yet know you in full. Slowly, O soma, slowly, drop by drop, flow for Indra, health and vigour of life.

कुविच्छकत्कुवित्करत्कुवि ॥ वस्यसस्करत ।  
कुवित्पतिद्विषा यतीरिन्दण संगमामह ॥ ४ ॥

4. *Kuvicchakat kuvit karat kuvinno vasyasaskarat. Kuvit patidviṣa yatīrindreṇa saṅgamāmahai.*

May soma give us strength and vigour. May it work for our all round improvement in personality. May

it make us happier and wealthier. And may be then we, not yet in favour of matrimony and husbands, grow up, reconcile and regain their love.

इ॒मानि॒ त्रीणि॑ वि॒ष्टपा॒ तानी॑न्द्र॒ वि रा॑हय ।  
शि॒रस्त॒तस्या॒वरा॒मादि॑दं म॒ उपा॒दर॑ ॥ ५ ॥

5. *Imāni trīṇi viṣṭapā tānīndra vi rohaya.*  
*Śiras-tatasyorvarām-ādidam ma upodare.*

These are three vital systemic organs of the growing and continuous body existence which, O soma energy, raise and refine: One is the head, seat of the intelligential system, the other is heart and lungs, seat of pranic system, and yet another is the stomach and pelvic region, seat of nutritional and sexual system. Indra, lord of energy and power, let these three grow to maturity.

अ॒सा च॒ या न॑ उ॒वरादि॑मां॒ तन्वं॑ म॒म ।  
अथा॑ त॒तस्य॒ यच्छि॒रः स॒वा ता॑ रा॒मशा॑ कृ॒धि ॥ ६ ॥

6. *Asau ca yā na urvarādīmāṃ navam mama.*  
*Atho tasya yacchirah sarvā tā romaśā kṛdhi.*

And that which is the heart region and this body system of mine and the head region of the body which is to continue in the family line, let all these grow to maturity.

ख रथ॑स्य॒ ख न॑सुः॒ ख यु॒गस्य॑ श॒तक॑ता ।  
अ॒पा॒ला॒मिन्द्र॑ त्रि॒ष्पू॒त्व्यकृ॑णाः॒ सू॒यत्व॑चम ॥ ७ ॥

7. *Khe rathasya khe'nasaḥ khe yugasya śatakrato.*  
*Apālāmindra triṣpūtvyakṛṇoḥ sūryatvacam.*

Indra, giver of health and energy, O soul, agent



of a hundred good actions, whatever the weakness of this chariot, the body system, whatever the weakness in the pranic energy system, and whatever weakness there be in the coordination of the various systems of body, prana and mind in relation to the soul, all these weaknesses of the unprotected, under nourished and immature maiden, I pray, make up and give her a radiant personality.

### Mandala 8/Sukta 92

*Indra Devata, Shrutakaksha or Sukaksha Angirasa Rshi*

पान्त॒मा वा॒ अन्ध॑स॒ इन्द्र॑म॒भि प॒ गाय॑त ।  
वि॒श्वा॒साहं॑ श॒तक॑तुं॒ मंहि॑ष्ठं च॒षणी॒नाम ॥ १ ॥

1. *Pāntamā vo andhasa indramabhi pra gāyata. Viśvāsāham śatakṛatūṁ maṁhiṣṭham carṣaṇī-nām.*

Sing in praise and appreciation of Indra, the ruler, protector of your food, sustenance and maintenance, all tolerant, all defender and all challenger, hero of a hundred noble actions and the best, most generous and most brilliant of the people.

पु॒रु॒हू॒तं पु॒रु॒ष्टु॒तं गा॒था॒न्यं॑ स॒न॒श्रु॒तम॑ ।  
इन्द्र॑ इति॒ बवी॑तन ॥ २ ॥

2. *Puruhūtam puruṣṭutam gāthānyam sanaśrutam. Indra iti bravītana.*

Call him by the name and title of 'Indra', invoked by many, adored by all, worthy of celebration in story, all time famous who is also a scholar of universal knowledge.

इन्द्र इ ऽ महानां दाता वाजानां नृतुः ।

महाँ अभिज्ञ्वा यमत ॥ ३ ॥

3. *Indra inno mahānām dātā vājānām nṛtuḥ.*  
*Mahāñ abhijñvā yamat.*

Indra is a happy and joyous leader, giver of a high order of living, energy and life's victories. May he, with love, courtesy and humility, lead us to life's greatness and glory.

अपादु शि यन्धसः सुद ऽस्य पहाषिणः ।

इन्द्रारिन्द्वा यवाशिरः ॥ ४ ॥

4. *Apādu śipryandhasaḥ sudakṣasya prahoṣiṇaḥ.*  
*Indorindro yavāśiraḥ.*

Let Indra, the ruler, value, protect and promote the soma homage mixed and strengthened with the delicacies of life and offered by the generous and enlightened people. (The mantra points to the circulation of wealth and economy of the nation managed by the tax payers and the ruling powers of the government.)

तम्बुभि पाचतन्द्रं सामस्य पीतय ।

तदिद्धयस्य वधनम ॥ ५ ॥

5. *Tamvabhi prārcatendram somasya pītaye.*  
*Tadiddhyasya vardhanam.*

Honour and appreciate Indra with words of gratefulness and adoration for the consumption, protection and promotion of the soma homage offered by the people. That tribute of honour is the real exalting strength and success for the ruler.

अस्य पीत्वा मदीनां द्वा द्वास्याजसा ।

विश्वाभि भुवना भुवत ॥ ६ ॥

6. *Asya pītva madānām devo devasyaujasā.  
Viśvābhi bhuvanā bhuvat.*

Exalted by the joyous power of this soma offering of the people, the brilliant and generous Indra rules over all regions of the world by light and lustre worthy of a ruler.

त्यमु वः सत्रासाहं विश्वासु गीष्वायतम ।

आ च्यावयस्यूतय ॥ ७ ॥

7. *Tyamu vaḥ satrāsāham viśvāsu gīṣvāyatam.  
Ā cyāvayasyūtaye.*

O people of the land, that generous and brilliant victor (Sudaksha) in all sessions of the enlightened citizens and celebrated in their universal voices, you elevate to the office of ruler for your defence, protection and progress.

युध्मं सन्तमनवाणं सामपामनपच्युतम ।

नरमवायकतुम ॥ ८ ॥

8. *Yudhmaṁ santam-anarvāṇaṁ-somapām-anapacyutam. Naram-avāryakratum.*

The ruler, warrior that hits the target, being irresistible, protector and valuer of life's joy, inviolable and unsurpassable leader in irrevocable action: such is Indra, elevated ruler.

शि ता ण इन्द राय आ पुरु विद्वाँ ऋचीषम ।

अवा नुः पाय धन ॥ ९ ॥

9. *Śikṣā ṇa indra rāya ā puru vidvāñ ṛcīṣama.  
Avā naḥ pārye dhane.*

Indra, leader in knowledge and wisdom, pursuer of the path of rectitude, guide and lead us to ample wealth and protect us through our struggle for victory of honour and excellence.

अतश्चिदिन्द्र ण उपा याहि शतवाजया ।  
इषा सहस्रवाजया ॥ १० ॥

10. *Ataścidindra ṇa upā 'yāhi śatavājayā.  
Iṣā sahasravājayā.*

And from here, Indra, come to us, bring us the food of life for a hundredfold and a thousandfold victory of honour and excellence.

अयाम् धीवता धिया वद्भिः शक गादर ।  
जयम पृत्सु वजिवः ॥ ११ ॥

11. *Ayāma dhīvato dhiyo 'rvadbhiḥ śakra godare.  
Jayama pṛtsu vajrivaḥ.*

O wielder of power and force, let us come to have leaders and warriors endowed with high intelligence and enlightened will for action and, O lord of thunderous power, in the development of lands and breaking of mountains, let us win our battles by virtue of our cavaliers and pioneers.

वयमु त्वा शतकता गावा न यवसृष्ट्वा ।  
उक्थेषु रणयामसि ॥ १२ ॥

12. *Vayamu tvā śatakrato gāvo na yavaseṣvā.  
Uktheṣu raṇayāmasi.*

Indra, achiever of a hundred noble victories, just as cows feel delight in green grass, so we give you the pleasure of victory in our songs of celebration.

विश्वा हि मत्स्यत्वना नुकामा शतकता ।  
अगन्म वजि णशसः ॥ १३ ॥

13. *Viśvā hi martyatvanā'nukāmā śatakrato.*  
*Aganma vajrinnāśasaḥ.*

O lord of a hundred noble actions, all mortals are moved by hopes and ambitions natural to humanity. O wielder of thunder and justice, let us too move forward and realise our hopes and ambitions.

त्व सु पुत्र शवसा वृत्रन्कामकातयः ।  
न त्वामिन्द्राति रिच्यत ॥ १४ ॥

14. *Tve su putra śavaso'vrtran kāmakātayaḥ.*  
*Na tvāmindrāti ricyate.*

O protector and promoter of strength and courage, seekers of ambition and victory look up to you for inspiration and depend on you for encouragement. No one excels you in incentive and exhortation.

स ना वृषन्त्सनिष्ठया सं घोरया दवित्त्वा ।  
धियाविद्धि पुरन्ध्या ॥ १५ ॥

15. *Sa no vṛṣantsaniṣṭhayā saṁ ghorayā dravitnvā.*  
*Dhiyā vidḍhi purandhyā.*

O lord generous as rain showers, come and help us with constant and most favourable, venerable and sublime, instant and munificent friendly intelligence, planning and wisdom for action and advancement of

the human community.

यस्त नूनं शतकृतविन्द द्युम्नितमा मदः ।  
तन नूनं मद मदः ॥ १६ ॥

16. *Yaste nūnaṁ śatakṛtavindra dyumnitamo madaḥ. Tena nūnaṁ made madeḥ.*

O lord of a hundred great actions, Indra, ruler of the world, the most generous, brilliant and ecstatic will and pleasure that is yours, by that, pray, inspire us and let us share the joy of divine achievement.

यस्त चित्रश्रवस्तमा य इन्द वृत्रहन्तमः ।  
य आज्ञादातमा मदः ॥ १७ ॥

17. *Yaste citraśravastamo ya indra vṛtrahantamaḥ. Ya ojadātamo madaḥ.*

That ananda, will and pleasure of yours which is most wonderful and famous, which destroys evil and darkness upon the instant completely and which is most potent in inspiring the celebrant with the courage of action, honour and dignity, with that, pray, inspire us and let us share that ecstasy.

विद्या हि यस्त अदिवस्त्वादत्तः सत्य सामपाः ।  
विश्वासु दस्म कृष्टिषु ॥ १८ ॥

18. *Vidmā hi yaste adrivastvādattaḥ satya somapāḥ. Viśvāsu dasma kṛṣṭiṣu.*

O lord ruler of clouds and mountains, ever true and constant, lover and protector of soma, the joy and beauty of life, glorious destroyer of darkness, we know as we receive that the courage and will, the sense of

honour and dignity that prevails among all the people of the world is yours, inspired by you, and a gift of yours to us.

इन्दाय॑ म॒द्व॒न सु॒तं परि॑ ष्टाभन्तु॒ न॒ गिरः॑ ।  
अ॒क॒म॒चन्तु॑ क॒रवः॑ ॥ १९ ॥

19. *Indrāya madvane sutam pari ṣṭobhantu no girah.*  
*Arkam-arcantu kāravaḥ.*

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements.

यस्मि॑न्वि॒श्व॒वा अ॒धि श्रि॒या र॒ण॒न्ति स॒प्त स॒ंसदः॑ ।  
इ॒न्दं सु॒त ह॒वाम॑ह ॥ २० ॥

20. *Yasmin viśvā adhi śriyo raṇanti sapta saṁsadaḥ.*  
*Indram sute havāmahe.*

In our soma yajna of life, in meditation, and in the holy business of living, we invoke Indra, in whom all beauties and graces abide, whom all the seven seers in yajna adore, in whom all five senses, mind and intelligence subside absorbed, and under whom all the seven assemblies of the world unite, meet and act.

त्रि॒क॒दु॒क॒षु च॒त॒नं द्वा॒सा य॒ज्ञम॑त्नत ।  
तमि॑द्व॒धन्तु॑ न॒ गिरः॑ ॥ २१ ॥

21. *Trikadrukeṣu cetanam devāso yajñamatnata.*  
*Tamidvardhantu no girah.*

In three modes of body, mind and soul, the devas, seven senses, the human consciousness and the

noble yogis, concentrate on Indra, divine consciousness. In three regions of the universe, noble souls meditate on the universal consciousness of the divine Indra. Thus they perform the yajna of divinity in communion. May all our songs of adoration glorify that supreme consciousness, Indra.

आ त्वा विशन्त्विन्दवः समुदमिव सिन्धवः ।

न त्वामिन्द्राति रिच्यत ॥ २२ ॥

22. *Ā tvā viśantvindavaḥ samudramiva sindhavaḥ.  
Na tvāmindrāti ricyate.*

All the flows of soma, joys, beauties and graces of life concentrate in you, and thence they flow forth too, Indra, lord supreme, just as all rivers flow and join in the ocean and flow forth from there. O lord no one can comprehend and excel you.

विव्यक्थं महिना वृषन्भु ँ सामस्य जागृव ।

य इन्द्र जठरंषु त ॥ २३ ॥

23. *Vivyaktha mahinā vṛṣan bhakṣam somasya jāgrve. Ya indra jathareṣu te.*

O lord of universal love and grace as showers of rain, ever awake in the world of existence, your divine bliss pervades all that essence of soma, joy and beauty of life, which is food for the human soul, and it ripples and rolls in the blissful reservoirs of your divine presence.

अरं त इन्द्र कु ायु सामा भवतु वृत्रहन ।

अरं धामभ्य इन्द्रवः ॥ २४ ॥

24. *Araṁ ta indra kuṣaye somo bhavatu vṛtrahan.  
Araṁ dhāmabhya indavaḥ.*



Indra, O lord of power and joy, destroyer of evil and suffering, let there be ample soma to fill the space in the womb of existence, and let the flow of soma be profuse for all the forms of existence.

अ॒र॒म॒श्व॒वा॒य गाय॑ति श्रु॒तकं ॥ अ॒रं ग॒र्व ।  
अ॒र॒मि॒न्द्रस्य॑ धाम्न् ॥ २५ ॥

25. *Aramaśvāya gāyati śrutakakṣo aram gave.*  
*Aramindrasya dhamne.*

The sage, having drunk of the soma of divine love, sings in praise of the dynamics of motion and attainment and the music overflows, he sings of the dynamics of creative production and power of communication such as waves of energy, earth and cows, and he sings profusely of the lord's refulgent forms of wealth, beauty and excellence.

अ॒रं हि ष्मा॑ सु॒तषु॑ णः॒ साम॑ष्वि॒न्द्र भू॑षसि ।  
अ॒रं त श॑क द्वा॒वन् ॥ २६ ॥

26. *Aram hi śmā suteṣu ṇaḥ someṣvindra bhūṣasi.*  
*Aram te śakra dāvane.*

Indra, ruler of the world, all potent and competent doer of holy action, when we have distilled and achieved the soma of bright knowledge, action, wealth, honour and excellence of life, you feel highly glorified, and that achievement is a high tribute to your generous munificence also.

प॒रा॒का॒त्ता॒च्चि॒ददिव॑स्त्वां न॒ न्त न्ना॑ गि॒रः ।  
अ॒रं ग॑माम॒ त व॒यम॑ ॥ २७ ॥

27. *Parākāttāc-cid-adrivas-tvāṁ nakṣanta no girah.  
Araṁ gamāma te vayam.*

Indra, lord of clouds and mountains, wielder of thunder and lightning, our songs of adoration reach you even from far where we happen to be. We pray we may realise your presence intimately by direct experience of the spirit, beyond thought and speech.

एवा ह्यसि वीर्युरवा शूर उत स्थिरः ।

एवा त राध्यं मनः ॥ २८ ॥

28. *Evā hyasi vīrayurevā śūra uta sthiraḥ.  
Evā te rādhyam manaḥ.*

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitudes. You are now ripe for the perfection of mind to experience the soul's beatitude in, divine presence.

एवा रतिस्तुवीमघ विश्वभिधायि धातृभिः ।

अधा चिदिन्द म सचा ॥ २९ ॥

29. *Evā rātiḥ-tuvīmagha viśvebhir-dhāyi dhātṛbhiḥ.  
Adhā cidindra me sacā.*

Indra, generous lord of the wealth and glory of the world, thus by practice and meditation, is divine generosity cultivated and achieved by all those who bear and bring the offerings to you. O lord of power and immense generosity, be my friend and companion.

मा षु ब्रह्मव तन्द्युभुवा वाजानां पत ।

मत्स्वा सुतस्य गामतः ॥ ३० ॥

30. *Mo ṣu brahmeva tandrayurbhuvo vājānām pate.  
Matsvā sutasya gomataḥ.*

O ruler, protector and promoter of the honour and excellence of life, just as a vibrant scholar of divine knowledge never slackens into sloth from wakefulness, so you too should never be slothful and half asleep. Be ever wakeful, enjoy and guard the distilled essence of knowledge and creative achievement of wealth, honour and excellence.

मा न इन्द्राभ्या॑ इ दिशः॑ सूर॑ अ॒क्तुष्वा य॑मन ।  
त्वा युजा व॑नम॒ तत ॥ ३१ ॥

31. *Mā na indrābhyā diśaḥ sūro aktuṣvā yaman.*  
*Tvā yujā vanema tat.*

Indra, powerful friend and ally in spirit and conduct, let no force, howsoever strong it may be, from any direction come at night and overtake us by violence. With you as a friend and inspirer, let us counter that attack and win.

त्वयदि॑न्द्र युजा व॒यं पति॑ बु॒वीमहि॑ स्पृधः ।  
त्वम॒स्माकं॑ तव॒ स्मसि ॥ ३२ ॥

32. *Tvayedinra yujā vayaṁ prati bruvīmahi sprdhah.*  
*Tvamasmākaṁ tava smasi.*

Indra, O lord omnipotent, O intelligent soul in the state of divine beatitude, O mind in the state of perfect spiritual control, only with you as friend and companion do we counter and win our adversaries in life. You are ours, we are yours.

त्वामि॑द्धि त्वा॒यवा॑ नु॒नानु॑वत॒श्चरा॑न ।  
सखा॑य इन्द्र का॒रवः॑ ॥ ३३ ॥

33. *Tvāmidhhi tvāyavo'nunonuvataścarān.*  
*Sakhāya indra kāravah.*

Indra, O lord omnipotent, O ruler of the world, O soul in divine union, O mind in perfect state of spiritual control, may the poets, celebrants, men in action, all assistant forces in unison live their life in dedication to you, working for you and thereby exalting you in song and in action as their friend, guide and protector.

### Mandala 8/Sukta 93

*Indra (1-33), Indra and Rbhavah (34) Devata, Sukaksha  
Angirasa Rshi*

उद्धदधि श्रुतामघं वृषभं नर्यापसम ।  
अस्तारमषि सूय ॥ १ ॥

1. *Uddhedabhi śrutāmaghamṁ vṛṣabhamṁ naryāpasam. Astārameṣi sūrya.*

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity and dispeller of the darkness and negativities of the mind, soul and the universe.

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

नव या नवतिं पुरा बिभेद बाह्वाजसा ।  
अहिं च वृत्रहावधीत ॥ २ ॥

2. *Nava yo navatiṁ puro bibheda bāhvojasā. Ahim ca vṛtrahāvadhīt.*

Indra who breaks off the nine and ninty strongholds of darkness, ignorance and suffering by the force of his lustrous arms and, as the dispeller of darkness, destroys the crooked serpentine evil of the world:

स न इन्द्रः शिवः सखा श्वावद्गामद्यवमत ।  
उरुधारव दाहत ॥ ३ ॥

3. *Sa na indrah śivaḥ sakhā'śvāvad-gomadyavamat.  
Urudhāreva dohate.*

That same Indra who is blissful, a gracious friend and companion, commands the wealth of cows and horses, nourishment and achievement, knowledge and enlightenment and distils for us power, honour and excellence from nature such as the torrential showers of rain.

यदद्य कच्च वृत्रह गुदगा अभि सूर्य ।  
सर्वं तदिन्द्र त वश ॥ ४ ॥

4. *Yadadya kacca vṛtrahannudagā abhi sūrya.  
Sarvaṁ tadindra te vaśe.*

O sun, dispeller of darkness, whatever the aim and purpose for which you rise today, let that be, O Indra, lord ruler of the world, under your command and control.

यद्वा पवृद्ध सत्यत् न मरा इति मन्यस ।  
उता तत्सत्यमित्तव ॥ ५ ॥

5. *Yadvā pravṛddha satpate na marā iti manyase.  
Uto tat satyamit tava.*

Indra, O mind, O soul, ever rising as the world

expands, protector of truth and reality, if you believe and say in all faith that “I shall not die”, then it shall be true, an inviolable reality.

य सामासः परावति य अवावति सुन्विर ।

सवास्ताँ इन्द्र गच्छसि ॥ ६ ॥

6. *Ye somāsaḥ parāvati ye arvāvati sunvire.  
Sarvāñstāñ indra gacchasi.*

Indra, O dynamic intelligence, protector of the knowledge of truth and reality, whatever somas of knowledge, culture and enlightenment are distilled either far away or close at hand, pray you move there to record and protect them for us.

तमिन्द्रं वाजयामसि मह वृत्राय हन्तव ।

स वृषा वृषभा भुवत ॥ ७ ॥

7. *Tamindram vājayāmasi mahe vṛtrāya hantave.  
Sa vṛṣā vṛṣabho bhuvat.*

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.

इन्द्रः स दामन कृत आजिष्ठः स मद हितः ।

द्युम्नी श्लाकी स साम्यः ॥ ८ ॥

8. *Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa made hitaḥ.  
Dyumnī ślokī sa somyaḥ.*

Indra, mind and intelligence, was created for

enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

गिरा वज्रा न संभृतः सबला अनपच्युतः ।

वव १ ऋष्वा अस्तृतः ॥ ९ ॥

9. *Girā vajro na sambhṛtaḥ sabalo anapacyutaḥ.*  
*Vavakṣa ṛṣvo astrtaḥ.*

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

दुग चिं १ः सुगं कृधि गृणान इन्द गिवणः ।

त्वं च मघवन्वशः ॥ १० ॥

10. *Durge cinnah sugam kṛdhi gṛṇāna indra girvaṇah.* *Tvaṁ ca maghavan vaśah.*

Indra, adorable lord, praised and prayed, turn even the difficult paths to simple and easy ones and, O lord of wealth, honour and power, do it as and when you wish, you are the master.

यस्य त नू चिदादिशं न मिनन्ति स्वराज्यम ।

न द्वा नाधिगुजनः ॥ ११ ॥

11. *Yasya te nū cidādiśam na minanti svarājyam.*  
*Na devo nādhri gurjanaḥ.*

No power can violate your sphere of self-rule and sovereignty nor what you ordain, neither human

nor super human howsoever irresistible it be.

अथा त् अपतिष्कृतं द्रुवी शुष्मं सपयतः ।

उभ सुशिपु रादसी ॥ १२ ॥

12. *Adhā te apratiṣkutaṁ devī śuṣmaṁ saparyataḥ.  
Ubhe suṣipra rodasī.*

And then, O lord of glorious countenance, both the divine earth and heaven honour and serve your irresistible might.

त्वमृतदधारयः कृष्णासु राहिणीषु च ।

परुष्णीषु रुशत्पयः ॥ १३ ॥

13. *Tvam-etad-adhārayaḥ kṛṣṇāsu rohiṇīṣu ca.  
Paruṣṇīṣu ruśat payaḥ.*

Only you as mind and electric energy bear, hold and maintain in circulation this bright vital liquid energy as sap and blood in the dark and red life sustaining veins and arteries of living forms.

वि यदहरध त्विषा विश्वं द्रवासा अक्रमुः ।

विदन्मृगस्य तां अमः ॥ १४ ॥

14. *Vi yadaheradha tviṣo viśve devāso akramuḥ.  
Vidan-mṛgasya tāñ amāḥ.*

When all the divine perceptive senses and conceptive faculties of the mind rise to fight the dark powers of evil, Indra, the soul, the higher mind, realises the fierce powers of evil and stirs:

आदु म निवरा भुवद वृत्रहादिष्ट पंस्यम ।

अजातशत्रुरस्तृतः ॥ १५ ॥



15. *Ādu me nivaro bhuvad-vṛtrahādiṣṭa pauṁsyam.  
Ajātaśatrur-astr̥taḥ.*

Then Indra, the soul, the higher mind, my saviour, destroyer of evil, provides me strength, and, undaunted, I stir and become unchallengeable by enemies.

श्रुतं वा वृत्रहन्तमं प शर्धं चषणीनाम ।  
आ शुष राधस मह ॥ १६ ॥

16. *Śrutam̐ vo vṛtrahantamam̐ pra śardham̐ carṣa-  
ṇinām. Ā śuṣe rādhasē mahe.*

For your strength, high success and advancement, I strive for and try to attain to the highest strength of the people capable of fighting out and eliminating the darkness, ignorance and suffering of life.

अया धिया च गव्यया पुरुणामन्पुरुष्टुत ।  
यत्सामसाम् आभवः ॥ १७ ॥

17. *Ayā dhiyā ca gavyayā puruṇāman puruṣṭuta.  
Yat some soma ābhavaḥ.*

Indra, O higher mind, O soul, O awareness of divinity, who are adored by many, celebrated by many many names in many ways, arise in every person in every soma yajna by with virtue of this intelligence, this knowledge and this awareness which nature has given to every person.

बाधिन्मना इदस्तु ना वृत्रहा भूयासुतिः ।  
श्रृणातु शक आशिषम ॥ १८ ॥

18. *Bodhinmanā idastu no vṛtrahā bhūryāsutiḥ.  
Śṛṇotu śakra āśiṣam.*

May Indra, lord of universal intelligence, destroyer of darkness, commander of universal success and joy, we pray, know our mind and listen to us for our heart's desire for success.

कया त्वं न ऊत्या भि प मन्दस वृषन ।

कया स्तातृभ्य आ भर ॥ १९ ॥

19. *Kayā tvam na ūtyā'bhi pra mandase vṛṣan.*  
*Kayā stotṛbhya ā bhara.*

Indra, lord of power and prosperity, generous as cloud showers, by which modes of protection and promotion do you bless us with the joys we have, by which methods and graces do you bear and bring the wealth which the celebrants enjoy?

कस्य वृषा सुत सचा नियुत्वान्वृषभा रणत ।

वृत्रहा सामपीतय ॥ २० ॥

20. *Kasya vṛṣā sute sacā niyutvān vṛṣabho raṇat.*  
*Vṛtrahā somapītaye.*

In whose soma yajna does Indra, generous giver of showers of joy, master of cosmic dynamics, virile all creative, destroyer of darkness, want and suffering, take delight as a friend and participate in the creation, protection and promotion of the soma joys of life?

अभी षु णस्त्वं रयिं मन्दसानः सहस्त्रिणम ।

पयन्ता बाधि दाशुष ॥ २१ ॥

21. *Abhī ṣu ṇastvam rayim mandasānaḥ sahasriṇam.*  
*Prayantā bodhi dāśuṣe.*

Indra, lord all joy and bliss, our guide, delighted

with the soma yajna of the generous yajamana, enlighten him and bring him a thousandfold wealth, honour and excellence.

पत्नीवन्तः सुता इम उशन्ता यन्ति वीतय ।

अपां जग्मिनिचुम्पुणः ॥ २२ ॥

22. *Patnīvantah sutā ima uśanto yanti vītaye.*  
*Apām jagmir-nicumpuṇah.*

These sparkling life-giving streams of soma joys of life created by Indra in the world flow to the thirsty yajakas for their enlightenment and joy just as streams of water flow to the unsatiating sea.

इष्टा हात्रा असृ तन्दं वृधासा अध्वर ।

अच्छावभृथमार्जसा ॥ २३ ॥

23. *Iṣṭā hotrā asṛṣatendraṁ vṛdhāso adhvare.*  
*Acchāvabhṛthamojasā.*

Cherished and lovely offers of havi offered into the fire in the yajna of life exalt Indra, and with light and lustre lead the yajamana to the sanctifying bath on the completion of the yajna.

इह त्या सधमाद्या हरी हिरण्यकश्या ।

वा हामभि पर्या हितम ॥ २४ ॥

24. *Iha tyā sadhamādyā harī hiraṇyakeṣyā.*  
*Volhāmabhi prayo hitam.*

And may those brilliant and jubilant perceptive, creative and communicative dynamics of yajna working in unison conduct Indra, the soul, onward in the business of living and lead the yajamana to the desired wealth

and nourishment of life.

तुभ्यं सामाः सुता इम स्तीर्णं ब्रहिवि'भावसा ।  
स्तातृभ्य इन्द्रमा वह ॥ २५ ॥

25. *Tubhyaṁ somāḥ sutā ime stīrṇaṁ barhivibhā-  
vaso. Stotr̥bhya indramā vaha.*

O lord of light, the soma delicacies distilled and seasoned are ready for you. The holy grass seats are spread on the vedi. Pray come in and bring in Indra, wealth, honour and excellence of life for the celebrants.

आ त द ऽं वि राचना दधदत्ना वि दाशुष ।  
स्तातृभ्य इन्द्रमचत ॥ २६ ॥

26. *Ā te dakṣaṁ vi rocanā dadhadratnā vi dāśuṣe.  
Stotr̥bhya indramarcata.*

O lord of light, refulgent and glorious stars and planets such as sun, earth and moon bear your power and potential and they bear the jewels of life for the generous yajamana. O celebrants, celebrate Indra and pray for the devotees that the lord may bless.

आ त दधामीन्द्रियमुक्था विश्वा शतकता ।  
स्तातृभ्य इन्द्र मृळय ॥ २७ ॥

27. *Ā te dadhāmīndriyam-ukthā viśvā śatakrato.  
Stotr̥bhya indra mṛḷaya.*

O lord of infinite acts of grace, I hold in faith and abide by your divine power and law and I stand by all the divine injunctions of holiness and piety set out in holy writ. O lord omnipotent, Indra, be kind and gracious to the devoted celebrants.

भ॒दंभ॒दं न॒ आ भ॒रष॒मूर्जं॑ श॒तक॒ता ।

यदि॒न्द मृ॒ळया॑सि नः ॥ २८ ॥

28. *Bhadraṁ bhadraṁ na ā bhareṣamūrjaṁ śatakrato. Yadindra mṛḷayāsi nah.*

Indra, lord of infinite actions of grace, when you are kind to us and bless us with joy and well being, you give us food, energy, knowledge and enlightenment so that we may rise towards perfection as good human beings.

स न॒ विश्वा॒न्या भ॒र सु॒वितानि॑ श॒तक॒ता ।

यदि॒न्द मृ॒ळया॑सि नः ॥ २९ ॥

29. *Sa no viśvānyā bhara suvitāni śatakrato. Yadindra mṛḷayāsi nah.*

Indra, lord of infinite acts of kindness, when you are kind and gracious to us, bear and bring us all the good fortunes, prosperity and welfare of life.

त्वामि॒द वृ॒त्रह॑न्त॒म सु॒ताव॑न्ता ह॒वाम॑ह ।

यदि॒न्द मृ॒ळया॑सि नः ॥ ३० ॥

30. *Tvāmid vṛtrahantama sutāvanto havāmahe. Yadindra mṛḷayāsi nah.*

Blest with the beauty, grace and excellence of life, we invoke and celebrate you only, greatest destroyer of the darkness, evil and suffering of life since you are the highest power kind and gracious to us.

उ॒प न॒ ह॒रि॒भिः सु॒तं या॒हि म॑दानां प॒त ।

उ॒प न॒ ह॒रि॒भिः सु॒तम॑ ॥ ३१ ॥

31. *Upa no haribhiḥ sutam yāhi madānām pate.  
Upa no haribhiḥ sutam.*

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you.

द्वि॒ता या वृ॒त्र॒हन्त॑मा वि॒द इ॒न्द्रः श॒तक॑तुः ।  
उप॑ न॒ हरि॑भिः सु॒तम ॥ ३२ ॥

32. *Dvitā yo vṛtrahantamo vida indrah śatakratuḥ.  
Upa no haribhiḥ sutam.*

Indra, hero of a hundred noble actions, greatest destroyer of darkness who know both the way of knowledge and the way of karma for the good life, come to taste our soma of homage prepared by us with our heart and soul for you.

त्वं हि वृ॒त्र॒ह ण॑षां पा॒ता सा॒माना॑मसि॒ ।  
उप॑ न॒ हरि॑भिः सु॒तम ॥ ३३ ॥

33. *Tvaṁ hi vṛtrahann-eṣāṁ pātā somānāmasi.  
Upa no haribhiḥ sutam.*

Indra, O soul, dispeller of darkness and ignorance, you are the experiencer of the joyous soma pleasures of life. Rise and enjoy the knowledge and wisdom collected and offered by the senses, mind and intelligence.

इ॒न्द्र इ॒ष द॑दातु न ऋ॒भु ण॑मृ॒भु र॒यिम॑ ।  
वा॒जी द॑दातु वा॒जिन॑म ॥ ३४ ॥

34. *Indra iṣe dadātu na ṛbhukṣaṇam-ṛbhurṁ rayim.  
Vājī dadātu vājinam.*

For food, energy and knowledge, may Indra, lord of creativity, imagination and power, give us wealth, honour and excellence of broad, versatile and expert nature. May the lord of speed and victory grant us sustenance, energy and advanced success in our pursuit of progress.

### Mandala 8/Sukta 94

*Maruts Devata, Bindu or Putadaksha Angirasa Rshi*

गाधयति मरुतां श्रवस्युमाता मघानाम ।  
युक्ता वह्नी रथानाम ॥ १ ॥

1. *Gaur-dhayati marutām śravasyur-mātā maghōnām. Yuktā vahnī rathānām.*

The cow, the earth, nature herself, mother of magnanimous Maruts, mighty men, is committed to provide sustenance and honourable existence for them and, joined with them in piety, bearing lovely gifts for them, provides the food of life and love as a mother suckles her children.

यस्या द्वा उपस्थ वता विश्व धारयन्त ।  
सूयामासा दृश कम ॥ २ ॥

2. *Yasyā devā upasthe vratā viśve dhārayante. Sūyāmāsā dṛśe kam.*

She in whose lap the Vishvedevas, divinities of humanity and nature, hold, maintain and observe their laws of existence, and the sun and moon wear their beauty and refulgence so that we may see and appreciate the glory of divine existence:

तत्सु ना विश्वं अय आ सदा गृणन्ति कारवः ।

मरुतः सामपीतय ॥ ३ ॥

3. *Tat su no viśve aya ā sadā gṛṇanti kāravaḥ.  
Marutaḥ somapītaye.*

That same beauty and glory of existence and the mother's magnanimity, all our poets and pioneers celebrate in song and heroic action. O Maruts, magnanimous men of might, come, act, and enjoy this soma of the Mother's gift of glory.

अस्ति सामा अयं सुतः पिबन्त्यस्य मरुतः ।

उत स्वराजा अश्विना ॥ ४ ॥

4. *Asti samo ayaṁ sutāḥ pibantyaśya marutaḥ.  
Uta svarājo aśvinā.*

O Maruts, mighty men of honour and action, this soma of glorious life is ready, created by divinity. Lovers of life and adventure, Ashwins, live it and enjoy, those who are self-refulgent, free and self-governed, and who are ever on the move, creating, acquiring, giving, like energies of nature in the cosmic circuit.

पिबन्ति मित्रा अयमा तना पूतस्य वरुणः ।

त्रिषधस्थस्य जावतः ॥ ५ ॥

5. *Pibanti mitro aya mā tanā pūtasya varuṇaḥ.  
Triṣadhasthasya jāvataḥ.*

Mitra, men of universal love, Aryama, men of adventure on the paths of rectitude, and Varuna, men of judgement and right choice, continuously drink of this soma created and sanctified by the procreative power of divinity pervading in the three regions of the universe,



heaven, earth and the sky.

उ॒ता न्व॑स्य॒ जा॒ष॒माँ इन्द्रः॑ सु॒तस्य॒ गा॒र्मतः॑  
पा॒तहा॑र्त॒व मत्स॑ति ॥ ६ ॥

6. *Uto nvasya joṣamāñ indrah sutasya gomataḥ.  
Prātarhoteva matsati.*

And surely the delight and exhilaration of this soma, Indra, the soul, inspirited with the power of brilliance and awareness, like a yajaka at dawn, experiences, and celebrates the ecstasy in dance and song.

कद॑त्विषन्त॒ सूर॑य॒स्तिर॒ आप॑इव॒ स्त्रिधः॑ ।  
अ॒र्षन्ति॑ पू॒तद॑ सः ॥ ७ ॥

7. *Kadatviṣanta sūrayastira āpa iva sridhaḥ.  
Arṣanti pūதாகṣasaḥ.*

How brilliant and blazing are the brave, we scholars and warriors of pure and unsullied power and expertise who, like turbulent waters, break the violent down and move forward on the paths of rectitude!

क॒द्वो अ॒द्य म॒हानां॑ द॒वाना॑म॒वा वृ॑ण ।  
त्मना॑ च द॒स्मव॑चसाम ॥ ८ ॥

8. *Kadvo adya mahānām devānāmavo vṛṇe.  
Tmanā ca dasmavarcaśām.*

And when and how can I choose and hope for the protection and patronage of the great, noble and generous leaders and pioneers who are brilliant by virtue of their own innate power and personality?

आ य विश्वा पाथि॑वानि प॒पथ॑नाच॒ना दि॒वः ।

म॒रुतः॑ साम॑पीतय ॥ ९ ॥

9. *Ā ye viśvā pārthivāni paprathan rocanā divaḥ.  
Marutaḥ somapītaye.*

Those Maruts, pioneers of nature and humanity, who have extended the beauties of existence, both earthly and heavenly, for the experience and higher awareness of the joy and ecstasy of it,

त्या ऽु पू॒तद॑ सा दि॒वा वा॑ मरु॒ता हु॒व ।

अ॒स्य साम॑स्य पी॒तय॑ ॥ १० ॥

10. *Tyān nu pūtadakṣaso divo vo maruto huve.  
Asya somasya pītaye.*

Those, O Maruts, heroes of power and purity, I call from your regions of light to come and to enjoy, protect and promote this delight and beauty of the world of existence.

त्या ऽु य वि राद॑सी तस्त॒भुम॒रुता॑ हु॒व ।

अ॒स्य साम॑स्य पी॒तय॑ ॥ ११ ॥

11. *Tyān nu ye vi rodasī tastabhurmaruto huve.  
Asya somasya pītaye.*

Those Maruts, nature's powers of divine energy who stabilise the regions of heaven and earth in the cosmos, those Maruts, scholars, scientists and pioneers of vibrant nature and energy who maintain the laws and values of heaven and earth in human life, I call, to join them in the experience of the delight and ecstasy of this joyous world of beauty.

त्यं नु मारुतं ग॒णं गिरि॑ष्ठां वृष॒णं हु॒व ।

अ॒स्य साम॑स्य पी॒तये ॥ १२ ॥

12. *Tyam nu mārutaṁ gaṇaṁ giriṣṭhām vṛṣaṇaṁ huve. Asya somasya pītaye.*

That host of Maruts generous as showers of clouds, abiding on high as on the peaks of mountains, I invoke and call to come and join us in the celebration of life's beauty and glory for the experience and awareness of its divinity.

### Mandala 8/Sukta 95

*Indra Devata, Tirashchi Angirasa Rshi*

आ त्वा॒ गिरा॑ र॒थीरि॒वा स्थुः॑ सु॒तषु॑ गि॒वणः॑ ।

अ॒भि त्वा॒ सम॑नू॒षत॑न्द॒ व॒त्सं न मा॑तरः ॥ १ ॥

1. *Ā tvā giro rathīrivā'sthuh suteṣu girvaṇaḥ. Abhi tvā samanūṣatendra vatsaṁ na mātaraḥ.*

Indra, adorable lord of glory, when the soma sense of life's beauty and meaning is realised, let our voices of adoration reach you fast as a charioteer, and as mothers out of love incline to their children, so let our voices too closely abide with you.

आ त्वा॑ शु॒का अ॑चु॒च्यवुः॑ सु॒तास॑ इ॒न्द गि॒वणः॑ ।

पि॒बा॒ त्व॑स्या॒न्धसु॑ इ॒न्द॒ विश्वा॑सु॒ त ह्रि॑तम ॥ २ ॥

2. *Ā tvā śukrā acucyavuh sutāsa indra girvaṇaḥ. Pibā tvasyāndhasa indra viśvāsu te hitam.*

Indra, lord ruler of the world, adorable soul, let these somas of transparent knowledge and awareness of crystalline purity distilled from life reach in homage

to you. Accept these, enjoy, protect and promote these rolling round in space for you as food for life and soul.

(This mantra can also be interpreted as a divine blessing to the human soul in response to its karmic homage presented in the previous mantra. When a devotee offers homage of prasada in the lord's temple, the lord returns it with blessings for the presenter.)

पिब॑ सामं॒ मदा॑य॒ कमि॒न्द श्य॑नाभृ॒तं सु॒तम ।

त्वं हि श॑श्व॒तीनां॒ पती॒ राजा॑ वि॒शाम॑सि ॥ ३ ॥

3. *Pibā somam madāya kamindra śyenābhṛtam sutam. Tvam hi śaśvatīnām patī rājā viśāmasi.*

Indra, enlightened spirit of the universe, enjoy the soothing and illuminating soma of joyous knowledge distilled from life and living literature by dynamic and adorable sages of enlightenment. You are the master, protector, sustainer and ruler of all the universal and eternal generations of the people.

श्रु॒धी ह॑वं ति॒रश्च॑या इ॒न्द॒ यस्त्वा॑ स॒प॒र्यति॑ ।

सु॒वी॒र्य॑स्य॒ गाम॑ता रा॒यस्पू॑धि म॒हाँ अ॑सि ॥ ४ ॥

4. *Śrudhī havam tiraścyā indra yastvā saparyati. Suvīryasya gomato rāyaspūrdhi mahāñ asi.*

Indra, listen to the invocation of the devotee's voice of deep silence who offers service and homage to you, and bless the devotee with wealth of brave progeny, lands, cows, knowledge and total fulfilment. You are great, unbounded is your munificence.

इ॒न्द॒ यस्त॑ न॒वी॒र्य॑सीं गि॒रं म॒न्दाम॑जी॒जन॑त ।

चि॒क्कि॑त्वि॒न्म॑नसं॒ धियं॑ प॒त्ना॑मृ॒तस्य॑ पि॒प्यु॑षीम ॥ ५ ॥

5. *Indra yaste navīyasīm giram mandrām-ajījanat.  
Cikitvin-manasam dhiyam pratnām-ṛtasya  
pipyuṣīm.*

Indra, whoever creates and offers you the latest song of joyous adoration, you bless with a mind and intelligence for eternal illumination, universal understanding and wisdom, and dedication to exuberant awareness of eternal truth and law.

तमुष्ट्वाम् यं गिर इन्दमुक्थानि वावृधुः ।  
पुरूण्यस्य पस्या सिषासन्ता वनामह ॥ ६ ॥

6. *Tamu ṣṭavāma yam gira indramukthāni vāvṛdhuḥ.  
Puruṇyasya paumsyā siṣāsanto vanāmahe.*

We adore and worship Indra whom hymns and songs of adoration exalt, and we pray to him for the gift of many forms of strength, honour and excellence.

एता न्विन्दं स्तवाम शुद्धं शुद्धन् साम्ना ।  
शुद्धरुक्थवावृध्वांसं शुद्ध आशीवान्ममत्तु ॥ ७ ॥

7. *Eto nvindram stavāma śuddham śuddhena sāmṇā.  
Śuddhair-ukthair-vāvṛdhvāmsam śuddha āśīrvān  
mamattu.*

Come, friends, and, with happy chant of pure holy Sama songs, adore Indra, pure and bright spirit and power of the world, who feels pleased and exalted by honest unsullied songs of adoration. Let the supplicant with a pure heart please and win the favour of Indra and rejoice.

इन्दं शुद्धा न आ गहि शुद्धः शुद्धाभिरूतिभिः ।  
शुद्धा रयिं नि धारय शुद्धा ममद्धि साम्यः ॥ ८ ॥

8. *Indra śuddho na ā gahi śuddhaḥ śuddhābhirūtibhiḥ. Śuddho rayim ni dhāraya śuddho mama-dhi somyaḥ.*

May Indra, pure and absolute spirit, come to us and bless us. May the pure immaculate spirit come with pure modes of action and protection. May the pure spirit bring us wealth, honour and excellence. May pure divinity, absolute peace and bliss, be pleased and exalted.

इन्द्र शुद्धा हि ना रयिं शुद्धा रत्नानि दाशुष ।

शुद्धा वृत्राणि जिघ्नस शुद्धा वाजं सिषाससि ॥ ९ ॥

9. *Indra śuddho hi no rayim śuddho ratnāni dāśuṣe. Śuddho vṛtrāṇi jighnase śuddho vājaṁ siṣāsasi.*

Indra, spirit pure and absolute, may bring us wealth, honour and excellence. The pure may bring jewels of life for the generous yajamana. Indra, the pure, in order to eliminate evil and dispel darkness and suffering, loves to give us strength, sustenance and advancement, the lord pure and blissful that he is.

### Mandala 8/Sukta 96

*Indra (1-13, 16-21), Indra-Marutah (14), Indra-Brhaspati (15) Devatah, Tirashchi Angirasa or Dyutana Maruta Rshi*

अस्मा उषास आतिरन्त याममिन्द्राय नक्तमूम्याः सुवाचः ।

अस्मा आपा मातरः सप्त तस्थुनृभ्यस्तराय सिन्धवः

सुपाराः ॥ १ ॥

1. *Asmā uṣāsa ātiranta yāmam-inḍrāya naktam-ūryāḥ suvācaḥ. Asmā āpo mātaraḥ sapta tasthur-ṛbhyaś-tarāya sindhavaḥ supārāḥ.*

For Indra, this lord supreme ruler and ordainer of the universe, the dawns advance their course, for Indra, the last hours of the night are sanctified with voices of adoration, for this same lord, seven motherly dynamics of nature, i.e., five elements, mind and pranic energies, keep to their tasks in nature's law, and for him the rivers and seas ebb and flow for human navigation.

अतिविद्धा विशुरणा चिदस्त्रा त्रिः सप्त सानु संहिता  
गिरीणाम । न तद्वा न मत्यस्तुतुयाद्यानि पवृद्धा वृषभ-  
श्चकार ॥ २ ॥

2. *Atividdhā vithureṇā cidastrā triḥ sapta sānu saṁhitā girīṇām. Na taddevo na martyastuturyādyāni pravṛddho vṛṣabhaś-cakāra.*

With staggering missile he pierced thrice seven mountain peaks in succession. Neither divine nor human can ever do what the mighty hero in the state of exaltation has at a stroke achieved.

इन्द्रस्य वज्र आयसा निमिश्ल इन्द्रस्य बाह्वाभूयिष्ठमाजः ।  
शीषिन्द्रस्य कर्तवा निरक आस षन्त श्रुत्या उपाक ॥ ३ ॥

3. *Indrasya vajra āyaso nimiśla indrasya bāhvorbhūyiṣṭhamojah. Śīṣannindrasya kratavo nireka āsanneṣanta śrutya upāke.*

The thunder bolt of Indra is made of unbreakable steel, sharpened and integrated with his body system, in his arms there is tremendous force and lustre, in his head are definite thoughts, plans and actions of high degree, and in his tongue is speech which people are anxious to hear at the closest.

(These two mantras are highly mystical,

comprehensively allegorical also. They describe the divine process of evolution. We may interpret the astra as the missile of the Big Bang of the divine will which formally splits integrated Prakṛti into seven stages of mahan, ahankara and the five elements, i.e., akasha, vayu, agni, apah and pṛthivi over three modes of satva, rajas and tamas of each. The vajra, again is the will continuously operative as Rtam, the law of the dynamics of nature. At the human level, the same dynamic works as living energy of prana in the biological system and converts food into seven ascending stages of rasa, rakta, mansa, meda, majja, asthi and virya which, properly cultivated and preserved, shines as ojas, lustre of the personality.)

मन्यं त्वा यज्ञियं यज्ञियानां मन्यं त्वा च्यवनमच्युतानाम ।  
मन्यं त्वा सत्त्वनामिन्द कर्तुं मन्यं त्वा वृषभं चषणी-  
नाम ॥ ४ ॥

4. *Manye tvā yajñiyam yajñiyānām manye tvā cyavanamacyutānām. Manye tvā satvanāmindra ketuṃ manye tvā vṛṣabhaṃ carṣaṇīnām.*

Indra, hero of invincible power, plan and action, I honour as the most revered of the powers worthy of love and homage in yajna. Of the unmoved and immovables, I honour you as the greatest mover and the moving at the highest velocity. Of the real, the true, the eternal, I honour you as the first and highest. And of the dynamic visionaries, I honour you as the highest visionary, most dynamic in power and generosity.

आ यद्वजं बाह्वरिन्द धत्स मदच्युतमहय हन्त्वा उ ।

प पवता अनवन्त प गावः प ब्रह्मणा अभिन न्त इन्दम ॥ ५ ॥



5. *Ā yadvajraṃ vāhvorindra dhatse madacyuta-  
mahaye hantavā u. Pra parvatā anavanta pra  
gāvaḥ pra brahmāṇo abhinakṣanta indram.*

Indra, when you hold the pride shattering thunderbolt in hands for the destruction of evil forces, mountains bend, earths adore, and divines sing hymns of praise to celebrate your glory.

तमुं ष्टवामु य इमा जुजानु विश्वा जातान्यवराण्यस्मात् ।  
इन्द्रेण मित्रं दिधिषम गीभिरुपा नमाभिवृषभं विशम ॥ ६ ॥

6. *Tamu ṣṭavāma ya imā jajāna viśvā jātānyava-  
rānyasmāt. Indreṇa mitraṃ didhiṣema gīrbhirupo  
namobhirvṛṣabhaṃ viśema.*

We worship him that brought all these forms of existence into being after him. Let us win friendship with Indra, and with hymns of adoration presented with homage and humility, abide in his presence at the closest.

वृत्रस्य त्वा श्वसथादीषमाणा विश्व द्वा अजहुय सखायः ।  
मरुद्भिरिन्द सख्यं त अस्त्वथमा विश्वाः पृतना जयासि ॥ ७ ॥

7. *Vṛtrasya tvā śvasathādīṣamāṇā viśve devā aja-  
hurye sakhāyaḥ. Marudbhirindra sakhyam te  
astvathemā viśvāḥ pṛtanā jayāsi.*

O soul of man, when at the frightful breath of evil forces of thought and the external world all your noble faculties who are your friends forsake you out of fear and insecurity, at that time, Indra, O soul, of innate power and self-confidence, hold on, be friends with the Maruts, vital pranic powers, and surely you would win in all the battles against evil.

त्रिः षष्टिस्त्वा मरुता वावृधाना उस्त्राइव राशया यज्ञियासः ।  
उप त्वमः कृधि ना भागधयं शुष्मं त एना हविषा  
विधम ॥ ८ ॥

8. *Triṣ ṣaṣṭistvā maruto vāvṛdhānā usrā iva rāsaya yajñiyāsaḥ. Upa tvemaḥ kṛdhi no bhāgadheyam śuṣmaṁ ta enā haviṣā vidhema.*

Thrice sixty Maruts, pranic and psychic energies, venerable cooperative yajnic powers, like floods of light, exalting Indra, stand by Indra, the soul. We stand by you, say they, give us our share of attention and food for life in yajna, and by this very share of recognition and food for life and power, we shall render you back the strength and power you need.

तिग्ममायुधं मरुतामनीकं कस्त इन्दु पति वजं दधष ।  
अनायुधासा असुरा अद्वाश्चकण ताँ अप वप ऋजी-  
षिन ॥ ९ ॥

9. *Tigam-āyudham marutāmanīkaṁ kasta indra prati vajraṁ dadharṣa. Anāyudhāso asurā adevās-cakreṇa tāṅ apa vapa ṛjīṣin.*

Indra, O soul, the powers of the Maruts, pranas, is really your fiery thunderbolt. Who holds a weapon counter to thunder? The evil forces are, in fact, without any force and weapon. Nor do they have anything positive and divine about them. Rise, move and shoot your wheel of concentrated force and strike them down.

मह उगाय त्वस सुवृक्तिं परय शिवतमाय पश्वः ।  
गिवाहस गिर इन्दाय पूवीध्रहि तन्व कुविदङ्ग वदत ॥ १० ॥

10. *Maha ugrāya tavase suvrktim preraya śivatamāya paśvaḥ. Girvāhase gira indrāya pūrvīr-dhehi tanve kuvidaṅga vedat.*

O man, set in motion the long range visionary process of uprooting the evil tendencies with songs of divinity for the sake of the great, lustrous, mighty and most beneficent and peaceable Indra, the inner soul. Collect and offer profuse voices of holy exhilaration and exhortation in honour of the divine lord of song and, O dear as breath of life, he would bless you with ample gifts of health, progeny and prosperity.

उक्थवाहस विभ्वं मनीषां दुगा न पारमीरया नदीनाम । नि  
स्पृश धिया तन्वि श्रुतस्य जुष्टतरस्य कुविदङ्ग वदत ॥ ११ ॥

11. *Ukthavāhase vibhve manīṣāṁ druṅā na pāra-mīrayā nadīnām. Ni sprśa dhiyā tanvi śrutasya juṣṭatarasya duvidaṅga vedat.*

O man, direct and send up your thoughts and prayers over to the great omnipotent Indra who loves the devotee's songs of adoration. Send up the adorations as we cross over the rivers by boat. And with your vision, intelligence and action feel the touch of the dear divine lord of universal presence and glory in the very core of your heart. Would not the lord dear as breath of life not oblige and bless?

तद्विविद्धि यत् इन्द्रा जुजाषत्स्तुहि सुष्टुतिं नमसा विवास ।  
उप भूष जरित्मा रुवण्यः श्रावया वाचं कुविदङ्ग वदत ॥ १२ ॥

12. *Tad-vividḍhi yat ta indro jujoṣat stuhi suṣṭutiṁ namasā vivāsa. Upa bhūṣa jaritarmā ruvaṇyaḥ śrāvayā vācaṁ kuvidaṅga vedat.*

O man, do that and enter there where Indra desires you to be. Worship the lord adorable and serve him with homage and praise. O celebrant, sanctify yourself and be close to him, never feel sorry and depressed. Send up your prayers so that he may listen. O dear friend, would he not listen and bless?

अव द्रप्सा अंशुमतीमतिष्ठदियानः कृष्णा दशभिः सहस्रः ।  
आवृत्तमिन्द्रः शच्या धमन्तमपु स्त्रहितीनृमणा अधत्त ॥ १३ ॥

13. *Ava drapso aṁśumatīm-atiṣṭhad-iyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ. Āvat tamindraḥ śacyā dhamantam-apa snehitīr-nṛmaṇā adhatta.*

The dark passion of pride with its ten thousand assistants and associates comes, occupies the affections and suppresses the emotive and creative streams of life, but Indra, noble leader of men, the soul, with its great thought and action, takes this bully over, controls its violence and covers it with sweetness and love.

द्रप्समपश्यं विषुणुं चरन्तमुपह्वर नद्या अंशुमत्याः । नभा न  
कृष्णमवतस्थिवांसमिष्यामि वा वृषणा युध्यताजा ॥ १४ ॥

14. *Drapsam-apaśyaṁ viṣuṇe carantam-upahvare nadyo aṁśumatyāḥ. Nabho na kṛṣṇam-avatasthivāmsam-iṣyāmi vo vṛṣaṇo yudhyatājau.*

I have seen the dark devil of passion and pride roaming around widely and variously on the banks of the vibrant stream of life. O mighty energies of prana and divine potential, I wish you fight in the battle and, like unfailing agents of cleansing of dirt, throw out the dark evil standing out and working boldly as well as surreptitiously.

अध॒ द्रप्सा॑ अंशु॒मत्या॑ उ॒पस्थ॑ धार॒यत्त॒न्वं ति॒त्विषा॒णः । वि॒शा  
अद॑वीर॒भ्या॒ꣳ चर॑न्ती॒बृह॑स्पति॒ना यु॒जन्दः॑ ससाह ॥ १५ ॥

15. *Adha drapso aṁśumatyā upasthe 'dhārayat tanvaṁ titviṣāṇaḥ. Viśo adevīrabhyācarantīr-brhaspatinā yujendraḥ sasāhe.*

When the dark passion is cleansed out, then pure vitality, lustrous and sparkling, sustains itself in the lap of creative life aflow. Indra, exuberant soul purified and tempered, in cooperation with wide ranging pranic energies, challenge and fight out the unholy tendencies of carnal mind ranging around.

त्वं ह॒ त्यत्स॑प्त॒भ्या॒ जाय॑माना श॒त्रु॒भ्या॑ अभ॒वः श॒त्रु॒रिन्द॑ ।  
गू॒ ह॒ द्यावा॑पृथि॒वी अ॒न्ववि॑न्दा वि॒भु॒मद्भ्या॑ भुव॑न॒भ्या॒  
रणं॑ धाः ॥ १६ ॥

16. *Tvaṁ ha tyat saptabhyo jāyamāno 'śatrubhyo abhavaḥ śatrurindra. Gūlhe dyāvaprthivī anvavindo vibhumadbhyo bhuvanebhyo raṇaṁ dhāḥ.*

Thus does Indra become a victorious enemy for the seven unrivalled unholy tendencies of sense and mind and emerges a brilliant unrivalled hero. Thus does he find the real joyous heaven and earth otherwise, for him, covered in deep darkness. Thus do you, O soul, bear and bring happiness to the regions of life vested in dignity and excellence.

त्वं ह॒ त्यद॑पति॒मान॒माजा॑ व॒ज्र॑ण व॒जि॒न्धृषि॑ता ज॒घन्थ॑ । त्वं  
शु॒ष्ण॒स्यावा॑ति॒रा व॒ध॒त्र॒स्त्वं गा॑ इ॒न्द॒ श॒च्यद॑विन्दः ॥ १७ ॥

17. *Tvaṁ ha tyad-apratimānamojo vajreṇa vajrin dhṛṣito jaghantha. Tvaṁ śuṣṇasyāvātiro vadha-traistvaṁ gā indra śacyedavindaḥ.*

You, virile commander of thunderous strength, most daring hero, by your virile and thunderous force of personality you won unequalled lustre and dignity. With your deadly weapons, you overcame the ravages of famine, deprivation and exploitation, and with your courage and conscientious action you won lands and cows and conquered your own carnal self.

त्वं ह त्पद वृषभ चषणीनां घना वृत्राणां तविषा बभूथ ।  
त्वं सिन्धूर्सृजस्तस्तभानान्त्वमपा अजया दासपत्नीः ॥ १८ ॥

18. *Tvaṃ ha tyad-vṛṣabha carṣaṇīnām ghano vṛtrāṇām taviṣo babhūtha. Tvaṃ sindhūrā-sṛjastastabhānān tvamāpo ajayo dāsapatnīḥ.*

Indra, you are the power on top, virile and generous leader of the dynamic human community, destroyer of darkness, evil and exploitation, and a blazing brilliant hero. You release the streams of waters and social energies restrained by forces of repression and suppression, and you free and win over the floods of human potential and action locked up under the force of tyranny.

स सुकतू रणिता यः सुतष्वनुत्तमन्युया अहव र्वान ।  
य एक इ त्पपांसि कता स वृत्रहा पतीदन्यमाहुः ॥ १९ ॥

19. *Sa sukratū raṇitā yaḥ suteṣvanuttamanyuryo aheva revān. Ya eka innaryapāmsi kartā sa vṛtrahā pratīdanyamāhuḥ.*

You are the hero of noble action, happy celebrant of life and divinity in yajnic gatherings of knowledge, enlightenment and advanced action. Unsurpassed is your passion for action, and your splendour and

generosity is like the light of day.

स वृत्रहन्दश्चषणीधृत्तं सुष्टुत्या हव्यं हुवम । स पाविता  
मघवा ना धिवक्ता स वाजस्य श्रवस्यस्य दाता ॥ २० ॥

20. *Sa vṛtrahendraścarṣaṇīdhṛt taṁ suṣṭutyā havyaṁ huvema. Sa prāvitā maghavā no'dhivaktā sa vājasya śravasyasya dātā.*

With words of welcome and adoration, we invoke, invite and serve the brilliant leader, destroyer of want, ignorance and suffering, and sustainer of the people, He is our protector, trustee of the nation's wealth, power and honour, defender of our honour and dignity in world forums and giver of honour, prosperity and excellence. He is the power and person adorable.

स वृत्रहन्द ऋभु णः सद्या जज्ञाना हव्या बभूव । कृण्व त्पांसि  
नया पुरूणि सामा न पीता हव्यः सखिभ्यः ॥ २१ ॥

21. *Sa vṛtrahendra ṛbhukṣāḥ sadyo jajñāno havyo babhūva. Kṛṇvannapāṁsi naryā purūṇi somo na pīto havyaḥ sakhibhyaḥ.*

Indra, destroyer of darkness, ignorance and exploitation, is patron of the wise and intelligent artists, scientists, technologists and pioneers in the fields of development and progress, and constantly born and reborn in manifested glory and dignity, he is the highest adorable power and person. Doing many many noble acts worthy of a dynamic and progressive humanity, he is inspiring as soma, loved, honoured and adorable for friends, companions and co-workers wherever he is.

*Mandala 8/Sukta 97**Indra Devata, Rebha Kashyapa Rshi*

या इन्द्र भुज आभरः स्वर्वा असुरभ्यः ।

स्तातारमिन्मघवस्य वधय य च त्व वृक्तबहिषः ॥ १ ॥

1. *Yā indra bhuja ābharah svarvāñ asurebhyah. Stotāram-inmaghavann-asya vardhaya ye ca tve vrktabarhiṣah.*

Indra, lord of bliss and omnipotence, the food, energy and vitality which you bear and bring from the sources of pranic energy such as sun, air, cloud and cosmic intelligence is great and admirable. O lord of power and glory, pray advance the devotees who appreciate, develop and celebrate this energy and spread the holy grass of yajna in gratitude to you, offer homage to you and develop your gifts.

यमिन्द्र दधिष त्वमश्वं गां भागमव्ययम ।

यजमान सुव्रति दक्षिणावति तस्मिन्तं धेहि मा पणौ ॥ २ ॥

2. *Yamindra dadhiṣe tvamaśvaṁ gāṁ bhagam-avyayam. Yajamāne sunvati dakṣiṇāvati tasmin taṁ dhehi mā paṇau.*

Indra, lord of glory, the light and energy, nourishment, knowledge and dynamism and all our share of natural and spiritual gifts of divinity which you bear and bring for us, all that, pray, vest in the generous yajamana, the soma maker and the giver of charity (who all keep these in creative circulation) and never in the uncreative, miserly hoarders and selfish exploiters.

य इन्द्र सस्त्यव्रतां नृष्वामदवयुः ।

स्वः ष एवमुमुर्त्याष्यं रयिं सनुतधेहि तं ततः ॥ ३ ॥



3. *Ya indra sastyavrato 'nuṣvāpamadevayuh. Svaiḥ  
ṣa evairmumurat poṣyaṁ rayiṁ sanutardhehi taṁ  
tataḥ.*

Indra, lord of wealth, honour and excellence, he, the hoarder and wastour, who lies idle lost in deep sleep, having forgotten divinity, gratitude and the law of divinity, he destroys that wealth by his own actions and behaviour, though that wealth, otherwise, deserves to be used and developed. Better it is you vest that wealth away from him, elsewhere so that it could be creatively used and developed.

यच्छुकासिं परावति यदवावति वृत्रहन । अतस्त्वा गीभिद्युग-  
दिन्द कृशिभिः सुतावाँ आ विवासति ॥ ४ ॥

4. *Yacchakrāsi parāvati yadarvāvati vṛtrahan.  
Atastvā gīrbhirdyugadindra keśibhiḥ sutāvāñ ā  
vivāsati.*

O Shakra, lord of mighty holy action, destroyer of evil and darkness, whether you are far off or close by, the man of creative yajna invokes you and draws your attention and presence from there by words of adoration radiating like rays of light across the spaces of skies and heavens of light.

यद्वासिं राचन दिवः समुदस्याधि विष्टपि ।  
यत्पाथिव सदन वृत्रहन्तम् यदन्तरि ॥ आ गहि ॥ ५ ॥

5. *Yadvāsi rocane divaḥ samudrasyādhi viṣṭapi. Yat  
pārthive sadane vṛtrahantama yadanrarikṣa ā  
gahi.*

Whether you are in some region of light in heaven or in some region of the skies above, or in the

depth of seas or anywhere on the surface of earth, O, greatest destroyer of darkness, evil and suffering, come and be with us.

स नः सामंषु सामपाः सुतषु शवसस्पत ।

मादयस्व राधसा सूनृतावतन्द्र राय परीणसा ॥ ६ ॥

6. *Sa naḥ someṣu somapāḥ suteṣu śavasaspate. Mādayasva rādhasā sūnṛtāvatendra rāyā parīṇasā.*

O lord of strength and power, protector of the soma sweetness of life, beauty, vitality and joy, when we have distilled the soma essence of life, knowledge and existence, bless us with lovely, veritable wealth, means and modes of advancement, and all round success and lead us to the joy of the truth, goodness and beauty of life.

मा न इन्द्र परी वृणग्भवा नः सधमाद्यः ।

त्वं न ऊती त्वमि । आप्यं मा न इन्द्र परी वृणक् ॥ ७ ॥

7. *Mā na indra parā vṛṇagbhavā naḥ sadhamādyah. Tvam na ūtī tvaminna āpyam mā na indra parā vṛṇak.*

Indra, lord supreme of truth, goodness and beauty, pray forsake us not, be with us as a friend in the great hall of life and joy, you are our protector, you alone are ultimately our end and aim worth attaining, pray do not forsake us.

अस्म इन्द्र सचा सुत नि षदा पीतय मधु ।

कृधी जरित्र मधव वा महदस्म इन्द्र सचा सुत ॥ ८ ॥

8. *Asme indra sacā sute ni śadā pītaye madhu. Kṛdhī jaritre maghavannavo mahadasme idra sacā sute.*

Indra, when we have distilled the soma of life's knowledge and value, be with us as a friend and let us be together so that we may experience the divine joy of achievement. O lord of glory, create the great divine protective band for the devotee, be our friend in company, the soma of celebration is ready.

न त्वा द्वास आशत न मत्यासा अदिवः ।

विश्वा जातानि श्वसाभिभूरसि न त्वा द्वास आशत ॥ ९ ॥

9. *Na tvā devāsa āśata na martyāso adrivaḥ. Viśvā jātāni śavasābhibhūrasi na tvā devāsa āśata.*

O lord of clouds and thunder, the divines comprehend you not, the mortals comprehend you not. By virtue of your supreme power and glory you are above all things born in the world of existence. O lord supreme, the immortal divines comprehend you not.

विश्वाः पृतना अभिभूतर् नरं सजुस्तत गुरिन्दं जजनुश्च  
राजसं । कत्वा वरिष्ठं वरं आमुरिमुत गम जिष्ठं तवसं  
तरस्विनम ॥ १० ॥

10. *Viśvāḥ pṛtanā abhibhūtaram naram sajūs-tata-kṣur-indram jajanusca rājase. Kratvā varisṭham vara āmurim-utogram-ojiṣṭham tavasam tarasvinam.*

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action,

eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action.

समीं रभासा अस्वरिन्दं सामस्य पीतय ।  
स्वपतिं यदीं वृध धृतवता ह्यार्जसा समृतिभिः ॥ ११ ॥

11. *Samīm rebhāso asvarann-indraṁ somasya pītaye.  
Svarpatim yadīm vṛdhe dhṛtavrato hyojasā  
samūtibhiḥ.*

Let all intelligent people cordially welcome and felicitate Indra for the protection of the honour, integrity, beauty and culture of the nation of humanity, and when they, together, exhort the guardian of their happiness and welfare to advance the beauty of corporate life, then, committed to the values, laws and ideals of the nation, he feels exalted with lustrous courage and positive measures of defence and protection.

नमिं नमन्ति च सा मषं विषा अभिस्वरा ।  
सुदीतया वा अद्रुहा पि कर्ण तस्विनः समृक्वभिः ॥ १२ ॥

12. *Nemiṁ namanti cakṣasā meṣaṁ viprā abhisvarā.  
Sudītayo vo adruho 'pi karṇe tarasvinaḥ samṛkva-  
bhiḥ.*

Wise and vibrant sages greet the heroic ruler, Indra, giver of showers of peace and joy, and with vision of the future bow to him as the central power and force of the nation's wheel. O brilliant and inspired people free from jealousy and calumny, smart and bold in action, do him honour with laudable performance.

तमिन्दं जाहवीमि मघवानमुगं सत्रा दधानमपतिष्कृतं  
शवांसि । मंहिष्ठा गीभिरा च यज्ञिया ववतदाय न विश्वा  
सुपथा कृणातु वजी ॥ १३ ॥

13. *Tamindram johavīmi maghavānm-ugram satrā  
dadhānam-apraṭiṣkutaṁ śavānsi. Mamhiṣṭho  
gīrbhirā ca yajñiyo vavartadrāye no viśvā supathā  
kṛṇotu vajrī.*

That Indra, ruler of the world, I invoke and address, illustrious, pious and true, wielder of unopposed powers, and I pray may the most generous and adorable lord of thunderous power, in response to our voice, turn to us constantly and clear our paths of advancement for the achievement of wealth, power, honour and excellence of the world.

त्वं पुरं इन्द चिकिदना व्याजसा शविष्ठ शक नाशयध्य ।  
त्वद्विश्वानि भुवनानि वजिन्द्यावा रजत पृथिवी च  
भीषा ॥ १४ ॥

14. *Tvaṁ pura indra cikidenā vyojasā śaviṣṭha śakra  
nāśayadhyai. Tvadviśvāni bhuvanāni vajrin dyāvā  
rejete pṛthivī ca bhīṣā.*

Indra, most potent hero of noble action, you know how to break down the strongholds of evil and darkness with this lustrous force of yours. O wielder of the force and power of thunder, by you and by the splendour of your power all regions of the world and even the earth and heaven shake with awe.

तन्म ऋतमिन्द शूर चित्र पात्वपा न वजिन्दुरिताति पषि  
भूरि । कदा न इन्द राय आ दशस्यविश्वप्न्यस्य स्पृह-  
याय्यस्य राजन ॥ १५ ॥

15. *Tanma ṛtamindra śūra citra pātvalo na vajrin duritāti paṛṣi bhūri. Kadā na indra rāya ā daśa-syerviśvapsnyasya sprhayāyyasya rājan.*

Indra, wondrous hero of universal might, may the constant and ever true divine law of existence, Rtam, protect me and guide me along the paths of rectitude. O lord of the thunderbolt of justice and karma, Indra, like my karmas, cleanse my mind and soul of all sins and evil. Indra, refulgent ruler of the world, when would you bless me with wealth, honour and excellence of universal form and most cherished value?

### Mandala 8/Sukta 98

*Indra Devata, Nrmedha Angirasa Rshi*

इन्दाय सामं गायतु विपाय बृहत बृहत ।  
धृमकृतं विपश्चितं पनस्यव ॥ १ ॥

1. *Indrāya sāma gāyata viprāya bṛhate bṛhat. Dharmakṛte vipaścite panasyave.*

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable.

त्वमिन्दाभिभूरसि त्वं सूर्यमराचयः ।  
विश्वकमा विश्वदेवा महान् असि ॥ २ ॥

2. *Tvamindrābhibhūyasi tvam sūryamarocayaḥ. Viśvakarmā viśvadevo mahāñ asi.*

Indra, you are the lord supreme dominant over all, you give light to the sun, you are the maker of the

universe, you are the one adorable light and spirit of the world, you are the one great and glorious life of the world.

विभाजञ्ज्यातिषा स्वर्गच्छा राचनं दिवः ।

द्वास्त इन्द सुख्याय यमिर ॥ ३ ॥

3. *Vibhrājañjyotiṣā svaragaccho rocanam divaḥ.  
Devāsta indra sakhyāya yemire.*

Refulgent with your own light you pervade the regions of bliss and beatify the glory of heaven. Indra, the lights and divinities of the world vye and struggle for friendship with you.

एन्दं ना गधि पियः सत्राजिदगाह्यः ।

गिरिन् विश्वतस्पृथुः पतिदिवः ॥ ४ ॥

4. *Endra no gadhi priyaḥ satrājidagohyaḥ.  
Girirna viśvataspr̥thuh patirdivaḥ.*

Indra, come, take us over as your own. Dear and giver of fulfilment you are, all dominant by nature, character and action, inconceivably open and bright, expansive and unbounded all round like a cloud of vapour, lord and master of the light of heaven.

अभि हि सत्य सामपा उभ बभूथ रादसी ।

इन्द्रसिं सुन्वता वृधः पतिदिवः ॥ ५ ॥

5. *Abhi hi satya somapā ubhe babhūtha rodasī.  
Indrāsī sunvato vṛdhaḥ patirdivaḥ.*

Lord eternal and ever true, lover, protector and promoter of the beauty and joy of existence, you are higher and greater than both heaven and earth. Indra,

omnipotent lord and master of the light of heaven, you are the inspirer and giver of advancement to the pursuer of the knowledge, beauty and power of the soma reality of life.

त्वं हि शश्वतीनामिन्द्र दत्ता पुरामसि ।

हन्ता दस्यामनावृधः पतिर्दिवः ॥ ६ ॥

6. *Tvaṁ hi śaśvatīnāmindra dātā purāmasi.  
Hantā dasyor-manorvṛdhaḥ patirdivaḥ.*

Indra, you are catalyser, breaker and maker, of the eternal forms of existence in cosmic dynamics, destroyer of the destroyer and promoter of thoughtful people. You are the guardian of the light of life, sustainer of the heavens of joy.

अथा हीन्द्र गिवण उप त्वा कामान्महः संसृज्मह ।

उदव यन्त उदभिः ॥ ७ ॥

7. *Adhā hīndra girvaṇa upa tvā kāmān mahāḥ  
sasṛjmahe. Udeva yanta udabhiḥ.*

And O lord lover of song and celebration, Indra, we send up vaulting voices of adoration and prayer to you like wave on waves of the flood rolling upon the sea.

वाण त्वा यव्याभिवधन्ति शूर ब्रह्माणि ।

वावृध्वासं चिददिवा दिवर्दिव ॥ ८ ॥

8. *Vārṇa tvā yavyābhivadhanti śūra brahmāṇi.  
Vāvṛdhvāsam cidadrivo divedive.*

O lord of clouds and oceans of space, munificent and brave, expansive, boundless, infinite, like streams



of water augmenting the sea, our songs of adoration exalt you wave on wave of flood day by day, the knowledge about you is unending.

युञ्जन्ति हरीं इषिरस्य गार्थयारा रथं उरुयुग ।  
इन्द्रवाही वचायुजा ॥ ९ ॥

9. *Yuñjanti hari iṣirasya gāthayorau ratha uruyuge.*  
*Indravāhā vacoyujā.*

Two motive forces like chariot horses, controlled by word, carry Indra, the soul, in the wide yoked spacious body-chariot by the power of the adorations of the universal mover, Indra, cosmic energy.

त्वं न इन्द्रा भरुँ आज्ञा नृम्णं शतकता विचषण ।  
आ वीरं पृतनाषहम् ॥ १० ॥

10. *Tvaṁ na indra bharaṅ ojo nṛmṇaṁ śatakrato vicarṣaṇe. Ā vīraṁ pṛtanāṣaham.*

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life.

त्वं हि नः पिता वसा त्वं माता शतकता बभूविथ ।  
अधा त सुम्नमीमह ॥ ११ ॥

11. *Tvaṁ hi naḥ pitā vaso tvaṁ mātā śatakrato babhūvitha. Adhā te sumnamīmahe.*

O lord of infinite action, shelter home of the world and wealth of existence, you are our father, you our mother, and to you, we pray for love and peace, good will and grace.

त्वां शुष्मिन्पुरुहूत वाजयन्तमुप बुव शतकता ।  
स ना रास्व सुवीर्यम् ॥ १२ ॥

12. *Tvām śuṣmin puruhūta vājayantamupa bruve śatakrate. Sa no rāsva suvīryam.*

O lord of cosmic energy universally invoked, hero of infinite acts of kindness and creation, giver of sustenance and victory, we pray in silent sincerity of conscience, bring us and bless us with noble strength and vitality of body and mind and creativity of vision and imagination.

### Mandala 8/Sukta 99

*Indra Devata, Nrmedha Angirasa Rshi*

त्वामिदा ह्या नरा पीप्यन्वजिन्भूर्णयः ।  
स इन्द्र स्तामवाहसामिह श्रुध्युप स्वसर्मा गहि ॥ १ ॥

1. *Tvāmidā hyo naro'pīpyan vajrin bhūrṇayah. Sa indra stomavāhasāmiha śrudhyupa svasaramā gahi.*

Indra, lord of mind and soul, wielder of adamant will and energy, zealous celebrants and leading lights serve and adore you today as ever before in the past. Thus adored and contemplated, listen to the prayers of the devotees in meditation, come and arise in your own abode of the sage's heart.

मत्स्वा सुशिप हरिवस्तदीमह त्व आ भूषन्ति वधसः ।  
तव श्रवांस्युपमान्युक्थ्या सुतष्विन्द गिवणः ॥ २ ॥

2. *Matsvā suśipra harivastadīmahe tve ā bhūṣanti vedhasaḥ. Tava śravāṁsyupamānyukthyā sute-ṣvindra girvaṇaḥ.*

O lord of golden glory, moving and manifesting by vibrations of joyous energy, arise and exult in the heart. You alone, the wise sages exalt and glorify. Indra, lord adorable in song, when the yajnic communion of meditation is fulfilled, the vibrations of your ecstatic presence are ideal and admirable.

श्रायन्तइव सूर्यं विश्वदिन्दस्य भ तत ।

वसूनि जात जनमान आजसा पति भागं न दीधिम ॥ ३ ॥

3. *Śrāyanta iva sūryam viśvedindrasya bhakṣata. Vasūni jāte janamāna ojasā prati bhāgaṃ na dīdhima.*

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty.

अनशरातिं वसुदामुपं स्तुहि भद्रा इन्दस्य रातयः ।

सा अस्य कामं विधता न राषति मना दानाय चादयन ॥ ४ ॥

4. *Anarśarātiṃ vasudāmupa stuhi bhadrā indrasya rātayah. So asya kāmam vidhato na roṣati mano dānāya codayan.*

Adore and meditate on Indra, giver of wealth, honour, excellence and bliss. Infinite is his generosity, unsatiating, auspicious his gifts. He does not displease the devotee, does not hurt his desire and prayer, he inspires his mind for the reception of divine gifts.

त्वमिन्दु पतूतिष्वभि विश्वा असि स्पृधः ।

अशस्तिहा जनिता विश्वतूरसि त्वं तूय तरुष्यतः ॥ ५ ॥

5. *Tvamindra pratūrṭiṣvabhi viśvā asi spr̥dhaḥ.  
Aśastihā janītā viśvatūrasī tvam tūrya taruṣyataḥ.*

Indra, O inspired soul, in the external conflicts of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind.

अनु त शुष्मं तुरयन्तमीयतुः ाणी शिशुं न मातरा ।

विश्वास्तु स्पृधः श्नथयन्त मन्यव वृत्रं यदिन्द्र तूवसि ॥ ६ ॥

6. *Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ na mātarā. Viśvāste spr̥dhaḥ śnathayanta manyave vṛtraṁ yadindra tūrvasi.*

Just as mothers follow the desires and interests of children, so do the heaven and earth, all living beings from earth to heaven, think and act in conformity with you, evil destroying power. All oppositions slacken and fall exhausted when you strike and destroy the demons of evil and negativity in the interest of man.

इत ऊती वा अजरं पहतारु मपहितम ।

आशुं जतारुं हतारं रथीतममतूर्त तुग्यावृधम ॥ ७ ॥

7. *Ita ūtī vo ajaraṁ prahetāramaprahitam. Āśuṁ jetāraṁ hetāraṁ rathītamam-atūrtaṁ tugryāvṛdham.*

O men and women of the earth, for your protection and progress follow Indra, unaging, all inspirer and mover, himself unmoved and self-inspired, most dynamic, highest victor, thunderer, master of the chariot of life, inviolable augments of strength to

victory.

इष्कृता॒र॒मनिष्कृ॑तं॒ सह॑स्कृ॒तं श॒तमू॑तिं श॒तक॑तुम ।  
स॒मा॒नमि॒न्द्रम॑वस॒ हवाम॑ह॒ वस॑वानं॒ वसू॑जुवम ॥ ८ ॥

8. *Iṣkartāramaniṣkṛtaṁ sahaskṛtaṁ śatamūtiṁ śatakṛatum. Samānamindramavase havāmahe vasavānaṁ vasūjuvam.*

For our protection and progress, we invoke Indra, lord supreme abiding in the soul, giver of fulfilment, himself self-fulfilled, creator and giver of strength, courage and fortitude, giver of infinite protections, lord of a hundred good acts, equally good to all, all protective and kind, settler and augments of wealth and wisdom.

### Mandala 8/Sukta 100

*Indra (1-7, 12), Suparna (8), Indra or Vajra (9),  
Vak (10-11) Devatah, Nema Bhargava (1-3, 6-12),  
Indra (4-5) Rshi*

अ॒यं त॑ ए॒मि त॒न्वा पुर॑स्ता॒द्वि॒श्वं द॒वा अ॒भि मा॑ यन्ति प॒श्चात् ।  
य॒दा म॒ह्यं दी॒ध॒रा भा॒गमि॒न्द्रा दि॒न्मया॑ कृ॒णवा  
वी॒र्या॑णि ॥ १ ॥

1. *Ayam ta emi tanvā purastād-viśve devā abhi mā yanti paścāt. Yadā mahyam dīdharo bhāgamin-drā'dinmayā kṛṇavo vīryāṇi.*

Indra, here I come before you in person and all noble and brilliant sages follow after me. When you secure my portion for me, then you perform noble actions also through me.

दधामि त मधुना भू त्मगं हितस्तु भागः सुता अस्तु सामः ।  
असंश्च त्वं दी ण्तः सखा म धी वृत्राणि जङ्घनाव  
भूरि ॥ २ ॥

2. *Dadhāmi te madhūto bhakṣamagre hitaste  
bhāgaḥ suto astu somaḥ. Asaśca tvaṁ dakṣiṇa-  
taḥ sakhā me'dhā vṛtrāṇi jaṅghanāva bhūri.*

I bear my portion of the honey sweets of life primarily for you in gratitude, out of which the soma essence distilled from experience would be offered in homage. May you, I pray, be kind and friendly to me on the right and then together we shall eliminate evil and darkness from life.

प सु स्तामं भरत वाजयन्त इन्द्राय सत्यं यदि सत्यमस्ति ।  
नन्दा अस्तीति नम उ त्व आह क ईं ददश कमभि  
ष्टवाम ॥ ३ ॥

3. *Pra su stomaṁ bharata vājayanta indrāya satyaṁ  
yadi satyamasti. Nindro astīti nema u tva āha ka  
īm dadarśa kamabhi ṣṭavāma.*

O seekers of strength, power and progress in life, offer worship and adoration in honour of Indra if it is your faith in heart and soul that reality is the truth and Indra is the reality. Only some one of raw and sceptical understanding would say: Indra is non-existent, who saw him? And if none saw Indra, who and why should we adore and worship?

अयमस्मि जरितः पश्यं मह विश्वा जातान्यभ्यस्मि म्हा ।  
ऋतस्य मा पदिशा वधयन्त्याददिरा भुवना ददरीम ॥ ४ ॥

4. *Ayamasmī jaritaḥ paśya meha viśvā jātānyabhyasmī mahnā. Ṛtasya mā pradiśo vardhantyādardiro bhuvanā dardarīmi.*

I AM. O celebrant, behold I am here. I am the real on top of all that is born in the world, self-existent by my own grandeur. The laws of existence exalt me with space, and scholars of the laws, Rtam, adore me all round. I am the creator, I am the destroyer, I split open the seed, I manifest the world forms and I break them back beyond the form into the seed state.

आ यन्मा वृना अरुहृत्स्यँ एकमासीनं ह्यतस्य पृष्ठ ।  
मनश्चिन्म हृद आ पत्यवाचदचिकदञ्छिशुमन्तः  
सखायः ॥ ५ ॥

5. *Ā yanmā venā aruhann-ṛtasyaṅ ekamāsīnam haryatasya pṛṣṭhe. Manaścinme hṛda ā pratya-vocadacikradañ-chiśumantaḥ sakhāyaḥ.*

When the wise visionaries reach on top of thought and meditation and see me, the lone presence over the glorious order of existence, my mind from the core of my heart of love speaks out: My friends blest with knowledge and vision through the power of prana beyond sufferance have called on me. (This is the voice of divinity, invitation to a higher life of cosmic vision.)

विश्वत्ता त् सर्वनषु पवाच्या या चकथ मघवन्दि सुन्वत् ।  
पारवतं यत्पुरुसंभृतं वस्वपावृणाः शर्भाय ऋषिबन्धव ॥ ६ ॥

6. *Viśvet tā te savaneṣu pravācyā yā cakartha maghavannindra sunvate. Pārāvataṁ yat puru-sambhṛtaṁ vasvapāvṛṇoḥ śarabhāya ṛṣiban-dhave.*

Admirable are all those acts of kindness and grace, laudable in yajnic meets of humanity, O lord of glory, Indra, which you do graciously for the meditative soul where by you reveal the climactic, intensely concentrated wealth of beatific vision and presence for the man of austere discipline in communion, brother of the omniscient, all seeing creator, the cosmic poet.

प नूनं धावता पृथङ् नह या वा अवावरीत ।  
नि षीं वृत्रस्य मर्माणि वज्रमिन्द्रा अपीपतत ॥ ७ ॥

7. *Pra nūnaṁ dhāvataṁ pṛthaṅ naha ya vo avāvarīt.  
Ni ṣīm vṛtrasya marmaṇi vajramindro apīpatat.*

O friends of divinity, with determined will and decision, move forward and run fast, each in your own style, there is none to stop you. Indra, lord omnipotent, strikes the thunderbolt at the core of darkness and destroys the obstructions.

मनाजवा अयमान आयसीमतरत्पुरम ।  
दिवं सुपुणा गत्वाय सामं वज्रिण आभरत ॥ ८ ॥

8. *Manojavā ayamāna āyasīmatarat puram.  
Divam suparṇo gatvāya somaṁ vajriṇa ābharat.*

Moving at the speed of mind, suparna, flying human imagination and vision, crosses the iron bounds of the fortress of the body, and having gone to the regions of heavenly light and bliss brings the soma, ecstasy of divine joy for the soul which bears the virile vitality of the spirit, wielder of the soul's thunderbolt.

समुद अन्तः शयत उदना वजा अभीवृतः ।  
भरन्त्यस्म संयतः पुरःपस्त्रवणा बलिम ॥ ९ ॥



9. *Samudre antaḥ śayata udnā vajro abhīvṛtaḥ. Bharantyaśmai saṁyataḥ puraḥ prasravaṇā balim.*

In the liquid vitalities of the body system surrounded by living waters, the virile vitality of the spirit, the vajra, resides in the human body. For this vitality, streams of energy flowing forth in the veins and nerves bear and bring contributive forms of physical and pranic nourishment of the spirit for the soul's rise to divinity.

यद्वाग्वदन्त्यविचतनानि राष्ट्रीं द्वानां निषसाद मन्दा । चतस्र ऊर्जं दुदुह पयांसि क्व स्विदस्याः परमं जगाम ॥ १० ॥

10. *Yadvāg-vadantya vicetanāni rāṣṭrī devānām niṣa-sāda mandrā. Catasra ūrjam duduhe payāṁsi kvasvidasyāḥ paramam jagāma.*

When the divine voice, joyous and refulgent, settles in the heart, illuminates the mind and senses, awakens the subconscious and the unconscious, and reveals the secret potentials of the soul in divine communion, then all the four directions of space, all the four Vedic voices, and all the four layers of speech distil the light and wisdom of divine existence for the soul. What is the ultimate reach of that voice? Indra only knows.

द्वीं वाचमजनयन्त द्वास्तां विश्वरूपाः पशवा वदन्ति । सा ना मन्देषमूर्जं दुहाना धनुवागस्मानुप सुष्टुततु ॥ ११ ॥

11. *Devīm vācam-ajanayanta devāstām viśvarūpāḥ paśavo vadanti. Sā no mandreṣamūrjam duhānā dhenur-vāg-asmānupa suṣṭutaitu.*

Sages and scholars, brilliant and wise, manifest and speak in human language that divine speech of omniscience which, then, all living and seeing forms of beings speak in its extended forms of variety over the world. That divine speech, joyous and generous like the milch cow, giving nourishment and energy, honoured, served and studied, may, we pray, come direct to us and bless.

सखं विष्णा वितरं वि क मस्व द्याद् हि लाकं वजाय  
विष्कभं । हनाव वृत्रं रिणचाव सिन्धूनिन्दस्य यन्तु पसव  
विसृष्टाः ॥ १२ ॥

12. *Sakhe viṣṇo vitaraṁ vi kramasva dyaurdehi lokam vajrāya viṣkabhe. Hanāva vṛtraṁ riṇacāva sindhūn-indrasya yantu prasave visṛṣṭāḥ.*

O friend, O soul progressive like universal Vishnu's presence, act and advance to redeem your divinity. O light of heaven, give more light and space for the virile vitality of the soul to settle, consolidate and rise. Then we, the human and the immanent divine, together, shall eliminate evil, darkness and suffering from life, release the inhibited streams of life to flow freely, and the floods of human potential may then, we pray, flow abundantly in the blissful yajnic creation of Indra.

### Mandala 8/Sukta 101

*Mitra-Varuna (1-4), Mitra-Varuna-Adityah (5), Adityah (6), Ashvinau (7-8), Vayu (9-10), Surya (11-12), Usha or Sunlight (13), Pavamana (14), Gau (15-16) Devatah, Jamadagni Bhargava Rshi*

ऋधगित्था स मत्यः शशम द्वातातय ।

या नूनं मित्रावरुणावभिष्टय आचक हव्यदातय ॥ १ ॥

1. *Ṛdhagitthā sa martyaḥ śasame devatātaye. Yo nūnaṁ mitrāvaruṇā-vabhiṣṭaya ācakre havya-dātaye.*

Truly does that person find peace of mind for the attainment of divine love and favour who thus wins the balance of Mitra and Varuna, i.e., prana and udana energies for physical, mental and spiritual good for the service of divinity.

वषिष्ठ तत्र उरुच त्सा नरा राजाना दीघश्रुत्तमा ।  
ता बाहुता न दंसना रथयतः साकं सूर्यस्य रश्मिभिः ॥ २ ॥

2. *Varṣiṣṭhakṣatrā urucakṣasā narā rājānā dīrgha-śruttamā. Tā bāhutā na daṁsanā ratharyataḥ sākam sūryasya raśmibhiḥ.*

Leading men of most generous and disciplined strength and energy of body and mind, with broad vision, refulgent, and steeped in the knowledge of revelation over long time study and discussion, like heroes of mighty arms in action, rise high with the rays of the sun by virtue of divine love and service.

प या वां मित्रावरुणा जिरा दूता अद्वत ।  
अयःशीष्वा मदरघुः ॥ ३ ॥

3. *Pra yo vām mitrāvaruṇā'jīro dūto adravat. Ayaḥ śīrṣā maderaghuḥ.*

O Mitra and Varuna, love and judgement of divinity, light and dark of life, sun and ocean of the cosmos, external pranic energy and internal udanic energy, the person who is wise and learned and eliminates the negativities and undesirables of life, and with his wisdom and values, realises you both achieves

the golden heights of wisdom and intrepid happiness in the simplest way at the shortest time.

न यः संपृच्छ न पुनहवीतव न संवादाय रमत ।

तस्मात्तु अद्य समृतरुरुष्यतं बाहुभ्यां न उरुष्यतम ॥ ४ ॥

4. *Na yaḥ saṁpṛcche na punarhavītave na saṁvādāya ramate. Tasmānno adya samṛteruru-ṣyataṁ bāhubhyāṁ na uruṣyatam.*

One who takes no interest in learning by question and answer, or in the yajnic circulation of wealth, or in social discourse is no good. O Mitra and Varuna, rulers, leaders, teachers and pioneers of love and judgement, save us from unnecessary encounters with him, protect us by your arms of love and wisdom.

प मित्राय पायम्ण सचथ्यमृतावसा ।

वरुथ्यं वरुण छन्द्यं वचः स्तत्रं राजसु गायत ॥ ५ ॥

5. *Pra mitrāya prāryamṇe sacathyamṛtāvaso. Varūthyam varuṇe chandyaṁ vacaḥ stotraṁ rājasu gāyata.*

O lover of truth and eternal laws and values of cosmic truth, sing together, sing in the home and sing on joyous occasions collective, homely and celebrative songs in honour of Mitra, lord of love and universal friendship, Aryaman, lord of the paths of rectitude, and Varuna, lord of judgement and wisdom. Sing hymns of adoration for all the refulgent divinities.

त हिन्विर अरुणं जन्त्यं वस्वकं पुत्रं तिसृणाम् ।

त धामान्यमृता मत्यानामदब्धा अभि च त ॥ ६ ॥

6. *Te hinvire aruṇaṁ janyaṁ vasvekaṁ putraṁ tisṛṅṅām. Te dhāmānyamṛtā martyānāmadabdhā abhi cakṣate.*

They, Mitra, Varuna and Aryaman, love, judgement and will of divinity in nature, Aditi, bring forth, move and inspire the one, refulgent, victorious, shelter home of life, protector and illuminator of the three, heaven, earth and the middle regions, the sun, child of Aditi, and they, immortal, undaunted and invincible, all round watch and protect the homes and regions of the mortals.

आ म् वचांस्युद्यता द्युमत्तमानि कर्त्वा ।

उभा यातं नासत्या सजाषसा पति हव्यानि वीतय ॥ ७ ॥

7. *Ā me vacāṁsyudyatā dyumattamāni kartvā. Ubhā yātaṁ nāsatyā sajoṣasā prati havyāni vītaye.*

O men and women of the mortal world engaged in creative and cooperative economy, committed to truth and immortal values, listen to my words inspired by the brilliance of divinity, and, together in love and friendship, turn them to practical application and truth of achievement to create valuable materials for yajnic enjoyment of life.

रातिं यद्वामरं तसं हवामह युवाभ्यां वाजिनीवसू ।

पाचीं हात्रं पतिरन्तावितं नरा गृणाना जमदग्निना ॥ ८ ॥

8. *Rātiṁ yadvāmarakṣasaṁ havāmahe yuvābhyāṁ vājīnīvasū. Prācīm hotrāṁ pratirantāvitaṁ narā gṛṅṅānā jamadagninā.*

O bright and energetic men and women of the world welcome as the dawn, leading lights of life, when

we ask of you and pray for generous creativity and generous gifting free from evil and violence, then come adored by the devotee of lighted fire and advance the ancient and eternal call of life to the joy of living.

आ ना यज्ञं दिविस्पृशं वाया याहि सुमन्मभिः ।

अन्तः पवित्रं उपरि श्रीणानां यं शुक्रा अयामि त ॥ ९ ॥

9. *Ā no yajñam divisprśam vāyo yāhi sumanm-abhiḥ. Antaḥ pavitra upari śrīṇāno 'yam śukro ayāmi te.*

O Vayu, vibrant sage of knowledge and science of yajna, come to our project of divine possibilities with your noble ideas and plans, and I, joining this programme with you, offer this bright performance of ours, pure within in purpose and bright and clear in form and structure.

वत्यध्वयुः पथिभी रजिष्ठः पति हव्यानि वीतय । अधा  
नियुत्व उभयस्य नः पिब शुचिं सामं गवाशिरम ॥ १० ॥

10. *Vetyadhvaryuḥ pathibhī rajiṣṭhaiḥ prati havāni vītaye. Adhā niyutva ubhayasya naḥ piba śucim somaḥ gavāśiram.*

The high priest of yajna unharmed life, moving with love, goes forward by the simplest and most truthful ways of holy working with yajnic materials to create the fragrances of life. Then you, master of yajnic creations, taste and enjoy the soma of our creations both in pure form and as seasoned and strengthened with practical applications for the good of life.

बण्महाँ असि सूय बळादित्य महाँ असि ।

महस्तं सता महिमा पनस्यत् द्वा देव महाँ असि ॥ ११ ॥

11. *Baṅmahāṁ asi sūrya baḷāditya mahāñ asi. Mahaste so mahimā panasyte'ddhā deva mahāñ asi.*

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, adorable. In truth, you are great, refulgent and generous.

बट सू॒य श्रव॑सा म॒हाँ अ॒सि स॒त्रा द॑व म॒हाँ अ॒सि ।  
म॒ह्ना द॒वाना॑मसु॒यः पु॒राहि॑ता वि॒भु ज्योति॑रदा॒भ्यम ॥ १२ ॥

12. *Baṭ sūrya śravasā mahāñ asi satrā deva mahāñ asi. Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam.*

O Surya, lord self-refulgent, by honour and fame you are great. In truth, you are great, generous lord, by your grandeur among the divinities. Lord of pranic energy, destroyer of the evil, prime high priest of creation in cosmic dynamics, omnipresent and infinite, light unsurpassable, eternal.

इ॒यं या नी॒च्य॒किणी॑ रू॒पा रा॒हि॒ण्या कृ॑ता ।  
चि॒त्रव॒ पत्य॑द॒श्याय॒त्य॑न्त॒द॒शसु॑ बा॒हुषु॑ ॥ १३ ॥

13. *Iyaṁ yā nīcyarkīṇī rūpā rohiṇyā kṛtā. Citreva pratyadarśyātyantardaśasu bāhuṣu.*

This light of the dawn coming down, from the horizon, beautiful, created by the golden red rays of the sun, radiating over the earth below like the arms of divinity in the ten directions of space, looks like a wonder gift of divinity.

प॒जा ह॑ ति॒स्रा अ॒त्याय॑मी॒युन्य॑न्या अ॒कम॑भिता॒ विवि॑श्र ।  
 बृ॒हद्भ॑ तस्था॒ भुव॑नष्व॒न्तः पव॑माना ह॒रित् आ वि॑वश ॥ १४ ॥

14. *Prajā ha tisro atyāyamīyurnyanyā arkamabhito viviśre. Brahaddha tasthau bhuvaneṣvantaḥ pavamāno harita ā viveśa.*

Three orders of evolutionary creation, sattva or thought, rajas or energy, and tamas or matter, and three regions of the cosmos, heaven, earth and the middle regions proceed to expansive existence at the beginning of the Being manifesting into Becoming, and others, all biological forms depend upon the self-refulgent sun. The infinite spirit of divinity abides immanent in the cosmos, and pure, and sanctifying all forms, manifests in all directions of space and greenery of the earth.

मा॒ता रु॒दाणां॑ दु॒हिता॑ वसू॒नां स्वसा॑दित्याना॒ममृ॑तस्य॒ नाभिः॑ ।  
 प॒ नु वा॑चं चि॒क्रितु॑ष॒ जना॑य॒ मा गाम॑ना॒गाम॑दितिं॒ वधि॑ष्ट ॥ १५ ॥

15. *Mātā rudrāṇām duhitā vasūnām svasādityānāmamṛtasya nābhiḥ. Pra nu vocaṁ cikrituṣ janāya mā gām-anāgām-aditiṁ vadhiṣṭa.*

Mother of Rudras, pranic energies, living forms and scholars of the middle order, sustainer of the Vasus, abodes of life such as earth, and scholars of the graduate order, and sister of Adityas, suns and scholars of the highest order, the centre fount of life's nectar and knowledge: that is Aditi, mother Infinity, Nature, mother knowledge of the Veda, and the mother cow. Speak of mother Aditi to the people who are keen for enlightenment. Do not insult, do not pollute, do not injure, do not kill the innocent cow, Mother Nature and the divine knowledge of Veda.



व॒चा॒वि॒दं वा॒चमु॒दी॒रय॑न्तीं॒ विश्वा॑भिधी॒भिरु॑प॒तिष्ठ॑मानाम ।  
द्वीं॑ द॒वभ्यः॑ प॒य॒युषीं॑ गा॒मा मा॑वृ॒क्त॒ म॒त्या' द॒भ्रच॑ताः ॥ १६ ॥

16. *Vacovidam vācam-udīrayantīm viśvābhir-dhībhir-upatiṣṭhamānām. Devīm devebhyaḥ paryeyuṣīm gāmā māvrkta martyo dabhracetāḥ.*

Vak is the eternal Word, the Language, bottomless reservoir of omniscience, inspirer of human language and communication, closely and conscientiously studied and served by all intelligent scholars of the world: this divine gift revealed for the pious and wise, holy as mother, as earth, as the cow, as divinity, come as a blessing to me, no mortal should neglect. If a mortal neglects this mother language, he remains but pitifully ignorant and poor in the mind.

### Mandala 8/Sukta 102

*Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati - Yavishtha or Anyatara Rshi*

त्वम॑ग्रं बृ॒हद्व॒या द॑धासि॒ दे॒व द॑शु॒ष ।  
क॒वि॒गृ॒हप॑तियु॒वा ॥ १ ॥

1. *Tvamagne brhadvayo dadhāsi deva dāśuṣe. Kavir-grhapatir-yuvā.*

1. 'Agni, light of the world, brilliant giver of knowledge, you bear and bring abundant wealth and honour of the world for the generous devotee. You are ever young, eternal, omniscient poet creator, lord and master, ruler and sustainer of the house of the universe.

स न॒ इळा॑नया॒ सह॒ द॒वाँ अ॑ग्रं दु॒व॒स्यु॒वा ।  
चि॒कि॒द्वि॒भान॒वा व॑ह ॥ २ ॥

2. *Sa na ṛlānayā sahadevāñ agne duvasyuvā.  
Cikidvibhānavā vaha.*

Agni, brilliant lord of omniscience, along with this reverent and worshipful voice of prayer and divine knowledge, bring us brilliant and generous divinities of nature and humanity.

त्वया ह स्विद्युजा वयं चादिष्ठन यविष्ठय ।  
अभिष्मा वाजसातय ॥ ३ ॥

3. *Tvayā ha svidyujā vyaṁ codiṣṭhena yaviṣṭhya.  
Abhi ṣmo vājasātaye.*

O most youthful catalytic power of evolution, only in obedience and association with you, highest inspiring spirit and power, shall we be able to move forward and win success in achieving knowledge, strength, wealth and honours of life.

आवभृगुवच्छुचिमप्रवानुवदा हुव ।  
अग्निं समुद्रवाससम ॥ ४ ॥

4. *Aurvabhṛguvacchucimapnavānavadā huve.  
Agniṁ samudravāsasam.*

Like a mature and self-disciplined sage and scholar of nature and spirit, I invoke and study Agni, the fire energy, concealed in the sea and the sky and the psychic energy abiding in the mind.

हुव वातस्वनं कविं पजन्यकन्द्यं सहः ।  
अग्निं समुद्रवाससम ॥ ५ ॥

5. *Huve vātasvanam kavim parjanyaakrandyam  
sahaḥ. Agniṁ samudravāsasam.*

I invoke the fire, passion and vision concealed in the whistling wind, roaring thunder, the depth of the sea and the cave of the heart.

आ स॒वं स॒वि॒तु॒य'था॒ भ॒ग॒स्य॒व भु॒जिं हु॒व ।

अ॒ग्निं स॒मु॒द्रवा॑ससम ॥ ६ ॥

6. *Ā savam savitur-yathā bhagasyeva bhujim huve. Agnim samudravāsasam.*

Like the creative power of the sun and the inspiring lord creator, and like the pleasurable gifts of the lord of power, honour and excellence, I invoke and study the passion and fire hidden in the sea and sky and in the cave of the heart.

अ॒ग्निं वा॑ वृ॒धन्त॑मध्व॒राणां॑ पु॒रू॒तम॑म ।

अ॒च्छ॒ न॒प्त्र॒ सह॑स्वत ॥ ७ ॥

7. *Agnim vo vṛdhantamadhvarāṇām purūtamam. Acchā naptre sahasvate.*

Well with joint action and yajna, serve Agni, most ancient power of the first order that leads you to the advancement of strong familial unity and tolerant but powerful social cooperation for your coming generations for ages.

अ॒यं यथा॑ न आ॒भुव॑त्त्वष्टा॒ रूप॑व॒ त या॑ ।

अ॒स्य क॒त्वा य॑श॒स्वतः॑ ॥ ८ ॥

8. *Ayam yathā na ābhuvat tvaṣṭā rūpeva takṣyā. Asya kratvā yaśasvataḥ.*

Just as the artist creates all possible forms out of his plastic materials, giving them beauty, power and

purposeful meaning, so does this Agni, universal artist, work on us, for us, and brings out our potentials and gives us forms of beauty, power and excellence as a family, community and common humanity for a purpose, a meaning and a direction. His actions are great, gracious and glorious.

अ॒यं वि॒श्वा अ॒भि श्रि॒या ग्नि॒द्वेषु॑ पत्यत ।  
आ वा॒ज॒रु॒पं ना ग॒मत ॥ ९ ॥

9. *Ayaṁ viśvā abhi śriyo'gnirdeveṣu patyate.  
Ā vājairupa no gamat.*

This Agni among all the divinities of nature and humanity creates, sustains and rules over all the beauties, graces and grandeurs of life. May the lord come to us and bless us with all kinds of knowledge, power, wealth and honour.

वि॒श्व॒षामि॒ह स्तु॑हि हा॒तृणां॑ य॒शस्त॑मम ।  
अ॒ग्निं य॒ज्ञेषु॑ पू॒व्यम ॥ १० ॥

10. *Viśveṣāmiha stuhi hotṛṇāṁ yaśastamam.  
Agniṁ yajñeṣu pūrvyam.*

Of all the yajnic creative powers of the world here in the field of action, adore Agni, most gracious and glorious, and first, foremost and most ancient power in the eternal yajna of creation.

शी॒रं पा॒व॒कशा॑चि॒षं ज्य॑ष्ठा या द॒म॒ष्वा ।  
दी॒दाय॑ दी॒घश्रु॑त्तमः ॥ ११ ॥

11. *Śīraṁ pāvakaśaciṣaṁ jyeṣṭho yo dameṣvā.  
Dīdāya dīrghaśruttamah.*

Adore Agni, omnipresent, pure, fiery and purifying. Agni is the highest divine, most famous, and shines in us and illuminates our homes.

तमवन्तं न सानसिं गृणीहि विप्र शुष्मिणम् ।  
मित्रं न यातयज्जनम् ॥ १२ ॥

12. *Tamarvantam na sanasim gr̥ṇīhi vipra śuṣmiṇam.*  
*Mitram na yātayajjanam.*

O vibrant scholar and dedicated yajaka, adore and sing in praise of Agni, victorious giver of wealth and success like an archer getting the target, powerful inspirer of humanity for action and advancement as a friend.

उप त्वा जामया गिरा ददिशतीहविष्कृतः ।  
वायारनीक अस्थिरन ॥ १३ ॥

13. *Upa tvā jāmayo giro dedīśatīr-haviṣkṛtaḥ.*  
*Vāyoranīke asthiran.*

Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions.

यस्य त्रिधात्ववृतं ब्रह्मिस्तस्थावसंदिनम् ।  
आपश्चिदि दधा पदम् ॥ १४ ॥

14. *Yasya tridhātvavṛtam brahmistasthāvasandinam.*  
*Āpaścinni dadhā padam.*

The three-quality mind of the celebrant with sattva, rajas and tamas, open and unfettered, is the seat of Agni where peace and potential for action both have their seat.

पदं दवस्य मी हुषा नाधृष्टाभिरूतिभिः ।

भद्रा सूर्यइवापद्रक ॥ १५ ॥

15. *Padam devasya milhuṣo 'nādhrṣṭābhirūtibhiḥ.*  
*Bhadrā sūrya ivopadrk.*

The seat of the refulgent, generous and virile divinity, Agni, with undaunted powers of protection is auspicious and blissful, shining like an inner sun and the second inner eye with inward light and vision.

अग्र घृतस्य धीतिभिस्तपाना देव शाचिषा ।

आ द्वान्वि यि च ॥ १६ ॥

16. *Agne ghrtasya dhītibhistepāno deva śociṣā.*  
*Ā devān vakṣi yakṣi ca.*

Agni, light of life, brilliant and generous divinity, burning and shining by the flames of fire fed on ghrta, O enlightened scholars and divines, shining by the light of knowledge fed by your own awareness, bring in the divinities of nature and humanity to the vedi and carry on the yajna.

तं त्वाजनन्त मातरः कविं द्वासा अङ्गिरः ।

हव्यवाहममत्यम ॥ १७ ॥

17. *Tam tvājananta mātaraḥ kavim devāso aṅgiraḥ.*  
*Havyavāham-amartyuam.*

Angira, omniscient Agni, immortal power, enlightened leading yajaka, divinities like mothers manifest you, create you, reveal you, visionary poet and maker of poetic beauties, carrier and harbinger of yajnic wealths of fragrances.

पचतसं त्वा क्व ग्र दूतं वरण्यम ।

हव्यवाहं नि षदिर ॥ १८ ॥

18. *Pracetasaṁ tvā kave'gne dūtaṁ vareṇyam.  
Havyavāhaṁ ni ṣedire.*

O wise and visionary, poetic maker, Agni, divinities of nature and humanity, wise sages, have honoured and established you as wide awake, all present carrier and harbinger of yajnic materials of existence, catalyser of evolutionary development and the power worthy of choice for living the good life.

नहि म् अस्त्यघ्न्या न स्वधित्तिवनन्वति ।

अथतादृग्भरामि त ॥ १९ ॥

19. *Nahi me astyaghnyā na svadhitir-vananvati.  
Athaitāḍṛg-bharāmi te.*

I have neither total immunity nor any essential power of my own, neither milk nor ghrta, nor even the fire fuel to offer. Hence I adore and worship you the way I can, offer you myself for the service I am worth.

यद्ग्र कानि कानि चिदा तु दारूणि दध्मसि ।

ता जुषस्व यविष्ठ्य ॥ २० ॥

20. *Yadagne kāni kāni cidā te dārūṇi dadhmasi. T ā  
juṣasva yaviṣṭhya.*

Agni, whatever little fuel we possess, whatever potential to destroy the evil and negativities of life, we offer in service. Whatever weaknesses we possess, we offer into your powers of fiery purification. O power most youthful, pray accept all that with pleasure.

यदत्त्युपजिह्विका यद्वमा अतिसर्पति ।

सर्वं तदस्तु त घृतम ॥ २१ ॥

21. *Yadattyupajihvikā yadvamro atisarpati.  
Sarvaṁ tadastu te ghṛtam.*

Whatever your flames of fire consume, whatever the fumes spread over, let all that be food for your dynamics of existence in evolution.

अग्निमिन्धाना मनसा धियं सचत मत्यः ।

अग्निमीध विवस्वभिः ॥ २२ ॥

22. *Agnimindhāno manasā dhiyaṁ saceta martyaḥ.  
Agnim-īdhe vivasvabhiḥ.*

When the mortal starts lighting the fire in the vedi, let him, with his whole mind in concentration, call up all his faculties of perception, thought and action and say: I light the fire with all my light, will and awareness and awaken the divine in the soul.

### Mandala 8/Sukta 103

*Agni (1-13), Agni Marutah (14) Devatah,  
Sobahri Kanva Rshi*

अदशि गातुवित्तमा यस्मिन्वतान्यादधुः ।

उपा षु जातमायस्य वधनमग्निं नन्त ना गिरः ॥ १ ॥

1. *Adarśi gātuvittamo yasmin vratānyādadhuh. Upo  
ṣu jātamāryasya vardhanamagniṁ nakṣanta no  
giraḥ.*

There is seen the light of Agni, best knower of the ways of life, where people concentrate their vows of piety and discipline. Let our songs of adoration rise



and reach Agni, self-revealed, who opens the paths of progress and urges us on to reach the goal of rectitude for noble people.

प दवादासा अग्निदवाँ अच्छा न मज्मना ।

अनु मातरं पृथिवीं वि वावृत तस्था नाकस्य सानवि ॥ २ ॥

2. *Pra daivodāso agnirdevāñ acchā na majmanā.  
Anu mātaraṁ pṛthivīm vi vāvṛte tasthau nākasya  
sānavi.*

Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children.

यस्मादजन्त कृष्टयश्चकृत्यानि कृण्वतः ।

सहस्रसां मधसाताविव त्मनाग्निं धीभिः सपयत ॥ ३ ॥

3. *Yasmād-rejanta kṛṣṭayaś-carkṛtyāni kṛṇvataḥ.  
Sahasrasām medhasātāviva tmanā'gniṁ dhībhiḥ  
saparyata.*

From that gift of light the children of earth shine and continue doing their daily duties. O people, do service in homage to Agni, giver of light and a thousand other gifts as in yajnic generosity. Do so with your heart and soul, sincerely by thought and action.

प यं राय निनीषसि मता यस्त वसा दाशत ।

स वीरं धत्त अग्र उक्थशंसिनं त्मना सहस्रपाषिणम ॥ ४ ॥

4. *Pra yaṁ rāye ninīṣasi marto yaste vaso dāśat. Sa  
vīraṁ dhatte agna ukthaśamsinaṁ tmanā saha-  
srapoṣiṇam.*

O Giver of light, wealth and power of life, Agni,

the mortal who offers to serve you with self-surrender and gives in charity and whom you lead on the path of prosperity and rectitude is blest with progeny celebrated in song for his thousandfold generosity.

स हृद् हृदिभि तृणन्ति वाज्मवता स धत्त अति श्रवः ।  
त्व देवत्रा सदा पुरुवसा विश्वा वामानि धीमहि ॥ ५ ॥

5. *Sa ḍṛl̥he cidabhi tṛṇanti vājamarvatā sa dhatte akṣiti śravaḥ. Tve devatrā sadā purūvaso viśvā vāmāni dhīmahi.*

The mortal you guide breaks open the strongest forts of wealth and honour with his power and force and wins immortal fame. O shelter home of the world, under your protection, dedicated to divinity, we pray, let us concentrate on and receive all good things of life.

या विश्वा दयत् वसु हाता मन्दा जनानाम ।  
मधान पात्रा पथमान्यस्म प स्तामा यन्त्यग्रय ॥ ६ ॥

6. *Yo viśvā dayate vasu hotā mandro janānām. Madhorna pātrā prathamānyasmai pra stomā yantyaḡraye.*

Like bowls of honey let our prime songs of adoration reach this Agni who, blissful high priest of existence, gives all the wealths and joys of the world to humanity.

अश्वं न गीभी रथ्यं सुदानवा ममृज्यन्त देवयवः ।  
उभ ताक तनय दस्म विशपत् पषि राधा मघानाम ॥ ७ ॥

7. *Aśvaṁ na gībhī rathyam sudānavo marmṛ-jyante devayavaḥ. Ubhe toke tanaye dasma viśpate paṣi rādho maghonām.*

Agni, lord of glory, ruler and sustainer of the people, generous devotees dedicated to charity and love of divinity, with voices of adoration and prayer, exalt you like the motive power of the chariot of life, and pray: Bring us the holy power and prosperity worthy of the magnificent for our children and grand children.

प मंहिष्ठाय गायत ऋताव्र बृहत शुकशाचिष ।  
उपस्तुतासा अग्रय ॥ ८ ॥

8. *Pra mamhiṣṭhāya gāyata ṛtāvne bṛhate śukra-śociṣe. Upastutāso agnaye.*

O celebrants of divinity, sing songs of adoration in honour of adorable Agni, most generous, leader of the paths of truth, great and glorious, lord of pure light of divinity and fire of action.

आ वंसत मघवा वीरवद्यशः समिद्धा द्युम्याहुतः ।  
कुवि ता अस्य सुमतिनवीयस्यच्छा वाजभिरागमत ॥ ९ ॥

9. *Ā vaṁsate maghavā vīravadyaśaḥ samiddho dyumnyāhutaḥ. Kuvinno asya sumatirnavīyasya-ccchā vājebhir-āgamat.*

Lord of universal wealth and power, light of life, invoked and lighted, gives us honour and fame worthy of the brave. May his love and good will come and bless us with the latest honours, power and prosperity with progressive success.

पष्ठमु प्रियाणां स्तुह्यासावातिथिम ।  
अग्निं रथानां यमम ॥ १० ॥

10. *Preṣṭhamu priyāṇāṁ stuhyāsāvātithim. Agniṁ rathānāṁ yamam.*

O yajaka, creator of the soma joy of life, adore and worship Agni, light of life, dearest of the dear, harbinger of the joy of life in response to your endeavour, and coming up like a visitor at will any time.

उदिता या निदिता वदिता वस्वा यज्ञिया ववर्तति ।

दुष्टरा यस्य पवण नामया धिया वाजं सिषासतः ॥ ११ ॥

11. *Uditā yo niditā veditā vasvā yajñiyo vavartati. Duṣṭarā yasya pravaṇe normayo dhiyā vājam siṣāsataḥ.*

Adore and exalt Agni, worthy of worship, who knows, gives and circulates wealth of the world whether open and developed or hidden and potential. Anxious as he is to give wealth and victory by thought and action, his generosity is difficult to surpass, like waves of the sea in flood.

मा ना हृणीतामतिथिवसुरग्निः पुरुपशस्त एषः ।

यः सुहाता स्वध्वरः ॥ १२ ॥

12. *Mā no hr̥ṇītāmatithir-vasur-agniḥ purupraśasta eṣaḥ. Yaḥ suhotā svadhvaraḥ.*

May this Agni, welcome as a venerable visitor, shelter home of the world, universally adored who is the noble giver and generous high priest of cosmic yajna, never feel displeased with us, may the lord give us fulfilment.

मा त रिषन्य अच्छक्तिभिवसा गृ कभिश्चिदवः ।

कीरिश्चिद्धि त्वामीट्ट दूत्याय रातहव्यः स्वध्वरः ॥ १३ ॥

13. *Mo te riṣanye acchoktibhirvaso'gne kebhiści-devaiḥ. Kīriściddhi tvāmīṭṭe dūtyāya rātahavyaḥ svadhvaraḥ.*

Agni, shelter home of the world, may they never come to harm who any way by any actions offer honour and worship to you in holy words. The celebrant, bearing havi to perform the holy yajna in service to you, prays to you to bring him knowledge, honour and prosperity in life.

आग्रं याहि मरुत्सखा रुदभिः सामपीतय ।

साभया उप सुष्टुतिं मादयस्व स्वर्णर ॥ १४ ॥

14. *Āgne yāhi marutsakhā rudrebhiḥ somapītaye.*  
*Sobharyā upa suṣṭutiṁ mādayasva svarṇare.*

Agni, refulgent lord, friend of the mind and senses, come, arise in the heart with pranic energies for the protection and exaltation of the soul's joy. Come, accept the adorations and prayers of the self-confident celebrant, join his golden yajna and exalt the ecstasy of his communion.

॥ इत्यष्टमं मण्डलम् ॥

॥ AUM ॥

**RIGVEDA**

**ऋग्वेदः**

**Vol. IV**

**(With Original Sanskrit Text, Transliteration &  
Lucid English Translation in the Aarsh Tradition  
of Maharshi Yaska and Swami Dayananda)**

*English translation by*

**Dr. Tulsi Ram M.A., Ph.D.** (London, U.K.)  
(Professor, Administrator, Researcher and Writer)

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## DIACRITICAL MARKS OF TRANSLITERATION

### *Vowels*

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
लृ	lṛ	लृ	ṝ				
ए	e	ए	ai	अ	o	अ	au
		अनुस्वार ( ' )	m̄	विसर्ग ( : )	h̄		
		( ' )	ñ̄				

### *Consonants*

#### *Guttural*

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ
---	---	---	----	---	---	---	----	---	---

#### *Palatal*

च	c	छ	ch	ज	j	झ	jh	ञ	ñ
---	---	---	----	---	---	---	----	---	---

#### *Lingual*

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ
---	---	---	----	---	---	---	----	---	---

#### *Dental*

त	t	थ	th	द	d	ध	dh	न	n
---	---	---	----	---	---	---	----	---	---

#### *Labial*

प	p	फ	ph	ब	b	भ	bh	म	m
---	---	---	----	---	---	---	----	---	---

#### *others*

य	y	र	r	ल	l	व	v		
---	---	---	---	---	---	---	---	--	--

श	ś	ष	ṣ	स	s	ह	h		
---	---	---	---	---	---	---	---	--	--

( )'	ṣ̣	ṁ							
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## MANDALA-9

### Mandala 9/Sukta 1

*Pavamana Soma Devata, Madhucchanda  
Vaishvamitra Rshi*

स्वादिष्ठया मदिष्ठया पवस्व साम धारया ।  
इन्द्राय पातव सुतः ॥ १ ॥

1. *Svādiṣṭhayā madiṣṭhayā pavaśva soma dhārayā.  
Indrāya pātave sutah.*

O Soma, Spirit of Divinity, peace and glory of existence distilled in the essence for the soul's being, flow in the sweetest and most exhilarating streams of ecstasy, cleanse and sanctify us unto purity and constancy, and initiate us into the state of ananda, divine glory.

(Soma in the physical sense is an exhilarating drink, in the aesthetic sense it is ecstasy, in the psychic sense it is ananda, and in the spiritual sense it is elevation of the soul to the experience of divinity. It is the peace, purity and glory of life, any power physical, social or divine that leads to satyam (truth), shivam (goodness), and sundaram (beauty) of life, anything, power and person that gives us an experience of sacchidananda, the real, the intelligent and the blissful state of the life divine. In short, Soma is satyam, shivam and sundaram, the sat, the chit and the ananda of life. It is not restricted to a particular herb and a particular drink. The meaning of soma is open-ended on the positive side of life and

living joy.)

रु ाहा विश्वचषणिरुभि यानिमयाहतम ।

दुणा सुधस्थमासदत ॥ २ ॥

2. *Rakṣohā viśvacarṣaṇirabhi yonimayohatam.  
Druṇā sadhasthamāsadat.*

You are the destroyer of negativity, destructivity and evil and darkness, you are universal watcher and guardian of all that is, you are centre of the origin and end of existence, veiled in impenetrable womb of gold, you are ever on the move yet settled and constant in the house of life. (Soma is Divinity Itself.)

वरिवाधातमा भवु मंहिष्ठा वृत्रहन्तमः ।

पषि राधा मघानाम ॥ ३ ॥

3. *Varivodhātamo bhava maṁhiṣṭho vṛtrahanta-  
maḥ. Parṣi rādho maghonām.*

Be the highest giver of the cherished wealth of life, mightiest munificent, and the destroyer of want, suffering and darkness. Sanctify the wealth of the prosperous and powerful with showers of peace, purity and generosity.

अभ्यष महानां दुवानां वीतिमन्धसा ।

अभि वाजमुत श्रवः ॥ ४ ॥

4. *Abhyarṣa mahānām devānām vītimandhasā.  
Abhi vājamuta śravaḥ.*

Let your bounty flow free to the yajnic hall of the great and generous divine yajnic givers with gifts of holy food and prosperity, and bring us honour,

progress and fame.

त्वामच्छां चरामसि तदिदर्थं<sup>१</sup> दिवदिव ।

इन्द्रा त्व न आशसः ॥ ५ ॥

5. *Tvāmacchā carāmasi tadidarthaṁ dive dive.*  
*Indo tve na āśasaḥ.*

Lord giver of showers of joy, we serve you with all our will and dedication, that alone is our end and aim of life day in and day out. All our hopes and aspirations centre in you.

पुनाति त परिस्त्रुतं सामं सूयस्य दुहिता ।

वारणं शश्वता तना ॥ ६ ॥

6. *Punāti te parisrutam somaṁ sūryasya duhitā.*  
*Vāreṇa śasvatā tanā.*

The soma of your eternal peace and joy flowing universally, the dawn, daughter of the sun, glorifies with the sanctity of her exquisite cover of beauty.

तमीमण्वीः सम्य आ गृभ्णन्ति याषणा दश ।

स्वसारः पायं दिवि ॥ ७ ॥

7. *Tamīmaṅvīḥ samarya ā grbhṇanti yoṣaṇo daśa.*  
*Svasāraḥ pārye divi.*

That soma, sanctified by the dawn in the holy congregation of peaceful life yajna, ten fine and youthful sisterly senses and pranic energies receive and absorb for the achievement of the light of salvation.

तमीं<sup>१</sup> हिन्वन्त्यगुवा धमन्ति बाकुरं दृतिम ।

त्रिधातुं वारणं मधु ॥ ८ ॥

8. *Tamīm hinvantyagruvo dhamanti bākuraṁ ḍṛtim.  
Tridhātu vāraṇaṁ madhu.*

That thrice energised honey sweet and sanctified soma for the good of body, mind and soul, the ten prime senses and pranas receive and then stimulate the light of the soul within, which dispels the darkness of ignorance and eliminates the junk of negative fluctuations.

अ॒भी॒रे॒मम॒घ्न्या॑ उ॒त श्री॒णन्ति॑ ध॒नवः॑ शि॒शुम॑ ।  
सा॒म॒मि॒न्द्रा॒य॒ पा॒तव॑ ॥ ९ ॥

9. *Abhīmamaghnyā uta śrīṇanti dhenavaḥ śiṣum.  
Somamindrāya pātave.*

And this soma, further, the ten senses and pranas season and inflame with positive powers of the soul as the milk of inviolable cows seasons and inflames the power of soma juice, and then the enflamed joy of the soul nourishes and inspires the dedicated man like a divine baby for the achievement of spiritual glory.

अ॒स्यदि॒न्द्रा॒ म॒द॒ष्वा॒ विश्वा॑ वृ॒त्राणि॑ जिघ्नत ।  
शू॒रा॑ म॒घा च॑ मंहत ॥ १० ॥

10. *Asyedindro madesvā viśvā vṛtrāṇi jighnate.  
Śūro maghā ca maṁhate.*

And in the joy of this soma of peace and spiritual power, Indra, the human soul, blest with strength of body, power of mind and courage of the soul destroys all the evils and shades of darkness and rises in glory.

## Mandala 9/Sukta 2

*Pavamana Soma Devata, Medhatithi Kanva Rshi*

पवस्व दव्वीरति पवित्रं सामं रंहा ।

इन्दमिन्दा वृषा विश ॥ १ ॥

1. *Pavasva devavīrati pavitraṁ soma raṁhyā.*  
*Indramindo vṛṣā viśa.*

O Soma, spirit of divinity, flow quick, purify our mind and senses, and fulfil our prayers for piety. Spirit of peace and spiritual joy in exuberance, bring us the glory of life and let it sanctify our heart and soul.

आ वच्यस्व महि प्सरा वृषन्दा द्युम्नवत्तमः ।

आ यानि धणसिः सदाः ॥ २ ॥

2. *Ā vacyasva mahi psaro vṛṣendo dyumnavattamaḥ.*  
*Ā yonim dharaṇasiḥ sadaḥ.*

Blissful Spirit of divinity, give us food for the mind and soul, great you are, delightful, generous, most sublime, the origin, wielder and sustainer of the universe and the truth of universal knowledge.

अधु त्त पियं मधु धारा सुतस्य वधसः ।

अपा वसिष्ट सुकतुः ॥ ३ ॥

3. *Adhukṣata priyaṁ madhu dhārā sutasya vedhasaḥ.*  
*Apo vasiṣṭa sukratuḥ.*

The stream of soma purity, bliss and knowledge, distilled and flowing from the omniscient, showers honey sweets of life on us, and the holiness of the noble soma internalised inspires our actions.

महान्तं त्वा महीरन्वापा अषन्ति सिन्धवः ।

यद्गाभिवासयिष्यसं ॥ ४ ॥

4. *Mahāntam tvā mahīranvāpo arṣanti sindhavaḥ.  
Yadgobhīrvāsayiṣyase.*

Just as great floods of water, rivers and seas join the great ocean, and the great ocean abides by you, O lord omnipotent, similarly all our will and actions abide in you, lord supreme, since by your word and powers you inspire them.

समुदा अप्सु मामृज विष्टम्भा धरुणा दिवः ।

सामः पवित्रं अस्मयुः ॥ ५ ॥

5. *Samudro apsu māmṛje viṣṭambho dharuṇo divaḥ.  
Somaḥ pavitre asmayuḥ.*

The lord is Samudra, universal space, from which everything follows. He is integrated with our streams of earthly waters, self-sustained and all sustaining, holder and sustainer of the regions of heavenly light. The lord giver of peace and bliss is ours, with us, in the holy business of our life and karma.

अचिकदद वृषा हरिमहान्मित्रा न दशतः ।

सं सूर्येण राचत ॥ ६ ॥

6. *Acikradadvṛṣā harirmahān mitro na darśataḥ.  
Saṁ sūryeṇa rocate.*

Soma, Spirit of universal peace and bliss, is generous and virile, destroyer of suffering, great, noble guide as a friend, and proclaims his presence everywhere as he shines glorious with the sun.

गिरिस्त इन्द्र आजसा ममृज्यन्त अपस्युवः ।

याभिमदाय शुम्भस ॥ ७ ॥

7. *Girasta inda ojasā marmṛjyante apasyuvaḥ.  
Yābhirmadāya śumbhase.*

Lord giver of peace and grandeur, your voices of the Veda, exponent of karma, by virtue of your divine lustre purify and sanctify the people. By the same voices you shine in divine glory for the joy of humanity.

तं त्वा मदाय घृष्वय उ लाककृत्नुमीमह ।

तव पशस्तया महीः ॥ ८ ॥

8. *Tam tvā madāya ghr̥ṣvaya u lokakṛtnumīmahe.  
Tava praśastayo mahīḥ.*

For the sake of joy and elimination of the suffering of life, we adore you, creator of the worlds of nature and humanity. O lord, great are your glories sung all round.

अस्मभ्यमिन्द्रविन्द्रयुमध्वः पवस्व धारया ।

पुजन्या वृष्टिमाँइव ॥ ९ ॥

9. *Asmabhyamindravindrāyurmadhvaḥ pavasva  
dhārayā. Parjanya vṛṣṭimāñ iva.*

For us, O lord of peace and bliss, munificent giver of lustre and grandeur, bring showers of purity and the honey sweets of life as a cloud laden with showers of rain.

गाषा इन्द्रा नृषा अस्यश्वसा वाजसा उत ।

आत्मा यज्ञस्य पूव्यः ॥ १० ॥



10. *Goṣā indo nṛṣā asyaśvasā vājasā uta.  
Ātmā yajñasya pūrvyaḥ.*

O lord of peace and glory, you are the very soul of yajna, original and eternal since you are the foremost fount of all giving. You are the giver of cows, lands and the voices of wisdom and culture. You are the giver of children and grand children over ages of humanity. You are the giver of horses and all advancement and progress in achievements. You are the giver of food, sustenance and all powers and victories of success. Pray be that for us all time.

### Mandala 9/Sukta 3

*Pavamana Soma Devata, Ajigarti Shunah Shepa,  
Krtrma Vaishvamitra Devarata Rshi*

एष द्वा अमृत्यः पणवीरिव दीयति ।

अभि दाणान्यासदम ॥ १ ॥

1. *Eṣa devo amartyaḥ paṇavīriva dīyati.  
Abhi droṇānyāsadam.*

This Soma, spirit of divinity, eternal and immortal, expands to regions of the universe like soaring energy and pervades there as an immanent presence.

एष द्वा विपा कृता त्ति ह्वरंसि धावति ।

पवमान्ना अदाभ्यः ॥ २ ॥

2. *Eṣa devo vipā kṛto 'ti hvarāmsi dhāvati.  
Pavamāno adābhyaḥ.*

This refulgent spirit is celebrated by sages and, being undaunted, overtakes all crookedness, purifying and sanctifying everything and every mind.

एष द्वा विप॒न्युभिः॑ पव॒मान ऋ॒तायु॒भिः ।

हरि॒वाजा॑य मृ॒ज्यत ॥ ३ ॥

3. *Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ.  
Harirvājāya mrjyate.*

This refulgent spirit, light of life, saviour and harbinger of joy, glorified by celebrants and poets of rectitude is praised and adored for the achievement of victory and advancement.

एष विश्वा॑नि वा॒या शू॒रा यति॑व॒ सत्त्व॑भिः ।

पव॒मानः॑ सिषासति ॥ ४ ॥

4. *Eṣa viśvāni vāryā śūro yanniva satvabhiḥ.  
Pavamānaḥ siṣāsati.*

This divine spirit, pure, purifying and powerful, advancing by its own essential power as a hero, brings and distributes cherished gifts of life among the celebrants.

एष द्वा रथ॑यति॒ पव॒माना द॑शस्यति ।

आ॒विष्कृ॑णाति व॒ग्वनु॑म ॥ ५ ॥

5. *Eṣa devo ratharyati pavamāno daśasyati.  
Āviṣkṛṇoti vagvanum.*

This spirit of divinity going forward like a chariot, pure, purifying, gives the gifts of life and reveals new and latest words of advance knowledge as it moves on.

एष विप॑र॒भिष्टु॑ता॒ पा द्वा वि गा॑हत ।

दध॒दत्तानि॑ दा॒शुष॑ ॥ ६ ॥

6. *Eṣa viprair-abhiṣṭuto'po devo vi gāhate.  
Dadhadratnāni dāśuṣe.*

This spirit, divine, generous and refulgent, adored and exalted by sages and scholars, and holding jewel gifts of life for people of generous charity, watches and controls the actions of humanity and the laws of nature in operation.

एष दिवं वि धावति तिरा रजांसि धारया ।  
पवमानः कर्निकदत् ॥ ७ ॥

7. *Eṣa divaṁ vi dhāvati tiro rajāṁsi dhārayā.  
Pavamānaḥ kanikradat.*

This spirit with the waves of its power rushes and radiates unto the heavens across the skies and atomic oceans of space, pure, purifying and roaring like thunder.

एष दिवं व्यासरत्तिरा रजांस्यस्पृतः ।  
पवमानः स्वध्वरः ॥ ८ ॥

8. *Eṣa divaṁ vyāsarati tiro rajāṁsyasprtaḥ.  
Pavamānaḥ svadhvaraḥ.*

This spirit radiates to the heavens across the atomic oceans of skies and spaces, unhurt and unopposed, pure, purifying, performing the cosmic yajna of love, non-violence and creation of new life in evolution.

एष पत्नन् जन्मना द्वा द्वभ्यः सुतः ।  
हरिः पवित्रं अषति ॥ ९ ॥

9. *Eṣa pratnena janmanā devo devebhyaḥ sutah.  
Hariḥ pavitre arṣati.*

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering.

एष उ॒ स्य पु॒रुव॒ता ज॒ज्ञाना॒ ज॒नय॒न्निषः॑ ।  
धार्॒रया॒ पवत॑ सु॒तः ॥ १० ॥

10. *Eṣa u sya puruvrato jajñāno janayanniṣaḥ.*  
*Dhārayā pavate sutah.*

This spirit of divinity, power of infinite law and action, creating and providing food, energy and sustenance for life, flows on in continuum, self-sustained, self-revealed, discovered, self-realised.

### Mandala 9/Sukta 4

*Pavamana Soma Devata, Hiranyastupa Angirasa Rshi*

सना॑ च॒ साम् ज॒षि च॒ पव॑मान् महि॒ श्रवः॑ ।  
अथा॑ ना॒ वस्य॑सस्कृ॒धि ॥ १ ॥

1. *Sanā ca soma jeṣi ca pavamāna mahi śravaḥ.*  
*Athā no vasyasaskṛdhi.*

O Soma, divine spirit of peace and joy, eternal power of love and friendship, most renowned giver of food and sustenance, win over the opponents and make us happy and prosperous, more and ever more.

सना॑ ज्योतिः॒ सना॑ स्व॑वि॒श्वी च॒ साम् सा॒भगा॑ ।  
अथा॑ ना॒ वस्य॑सस्कृ॒धि ॥ २ ॥

2. *Sanā jyotiḥ sanā svarviśvā ca soma saubhagā.*  
*Athā no vasyasaskṛdhi.*

Soma, spirit of divine love and joy, give us

eternal light, give us heavenly joy, and give us all good fortunes of the world and make us happy and prosperous more and ever more.

सना द मुत कतुमप साम मृधा जहि ।  
अथा ना वस्यसस्कृधि ॥ ३ ॥

3. *Sanā dakṣamuta kratumapa soma mṛdho jahi.*  
*Athā no vasyasaskṛdhi.*

Soma, spirit of peace and excellence, give us strength and efficiency, protect and promote our noble actions, and ward off all sin, violence and evil forces, and thus make us happy and successful, more and ever more.

पवीतारः पुनीतन् साममिन्दाय पातव ।  
अथा ना वस्यसस्कृधि ॥ ४ ॥

4. *Pavītāraḥ punītana somamindrāya pātave.*  
*Athā no vasyasaskṛdhi.*

O sages, harbingers of purity, purify and enhance the soma spirit of peace and joy for Indra, the growth of power, protection and excellence of the world and thus make us happy and prosperous more and ever more.

त्वं सूर्य न आ भज तव कत्वा तवातिभिः ।  
अथा ना वस्यसस्कृधि ॥ ५ ॥

5. *Tvaṁ sūrye na ā bhaja tava kratvā tavotibhiḥ.*  
*Athā no vasyasaskṛdhi.*

O Soma take us high to the light of the sun in knowledge and purity by your noble speech and action and by your paths of protection and progress, and thus

make us happy and prosperous more and ever more.

तव कत्वा तवातिभिर्ज्याक्पश्यम सूयम ।  
अथा ना वस्यसस्कृधि ॥ ६ ॥

6. *Tava kratvā tavotibhirjyok paśyema sūryam.*  
*Athā no vasyasaskṛdhi.*

By your noble actions, O spirit of peace and piety, and by your protections and promotions, bless us that we may ever see and internalise the eternal light of the sun, and thus make us happy and prosperous more and ever more.

अभ्यष स्वायुध साम द्विबहसं रयिम ।  
अथा ना वस्यसस्कृधि ॥ ७ ॥

7. *Abhyarṣa svāyudha soma dvibarhasaṁ rayim.*  
*Athā no vasyasaskṛdhi.*

Soma, creative and inspiring spirit of the world, noble wielder and controller of the dynamics of life, bless us with wealth and vision good enough for both this life and the life beyond, and thus make us happy and prosperous for the life divine for ever.

अभ्यषानपच्युता रयिं समत्सु सासहिः ।  
अथा ना वस्यसस्कृधि ॥ ८ ॥

8. *Abhyarṣānapacyuto rayiṁ samatsu sāsahih.*  
*Athā no vasyasaskṛdhi.*

Soma, spirit of divinity, infallible and victorious in the conflicts of nature and humanity, bring us wealth of imperishable and unconquerable character and make us happy and prosperous for ever.

त्वां य॒ज्ञर॑वीवृ॒धन्प॑व॒मान॒ वि॒ध॑मणि ।

अथा॒ ना॒ वस्य॑सस्कृ॒धि ॥ ९ ॥

9. *Tvām yajñairavīvr̥dhan pavamāna vidharmaṇi.  
Athā no vasyasaskṛdhi.*

Soma, spirit of purity and purifying power for all, celebrants exalt you by yajnic performance in order that you protect them to abide within their bounds of Dharma. Pray protect us in our Dharma and make us happy and prosperous more and ever more.

र॒धिं न॑श्चि॒त्रम॑श्वि॒नमि॒न्दा॑ वि॒श्वायु॑मा भर ।

अथा॒ ना॒ वस्य॑सस्कृ॒धि ॥ १० ॥

10. *Rayiṁ naścitraṁ-aśvinam-into viśvāyumā bhara.  
Athā no vasyasaskṛdhi.*

Soma, spirit of divine peace and bliss, bring us wealth, honour and excellence of wonderful, progressive and universal character and thus make us eternally happy and prosperous more and ever more.

## Mandala 9/Sukta 5

*Apriya Sukta, Mantrawise Devata, Asita or Devala  
Kashyapa Rshi*

समि॑द्धा वि॒श्वत॑स्पतिः॒ प॒व॑माना॒ वि॒ र॑जति ।

पी॒णन्वृ॑षा॒ कनि॑कदत् ॥ १ ॥

1. *Samiddho viśvataspatiḥ pavamāno vi rājati.  
Prīṇan vṛṣā kanikradat.*

Refulgent sovereign ruler and sustainer of the world, Pavamana, pure and purifying, shines in glory, giving fulfilment to all, generous and virile, roaring as

thunder all round.

त॒नून॒पा॒त्प॒र्व॒मा॒नः॒ शृङ्ग॒ शि॒र्शाना॒ अ॒षति॑ ।  
अ॒न्तरि॑ ऽण॒ रार॑जत ॥ २ ॥

2. *Tanūnapāt pavamānaḥ śṛṅge śisāno arṣati.*  
*Antarikṣeṇa rārajat.*

Pavamana, lord pure and purifying, self-manifested, unfallen, infallible and imperishable, blazing on top of all, exists and operates, illuminating and glorifying the heaven and beautifying the earth.

इ॒ळ॒न्यः॒ प॒र्व॒मा॒ना र॒यि॒वि र॑जति द्यु॒मान॑ ।  
म॒धा॒धारा॑भि॒राज॑सा ॥ ३ ॥

3. *Īḷenyah pavamāno rayirvi rājati dyumān.*  
*Madhor-dhārābhir-ojasā.*

Adorable, immaculate and beatifying lord of light shines by his own lustre with honey sweet showers of beauty and joy on earth.

ब्र॒हिः पा॒ची॒न्मा॒जसा॒ प॒र्व॒मा॒नः स्तृ॒ण॒न्ह॒रिः॑ ।  
द्व॒व॒षु॒ द्व॒ इ॒यत॑ ॥ ४ ॥

4. *Barhiḥ prācīnam-ojasā pavamānaḥ strṇan hariḥ.*  
*Deveṣu deva īyate.*

Self-refulgent lord infinite, pure and purifying, pervading the timeless world of existence by his lustre and majesty and withdrawing it unto himself is manifested and operative in all divine things of the universe and is, as such, realised through them.

उ॒दा॒त॒जि॒हत॑ बृ॒हद॑ द्वा॒रा॑ द्व॒वी॒हि॒र्ण॒ययीः॑ ।  
प॒र्व॒मा॒नन् सु॒ष्टु॒ताः ॥ ५ ॥



5. *Udātair-jihate bṛhad dvāro devīr-hiraṇyayīḥ.  
Pavamānena suṣṭutāḥ.*

The golden doors of divinity vast as space celebrated along with the divine spirit of universal purity, open to the seekers in response to their effort in meditation and research.

सुशिल्प बृहती मही पवमाना वृषण्यति ।  
नक्ताषासा न दशत ॥ ६ ॥

6. *Suśilpe bṛhaṭī mahī pavamāno vṛṣaṇyati.  
Naktoṣāsā na darṣate.*

Beautiful and beatific, vast and grand heaven and earth, the lord of piety and purity loves to shower with grace and abundance as he does the night and day, the glorious dawn and dusk.

उभा द्वा नृच त्सा हातारा दव्या हुव ।  
पवमान इन्द्रा वृषा ॥ ७ ॥

7. *Ubhā devā nṛcaḥsasā hotārā daivyā huve.  
Pavamāna indro vṛṣā.*

Indra, generous lord and giver of glory and excellence, and Pavamana, lord giver of peace, piety and purity, both refulgent manifestations of supreme divinity, relentless guardians of humanity, divine high priests of the yajna of creation and showers of grace, I invoke and pray and worship.

भारती पवमानस्य सरस्वतीळा मही ।  
इमं ना यज्ञमा गमन्तिस्त्रा दवीः सुपशसः ॥ ८ ॥

8. *Bhāraṭī pavamānasya sarasvatīḷā mahī.  
Imaṁ no yajñamā gaman tisro devīḥ supeśasaḥ.*

May Bharati, divine mother bearer of earthly life, Sarasvati, dynamic spirit of all-knowledge in flow, Mahi, divine spirit of existential sustenance, and Ila, infinite reservoir of knowledge, will and passion of divinity for being, may this threefold divinity of the supreme lord of existence, immanent and transcendent, gracious and beatifying, pure and purifying, move and bless this yajna of our pious living.

त्वष्टारमगजां गापां पुरायावानमा हुव ।

इन्दुरिन्द्रा वृषा हरिः पवमानः प्रजापतिः ॥ ९ ॥

9. *Tvaṣṭāramagrajām gopām puroyāvānamā huve.  
Indurindro vṛṣā hariḥ pavamānaḥ prajā-patiḥ.*

I invoke and worship Tvashta, the creative maker, first manifested, protector and sustainer of the world, and first pioneer and guide. I invoke and worship Indra, the same lord of power, excellence and glory, Indu, lord of peace and beatitude, Vrsha, generous giver of showers of wealth and beauty, Hari, creator and sustainer, Pavamana, lord of purity and graciousness, and Prajapati, supreme father of his children in existence.

वनस्पतिंपवमानमध्वा समङ्गिधि धारया ।

सहस्रवल्शं हरितं भार्जमानं हिरण्ययम ॥ १० ॥

10. *Vanaspatim pavamāna madhvā samaṅgdhi  
dhārayā. Sahasravalśam haritam bhrājamānam  
hiraṇyayam.*

O Pavamana, lord of piety and purity in divine flow, with honeyed showers of health and excellence bless and beautify this world of nature and humanity of

a thousandfold variety clothed in dear green gold of blazing beauty and divine grandeur.

विश्वं दवाः स्वाहाकृतिं पवमानस्या गत ।

वायुबृहस्पतिः सूया गिरिन्द्रः सजाषसः ॥ ११ ॥

11. *Viśve devāḥ svāhākṛtiṃ pavamānasyā gata.*  
*Vāyur-brhaspatiḥ sūryo 'gnir-indraḥ sajoṣasaḥ.*

May all divinities of the world come and join this holy song of homage in honour of the lord of piety, purity and beatitude. Let the vibrant pioneer, eminent scholar, brilliant giver of enlightenment, enlightened leader, mighty ruler, all dear and united in love and faith, come and join and celebrate in peace and joy.

### Mandala 9/Sukta 6

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

मन्दया साम धारया वृषा पवस्व दवयुः ।

अव्या वारष्वस्मयुः ॥ १ ॥

1. *Mandrayā soma dhārayā vṛṣā pavasva devayuh.*  
*Avyo vāreṣvasmayuh.*

O Soma, divine spirit of peace and beatitude, you are the generous power divine, lover of divinities, pervasive in stars and planets in space. You are for us too, pray flow in exciting streams of joy and bless us with peace and purity.

अभि त्वं मद्यं मदमिन्द्रविन्द्र इति र ।

अभि वाजिना अवतः ॥ २ ॥

2. *Abhi tvam madyam madamindravindra iti kṣara.*  
*Abhi vājino arvataḥ.*

O lord of power and peace, love and chivalry, release that exciting and beatifying flow of divine spirit of ecstasy and enthusiasm which blesses us with strength and speed worthy of warriors pressing on way to victory.

अ॒भि॒ त्वं॒ पू॒र्व्यं॒ म॒दं॒ सु॒वा॒ना॒ अ॒र्ष॒ प॒वि॒त्र॒ आ॒ ।

अ॒भि॒ वा॒र्ज॒मु॒त॒ श्र॒वः॑ ॥ ३ ॥

3. *Abhi tyam pūrvyam madam suvāno arṣa pavitra ā.*  
*Abhi vājamuta śravaḥ.*

O spirit of power and purity, you are the creator and giver of eternal passion for life, its honour and excellence. Pray inspire us with passion which leads us to victory, honour and fame.

अ॒नु॒ द॒प्सा॒स॒ इ॒न्द्र॒व॒ आ॒पा॒ न॒ प॒व॒ता॒सर॒न॒ ।

पु॒ना॒ना॒ इ॒न्द्र॒मा॒श॒त॑ ॥ ४ ॥

4. *Anu drapsāsa indava āpo na pravatāsaran.*  
*Punānā indramāśata.*

The streams of that inspiring power and passion flow on without interruption like showers of rain and, inspiring, sanctifying and beatifying, bring us honour, excellence and fame for the soul.

य॒म॒त्य॒मि॒व॒ वा॒जि॒नं॒ मृ॒ज॒न्ति॒ या॒ष॒णा॒ द॒श॑ ।

व॒न॒ की॒ळ॒न्त॒म॒त्य॒वि॒म॑ ॥ ५ ॥

5. *Yamatyamiva vājinam mṛjanti yoṣaṇo daśa.*  
*Vane krīḷantam-atyavim.*

The soul, now that it is past the process of purification, like soma after filtration, and sports in the world of beauty, ten youthful senses and pranas

invigorate and shine like a chivalrous warrior on way to victory.

तं गाभिवृषणं रसं मदाय द्वववीतय ।  
सुतं भराय सं सृज ॥ ६ ॥

6. *Tam gobhir-vṛṣaṇam rasam madāya devavītaye.  
Sutam bharāya sam sṛja.*

That exuberant ecstasy distilled through sense, mind and intelligence for the love and worship of divinity, O man, further create and develop through communion with the spirit of peace and beatitude for joyous victory in the battle of life.

द्वा द्वाय धार्यन्दाय पवत सुतः ।  
पया यदस्य पीपयत ॥ ७ ॥

7. *Devo devāya dhārayendrāya pavate sutaḥ.  
Payo yadasya pīpayat.*

Self- refulgent and generous lord divine creates and showers streams of distilled soma for the blessed illustrious human soul in communion since it is the lord who creates the soma originally for the seeker who cares for a drink of the nectar.

आत्मा यज्ञस्य रंहा सुष्वाणः पवत सुतः ।  
पत्नं नि पति काव्यम ॥ ८ ॥

8. *Ātmā yajñasya ranhyā suṣvāṇaḥ pavate sutaḥ.  
Pratnam ni pāti kāvyam.*

The divine lord of joy and pure bliss, Soma, is the soul of yajna and, all inspiring creator of bliss, pervades and vibrates with power, fulfilling the seeker's

desire, and thus the lord protects and promotes the eternal beauty and poetry of life.

ए॒वा पु॒ना॒न इ॒न्द्र॒यु॒मदं॑ म॒दि॒ष्ठ वी॒तय॑ ।

गु॒हां चि॒द्दधि॒षु गि॒रः ॥ ९ ॥

9. *Evā punāna indrayur-madam madiṣṭha vītaye.*  
*Guhā ciddadhiṣe girah.*

O lover of Indra, the soul of humanity, most joyous spirit, pure and purifying thus, exalt and edify the beauty and ecstasy of life for the peace and ultimate freedom of the soul since, after all, you hold the sacred voice of divinity in the cave of the heart.

### Mandala 9/Sukta 7

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

अ॒सृ॒ग॒मि॒न्द्र॒वः॑ प॒था ध॒म॑वृ॒त्तस्य॑ सु॒श्रियः॑ ।

वि॒दा॒ना अ॒स्य॑ या॒र्जन॑म ॥ १ ॥

1. *Asṛgram-indavaḥ pathā dharmannṛtasya suśriyah.*  
*Vidānā asya yojanam.*

Knowing the relevance of their vibrant action in Dharma, wise sages, brilliant and gracious, move by the path of rectitude following the eternal law of existence created by the lord of peace and glory.

प॒ धा॒रा॒ म॒ध्वा॑ अ॒गि॒या म॒ही॒र॒पा वि॑ गा॒हत॑ ।

ह॒वि॒ह॒वि॒षु व॒न्द्यः॑ ॥ २ ॥

2. *Pra dhārā madhvo agriyo mahīrapo vi gāhate.*  
*Havirhaviṣṣu vandyah.*

Most adorable of the adorables, worthy of worship, Soma, lord of peace and joy, first and foremost

of the honey streams of life, pervades the dynamics of existence in the eternal law.

प युजा वाचा अग्न्या वृषाव चक्रद्वन ।  
सद्भाभि सत्या अध्वरः ॥ ३ ॥

3. *Pra yujo vāco agriyo vṛṣāva cakradadvane.  
Sadmābhi satyo adhvaraḥ.*

First and foremost, generous and eternal lord Soma of love free from violence proclaims the words of truth relevant to yajnic life and calls up the devotees to the hall of yajna in peace and bliss.

परि यत्काव्या क्विनृम्णा वसाना अषति ।  
स्ववाजी सिषासति ॥ ४ ॥

4. *Pari yat kāvyā kavirṇṛmṇā vasāno arṣati.  
Svarvājī siṣāsati.*

When the poetic spirit of omniscience wrapped in glory moves and inspires the vision and imagination of the poet, the creative spirit flies to the heavens and celebrates divinity in poetry.

पवमाना अभि स्पृधा विशा राजव सीदति ।  
यदीमृण्वन्ति वधसः ॥ ५ ॥

5. *Pavamāno abhi spr̥dho viśo rājeva sīdati.  
Yadīmṛṇvanti vedhasaḥ.*

The pure and purifying Soma rises over all rivals and sits on top of people like a ruler when the wise sages pray and move his attention and love.

अव्या वार परि पिया हरिवनषु सीदति ।  
रभा वनुष्यत मती ॥ ६ ॥

6. *Avyo vāre pari priyo harirvaneṣu sīdati.  
Rebho vanuṣyate matī.*

Over the regions of light, dear, loved and destroyer of suffering, Soma, Spirit of purity and energy, resides in the heart of happy celebrants and, eloquent and inspiring, illuminates and beatifies their heart and intellect.

स वा॒युमि॒न्द॒म॒श्वि॒ना॒ सा॒कं॒ म॒दन॒ ग॒च्छ॒ति ।  
र॒णा॒ या॒ अ॒स्य॒ ध॒र्म॒भिः ॥ ७ ॥

7. *Sa vāyum-indram-aśvinā sākaṁ madena  
gacchati. Raṇā yo asya dharmabhiḥ.*

He who happily abides by the laws of this Soma, spirit of vibrant purity, goes forward in life with powers of ruling strength and excellence and sagely people of noble knowledge and unfailing action.

आ मि॒त्राव॒रु॒णा॒ भ॒गं॒ म॒ध्वः॑ प॒वन्त॑ ऊ॒मयः॑ ।  
वि॒दाना॑ अ॒स्य॒ श॒क्म॒भिः ॥ ८ ॥

8. *Ā mitrāvaruṇā bhagaṁ madhvaḥ pavanta  
ūrmayah. Vidānā asya śakmabhiḥ.*

Those wise sages of knowledge, whose sweet will and loving emotions abide by divine love and friendship, freedom and justice, and excellence and generosity, live happy and prosperous in a state of vibrancy like waves of sparkling streams, by the love and exhilaration of Soma, spirit of peace and purity.

अ॒स्मभ्यं॑ रा॒दसी॑ र्चिं॒ म॒ध्वा॒ वा॒ज॒स्य॑ सा॒तय॑ ।  
श्र॒वा॒ व॒सू॒नि॒ सं॒ जि॒तम॑ ॥ ९ ॥



9. *Asmabhyaṁ rodasī rayiṁ madhvo vājasya sātaye.  
Śravo vasūni saṁ jitam.*

May heaven and earth lead us to acquisition of wealth, sweet homes, honour, excellence and fame for winning the higher victories of life.

### Mandala 9/Sukta 8

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

एत सामा अ॒भि पि॒यमि॒न्दस्य॒ काम॑म॒ रत्न॑ ।  
व॒धन्ता॑ अस्य वी॒र्य॑म ॥ १ ॥

1. *Ete somā abhi priyam-indrasya kāmamakṣaran.  
Vardhanto asya vīryam.*

These soma streams of life flow free and fulfil the cherished desires of humanity and exalt the creative splendour of the soul.

पु॒ना॒नास॑श्चमू॒षदा॑ गच्छ॒न्ता वा॒युम॒श्विना॑ ।  
त ना॑ धान्तु सु॒वीर्य॑म ॥ २ ॥

2. *Punānāsaś-camūṣado gacchanto vāyumaśvinā.  
Te no dhāntu suvīryam.*

The same soma streams of life distilled from nature, contained in deep reservoirs, vibrating in human veins and nerves, marshalling in social forces energise and motivate the vibrant scholar and the pursuers of jnana-yoga and karma-yoga in knowledge and action. May they bring us the lustre and vitality of creative splendour and graces of culture, sanctifying as they are.

इ॒न्दस्य॑ साम् राध॑स पु॒ना॒ना हा॒दि॑ चा॒दय॑ ।  
ऋ॒तस्य॑ या॒निमा॒सद॑म ॥ ३ ॥

3. *Indrasya soma rādhase punāno hārdi codaya.  
Rtasya yonimāsadam.*

O Soma, peace and power of the divine spirit, purifying and sanctifying the life of humanity, inspire and energise the heart and passion of Indra, the human soul settled at the seed centre of the truth of existence, for winning the ultimate success and victory of life.

मृजन्ति त्वा दश ि विपा हिन्वन्ति सप्त धीतयः ।  
अनु विपा अमादिषुः ॥ ४ ॥

4. *Mrjanti tvā daśa kṣipo hinvati sapta dhītayah.  
Anu viprā amādiṣuḥ.*

O Soma, human soul at peace, ten energized and energizing modes of nature, subtle and gross elements, give you the beautiful body form, and seven inspiring faculties of sense and mind inspire and move you to think and act. Thus equipped, let the wise sages provide you pleasure and enlightenment with secular and sacred literature.

द्वभ्यस्त्वा मदाय कं सृजानमति मर्ष्यः ।  
सं गाभिवासयामसि ॥ ५ ॥

5. *Devebhyastvā madāya kaṁ sṛjānamati meṣyah.  
Saṁ gobhir-vāsayāmasi.*

O Soma, man of peace and joy, while you are creating psychic and spiritual joy for the service and pleasure of nature and noble humanity, we, generous mother powers and sagely scholars, nourish and enlighten you with milk and noble voices of wisdom and vision of divinity.

पुनानः कलशष्वा वस्त्राण्यरुषा हरिः ।

परि गव्यान्वव्यत ॥ ६ ॥

6. *Punānaḥ kalaśeṣvā vastrāṅyaruṣo hariḥ.*  
*Pari gavyānyavyata.*

Soma, lord of peace and purity, destroyer of suffering, manifests in refulgent forms of existence and pervades all round in stars and planets of the universe.

मघान् आ पवस्व ना जहि विश्वा अप द्विषः ।

इन्दा सखायमा विश ॥ ७ ॥

7. *Maghona ā pavasva no jahi viśvā apa dviṣaḥ.*  
*Indo sakhāyamā viśa.*

Lord of peace and bliss, come and purify the devotees, men of wealth, power and honour, and ward off all our negativities, oppositions, jealousies and enmities from us and bless us all to live together as friends.

वृष्टिं दिवः परि स्रव द्युम्नं पृथिव्या अधि ।

सहा नः साम पृत्सु धाः ॥ ८ ॥

8. *Vṛṣṭim divaḥ pari srava dyumnaṁ pṛthivyā adhi.*  
*Saha naḥ soma pṛtsu dhāḥ.*

O Soma, shower the lights of heaven and wealth, power and glory over the earth. Give us courage, patience and fortitude, hold on to us in battles of life and give us the final victory.

नृच त्सं त्वा वयमिन्दपीतं स्वविदम ।

भू गीमहि पृजामिषम ॥ ९ ॥

9. *Nṛcakṣasaṁ tvā vayam-indrapītaṁ svarvidam.  
Bhakṣīmahī prajāmiṣam.*

All-watching guardian of humanity, omniscient lord of bliss, adored and self-realised by the soul of humanity, we pray for the gift of food and energy, light and knowledge, and all round happiness for all people of the world, your children.

### Mandala 9/Sukta 9

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

परिं प्रिया दिवः क्विवयांसि नृप्य हितः ।  
सुवाना याति क्विक्रतुः ॥ १ ॥

1. *Pari priyā divaḥ kavir-vayāṁsi naptyorhitah.  
Suvāno yāti kavikratuḥ.*

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator.

पपु तयायु पन्यसु जनायु जुष्टा अदुह ।  
वीत्यषु चनिष्ठया ॥ २ ॥

2. *Prapra kṣayāya panyase janāya juṣṭo adruhe.  
Vītyarṣa caniṣṭhayā.*

O Soma, loved and cherished of all, ever move with love and favours of grace to every home and every region of the world for the celebrant and all men free from jealousy and enmity, and bless them all with joy

and life's fulfilment.

स सूनुमातरा शुचिजाता जात अराचयत ।  
महान्मही ऋतावृधा ॥ ३ ॥

3. *Sa sūnur-mātarā śucir-jāto jāte arocayat.*  
*Mahān mahī ṛtāvṛdhā.*

He, creator of the universe, pure and great, self-manifested, illuminates the great and glorious heaven and earth, mothers of the created world which observe and exalt the eternal laws of existence.

स सप्त धीतिभिर्हिता नद्य' अजिन्वद्दुहः ।  
या एकमि † वावृधुः ॥ ४ ॥

4. *Sa sapta dhītibhirhito nadyo ajinvad-adruhaḥ.*  
*Yā ekamakṣi vāvṛdhuḥ.*

He, exhilarating divine consciousness, is received through seven stages of mental and spiritual realisation and, thus realised, sets seven streams of individual consciousness, negativities eliminated, aflow which reveal the exalting presence of the one universal light of existence.

ता अभि सन्तमस्तृतं मह युवान्मा दधुः ।  
इन्दुमिन्दु तव व्रत ॥ ५ ॥

5. *Tā abhi santam-astṛtaṁ mahe yuvānamā dadhuḥ.*  
*Indum-indra tava vrata.*

Indra, lord of light and joy, those seven mental and spiritual stages of divine perception and reception direct the joyous soul, which is ever existent, ever young and inviolable, to abide in the great discipline of your

divine law.

अ॒भि वह्निर॒म॒त्यः स॒प्त प॑श्यति॒ वाव॑हिः ।  
कि॒र्वि॒द्वी॒र॒तप॑यत ॥ ६ ॥

6. *Abhi vahnir-amartyaḥ sapta paśyati vāvahiḥ.*  
*Krivir-devīr-atarpayat.*

The enlightened soul, immortal and inviolable, user and inspirer of its human mind and sense, whom seven modes of Prakrti and seven pranas define in the existential state, overwatches the seven and, generous like a fount of nectar, fulfills all the seven, i.e., when they have fulfilled their function he retires them, and they resolve into their mother source of Prakrti.

अवा॒ कल्प॑षु नः पु॒म॒स्तमांसि॑ साम॒ याध्या॑ ।  
तानि॑ पु॒नान॑ जङ्घनः ॥ ७ ॥

7. *Avā kalpeṣu naḥ pumas-tamānsi soma yodhyā.*  
*Tāni punāna jaṅghanah.*

O Soma, soul supreme, lord of peace and joy, pure and purifying, cast away from us all sin and darkness throughout all ages and all states of existence, eliminate them all and protect us, save us, redeem us.

नू नव्य॑स॒ नवी॑यस॒ सू॒क्ताय॑ सा॒धया॑ प॒थः ।  
प॒त्न॒वदा॑चया॒ रुचः॑ ॥ ८ ॥

8. *Nū navyase navīyase sūktāya sādhayā pathaḥ.*  
*Pratnavad-rocayā rucaḥ.*

For sure and in truth, for our latest song of praise and for our new life of divinity, open up the paths of progress so that we reach you with our adorations. O

lord of light, shine and illuminate as ever.

पवमान् महि श्रवा गामश्वं रासि वीरवत ।  
सना मथां सना स्वः ॥ ९ ॥

9. *Pavamāna mahi śravo gāmaśvaṁ rāsi vīravat.*  
*Sanā medhām sanā svaḥ.*

O lord of purity purifying all, all munificent, give us great fame and excellence, lands and cows, literature and culture, horses and transport, progress and victory and heroic children. Give us vision and intelligence, give us the peace, the light and the joy of supreme freedom.

### Mandala 9/Sukta 10

*Pavamana Soma Devata, Asita or Davala Kashyapa Rshi*

प स्वानासा रथाइवा वन्ता न श्रवस्यवः ।  
सामासा राय अकमुः ॥ १ ॥

1. *Pra svānāso rathā ivā'rvanto na śravasyavaḥ.*  
*Somāso rāye akraмуḥ.*

The seekers of soma in search of food for body, mind and soul rush on like resounding charioteers and warriors of horse, and go forward for the achievement of life's wealth.

हिन्वानासा रथाइव दधन्विर गभस्त्याः ।  
भरासः कारिणामिव ॥ २ ॥

2. *Hinvānāso rathā iva dadhanvire gabhastyoḥ.*  
*Bharāsaḥ kāriṇāmiva.*

Dynamic are the seekers like heroes

commanding superfast chariots laden with riches, holding controls in their hands, their shouts of victory rising like poet's songs of celebration.

राजांना न पशंस्तिभिः सामासा गाभिरञ्जत ।  
यज्ञा न सप्त धातृभिः ॥ ३ ॥

3. *Rājāno na praśastibhiḥ somāso gobhirañjate.*  
*Yajño na sapta dhātrbhiḥ.*

Like kings celebrated by songs of praise, like yajna beautified by seven priests, the soma seekers are hallowed by songs of praise as soma is energised by sun-rays.

परि सुवानास इन्दवा मदाय ब्रह्मणा गिरा ।  
सुता अषन्ति धारया ॥ ४ ॥

4. *Pari suvānāsa indavo madāya barhaṇā girā.*  
*Sutā arṣanti dhārayā.*

Streams of soma distilled and consecrated by the hallowed voice of the Veda flow round for the joy of mankind.

आपानासां विवस्वता जनन्त उषसा भगम ।  
सूरा अण्वं वि तन्वत ॥ ५ ॥

5. *Āpānāso vivasvato jananta uṣaso bhagam.*  
*Sūrā aṇvaṁ vi tanvate.*

The brave and brilliant seekers of soma, light of divinity, having drunk the glory of the rising sun at dawn and themselves rising in glory, extend and spread the light of subtle knowledge around like light of the sun.



अप॒ द्वारा॑ मती॒नां प॒त्रा ऋ॑ण्वन्ति का॒रवः॑ ।

वृ॒ष्णा ह॑रस आ॒यवः॑ ॥ ६ ॥

6. *Apa dvārā matīnām pratnā ṛṇvanti kāravaḥ.  
Vṛṣṇo harasa āyavaḥ.*

Veteran scholars and artists, blest with the flames and showers of the light and generosity of the omnificent lord of soma, open wide the doors of divine knowledge and will for all humanity over the world.

स॒मी॒ची॒नास॑ आस॒त हा॒तारः॑ स॒प्तजा॑मयः ।

प॒दम॑कस्य॒ पिप॑तः ॥ ७ ॥

7. *Samīcīnāsa āsate hotāraḥ saptajāmayaḥ.  
Padamekasya piprataḥ.*

Seven priests in unison as brothers, happy and dedicated with peace at heart, sit on the vedi and fulfill the yajna in honour of one sole divinity for one sole purpose in the service of humanity and divinity.

नाभा॑ नाभिं॒ न आ द॑द च पु॒श्चित्सू॒य स॒चा ।

क॒वर॑पत्य॒मा दु॑ह ॥ ८ ॥

8. *Nābhā nābhim na ā dade cakṣuścit sūrye sacā.  
Kaverapatyamā duhe.*

In the core of the heart we hold the yajna and the lord of yajna, our eye fixed on the sun with love and reverence, and thereby we distil the light and peace of existence, reflection of omniscient and creative divinity.

अ॒भि पि॒या दि॒वस्प॑दम॒ध्वयु॑भि॒गुहा॑ हितम ।

सूरः॑ पश्यति॒ च सा॑ ॥ ९ ॥

9. *Abhi priyā divaspadam-adhvaryubhir-guhā hitam. Sūrah paśyati cakṣasā.*

The brave visionary of soma creativity sees the heavenly light and the vision of the light giver, distilled, concentrated and treasured in the core of the heart by the performers of soma yajna.

### Mandala 9/Sukta 11

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

उपास्म गायता नरः पवमानायन्दव ।

अभि द्वाँ इयं त ॥ १ ॥

1. *Upāsmāi gāyatā naraḥ pavamānāyendave.  
Abhi devāñ iyakṣate.*

O leading lights of humanity, to win the wealth of life's joy, work and sing in thanks and adoration for this infinite fount of pure bliss which overflows and yearns to join and inspire the noble creative performers of yajna.

अभि त मधुना पया थवाणा अशिश्रयुः ।

द्वं द्वायं दव्यु ॥ २ ॥

2. *Abhi te madhunā payo'tharvāṇo aśisrayuḥ.  
Devāñ devāya devayu.*

O Soma, you are the lover of the noble and divine, and you love to bless humanity to rise to divinity. The Atharvans, people on the rock-bed foundation of piety, are steadfast, they direct their concentrated mind to you and drink the life giving nectar mixed with honey sweets of divinity.

स नः पवस्व शं गव शं जनाय शमवत ।

शं राज् णषधीभ्यः ॥ ३ ॥

3. *Sa naḥ pavasva śaṁ gave śaṁ janāya śamarvate.  
Śaṁ rājann-oṣadhībhyaḥ.*

O Soma, self-refulgent light, life of life, flow free and bring us fertility for the cow, agility for the horse and maturity for the herbs and trees, undisturbed efficiency for the senses, peace and tranquillity for the mind and soul, and peace, prosperity and joy for the people.

ब्रुव नु स्वतवस रुणाय दिविस्पृश ।

सामाय गाथमचत ॥ ४ ॥

4. *Babhrave nu svatavase'ruṇāya diviṣpṛśe.  
Somāya gātham-arcata.*

Offer songs of adoration to Soma, lord sustainer of the universe, self-potent and omnipresent, who pervades boundless even to the heights of highest heavens.

हस्तच्युतभिरदिभिः सुतं सामं पुनीतन ।

मध्वा धावता मधु ॥ ५ ॥

5. *Hastacyutebhir-adribhiḥ sutam samam puni-tana.  
Madhāvā dhāvatā madhu.*

As soma juice is extracted with stones worked by hands, refined and seasoned with honey and milk, so O lord, let my mind be refined and purified with repeated chants of the sacred voice, and let it be sanctified with the honey of devotion and let it be absorbed in the honey sweet of divinity.

नमसदुपं सीदत दध्नदभि श्रीणीतन ।

इन्दुमिन्द दधातन ॥ ६ ॥

6. *Namasedupa sīdata dadhnedabhi śrīṇītana.*  
*Indum-indre dadhātana.*

O Soma, eternal peace and joy, come, listen and abide by our homage at the closest, be one with our prayer and meditation, hold our mind and spirit in concentration within the ecstasy of your divine glory.

अमित्रहा विचषणिः पवस्व साम् शं गव ।

द्वभ्या अनुकामकृत ॥ ७ ॥

7. *Amitrahā vicarṣaṇiḥ pavasva soma śam gave.*  
*Devebhyo anukāmakṛt.*

O Soma, lord of eternal bliss, you eliminate the disturbance and negativities of the mind, you are the all-watching divine eye, pray flow in streams of joy and bring us peace and tranquillity of senses, mind and soul, O redeemer and giver of fulfilment to the holy and brilliant seekers of divinity.

इन्दाय साम् पातव् मदाय् परि षिच्यस ।

मन्श्चिन्मनसस्पतिः ॥ ८ ॥

8. *Indrāya soma pātave madāya pari ṣicyase.*  
*Manāścīn-manasaspatiḥ.*

O Soma, shower of divine joy, you are the eternal mind, cosmic master, protector and inspirer of all human mind, and you vibrate and constantly flow for the joy and fulfilment of Indra, the soul in the state of spiritual excellence.

पवमान सुवीर्यं रयिं साम रिरिहि नः ।

इन्द्रविन्द्रेण ना युजा ॥ ९ ॥

9. *Pavamāna suvīryam rayim soma rirīhi nah.*  
*Indavindreṇa no yujā.*

O Soma, beauty and joy of life, pure and purifying ever on the flow, our friend united with the mind and soul, we pray bring us courage and creativity of spirit, and wealth, honour and excellence of life, join us with divinity in communion and freedom.

### Mandala 9/Sukta 12

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

सामा असृगमिन्दवः सुता ऋतस्य सादन ।

इन्द्राय मधुमत्तमाः ॥ १ ॥

1. *Somā asṛgam-indavaḥ sutā ṛtasya sādane.*  
*Indrāya madhuttamāḥ.*

Showers and streams of soma, most inspiring honey sweets of beauty and bliss of the world of divinity created in the house of the cosmic flow of existence and distilled in holy action on the yajna vedi, are created for the soul in the state of excellence.

अभि विपा अनूषत गावा वत्सं न मातरः ।

इन्द्रं सामस्य पीतय ॥ २ ॥

2. *Abhi viprā anūṣata gāvo vatsam na mātaraḥ.*  
*Indram somasya pītaye.*

Just as mother cows low for the calf so do the sages invoke and glorify Indra, lord of soma, beauty, joy and excellence, so that the lord may bless them with

his presence and be happy with their songs of love and adoration.

मद्दच्युत् तिति सादन् सिन्धारूमा विपश्चित ।  
सामा गारी अधि श्रितः ॥ ३ ॥

3. *Madacyut kṣeti sādane sindhor-ūrmā vipaścit.*  
*Somo gaurī adhi śritah.*

The joyous waves abide by the sea, the saintly joy of the wise abides in the Vedic voice, and the soma joy that is exuberant in divine ecstasy abides in the hall of yajna.

दिवा नाभा विच णा व्या वार महीयत ।  
सामा यः सुक्रतुः कविः ॥ ४ ॥

4. *Divo nābhā vicakṣaṇo'vyo vāre mahīyate.*  
*Somo yah sukratuḥ kavīh.*

Soma, lord of eternal bliss, omnipotent creator of the noble universe, omniscient visionary, centre of the universe of heavenly beauty, all watching, who transcends the best and highest, is the adorable love of all.

यः सामः कलशष्वान्तः पवित्र आहितः ।  
तमिन्दुः परि षस्वज ॥ ५ ॥

5. *Yah somaḥ kalaśeṣvāñ antaḥ pavitra āhitah.*  
*Taminduḥ pari śasvaje.*

The brilliant, the wise, seek and abide by Soma, joyous lord of the universe, who reflects in all forms of existence and abides in the holy cave of the heart.

प वाचमिन्दुरिष्यति समुद्रस्याधि विष्टपि ।

जिन्वन्काशं मधुश्चुतम ॥ ६ ॥

6. *Pra vācam-indur-iṣyati samudrasyādhi viṣṭapi.*  
*Jinvan kośaṁ madhuścutam.*

Soma, self-refulgent lord of bliss who pervades unto the bounds of space, augments the treasure-hold of the honey sweets of nature, inspires the holy minds, and the voice of divinity overflows in poetry and ecstasy.

नित्यस्तात्रा वनस्पतिधीनामनन्तः संबुद्धः ।

हिन्वाना मानुषा युगा ॥ ७ ॥

7. *Nityastatro vanaspatir-dhīnāmantaḥ sabardughah.* *Hinvāno mānuṣā yugā.*

Soma eternally sung in hymns of adoration, creator, protector and sustainer of nature, indwelling inspirer of mind, intelligence and will, giver of the nectar of nourishment and joy, inspires and fulfils the couples and communities of humanity as a friend and companion.

अभि प्रिया दिवस्पदा सामा हिन्वाना अर्षति ।

विपस्य धारया क्विः ॥ ८ ॥

8. *Abhi priyā divaspadā samo hinvāno arṣati.*  
*Vipasya dhārayā kaviḥ.*

Soma, divine poet creator, all peace and bliss, abiding in the heavenly beauty of the universe, inspiring and energising human creativity especially of the wise sage, sends down streams of joy in song overflowing the poetic imagination.

आ पवमान धारय रयिं सहस्रवचसम ।

अस्म इन्दा स्वाभुवम ॥ ९ ॥

9. *Ā pavamāna dhāraya rayiṁ sahasravarcasam.*  
*Asme indo svābhuvam.*

O Soma, pure, purifying and universally flowing, refulgent and glorious, come, bless and bring us wealth, honour and excellence of thousandfold lustre, self-sustaining and abundant.

### Mandala 9/Sukta 13

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

सामः पुनाना अषति सहस्रधारा अत्यविः ।

वायारिन्दस्य निष्कृतम ॥ १ ॥

1. *Somaḥ punāno arṣati sahasradhāro atyaviḥ.*  
*Vāyorindrasya niṣkṛtam.*

Soma, beauty, joy, power and divinity of life, pure, and purifying, vibrates every where and flows free in a thousand streams, inspiring, energising and protecting, it is released and sanctified by Vayu, cosmic energy and empowered by Indra, divine omnipotence, distilled by vibrant sages, received by creative humanity and spread abroad by ruling powers.

पवमानमवस्यवा विपमभि प गायत ।

सुष्वाणं द्ववीतय ॥ २ ॥

2. *Pavamānamavasyavo vipramabhi pra gāyata.*  
*Suṣvāṇaṁ devavītaye.*

O seekers of energy, power and protection, sing and adore the soma of existence, lord creator and



energiser, pure and purifying, omniscient giver of knowledge and wisdom, for the sake of divine excellence and felicity in life.

पवन्त वाजसातय सामाः सहस्रपाजसः ।

गृणाना दववीतय ॥ ३ ॥

3. *Pavante vājasātaye somāḥ sahasrapājasah.*  
*Gṛṇānā devavītaye.*

The Soma streams of life's felicity flow in a thousand ways of energy, power and divine inspiration, doing honour to the lord of glory and bliss, refining and purifying us for favour of the divinities and for winning victories of honour and excellence in life.

उत ना वाजसातय पवस्व बृहतीरिषः ।

द्युमदिन्दा सुवीयम ॥ ४ ॥

4. *Uta no vājasātaye pavaśva brhatīriṣah.*  
*Dyumad-into suvīryam.*

O refulgent Soma, lord of peace, power, beauty and glory, flow, purify and empower us for victory in the battles of life and give us abundant food and energy and high order of noble creative courage and rectitude.

त नः सहस्रिणं रयिं पवन्तामा सुवीयम ।

सुवाना द्वास् इन्दवः ॥ ५ ॥

5. *Te naḥ sahasriṇam rayiṁ-pavantāmā suvīryam.*  
*Suvānā devāsa indavaḥ.*

May those streams of soma, divine showers of beauty and glory, inspiring us, energising us with strength and virility, flow and purify us, and give us a

thousand-fold wealth, honour and glory, and high creative potential for further advancement.

अत्या हियांना न हृत्भिरसृगं वाजसातय ।

वि वारमव्यमाशवः ॥ ६ ॥

6. *Atyā hiyānā na hetṛbhir-asṛgram vājasātaye.  
Vi vāram-avyam-āśavaḥ.*

The showers of soma, blessings of the lord of peace and protection, like fastest forces electrified to omnipresence by urgent masters, reach to places and people that need light and protection against ignorance and darkness.

वाश्रा अषन्तीन्दवा भि वत्सं न धनवः ।

दधन्विर गभस्त्याः ॥ ७ ॥

7. *Vāśrā arṣantīndavo'bhi vatsam na dhenavaḥ.  
Dadhanvire gabhastyoḥ.*

Loving showers of divine light, peace and protection flow to the supplicants as mother cows move to the calf and are held by the dedicated in love and faith.

जुष्ट इन्दाय मत्सरः पवमानं कनिकदत ।

विश्वा अप द्विषां जहि ॥ ८ ॥

8. *Juṣṭa indrāya matsaraḥ pavamāna kanikradat.  
Viśvā apa dviṣā jahi.*

Let the pure and purifying showers of soma in divine flow, dedicated to omnipotence and to humanity in love roar as a cloud of rain showers, and, O roaring showers, throw out all jealousies and enmities of the

world far away from us.

अ॒प॒घ्नन्ता॒ अ॒रा॒व्यः॒ प॒व॒मा॒नाः॒ स्व॒दृ॒शः॑ ।

या॒ना॒वृ॒तस्य॑ सी॒दत ॥ ९ ॥

9. *Apaghñanto arāvṇaḥ pavamānāḥ svardrśaḥ.  
Yonāvṛtasya sīdata.*

O shower of divine light, love and power, warding off and eliminating all unrighteous and uncreating elements of life, pure, purifying and flowing for humanity's good, revealing the light of divinity and illuminating humanity, come and settle in the seat of truth and rectitude in the yajnic hall of humanity.

### Mandala 9/Sukta 14

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

परि॑ पा॒सि॒ष्यदत्क॒विः॒ सि॒न्धा॒रू॒मावधि॑ श्रि॒तः ।

का॒रं॒ बि॒भ्र॒त्पु॒रु॒स्पृ॒हम ॥ १ ॥

1. *Pari prāsiṣyadat kaviḥ sindhorūrmāvadhi śritāḥ.  
Kāraṁ bibhrat purusprham.*

Pervading and reposing in transcendence over the dynamics of this expansive ocean of the universe, bearing and sustaining this poetic creation, the omniscient poet creator, Soma, lord of peace, joy and bliss, rolls and rules the world with pleasure and grace.

गि॒रा॒ यदी॑ स॒ब॒न्ध॒वः॒ प॒ञ्च॒ वा॒ता॑ अ॒प॒स्य॒वः॑ ।

परि॑ष्कृ॒ण्वन्ति॑ ध॒ण॒सिम ॥ २ ॥

2. *Girā yadī sabandhavaḥ pañca vrātā apasyavaḥ.  
Pariṣkṛṇvanti dharnasim.*

Five peoples together as kindred, five perceptive

organs together with volitional sense organs, dedicated and committed to their law and discipline of Dharma, desirous to do good, all honour and adore the sustainer, Soma, lord of peace and joy, the earth mother, and the master soul with their sacred work and voice.

आदस्य शुष्मिणा रसु विश्वं द्वा अमत्सत ।  
यदी गाभिवसायत ॥ ३ ॥

3. *Ādasya śuṣmiṇo rase viśve devā amatsata.*  
*Yadī gobhirvasāyate.*

And then in the pleasure and ecstasy of this Soma, lord of bliss, all sages, scholars and divines of the world exult when they are able to apprehend with their mind and senses his presence and when he feels pleased by their songs of adoration.

निरिणाना वि धावति जहृच्छयाणि तान्वा ।  
अत्रा सं जिघत युजा ॥ ४ ॥

4. *Niriṇāno vi dhāvati jahaccharyāṇi tānvā.*  
*Atrā saṁ jighrate yujā.*

Apprehended with discrimination and clear vision, it descends into the devotee's consciousness, releasing light by its radiations, and, joining the devotee, it destroys his darkness and ignorance.

नप्तीभिया विवस्वतः शुभा न मामृज युवा ।  
गाः कृण्वाना न निणिर्जम ॥ ५ ॥

5. *Naptībhirno vivasvataḥ śubhro na māmṛje yuvā.*  
*Gāḥ kṛṇvāno na nirṇijam.*

Shining as pure and radiant by the mind and

senses of the ardent devotee, it joins the sage and, perfecting his mind and intelligence, reveals itself in vision as if in concentrated form and splendour.

अति श्रिती तिर्श्चता गव्या जिगात्यण्व्या ।  
वगुमियति यं विद ॥ ६ ॥

6. *Ati śrīṭī tiraścatā gavyā jigātyaṅvyā.  
Vagnumiyarti yaṁ vide.*

Pure and absolute, free from any mode or medium, it reveals itself by the subtlest and most pointed intelligential awareness of the devotee, and this confirms the truth of the Vedic words of revelation for the seeker of divinity and knowledge.

अभि ि अपः समग्मत मजयन्तीरिषस्पतिम ।  
पृष्ठा गृभ्णत वाजिनः ॥ ७ ॥

7. *Abhi kṣipah samagmata marjayantīriṣaspatim.  
Pṛṣṭhā grbhṇata vājinaḥ.*

The intelligential faculties of the soul cleansing themselves, together in concentration, move to the lord omnipotent of food, energy and intelligence and reach the fount and foundation of all action and attainment for the soul.

परि दिव्यानि ममृशद्विश्वा नि साम् पार्थिवा ।  
वसूनि याह्यस्मयुः ॥ ८ ॥

8. *Pari divyāni marmṛśad viśvāni soma pārthivā.  
Vasūni yāhysmayuḥ.*

O Soma, lord of peace, power and intelligence, pray, having collected and concentrated all heavenly

and earthly wealth, honour and excellence of the world, come and bring them for us.

### Mandala 9/Sukta 15

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

एष धिया यात्यण्व्या शूरा रथभिराशुभिः ।

गच्छन्दिन्द्रस्य निष्कृतम ॥ १ ॥

1. *Eṣa dhiyā yātyaṅvyā śūro rathebhir-āśubhiḥ.  
Gacchann-indrasya niṣkṛtam.*

This Soma, spirit of peace and joy, brave dispeller of darkness, moves with the subtlest intelligence and awareness and comes by the fastest media of psychic communication and comes to the seat of its presence in the mind and soul of man.

एष पुरू धियायत बृहत दवतातय ।

यत्रामृतासु आसत ॥ २ ॥

2. *Eṣa purū dhiyāyate brhate devatātaye.  
Yatrāmṛtāsa āsate.*

This infinite and eternal Spirit of peace, love and joy is ever keen to bless humanity with boundless piety and divinity in which men of immortal knowledge, karma and divine love abide.

एष हिता वि नीयत् न्तः शुभार्वता पथा ।

यदी तुञ्जन्ति भूणयः ॥ ३ ॥

3. *Eṣa hito vi nīyate'ntaḥ śubhrāvatā pathā.  
Yadī tuñjanti bhūṇayaḥ.*

This divine Spirit is attained and internalised in

the core of the heart and soul by the brilliant path of clairvoyance, when the passionate seekers surrender themselves in obedience to it.

एष शृङ्गाणि दाधुवच्छिशीत यूथ्या३ वृषा ।  
नृम्णा दधान आजसा ॥ ४ ॥

4. *Eṣa śṛṅgāṇi dodhuvac-chiśīte yūthyo vṛṣā.*  
*Nṛmṇā dadhāna ojasā.*

This Soul, vibrating on top of the highest bounds of the universe, abides in repose in the world of existence, one with all in the multitudinous world, generous and virile, bearing and ruling the entire wealth and powers of the universe by its power and splendour.

एष रुक्मिभिरीयत वाजी शुभभिरंशुभिः ।  
पतिः सिन्धूनां भवन ॥ ५ ॥

5. *Eṣa rukmibhir-īyate vājī śubhrebhir-amśubhiḥ.*  
*Patih sindūnām bhavan.*

It pervades every where by its holy brilliance of light and wide creative forces, ruling over the dynamics of the vibrating oceans of space.

एष वसूनि पिब्दना परुषा ययिवाँ अति ।  
अव शादेषु गच्छति ॥ ६ ॥

6. *Eṣa vasūni pibdanā paruṣā yayivāñ ati.*  
*Ava śādeṣu gacchati.*

It moves and overcomes hard and rough places of hidden hoarded wealth of negative powers and goes over to protect the powers that observe divine discipline in the battles of life.

एतं मृजन्ति मज्यमुप दाणष्वायवः ।

पचक्राणं महीरिषः ॥ ७ ॥

7. *Etam mṛjanti marjyamupa droneṣvāyavaḥ.  
Pracakrāṇam mahīriṣaḥ.*

People adore this glorious power closely treasured in the heart, the divine power that creates and gives great food, energy and advancement.

एतमु त्वं दश िपा मृजन्ति सप्त धीतर्यः ।

स्वायुधं मदिन्तमम ॥ ८ ॥

8. *Etamu tvaṁ daśa ṣipō mṛjanti sapta dhītayaḥ.  
Svāyudham madintamam.*

With ten pranas and seven faculties, five senses, mind and intellect, glorify this Soma, lord of peace and joy, who is most ecstatically blissful and wields noble powers of protection for advancement and progress.

### Mandala 9/Sukta 16

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

प त सातारं आप्या३ रसं मदाय घृष्वय ।

सगा न तक्त्यतशः ॥ १ ॥

1. *Pra te sotāra oṅyo rasam madāya ghrṣvaye.  
Sargo na taktyetaśaḥ.*

O Soma, spirit of peace and bliss, your devotees, in order to win the highest attainments of life and to experience the joy of divinity, meditate and sojourn over spaces between heaven and earth and find the divine essence of existence, and then omnipresent divinity flows like a flood into their consciousness. O man, that



essence of experience is for you.

कत्वा॒ द॒ इ॒स्य॒ र॒थ्य॑म॒पा॒ व॒सा॑न॒म॒न्ध॒सा॒ ।

गा॒षा॒म॒ण्व॑षु॒ स॒श्चि॒म ॥ २ ॥

2. *Kratvā dakṣasya rathyamapo vasānamandhasā.  
Goṣām-aṅveṣu saścima.*

That delightful experience of the able practitioner born of active meditation which guides our chariot of life and adorns our actions through the soothing experiences of mind and senses, we seek through our noble karma and feel in every subtle particle of our existence and awareness.

अ॒न॒प्त॑म॒प्सु॒ दु॒ष्ट॒रं॒ सा॒मं॒ प॒वि॒त्र॒ आ॒ सृ॒ज॒ ।

पु॒नी॒ही॒न्दा॒य॒ पा॒त॒व ॥ ३ ॥

3. *Anaptam-apsu duṣṭaram somam pavitra ā sṛja.  
Punihīndrāya pātave.*

That rare soma joy of divinity rolling in existence, achievable but with relentless practice across trials and tribulations, O man, create in the purity of heart and sanctify for enlightenment of the soul.

प॒ पु॒ना॒न॒स्य॒ च॒त॒सा॒ सा॒मः॒ प॒वि॒त्रं॒ अ॒ष॒ति॒ ।

क॒त्वा॒ स॒ध॒स्थ॒मा॒स॒द॒त ॥ ४ ॥

4. *Pra punānasya cetasā somah pavitre arṣati.  
Kratvā sadhastham-āsadat.*

The soma joy of the person who is purified through the mind and intellect abides in the purity of heart, and by virtue of his karma he attains his position in the presence of divinity.

प त्वा नमाभिरिन्दव इन्द्र सामा असृ त ।

मह भराय कारिणः ॥ ५ ॥

5. *Pra tvā namobhir-indava indra somā asṛkṣata.*  
*Mahe bharāya kāriṇaḥ.*

Indra, lord of power, peace and joy, with songs of honour and salutations to you, I have created and offered joyous adorations to you which flow for the grand fulfilment of the poet creator and man of divine action.

पुनाना रूप अव्यय विश्वा अषाभि श्रियः ।

शूरा न गाषु तिष्ठति ॥ ६ ॥

6. *Punāno rūpe avyaye viśvā arṣannabhi śriyaḥ.*  
*Śūro na gaṣu tiṣṭhati.*

In the eternal imperishable spirit of divinity, abide and roll all peace, power and glories of the world like waves of the ocean in the midst of which the brave soul, having purified itself of the junk of life, sits and abides as a hero like a star among planets.

दिवा न सानु पिप्युषी धारा सुतस्य वधसः ।

वृथा पवित्र अषति ॥ ७ ॥

7. *Divo na sānu pipyuṣī dhārā sutasya vedhasaḥ.*  
*Vṛthā pavitre arṣati.*

Just as rain showers of heaven fall upon the mountain, so do the showers of soma fulfilment and omniscience distilled through meditation fall spontaneously upon the mind and soul of the man of purity and roll in the heart.

त्वं साम विपश्चितं तना पुनान आयुषु ।  
अव्या वारं वि धावसि ॥ ८ ॥

8. *Tvaṃ soma vipāścitaṃ tanā punāna āyūṣu.*  
*Avyo vāraṃ vi dhāvasi.*

O Soma, lord of peace, joy and glory, you purify the wise among general humanity and move continuously to the man of choice for the sake of protection and advancement.

### Mandala 9/Sukta 17

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

प निम्ननव सिन्धवा घ्नन्त' वृत्राणि भूणयः ।  
सामा असृगमाशवः ॥ १ ॥

1. *Pra nimneneva sindhavo ghnanto vṛtrāṇi bhūṇayaḥ.*  
*Somā asṛgram-āśavaḥ.*

Just as rivers flow down the slopes of mountains, so do streams of soma, divine bliss, destroying evil and darkness, universal, rapid and restless, flow for dedicated humanity.

अभि सुवानास इन्दवा वृष्टयः पृथिवीमिव ।  
इन्दं सामासा अ रन ॥ २ ॥

2. *Abhi suvānāsa indavo vṛṣṭayah pṛthivīmiva.*  
*Indraṃ somāso akṣaran.*

As showers of rain stream forth on the earth and fertilize it, so do streams of soma distilled, released and beatifying flow to dedicated humanity, inspiring it with joy and creativity.

अत्यूमिमत्सुरा मदः सामः पवित्रं अषति ।

विघ्नान् गांसि दव्युः ॥ ३ ॥

3. *Atyūrmir-matsaro madaḥ somaḥ pavitre arṣati.*  
*Vighnan rakṣāmsi devayuh.*

Overflowing, inspiring and ecstatic, the soma joy of existence across the fluctuations of existential mind flows to humanity, destroying evil and negative tendencies and exciting divine love, and rolls in the sacred cave of the heart.

आ कलशेषु धावति पवित्रं परि षिच्यत ।

उक्थयज्ञेषु वधत ॥ ४ ॥

4. *Ā kalaśeṣu dhāvati pavitre pari ṣicyate.*  
*Ukthair-yajñeṣu vardhate.*

This soma of divine vitality runs and ripples in forms of life, spreads from one mind to another through the light of discrimination and waxes and rises by songs of praise in yajnas.

अति त्री साम राचना राह १ भाजसु दिवम ।

इष्णन्त्सूर्यं न चादयः ॥ ५ ॥

5. *Ati trī soma rocanā rohan na bhrājase divam.*  
*Iṣṇant-sūryam na codayaḥ.*

O Soma, lord of light and bliss, rising as if higher and higher, you transcend the three worlds of earth, skies and the heavens and shower light and glory over the heavens, and then, in a state of passion as if, you animate the sun with power and fertility.

अभि विपा अनूषत मूधन्यज्ञस्य कारवः ।

दधानाश्च णिसि पियम ॥ ६ ॥

6. *Abhi viprā anūṣata mūrdhan yajñasya kāravaḥ.  
Dadhānās-cakṣasi priyam.*

Poets, vibrant scholars and sages and earnest supplicants adore and glorify Soma in the beginning of yajna, reposing perfect faith and love in the all-watching divine lord of peace, power and glory.

तमु त्वा वाजिनं नरा धीभिविपा अवस्यवः ।  
मृजन्ति द्वतातय ॥ ७ ॥

7. *Tamu tvā vājinaṁ nara dhībhirviprā avasyavaḥ.  
Mrjanti devatātaye.*

That lord of might, all victorious over cosmic dynamics, the leading lights of humanity and vibrant sages in search of peace, protection and advancement discover as pure immaculate universal presence and, by their songs and actions, glorify for attaining the bliss and blessings of divinity.

मधाधारा॒मनु॑ र तीवः स॒धस्थ॒मास॑दः ।  
चारु॑ऋ॒ताय॑ पी॒तय॑ ॥ ८ ॥

8. *Madhor-dhārāmanu kṣara tīvraḥ sadhastham-  
āsadaḥ. Cārurṛtāya pītaye.*

O lord of bliss and inspiration, release the showers of honey. You are intensely vibrant, bless our hall of yajna, inspire and energise the yajakas. You are glorious and gracious, give us the taste of truth and nectar of divine law beyond satiety.

**Mandala 9/Sukta 18***Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

परि सुवाना गिरिष्ठाः पवित्र सामा अ णः ।

मदेषु सवधा असि ॥ १ ॥

1. *Pari suvāno giriṣṭhāḥ pavitre somo akṣāḥ.  
Madeṣu sarvadhā asi.*

O lord, you are Soma, peace, power and bliss, all creative, fertilising and inspiring, all present in thunder of the clouds, roar of the winds and rumble of the mountains, in purest of the pure. You are the sole sustainer of all in bliss divine.

त्वं विपस्त्वं क्विमधु प जातमन्धसः ।

मदेषु सवधा असि ॥ २ ॥

2. *Tvaṁ vipras-tvaṁ kavir-madhu pra jātam-andhasaḥ. Madeṣu sarvadhā asi.*

You are the vibrant sage of sages, the visionary poet of poets, and the honey sweet of all tastes born of all food. You are the sole sustainer of all in bliss divine.

तव विश्व सजाषसा द्वासः पीतिमाशत ।

मदेषु सवधा असि ॥ ३ ॥

3. *Tava viśve sajoṣaso devāsaḥ pītimāśata.  
Madeṣu sarvadhā asi.*

All divinities of nature and humanity in love and faith with you yearn to drink of the divine nectar and they are blest with it. You are the sole sustainer of all in bliss divine.

आ या विश्वानि वाया वसूनि हस्तयादध ।

मदेषु सवधा असि ॥ ४ ॥

4. *Ā yo viśvāni vārya vasūni hastayor-dadhe.*  
*Madeṣu sarvadhā asi.*

You who hold in hands the entire wealth of the world, we cherish, you who are the sole sustainer and dispenser for all in bliss divine.

य इम र दसी मही सं मातरव द हत ।

मदेषु सवधा असि ॥ ५ ॥

5. *Ya ime rodasī mahī saṁ mātareva dohate.*  
*Madeṣu sarvadhā asi.*

You who fill these great mother-like heaven and earth with the wealth of food and drink and obtain for us all nourishments from these are the sustainer and provider for all in bliss divine.

परि या रादसी उभ सद्या वाजभिरर्षति ।

मदेषु सवधा असि ॥ ६ ॥

6. *Pari yo rodasī ubhe sadyo vājebhir-arṣati.*  
*Madeṣu sarvadhā asi.*

You who always pervade the dynamics of both heaven and earth with food, energy and the spirit of evolution, are the sustainer and dispenser for all in bliss divine.

स शुष्मी कलशष्वा पुनाना अचिकदत ।

मदेषु सवधा असि ॥ ७ ॥

7. *Sa śuṣmī kalaśeṣvā punāno acikradat.*  
*Madeṣu sarvadhā asi.*

O lord of bliss, all-powerful and all-purifying, you, who pervade all forms and regions of existence and proclaim your presence and power therein in action, are the sustainer of all in bliss divine.

### Mandala 9/Sukta 19

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

यत्साम् चित्रमुक्थ्यं दिव्यं पार्थिवं वसु ।

ततः पुनान आ भर ॥ १ ॥

1. *Yat soma citram-ukthyam divyam pāarthivam vasu. Tannaḥ punāna ā bhara.*

O Soma, lord of peace, purity and power, purify for us the wealth, honour and excellence both worldly and heavenly which is wonderfully versatile, valuable and admirable, pray sanctify it and bless us with the sacred gift.

युवं हि स्थः स्वपती इन्द्रश्च साम् गापती ।

इशाना पिप्यतं धियः ॥ २ ॥

2. *Yuvam hi sthaḥ svarpatī indraśca soma gopatī. īśānā pipyatam dhiyaḥ.*

O Soma, lord of peace and purity, Indra, lord of honour and excellence, both of you are protectors, sustainers and sanctifiers of earth, earthly well being, culture and sacred speech, of heaven and heavenly light and joy. Rulers and sustainers of existence, pray bless us with exuberant intelligence and will for holy thought, action and advancement.

वृषा पुनान आयुषु स्तनयुधि ब्रह्मिषि ।

हरिः सन्यानिमासदत ॥ ३ ॥



3. *Vṛṣā punāna āyūṣu stanayann-adhi barhiṣi.  
Hariḥ san yonim-āsadat.*

O Soma, giver of showers of fulfilment to the soul in living forms, purifying and sanctifying the soul of each one among humanity, presiding over the evolving forms of nature with the divine will and voice of thunder, taking on the role of creator through the dynamics of universal law, the divine Spirit abides immanent and pervasive in the womb of nature as the total seed of existence.

अवावशन्त धीतय' वृषभस्याधि रतसि ।

सूनावत्सस्य मातरः ॥ ४ ॥

4. *Avāvaśanta dhītayo vṛṣabhasyādhi retasi.  
Sūnor-vatsasya mātaraḥ.*

Just as females in season yearn for a darling offspring, so do the evolving forms of Prakṛti, Mother Nature, inspired by desire, long for the life seed of the omnipotent father of universal life.

कुविद वृषण्यन्तीभ्यः पुनाना गभमादधत ।

याः शुक्रं दुहते पर्यः ॥ ५ ॥

5. *Kuvid-vṛṣaṇyantībhyaḥ punāno garbhamāda-  
dhat. Yāḥ śukraṁ duhate payaḥ.*

The great lord omnipotent Soma, pure and immaculate, impregnates the forms of nature overflowing with desire which receive the seed and create living milk for the growth of life.

उप शि ापतस्थुषा भियसमा धहि शत्रुषु ।

पवमान विदा रयिम ॥ ६ ॥

6. *Upa śikṣāpatasthūṣo bhiyasamā dhehi śatruṣu.  
Pavamāna vidā rayim.*

O lord of purity, those who stay far off, bring close and instruct; those who are negative, strike with fear; bring wealth, honour and excellence for life.

नि शत्राः साम् वृष्यं नि शुष्मं नि वयस्तिर ।  
दूर वा सता अन्ति वा ॥ ७ ॥

7. *Ni śatroḥ soma vṛṣṇyaṃ ni śuṣmaṃ ni vayastira.  
Dūre vā sato anti vā.*

O Soma, lord of peace, power and purification, negate, overcome and win over the exuberance, power and exploitation, and the spirit of the enemy's enmity whether he is far or near.

### Mandala 9/Sukta 20

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

प क्विद्ववीतय व्या वारभिरषति ।  
साह्वान्विश्वा अभि स्पृधः ॥ १ ॥

1. *Pra kavir-devavītaye'vyo vārebhir-arṣati.  
Sāhvān viśvā abhi spr̥dhah.*

Soma, creative poet and universal visionary, all protective, withstanding all rivalry and opposition, moves on with protection, advancement and choice gifts for the creative souls for their divine fulfilment.

स हि ष्मा जरितृभ्य आ वाजं गामन्तमिन्वति ।  
पवमानः सहस्त्रिणाम ॥ २ ॥

2. *Sa hi śmā jaritr̥bhya ā vājaṃ gomantam-invati.  
Pavamānaḥ sahasriṇam.*

He alone, pure, purifying and dynamic, brings for the celebrants thousandfold food, energy and advancement with victory inspired and infused with intelligence, knowledge, culture and enlightenment.

परि विश्वानि चतसा मृशसु पवस मती ।

स नः सामु श्रवा विदः ॥ ३ ॥

3. *Pari viśvāni cetasā mṛśase pavase matī.*  
*Sa naḥ soma śravo vidah.*

O lord, you give us all good things of the world we love with our heart's desire. You inspire and energise our intellect, understanding and will for action. O Soma, pray bring us the wealth of honour and fame with all forms of life's excellence.

अभ्यष बृहद्यशा मघवद्भ्या ध्रुवं रयिम ।

इषं स्तातृभ्य आ भर ॥ ४ ॥

4. *Abhyarṣa bṛhadyaśo maghavadbhyo dhruvaṁ rayim. Iṣaṁ stotṛbhya ā bhara.*

Bring wide and expansive fame for the men of honour and generosity, bring wealth and power, bring food, energy, knowledge and excellence of mind and soul for the celebrants.

त्वं राजव सुवता गिरः सामा विवशिथ ।

पुनाना वह्न अब्धुत ॥ ५ ॥

5. *Tvaṁ rājeva suvrato girah somā viveśitha.*  
*Punāno vahne adbhuta.*

O Soma, you are like a ruler sustainer of the holy laws of existence. You are present in the hymns of

the Veda and you inspire the songs of celebrants. Pure and purifying, O wielder and sustainer of the universe, you are wondrous great and sublime, the like of which never was and never shall be, rival there is none.

स वह्निरप्सु दुष्टरा मृज्यमाना गभस्त्याः ।

सामश्चमूर्षु सीदति ॥ ६ ॥

6. *Sa vahnirapsu duṣṭaro mṛjyamāno gabhastyoḥ. Somaścāmūṣu sīdati.*

That lord Soma, burden bearer of existence, is the universal inspirer, energiser and enlightener, the very passion and fire of life, pervasive in the waters of space, unconquerable, blazing in the self-circuit of his own refulgence, and he abides in the holy ladles of yajna as much as in the mighty majestic armies of the universe.

कीळुमखा न मंहयुः पवित्रं साम गच्छसि ।

दधत्स्तात्र सुवीयम ॥ ७ ॥

7. *Krīḷurmakho na maṁhayuḥ pavitraṁ soma gacchasi. Dadhat stotre suvīyam.*

O Soma, you are joyous and playful, generous at heart as the very yajnic creation of the exuberant world, you move to the heart of the celebrants with purity of divinity, and inspire and infuse the hymns of Veda and songs of the devotees with the spirit of divinity and creative exuberance.

### Mandala 9/Sukta 21

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

एत धावन्तीन्दवः सामा इन्दाय घृष्वयः ।

मत्सुरासः स्वविदः ॥ १ ॥

1. *Ete dhāvantīndavaḥ somā indrāya ghr̥ṣvayaḥ.  
Matsarāsaḥ svarvidaḥ.*

These Soma streams of divine joy and exhilaration, agile, mirthful, ecstatic and refulgent, flow free in honour of Indra, lord of the beauty and glory of life.

प॒वृ॒ण्वन्ता॑ अ॒भ्यु॒जः॑ सु॒ष्वय॑ वरि॒वा॒वि॒दः॑ ।  
स्व॒यं स्ता॒त्र व॒य॒स्कृतः॑ ॥ २ ॥

2. *Pravr̥ṇvanto abhiyujāḥ suṣvaye varivovidaḥ.  
Svayam stotre vayaskṛtaḥ.*

These streams of soma are graciously favourable, readily helpful, harbingers of wealth, honour and fame for the devotees and naturally and by themselves givers of health and longevity for the singers and celebrants of divinity in song.

वृ॒था॒ की॒ळन्त॑ इ॒न्द्रवः॑ स॒धस्थ॑म॒भ्यक॑मित ।  
सि॒न्धा॑रू॒मा व्य॑ रन ॥ ३ ॥

3. *Vṛthā krīḷanta indavaḥ sadhastham-abhyekamit.  
sindhorūrmā vyakṣaran.*

These streams of soma, i.e., floods of rivers, circulations and circumambulations of stars, planets and galaxies, by nature and spontaneously move from and back into the One and only One like the fire of yajna arising from and receding into the same one vedi and like the waves of the sea arising from, playing joyously on and receding into peace into the same one sea.

ए॒त विश्वा॑न्नि॒ वाया॑ प॒र्वमा॑नास आशत ।  
हि॒ता न स॑प्त॒या रथ॑ ॥ ४ ॥

4. *Ete viśvāni vāryā pavamānāsa āśata.  
Hitā na saptayo rathe.*

All these streams of soma of the world, pure, purifying and flowing, abide in the One and only One like seven colours of the spectrum abiding in the light of the sun.

आस्मिन्पि॒शङ्ग॑मिन्दवा॒ दधा॑ता व॒नमा॒दिश॑ ।  
या अ॒स्मभ्य॑मरा॒वा ॥ ५ ॥

5. *Āsmin piśaṅgam-indavo dadhātā venamādiśe.  
Yo asmabhyam-arāvā.*

All these various streams of existential matter and energy bearing colourful forms in this cosmic personality abide by one divinity which brings us total fulfilment.

ऋ॒भुन॑ रथ्यं॒ नवं॑ दधा॑ता॒ कर्त॑मा॒दिश॑ ।  
शु॒काः प॑वध्व॒मर्णा॑सा ॥ ६ ॥

6. *Rbhurna rathyam navam dadhātā ketamādiśe.  
Śukrah pavadhvam-arṇasā.*

Just as an expert artist makes a new chariot and controls the motive power in order to reach the destination so, O Soma, let the pure streams flow, purify us, and bring us blissful enlightenment for total fulfilment.

ए॒त उ॒ त्य अ॑वीवश॒न्का॑ष्टां व॒जिना॑ अ॒कत॑ ।  
स॒तः पा॑सा॒विषु॑म॒त्तिम॑ ॥ ७ ॥

7. *Eta u tye avīvaśan kāṣṭhām vājino akrata.  
Sataḥ prāsāviṣur-matim.*

Thus do these soma streams of victorious divine light and energy wish and shine and create and lead us to the supreme state of joy, and thus do they animate, inspire and fructify the thought and will of the truly wise.

### Mandala 9/Sukta 22

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

एत सामास आशवा रथाइव प वाजिनः ।

सर्गाः सृष्टा अहषत ॥ १ ॥

1. *Ete somāsa āśavo rathā iva pra vājinaḥ.  
Sargāḥ sṛṣṭā aheṣata.*

These soma streams of nature and humanity fast as chariots on course for victory roar like floods let free.

एत वाताइवारवः पजन्यस्यव वृष्टयः ।

अग्ररिव भ्रमा वृथा ॥ २ ॥

2. *Ete vātā ivoravaḥ parjanyaasyeva vṛṣṭayaḥ.  
Agnēriva bhramā vṛthā.*

These streams like winds of storm, torrents of rain and flames of fire roar and press forward without effort, spontaneously in their element.

एत पूता विपश्चितः सामासा दध्याशिरः ।

विपा व्यानाशुधियः ॥ ३ ॥

3. *Ete pūtā vipaścitaḥ somāso dadhyāśiraḥ.  
Vipā vyānaśurdhiyaḥ.*

These living floods of energy, vibrant courses, soothing moons, blazing suns and whirling galaxies,

pure somas all blest by light and will divine of the centre hold of life, inspire the will and awareness of thinking men.

एत मृष्टा अमृत्याः ससृवांसा न शंश्रमुः ।  
इयं त्तः पथा रजः ॥ ४ ॥

4. *Ete mṛṣṭā amṛtyāḥ sasṛvāṁso na śaśramuḥ.*  
*Iyakṣantaḥ patho rajaḥ.*

All these, sparkling pure immortals ever on the move tire not. Pure energy they are, restless, eager to traverse the paths of space.

एत पृष्ठानि र दस विपयन्तु व्यानशुः ।  
उतदमुत्तमं रजः ॥ ५ ॥

5. *Ete pṛṣṭhāni rodasorvipayanto vyānaśuḥ.*  
*Utedam-uttamaṁ rajaḥ.*

Pressing forward on the journey all round, they cross the regions of heaven and earth and then reach the highest pinnacle of light and space in existence.

तन्तुं तन्वानमुत्तममनु पवत आशत ।  
उतदमुत्तमाय्यम ॥ ६ ॥

6. *Tantum tanvānam-uttamam-anu pravata āśata.*  
*Utedam-uttamāyyam.*

Moving on with the flow of life across the expansive web of creative existence, they reach the ultimate where life can reach, the infinite.

त्वं सामं पणिभ्य आ वसु गव्यानि धारयः ।  
ततं तन्तुमचिकदः ॥ ७ ॥



7. *Tvaṁ soma paṇibhya ā vasu gavyāni dhārayaḥ.  
Tataṁ tantum-acikradaḥ.*

O Soma, peace, purity and wealth of existence, you alone bear and bring the Word, peace of settlement and wealth of culture and enlightenment for humanity, and you turn the wheel of existence, proclaim it with a boom and the web begins to spin out and in.

### Mandala 9/Sukta 23

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

सामा असृगमाशवा मधामदस्य धारया ।  
अभि विश्वानि काव्या ॥ १ ॥

1. *Somā asṛgram-āśavo madhormadasya dhātayā.  
Abhi viśvāni kāvyā.*

I create the rapid streams of soma forms of existence in constant motion with the currents of honeyed ecstasy of nature in evolution in consonance with the universal poetry of divinity articulated in the Veda.

अनु प्रत्नास आयवः पदं नवीया अक्रमुः ।  
रुच जनन्त सूयम ॥ २ ॥

2. *Anu pratnāsa āyavaḥ padaṁ navīyo akramuḥ.  
Ruce jananta sūryam.*

In consequence of the will divine, the eternal particles of Prakṛti move and assume new forms of existence in evolution, and for the sake of light they create the light of stars.

आ पवमान ना भरा या अदाशुषा गर्यम ।

कृधि प्रजावतीरिषः ॥ ३ ॥

3. *Ā pavamāna no bharā'ryo adāśuṣo gayam.*  
*Kṛdhi prajāvatīriṣaḥ.*

O Soma, lord of purity and power, socio-cosmic dynamics, production and munificence, win over the ungenerous, uncreative and selfish people and give us all a peaceful home and food, energy, knowledge and wisdom for sustenance and happy continuance of the human family.

अभि सामास आयवः पवन्त मद्यं मदम ।

अभि काशं मधुश्चुतम ॥ ४ ॥

4. *Ābhi somāsa āyavaḥ pavante madyam madam.*  
*Abhi kośam madhuścutam.*

The joyous worlds of Soma move on pure and free, life for Soma devotees moves on pure and free, they enjoy the ecstatic beauty and sweetness of the world, and their homes abound in honey sweets distilled from life.

सामा अषति धणसिदधान इन्द्रियं रसम ।

सुवीरा अभिशस्तिपाः ॥ ५ ॥

5. *Soma arṣati dharṇasir-dadhāna indriyam rasam.*  
*Suvīro abhiśastipāḥ.*

The world of divine soma joy moves on, all sustaining, bearing cherished sweets for pleasure and celebration, the omnipotent is guardian of our honour and fame.

इन्द्राय साम पवस द्रवभ्यः सधमाद्यः ।

इन्द्रा वाजं सिषाससि ॥ ६ ॥

6. *Indrāya soma pavase devebhyaḥ sadhamādyah.  
Indo vājam siṣāsasi.*

O Soma, lord of purity and ecstasy, you flow with love for Indra, the karma yogi and for the men of noble character and action. You abide in the yajnic hall and home, O lord of the beautiful flow of life, and bless us with food, energy, victory and total fulfilment.

अस्य पीत्वा मदानामिन्द्रा वृत्राण्यपति ।

जघान जघनच्च नु ॥ ७ ॥

7. *Asya pītva madānāmindro vṛtrānyapрати.  
Jaghāna jaghanacca nu.*

Having drunk of the ecstasy of this divine nectar of purity and power, Indra has eliminated and still eliminates the forces of evil and darkness without confronting them as enemies violently.

### Mandala 9/Sukta 24

*Pavamana Soma Devata, Asita or Devala Kashyapa Rshi*

प सामासा अधन्विषुः पवमानासु इन्द्रवः ।

श्रीणाना अप्सु मृञ्जत ॥ १ ॥

1. *Pra somāso adhanviṣuḥ pavamānāsa indavaḥ.  
Śriṇānā apsu mṛñjata.*

Soma currents of purity, power and beauty of divinity, purifying and inspiring streams of life's joy, sparkling, and enlightening humanity, when absorbed, and integrated in human thought, word and action reflect

in life and glorify noble people.

अ॒भि गा॒वा॑ अ॒धन्वि॑षु॒रापा॒ न प॒वता॑ य॒तीः ।

पु॒ना॒ना इ॒न्द्र॑माशत ॥ २ ॥

2. *Abhi gāvo adhanviṣurāpo na pravatā yatīḥ.*  
*Pūnānā indram-āsata.*

The ecstasy and power of soma vibrations energise the mind and senses of the celebrant, purifying and perfecting them, and, thus purified, the senses and mind move to the presence of omnipotent all-joyous Indra like streams and rivers flowing, rushing and joining the sea.

प प॒वमान॑ धन्व॒सि॒ साम॑न्दा॒य॒ पात॑व ।

नृ॒भिर्य॑ता वि नी॒यस॑ ॥ ३ ॥

3. *Pra pavamāna dhanvasi somendrāya pātave.*  
*Nṛbhiryato vi nīyase.*

O Soma, universal power and joy of existence, pure and purifying, you vibrate in the universe like an ocean of nectar. Celebrated by men of vision and wisdom, you arise and manifest in your glory in the devotee's experience and inspire him to rise to divinity.

त्वं सा॒म नृ॒माद॑नः प॒वस्व॑ च॒षणी॑सह ।

स॒स्त्रिया॑ अ॒नु॒माद्यः॑ ॥ ४ ॥

4. *Tvaṁ soma nṛmādanah pavasva carṣaṇīsahe.*  
*Sasniryo anumādyah.*

O Soma, joyous lover and lord of humanity, let the ecstasy of your presence flow purifying for the protection and fulfilment of humanity, pure, generous

and adorable as you are.

इन्द्रा यददिभिः सुतः पवित्रं परिधावसि ।  
अरमिन्दस्य धाम्न ॥ ५ ॥

5. *Indo yadadribhiḥ sutaḥ pavitraṁ paridhāvasi.*  
*Aram-indrasya dhāmne.*

O Soma, shower of divine beauty and bliss, perceived, internalised and realised through the mind and vision of the celebrant, you vibrate and shine in sanctified awareness as the absolute beauty, bliss and glory of existence for the human soul.

पवस्व वृत्रहन्तमाक्थभिरनुमाद्यः ।  
शुचिः पावका अबुद्धतः ॥ ६ ॥

6. *Pavasva vṛtrahantamokthebhir-anumādyah.*  
*Śuciḥ pāvako adbhutaḥ.*

Flow into the heart, beatify the soul, O greatest destroyer of the dirt and darkness of life, in response to our songs of adoration. O Spirit of absolute joy, you are pure, sanctifier and absolutely sublime.

शुचिः पावक उच्यत सामः सुतस्य मध्वः ।  
दवावीरघशंसहा ॥ ७ ॥

7. *Śuciḥ pāvaka ucyate somaḥ sutasya madhvaḥ.*  
*Devāvīr-ghaśamsahā.*

Soma, creator and energiser of existence, ambrosial honey for the enlightened celebrants, is hailed as purifier, sanctifier and protector of the divines and destroyer of sin, scandal, jealousy and enmity.

**Mandala 9/Sukta 25***Pavamana Soma Devata, Drdhachyuta Agastya Rshi*

पवस्व दसाधना दवभ्यः पीतय हर ।

मरुद्भ्या वायव मदः ॥ १ ॥

1. *Pavasva dakṣasādhano devebhyaḥ pītaye hare.  
Marudbhyo vāyave madaḥ.*

O Soma, lord of joy and versatile intelligence of the universe, pure, fluent and all-purifying eliminator of want and suffering, giver of sufficiency, flow, purify and sanctify the powers of noble and generous nature to their full satisfaction, come as ecstasy of life for vibrant humanity, for pranic energy and for the will and intelligence of the seekers of light and dynamism for action.

पवमान धिया हिता ३ भि यानि कनिकदत ।

धमणा वायुमा विश ॥ २ ॥

2. *Pavamāna dhiyā hita'bhi yonim kanikradat.  
Dharmanā vāyumā viśa.*

O lord of purity and power, let your presence concentrated by senses and mind in awareness, speaking aloud in the heart and soul, abide in the pranic and intelligential vitality of the soul with living consciousness of divine law and virtues of holy life and thus purify and sanctify us.

सं दवः शाभत् वृषा कवियानावधि पियः ।

वृत्रहा देववीतमः ॥ ३ ॥

3. *Sam devaiḥ śobhate vṛṣā kavir-yonāvadhi pri-  
yah. Vṛtrahā devavītamah.*

Soma, omniscient poetic creator, generous and dear, dearest of divinities and destroyer of the evil and darkness of life, vibrating in the cave of the heart shines glorious in the soul and reflects beatific with the senses, mind, intelligence and will in the conduct and grace of the human personality.

विश्वा रूपाण्याविशन्पुनाना याति ह्यतः ।

यत्रामृतासु आसत ॥ ४ ॥

4. *Viśvā rūpāṅyāviśan punāno yāti haryataḥ.*  
*Yatrāmṛtāsa āsate.*

Soma, pervading all forms of existence in the expansive universe, pure and purifying, goes on blissful, beatific and gracious, the omnipresence in which the enlightened sages abide, having attained freedom from death.

अरुषा जनयन्गिरः सामः पवत आयुषक ।

इन्द्रं गच्छन्कविक्रतुः ॥ ५ ॥

5. *Aruṣo janayan girah somah pavata āyushak.*  
*Indraṁ gacchan kavikratuḥ.*

Soma, glorious and blissful omniscient creator of the poetry of existence articulating the divine voice of the Veda flows vibrant and omnipresent to loving humanity especially to men of action and enlightenment.

आ पवस्व मदिन्तम पवित्रं धारया कव ।

अकस्य यानिमासदम ॥ ६ ॥

6. *Ā pavasva madintama pavitraṁ dhārayā kave.*  
*Arkasya yonim-āsadam.*

O Soma, most exuberant poetic omnipresence, come in a wave of ecstasy and majesty to bless the pure heart of the celebrant which is the seat of the soul and of the golden glow of divinity.

### Mandala 9/Sukta 26

*Pavamana Soma Devata, Idhmavaha Dardhachyuta Rshi*

तममृ॑ ण्त वा॒जिन॑मुपस्थ॒ अदि॑तरधि॒ ।

विपा॑सा॒ अण्व्या॑ धिया॒ ॥ १ ॥

1. *Tamamṛṣanta vājinam-upasthe aditeradhi.*  
*Viprāso aṅvyā dhiyā.*

Sages with their subtle mind and intellect, reason and passion, glorify that exuberant bright and potent Soma, lord of universal action and victory, on the vedi in the lap of mother earth.

तं गावा॑ अ॒भ्यनू॑षत स॒हस्र॑धार्म॒ तिम॑ ।

इन्दुं॑ ध॒तार॑मा दि॒वः ॥ २ ॥

2. *Tam gāvo abhyanūṣata sahasradhāramakṣi-tam.*  
*Induṁ dhartāramā divaḥ.*

That blissful Soma, sustainer of the refulgent heavens, whose generous and inexhaustible grace flows in a thousand streams, the songs of Veda, rays of the sun, and the stars and planets, indeed all that move in the moving universe celebrate and adore.

तं व॒धां म॒धया॑ह्यन्पव॑मान॒मधि॑ द्यवि॒ ।

ध॒ण॒सिं भूरि॑धायसम॒ ॥ ३ ॥

3. *Tam vedhām medhayāhyan pavamānamadhi dyavi.*  
*Dharṇasim bhūridhāyasam.*



That divine and all sustaining, pure and purifying, foundation of existence, wielder and sustainer of infinite forms, stars and galaxies, the sages with their thought, imagination and vision visualise, contemplate and realise unto the heights of heaven.

तमह्वन्भुरिजाधिया संवसानं विवस्वतः ।

पतिं वाचा अदाभ्यम ॥ ४ ॥

4. *Tamahyan bhurijordhiyā samvasānam vivasvataḥ. Patiṁ vāco adābhyam.*

Hymns of the Veda, wise sages and infinite forms of existence, all with their light, motions, wisdom and vision celebrate and adore that Soma, lord of omniscience, peace and purity who shines radiant in the light of the sun between heaven and earth and who, fearless and indomitable, holds, protects, promotes and speaks through the voice of eternity.

तं सानावधि जामया हरिं हिन्वन्त्यदिभिः ।

ह्यतं भूरिच त्सम ॥ ५ ॥

5. *Taṁ sānāvadhi jāmayo harim hinvantyadi-bhiḥ. Haryataṁ bhūricakṣasam.*

Sages in unison, with their highest and most intense mental and spiritual faculties, adore, celebrate and realise that Soma on top of existence who is glorious and blissful, destroyer of suffering, and universal watcher, dispenser and disposer of the world of existence.

तं त्वा हिन्वन्ति वधसुः पर्वमान गिरावृधम ।

इन्द्विन्दाय मत्सुरम ॥ ६ ॥

6. *Tam tvā hinvanti vedhasaḥ pavamāna girāvṛ-  
dham. Indavindrāya matsaram.*

O Soma, universal spirit of beauty and bliss, pure, purifying and ever flowing, so glorious as you are celebrated in songs of the universal Vedic eternity, self-realised sages adore and exalt you for the joy and ultimate salvation of the human soul.

### Mandala 9/Sukta 27

#### *Pavamana Soma Devata, Nrmadha Angirasa Rshi*

एष क्विर्भिष्टुतः प्वित्र अधि ताशत ।

पुनाना घ्न ऽप स्त्रिधः ॥ १ ॥

1. *Eṣa kavir-abhiṣṭutaḥ pavitre adhi tośate.  
Punāno ghnannapa sridhaḥ.*

This Soma, creative, inspiring and poetic spirit of universal joy, pure and sanctifying, manifests in the pure and pious consciousness of the devotees, eliminating disturbing negativities when it is contemplated with a concentrated mind.

एष इन्दीय वायव स्वजित्यरि षिच्यत ।

प्वित्र द ऽसाधनः ॥ २ ॥

2. *Eṣa indrāya vāyave svarjit pari ṣicyate.  
Pavitre dakṣasādhanah.*

This all potent and versatile divine spirit of universal joy manifests in the pure consciousness of the karma-yogi and wins the light of heaven for the vibrant meditative soul.

एष नृभिवि नीयत दिवा मूधा वृषा सुतः ।  
सामा वनषु विश्ववित ॥ ३ ॥

3. *Eṣa nṛbhirvi nīyate divo mūrdhā vṛṣā sutah.*  
*Somo vaneṣu viśvavit.*

This Soma, joyous spirit of divinity, is the summit of heaven, infinitely generous, self-existent and omniscient, and with meditation, the ecstasy of it is collected in abundance in the consciousness by the dedicated sages.

एष गव्युरचिकदत्पवमाना हिरण्ययुः ।  
इन्दुः सत्राजिदस्तृतः ॥ ४ ॥

4. *Eṣa gavyur-acikradat pavamāno hiranyayuḥ.*  
*Induḥ satrājidastr̥taḥ.*

It loves the earth and earthly joys and loves to give, speaking loud and bold its own eternal Word, it is pure and purifier, it loves the golden beauty and prosperity of life and loves to bless, it is soothing and self-refulgent beautiful, conqueror of all battles of cosmic dynamics, and eternally invincible.

एष सूर्येण हासत पवमाना अधि द्यवि ।  
पवित्रं मत्सरा मदः ॥ ५ ॥

5. *Eṣa sūryeṇa hāsate pavamāno adhi dyavi.*  
*Pavitre matsaro madaḥ.*

It rises and abides with the sun on top of the regions of light and, internalised in the pure mind and clairvoyant consciousness, it is the divine ecstasy of the celebrant.

एष शुष्यसिष्यददन्तरि । वृषा हरिः ।

पुनान इन्दुरिन्द्रमा ॥ ६ ॥

6. *Eṣa śuṣmyasiṣyadad-antarikṣe vṛṣā hariḥ.  
Punāna indur-indramā.*

This Soma Spirit of eternal joy is omnipotent, all pervasive in space, infinitely generous, eliminator of suffering, and, purifying and sanctifying the human soul, it is the ultimate bliss of existence.

### Mandala 9/Sukta 28

*Pavamana Soma Devata, Priyamedha Angirasa Rshi*

एष वाजी हिता नृभिविश्वविन्मनसस्पतिः ।

अव्या वारं वि धावति ॥ १ ॥

1. *Eṣa vājī hito nṛbhir-viśvavin-manasaspatiḥ.  
Avyo vāraṁ vi dhāvati.*

This supreme all potent soma light and joy of the universe is realised by earnest sages within. It is all aware over the universe, master controller of the universal mind energy, all saviour and protector, and without delay it rises and manifests in the inner self of its favourite blessed devotee.

एष पवित्रं अ रत्सामा द्वभ्यः सुतः ।

विश्वाम धामान्याविशन ॥ २ ॥

2. *Eṣa pavitre akṣarat somo devebhyaḥ sutah.  
Viśvā dhāmānyāviśan.*

This Soma, divine presence and bliss, emerges and vibrates in holy minds, distilled by them through meditation for the noble souls while it rolls in majesty

in and over all regions of the universe.

एष द्ववः शुभायत धि यानावर्मत्यः ।

वृत्रहा देववीतमः ॥ ३ ॥

3. *Eṣa devaḥ śubhāyate'dhi yonāvamatyah.*  
*Vṛtrahā devavītamah.*

This self-refulgent, immortal divine presence, highest lover of noble and generous souls, pervades and shines all over in the universe through its mode of Prakṛti, dispelling darkness and eliminating evil.

एष वृषा कनिकदद्दशभिजामिभियतः ।

अभि दाणानि धावति ॥ ४ ॥

4. *Eṣa vṛṣā kanikradad-daśabhir-jāmibhir-yatah.*  
*Abhi droṇāni dhāvati.*

This omnificent shower of generous divinity vibrating by the dynamics of Prakṛti and her tenfold mode of subtle and gross elements proclaims its presence loud and bold in beauteous forms of mutations and manifestations of nature in the universe.

एष सूर्यमराचयत्पवमाना विचषणिः ।

विश्वा धामानि विश्ववित ॥ ५ ॥

5. *Eṣa sūryam-arocayat pavamāno vicarṣaṇiḥ.*  
*Viśvā dhāmāni viśvavit.*

This soma illuminates the sun, pure, purifying and dynamic, watching all, pervading all regions of the universe, knowing and controlling all that is in existence.

एष शुष्यदाभ्यः सामः पुनाना अषति ।

द्वामीरघशंसहा ॥ ६ ॥

6. *Eṣa śuṣmyadābhyaḥ somah punāno arṣati.  
Devāvīr-aghāśaṁsahā.*

This mighty undauntable Soma, pure and purifying, pervades and rolls in the universe everywhere, protector and promoter of the good and destroyer of sin and scandal.

### Mandala 9/Sukta 29

*Pavamana Soma Devata, Nṛmedha Angirasa Rshi*

पास्यु धारा अ इन्वृष्णाः सुतस्याजसा ।  
दुवाँ अनु प्रभूषतः ॥ १ ॥

1. *Prāsyā dhārā akṣaran vṛṣṇaḥ sutasyaujasā.  
Devāñ anu prabhūṣataḥ.*

In character with its self-refulgence, and glorifying its divine powers in nature and humanity, the streams of this mighty virile Soma, pure and immaculate, flow forth with the light and lustre of its omnipotence.

सप्तिं मृजन्ति वृधसा गृणन्तः कारवा गिरा ।  
ज्यातिजज्ञानमुक्थ्यम ॥ २ ॥

2. *Saptim mṛjanti vedhaso gṛṇantaḥ kāravo girā.  
Jyotir-jajñānam-ukthyam.*

Sages embellish and exalt the might of the omniscient and omnipotent Soma, poets and artists, with the language of their art, celebrate the divine light thus emerging and rising more and more admirable.

सुषहा साम तानि त पुनानाय पभूवसा ।  
वधा समुदमुक्थ्यम ॥ ३ ॥

3. *Suṣahā soma tāni te punānāya prabhūvaso.  
Vardhā samudram-ukthyam.*

O Soma, lord of universal wealth, power and honour, those divine showers of generosity, those songs of adoration and lights of glory, are holy and winsome for your celebrant. Let the admirable ocean rise and expand.

विश्वा वसूनि संजयन्पवस्व साम धारया ।

इनु द्वेषांसि सध्यक ॥ ४ ॥

4. *Viśvā vasūni saṁjayan pavasva soma dhārayā.  
Inu dveṣāṁsi sadhryak.*

Flow forth profusely, O Soma, lord of peace and glory, by stream and shower, bringing and bestowing abundant wealth, honour and excellence of the world on us, and throw out all jealousy, enmity and malignity far away from us.

र ॥ सु ना अररुषः स्वनात्समस्य कस्य चित ।

निदा यत्र मुमुचमह ॥ ५ ॥

5. *Rakṣā su no araruṣaḥ svanāt samasya kasya cit.  
Nido yatra mumucmahe.*

O Soma, save us, protect us fully against the arrogance, pride and malignity of the selfish hoarder and uncharitable exploiter and from whoever else be like that, and let us ever be fearless and free from scandal, malignity and anxiety.

एन्दा पाथिवं रयिं दिव्यं पवस्व धारया ।

द्युमन्तं शुष्ममा भर ॥ ६ ॥

6. *Endo pārthivam̐ rayim̐ divyam̐ pavasva dhārayā. Dyumantam̐ śuṣmamā bhara.*

O Soma, blissful as the moon and generous as showers of rain, pure and purifying, flow forth, sanctify us and bring us streams of wealth, honour and excellence of the earth and heaven, bear and bring us divine strength, forbearance and fortitude of a high order of freedom and progress.

### Mandala 9/Sukta 30

*Pavamana Soma Devata, Bindu Angirasa Rshi*

प धारा अस्य शुष्मिणा वृथा पवित्रं अ रन ।  
पुनाना वाचमिष्यति ॥ १ ॥

1. *Pra dhārā asya śuṣmiṇo vṛthā pavitre akṣaran. Punāno vācamīṣyati.*

For one who, purifying himself, seeks favour of the divine speech, Sarasvati, showers of the light and power of this soma, mighty, creative and energising divinity, spontaneously stream forth into the sacred heart.

इन्दुहियानः सातृभिर्मृज्यमानः कनिकदत ।  
इयति वृगुमिन्द्रियम ॥ २ ॥

2. *Indurhiyānaḥ sotṛbhir-mṛjyamānaḥ kanikradat. Iyarti vagnum-indriyam.*

The lord of light and bliss, when solicited by seekers and celebrants, feels exalted, and, speaking loud and bold unto the heart and soul of the supplicant, inspires and augments their perception, intuition and eloquence.



आ नः शुष्मं नृषाह्यं वीरवन्तं पुरुस्पृहम् ।  
पवस्व साम् धारया ॥ ३ ॥

3. *Ā naḥ śuṣmaṁ nṛṣāhyaṁ vīravantaṁ purusprham. Pavasva soma dhārayā.*

O Soma, lord of strength and enlightenment, let showers of strength worthy of the brave and victorious inspiring to prowess and chivalry loved by all flow to us in streams of plenty and abundance.

प सामा अति धारया पवमाना असिष्यदत् ।  
अभि दाणान्यासदम् ॥ ४ ॥

4. *Pra somo ati dhārayā pavamāno asiṣyadat. Abhi droṇānyāsadam.*

Let soma, pure and purifying lord of peace, light and power, flow and advance in shower and streams of innocence and purity into the celebrants' heart and soul.

अप्सु त्वा मधुमत्तमं हरिं हिन्वन्त्यदिभिः ।  
इन्द्रविन्दाय पीतये ॥ ५ ॥

5. *Apsu tvā madhumattamaṁ hariṁ hinvantyadri-bhiḥ. Indavindrāya pītaye.*

O Soma, spirit of light, peace and joy, the celebrants, by earnest words, thoughts and acts, invoke, adore and exalt you, sweetest of the sweets in life's honey, destroyer of suffering, fear and anxiety, and urge you on to bless the heart of the supplicant to his full satisfaction.

सुनाता मधुमत्तमं साम्मिन्दाय वजिणं ।  
चारुं शर्धाय मत्सरम ॥ ६ ॥

6. *Sunotā madhumattamañ somam-indrāya vajriṇe.  
Cāruṃ śardhāya matsaram.*

O yajakas, create the sweetest honeyed soma, delicious and exhilarating, to augment the strength, forbearance and fortitude of the adamant soul and, through words, thoughts and actions, to offer it in gratitude to Indra, lord omnipotent wielder of the thunderbolt of justice and dispensation.

### Mandala 9/Sukta 31

*Pavamana Soma Devata, Gotama Rahugana Rshi*

प सामासः स्वाध्यः पवमानासा अकमुः ।

रयिं कृण्वन्ति चतनम ॥ १ ॥

1. *Pra somāsaḥ svādhyah pavamānāso akramuḥ.  
Rayim kṛṇvanti cetanam.*

Exhilarating, thoughtful, pure and purifying soma powers of divine nature and humanity flow, advance, create and promote wealth, honour and excellence of enlightenment and divine awareness.

दिवस्पृथिव्या अधि भवन्दा द्युम्वधनः ।

भवा वाजानां पतिः ॥ २ ॥

2. *Divas-prthivyā adhi bhavendo dyumnavardhanaḥ.  
Bhavā vājānām patih.*

Supremely excellent soma spirit of the universe, be the promoter and exalter of our wealth, power and enlightenment on earth and in heaven and be the protector and promoter of the food, energy and excellence of our human community.

तुभ्यं वाता अभिपियस्तुभ्यमषन्ति सिन्धवः ।

साम् वधन्ति त महः ॥ ३ ॥

3. *Tubhyam vātā abhipriyas-tubhyam-arṣanti sindhavaḥ. Soma vardhanti te mah.*

O Soma, lord of supreme felicity, the dearest most pleasant winds blow for you, the rolling seas flow for you, and they all exalt your glory.

आ प्यायस्व समतु त विश्वतः साम् वृष्यम ।

भवा वाजस्य संगथ ॥ ४ ॥

4. *Ā pyāyasva sametu te viśvataḥ soma vṛṣnyam. Bhavā vājasya saṅgathe.*

Glory be to you, Soma, pray promote and exalt us, may your exalted shower of blessings come from all round. O lord, be with us in all our battles of peace, progress and prosperity.

तुभ्यं गावा घृतं पया बभ्रा दुदुह अतिम ।

वषिष्ठ अधि सानवि ॥ ५ ॥

5. *Tubhyam gāvo ghr̥tam payo babhro duduhre akṣitam. Varṣiṣṭhe adhi sānavi.*

O lord bearer and sustainer of the universe, in your honour do stars and planets, lands and cows and all energies of nature create inexhaustible milky nutriments of life and adore you on top of generosity and universal love.

स्वायुधस्य त सुता भुवनस्य पत व्र्यम ।

इन्दा सखित्वमुश्मसि ॥ ६ ॥

6. *Svāyudhasya te sato bhuvanasya pate vayam.  
Indo sakhitvam-uśmasi.*

O lord of the universe, excellent and blissful, we desire and pray for your friendship, eternal and imperishable wielder of supreme power of creation, protection and promotion as you are.

### Mandala 9/Sukta 32

*Pavamana Soma Devata, Shyavashva Atreya Rshi*

प सामासा मद्च्युतः श्रवस ना म्घानः ।

सुता विदथ अकमुः ॥ १ ॥

1. *Pra somāso madacyutaḥ śravase no maghonaḥ.  
Sutā vidathe akramuḥ.*

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence.

आदीं त्रितस्य याषणा हरिं हिन्वन्त्यदिभिः ।

इन्दुमिन्दाय पीतय ॥ २ ॥

2. *Ādīm tritasya yoṣaṇo harim hinvantyadribhiḥ.  
Indum-indrāya pītaye.*

And the vibrant thoughts and words of the sage beyond three fold bondage of body, mind and soul, with all perceptions of sense and conceptions of mind concentrated, rise, reach and exalt the lord of peace and joy, destroyer of suffering, for the enlightenment and ecstasy of the human soul.

आदीं हंसा यथा गणं विश्वस्यावीवशन्मतिम ।

अत्या न गाभिरज्यत ॥ ३ ॥

3. *Ādīm haṁso yathā gaṇaṁ viśvasyāvīvaśan-  
matim. Atyo na gobhir-ajyate.*

And just as a hansa bird joins its flock and just as a horse is controlled by reins to reach the destination, so does the soul, having controlled and concentrated all senses, mind and intelligence, rise and join the presence of Divinity, its ultimate haven and home.

उभ सामावचाकशन्मृगा न तक्ता अषसि ।

सीद तृतस्य यानिमा ॥ ४ ॥

4. *Ubhe somāvacākaśan mṛga na takto arṣasi.  
Sīdann-ṛtasya yonimā.*

O Soma, lord of peace and joy over-watching both heaven and earth, as a lion moves and rambles freely at will in the forest, so do you pervade and vibrate in the world of Prakṛti well seated at the centre in the vedi of yajna, at the seat of human psyche and in the dynamic laws of existence.

अभि गावा अनूषत याषा जारमिव प्रियम ।

अगं गजिं यथा हितम ॥ ५ ॥

5. *Abhi gāvo anūṣata yoṣā jāramiva priyam.  
Agannājim yathā hitam.*

Just as a maiden admires, longs for and meets her darling lover, so do all perceptions of sense and conceptions of mind with the consciousness concentrate on the divine presence as is their love and faith and reach their end and aim.

अ॒स्म ध॒हि द्यु॒मद्य॑शा॒ म॒घव॑द्भ्यश्च॒ मह्यं॑ च ।

स॒निं म॒धामु॑त श्रवः ॥ ६ ॥

6. *Asme dhehi dyumadyaśo maghavadbhyaśca mahyaṃ ca. Sanim medhāmuta śravaḥ.*

For all of us, for the leading lights of power, honour and excellence, and for me too, bring honour and fame enriched with enlightenment, bring us food and energy, high order of mind and intelligence and total fulfilment for the soul.

### Mandala 9/Sukta 33

*Pavamana Soma Devata, Trita Aptya Rshi*

प॒ सामा॑सा वि॒प॒श्चि॒ता पां॑ न यन्त्यु॒मयः॑ ।

व॒नानि॑ महि॒षाइ॑व ॥ १ ॥

1. *Pra somāso vipaścito'pām na yantyūrmayaḥ. Vanāni mahiṣā iva.*

Just as waves of water rise to the moon and great men strive for things of beauty and goodness, so do inspired learned sages, lovers of dynamic peace and goodness, move forward to realise the supreme power and Spirit of the Vedic hymns.

अ॒भि दा॑णानि॒ ब॒भ॒वः शु॒का ऋ॒तस्य॑ धार॒या ।

वा॒जं गाम॑न्तम॒ रन॑ ॥ २ ॥

2. *Abhi droṇāni babhravaḥ śukrā ṛtasya dhārayā. Vājaṃ gomantam-akṣaran.*

Just as pure, powerful, brown nectar streams of soma shower milky energies to fill the casks of exhilarating drink for the aspirants, so do seasoned self-

realised scholars and teachers of Vedic knowledge and experience, pure at heart and clairvoyant in vision and intelligence, let flow powerful exhilarating streams of knowledge and enlightenment in channels of truth, law and immortality for competent and conscientious seekers of life's fulfilment.

सुता इन्द्राय वायव वरुणाय मरुद्भ्यः ।

सामा अषन्ति विष्णवे ॥ ३ ॥

3. *Sutā indrāya vāyave varuṇāya marudbhyah.*  
*Somā arṣanti viṣṇave.*

Knowledge, wisdom and expertise, valuable and blissful as soma, collected and refined by sages and scholars of vision and experience, flows on for Indra, the ruling soul, Vayu, the vibrant people, Varuna, powers of judgement and dispensation, Maruts, stormy warriors, and Vishnu, universal sustaining powers of life and humanity.

तिस्रा वाच उदीरत् गावा मिमन्ति धनवः ।

हरिरति कनिकदत् ॥ ४ ॥

4. *Tisro vāca udirate gāvo mimanti dhenavaḥ.*  
*Harireti kanikradat.*

Three Vedic voices of knowledge, action and prayer, loud and bold, enlighten and inspire to goodness, organs of perception and volition urge to good action, while earth and milch cows are profuse in fertility, and the lord of bliss, destroyer of suffering, manifests bright and blissful as life goes on in a state of prosperity.

अभि बह्वीरनूषत यद्द्विऋतस्य मातरः ।

ममृज्यन्त दिवः शिशुम् ॥ ५ ॥

5. *Abhi brahmīr-anūṣata yāhvīr-ṛtasya mātarah.  
Marmṛjyante divaḥ śiśum.*

Holy voices, creators and sustainers of the rule of truth and rectitude, ceaselessly flow around strong, refining and doing honour to the teacher, scholar and learner as they enlighten and sanctify the child of heaven, the rising generation.

रा॒यः स॑मु॒दांश्च॒तुरा॑ स्मभ्यं॒ साम॑ वि॒श्वतः॑ ।  
आ प॑वस्व स॒हस्रि॑णः ॥ ६ ॥

6. *Rāyaḥ samudrāṁś-caturo'smabhyaṁ soma  
viśvataḥ. Ā pavasva sahasriṇaḥ.*

Flow free, O Soma, divine power, pure and bright, bring us from all around the four oceans of wealth and knowledge a thousandfold.

### Mandala 9/Sukta 34

*Pavamana Soma Devata, Trita Aptya Rshi*

प सु॒वा॒ना धा॒रया॑ तनन्दु॒हिन्वा॒ना अ॑षति ।  
रु॒जद॑ दृ॒ हा व्या॑र्जसा ॥ १ ॥

1. *Pra suvāno dhārayā tanendurhinvāno arṣati.  
Rujad-dṛḥā vyojasā.*

Creating, inspiring and impelling life onward all round with streams of divine energy and ambition, Soma, blissful creativity of the lord omnipotent, goes on, breaking down strongholds of negativity, evil and darkness all round with its might and lustre.

सु॒त इ॒न्दा॒य वा॒यव॑ वरु॒णाय॑ म॒रुद्भ्यः॑ ।  
सामा॑ अषति वि॒ष्णाव॑ ॥ २ ॥



2. *Suta indrāya vāyave varuṇāya marudbhyaḥ.  
Somo arṣati viṣṇave.*

Soma, physical, psychic and spiritual streams of energy released by divine creativity, flow all round for Indra, men of power, Vayu, men of energy, Varuna, men of judgement, Maruts, men of ambition, and Vishnu, men of knowledge, wisdom and sustaining generosity.

वृषाणं वृषभियं सुन्वन्ति सामदिभिः ।  
दुहन्ति शक्मना पर्यः ॥ ३ ॥

3. *Vṛṣāṇaṃ vṛṣabhir-yataṃ sunvanti somamadri-  
bhiḥ. Duhanti śakmanā payaḥ.*

Effusive and abundant generative energy of soma, divine creativity, collected and controlled by virile and visionary sages with adamant discipline of body, sense and mind, later scholarly yogis distil and advance further with their spiritual power and thus create still higher food for the soul.

भुवत्रितस्य मज्या भुवदिन्दाय मत्सरः ।  
सं रूपरज्यत् हरिः ॥ ४ ॥

4. *Bhuvat tritasya marjyo bhuvad-indrāya matsa-  
rah. Saṃ rūpairajyate hariḥ.*

Soma, lord of peace and bliss, is the object of pure meditation for the yogi past the bonds of body, sense and mind, the object for inspiration and ecstasy for the yogi of power on way to aesthetic meditation, and for the average person he is perceived through the infinite forms of divine reflection in life.

अभीमृतस्य विष्टपं दुहत पृश्निमातरः ।

चारुं प्रियतमं हविः ॥ ५ ॥

5. *Abhīmr̥tasya viṣṭapam̐ duhate pṛśnimātarah̐.  
Cāru priyatamaṁ haviḥ.*

The infinite forms of versatile nature imbibe and assimilate the spirit of divinity on top of the truth and felicity of existence, and that is the dearest and most beautiful divine gift worthy of choice and acceptance.

समनमहुता इमा गिरा अषन्ति सस्रुतः ।

धनूवाश्रा अवीवशत ॥ ६ ॥

6. *Samenam-ahrutā imā giro arṣanti sasrutah̐.  
Dhenūrvāśra avīvaśat.*

These simple and innocent songs of praise and appreciation rising higher and higher reach Soma, lord of peace and bliss, and may he, kind and loving as a parent, accept and cherish it as a gift of love and faith.

### Mandala 9/Sukta 35

*Pavaman Soma Devata, Prabhuvasu Angirasa Rshi*

आ नः पवस्व धारया पवमान रयिं पृथुम ।

यया ज्यातिविदासि नः ॥ १ ॥

1. *Ā naḥ pavasva dhārayā pavamāna rayim̐ pṛ-thum.  
Yayā jyotir-vidāsi naḥ.*

O Soma, lord of purity, pray purify and sanctify us with showers of divine peace, and bring us wealth, honour and excellence of high order by virtue of which you are the sole lord and giver of light and grandeur to us.

इन्दा॑ समुदमी॒ङ्खय॑ पव॒स्व विश्वमजय॑ ।

र॒या धृ॒ता न॒ आज॑सा ॥ २ ॥

2. *Indo samudram-īṅkhaya pavasva viśvamejaya.*  
*Rāyo dhartā na ojasā.*

O lord of peace, heavenly light and beauty, all pervasive vitaliser of the oceans of space, energiser of the cosmos to move and expand by your omnipotence and refulgence, wielder, controller and giver of universal wealth, honour and excellence, pray radiate your refulgence and glory, purify and bless us too.

त्वया॑ वी॒रणं वी॒रवा॑ भि॒ ष्या॑म पृ॒तन्य॑तः ।

रा॑ णा अ॒भि वा॒र्य॑म ॥ ३ ॥

3. *Tvayā vīreṇa vīravo'bhi śyāma pṛtanyataḥ.*  
*Kṣarā ṇo abhi vāryam.*

By your heroic gift of bravery and fortitude, let us win our rivals, contestants and enemies. Let choice wealth, honour and excellence flow to us.

प वा॒जमि॒न्दु॑रि॒ष्यति॑ सि॒षास॑न्वा॒जसा॑ ऋ॒षिः ।

व॒ता वि॒दान॑ आयु॒धा ॥ ४ ॥

4. *Pra vājam-indur-iṣyati siṣāsan vājasā ṛṣiḥ.*  
*Vratā vidāna āyudhā.*

Indu, lord of soma beauty and grandeur, loves and inspires victory, rousing the devotee with strength, courage and fortitude; He is all watching omniscient guardian; knowing and controlling laws and disciplines of Dharma, is ever awake with protection and dispensation by the arms of justice.

तं गीर्भिराचमीङ्ख्यं पुनानं वासयामसि ।

सामं जनस्युर्गापतिम ॥ ५ ॥

5. *Tam gīrbhir-vācam-īnkhyam punānam vāsayāmasi. Somam janasya gopatim.*

With hymns of adoration we exalt and glorify Soma, inspirer of song, purifier, saviour and guardian of humanity and their lands, cows and culture.

विश्वा यस्य व्रत जना द्वाधार् धमणस्पतः ।

पुनानस्य प्रभूर्वासः ॥ ६ ॥

6. *Viśvo yasya vrata jano dādadhāra dharmaṇaspate. Punānasya prabhūvasoḥ.*

We adore and glorify Soma, lord of universal wealth, honour and excellence, ordainer and guardian of Dharma and all purifier, who holds and sustains the entire world of humanity in his law of existence.

## Mandala 9/Sukta 36

*Pavamana Soma Devata, Prabhuvasu Angirasa Rshi*

असर्जि रथ्या यथा पवित्रं चम्वाः सुतः ।

कार्ष्णन्वाजी न्यकमीत ॥ १ ॥

1. *Asarji rathyo yathā pavitre camvoḥ sutah. Kārṣman vājī nyakramīt.*

Just as a passionate champion warrior shoots to the goal straight, so does Soma, potent spirit of peace, purity and glory, invoked and celebrated with devotion in the purity of heart and soul, descends to the centre core of the heart without delay.

स वह्निः साम् जागृविः पवस्व दव्वीरति ।

अभि काशं मधुश्चुतम ॥ २ ॥

2. *Sa vahniḥ soma jāgrviḥ pavasva devavīrati.  
Abhi kośam madhuścutam.*

O Soma, burden bearer of existence, inspirer and giver of enlightenment, ever awake and giver of awakenment, lover of celebrants of divine mind, we pray, let the streams of honeyed soma of light and joy flow free to the heart of the devotee.

स न् ज्यतींषि पूव्य पवमान् वि राचय ।

कत्व द राय ना हिनु ॥ ३ ॥

3. *Sa no jyotīṃṣi pūrvya pavamāna vi rocaya.  
Kratve dakṣāya no hinu.*

O Soma, lord of light, peace and joy, pure, purifying and timeless, let the lights of knowledge shine upon us and inspire and motivate us to engage and achieve expertise and success in the science of yajnic creation and production for the common good.

शुम्भमान ऋतायुभिमृज्यमाना गभस्त्याः ।

पवत् वार अ्व्यय ॥ ४ ॥

4. *Śumbhamāna ṛtāyubhir-mṛjyamāno gabhas-tyoḥ.  
Pavate vare avyaye.*

Glorious Soma, eternal divine light and energy of the universe, adored and glorified by the lovers of truth, natural law and creative yajna for universal social causes, flows ceaselessly and constantly in the imperishable circuit of its own light and supremacy in the cosmos.

स विश्वा दाशुष वसु सामा दिव्यानि पार्थिवा ।  
पवतामान्तरि या ॥ ५ ॥

5. *Sa viśvā dāśuṣe vasu samo divyāni pārthivā.  
Pavatām-āntarikṣyā.*

May Soma, we pray, purify and set aflow all wealth, honour and excellence of the world, earthly, heavenly and of the middle regions for the generous yajamana and all.

आ दिवस्पृष्टमश्वयुगव्ययुः साम राहसि ।  
वीर्युः शवसस्पत ॥ ६ ॥

6. *Ā divasprṣṭham-aśvayur-gvyayuḥ soma rohasi.  
Virayuh śavasaspate.*

O Soma, lord of purity, power and life energy, giver of strength and courage, lover of lands, cows and culture, horses, victory and advancement, brave warriors and noble progeny for humanity, you pervade and prevail not only on earth and in the skies, you shine in glory on top of heaven too for the sake of devoted celebrants.

### Mandala 9/Sukta 37

*Pavamana Soma Devata, Rahugana Angirasa Rshi*

स सुतः पीतय वृषा सामः पवित्रं अषति ।  
विघ्नन गांसि दव्युः ॥ १ ॥

1. *Sa sutaḥ pītaye vṛṣā somaḥ pavitre arṣati.  
Vighnan rakṣāmsi devayuh.*

Soma, supremely generous Spirit of existence, self-revealed, self-realised by the devotee, lover or

divine souls, manifests and vibrates in the pure heart of the devotee, eliminating negativities, sin and evil, for the pleasure and ecstasy of the celebrant.

स प॒वित्रं॑ वि॒च॒ ऽणा॑ ह॒रि॒र॒ष॒ति॑ ध॒ण॒सिः॑ ।  
अ॒भि॒ यानिं॑ क॒र्निक॑दत ॥ २ ॥

2. *Sa pavitre vicakṣaṇo harirarṣati dharnaṣiḥ.*  
*Abhi yoniṁ kanikradat.*

Soma, all watching omniscient, destroyer of suffering, omnipotent wielder and sustainer of the universe, pervades and vibrates in Prakṛti, proclaiming its presence loud and bold as thunder.

स वा॒जी रा॑च॒ना दि॒वः प॒व॒मा॒ना॒ वि धा॑वति ।  
र॒ ऽहा॑ वार॒मु॒व्यय॑म ॥ ३ ॥

3. *Sa vājī rocanā divaḥ pavamāno vi dhāvati.*  
*Rakṣohā vāram-avyayam.*

This dynamic omnipotent Spirit, light of heaven, pure and purifying, vibrates universally and rushes to the chosen imperishable soul of the devotee, destroying negativities, sin and evil.

स त्रि॒तस्या॑धि॒ सान॑वि॒ प॒व॒मा॒ना॒ अ॒रा॒च॒यत॑ ।  
जा॒मि॒भिः॑ सू॒र्यं॑ स॒ह ॥ ४ ॥

4. *Sa tritasyādhi sānavi pavamāno arocayat.*  
*Jāmibhiḥ sūryaṁ saha.*

Soma, pure, purifying, and all pervasive across and ever on top of the three worlds of space and three dimensions of time, shines with the sun and other kindred luminaries.

स वृत्रहा वृषा सुता वरिवाविददाभ्यः ।

सामा वाजमिवासरत ॥ ५ ॥

5. *Sa vṛtrahā vṛṣā suto varivovid-adābhyah.  
Somo vājamivāsarat.*

Soma, destroyer of darkness, generous, self-manifestive, self-revealed and self discovered, lord giver of the best of wealth and excellence of the world, fearless and undaunted, pervades and vibrates in existence as Shakti, divine omnipotent energy.

स द्ववः क्विन्षिताइ भि दाणानि धावति ।

इन्दुरिन्दाय मंहना ॥ ६ ॥

6. *Sa devaḥ kavineṣito'bhi droṇāni dhāvati.  
Indurindrāya maṁhanā.*

Self-refulgent generous Soma divine, celebrated by poets, rushes to manifest, brilliant, blissful and great, in the heart of the devotees for the soul's joy.

### Mandala 9/Sukta 38

*Pavamana Soma Devata, Rahugana Angirasa Rshi*

एष उ स्य वृषा रथा व्या वारभिरषति ।

गच्छन्वाजं सहस्त्रिणम ॥ १ ॥

1. *Eṣa e sya vṛṣā ratho'vyo vārebhirarṣati.  
Gacchan vājaṁ sahasriṇam.*

This Soma spirit of joy in existence, mighty generous, all protective omnipresent mover, extremely charming, creating and giving thousandfolds of wealth, honour and excellence, vibrates by its dynamic presence at the highest and brightest in the heart of choice souls



and in choice beauties of existence.

एतं त्रितस्य याषणा हरिं हिन्वन्त्यदिभिः ।  
इन्दुमिन्दाय पीतय ॥ २ ॥

2. *Etam tritasya yoṣaṇo harim hinvantydribhiḥ.  
Indumindrāya pītaye.*

This Spirit of joy, eliminator of suffering, happy voices of the sage past three bondages of body, mind and soul adore, with the intensity of adamant meditation for the spiritual joy of general humanity.

एतं त्यं हरिता दशं ममृज्यन्त अपस्युवः ।  
याभिमदाय शुम्भत ॥ ३ ॥

3. *Etam tyam harita daśa marmṛjyante apasyuvaḥ.  
Yābhirmadāya śumbhate.*

This Soma, ten senses and ten pranas of the devotee, well controlled past sufferance and pointed to concentrative meditation, present in uninvolved purity of form, by which experience the bright presence is glorified for the soul's joy.

एष स्य मानुषीष्वा श्येना न वि ऽु सीदति ।  
गच्छञ्जारा न याषितम ॥ ४ ॥

4. *Eṣa sya mānuṣīṣvā śyeno na vikṣu sīdati.  
Gacchañjāro na yoṣitam.*

This Soma pervades and shines in the generality of humanity like the eagle, victorious conqueror of the skies, shining and radiating like the moon, lover and admirer of its darling, the lovely night.

एष स्य मद्या रसा वं चष्ट दिवः शिशुः ।

य इन्दुवारमाविशत ॥ ५ ॥

5. *Eṣa sya madyo raso'va caṣṭe divaḥ śiśuḥ.*  
*Ya indur-vāram-āviśat.*

This ecstatic bliss, honey sweet of life's joy, appears like the rising sun at dawn when, as the beauty and glory of existence, it reflects in the heart of the chosen soul.

एष स्य पीतय सुता हरिरिषति धणसिः ।

कन्दन्यानिमभि प्रियम ॥ ६ ॥

6. *Eṣa sya pītaye suto harir-arṣati dharṇāsīḥ.*  
*Krandan yonimabhi priyam.*

This Soma spirit of joy, self-manifestive, all wielder and sustainer, reflects with a boom in its darling form, the golden womb of Prakṛti, and rolls around for the joyous experience of humanity eliminating pain and suffering.

### Mandala 9/Sukta 39

*Pavamana Soma Devata, Brhanmati Angirasa Rshi*

आशुरिष बृहन्मत परि प्रियण धाम्ना ।

यत्र द्वा इति ब्रवन ॥ १ ॥

1. *Āśurarṣa bṛhanmate pari priyeṇa dhāmnā.*  
*Yatra devā iti bravan.*

O Soma, spirit of universal joy and infinite light of intelligence, flow fast forward with your own essential and dear light and lustre of form and come where the divines dwell, and proclaim your presence.

परिष्कृण्व निष्कृतं जनाय यातयिषः ।

वृष्टिं दिवः परि स्रव ॥ २ ॥

2. *Pariṣkṛṇvann-anīṣkṛtaṁ janāya yātayann-iṣaḥ.  
Vṛṣṭim divaḥ pari srava.*

Go forward cleansing, purifying and perfecting the uninitiated, leading people to strive for food, energy and advancement. Indeed, bring the showers of the light of heaven on earth.

सुत एति पवित्र आ त्विषिं दधान आजसा ।

विच गणा विराचयन ॥ ३ ॥

3. *Suta eti pavitra ā tviṣim dadhāna ojasā.  
Vicakṣāṇo virocayan.*

Soma, universal watchful guardian and light giver of the world, discovered and realised in the self, wearing its celestial light and lustre, manifests and shines in the pure soul of the devotee.

अयं स या दिवस्पारि रघुयामा पवित्र आ ।

सिन्धारूमा व्य रत ॥ ४ ॥

4. *Ayam sa yo divaspari raghuyāmā pavitra ā.  
Sindhorūrmā vyakṣarat.*

This Soma is the spirit of joy which, at instant and universal speed, descends and manifests in the devotee's pure soul from the light of divinity and stimulates oceanic waves of ecstasy to roll in the heart.

आविवासन्परावता अथा अवावतः सुतः ।

इन्दाय सिच्यत् मधु ॥ ५ ॥

5. *Āvivāsan parāvato atho arvāvataḥ sutaḥ.  
Indrāya sicyate madhu.*

Self-manifested, illuminating the soul from far as well as from near, it rains showers of honey sweets of divine ecstasy for the soul.

समीचीना अनूषत हरिं हिन्वन्त्यदिभिः ।  
यानावृतस्य सीदत ॥ ६ ॥

6. *Samīcīnā anūṣata harim hanvantyadribhiḥ.  
Yonāvrtasya sīdata.*

Devoted yajakas in faith and perfect form together adore and glorify Soma, eliminator of pain, and with adamant practice of meditation stimulate its presence to power and ecstasy for themselves. O Soma, pray, arise and bless the yajnic as well as the psychic vedi with your presence, the vedi that is your own seat of Truth and divine Law.

### Mandala 9/Sukta 40

#### *Pavamana Soma Devata, Brhanmati Angirasa Rshi*

पुनाना अकमीदभि विश्वा मृधा विचषणिः ।  
शुम्भन्ति विपं धीतिभिः ॥ १ ॥

1. *Punāno akramīdabhi viśvā mṛdho vicarṣaṇiḥ.  
Śumbhanti vipraṁ dhītibhiḥ.*

Soma, spirit of universal purity and purification, all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all prevailing spirit with songs of adoration.

आ यानि॒मरु॒णा रु॒ह॒द्रम॒दि॒न्दं वृ॒षा सु॒तः ।  
ध्रु॒व स॒दसि॑ सी॒दति ॥ २ ॥

2. *Ā yonimarūṇo ruhad-gamad-indraṁ vṛṣā sutah.  
Dhruve sadasi sīdati.*

The glorious light of divinity, self-manifested and self-existent, pervades its natural abode, the world of Prakṛti, and the generous spirit pervades the human soul too, and while it seats itself in the unshakable faith of man, the human soul too, purified and sanctified, abides in the eternal presence of divinity.

नू॒ना र॒यिं म॒हामि॒न्दा स्म॒भ्यं साम॑ वि॒श्वतः॑ ।  
आ प॑व॒स्व स॒हस्रि॑णम ॥ ३ ॥

3. *Nū no rayiṁ mahāmino'smabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇam.*

Soma, lord of universal glory, blissful omnipresence, bring us great wealth, honour and excellence of the world from all around, let it flow to us in a thousand streams.

वि॒श्वा॑ साम॑ प॒वमान॑ द्यु॒म्नानी॑न्द॒वा भ॑र ।  
वि॒दाः स॒हस्रि॑णी॒रिषः॑ ॥ ४ ॥

4. *Viśvā soma pavamāna dyumnānīndavā bhara.  
Vidāḥ sahasriṇīriṣaḥ.*

O Soma, spirit of universal bliss and beauty, bring us the light, lustre and glory of all the world. Bless us with a thousandfold food, energy and advancement in knowledge, culture and values of Dharma.

स नः पुनान आ भर रयिं स्तात्र सुवीर्यम ।

जरितुवधया गिरः ॥ ५ ॥

5. *Sa naḥ punāna ā bhara rayiṁ stotre suvīryam.  
Jaritur-varḍhayā girah.*

May the lord, Soma, pure and purifying, bring us wealth, honour and excellence, bless us with divine strength and generous heroism for the celebrant, and elevate and exalt the devotees' songs of adoration.

पुनान इन्दवा भरु साम द्विबहसं रयिम ।

वृषान्दिना न उक्थ्यम ॥ ६ ॥

6. *Punāna indavā bhara soma dvibarhasaṁ rayim.  
Vṛṣannindo na ukthyam.*

O Soma, lord of peace, beauty, power and divine bliss, bring us the honour, excellence and glory of both the worlds, earth and heaven, and, O generous lord, bless us with excellence worthy of celebration in sacred song for presentation to divinity.

### Mandala 9/Sukta 41

*Pavamana Soma Devata, Medhyatithi Kanva Rshi*

प य गावा न भूर्णयस्त्वषा अयासा अकमुः ।

घ्नन्तः कृष्णामपु त्वचम ॥ १ ॥

1. *Pra ye gāvo na bhūrṇayas-tveṣā ayāso akramuḥ.  
Ghnantaḥ kṛṣṇāmapa tvacam.*

We adore the ceaseless radiations of divinity which, like restless rays of the sun, blazing with lustrous glory, move and shower on the earth and dispel the dark cover of the night.

सुवितस्य मनामह ति सतुं दुराव्यम ।

साह्वांसा दस्युमव्रतम ॥ २ ॥

2. *Suvidasya manāmahe'ti setuṁ durāvyam.*  
*Sāhvāṁso dasyum-avratam.*

We honour and adore that divine bridge to peace and prosperity, otherwise difficult to cross, which faces and overcomes selfish, uncreative and destructive elements of life addicted to lawlessness.

शृण्व वृष्टरिव स्वनः पवमानस्य शुष्मिणः ।

चरन्ति विद्युता दिवि ॥ ३ ॥

3. *Śṛṇve vṛṣṭeriva svanaḥ pavamānasya śuṣṁiṇaḥ.*  
*Caranti vidyuto divi.*

The music of divinity, pure, purifying and edifying, is heard like showers of rain on earth, like flashes of lightning and roar of thunder which shine and rumble over the sky. This is the reflection of the might, majesty and generosity of Soma.

आ पवस्व महीमिषं गामदिन्दा हिरण्यवत ।

अश्वावद्वाजवत्सुतः ॥ ४ ॥

4. *Ā pavasva mahīmiṣaṁ gomadindo hirṇyavat.*  
*Aśvāvad-vājavat sutah.*

O Soma, divine presence of might, majesty and bliss concentrated in the mind and soul, let showers of great energy and pure prosperity flow, abounding in lands and cows, knowledge and culture, golden beauties of riches, horses, speed and progress of achievement, and then attainment of the ultimate victory.

स पवस्व विचषण॒ आ म॒ही राद॑सी पू॒ण ।

उ॒षाः सू॒या न र॒श्मिभिः॑ ॥ ५ ॥

5. *Sa pavasva vicarṣaṇa ā mahī rodasī prṇa.*  
*Uṣāḥ sūryo na raṣmibhiḥ.*

O lord all watchful, ever awake, fill the great earth and heaven with prosperity, light and beauty of life like the sun which blesses the dawn with the beauty and glory of its rays of light.

परि॑ णः श॒म॒यन्त्या॒ धार॑या॒ साम॒ वि॒श्वतः॑ ।

सरा॑ र॒सव॑ वि॒ष्टप॑म ॥ ६ ॥

6. *Pari ṇaḥ śarmayantyā dhārayā soma viśvataḥ.*  
*Sarā raseva viṣṭapam.*

O Soma, spirit of beauty, bliss and peace, just as the universe from centre to summit abounds in the beauty and majesty of divinity, so let us all in heart and soul be blest with showers of peace and pleasure of total well-being from all around our life in space and time.

### Mandala 9/Sukta 42

*Pavamana Soma Devata, Medhyatithi Kanva Rshi*

ज॒न॒र्य॒ना॒च॒ना॒ दि॒वा ज॒न॒र्य॑ ।प्सु॒ सू॒य॒म ।

व॒सा॒ना॒ गा अ॒पा हरिः॑ ॥ १ ॥

1. *Janayan rocanā divo janayannapsu sūryam.*  
*Vasāno gā apo hariḥ.*

Soma, giver of peace, creator and sustainer of the world of existence, eliminator of want and suffering, creates the regions of heavenly light, creates the stars in space, and creates the waters and the planets such as



earth, pervading, bearing and transcending them all.

एष प॒त्न॒न् म॒न्म॒ना द॒वा द॒व॒भ्य॒स्परि॑ ।

धा॒र॒या प॒वत॑ सु॒तः ॥ २ ॥

2. *Eṣa pratnena manmanā devo devebhyaspari.  
Dhārayā pavate sutah.*

This divine Soma, light and life of the world, self-realised by the sages and adored with ancient and eternal hymns of the Veda, vibrates for them in the heart and soul and sanctifies them with showers of heavenly bliss.

वा॒वृ॒धा॒नाय॑ तू॒व॒य॒ प॒व॒न्त॒ वा॒ज॒सा॒तय॑ ।

सा॒माः स॒ह॒स्र॑पा॒जसः॑ ॥ ३ ॥

3. *Vāvṛdhānāya tūrvaye pavante vājasātaye.  
Somāḥ sahasrapājasah.*

Mighty powerful streams of Soma, full of thousand-fold vigour and promise flow for the karma-yogi, progressive man of initiative, creative ambition and efficiency of action, sanctifying and preparing him for the achievement of his goal.

दु॒हानः॑ प॒त्न॒मित्य॑यः प॒वि॒त्र॒ परि॑ षि॒च्यत॑ ।

क॒न्द॒न्द॒वाँ अ॑जी॒जन॑त ॥ ४ ॥

4. *Duhānaḥ pratnamit payah pavitre pari śicyate.  
Krandan devāñ ajījanat.*

Creating the eternal life-giving food of divine ecstasy for the soul, the presence of blissful Soma vibrates in the heart of the celebrant and, calling out as if loud and bold, awakens the dormant divine

potentialities of the devotee to active possibilities.

अभि विश्वानि वायाभि द्रुवाँ ऋतावृधः ।

सामः पुनाना अषति ॥ ५ ॥

5. *Abhi viśvāni vāryā'bhi devāñ ṛtāvṛdhaḥ.  
Somaḥ punāno arṣati.*

Soma, purifying the heart and soul of humanity, creates and brings up all the choice wealth, honours and excellences of the world for the noble and generous brilliancies of humanity dedicated in service to the laws and values of truth and rectitude in life.

गाम १ः साम वीरवदश्वावद्वाजवत्सुतः ।

पवस्व बृहतीरिषः ॥ ६ ॥

6. *Gomannaḥ soma vīravat-aśvāvat-vājavat sutah.  
Pavasva brhatīriṣaḥ.*

O Soma, adored and glorified in self-realisation, let streams of pure abundant food, energy, possibilities and achievements flow for us, rich in lands and cows, honour and culture, noble progeny and brave warriors, horses, speedy progress and victories, vibrant initiative and perfect fulfilment.

### Mandala 9/Sukta 43

*Pavamana Soma Devata, Medhyatithi Kanva Rshi*

या अत्यइव मृज्यत गाभिमदाय ह्यतः ।

तं गीभिर्वासयामसि ॥ १ ॥

1. *Yo atya iva mṛjyate gobhirmadāya haryataḥ.  
Taṁ gīrbhir-vāsayāmasi.*

The Soma which is radiant and pure like virgin

energy of nature and most blissful in experience is realised for spiritual joy through the senses, mind and intelligence.

तं न॒ विश्वा॑ अव॒स्युव॒ गिरः॑ शु॒म्भन्ति॑ पू॒वथा॑ ।  
इ॒न्दुमि॒न्द्राय॑ पी॒तय॑ ॥ २ ॥

2. *Tam no viśvā avasyuvo girah śumbhanti pūrvathā. Indumindrāya pītaye.*

That Soma of beauty, bliss and glory, all our senses, in search of protection and advancement, adore and glorify as ever before for the spiritual joy of the soul.

पु॒ना॒ना या॑ति ह॒य॒तः॑ सा॒मा गी॒भिः॑ परि॒ष्कृतः॑ ।  
वि॒प॒स्य॒ म॒ध्या॑तिथः ॥ ३ ॥

3. *Punāno yāti haryataḥ soma gīrbhiḥ pariskṛtaḥ. Viprasya medhyātithēḥ.*

Pure and purifying, blissful in experience, adored and glorified with songs of divinity by the vibrant sagely celebrant dedicated to the yoga of the knowledge way, Soma vibrates in the soul.

प॒व॒मा॒न वि॒दा र॒यि॒म॒स्मभ्यं॑ सा॒म सु॒श्रि॒यम॑ ।  
इ॒न्दा॑ स॒हस्र॑वचसम ॥ ४ ॥

4. *Pavamāna vidā rayim-asmabhyam soma suśriyam. Indo sahara-varcasam.*

O Soma, gracious and blissful, pure and purifying divinity, bring us wealth, honour and excellence sanctified in truth, beauty and grace of the light and lustre of a thousand suns.

इन्दुरत्या न वाजसृत्कनिकन्ति पवित्र आ ।

यद ारति दव्युः ॥ ५ ॥

5. *Induratyo na vājasṛt kanikranti pavitra ā.  
Yadakṣārati devayuh.*

O Soma, Spirit of light, beauty and grace of life's vitality, moving fast like showers of energy in life's evolution in the service of divine purpose, come into the pure heart of the dedicated sage and flow free loud and bold with the message of the divine presence.

पवस्व वाजसातय विपस्य गृणता वृध ।

साम् रास्व सुवीर्यम् ॥ ६ ॥

6. *Pavasva vājasātaye viprasya grṇato vṛdhe.  
Soma rāsva suvīryam.*

Come, O Soma, bless and sanctify the dedicated celebrant for advancement and achievement of his life's mission and bring us noble vigour and vitality, a brave progeny and heroic powers of progress.

### Mandala 9/Sukta 44

*Pavamana Soma Devata, Ayasya Angirasa Rshi*

प ण इन्दा मह तन ऊर्मि न बिभ्रदषसि ।

अभि द्वाँ अयास्यः ॥ १ ॥

1. *Pra ṇa indo mahe tana ūrmiṃ na bhibhradar-  
ṣasi. Abhi devāñ ayāsyah.*

O Soma, vibrant and fast, bearing waves of light and energy of divinity, you radiate to the noble and brilliant divine souls for our great advancement and achievement all round in life.

मती जुष्टा धिया हितः सामा हिन्व परावति ।

विपस्यु धारया क्विः ॥ २ ॥

2. *Matī juṣṭo dhiyā hitaḥ samo hinve parāvati.*  
*Viprasya dhārayā kaviḥ.*

Soma, omniscient poet creator, whether far or near in human consciousness, invoked by vision and intelligence through concentration of the mind and senses of sagely celebrants in meditation, inspires the devotee with showers of ecstasy.

अयं दवषु जागृविः सुत एति पवित्र आ ।

सामा याति विचषणिः ॥ ३ ॥

3. *Ayam deveṣu jāgrviḥ suta eti pavitra ā.*  
*Soma yāti vicarṣaṇiḥ.*

This Soma of divine vigour and ecstasy, all watchful, ever awake among the divines, flows free, and when it is invoked for realisation, it moves and rises to bless the holy heart and soul of the celebrant.

स नः पवस्व वाजयुश्चक्राणश्चारुमध्वरम ।

बहिष्माँ आ विवासति ॥ ४ ॥

4. *Sa naḥ pavasva vājayuś--cakrāṇaścārum-adhvaram.* *Barhiṣmāñ ā vivāsati.*

O Soma, blissful, watchful and gracious, lover of vibrant aspirants of divine progress, beautifier and sanctifier of our yajna with holiness and grace, the vedi is prepared, the grass is spread, the fire is awake, the yajamana invokes you, adores and glorifies, pray come and bless the celebrants' yajna.

स न॒ भगा॑य व॒यव॑ वि॒पवी॑रः स॒दावृ॑धः ।

सामा॑ द॒वष्वा य॑मत ॥ ५ ॥

5. *Sa no bhagāya vāyave vipravīrah sadāvṛdhaḥ.  
Somo deveṣvā yamat.*

May Soma, eternal and infinite, inspirer of the holy and brave, come among our noble and generous congregations of yajna and bless us with honour and excellence of a progressive social order vibrant as the winds.

स न॑ अ॒द्य वसु॑त्तय क॒तुवि॑द्रा॒तुवि॑त्तमः ।

वाजं॑ ज॒षि श्र॑वा बृ॒हत ॥ ६ ॥

6. *Sa no adya vasuttaye kratuvid-gātuvittamaḥ.  
Vājaṁ jeṣi śravo bṛhat.*

Let us celebrate Soma: He, most poetic visionary of the knowledge of holy, creative and progressive action, comes and blesses us with the achievement and victory of success, progress and continuous growth of abundant food, inexhaustible energy, high excellence, universal fame and rising glory.

### Mandala 9/Sukta 45

*Pavamana Soma Devata, Ayasya Angirasa Rshi*

स प॑वस्व॒ मदा॑य॒ कं नृ॑च॒ ता द॒ववी॑तय ।

इ॒न्द्रवि॑न्दा॒य पी॑तय ॥ १ ॥

1. *Sa pavasva madāya kaṁ nṛcakṣā devavītaye.  
Indavindrāya pītaye.*

O Soma, spirit of light, and joy, omniscient all watchful guardian of humanity, let streams of peace, joy and well-being, pure and sacred, flow for the soul's

exhilaration in divine experience for its dedication to the service and satisfaction of the divinities.

स ना अषाभि दूत्यं॑ त्वमिन्दाय ताशस ।  
द्वान्त्सखिभ्य आ वरम ॥ २ ॥

2. *Sa no arṣābhi dūtyaṁ tvam-indrāya tośase.  
Devāntsakhibhya ā varam.*

O Soma, come like a harbinger of peace and joy for the divine experience and ecstasy of the soul, and as giver of holy and higher perception and vision for our friends.

उत त्वामरुणं वयं गाभिरञ्ज्मा मदायु कम ।  
वि ना राय दुरा वृधि ॥ ३ ॥

3. *Uta tvāmaruṇaṁ vayaṁ gobhirañjmo madāya kam. Vi no rāye duro vṛdhi.*

O vibrant lord of light and glory, with concentration of mind and senses and with holy words of praise and prayer, we adore you. Pray bring us peace and joy and perfect well being, and open wide the doors of progress for the advancement of our wealth, honour and excellence.

अत्यु पवित्रमकमीद्वाजी धुरं न यामनि ।  
इन्दुद्वेषु पत्यत ॥ ४ ॥

4. *Atyū pavitram-akramīd vājī dhuraṁ na yāmani.  
Indurdeveṣu patyate.*

As the omnipotent divine energy is on top as burden bearer of the course of existence, so is Soma, peace and exhilaration of the spirit on top of the course

of the pure heart and soul of the devotee and it flows into the psyche of the divine souls as the spirit of peace and joy of life.

समी सखाया अस्वर्न्वन् कीळन्तमत्यविम ।  
इन्दुं नावा अनूषत ॥ ५ ॥

5. *Samī sakhāyo asvaran vane krīḷantamatyavim.*  
*Induṃ nāvā anūṣata.*

Let friends and devotees on the vedi celebrate Soma, spirit of universal joy, sportive and protective in the beautiful world, and let their songs of adoration glorify the spirit of peace, beauty and divine glory.

तया पवस्व धारया यया पीता विच त्स ।  
इन्दा स्तात्र सुवीयम ॥ ६ ॥

6. *Tayā pavasva dhārayā yayā pīto vicakṣase.*  
*Indo stotre suvīryam.*

O Soma, spirit of joy and glory, flow pure, purify and sanctify us by that very stream of exhilaration by which, received, loved and adored, you inspire the enlightened celebrant with manly vigour and divine heroism.

### Mandala 9/Sukta 46

*Pavamana Soma Devata, Ayasya Angirasa Rshi*

असृगन्द्ववीतय त्यासः कृत्व्या इव ।  
रन्तः पवतावृधः ॥ १ ॥

1. *Asṛgran devavītaye'tyāsaḥ kṛtvya̎ iva.*  
*kṣarantaḥ parvatāvṛdhaḥ.*

Performers of heroic action, like universal



presences grown to veteran heights by knowledge and action, are born and created for divine service of the world and they let flow streams of soma joy for general humanity.

परिष्कृतासु इन्दवा याषव पित्र्यावती ।

वायुं सामा असू तत ॥ २ ॥

2. *Parīṣkṛtāsa indava yoṣeva pitryāvātī.*  
*Vāyuṃ somā asṛkṣata.*

Initiated, cultured and sanctified like the sacred maiden of her holy parents, these brilliant veterans of knowledge, action and joyous character, having mastered subtle subjects and divined into the mysteries of life, create and release streams of soma joy for the life around.

एत सामासु इन्दवः पर्यस्वन्तश्चमू सुताः ।

इन्दं वधन्ति कर्माभिः ॥ ३ ॥

3. *Ete somāsa indavaḥ prayasvantaś-camū sutāḥ.*  
*Indraṃ vardhanti karmabhiḥ.*

These joyous veterans, brilliant in mind, well trained and self-directed, trying to act well in planned and well-defined channels, exalt the glory of Indra, their self and the nation by their performance and social success.

आ धावता सुहस्त्यः शुका गृभ्णीत मन्थिना ।

गाभिः श्रीणीत मत्सरम ॥ ४ ॥

4. *Ā dhāvatā suhastyah śukrā grbhñīta manthinā.*  
*Gobhiḥ śrīñīta matsaram.*

Experts of noble hand and versatile mind, come, take hold of the pure and powerful materials with specialised tools and, with tempering mix and refinement, create the instruments of joyous social development.

स पवस्व धनंजय पयन्ता राधसा महः ।

अस्मभ्यं साम गातुवित ॥ ५ ॥

5. *Sa pavasva dhanañjaya prayantā rādhaso mahah.  
Asmabhyam soma gātuvit.*

O Soma, lord of joy and noble knowledge, winner of wealth and holy power, creator of great infrastructure for development, pure and powerful expert of the paths of history and social development, pray let the streams of peace and joy flow for us.

एतं मृजन्ति मर्ज्यं पवमानं दश िपः ।

इन्दाय मत्सरं मदम ॥ ६ ॥

6. *Etam mrjanti marjyam pavamanam dasa kshipah.  
Indraya matsaram madam.*

This Soma, lord of peace and joy, pure, potent and adorable, ten senses, ten pranas, ten forms of subtle and gross orders of Prakrti elements serve in conjunction with the mind and intelligence of nature and humanity, and create the joy and excitement of evolution and development in life in honour of Indra, humanity and the lord ruler of humanity.

## Mandala 9/Sukta 47

*Pavamana Soma Devata, Kavi Bhargava Rshi*

अ॒या सामः॑ सु॒कृत्यया॑ म॒हश्चि॒द॒भ्यव॑धत ।

म॒न्दान॑ उद वृषायत ॥ १ ॥

1. *Ayā somah sukṛtyayā mahāścid-abhyavardhata.  
Mandāna udvṛṣāyate.*

This Soma, lordly Spirit of peace and joy, feels great by this yajnic act of homage and, happy and exalted, loves to advance and exalt the celebrants.

कृ॒तानी॑दस्य॒ क॒त्वा॒ च॒त॒न्त॒ द॒स्यु॒त॒ह॒णा ।

ऋ॒णा च॑ धृ॒ष्णु॒श्च॒यत॑ ॥ २ ॥

2. *Kṛtānīdasya kartvā cetante dasyutarhaṇā.  
Ṛṇā ca dhṛṣṇuścayate.*

The deeds done and to be done by this Soma, by which he destroys negativities and dispels darkness are known, and, daring and powerful, he acquits the celebrants of debts and obligations.

आ॒त्साम॑ इ॒न्दिया॑ रसा॒ वजः॑ सह॒स्र॒सा भु॑वत ।

उ॒क्थं॑ यद॒स्य॒ जा॒यत॑ ॥ ३ ॥

3. *Āt soma indriyo raso vajrah sahasrasā bhuvat.  
Uktham yadasya jāyate.*

And when the song of adoration is sung in honour of this Soma, then the spirit of peace and inner strength, inner joy, adamant courage and rectitude edifying the mind and sense of the celebrant arise a thousandfold in the soul.

स्वयं क्विविधतरि विपाय रत्नमिच्छति ।

यदी ममृज्यत धियः ॥ ४ ॥

4. *Svayaṁ kavir-vidhartari viprāya ratnamicchati.  
Yadī marmṛjyate dhiyaḥ.*

When this Soma is adored and celebrated by thoughts, words and deeds, then he, himself a poet creator and visionary, in order to support and reward the celebrant, decides to bless the devotee with the jewels of life's wealth of his choice.

सिषासतू रयीणां वाज्रष्ववतामिव ।

भरषु जिग्युषामसि ॥ ५ ॥

5. *Siṣāsatū rayīṇāṁ vājeṣvarvatāmiva.  
Bhareṣu jigyuṣāmasi.*

O Soma, lord of peace, prize and joy, you love to give and you are the giver of all jewels of wealth and honour to all aspirants: like success to the pioneers in the race for life's glory, and victory to the ambitious warriors in the battles of life's excellence.

### Mandala 9/Sukta 48

*Pavamana Soma Devata, Kavi Bhargava Rshi*

तं त्वा नृम्णानि बिभ्रतं सधस्थेषु महा दिवः ।

चारुं सुकृत्ययमह ॥ १ ॥

1. *Taṁ tvā nṛmṇāni bibhrataṁ sadhastheṣu maho  
divaḥ. Cāruṁ sukṛtyayamahe.*

O Soma, Spirit of peace, purity and power, with holy acts of homage in the halls of yajna, we invoke, adore and worship you, lord of beauty and bliss, and

exalt you in action, harbinger of the jewels of wealth, honour and excellence from the lofty regions of the light of heaven.

संवृक्तधृष्णमुक्थ्यं महामहिवतं मदम ।

शतं पुरां रुरु णिम ॥ २ ॥

2. *Samvṛktadhṛṣṇum-ukthyam mahāmahivrataṁ madam. Śataṁ puro ruruṣaṇim.*

We worship you, eliminator of arrogance and pride, adorable, observer of lofty vows of discipline, inspiring, and breaker of a hundred strongholds of darkness.

अतस्त्वा रयिमभि राजानं सुकता दिवः ।

सुपणा अव्यथिभरत ॥ ३ ॥

3. *Atastvā rayimabhi rājānaṁ sukrato divaḥ. Suparṇo avyathir-bharat.*

For this reason of your glory and inspiring nature, O lord of holy action and self-refulgent ruler, controller and dispenser of wealth, honour and excellence, the veteran sage and scholar can invoke you from the heights of heaven without fear and difficulty.

विश्वस्मा इत्स्वदृश साधारणं रजस्तरम ।

गापामृतस्य विभरत ॥ ४ ॥

4. *Viśvasmā it swardṛśe sādharmaṇaṁ rajasturam. Gopāmṛtasya virbharat.*

The sage and scholar of lofty vision and imagination, in order that all visionaries of the world may perceive your heavenly majesty, communicates his

experience of your presence who are present everywhere, who give motion to the energy of nature in the cosmic dynamics and who rule and protect the laws of eternal truth which govern the course of existence.

अधा हिन्वान इन्द्रियं ज्याया महित्वमानश ।

अभिष्टिकृद्विचषणिः ॥ ५ ॥

5. *Adhā hinvāna indriyaṃ jyāyo mahitvam-ānaśe. Abhiṣṭikrd-vicarṣaniḥ.*

And so, the inspirer of the power of senses, mind and intelligence, giver of fulfilment to the devotees, all watching Soma, divine Spirit of peace, power and enlightenment, pervades and abides in and over existence as the supreme power of divine glory.

### Mandala 9/Sukta 49

*Pavamana Soma Devata, Kavi Bhargava Rshi*

पवस्व वृष्टिमा सु ना पामूर्मि दिवस्परि ।

अय मा बृहतीरिषः ॥ १ ॥

1. *Pavasva vṛṣṭimā su no 'pām-ūrmim divaspari. Ayakṣmā bṛhatīriṣaḥ.*

Soma, lord of peace and plenty, give us holy showers of waters, wave on wave of the rain, and give us abundant food, energy and knowledge free from pollution and negativities.

तया पवस्व धारया यया गाव इहागमन ।

जन्यास् उप ना गृहम ॥ २ ॥

2. *Tayā pavasva dhārayā yayā gāva ihāgaman. Janyāsa upa no gṛham.*

Shower and purify us with that stream of power and purity of peace and plenty by which our senses, mind and intelligence, socially and positively motivated, may be balanced in our personality and we may feel at home with ourselves.

घृतं पवस्व धारया यज्ञेषु दव्वीतमः ।  
अस्मभ्यं वृष्टिमा पव ॥ ३ ॥

3. *Ghrtaṁ pavasva dhārayā yajñeṣu devavītamah.*  
*Asmabhyam vṛṣṭimā pava.*

Let ghrta shower in streams, pure and powerful in our yajnas, O lord and guardian of the noble and divine worshippers. Bring us fulfilment and purify all our intentions, purposes and motivations of life.

स न ऊज व्यव्ययं पवित्रं धाव धारया ।  
दवासः शृणवन्हि कम ॥ ४ ॥

4. *Sa na ūrje vyavyayam pavitraṁ dhāva dhārayā.*  
*Devāsaḥ śṛṇavan hi kam.*

For energy, give us showers in streams of imperishable purity of heart, and let the noble devotees hear the blissful music of the rain.

पवमाना असिष्यद्द तांस्यपजङ्घनत ।  
पत्नवदाचयनुचः ॥ ५ ॥

5. *Pavamāno asiṣyadad-rakṣāmsyapajaṅghanat.*  
*Pratnavad-rocyan rucaḥ.*

May Soma, pure and purifying, all pervasive, destroy all evils and negativities, and continue to illumine the brilliant regions of the universe, macrocosmic as well as microcosmic, as ever before.

## Mandala 9/Sukta 50

*Pavamana Soma Devata, Uchathya Angirasa Rshi*

उत्त शुष्मास इरत् सिन्धारूमरिव स्वनः ।

वाणस्य चादया पविम ॥ १ ॥

1. *Ut te śuṣmāsa īrate sindhor-ūrmer-iva svanaḥ.  
Vāṇasya codayā pavim.*

Higher and higher rise and roll your powers, purities and forces, roaring like waves of the sea. Keep up the motion of the wheel of life, let the swell of music rise on with the chant going on.

पसव त उदीरत तिस्रा वाचा मखस्युवः ।

यदव्य एषि सानवि ॥ २ ॥

2. *Prasave ta udīrate tisro vāco makhasyuvah.  
Yadavya eṣi sānavi.*

When you rise and reach the pinnacle of yajna which deserves to be protected and promoted, then as you rise in intensity, the priests' chant of the three voices of Rks, Samans and Yajus also swells to the climax.

अव्या वार् परि पियं हरिं हिन्वन्त्यदिभिः ।

पवमानं मधुश्चुतम ॥ ३ ॥

3. *Avyo vāre pari priyaṁ hariṁ hinvantyadribhiḥ.  
Pavamānaṁ madhuścutam.*

The devotees, who are seekers of your protection for advancement in their heart of hearts, intensify their awareness through relentless concentration and meditate on your presence dearer than dearest, eliminator of negative fluctuations of mind, pure and purifying spirit



of divinity replete with honey sweets of ecstasy.

आ पवस्व मदिन्तम पवित्रं धारया कव ।

अकस्य यानिमासदम ॥ ४ ॥

4. *Ā pavasva madintama pavitraṁ dhārayā kave.  
Arkasya yonimāsadam.*

Flow in and purify, O poetic visionary and most exhilarating Spirit of ecstasy, the sacred heart of the celebrant in streams of beauty, light and sweetness to join the celebrant at the centre of his faith and devotion.

स पवस्व मदिन्तम गाभिरञ्जाना अक्तुभिः ।

इन्द्रविन्दाय पीतय ॥ ५ ॥

5. *Sa pavasva madintama gobhir-añjāno aktubhiḥ.  
Indavindrāya pītaye.*

Flow on, most exhilarating Spirit, adored and exalted by concentrative mind and senses of the seeker in meditation, flow on for ecstatic experience of the soul.

## Mandala 9/Sukta 51

*Pavamana Soma Devata, Uchathya Angirasa Rshi*

अध्वर्या अदिभिः सुतं सामं पवित्र आ सृज ।

पुनीहीन्दाय पातव ॥ १ ॥

1. *Adhvaryo adribhiḥ sutam samam pavitra ā sṛja.  
Punihīndrāya pātave.*

O high priest of soma yajna, create the awareness of Soma, spirit of purity and divinity collected and concentrated by the senses and mind in the heart,

and sanctify and intensify it there for exhilaration of the soul.

द्विः पीयूषमुत्तमं साम्मिन्दाय वृजिणं ।  
सुनाता मधुमत्तमम ॥ २ ॥

2. *Divah pīyūṣam-uttamaṁ somam-indrāya vajriṇe.  
Sunotā madhumattamam.*

Create the highest honey sweet Soma of divine consciousness, highest exhilarating experience of the light of heaven for the soul's awareness, and then rise to adamant power against all possible violations.

तव त्य इन्दा अन्धसा द्वा मधाव्यश्नत ।  
पर्वमानस्य मरुतः ॥ ३ ॥

3. *Tava tyā indo andhaso devā madhor-vyaśnate.  
Pavamānasya marutaḥ.*

Then, O Soma, Spirit of divinity, the noblest, most vibrant generous and brilliant souls have a drink of the elixir of your honey sweet presence flowing exuberantly at the purest.

त्वं हि साम वृधयन्त्सुता मदाय भूणय ।  
वृषन्त्स्तारमृतय ॥ ४ ॥

4. *Tvaṁ hi soma vardhayant-suto madāya bhūṇ-  
ṇaye. Vṛṣant-stotāram-ūtaye.*

Soma, lord of purity, peace and power, you alone are the object of meditation, supplication and exaltation for the ecstasy, vibrancy and protected progress of life, you alone promote the celebrant to the top of sovereignty and give him showers of joy.

अभ्यर्ष विच ण पवित्रं धारया सुतः ।

अभि वाजमुत श्रवः ॥ ५ ॥

5. *Abhyarṣa vicakṣaṇa pavitraṁ dhārayā sutah.*  
*Abhi vājamuta śruvaḥ.*

Flow on, O lord all watchful guardian of humanity, and, realised in meditation, rain in showers on the pure heart and bring in abundance of food and energy for the body, mind and soul, and give us the ultimate victory of fame in the world and fulfilment across the world of time.

### Mandala 9/Sukta 52

*Pavamana Soma Devata, Uchathya Angirasa Rshi*

परिं ह्यु णः सनदयिभर्द्वाजं ना अन्धसा ।

सुवाना अष पवित्र आ ॥ १ ॥

1. *Pari dyukṣaḥ sanadrayir-bharadvājam no andhasā. Suvāno arṣa pavitra ā.*

Light of the light of heaven, treasure-hold of world's wealth, with wealth, food and energy for body, mind and soul arise and manifest in the pure heart, inspiring it to a state of peace and benediction.

तव पत्रभिरध्वभिरव्या वार परिं पियः ।

सहस्रधारा यात्तना ॥ २ ॥

2. *Tava pratnebhīr-adhvabhir-avyo vāre pari priyah. Sahasradhāro yāt tanā.*

Let your dear protected celebrant, sanctified by a thousand streams of divine favours, rise to the cherished state of fulfilment by the ancient and eternal

paths of divinity and Vedic lore.

च॒रु॒न॒ य॒स्त॒मी॒ङ्घ्र॒य॒न्दा॒ न॒ दा॒न॒मी॒ङ्घ्र॒य॒ ।  
व॒ध॒व॑ध॒स्न॒वी॒ङ्घ्र॒य॒ ॥ ३ ॥

3. *Carurna yas-tam-īṅkhayendo na dānamīṅkhaya.*  
*Vadhair-vadhasnavīṅkhaya.*

Indu, spirit of peace, plenty and generosity, inspire him who is receptive and generous as a cloud, move him like charity in flow. O shaping power of hard discipline, shape him through hardness and inspire him to the good life of generosity and joy.

नि॒ शु॒ष्म॑मि॒न्द॒व॒षां॑ पु॒रु॒हू॒त॒ ज॒ना॑नाम ।  
या॒ अ॒स्माँ॑ आ॒दि॒द॑शति ॥ ४ ॥

4. *Ni śuṣmam-indaveṣāṃ puruhūta janānām.*  
*Yo asmāñ ādideśati.*

Indu, lord of peace and plenty who rule over us, invoked, adored and worshipped pray increase the power and prosperity of those people who follow the rule of your law of discipline and generosity.

श॒तं॑ न॒ इ॒न्द॒ ऊ॒ति॒भिः॑ स॒ह॒स्रं॑ वा॒ शु॒ची॑नाम ।  
प॒व॒स्व॑ मं॒ह॒य॑द॒यिः॑ ॥ ५ ॥

5. *Śataṃ na inda ūtibhiḥ sahasraṃ vā śucīnām.*  
*Pavasva manhayad-rayiḥ.*

O lord of light, purity and plenty, with divine powers and protections bless us with hundreds and thousands of life's purities and shower upon us abundance of wealth, honour and excellence worthy of that purity.

## Mandala 9/Sukta 53

*Pavamana Soma Devata, Avatsara Kashyapa Rshi*

उत्त शुष्मासा अस्थू र ता भिन्दन्ता अदिवः ।

नुदस्व याः परिस्पृधः ॥ १ ॥

1. *Ut te śuṣmāso asthū rakṣo bhindanto adrivaḥ.  
Nudasva yāḥ parisprdhah.*

O lord of mountains, thunder and clouds, your powers and forces stand high, breaking down the negative and destructive elements of life. Pray impel or compel the adversaries to change or remove them from the paths of progress.

अया निजघ्निराजसा रथसङ्ग धन हित ।

स्तवा अबिभ्युषा हृदा ॥ २ ॥

2. *Ayā nijaghnirojasā rathasaṅge dhane hite.  
Stavā abibhyuṣā hṛdā.*

By this power and valour of yours you eliminate the negative forces. In this battle of the body chariot on hand in this life, we adore you with a fearless heart, you being the protector and guide.

अस्य व्रतानि नाधृष पवमानस्य दूढ्या ।

रुज यस्त्वा पृतन्यति ॥ ३ ॥

3. *Asya vratāni nādhrṣe pavamānasya dūḍhyā.  
Ruja yastvā prtanyati.*

The rules and laws of this mighty creative and dynamic power no one can resist with his adverse force. O Soma, whoever opposes you, break open and destroy.

तं हिन्वन्ति मद्च्युतं हरिं नदीषु वाजिनम ।

इन्दुमिन्दाय मत्सरम ॥ ४ ॥

4. *Tam hinvanti madacyutam harim nadiṣu vājinam. Indum-indrāya matsaram.*

That giver of showers of sweetness and joy, lord of peace and power, destroyer of suffering, energising and flowing in streams of the universal dynamics of existence, people admire and adore, he is the joy and ecstasy of the living soul.

### Mandala 9/Sukta 54

*Pavamana Soma Devata, Avatsara Kashyapa Rshi*

अस्य पत्नमनु द्युतं शुक्रं दुदुह अहयः ।

पयः सहस्रसामृषिम ॥ १ ॥

1. *Asya pratnāmanu dyutam śukram duduhre ahra-yah. Payah sahasrasām-ṛṣim.*

Men of vision and science of yajna, in pursuit of the ancient and eternal Vedic tradition of this lord of light, peace and purity, distil the brilliant, pure and powerful and visionary knowledge of a thousandfold nourishing and inspiring gifts of existence.

अयं सूर्य इवापद्गयं सरंसि धावति ।

सप्त पवत आ दिवम ॥ २ ॥

2. *Ayam sūrya ivopadṛg-ayam sarāṁsi dhāvati. Sapta pravata ā divam.*

This Soma, like the sun, all watching and illuminating, sets rivers, seas and energies aflow, pervading therein on earth and in the seven-fold light

of the sun upto the regions of light.

अ॒यं वि॒श्वानि तिष्ठति पु॒नाना भुव॑ना॒परि॑ ।  
सामा॑ द॒वा न सूर्यः॑ ॥ ३ ॥

3. *Ayam viśvāni tiṣṭhati punāno bhuvanopari.*  
*Somo devo na sūryaḥ.*

This Soma, lord of light, peace and power, pure and purifying, pervades all regions of the universe in and above, like the divine light which illuminates all regions of the universe.

परि॑ णा द॒ववी॑त॒य॒ वाजाँ॑ अ॒षसि॒ गाम॑तः ।  
पु॒नान॑ इ॒न्दवि॒न्द॒युः॑ ॥ ४ ॥

4. *Pari ṇo devavītaye vājāṅ arṣasi gomataḥ.*  
*Punāna indavindrayuḥ.*

Indu, spirit of peace, beauty and plenty, lover of men of knowledge and power, purifying and sanctifying the world, bring us food and energy for the body, mind and soul for the service and fulfilment of the men of brilliance and generosity.

### Mandala 9/Sukta 55

*Pavamana Soma Devata, Avatsara Kashyapa Rshi*

यव॑यव॑ं ना॒ अन्ध॑सा पु॒ष्टं पु॒ष्टं परि॑ स्त्रव ।  
साम् वि॒श्वी च॒ साभ॑गा ॥ १ ॥

1. *Yavam-yavam no andhasā puṣṭam-puṣṭam pari srava. Soma viśvā ca saubhagā.*

Soma, Spirit of peace, power and plenty, flow forth, vitalise, purify and inspire us with fresh energy,

power and grace of culture at every stage of our growth, acquisition and progress, beatify all our good fortune and prosperity of life in the world.

इन्दा यथा तव स्तवा यथा त जातमन्धसः ।  
नि ब्रहिषि पिय सदः ॥ २ ॥

2. *Indo yathā tava stavo yathā te jātam-andhasaḥ.  
Ni barhiṣi priye sadaḥ.*

O lord of beauty and grace, as you pervade your own glory of adoration, your own creation, power and nourishments of food and inspiration, so pray come, bless our vedi of yajna, our life and work through the world.

उत ना गाविदश्ववित्पवस्व सामान्धसा ।  
म तूतमभिरहभिः ॥ ३ ॥

3. *Uta no govid-aśvavit pavasva somāndhasā.  
Makṣūtamebhir-ahabhiḥ.*

And O Soma, lord of energy, wealth and advancement, master of knowledge and progress, by the shortest time of the days ahead, bless and beatify us with food for body, mind and soul, rich in lands, cows and culture, horses, advancement and progressive power and achievement.

या जिनाति न जीर्यत हन्ति शत्रुमभीत्य ।  
स पवस्व सहस्रजित ॥ ४ ॥

4. *Yo jināti na jīryate hanti śatrum-abhītya.  
Sa pavasva sahasrajit.*

You, who always excel, win or vanquish, who



no one can excel, win or vanquish, who advance and destroy the destructive adversary, pray advance, energise, purify and empower us too, winner of a thousand battles.

## Mandala 9/Sukta 56

*Pavamana Soma Devata, Avatsara Kashyapa rshi*

परि सामं ऋतं बृहदाशुः पवित्रं अषति ।

विघ्नान् गांसि दवयुः ॥ १ ॥

1. *Pari soma ṛtaṁ bṛhadāśuḥ pavitre arṣati.*  
*Vighnan rakṣāṁsi devayuh.*

Soma is the universal truth and law of eternity, instant and omnipresent, lover of the noble, brilliant and generous people, destroyer of negative and destructive forces, and it rolls in the heart of pure and pious souls, inspires, energises and advances them.

यत्सामा वाजमषति शतं धारा अपस्युवः ।

इन्द्रस्य सख्यमाविशन ॥ २ ॥

2. *Yat somo vājamarṣati śataṁ dhārā apasyuvaḥ.*  
*Indrasya sakhyamāviśan.*

When Soma releases the divine energy and enthusiasm of life, men of initiative and creativity enjoying friendship and communion with divinity experience the ecstasy of life flowing in a hundred streams.

अभि त्वा याषणा दशं जारं न कन्यानुषत ।

मृज्यसं साम सातय ॥ ३ ॥

3. *Abhi tvā yoṣaṇo daśa jāraṁ na kanyānūṣata.  
Mrjyase soma sātaye.*

Ten youthful organs of perception and volition, concentrated, directed and integrated with mind, intelligence and consciousness serve and help the soul to commune with you, Soma, like a loving maiden communing with her lover, and then, O Supersoul and master of the soul, you shine in the heart's core for the ultimate victory and fulfilment of the devotee.

त्वमिन्द्राय विष्णवे स्वादुरिन्द्रा परि स्रव ।  
नृन्स्तातृन्पाह्यंहसः ॥ ४ ॥

4. *Tvam-indrāya viṣṇave svādur-indo pari srava.  
Nṛnt-stotṛṅ pāhyamhasaḥ.*

O Soma, spirit of peace and bliss, let divine ecstasy flow forth for Indra, celebrant of power, and Vishnu, omnipresence oriented soul, and protect and promote the leading lights of humanity free from sin and dedicated to divinity.

### Mandala 9/Sukta 57

*Pavamana Soma Devata, Avatsara Kashyapa Rshi*

प त धारा असृचता दिवा न यन्ति वृष्टयः ।  
अच्छा वाजं सहस्रिणाम ॥ १ ॥

1. *Pra te dhārā asaścato divo na yanti vṛṣṭayah.  
Acchā vājaṁ sahasriṇam.*

O Soma, the ceaseless streams of your inexhaustible ecstasy flow like rains of heavenly light, bringing thousandfold strength, energy and joy for the celebrants.

अभि पि॒याणि॑ का॒व्या॒ विश्वा॒ च ग॑णा अ॒षति॑ ।

हरि॑स्तु॒ञ्जान॑ आयु॒धा ॥ २ ॥

2. *Abhi priyāṇi kāvyā viśvā cakṣāṇo arṣati.*  
*Haris-tuñjāna āyudhā.*

Soma, spirit of joy, destroyer of suffering, watching all human activity, flows forth for its dear favourites, striking its arms against adverse forces.

स म॑मृ॒जान॑ आ॒युभि॑रि॒भा॒ राज॑व सु॒व्रतः॑ ।

श्य॑ना न वंसु॑ षी॒दति॑ ॥ ३ ॥

3. *Sa marmṛjāna āyubhir-ibho rājeva suvrataḥ.*  
*Śyeno na vaṁsu ṣīdati.*

Soma, adored and glorified by people, as a self-controlled, powerful and brilliant ruler ever awake and unfailing power, pervades in the human common-wealth and the entire world of sustenance.

स न॒ विश्वा॑ दि॒वा वसू॑ता पृ॒थिव्या॑ अधि॑ ।

पु॒ना॒न इ॑न्द्र॒वा भर॑ ॥ ४ ॥

4. *Sa no viśvā divo vasūto pṛthivyā adhi.*  
*Punāna indavā bhara.*

Soma, lord of wealth, beauty and excellence, ever pure and sanctifying, may, we pray, bring us all the wealth, honour and fame of life on earth and the light and magnificence of heaven.

### Mandala 9/Sukta 58

*Pavamana Soma Devata, Avatsara Kashyapa Rshi*

त॒र्त्स म॒न्दी॑ धा॒वति॑ धा॒रा सु॒तस्या॑न्ध॒सः ।

त॒र्त्स म॒न्दी॑ धा॒वति॑ ॥ १ ॥

1. *Tarat sa mandī dhāvati dhārā sutasyāndhasaḥ.*  
*Tarat sa mandī dhāvati.*

Soma, Spirit of peace, beauty and bliss, saving, rejoicing, fulfilling, flows on. The stream of delight exhilarating for body, mind and soul flows on full of bliss. Crossing over the hurdles of life, delighted all over, the celebrant goes on.

उ॒स्रा व॑द॒ वसू॑नां॒ मत॑स्य॒ द॒व्यव॑सः ।

त॒र॒त्स म॒न्दी॒ धा॑वति ॥ २ ॥

2. *Usrā veda vasūnām martasya devyavasah.*  
*Tarat sa mandī dhāvati.*

Mother source of wealth, honour and enlightenment, divine power that commands the saving art for the mortals, saviour, delightful, giver of fulfilment flows on.

ध॒व॒स्त्रयाः॑ पु॒रु॒षन्त्या॑रा॒ स॒हस्रा॑णि द॒द्वाह॑ ।

त॒र॒त्स म॒न्दी॒ धा॑वति ॥ ३ ॥

3. *Dhvasrayoḥ puruṣantyorā sahasrāṇi dadmahe.*  
*Tarat sa mandī dhāvati.*

Let us receive a thousand gifts of the divine soma power that destroys evil and exalts humanity. Saving, delighting and fulfilling, the stream of divine bliss flows on.

आ यया॑स्त्रिंश॒तं॒ तना॑ स॒हस्रा॑णि च॒ द॒द्वाह॑ ।

त॒र॒त्स म॒न्दी॒ धा॑वति ॥ ४ ॥

4. *Ā yayostrimśataṁ tanā sahasrāṇi ca dadmahe.*  
*Tarat sa mandī dhāvati.*

The divine Soma energy and power, destroyer of evil and saviour of human good, of which we get thirty virtues and a thousand other gifts, flows on saving, delighting, delightful.

## Mandala 9/Sukta 59

*Pavamana Soma Devata, Avatsara Kashyapa Rshi*

पवस्व गाजिदश्वजिद्विश्वजित्साम रण्यजित ।

पजावदत्नमा भर ॥ १ ॥

1. *Pavasva gojid-aśvajid-viśvajit soma raṇyajit.  
Prajāvad-ratnamā bhara.*

Victorious over senses and mind, victorious over will and ambition, victorious over the world, victorious over pleasure, pride and victory, O Soma, life of life, flow on and bring us jewels of children, family life and noble generations.

पवस्वाद्भ्या अदाभ्यः पवस्वाषधीभ्यः ।

पवस्व धिषणाभ्यः ॥ २ ॥

2. *Pavasvādbhyo adābhyaḥ pavasvauṣadhībhyaḥ.  
Pavasva dhiṣaṇābhyaḥ.*

O vitality of Soma, divine energy, flow on and energise us with fluent systemic energy of body and mind, redoubtable and undaunted power, flow in and on with herbs and sanatives, energise, purify and sanctify with self-controlled will and invincible will divine.

त्वं साम पवमाना विश्वानि दुरिता तर ।

कृविः सीद नि बृहिषि ॥ ३ ॥

3. *Tvaṁ soma pavamāno viśvāni duritā tara.  
Kaviḥ sīda ni barhiṣi.*

O Soma, pure and purifying energy and divine inspiration, cross over hurdles, eliminate evil tendencies and, O omniscient vision and creativity, be seated on the holy vedi and in the mind.

पवमान् स्वविदा जायमाना भवा महान् ।  
इन्द्रा विश्वाँ अभीदसि ॥ ४ ॥

4. *Pavamāna svarvido jāyamāno 'bhavo mahān.  
Indo viśvāñ abhīdasi.*

O Soma, divine spirit of bliss, unborn, great, ever manifesting anew, lord controller and giver of heavenly joy, you are supreme over everything of the world.

### Mandala 9/Sukta 60

*Pavamana Soma Devata, Avatsara Kashyapa Rshi*

प गायत्रिणं गायत पवमानं विचषणिम ।  
इन्द्रं सहस्रं च तसम ॥ १ ॥

1. *Pra gāyatrena gāyata pavamānaṁ vicarṣaṇim.  
Induṁ sahasracakṣasam.*

O devotees, sing and enthusiastically celebrate with gayatri hymns Soma, pure, purifying and ever flowing in cosmic dynamics, all moving, omnipresent Spirit of bliss and joy, lord of a thousandfold vision and voice of Infinity.

तं त्वा सहस्रं च तसमथा सहस्रभणसम ।  
अति वारमपाविषुः ॥ २ ॥

2. *Tam tvā sahasr-acakṣasam-atho sahasrabharṇasam. Ati vāram-apāviṣuḥ.*

That Supreme lord most adorable, of infinite vision and voice and infinite sustenance of life and existence, extremely lovable, worthiest of choice, you internalise and sanctify in the heart and soul.

अति वारान्पवमाना असिष्यदत्कलशाँ अ॒भि धा॒वति ।  
इ॒न्द॒स्य॒ हा॒द्या॒वि॒शन ॥ ३ ॥

3. *Ati vārān pavamāno asiṣyadat kalaśāñ abhi dhāvati. Indrasya hārdyāviśan.*

Soma, lord supreme of the dynamic flow of life, giver of choicest favours, pervading and shining at the core of human heart and soul, manifests and vitalises all forms of existence.

इ॒न्द॒स्य॒ साम॒ रा॒ध॒सु॒ शं प॒व॒स्व वि॒च॒षण ।  
प॒जा॒व॒द॒त् आ भ॒र ॥ ४ ॥

4. *Indrasya soma rādhase śam pavasva vicarṣaṇe. Prajāvadreta ā bhara.*

O Soma, Spirit of peace, power and bliss, all watching, all moving, bring us showers of peace and purity for the soul's fulfilment, and vest us with creative vitality and virility for continuance of life through generations and generations.

## Mandala 9/Sukta 61

*Pavamana Soma Devata, Amahiya Angirasa Rshi*

अ॒या वी॒ती परि॑ स्त्र॒व॒ यस्त॑ इ॒न्दा॒ म॒द॒ध्वा ।  
अ॒वाह॑ इ॒वती॒नव॑ ॥ १ ॥

1. *Ayā vīṭi pari srava yasta indo madeṣvā.  
Avāhan navatīrnava.*

O Soma, joyous ruler and protector of life, let this creative peace, presence, power and policy of yours prevail and advance, promoting those who join the happy advance, and repelling, dispelling, even destroying ninety-and-nine strongholds of darkness which obstruct the progress.

पुरः सद्य इत्थाधिय दिवादासाय शम्बरम ।  
अधु त्यं तुवशं यदुम ॥ २ ॥

2. *Puraḥ sadya itthādhiye divodāsāya śambaram.  
Adha tyam turvaśam yadum.*

Go on thus always advancing for the people dedicated to positive good work in thought, policy and action, accelerating, controlling and balancing the forces of peace, progress and restless ambition.

परि णा अश्वमश्वविद्रामदिन्दा हिरण्यवत ।  
रा सहस्त्रिणीरिषः ॥ ३ ॥

3. *Pari ṇo aśvam-aśvavid-gomad-indo hiranyavat.  
Kṣarā sahasriṇīriṣaḥ.*

And for us, let abundant streams of food, energy and wealth of a thousandfold riches and variety flow abounding in horses, transport and progress, lands, cows and beauties of culture and literature, gold and golden graces. O creator, ruler and controller of peace and joy, you know the values and dynamics of evolution and progress.



पवमानस्य त वयं पवित्रमभ्युन्दतः ।

सखित्वमा वृणीमह ॥ ४ ॥

4. *Pavamānasya te vyaṃ pavitram-abhyundataḥ.  
Sakhitvamā vṛṇīmahe.*

O Soma, pure and purifying lord and ruler of life, the streams of your peace, plenty and piety overflow. We pray for abiding love and friendship with you.

य त पवित्रमूमया भि रन्ति धारया ।

तभिः साम मृळय ॥ ५ ॥

5. *Ye te pavitram-ūrmayo'bhikṣaranti dhārayā.  
Tebhirnaḥ soma mṛḷaya.*

The streams of your piety, purity, peace and plenty rain in showers for the pure heart and soul in humanity. O Soma, with those showers, pray bless us with happiness, prosperity and all round well being.

स नः पुनान आ भर रयिं वीरवतीमिषम ।

इशानः साम विश्वतः ॥ ६ ॥

6. *Sa naḥ punāna ā bhara rayiṃ vīravatīmiṣam.  
Īśānaḥ soma viśvataḥ.*

O Soma, lord ruler and benefactor of the entire world, pure and purifier of all, bring us food and energy for body, mind and soul, versatile wealth and power abounding in brave and heroic progeny for future generations.

एतमु त्वं दश िपा मृजन्ति सिन्धुमातरम ।

समादित्यभिरख्यत ॥ ७ ॥

7. *Etamu tyam̄ daśa ksipo mṛjanti sindhumātaram.  
Samādityebhir-akhyata.*

Such as you are, O ruling soul, ten senses, ten pranas, ten subtle and gross modes of Prakṛti and ten directions of space, all glorify you, mother source of all fluent streams of world energies shining with the zodiacs of the sun and all other brilliancies of nature and humanity.

समिन्दणात् वायुना सुत एति पवित्र आ ।  
सं सूर्यस्य रश्मिभिः ॥ ८ ॥

8. *Samindreṇota vāyunā suta eti pavitra ā.  
Saṁ sūryasya raśmibhiḥ.*

O Soma, spirit of peace, plenty and energy of the universe, you flow with the wind and cosmic dynamics and, with the rays of the sun, you shine as the very light of life which, realised and internalised, abides vibrant in the pure heart and soul.

स ना भगाय वायव पूष्ण पवस्व मधुमान ।  
चारुमित्र वरुण च ॥ ९ ॥

9. *Sa no bhagāya vāyave pūṣṇe pavasva madhu-  
mān. Cārurmitre varuṇe ca.*

O Soma, beautiful, blissful, honey spirit of the sweets of existence, flow free and purifying for the glory of life, for vibrant forces, for the power of health and growth, and for the friendly and discriminative people among humanity.

उच्चा त जातमन्धसा दिवि षड्म्या दद ।  
उगं शम महि श्रवः ॥ १० ॥

10. *Uccā te jātam-andhaso divi ṣadbhūmyā dade.  
Ugraṁ śarma mahi śravaḥ.*

O Soma, high is your renown, great your peace and pleasure, born and abiding in heaven, and the gift of your energy and vitality, the earth receives as the seed and food of life.

एना विश्वान्यय आ द्युम्नानि मानुषाणाम ।  
सिषासन्ता वनामह ॥ ११ ॥

11. *Enā viśvānyarya ā dyumnāni mānuṣāṅām.  
Siṣāsanto vanāmahe.*

Soma is the lord of humanity and the earth. By virtue of him and of him, we ask and pray for all food, energy, honour and excellence for humanity, serving him and sharing all the benefits together.

स न इन्द्राय यज्यव वरुणाय मरुद्भ्यः ।  
वरिवावित्परि स्रव ॥ १२ ॥

12. *Sa na indrāya yajyave varuṇāya marudbhyḥ.  
Varivovit pari srava.*

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order.

उपा षु जातमसुरं गाभिभृङ्गं परिष्कृतम ।  
इन्दुं द्वा अयासिषुः ॥ १३ ॥

13. *Upa ṣu jātam-apturaṁ gobhir-bhaṅgam pari-  
ṣkṛtam. Induṁ devā ayāsiṣuḥ.*

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy.

तमिद्वधन्तु ना गिरा वत्सं संशिश्वरीरिव ।  
य इन्द्रस्य हृदंसनिः ॥ १४ ॥

14. *Tamidvardhantu no giro vatsam samśiśvarīriva.  
Ya indrasya hrdaṁsaniḥ.*

As mother cows love, cheer and caress the calf, so let our songs of adoration celebrate and exalt Soma, love and grace of the heart of Indra, life's glory on top of existence.

अषा णः साम् शं गव धु त्स्व पिप्युषीमिषम ।  
वधा समुद्रमुक्थ्यम ॥ १५ ॥

15. *Aṣā ṇaḥ soma śam gave dhukṣasva pipyuṣīmī-  
ṣam. Vardhā samudram-ukthyam.*

O Soma, peaceable ruling powers of the world, rise, move forward and create conditions of peace and progress for the earth, work for nature, animal wealth and environment, advance human culture, create nourishing food and productive energy for comfort and common good and, thus, exalt the grace and glory of human life, rolling like the infinite ocean.

पवमाना अजीजनद्विचित्रं न तन्यतुम ।  
ज्यातिवश्वानुरं बृहत ॥ १६ ॥

16. *Pavamāno ajījanad-divaścitraṁ na tanyatum.  
Jyotir-vaiśvānraṁ brhat.*

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and resounding roar of thunder and lightning.

पवमानस्य त रसा मदा रीज इदुच्छुनः ।  
वि वारमव्यमषति ॥ १७ ॥

17. *Pavamānasya te raso mado rājannaducchunaḥ.  
Vi vāram-avyamarṣati.*

O Soma, beauty, grace and joy of life, refulgent power, as you flow, pure and purifying, the pleasure you release, the ecstasy you inspire, and the peace you emanate free from negativities, radiates to the mind and soul of the loved celebrant.

पवमान रसस्तव द ऽ वि रीजति द्युमान ।  
ज्यातिविश्वं स्वदृश ॥ १८ ॥

18. *Pavamāna rasastava dakṣo vi rājati dyumān.  
Jyotir-viśvaṁ svaḍrṣe.*

O vibrant bliss of the world, the purity, pleasure and ecstasy of yours, versatile and refulgent, radiates over space and time as universal light of divinity for humanity to have a vision of the heaven of bliss.

यस्तु मद् वरण्यस्तना पवस्वान्धसा ।  
द्ववीरघशंसहा ॥ १९ ॥

19. *Yaste mado varenyas-tenā pavasvāndhāsā.  
Devāvīr-aghāśaṁsahā.*

The soma ecstasy that's yours, that is the highest

love of our choice. Flow on, radiate, and sanctify us beyond satiation with light divine for the soul, protector and saviour as you are of the holy and destroyer of sin and evil for the good.

जघ्निवृत्रममित्रियं सस्निवाजं दिवदिव ।

गाषा उ अश्वसा असि ॥ २० ॥

20. *Jaghnir-vṛtram-amitriyaṃ sasnir-vājaṃ dive-dive. Goṣā u aśvasā asi.*

Soma, power and peace of divinity, destroyer of the evil and darkness of negative forces, constant catalytic force of nature in creative evolution day in and day out, you are the giver of earthly life and dynamic motion for onward progress.

संमिश्ला अरुषा भव सूपस्थाभिन धनुभिः ।

सीदञ्छ्यना न यानिमा ॥ २१ ॥

21. *Sammiṣṭlo aruṣo bhava sūpasthābhirna dhenu-bhiḥ. Sīdañchyeno na yonimā.*

Be bright and blazing, integrated with creative powers of growth, perception and imagination, sojourning over space and time yet resting in your seat at the centre of existence.

स पवस्व य आविथन्दं वृत्राय हन्तव ।

वव्रिवासं महीरपः ॥ २२ ॥

22. *Sa pavasva ya āvithendraṃ vṛtrāya hantave. Vavrivāṃsaṃ mahīrapaḥ.*

Lord of the joy of existence, for constant conversion, elimination and destruction of negativity

you protect and promote the creative, structural and developmental forces of nature in great evolutionary dynamics on way to positive growth and progress.

सुवीरासा वयं धना जयम साम मीढवः ।

पुनाना वध ना गिरः ॥ २३ ॥

23. *Suvīrāso vayan̄ dhanā jayema soma mīdhvah̄.*  
*Punāno vardha no girah̄.*

O Soma, virile lord of creation and evolution, bless us so that, blest with noble warlike progeny, we may win the wealth of life. Pure and purifying lord, exalt our intellect and imagination and our songs of adoration for divinity.

त्वातासस्तवावसा स्याम वन्वन्त आमुरः ।

साम वतषु जागृहि ॥ २४ ॥

24. *Tvotāsas-tavāvasā syāma vanvanta āmuraḥ.*  
*Soma vratesu jāgr̄hi.*

Safe under your power and protection, serving and celebrating you in adoration, let us be destroyers of negativities, jealousies and enmities. O Soma, ever awake as you are, keep us awake in the observance of divine law and discipline of holiness.

अपघ्नन्पवत् मृधा प सामा अराव्णः ।

गच्छन्दिन्द्रस्य निष्कृतम ॥ २५ ॥

25. *Apaghnan pavate mṛdho'pa samo arāvṇah̄.*  
*Gacchann-indrasya niṣkṛtam.*

Destroying the destroyers, eliminating the selfish, ungenerous hoarders and parasites, Soma, divine

creativity in nature and humanity attains to its yajnic end and aim in the existential order created by omnipotent Indra.

महा ना राय आ भर पवमान जही मृधः ।

रास्वन्दा वीरवद्यशः ॥ २६ ॥

26. *Maho no rāya ā bhara pavamāna jahī mṛdhaḥ.*  
*Rāsvendo vīravadyaśaḥ.*

Lord Supreme of beauty, splendour and grace, pure and purifying, ever awake, bring us wealth of the highest order, eliminate the destructive adversaries and bless us with honour, excellence and fame, and continue the human family with noble and brave generations.

न त्वा शतं चन हुता राधा दित्सन्तमा मिनन ।

यत्पुनाना मखस्यस ॥ २७ ॥

27. *Na tvā śataṁ cana hruto rādho ditsantamā minan.*  
*Yat punāno makhasyase.*

Lord of peace and purity, purifier and saviour of the celebrants, when you please to bless the devotee with prosperity and fulfilment in life's yajna, not a hundred adversaries can stop or frustrate you.

पवस्वन्दा वृषा सुतः कृधी ना यशसा जन ।

विश्व्वा अप द्विषा जहि ॥ २८ ॥

28. *Pavasvendo vṛṣā sutah kṛdhī no yaśaso jane.*  
*Viśvā apa dviṣo jahi.*

Soma, lord of purity and generosity, light and splendour, served and realised through yajnic life, protect and purify us, help us join the community of



honour and excellence, ward off and eliminate all malignity, jealousy and enmity from our life.

अस्य त सख्य वयं तवन्दा द्युम्न उत्तम ।  
सासह्याम पृतन्यतः ॥ २९ ॥

29. *Asya te sakhye vayam tavendo dyumna uttame.  
Sāsahyāma pṛtanyataḥ.*

O lord of truth, beauty and generosity, within the fold of your friendship and in the state of your highest honour and excellence, let us face and win over all the adversaries.

या त भीमान्यायुधा तिग्मानि सन्ति धूर्वण ।  
र ग समस्य ना निदः ॥ ३० ॥

30. *Yā te bhīmānyāyudhā tigmani santi dhūrvaṇe.  
Rakṣā samasya no nidaḥ.*

Whatever are your sharpest and most awful weapons for the destruction of destroyers, with those weapons, pray, protect us against all maligners and enemies.

## Mandala 9/Sukta 62

*Pavamana Soma Devata, Jamadagni Bhargava Rshi*

एत असृगमिन्दवस्तिरः पवित्रमाशवः ।  
विश्वान्यभि साभगा ॥ १ ॥

1. *Ete asṛgram-indavas-tiraḥ pavitram-āśavaḥ.  
Viśvānyabhi saubhagā.*

These vibrant forces of humanity dedicated to peace and joy for all, above pettiness and negativities,

move on with noble work for humanity toward the achievement of all wealth, honour and excellence.

विघ्नन्ता॑ दुरिता॑ पुरु॑ सुगा॑ ता॒काय॑ वा॒जिनः॑ ।  
तना॑ कृण्वन्ता॑ अव॑त ॥ २ ॥

2. *Vighnanto duritā puru sugā tokāya vājinaḥ.*  
*Tanā kṛṇvanto arvate.*

Overcoming and eliminating the many evils and undesirables of life, creating peace and comfort, wealth and honour for vibrant humanity and their progress through future generations, they go on as warriors and pioneers of the human nation.

कृण्वन्ता॑ वरि॑वा॒ गव॑ भ्य॒षन्ति॑ सुष्टु॒तिम॑ ।  
इळा॑म॒स्मभ्यं॑ सं॒यत॑म ॥ ३ ॥

3. *Kṛṇvanto varivo gave'bhyaṣanti suṣṭutim.*  
*Ilām-asmabhyam saṁyatam.*

Creating, collecting and preserving noble wealth and strength and sustenance for us and for our lands and cows and the honour and culture of our tradition, they go on winning appreciation and admiration.

असा॑व्यंशु॒मदा॑या॒ प्सु॑ द ता॑ गिरि॒ष्ठाः ।  
श्य॒ना न॑ या॒निमा॑स॒दत॑ ॥ ४ ॥

4. *Asāvyaṁsur-madāyā'psu dakṣo giriṣṭhāḥ.*  
*Śyeno na yonimāsadat.*

The peace and pleasure of life's ecstasy in thought and action, and the expertise well founded on adamant determination is created by Savita, the creator, like the flying ambition of the soul and it is

settled in its seat at the heart's core in the personality.

शुभमन्धा द्रववातमप्सु धृता नृभिः सुतः ।  
स्वदन्ति गावः पर्याभिः ॥ ५ ॥

5. *Śubhram-andho devavātam-apsu dhūto nrbhiḥ sutah. Svadanti gāvaḥ payobhiḥ.*

The radiant food of ambition created by people, energised by noble leaders, sanctified in action, the people enjoy seasoned with delicacies of cow's milk.

आदीमश्वं न हतारा शूशुभामृताय ।  
मध्वा रसं सध्मामदे ॥ ६ ॥

6. *Ādīmaśvaṁ na hetāro 'śūśubhann-amṛtāya. Madhvo rasam sadhamāde.*

And this ecstasy of the fruit of active ambition, honey sweet of joint achievement in yajnic action, leading lights of the nation like yajakas exalt and glorify as the progressive sociopolitical order of humanity for permanence and immortal honour.

यास्तु धारा मधुश्चुता सृगमिन्द ऊतय ।  
ताभिः पवित्रमासदः ॥ ७ ॥

7. *Yāste dharā madhuścuta 'srgram-inda ūtate. Tābhiḥ pavitram-āsadaḥ.*

O Soma, spirit of ambition, action and glory of life, the honey sweet streams of your ecstasy flow for the protection and sanctification of life. With those streams come and flow in the holy yajnic hall of action.

सा अषन्दाय पीतय तिरा रामाण्यव्यया ।  
सीदन्यान्ना वनुष्वा ॥ ८ ॥

8. *So arṣendrāya pītaye tiro romāṇyavyayā.  
Sīdan yonā vaneṣvā.*

O Soma, spirit of holy action and life's sanctity, settle in your seat of yajnic action in the nation's heart for the honour and excellence of human values and flow free down the permanent annals of human history and tradition.

त्वमिन्दा परि स्रव स्वादिष्टा अङ्गिराभ्यः ।

वरिवाविद घृतं पयः ॥ ९ ॥

9. *Tvamindo pari srava svādiṣṭho aṅgirobhyaḥ.  
Varivovid-ghṛtaṁ payaḥ.*

O Soma, dynamic spirit of action, joy and glory of life, harbinger of the best of wealth and honour, flow sweet and most delicious for vibrant sages and scholars and release streams of milk and ghrta for humanity.

अयं विचर्षणिहितः पवमानः स चतति ।

हिन्वान आप्यं बृहत ॥ १० ॥

10. *Ayam vicarṣaṇir-hitaḥ pavamānaḥ sa cetati.  
Hinvāna āpyam bṛhat.*

This Soma, divine spirit of action, honour and joy, is all watching, all beneficent, all inspiring, moving and dynamic, ever wakeful, setting in motion the flow on for attainment of vast achievable success and fulfilment.

एष वृषा वृषवतः पवमाना अशस्तिहा ।

करद्वसूनि दाशुष ॥ ११ ॥

11. *Eṣa vṛṣā vṛṣavrataḥ pavamāno aśastihā.  
Karadvasūni dāśuṣe.*

This virile giver of showers of fulfilment, the very commitment incarnate of divinity to beneficence, always flowing, creating and giving, destroyer of calumny and evil doers, creates and provides wealth, honour and excellence for the generous yajnic givers.

आ पवस्व सहस्रिणं रयिं गामन्तमश्विनम् ।

पुरुश्चन्द्रं पुरुस्पृहम् ॥ १२ ॥

12. *Ā pavaśva sahasriṇaṁ rayiṁ gomantaṁ-aśvinam.*  
*Puruścandraṁ purusprham.*

O Soma, come, flow and bring us piety and purity of a thousandfold wealth of lands, cows, literature and culture, horses, speed and progressive success all beautiful and universally cherished.

एष स्य परि षिच्यत ममृज्यमान आयुभिः ।

उरुगायः कविकर्तुः ॥ १३ ॥

13. *Eṣa sya pari ṣicyate marmṛjyamāna āyubhiḥ.*  
*Urugāyaḥ kavikratuḥ.*

Such is Soma, spirit of life's beauty and glory, that flows pure, purifying and sanctifying on top, exalted and glorified by celebrant humanity, universally admired as poetic visionary, creator and harbinger of holiest glory.

सहस्र्रातिः शतामघा विमाना रजसः कविः ।

इन्द्राय पवत् मदः ॥ १४ ॥

14. *Sahasrotiḥ śatāmagho vimāno rajasah kaviḥ.*  
*Indrāya pavate madah.*

Soma, divine spirit and power of a thousand

ways of protection, a hundred modes of wealth and power, commanding controller of the energies of life, visionary creator of beauty and poetry, is dynamic, ever fluent, and it creates and releases joy and ecstasy for the honour of Indra, glory of the human social order.

गिरा जात इह स्तुत इन्दुरिन्द्राय धीयत ।  
वियाना वसताविव ॥ १५ ॥

15. *Girā jāta iha stuta indurindrāya dhīyate.*  
*Viryonā vasatāviva.*

Indra, the best man of supreme spirit and power of light, peace and bliss, born and raised here in the social order, initiated, admired and confirmed by the voice of the land is appointed in place and position of authority for a purpose like an arrow fixed on the bow for a target.

पवमानः सुता नृभिः स म् वाजमिवासरत ।  
चमूषु शक्मनासदम ॥ १६ ॥

16. *Pavamānaḥ suto nṛbhiḥ somo vājamivāsarat.*  
*Camūṣu śakmanāsadam.*

Soma, the spirit and person of peace and joy, pure and purifying, selected and anointed by leading lights of the people, should move and act like power and competence incarnate in places and positions with his powers and obligations for the purpose specified.

तं त्रिपृष्ठ त्रिवन्धुर रथ युञ्जन्ति यातव ।  
ऋषीणां सप्त धीतिभिः ॥ १७ ॥

17. *Tam tripṛṣṭhe trivandhure rathe yuñjanti yātave.*  
*Ṛṣīṇām sapta dhītibhiḥ.*

Him they enjoin to the three-level, triple structural chariot of the nation, with sevenfold intelligence, will and execution of the visionaries of life.

तं सातारा धन्स्पृतमाशुं वाजाय यातव ।

हरिं हिनात वाजिनम ॥ १८ ॥

18. *Taṁ sotāro dhanaspr̥tam-āśuṁ vājāya yātave.*  
*Harim hinota vājinam.*

That leader and dashing pioneer, instant in response and action, winner of life's battles for wealth, honour and excellence, destroyer of want and suffering, O performers of the nation's Soma yajna, exalt and exhort for onward progress and fulfilment of humanity's joint and common mission on earth.

आविशन्कूलशं सुता विश्वा अषाभि श्रियः ।

शूरा न गाषु तिष्ठति ॥ १९ ॥

19. *Āviśan kalaśam suto viśvā arṣannabhi śriyaḥ.*  
*Śūro na gaṣu tiṣṭhati.*

Taking over his positions of office, the leader, pioneer and ruler presides over lands and affairs of the order like a brave warrior moving forward and winning all wealth, honours, excellence and graces for the people, exhorted and exalted by them.

आ त इन्दा मदाय कं पया दुहन्त्यायवः ।

दवा दवभ्या मधु ॥ २० ॥

20. *Ā ta indo madāya kaṁ paya duhantyaāvavaḥ.*  
*Devā devebhya madhu.*

O lord of peace, grace and joy, to your pleasure and the pleasure of holy powers, the people and the noblest brilliant people of the land create and distil the sweets and sanatives of peace and nourishment from the life around.

आ नः सामं पवित्र आ सृजता मधुमत्तमम् ।  
द्वभ्यां दवश्रुत्तमम् ॥ २१ ॥

21. *Ā naḥ somam pavitra ā sṛjatā madhumatta-mam.  
Devebhyo devaśruttamam.*

O performers and partners of humanity's yajnic social order, create, preserve and extend our soma of the nation's joy, beauty and grace, sweetest honeyed soma ever heard of by the divinities, on the sacred earth in honour of the holiest of holies.

एत सामी असृ त गृणानाः श्रवस म्हा ।  
मदिन्तमस्य धारया ॥ २२ ॥

22. *Ete somā asṛkṣata gṛṇānāḥ śravase mahe.  
Madintamasya dhārayā.*

These somas of human beauty, culture and graces celebrated in song are created for the great sustenance of fame, honour and excellence of life by the stream of the most exciting annals of human history.

अभि गव्यानि वीतय नृम्णा पुनाना अर्षसि ।  
सनद्वाजः परि स्रव ॥ २३ ॥

23. *Abhi gavyāni vītaye nṛmṇā punāno arṣasi.  
Sanadvājaḥ pari srava.*

O Soma, exciting peace, pleasure and excellence



of the human nation, you move forward, pure, purifying and glorified, to achieve the wealth of lands and cows, culture and literature, and the jewels of human excellence for lasting peace and well being. Go on ever forward, creating, winning and giving food and fulfilment for the body, mind and soul of the collective personality.

उ॒त न॒ा गाम॑ती॒रिषा॑ विश्वा॑ अष॑ परि॒ष्टुभः॑ ।

गृ॒णा॒ना ज॒मद॑ग्निना ॥ २४ ॥

24. *Uta no gomafīriṣo viśvā arṣa pariṣṭubhaḥ.*  
*Gṛṇāno jamadagninā.*

O Soma, lord of peace, joy and grace, glorified by the sage of vision and lighted fire, bring us all the world's wealth of food, energy and knowledge abundant in lands and cows and graces of culture of permanent and adorable value.

प॒र्वस्व॑ वा॒चा अ॑गि॒यः सा॑म॒ चि॒त्राभि॑रू॒तिभिः॑ ।

अ॒भि वि॑श्वानि॒ काव्या॑ ॥ २५ ॥

25. *Pavasva vāco agriyaḥ soma citrabhirūtibhiḥ.*  
*Abhi viśvāni kāvyā.*

O Soma, you are the leading light. With various and wonderful modes of protection and preservation, purify and sanctify the speech of humanity and let it flow free and fine. Be the same preserver, sanctifier and promoter of all the art and literature of the world.

त्वं स॑मु॒दिया॑ अ॒पा गि॒या वाच॑ इ॒रय॑न ।

प॒र्वस्व॑ विश्वमजय ॥ २६ ॥

26. *Tvaṁ samudriyā apo'griyo vāca īrayan.  
Pavasva viśvamejaya.*

O mover, shaker and inspirer of the world, you are the first and foremost leading light, flow forth purifying, sanctifying and energising the oceanic vapours and waters of space, and inspiring and preserving the eternal Word and the speech, manners and cultures of the world of humanity.

तुभ्यमा भुवना कव महिम्न साम तस्थिर ।  
तुभ्यमषन्ति सिन्धवः ॥ २७ ॥

27. *Tubhyemā bhuvanā kave mahimne soma tasthire.  
Tubhyamarṣanti sindhavaḥ.*

O Soma, lord of omniscient vision and creation, these world regions of the universe abide in constant steadiness in homage to you, and the seas on earth and in space roll in honour to you.

प त दिवा न वृष्ट्या धारा यन्त्यसुश्चतः ।  
अभि शुक्रामुपस्तिरम ॥ २८ ॥

28. *Pra te divo na vṛṣṭayo dhārā yantyaścataḥ.  
Abhi śukrām-upastiram.*

Like showers of light from heaven, the streams of your grace shower upon the bright world of humanity below on the wide earth, incessantly.

इन्द्रायन्दुं पुनीतनागं द ताय सार्धनम ।  
इशानं वीतिराधसम ॥ २९ ॥

29. *Indrāyendum punītanagraṁ dakṣāya sādha-nam.  
Īśānaṁ vītirādhasam.*

O people of the earth, performers of soma yaḅna, create, purify and energise the bright soma of passion, peace and vision of life in honour of Indra, ruler, versatile achiever and provider of the means and modes of life for all round happiness and well being.

पवमान ऋतः क्विः सामः पवित्रमासदत ।

दधत्स्तत्र सुवीर्यम ॥ ३० ॥

30. *Pavamāna ṛtaḥ kaviḥ somaḥ pavitram-āsadat.*  
*Dadhat stotre suvīryam.*

May Soma, pure, purifying and energising, eternal Truth, omniscient creator, peaceful and blissful, come and bless the pure heart and soul of the devotee vesting the song and spirit with strength and holy passion.

### Mandala 9/Sukta 63

*Pavamana Soma Devata, Nidhruvi Kashyapa Rshi*

आ पवस्व सहस्रिणं रयिं साम सुवीर्यम ।

अस्म श्रवांसि धारय ॥ १ ॥

1. *Ā pavasva sahasriṇam rayim soma suvīryam.*  
*Asme śravāṁsi dhāraya.*

Soma, ruling power of creative wealth, joy and fluent energy, let a thousandfold wealth of virility, courage and creativity, pure and purifying, flow to us and vest us with food, energy, fame and excellence of life.

इषमूर्जं च पिन्वस् इन्दाय मत्सरिन्तमः ।

चमूष्वा नि षीदसि ॥ २ ॥

2. *Iṣamūrjaṁ ca pinvasa indrāya matsarintamaḥ.  
Camūṣvā ni śīdasi.*

Since you, ruler and most ecstatic creator, produce, develop and release an abundance of food, energy and knowledge to fullness and overflowing and preside over the resource centres and organisations of protection and production for the glory of humanity:

सुत इन्द्राय विष्णव सामः क्लृप्तं अ रत ।  
मधुमाँ अस्तु वायव ॥ ३ ॥

3. *Suta indrāya viṣṇave somaḥ kalaśe akṣarat.  
Madhumāñ astu vāyave.*

Let that soma, plenteous overflow of peace, prosperity and joy, created, distilled and purified, roll in minds and human communities and be as sweet as honey for Indra, leaders of knowledge and power, Vishnu, generality of people all over the globe, and Vayu, vibrant powers of progress and pioneers of constant advancement in every field of activity.

एत असृगमाशवा ति ह्वरांसि बभ्रवः ।  
सामा ऋतस्य धारया ॥ ४ ॥

4. *Ete asṛgram-āśavo'ti hvarāṁsi babhravaḥ.  
Somā ṛtasya dhārayā.*

These somas, powers of peace, prosperity and joy, dynamic, fast and determined, advance, overcoming forces of crookedness, intrigue and negativity by the path of universal truth and law.

इन्द्रं वधन्ता अप्तुरः कृण्वन्ता विश्वमायम ।  
अपघ्नन्ता अराव्यः ॥ ५ ॥

5. *Indraṁ vardhanto apturaḥ kṛṇvanto viśvamāryam. Apaghnanto arāvṇaḥ.*

They advance vibrant, relentless at top speed, glorifying life, making the world noble and nobler, reducing and eliminating the forces of uncreativity, negativity and selfishness.

सुता अनु स्वमा रजा भ्यषन्ति ब्रुभवः ।  
इन्दं गच्छन्त इन्दवः ॥ ६ ॥

6. *Sutā anu svamā rajo 'bhyarṣanti babhravaḥ. Indraṁ gaccanta indavaḥ.*

These determined forces of peace and progress trained and committed to positive values of universality, vibrant and fast, advance in their own essential nature and realise the highest ideals of Indra, central power of united humanity and common values.

अया पवस्व धारया यया सूयमराचयः ।  
हिन्वाना मानुषीरपः ॥ ७ ॥

7. *Ayā pavasva dhārayā yayā sūryam-arocayaḥ. Hivnāno mānuṣīrapaḥ.*

Lord of the universe, by the energy with which you give light to the sun, by the same light and energy inspire the will and actions of humanity and purify us.

अयुक्तं सूर एतशं पवमाना मनावधि ।  
अन्तरि ण यातव ॥ ८ ॥

8. *Ayukta sūra etaśaṁ pavamāno manāvadhi. Antarikṣeṇa yātave.*

The light of the world, pure, radiant and

inspiring over man and mind, joins the man of super fast intelligence and inspires him to rise and fly over paths of the skies.

उत त्या ह॒रिता॒ दश॒ सूरा॑ अयुक्त॒ यात॑व ।

इन्द्रु॒रिन्द्र॒ इति॑ बु॒वन ॥ ९ ॥

9. *Uta tyā harita daśa sūro ayukta yātave.*  
*Indurindra iti bruvan.*

And the man of brilliance and superfast intelligence, yoking ten motive forces to go over paths of the skies exclaims: “Indra is great, kind and gracious!” and he flies over the paths of his holy choice.

परी॒ता वा॒यव॑ सु॒तं गि॒र् इन्द्रा॑य मत्स॒रम ।

अव्या॒ वार॑षु सिञ्चत ॥ १० ॥

10. *Parīto vāyave sutam gira indrāya matsaram.*  
*Avyo vāreṣu siñcata.*

And now, O celebrants, for the man of vibrant action and power and far reaching vision among the best of choice, pour out showers of sunniest and most exciting soma appreciation and the best of safe guards.

पर्व॑मान वि॒दा र॒यिम॑स्मभ्यं साम दुष्ट॑रम ।

या दू॒णाशा॑ वनुष्य॒ता ॥ ११ ॥

11. *Pavamāna vidā rayimasm-abhyaṁ soma duṣṭaram.*  
*Yo dūṇāśo vanuṣyatā.*

O Soma, lord of light and vibrancy of spirit, pure, purifying and sanctifying, exalted and overflowing, bring us wealth, honour and excellence of the rarest order unassailable by uncreative destroyers.

अ॒भ्य॒र्ष॒ सह॒स्त्रि॒णं॑ र॒यिं॑ गा॒म॒न्त॒म॒श्वि॒न॒म ।

अ॒भि॒ वा॒ज॒मु॒त॒ श्र॒वः॑ ॥ १२ ॥

12. *Abhyarṣa sahasrīṇaṁ rayiṁ gomantamaśvi-nam.*  
*Abhi vājamuta śravaḥ.*

Let flow to us a thousandfold wealth of lands and cows, arts and culture, horses and progressive achievements. Bring us also speed, energy, and victorious success, and undying fame and excellence.

सा॒मा॑ द॒वा न॒ सू॒या दि॒भिः॑ प॒वत॒ सु॒तः॑ ।

द॒धा॒नः॑ क॒ल॒श॒ र॒स॒म ॥ १३ ॥

13. *Somo devo na sūryo'dribhiḥ pavate sutah.*  
*Dadhānaḥ kalaśe rasam.*

Soma, self-existent divine power of creativity, radiates, energises and purifies all like the generous refulgent sun vesting the sap of life in every form of existence.

ए॒त॒ धा॒मा॒न्या॒या॑ शु॒का॒ ऋ॒त॒स्य॒ धा॒र॒या ।

वा॒जं॑ गा॒म॒न्त॒म॒ र॒न ॥ १४ ॥

14. *Ete dhāmānyāyā śukrā ṛtasya dhārayā.*  
*Vājaṁ gomantam-akṣaran.*

These, showers of soma, divine creative power, great and dynamic, pure and powerful, rain down on earth in streams of life sap and motherly process of natural law, giving the milk of nourishment and vibrant fulfilment to all forms of existence.

सु॒ता इ॒न्दा॒य व॒जि॒ण॒ सा॒मा॒सा॒ द॒ध्या॑शि॒रः॑ ।

प॒वि॒त्र॒म॒त्य॑ र॒न ॥ १५ ॥

15. *Sutā indrāya vajriṇe somāso dadhyāsiraḥ.  
Pavitram-atyakṣaran.*

The showers of soma, distilled and purified from the motherly womb of nature, for the mighty ruling order of life, wielding the thunderbolt of justice and dispensation, radiate and sanctify every pious heart and soul.

प साम् मधुमत्तमा राय अष पवित्र आ ।  
मदा या देववीतमः ॥ १६ ॥

16. *Pra soma madhumattamo rāye arṣa pavitra ā.  
Mado yo devavītamaḥ.*

O Soma, lord of peace and bliss, let the highest joy, the best of honey sweets, most exhilarating and most divinely blest, flow free to the pure and pious soul of the celebrant for the sake of wealth, honour and excellence of life's fulfilment.

तमी मृजन्त्यायवा हरिं नदीषु वाजिनम् ।  
इन्दुमिन्दाय मत्सरम् ॥ १७ ॥

17. *Tamī mṛjantyāyavo hariṁ nadīṣu vājinam.  
Indumindrāya matsaram.*

That shower of soma, sparkling brilliant, most exhilarating, destroyer of suffering and pain, seeping in the heart and flowing in the streams of life, the yajakas exalt and adore for the glory of life.

आ पवस्व हिरण्यवदश्वावत्साम वीरवत् ।  
वाजं गामन्तमा भर ॥ १८ ॥

18. *Ā pavasva hiraṇyavad-aśvāvat soma vīravat.  
Vājam gomantamā bhara.*



Flow, O Soma, purify and exhilarate us, bearing golden graces of beauty, progressive success, brave progeny, vibrant victory and the prosperity of lands, cows, arts and culture.

परि वाज् न वाज्युमव्या वारषु सिञ्चत ।  
इन्द्राय मधुमत्तमम ॥ १९ ॥

19. *Pari vāje na vājayum-avyo vāreṣu siñcata.*  
*Indrāya madhumattamam.*

As in war you send up a heroic warrior to battle, so in times of peace of your choice create the sweetest and most brilliant soma of beauty and joy for the glory of the human order.

कविं मृजन्ति मर्ज्यं धीभिविपा अवस्यवः ।  
वृषा कनिकदषति ॥ २० ॥

20. *Kaviṁ mrjanti marjyaṁ dhībhir-viprā avasyavaḥ.*  
*Vṛṣā kanikrad-arṣati.*

Vibrant sages and scholars who need assistance and protection exalt Soma, lord of peace and joy, adorable and omniscient visionary, with songs and creative actions, and the potent and generous lord responds in loud tones of heroism and moves forward to action.

वृषणं धीभिर्प्तुरं साममृतस्य धारया ।  
मती विपाः समस्वरन ॥ २१ ॥

21. *Vṛṣaṇaṁ dhībhir-apturaṁ somam-ṛtasya dhārayā.*  
*Matī viprāḥ samasvaran.*

Vibrant poets, sages and scholars, with their thoughts, holy actions and spontaneous songs of truth

and sincerity, celebrate Soma, generous giver, brave warrior and instant conqueror.

पवस्व दवायुषगिन्दं गच्छतु त् मदः ।

वायुमा राह धमणा ॥ २२ ॥

22. *Pavasva devāyuṣag-indraṃ gacchatu te madaḥ.  
Vāyumā roha dharmaṇā.*

O Soma, self-refulgent and self-joyous lord of peace and bliss, let your presence vibrate and purify us. Let your ecstatic bliss reach Indra, the ruler, for the glory of mankind. May you with your divine power and presence emerge and rise in the heart of vibrant devotees.

पवमान् नि ताशस रयिं साम श्रवाय्यम ।

पियः समुदमा विश ॥ २३ ॥

23. *Pavamāna ni tośase rayiṃ soma śravāyyam.  
Priyaḥ samudramā viśā.*

Soma, pure and purifying omnificent lord, you grant ample and praise-worthy wealth, honour and excellence to the devotees. Pray, let your dear and blissful presence arise in the ocean-like time and space of human existence, inspire the depth of the heart and save the supplicant.

अपघ्नन्पवसु मृधः कतुवित्साम मत्सरः ।

नुदस्वादवयुं जर्नम ॥ २४ ॥

24. *Apaghnan pavase mṛdhaḥ kratuvit soma matsa-  
raḥ. Nudasvādevayum janam.*

O Soma, lord of absolute peace, purity, power and holiness of action, omnipotent and blissful, you vibrate in existence destroying sin and evil. Pray impel

the impious people to truth, piety and creative generosity, or punish and eliminate them like hurdles in the creative paths of piety and rectitude.

पर्वमाना असृ तत् सामाः शुकासु इन्द्रवः ।

अभि विश्वानि काव्या ॥ २५ ॥

25. *Pavamānā asṛkṣata somāḥ śukrāsa indavaḥ.*  
*Abhi viśvāni kāvyā.*

Streams of bright energising soma flow, pure and purifying, among the songs of universal poetry of divinity.

पर्वमानास आशवः शुभा असृगमिन्द्रवः ।

घ्नन्ता विश्वा अप द्विषः ॥ २६ ॥

26. *Pavamānāsa āśavaḥ śubhrā asṛgam-indavaḥ.*  
*Ghnanto viśvā apa dviṣaḥ.*

Pure and purifying, instant and effective, bright and blazing streams of soma like warriors of nature flow and advance in action, creating peace and plenty for life, dispelling and eliminating all jealous and destructive forces from society.

पर्वमाना दिवस्पयन्तरि ादसृ तत् ।

पृथिव्या अधि सानवि ॥ २७ ॥

27. *Pavamānā divasparyantarikṣād-asṛkṣata.*  
*Pṛthivyā adhi sānavi.*

Pure and purifying Somas, evolutionary powers of nature, divinity and humanity, creative, protective and defensive, are created from the regions of light above, the middle regions and the earth and, on top of the course of evolution and progress, they remain ever

active for life in the service of divinity.

पुनानः साम धारयन्दा विश्वा अप स्त्रिधः ।

जहि र गंसि सुकता ॥ २८ ॥

28. *Punānaḥ soma dhārayendo viśvā apa sridhaḥ.  
Jahi rakṣāmsi sukrato .*

O Soma, creative divinity, bright, blissful and dynamic, pure and purifying spirit of holy action, flow by the stream and shower of life and grace, ward off all hurdles of negativity and eliminate all evil forces of destruction.

अपघ्नन्त्साम र्त्सा भ्यष कनिकदत ।

द्युमन्तं शुष्ममुत्तमम ॥ २९ ॥

29. *Apaghnantsoma rakṣaso'bhyaṣa kanikradat.  
Dyumantaṁ śuṣmam-uttamam.*

O Soma, spirit of creative peace and prosperity, dispelling and eliminating negative and destructive forces, roaring with success of positive progress, let streams of peace and prosperity flow full with highest strength, sweetness and light.

अस्म वसूनि धारय साम दिव्यानि पार्थिवा ।

इन्दा विश्वानि वाया ॥ ३० ॥

30. *Asme vasūni dhāraya soma divyāni pārthivā.  
Indo viśvāni vāryā.*

O Soma, lord of peace, prosperity and divine bliss, bring us all wealth, honour and excellence of the earth and heavenly light. O spirit of beauty and grace, bless us with all the wealth of success and fulfilment of

our highest choice on earth and beyond.

### Mandala 9/Sukta 64

*Pavamana Soma Devata, Kashyapa Maricha Rshi*

वृषा साम द्युमाँ असि वृषा दव वृषवतः ।

वृषा धर्माणि दधिष ॥ १ ॥

1. *Vṛṣā soma dyumāñ asi vṛṣā deva vṛṣavrataḥ.  
Vṛṣā dharmāṇi dadhiṣe.*

O Soma, divine spirit of peace and prosperity, you are virile, omnipotent and generous, refulgent and abundant giver of light, self-committed to showers of generosity for humanity and all life in existence. O generous and mighty lord, you alone ordain, maintain and sustain the laws of Dharma in nature and humanity.

वृष्णास्त वृष्ण्यं शवा वृषा वनं वृषा मदः ।

सत्यं वृषन्वृषदसि ॥ २ ॥

2. *Vṛṣṇaste vṛṣṇyam śavo vṛṣā vanam vṛṣā madah.  
Satyam vṛṣan vṛṣedasi.*

Generous as you are, your strength rains in showers, generous is your plenitude, generous is the bliss of your joy and ecstasy. Eternal truth, shower of generosity, you are the ultimate generous giver of the joy of life.

अश्वा न चकदा वृषा सं गा इन्दा समवतः ।

वि ना राय दुरा वृधि ॥ ३ ॥

3. *Aśvo na cakrado vṛṣā saṁ gā indo samarvataḥ.  
Vi no rāye duro vṛdhi.*

Like the roar of thunder you are loud and bold

in manifestation in existence. O dynamic presence of infinite light and generous flow of energy, you pervade and energise our perceptions and our will for action and advancement. Pray open and widen the doors of wealth, honour and excellence for us all.

असृ॑ त॒ प व॒जिना॑ ग॒व्या सामा॑सा अश्व॒या ।

शु॒कासा॑ वी॒र्याश॑वः ॥ ४ ॥

4. *Aśṛkṣata pra vājino gavyā somāso aśvayā.*  
*Śukrāso vīrayāśavaḥ.*

Vibrant heroes blest with the soma spirit of peace, progress and brilliance, pure and potent, inspired with ambition for lands, cows and culture, horses, advancement and achievement, and advancement of the brave generations of humanity move forward with the spirit of generous creativity.

शु॒म्भमा॑ना ऋ॒तायु॑भि॒मृज्य॑माना॒ गभ॑स्त्याः ।

पव॑न्त॒ वार॑ अ॒व्यय॑ ॥ ५ ॥

5. *Śumbhāmānā ṛtāyubhir-mṛjyamānā gabhas-tyoḥ.*  
*Pavante vāre avyaye.*

Blest and beatified by lovers of truth and divine law, seasoned and tempered by light of the sun and heat of fire, heroic men of the soma spirit of peace and prosperity work vibrant on choice positions in the imperishable order of divine existence.

त वि॒श्वा द्वा॒शुष॑ वसु॒ सामा॑ दि॒व्यानि॒ पार्थि॑वा ।

पव॑न्ता॒मान्तरि॑ या ॥ ६ ॥

6. *Te viśvā dāśuṣe vasu somā divyāni pāṛthivā.*  
*Pavantāmāntarikṣyā.*

May the soma spirits of nature and humanity initiate, purify and direct all world's wealth, honour and excellence, peace and progress, of earthly, heavenly and middle order of the skies to flow to the generous and creative people of yajna and self-sacrifice.

पवमानस्य विश्ववित्प त सगा असृ त ।

सूर्यस्यव न रश्मयः ॥ ७ ॥

7. *Pavamānasya viśvavit pra te sargā asṛkṣata.*  
*Sūryasyeva na raśmayah.*

Lord of the universe, pure, refulgent and purifying, as you manifest in the flux of existence your creations of peace and beauty flow and radiate like rays of the sun.

क्तुं कृण्वन्द्विस्परि विश्वा रूपाभ्यषसि ।

समुदः साम पिव्स ॥ ८ ॥

8. *Ketuṁ kṛṇvan divaspari viśvā rūpābhyarṣasi.*  
*Samudrah soma pinvase.*

Creating the lights of your existential presence over the regions of heaven above, you reveal your power by the beauty of forms you create, O Soma, universal home of infinite bliss, and expand the possibilities of life's joy.

हिन्वाना वाचमिष्यसि पवमान विधमणि ।

अकान्द्वा न सूर्यः ॥ ९ ॥

9. *Hinvāno vācamīsyasi pavamāna vidharmaṇi.*  
*Akrān devo na sūryah.*

Invoked in yajna and inspiring songs of

adoration you love, pure, purifying and pervasive in the world of various forms and functions, you radiate like the refulgent sun and transcend the world in existence.

इन्दुः पविष्ट चतनः पियः कवीनां मती ।

सृजदश्वं रथीरिव ॥ १० ॥

10. *Induḥ paviṣṭa cetanaḥ priyaḥ kavīnām matī.  
Sṛjadaśvaṁ rathīriva.*

Soma, lord of bliss, is self-refulgent and holy, purest and most purifying, omniscient, dearest love of the poets and celebrants, and wisest of the wise. Creating the dynamic world of matter, energy and mind, he abides like the master of the universal chariot.

ऊमियस्त पवित्र आ देवावीः प्य रत ।

सीद तृतस्य यानिमा ॥ ११ ॥

11. *Ūmiryaste pavitra ā devāvīḥ paryakṣarat.  
Sīdannṛtasya yonīmā.*

The light divine that is yours, most heavenly, radiates blissfully in the pious heart and soul, abiding in the seat of its own law of eternal truth.

स ना अष पवित्र आ मदा या देववीतमः ।

इन्द्रविन्दाय पीतय ॥ १२ ॥

12. *Sa no arṣa pavitra ā mado yo devavītamah.  
Indravindrāya pītaye.*

Let that divine ecstasy which is most heavenly radiate and vibrate in our pure heart, O lord of beauty and bliss, for the fulfilment of the soul.



इष पवस्व धारया मृज्यमाना मनीषिभिः ।

इन्दा रुचाभि गा इहि ॥ १३ ॥

13. *Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.*  
*Indo rucābhi gā ihi.*

Shower in streams of purity and power and bless us with food, energy and fulfilment, adored and exalted as you are by sages, scholars and thoughtful devotees. O lord of bliss and beauty, come and, with the light and joy of your presence, sanctify our senses and mind, vision and intelligence.

पुनाना वरिवस्कृध्यूर्जं जनाय गिवणः ।

हरं सृजान आशिरम ॥ १४ ॥

14. *Punāno varivaskṛdhyūrjaṃ janāya girvaṇaḥ.*  
*Hare sṛjāna āśiram.*

Pure and purifying, adorable, adored and exalted, saviour from sin and evil, want and suffering, create the best of wealth, energy and ecstasy for humanity, giving all round joy and well being for body, mind and soul.

पुनाना द्ववीतय इन्द्रस्य याहि निष्कृतम ।

द्युताना वाजिभियतः ॥ १५ ॥

15. *Punāno devavītaya indrasya yāhi niṣkṛtam.*  
*Dyutāno vājibhiryataḥ.*

Purified, bright and clear Soma, songs of adoration for service of divinity, go upto the presence of Indra, lord omnipotent. Shining powerful, sent up, inspired by enthusiastic celebrants, rise up to divinity.

प हिन्वानास् इन्द्रवा च्छा समुदमाशवः ।

धिया जूता असृ तत ॥ १६ ॥

16. *Pra hinvānāsa indavo'cchā samudramāśavaḥ.  
Dhiyā jūtā asṛkṣata.*

Soma songs of adoration, inspired streams of the joyous spirit of poetry, bright and energetic, move to infinite divinity and, energised by thought, pleasure and awareness, flow in concentration to Indra, omnipotent soul.

मृजानास आयवा वृथा समुदमिन्द्रवः ।

अगमं तृतस्य यानिमा ॥ १७ ॥

17. *Marmjānāsa āyavo vṛthā samudramindavaḥ.  
Agmannṛtasya yonimā.*

Purified and sanctified devotees, bright, clear and radiant, spontaneously concentrate on the infinite oceanic presence of divinity and reach the central origin of the moving universe and the dynamics of existence.

परि णा याह्यस्मयुविश्वा वसून्याजसा ।

पाहि नः शम वीरवत ॥ १८ ॥

18. *Pari ṇo yāhyasmayurviśvā vasūnyojasā.  
Pāhi naḥ śarma vīravat.*

O lord of peace, light and beauty divine, lover of us all, bring us all wealths of the world with the light and lustre of glory. Protect our peace and home blest with brave progeny.

मिमांति वह्निरतशः पदं युजान ऋक्वभिः ।

प यत्समुद आहितः ॥ १९ ॥

19. *Mimāti vahniretaśaḥ padaṁ yūjāna ṛkvabhiḥ.  
Pra yat samudra āhitaḥ.*

When the mind, agile communicative medium of experience and awareness, joins the object of meditation by virtue of all yajnic senses collected and concentrated in the ocean-like depth of infinity, the yogi reaches divine consciousness, valuable, in a state of undisturbed stability.

आ यद्यानि<sup>1</sup> हरिण्ययमाशुऋतस्य सीदति ।  
जहात्यर्पचतसः ॥ २० ॥

20. *Ā yadyonim hiraṇyayam-āsurṛtasya sīdati.  
Jahātyapracetasah.*

When the soul is established in the golden light of divinity which is the centre origin of the flow of existence, then without any delay it eliminates all junk of ignorance.

अभि वना अनूषतय ण्ति पचतसः ।  
मज्जन्त्यविचतसः ॥ २१ ॥

21. *Abhi venā anūṣateyakṣanti pracetasah.  
Majjantyavicetasah.*

Enlightened sages adore, exalt and join the divine infinity of bliss while the ignorant get drowned in the existential ocean they fail to cross.

इन्द्रायन्दा मरुत्वत् पवस्व मधुमत्तमः ।  
ऋतस्य यानिमासदम ॥ २२ ॥

22. *Indrāyendo marutvate pavasva madhumatt-amah.  
Ṛtasya yonimāsadam.*

O Soma, enlightened joy of spiritual purity and bliss, flow into the consciousness of the vibrant soul of the devotee as an offering to Indra, lord of universal power and joy who abides at the heart of universal truth and law of existence.

तं त्वा विप्रा वचाविद्ः परिष्कृण्वन्ति वृधसः ।

सं त्वा मृजन्त्यायवः ॥ २३ ॥

23. *Tam tvā viprā vacovidah̄ pariṣkṛṇvanti vedha-sah̄.  
Sam tvā mṛjantyaāyavaḥ.*

O Soma, lord of purity, joy and power of the world, wise sages and the Vedic voice adore, exalt and glorify you, and the people of knowledge concentrate on you as the sole object of meditation.

रसं त मित्रा अयमा पिबन्ति वरुणः कव ।

पवमानस्य मरुतः ॥ २४ ॥

24. *Rasaṁ te mitro aryamā pibanti varuṇaḥ kave.  
Pavamānasya marutaḥ.*

O creative poet of existence and omniscience, pure, purifying and ever flowing divinity, Mitra, enlightened all-loving people, Aryama, men of judgement and discrimination, Varuna, people of rectitude worthy of universal choice, Maruts, vibrant warriors of peace and heroes of karmic progress, all drink and enjoy the nectar sweets of your presence in company.

त्वं साम विपश्चितं पुनाना वार्चमिष्यसि ।

इन्दा सहस्रभणसम ॥ २५ ॥

25. *Tvaṁ soma vipaścitaṁ punāno vācamīṣyasi.  
Indo sahasrabharṇasam.*

O Soma, Indu, pure and purifying joy of divinity, you love, inspire and energise the Vedic voice of wisdom and omniscience which bears a thousand jewels of knowledge and science.

उ॒ता स॒हस्र॑भ॒णसं॑ वाचं॒ साम॑ म॒ख॒स्युव॑म ।

पु॒ना॒न इ॒न्द॒वा भ॑र ॥ २६ ॥

26. *Uto sahasra-bharṇasaṁ vācaṁ soma makhasyuvam. Punāna indavā bhara.*

Indu, Soma, pure, purifying and sanctifying omnipresence of divinity, bear and bring us the divine voice of a thousand beauties, wealths and graces, the giver of infinite gifts of yajna.

पु॒ना॒न इ॒न्द॒व॒षां॑ पु॒रु॒हू॒त॒ ज॒ना॒ना॒म ।

पि॒यः॑ सं॒मु॒द॒मा वि॑श ॥ २७ ॥

27. *Punāna indaveṣāṁ puruhūta janānām. Priyaḥ samudramā viśa.*

Indu, pure, purifying dearest presence invoked by all, bless the sacred heart of all these people, the heart that is deep as the ocean of love and faith.

द॒वि॒द्यु॒त॒त्या रु॒चा प॑रि॒ष्टाभ॑न्त्या कृ॒पा ।

सा॒माः शु॒क्रा ग॒वा॑शिरः ॥ २८ ॥

28. *Davidyutatyā rucā pariṣṭobhantya kṛpā. Somāḥ śukrā gavāśiraḥ.*

Pure, powerful and heavenly radiations of divinity flow with beauty, glory and shining sublimity of grace, blessing the mind and soul of the supplicants.

हिन्वाना हृत्भियत आ वाजं वाज्यकमीत ।

सीदन्ता वनुषा यथा ॥ २९ ॥

29. *Hinvāno hetrbhiryata ā vājaṃ vājyakramīt.*  
*Sīdanto vanuṣo yathā.*

Just as a warrior spurred on by ambition and love of victory rushes to the field and wins the battle, and just as ardent yajakas sit on the vedi and win their object of yajna, so does the soul assisted by senses, mind and intelligential vision win the target of its meditation on Om, the presence of divinity.

ऋधक्साम स्वस्तय संजग्माना दिवः कविः ।

पवस्व सूया' दृश ॥ ३० ॥

30. *Rdhak soma svastaye sañjagmāno divaḥ kavīḥ.*  
*Pavasva sūryo drśe.*

O Soma, instant and gracious divinity, creative, omniscient and constant radiation of heavenly light, the very sun for the vision of humanity, pray flow on with the radiance and the bliss, purify and sanctify our mind and soul.

### Mandala 9/Sukta 65

*Pavamana Soma Devata, Bhrgu Varuni or Jamadagni*  
*Bhargava Rshi*

हिन्वन्ति सूरमुस्रयः स्वसारा जामयस्पतिम ।

महामिन्दुं महीयुवः ॥ १ ॥

1. *Hinvanti sūramusrayaḥ svasāro jāmayaspatim.*  
*Mahāminduṃ mahīyuvāḥ.*

Just as lights of the dawn like loving sisters fore-

run and herald and exalt the sun, so do the senses, mind and intelligence together in service of the great soul reveal the power and presence of the supreme lord of the universe, blissful father sustainer of existence.

पवमान रुचारुचा द्वा द्वभ्यस्परि ।

विश्वा वसून्या विश ॥ २ ॥

2. *Pavamāna rucārucā devo devebhyaspari.*  
*Viśvā vasūnyā viśa.*

May the self-refulgent lord supreme over all divinities of nature and humanity, pure and purifying, by his divine beauty and glory bring us all wealth, honour and excellence of the world and bless our heart and soul.

आ पवमान सुष्टुतिं वृष्टिं द्वभ्या दुवः ।

इष पवस्व संयतम ॥ ३ ॥

3. *Ā pavamāna suṣṭutiṁ vṛṣṭiṁ devebhyo duvaḥ.*  
*Iṣe pavasva saṁyatam.*

O lord pure and purifying, come to accept our joint song of adoration and homage and bring us the shower of your kindness and grace, honour and excellence for the sustenance and advancement of the generous nobilities of humanity.

वृषा ह्यसि भानुना द्युमन्तं त्वा हवामह ।

पवमान स्वाध्यः ॥ ४ ॥

4. *Vṛṣā hyasi bhānunā dyumantaṁ tvā havāmahe.*  
*Pavamāna svādhyah.*

O lord of purity, purifier and sanctifier of heart

and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity.

आ पवस्व सुवीर्यं मन्दमानः स्वायुध ।

इहा ष्विन्दवा गहि ॥ ५ ॥

5. *Ā pavasva suvīryam mandamānaḥ svāyudha.  
Iho ṣvindavā gahi.*

O divine spirit of peace, purity and abundance, joyous wielder of noble arms, come to us and let pure, creative courage and virility flow in abundance for us.

यद्भिः परिषिच्यसं मृज्यमाना गभस्त्याः ।

दुणां सधस्थमश्नुष ॥ ६ ॥

6. *Yadabhiḥ pariṣicyase mṛjyamāno gabhastyoḥ.  
Druṇā sadhastham-aśnuṣe.*

O soul of peace and purity, when you are honoured and anointed with the waters of divine sanctity, refined with the light of knowledge and tempered by yajnic fire, then by virtue of your own progress you attain to your real, innate and rightful position in society.

प सामाय व्यश्वत्वर्मानाय गायत ।

मह सहस्रत्रच तस ॥ ७ ॥

7. *Pra somāya vyaśvavat pavamānāya gāyata.  
Mahe sahasracakṣase.*

O celebrants, like people of real attainments, sing songs of adoration in honour of Soma, lord giver



of peace and purity, honour and achievement, the lord that is great, who watches everything with a thousand eyes.

यस्य वर्णं मधुश्चुतं हरिं हिन्वन्त्यदिभिः ।

इन्दुमिन्दाय पीतय ॥ ८ ॥

8. *Yasya varṇaṁ madhuścutaṁ harim hinvantya-dribhiḥ. Indumindrāya pītaye.*

Whose essential being and existential identity, honeyed sweet of infinite kindness, destroyer of want and suffering, devotees adore, exalt and move with holy songs and yajnic actions for the satisfaction and beatification of the soul.

तस्य त वाजिना वयं विश्वा धनानि जिग्युषः ।

सखित्वमा वृणीमह ॥ ९ ॥

9. *Tasya te vājino vayaṁ viśvā dhanāni jigyuṣaḥ. Sakhitvamā vṛṇīmahe.*

Of you, we, seekers of progress and victories of peace and purity, choose to ask for all wealths, honours and excellence of the world and, above all, pray for friendship and spiritual affinity.

वृषा पवस्व धारया मरुत्वत च मत्सरः ।

विश्वा दधान् आर्जसा ॥ १० ॥

10. *Vṛṣā pavaśva dhārayā marutvate ca matsaraḥ. Viśvā dadhāna ojasā.*

O lord of absolute abundance and creativity, sustainer of all worlds of existence by absolute power and grandeur, you are all bliss for the people of vibrancy,

action and gratitude. Pray bring us showers of peace, purity and power for the good life.

तं त्वा धृतरमाण्याः पवमान स्वदृशम ।

हिन्व वाजेषु वाजिनम ॥ ११ ॥

11. *Tam tvā dhartāram-aṅyoḥ pavamāna svardṛśam.*  
*Hinve vājeṣu vājinam.*

That lord sustainer of earth and heaven, pure and purifying sanctifier, watchful guardian and giver of bliss, absolute victor in the evolutionary battles of existence, we invoke, exalt and glorify for our good and advancement.

अया चित्ता विपानया हरिः पवस्व धारया ।

युजं वाजेषु चादय ॥ १२ ॥

12. *Ayā citto vipānayā hariḥ pavasva dhārayā.*  
*Yujam vājeṣu codaya.*

Invoked and moved by this earnest and vibrant adoration, pray bless us with this shower of purity, peace and bliss. You are the destroyer of want and suffering. Pray inspire, strengthen and fortify the friend, your instrument, in the battles of life.

आ न इन्दा महीमिषं पवस्व विश्वदर्शतः ।

अस्मभ्यं साम गातुवित ॥ १३ ॥

13. *Ā na indo mahīmiṣam pavasva viśvadarṣataḥ.*  
*Asmabhyam soma gātuvit.*

Indu, lord of peace, purity and bliss, light of the world for universal humanity, bring us showers of peace and purity, food and energy, power and prosperity, and

knowledge of the world in great abundance. O Soma, you are the absolute master of all the ways of the world and unfailing guide for us.

आ कलशां अनूषतन्दा धाराभिराजसा ।

एन्द्रस्य पीतय विश ॥ १४ ॥

14. *Ā kalaśā anūṣatendo dhārābhir-ojasā.*  
*Endrasya pītaye viśa.*

Indu, lord of light, peace and purity, grateful minds and souls await and adore you in hope and expectation. Pray come and bless them with showers of joyous power, grandeur and spiritual might for fulfilment of the soul.

यस्य त् मद्यं रसं तीव्रं दुहन्त्यदिभिः ।

स पवस्वाभिमातिहा ॥ १५ ॥

15. *Yasya te madyam rasam tivrām duhantyardri-bhiḥ.*  
*Sa pavasvābhimātihā.*

Whose exciting nectar, sharp and exalting in experience, devoted supplicants distil from meditation on life, that same Soma, lord of power and purity, destroyer of negativities, adversaries and enemies, we pray, may come, save and bless us with peace, purity and security.

राजा मधाभिरीयत् पवमाना मनावधि ।

अन्तरि ण यातव ॥ १६ ॥

16. *Rājā medhābhirīyate pavamāno manāvadhi.*  
*Antarikṣeṇa yātave.*

Refulgent Soma, divine spirit of power and

peace, pure, purifying and vibrant, is attained through intelligential communion in meditation for reaching the higher stages of existence into the middle sphere between the earth and the highest regions of bliss.

आ न इन्दा शतृग्विनं गवां पाषं स्वश्व्यम ।

वहा भगत्तिमृतय ॥ १७ ॥

17. *Ā na indo śatagvinam gavām paṣam svaśvyam.  
Vahā bhagattimūtaye.*

Indu, lord of joy, beauty and prosperity, bring us a hundredfold wealth and pleasure of divine service and dedication, rising prosperity of cows and horses, enlightenment and advancement, progress and achievement, all for peace and security.

आ नः साम सहा जुवा रूपं न वचस भर ।

सुष्वाना द्ववतीतय ॥ १८ ॥

18. *Ā naḥ soma saho juvo rūpaṁ na varcase bhara.  
Suṣvāṇo devavītaye.*

Soma, lord of vital creativity and lustrous vigour, and fluent power and progressive energy, bring us the courage of constancy, forbearance, vibrant vigour and enthusiasm, and an impressive personality for the sake of illuminative lustre of life so that we may follow the path of divinity while living here and after.

अषा साम द्युमत्तमा भि दाणानि ररुवत ।

सीदञ्छ्यना न यानिमा ॥ १९ ॥

19. *Arṣā soma dyumattamo'bhi droṇāni roruvat.  
Sīdañchyeno na yonimā.*

Soma, spirit of divine power and peace of purity, most potent and most refulgent, come roaring at the speed and force of thunder and abide in the heart of the faithful celebrant like the eagle in its nest, purify and sanctify the soul.

अ॒प्सा इन्द्रा॑य वा॒यव॑ वरु॒णाय॑ म॒रुद्भ्यः॑ ।

सामा॑ अ॒षति॑ वि॒ष्णाव॑ ॥ २० ॥

20. *Apsā indrāya vāyave varuṇāya marudbhyaḥ.*  
*Soma arṣati viṣṇave.*

Soma, spirit of the innate peace and power of divinity, by its own will and energy, radiates to the heart and soul of the devotee to vest it with the power of cosmic energy (Indra), the speed of winds (Vayu), pioneering spirit of the storm (Maruts), the depth of space (Varuna), and the love of omnipresent divinity (Vishnu).

इ॒षं ता॒काय॑ ना॒ दध॑द्द॒स्मभ्यं॑ साम॒ वि॒श्वतः॑ ।

आ प॑व॒स्व स॒हस्रि॑णाम॑ ॥ २१ ॥

21. *Isam tokāya no dadhad-asmabhyam soma viśvataḥ. Ā pavasva sahasriṇam.*

O Soma, bearing a thousandfold gifts of food, energy, knowledge and will of initiative and assertion from all sides of the world, pray flow to bless us and our future generations with the power and peace of divinity.

य सामा॑सः प॒राव॑ति॒ य अ॒वाव॑ति॒ सु॒न्विर॑ ।

य वा॒दः श॑य॒णाव॑ति ॥ २२ ॥

22. *Ye somāsaḥ parāvati ye arvāvati sunvire.  
Ye vādaḥ śaryañāvati.*

Whatever gifts of power and peace for humanity are created in the farthest nature or in this world of existence or in that unknown transcendent source of all that is in existence, all that, O Soma, lord of supreme power and unfathomable peace, bear and bring for us and our future generations.

य आ॒जी॒कषु॑ कृ॒त्वसु॑ य म॒ध्य प॒स्त्या॒नाम ।  
य वा॒ ज॒नषु॑ प॒ञ्चसु॑ ॥ २३ ॥

23. *Ya ārjīkeṣu kṛtvasu ye madhye pastyānām.  
Ye vā janeṣu pañcasu.*

Whatever powers of peace and energy are created and distilled in active forces, in holy acts, in the homes or among all five peoples of humanity, we pray, may flow and sanctify us.

त ना॑ वृ॒ष्टिं दि॒वस्प॒रि प॒वन्ता॒मा सु॒वी॒र्य॑म ।  
सु॒वा॒ना द॒वास॒ इ॒न्द्रवः॑ ॥ २४ ॥

24. *Te no vṛṣṭim divaspari pavantāmā suvīryam.  
Suvānā devāsa indavaḥ.*

May the divinities of nature and humanity, pure, vibrant and blissful, activated, seasoned and cultured anywhere, bring us showers of power, virility and creativity from the lights of heaven and energise and sanctify us.

प॒व॒त ह॒य॒ता ह॒रि॑गृ॒णा॒ना ज॒म॒द॒ग्नि॑ना ।  
हि॒न्वा॒ना गा॒रधि॑ त्व॒चि ॥ २५ ॥

25. *Pavate haryato harir-grṇāno jamadagninā.  
Hinvāno gorādhi tvaci.*

Soma, lord of power, peace and bliss, saviour and sanctifier of heart and soul, destroyer of suffering, lover of all, adored and exalted by sages and scholars of vision and wisdom, flows and sanctifies life and, presiding over the body, energises and sanctifies the organs of perception, volition and decision.

प शुकासा वयाजुवा हिन्वानासा न सप्तयः ।  
श्रीणाना अप्सु मृञ्जत ॥ २६ ॥

26. *Pra śukrāso vayojuvo hinvānāso na saptayaḥ.  
Śrīṇānā apsu mrñjata.*

Pure and powerful, vital and vitalising, stimulated and stimulating, energised and energising, seasoned and cleansing, sanctified and sanctifying somas, natural and human powers, reflect in the actions and achievements of humanity like the seven rays of light, and they shine and enlighten the world to move on with its daily rounds.

तं त्वा सुतष्वाभुवा हिन्विर द्वतातय ।  
स पवस्वानया रुचा ॥ २७ ॥

27. *Tam tvā suteṣvābhuvo hinvire devatātaye.  
Sa pavasvānayā rucā.*

That lord of soma power and peace, the celebrants adore, exalt and glorify in their yajnic actions in the service of humanity and divinity. O lord, be pleased to accept this charming song of adoration, come, purify and sanctify us.

आ त द ँ मयाभुवं वह्निमद्या वृणीमह ।

पान्तमा पुरुस्पृहम ॥ २८ ॥

28. *Ā te dakṣaṁ mayabhavam vahnimadyā vṛṇī-  
mahe. Pāntamā purusprham.*

Today here and now, we choose for ourselves and pray for your power, peace and bliss, light and fire which is universally loved, all protective, promotive and all sanctifying.

आ मन्दमा वरण्यमा विप्रमा मनीषिणम ।

पान्तमा पुरुस्पृहम ॥ २९ ॥

29. *Ā mandramā vareṇyamā vipramā manīṣiṇam.  
Pāntamā purusprham.*

We pray for your gift of peace, power and sanctity, delightfully adorable, worthy of choice, stimulating and energising, enlightening, protecting and promoting, universally loved and valued. We pray, let it flow and purify us.

आ रधिमा सुचतुनमा सुकता तनूष्वा ।

पान्तमा पुरुस्पृहम ॥ ३० ॥

30. *Ā rayimā sucetunamā sukrato tanūṣvā.  
Pāntamā purusprham.*

O lord of holy action, we pray bring us the world's wealth of enlightenment, protective, promotive and valued universally, for our body, mind and soul and vest it in our future generations.



## Mandala 9/Sukta 66

*Pavamana Soma (1-18, 22-30), Pavamana Agni (19-21)  
Devate, Shatam Vaikhanasas Rshis*

पवस्व विश्वचषण् भि विश्वानि काव्या ।

सखा सखिभ्य इड्यः ॥ १ ॥

1. *Pavasva viśvacarṣaṇe 'bhi viśvāni kāvyā.  
Sakhā sakhibhya īḍyah.*

Omniscient Soma, all watching wakeful guardian of humanity, adorable friend of friends as all poets and poetry of the world declare, flow, purify and sanctify our heart and soul.

ताभ्यां विश्वस्य राजसि य पवमान् धामनी ।

पतीची साम तस्थतुः ॥ २ ॥

2. *Tābhyām viśvasya rājasi ye pavamāna dhāmanī.  
Praticī soma tasthatuḥ.*

Vibrant Soma, pure and purifying, by those two media of yours, omniscience of knowledge and omnipotence of action, you shine, illuminate and rule the world both of which too abide as eternal complementarities of nature and divine power.

परि धामानि यानि त त्वं सामासि विश्वतः ।

पवमान ऋतुभिः कव ॥ ३ ॥

3. *Pari dhāmāni yāni te tvam somāsi viśvataḥ.  
Pavamāna ṛtubhiḥ kave.*

O Soma, you are the light, power and peace of all regions of the world, your domain wherein and whereon you pervade, pure and purifying, and reflect

and rule by the law and order of the time and seasons of nature.

पवस्व ज॒नय॑षि॒षा भि॒ विश्वा॑नि॒ वाया॑ ।

सखा॑ सखि॒भ्य ऊ॒तय॑ ॥ ४ ॥

4. *Pavasva janayanniṣo'bhi viśvāni vāryā.  
Sakhā sakhibhya ūtaye.*

Flow on, pure and purifying, friend of friends, and flow for their protection, creating food, energy and all cherished means of sustenance for the world.

तव॑ शु॒कासा॑ अ॒चया॑ दि॒वस्पृ॑ष्ठ वि त॒न्वत॑ ।

प॒वित्रं॑ साम॒ धाम॑भिः ॥ ५ ॥

5. *Tava śukrāso arcayo divasprṣṭhe vi tanvate.  
Pavitraṁ soma dhāmabhiḥ.*

O Soma, the mighty sublime radiations of your glory extend over the top of heaven and on the earth, spreading the holy light by their beauty and lustre.

तव॑म॒ सप्त॑ सि॒न्धवः॑ प॒शिषं॑ साम॒ सिस्त्र॑त ।

तुभ्यं॑ धाव॒न्ति ध॒नवः॑ ॥ ६ ॥

6. *Taveme sapta sindhavaḥ praśiṣaṁ soma sisrate.  
Tubhyaṁ dhāvanti dhenavaḥ.*

These seven seas, these seven modes of Prakṛti, all flow in obedience to your order of law. All thoughts, all words, all stars and planets creative and moving in the flux of existence move in honour and homage to you.

प साम॑ याहि॒ धार॑या सु॒त इ॒न्दाय॑ मत्स॒रः ।

दधा॑न्ना॒ अति॑ श्रवः ॥ ७ ॥

7. *Pra soma yāhi dhārayā suta indrāya matsarah.  
Dadhāno akṣiti śravaḥ.*

O Soma, peace and joy of existence created for humanity, flow forth in constant stream, bearing imperishable food, energy, fame and excellence for fulfilment of the mind and soul.

समु त्वा धीभिरस्वरन्धिन्वतीः सम जामयः ।  
विप्रमाजा विवस्वतः ॥ ८ ॥

8. *Samu tvā dhībhir-asvaran hinvatīḥ sapta jāma-  
yah. Vipramājā vivasvataḥ.*

O Soma, spirit of peace, power and bliss, seven streams of Prakṛti, seven metres of divine poetry, seven notes of music, all in their functions and vitality in unison, glorify you, vibrant spirit of existence, in the dynamics of the light of life on the vedi of sacred fire.

मृजन्ति त्वा समगुवा व्य जीरावधि ष्वणि ।  
रभा यदज्यस वन ॥ ९ ॥

9. *Mrjanti tvā samagruvo'vye jīrāvadhi ṣvaṇi.  
Rebho yadajyase vane.*

When the mind is transparent, consciousness flows in self-concentration, and the presence of divinity vibrates vocal and voluble, advanced yogis with seven sense-prana priests exalt you in higher language of the Veda.

पवमानस्य त क्व वाजिन्त्सगा असृ तत ।  
अवन्ता न श्रवस्यवः ॥ १० ॥

10. *Pavamānasya te kave vājintsargā asṛkṣata.  
Arvanto na śravasyavaḥ.*

O lord ever flowing in constancy, omniscient poetic creator, omnipotent absolute victor and ruler, streams of creations flow like waves of energy in search of celebrative fulfilment.

अच्छा काशं मधुश्चुतमसृगं वारं अव्ययं ।

अवावशन्त धीतर्यः ॥ ११ ॥

11. *Acchā kośam madhuścutam-asṛgram vāre avyaye. Avāvaśanta dhītarṛyaḥ.*

The honey sweet nectar of soma ecstasy created and vibrating in the presence of the supreme imperishable eternal spirit, the yogi's thoughts and words exalt in celebration.

अच्छा समुदमिन्दवा स्तं गावा न धनवः ।

अगमं तृतस्य यानिमा ॥ १२ ॥

12. *Acchā samudram-indavo'stam gāvo na dhena-vaḥ. Agmannṛtasya yonimā.*

Just as cows retire into their stall, and words of language retire into the ocean of absolute silence, so do the mental fluctuations of the yogi recede and return into the origin of their flow, into divinity.

प ण इन्दा मह रण आपा अषन्ति सिन्धवः ।

यद्गाभिवासयिष्यस ॥ १३ ॥

13. *Pra ṇa indo mahe raṇa āpo arṣanti sindhavaḥ. Yadgobhir-vāsaiṣyase.*

O spirit of Soma energy and existential flow, Indu, in this great battle field of life, thoughts, energies and actions flow, rivers and seas flow, when you energise

and vibrate with the dynamics of Prakrti.

अस्य त सख्य वयमियं तन्तस्वार्तयः ।

इन्दा सखित्वमुशमसि ॥ १४ ॥

14. *Asya te sakhye vayam-iyakṣantas-tvotayaḥ.*  
*Indo sakhitvam-uśamasi.*

O spirit of love and peace, beauty and grace, Indu, so gracious as you are, we offer yajna in honour of your friendship under your protection, and we pray we may enjoy your friendship and we may exalt and glorify that friendship.

आ पवस्व गविष्ठय मह साम नृच िस ।

एन्दस्य जठरं विश ॥ १५ ॥

15. *Ā pavasva gaviṣṭhaye mahe soma nṛcakṣase.*  
*Endrasya jaṭhare viśa.*

O Soma, spirit of divine purity, come for cleansing and intensifying the perceptions, reason and imagination of humanity, for their enlightenment of high order, and assimilated and internalised, energise their heart and soul.

महँ असि साम ज्यष्ठ उगाणामिन्द आजिष्ठः ।

युध्वा सञ्छर्ष्वज्जिगथ ॥ १६ ॥

16. *Mahāñ asi soma jyeṣṭha ugrāṇām-inda ojiṣṭhaḥ.*  
*Yudhvā sañ-chaśvaj-jigetha.*

O Soma, you are great, first, greatest and most lustrous of the mighty, and being a fighter, you are always the winner.

य उगभ्यश्चिदाजीयाञ्छूरभ्यश्चिच्छूरतरः ।

भूरिदाभ्यश्चिन्मंहीयान ॥ १७ ॥

17. *Ya ugrebhyaś-cidojīyāñ-chūrebhyaś-cicchūrata-rah. Bhūridābhyaś-cin-mamhīyān.*

You are mightier than the mighty, braver than the brave, more generous than the generous, whoever they be.

त्वं साम् सूर् एषस्ताकस्य साता तनूनाम ।

वृणीमह सख्याय वृणीमह युज्याय ॥ १८ ॥

18. *Tvaṁ soma sūra eṣastokasya sātā tanūnām. Vṛṇīmahe sakhyāya vṛṇīmahe yujyāya.*

O brave and generous Soma, you are the giver of food, energy, honour and excellence, you are the giver of children and grand children. We pray for your favour of friendship, we cherish you for companionship.

अग््न आयूंषि पवसु आ सुवाजमिषं च नः ।

आर बाधस्व दुच्छुनाम ॥ १९ ॥

19. *Agna āyūṁṣi pavasa ā suvorjamiṣaṁ ca naḥ. Āre bādhasva ducchunām.*

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us.

अग्निर्ऋषिः पर्वमानुः पाञ्चजन्यः पुराहितः ।

तमीमह महागयम ॥ २० ॥

20. *Agnirṛṣiḥ pavamānaḥ pāñcajanyaḥ purohitaḥ. Tamīmahe mahāgayam.*

Agni is the light of life and fire of passion, pure and purifying energy ever radiative, universal inspirer of all people on earth and energiser of all five faculties, adorable leader of entire humanity and guiding spirit of the corporate life of all human communities together. We adore, serve and pray for the favour of such generous father of the household of humanity.

अग्र पवस्व स्वपा अस्म वचः सुवीर्यम् ।  
दधद्रयिं मयि पाषम ॥ २१ ॥

21. *Agne pavasva svapā asme varcaḥ suvīryam.*  
*Dadhadrayim mayi poṣam.*

Agni, pray radiate and purify us. Lord of holy action, bless us with holy lustre, noble courage and virility. Bear and bring us wealth, honour and excellence with promotive health and nourishment.

पवमाना अति स्त्रिधा भ्यषति सुष्टुतिम् ।  
सूरा न विश्वदशतः ॥ २२ ॥

22. *Pavamāno ati sridho'bhyarṣati suṣṭutim.*  
*Sūro na viśvadarśataḥ.*

Soma is pure, purifying, radiating, it goes forward, eliminating violence and negativities, and blesses our songs of adoration. Self-refulgent and all watching, it enlightens the world like the sun with its refulgence.

स मर्मजान आयुभिः पर्यस्वान्पर्यस हितः ।  
इन्दुरत्या विच णः ॥ २३ ॥

23. *Sa marmjāna āyubhiḥ prayasvān prayase hitaḥ.*  
*Induratyo vicakṣaṇaḥ.*

Soma is invoked, adored and exalted by humanity, by all living beings indeed. Cosmic high priest offering libations into the creative evolution, generous giver, it is invoked and worshipped for the gifts of life for peace and progress. Refulgent and blissful, it comes and blesses the supplicant, for it watches all, responds, and reveals the mysteries of existence.

पवमान ऋतं बृहच्छुक्रं ज्यातिरजीजनत ।

कृष्णा तमांसि जङ्घनत ॥ २४ ॥

24. *Pavamāna ṛtaṁ bṛhac-chukraṁ jyotir-ajījanat.*  
*Kṛṣṇā tamāṁsi jaṅghanat.*

Pure, purifying and self-dynamic, it brings into existential manifestation the law and the mighty nature's model of the cosmos and the refulgent radiations of light, dispelling and replacing the darkness and negations of existence.

पवमानस्य जङ्घन्ता हरिश्चन्दा असृ तत ।

जीरा अजिरशाचिषः ॥ २५ ॥

25. *Pavamānasya jaṅghnato hareścandrā asṛkṣata.*  
*Jīrā ajiraśociṣaḥ.*

Beauteous manifestations and brilliant radiations of eternal light and power of lord creator, destroyer of want and suffering, dispeller of darkness and negation, ever active and constantly flowing, pure and purifying, come into existence and flow according to divine plan and the cosmic model.

पवमाना रथीतमः शुभभिः शुभशस्तमः ।

हरिश्चन्दा मरुद्गणः ॥ २६ ॥



26. *Pavamāno rathitamah śubhrebhiḥ śubhraśastamah. Hariścandro marudgaṇah.*

Pure and purifying, supreme master of the cosmic chariot and its controller, most refulgent with its light and powers, destroyer of want and suffering, commander and controller of all cosmic powers and forces in action, such is Soma.

पवमाना व्यश्नवद्श्मिभिवाजसातमः ।  
दधत्स्तात्र सुवीर्यम ॥ २७ ॥

27. *Pavamāno vyaśnavad-raśmibhir-vājasātamah. Dadhat stotre suvīryam.*

Pure and purifying, omnipresent with its radiations of self- refulgence, omnipotent giver of strength, power and advancement, inspirer of the celebrants and celebrations with divine bliss and energy, such is Soma.

प सुवान इन्दुर ाः पवित्रमत्यव्ययम ।  
पुनान इन्दुरिन्दमा ॥ २८ ॥

28. *Pra suvāna indurakṣāḥ pavitram-atyavyayam. Punāna indur-indramā.*

Creative, creator and energiser, peaceable inspirer and self-refulgent Soma absolutely pervades the holy imperishable world of existence and, purifying and sanctifying, all blissful, radiates to the heart and soul of the devotee.

एष सामा अधि त्वचि गवां कीळत्यदिभिः ।  
इन्दुं मदीयु जाहुवत ॥ २९ ॥

29. *Eṣa somo adhi tvaci gavām krīḷatyadribhiḥ.  
Indraṁ madāya johuvat.*

This Soma, omnipresent spirit of absolute bliss, plays in and on top of the universe with the stars, planets and clouds of its creation and invites and inspires the soul to participate in the play for joy.

यस्य त द्युम्नवत्पयः पर्वमानाभृतं दिवः ।  
तन्न ना मृळ जीवस ॥ ३० ॥

30. *Yasya te dyumnavat payaḥ pavamānābhṛtaṁ  
divaḥ. Tena no mṛḷa jīvase.*

O lord of light and glory, pure, purifying and radiating with joy, the nectar of light, power and purity that is yours is distilled in showers of the bliss of heaven. Pray bless us and sanctify us with that for the joy of living for the ultimate fulfilment.

### Mandala 9/Sukta 67

*Devatah: Pavamana Soma (1-9, 13-22, 28-30), Pavamana Soma or Pusha (10-12), Agni (23-24), Agni or Savita (25), Agni and / or Savita (26), Agni or Vishvedevah (27), Pavamani adhyetr-stuti (31-32); Rshis: Bharadwaja (1-3), Kashyapa Maricha (4-6), Gotama Rahugana (7-9), Atri Bhauma (10-12), Vishvamitra (13-15), Jamadagni (16-18), Vasishtha (19-21), Pavitra and / or Vasishtha (22-32)*

त्वं सामासि धार्युमन्द आजिष्टा अध्वर ।  
पवस्व मंहयदयिः ॥ १ ॥

1. *Tvaṁ somāsi dhārayur-mandra ojiṣṭho adhware.  
Pavasva maṁhayadrayiḥ.*

O Soma, you are the spirit and constant stream of love, life and beauty of the life and flux of existence, sustaining integrative power, joyous and most vigorous in the cosmic yajna of love free from violence, hate and destruction. Flow on, O sustaining stream, pure, purifying and sanctifying life, giving showers of wealth, honour and excellence of life in bliss.

त्वं सु॒ता नृ॒माद॑ना दध॒न्वान्मत्स॒रिन्त॑मः ।

इन्द्रा॑य सू॒रिर॑न्धसा ॥ २ ॥

2. *Tvaṁ suto nṛmādano dadhanvān matsarin-tamaḥ.  
Indrāya sūrirandhasā.*

You, self-existent spirit, distilled and realised in meditative yajna, are the giver of joy to humanity, most ecstatic sustaining power of affirmation, creative, brave and life-giving inspiration for the honour and dignity of the soul for humanity.

त्वं सु॒ष्वाणा अदि॑भिर्भ्य॒ष क॑र्निकदत ।

द्युम॑न्तं शु॒ष्ममु॑त्तम ॥ ३ ॥

3. *Tvaṁ suṣvāṇo adribhir-abhyarṣa kanikradat.  
Dyumantaṁ śuṣmam-uttamam.*

You, stirred by the brave celebrants in yajna and meditation, arise and sanctify loud and bold, bringing us showers of bliss, highest and most vigorous strength and power for living a life of purity and happy fulfilment.

इन्द्रु॑हिन्वा॒ना अ॑षति तिरा वारा॑ण्यव्यया ।

हरि॑वा॒जम॑चिकदत ॥ ४ ॥

4. *Indur-hinvāno arṣati tiro vārāṇyavyayā.  
Harir-vājam-acikradat.*

Invoked, exalted and inspiring, divine Soma manifests and vibrates, and across all obstructions gives cherished and imperishable gifts. The spirit that eliminates all want and suffering exhorts us to action and victory.

इन्द्रा व्यव्यमषसि वि श्रवांसि वि साभगा ।  
वि वाजान्तसाम् गामतः ॥ ५ ॥

5. *Indo vyavyam-arṣasi vi śravāṃsi vi saubhagā.  
Vi vājānt-soma gomataḥ.*

Indu, lord of peace, beauty and glory, Soma, you bring and bless us with all foods, energy, honour and fame, all good fortune and victories of the wealth of lands and cows, literature and culture of imperishable value.

आ न इन्द्रा शतृग्विनं रयिं गामन्तमश्विनम ।  
भरा साम सहस्रिणाम ॥ ६ ॥

6. *Ā na indo śatagvinam rayim gomantamaśvi-nam.  
Bharā soma sahasriṇam.*

Indu, Soma, lord of love, beauty, peace and glory, bear and bring us wealth, honour and excellence of a hundred and a thousand kinds, of lands and cows, horses, advancement and victory, above all settlement, peace and happiness.

पर्वमानास् इन्द्रवस्तिरः पवित्रमाशवः ।  
इन्द्रं यामभिराशत ॥ ७ ॥

7. *Pavamānāsa indavas-tiraḥ pavitram-āśavaḥ.  
Indraṁ yāmebhir-āśata.*

Pure and purifying, instant and vibrant, gifts of Soma, by their own potential of divinity, move and bless the pure heart and soul of the devotee.

ककुहः साम्या रस इन्दुरिन्दाय पूव्यः ।  
आयुः पवत आयव ॥ ८ ॥

8. *Kakuhāḥ somyo rasa indurindrāya pūrvyah.  
Āyuh pavata āyave.*

High, exhilarating and living nectar of eternal Soma bliss ever vibrant in nature, flows to the dedicated heart of the celebrant for his honour and excellence in life.

ह्रिन्वन्ति सूरमुस्त्रयः पवमानं मधुश्चुतम ।  
अभि गिरा समस्वरन ॥ ९ ॥

9. *Hinvanti sūramusrayaḥ pavamānaṁ madhuścu-  
tam. Abhi girā samasvaran.*

As morning lights of the dawn exhort and exalt the sun, so do brilliant sages invoke and exalt the honey sweet vibrant and sanctifying soma bliss of divinity while they sing and adore the divinity with their songs of celebration.

अविता ना अजाश्वः पूषा यामनियामनि ।  
आ भ त्क्न्यासु नः ॥ १० ॥

10. *Avitā no ajāśvaḥ pūṣā yāmaniyāmani.  
Ā bhakṣat kanyāsu naḥ.*

May the divine protector and promoter, lord of

health and nourishment, Pusha of eternal presence and progress join and bless us at every step on every path of life in the pursuit of all our cherished goals, aims and objects of living.

अ॒यं सा॒मः क॒प॒दि॒नं घृ॒तं न प॑व॒त् मधु॑ ।

आ भ॑ त्क्न्या॒सु नः ॥ ११ ॥

11. *Ayam somah kapardine ghr̥tam na pavate madhu.  
Ā bhakṣat kanyāsu naḥ.*

May this honey sweet soma ecstasy of divinity flow and bless the veteran scholar as well as the fresh graduate as ghr̥ta flows to the vedi in yajna, and inspire us too to join the scholars with absolute dedication and commitment in our cherished pursuits of knowledge, research and advancement.

अ॒यं त॑ आ॒घृ॒ण सु॒ता घृ॒तं न प॑व॒त् शुचि॑ ।

आ भ॑ त्क्न्या॒सु नः ॥ १२ ॥

12. *Ayam ta āghr̥ṇe suto ghr̥tam na pavate śuci.  
Ā bhakṣat kanyāsu naḥ.*

O lord of light and fire of passion and peace, this soma ecstasy of your love, passion and peace of life, pure, purifying and inspiring, flows abundant like ghr̥ta into the vedi. May this passion, light and peace inspire us and join us in our cherished pursuits of life with complete commitment and dedication.

वा॒चा ज॒न्तुः क॒वी॒नां प॑व॒स्व सा॒म धा॒रया॑ ।

द्व॒व॒षु र॒त्न॒धा अ॒सि ॥ १३ ॥

13. *Vāco jantuḥ kavīnām pavasva soma dhārayā.  
Deveṣu ratnadhā asi.*

Soma, you are the creator, originator and inspirer of the voice of poets. Flow free and abundant in streams and showers of revelation for the poets. You are the sole treasure and harbinger of the jewels of vision into the heart and soul of the poets of divinity.

आ क॒लशेषु॑ धावति श्य॒ना व॒म॒ वि गा॒हत ।

अ॒भि दा॒णा॒ क॒निक॒दत ॥ १४ ॥

14. *Ā kalaśeṣu dhāvati śyeno varma vi gāhate.*  
*Abhi droṇā kanikradat.*

Soma, spirit of light and passion fire, dives into the heart and imagination of the creative souls and, like the divine bird of flight and freedom, the eagle, breaks through the seal of mystery, speaking loud and bold into the poetic consciousness to reveal the secrets of existence.

परि॒ प साम॑ त॒ रसा॑ स॒जि क॒लश॑ सु॒तः ।

श्य॒ना न॒ त॒क्ता अ॒षति ॥ १५ ॥

15. *Pari pra soma te raso'sarji kalaśe sutah.*  
*Śyeno na takto arṣati.*

O Soma, spirit of light and passion of imagination, the ecstatic joy of your creativity distilled and treasured in the poetic soul flows free like the tempestuous eagle bird traversing space and creates songs of divine adoration for life's mystery.

पव॑स्व साम॒ म॒न्दय॑न्दि॒न्द्राय॑ म॒धुम॑त्तमः ॥ १६ ॥

16. *Pavasva soma mandayann-indrāya madhu-*  
*mattamaḥ.*

O Soma, creative spirit, highest honey sweet of

divine ecstasy, flow abundant, pure and purifying, energising and rejoicing for Indra, the divine soul.

असृग्न्द्ववीतय वाजयन्ता रथाइव ॥ १७ ॥

17. *Asṛgran devavītaye vājayanto rathā iva.*

Flowing and creating, Soma streams rush forward like victor chariots in the service of divinity.

त सुतासां मुदिन्तमाः शुका वायुमसृ त ॥ १८ ॥

18. *Te sutāso madintamāḥ śukrā vāyuam-asṛkṣata.*

Your creative spirits of imagination, powerful and most ecstatic, give birth to the vibrant poet creator, the karma yogi of imagination.

गाव्या तु ॥ अभिष्टुतः पवित्रं साम गच्छसि ।  
दधत्स्तत्र सुवीर्यम् ॥ १९ ॥

19. *Gravṇā tunno abhiṣṭutaḥ pavitraṁ soma gacchasi. Dadhat stotre suvīryam.*

Invoked and adored by the celebrant, O Soma, you move and arise in the pure heart of the devotee bearing creative vision for the celebrant and vesting vigour and power in the song.

एष तु ॥ अभिष्टुतः पवित्रमतिं गाहत ।  
रु ॥ हा वारमव्ययम् ॥ २० ॥

20. *Eṣa tunno abhiṣṭutaḥ pavitramati gāhate. Rakṣohā vāram-avyayam.*

This Soma, thus invoked, stirred and adored, arises and vibrates in the pure heart of the celebrant and, dispelling negativities, confusions and darkness



of illusion, energises its favourite and imperishable spirit of humanity.

यदन्ति यच्च दूरक भयं विन्दति मामिह ।

पवमान् वि तज्जहि ॥ २१ ॥

21. *Yadanti yacca dūrake bhayaṃ vindati māmiha.  
Pavamāna vi tajjahi.*

O Soma, pure and purifying spirit of divinity, whatever fear there be that is far distant or that which is close at hand and assails me here, pray dispel and destroy the same.

पवमान्ः सा अद्य नः पवित्रेण विचषणिः ।

यः पाता स पुनातु नः ॥ २२ ॥

22. *Pavamānaḥ so adya naḥ pavitreṇa vicarṣaṇiḥ.  
Yaḥ potā sa punātu naḥ.*

The Soma that is pure and purifies us now with its sanctity and power, that all watching guardian and universal purifier may, we pray, purify and sanctify us right now.

यत्त पवित्रमचिष्यगु विततमन्तरा ।

बह्व तन पुनीहि नः ॥ २३ ॥

23. *Yat te pavitram-arcīṣyagne vitatama-ntarā.  
Brahma tena punīhi naḥ.*

Agni, lord of light, omniscient Spirit of the universe, whatever power and purity there is pervasive in the rays and radiation of light, with that same light, O lord infinite, illuminate and sanctify us and energise our song of adoration.

यत्त प॒वित्रंम॒च्चि॒वदग्र॑ तन॒ पुनी॑हि नः ।

ब्र॒ह्मस॒वः पु॑नीहि नः ॥ २४ ॥

24. *Yat te pavitram-arcivad-agne tena punīhi naḥ.  
Brahmasavaiḥ punīhi naḥ.*

Agni, lord omniscient and self-refulgent, whatever power and purity there is in you and your radiations such as the sun and other stars, with that, pray, purify and sanctify us. Purify and illuminate us with the radiations of your grace.

उ॒भाभ्यां॑ द॒व स॒वितः॑ प॒वित्रे॑ण स॒वर्न॑ च ।

मां पु॑नीहि वि॒श्वतः॑ ॥ २५ ॥

25. *Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca.  
Mām punīhi viśvataḥ.*

O Agni, Savita, self-refulgent lord of light and creative energy, by both your purifying radiations and the creative living vitality your radiations bear, purify, sanctify, energise and vitalise me all round, all ways.

त्रि॒भिष्ट्वं॑ द॒व स॒वित॒वषि॑ष्ठः स॒ाम॒ धाम॑भिः ।

अग्र॑ द॒ तः पु॑नीहि नः ॥ २६ ॥

26. *Tribhiṣṭvam deva savitar-varṣiṣṭhaiḥ soma  
dhāmabhiḥ. Agne dakṣaiḥ punīhi naḥ.*

O Savita, creator, Soma, energiser, and Agni, illuminator, energise, vitalise and illuminate us with your highest all three powers and potentials of light, purity and vitality. Bless us in the gross, subtle and causal bodies.

पुनन्तु मां देवजनाः पुनन्तु वसवा धिया ।  
विश्वं दवाः पुनीत मा जातवदः पुनीहि मा ॥ २७ ॥

27. *Punantu māṃ devajanāḥ punantu vasavo dhiyā.*  
*Viṣve devāḥ punīta mā jātavedaḥ punīhi mā.*

May the brilliant generous sages and scholars purify me. May the Vasus, givers of peace and settlement, sanctify me with knowledge and wisdom. May all divinities of nature and humanity vitalise me. O Jataveda, omniscient Agni, pray purify and sanctify me.

प प्यायस्व प स्यन्दस्व साम विश्वभिरंशुभिः ।  
द्वभ्य उत्तमं हविः ॥ २८ ॥

28. *Pra pyāyasva pra syandasva soma viśvebhir-*  
*aṃśubhiḥ. Devebhya uttamaṃ haviḥ.*

O Soma, spirit of life and fulfilment, flow abundant, flow exuberant with all the shoots and sprouts of life and with the best yajnic offerings for the divinities. Make up our wants and deficiencies.

उपं पियं पनिप्रतं युवानमाहुतीवृधम ।  
अगन्म बिभ्रता नमः ॥ २९ ॥

29. *Upa priyaṃ panipnataṃ yuvānamāhutīvr̥dham.*  
*Aganma bibhrato namaḥ.*

May we, bearing yajnic homage, reach Soma, dear, admirably vocal and expressive, youthful creator and promoter of nature's and humanity's yajnic offerings into the divine yajnic evolution of the cosmos.

अलाय्यस्य परशुनाश तमा पवस्व देव साम ।

आखुं चिद्व देव साम ॥ ३० ॥

30. *Alāyysya paraśurnanāśa tamā pavasva deva soma. Ākhuṃ cideva deva soma.*

O Soma, brilliant lord of life and vitality, destroy the axe of the assailant. Destroy the weapon of the thief. Save that which only turns the soil for food. O power divine, flow, purify us, save us.

यः पावमानीरध्यत्यृषिभिः संभृतं रसम ।

सर्वं स पूतमश्नाति स्वदितं मातरि श्वना ॥ ३१ ॥

31. *Yaḥ pāvamānīr-adhyetyṛṣibhiḥ sambhṛtaṃ rasam. Sarvaṃ sa pūtamaśnāti svaditaṃ mātariśvanā.*

Whoever studies the sanctifying Rks, nectar preserved by the sages, he tastes the food seasoned and sanctified by the life breath of divinity.

पावमानीया अध्यत्यृषिभिः संभृतं रसम ।

तस्म सरस्वती दुह गिरं सपिमधूदकम ॥ ३२ ॥

32. *Pāvamānīryo adhyetyṛṣibhiḥ sambhṛtaṃ rasam. Tasmai sarasvatī duhe kṣīraṃ sarpir-madhūdaka-*

Whoever studies the Rks, sanctifying nectar preserved by the sages, for him, mother Sarasvati, omniscient divinity, herself distils and offers the milk, butter, honey and the nectar essence of life.

## Mandala 9/Sukta 68

*Pavamana Soma Devata, Vatsapri Bhalandana Rshi*

पद्वमच्छा मधुमन्त इन्द्रवा सिष्यदन्त गाव आ न धनवः ।  
ब्रह्मिषदा वचनावन्त ऊर्धभिः परिस्रुतमुस्त्रिया निणिजं  
धिर ॥ १ ॥

1. *Pra devamacchā madhumanta indava'siṣyad-  
anta gāva ā na dhenavaḥ. Barhirṣado vacanāv-  
anta ūdhabhiḥ parisrutamusriyā nirñijaṁ dhire.*

Seekers of the light and soma sweetness of divinity, themselves noble and refined with honey sweets of culture, manners and holy language, approach the refulgent and generous divine lord like calves going to mother cows. Sitting on the holy grass of yajna at dawn, eloquent of tongue and clear of understanding, they receive and treasure the nectar stream of soma, peace and bliss of divinity, as calves receive milk streaming from the udders or as dawns receive radiations of light from the sun over the night's darkness.

स रारुवद्भि पूर्वा अचिकददुपारुहः श्रथयन्त्स्वादत हरिः ।  
तिरः पवित्रं परिय गुरु जया नि शर्याणि दधत द्व आ  
वरम ॥ २ ॥

2. *Sa roruvad-abhi pūrvā acikradad-upāruhaḥ  
śrathayant-svādate hariḥ. Tiraḥ pavitraṁ  
pariyannuru jrayo ni śaryāṇi dadhate deva ā  
varam.*

He, eternal preceptor, refulgent dispeller of want and darkness, instant, transcendent, omniscient and eloquent master of the eternal voice, feels delighted with the rising seekers and, accepting and inspiring them,

removes all superfluties and impediments, reveals and releases the soma of higher joy of knowledge and thus grants them the sacred boon they desire.

वि या मम यम्या संयती मदः साकंवृधा पर्यसा पिन्वदि ता ।  
मही अपार रजसी विवविददभिवज् गितं पाज् आ  
दद ॥ ३ ॥

3. *Vi yo mame yamyā saṁyatī madaḥ sākaṁvṛdhā payasā pinvadakṣitā. Mahī apāre rajasī vivevidad-abhivrajann-akṣitam pāja ā dade.*

The lord grants that soma joy of divinity which, going over and pervading the great and boundless heaven and earth, energises, vitalises and expands the inviolable twin sisters growing together in glory, with the milky spirit of divinity, and which, thus going forward unobstructed, holds the imperishable power and bliss of divinity.

स मातरा विचरन्वाजयत्पः प मधिरः स्वधया पिन्वत पदम ।  
अंशुयवन पिपिश यता नृभिः सं जामिभिनसत् र त्  
शिरः ॥ ४ ॥

4. *Sa mātārā vicaran vājayann-apah pra medhi-rah svadhayā pinvate padam. Amśur-yavena pipiṣe yato nr̥bhiḥ saṁ jāmbhir-nasate rakṣate śiraḥ.*

The lord grants that power and bliss of soma which vibrates with motherly heaven and earth, energising the cosmic waters and the dynamics of nature and humanity, which partakes of the omniscience of divinity, flows and swells the holy spirit of the yajnic meditative soul and which, invoked and served by noble humans of kindred nature with meditation inputs, grows

from shoots to flowers and unites with, preserves and promotes the highest faculties of humanity.

सं द ण् मनसा जायत क्विऋतस्य गभा निहिता यमा  
परः । यूना ह सन्ता पथमं वि जज्ञतुगुहा हितं जनिम्  
नमुद्यतम् ॥ ५ ॥

5. *Sam dakṣeṇa manasā jāyate kavir-ṛtasya garbho nihito yamā paraḥ. Yūnā ha santā prathamam vi jajñatur-guhā hitam janima nemamudyatam.*

The creative soul, Soma, is born along with mind and noble intelligence, the seed and seat of divine law and wisdom hidden somewhere far deep by the laws of nature. Being together, they, mind and intelligence, are first physically born as in any other creature, the other, higher and enlightened self, is born, rather reborn, as it is raised through purity and elevation of the mind from the depth of its hiding cave.

मन्दस्य रूपं विविदुमनीषिणः श्येना यदन्धा अभरत्परा-  
वतः । तं मजयन्त सुवृधं नदीष्वान् उशन्तमंशुं परियन्त-  
मृग्मियम् ॥ ६ ॥

6. *Mandrasya rūpaṁ vividur-manīṣiṇaḥ śyeno yadandho abharat parāvataḥ. Taṁ marjayanta suvṛdham nadiṣvāñ uśantam-āṁsum pariyan-tam-ṛgmīyam.*

The yogis of elevated, enlightened and concentrated mind feel and know the presence of the blissful soma spirit of existence which the vibrant visionary soul perceives, distils and actually realises as food for fulfilment far off and everywhere. The sages adore and worship that very exalting spirit flowing in

streams of existence which is passionate and loving, energising, all comprehensive and adorable, sung and celebrated in hymns of the Veda.

त्वां मृजन्ति दश याषणः सुतं साम ऋषिभिमतिभिधीति-  
भिहितम् । अव्या वारभिरुत द्वहूतिभिन्नृभियता वाजमा  
दषि सातय ॥ ७ ॥

7. *Tvāṁ mṛjanti daśa yoṣaṇaḥ sutam̐ soma ṛṣibhir-  
matibhir-dhītibhir-hitam. Avyo vārebhiruta  
devahūtibhir-nrbhir-yato vājamā darṣi sātaye.*

O Soma, Spirit of the bliss of existence, ten youthful senses and vibrant pranas of the soul adore and exalt you, sung and celebrated by the sages of knowledge, thought and meditation, served by the best of men with best of homage and divine presentations, and realised and treasured by the seers. O lord of universal protection and progress, give us a vision of your divine power and presence for our ultimate victory and spiritual fulfilment.

परिपयन्तं वय्यं सुषंसदं सामं मनीषा अभ्यनूषत स्तुभः ।  
या धारया मधुमाँ ऊमिणा दिव इयति वाचं रयिषाल-  
मत्यः ॥ ८ ॥

8. *Pariprayantam̐ vayyam̐ suṣaṁsadam̐ somam̐  
manīṣā abhyanūṣata stubhaḥ. Yo dhārayā  
madhumāñ ūrmiṇā diva iyarti vācam̐ rayiṣāla-  
martyaḥ.*

Joyous celebrants with sincerity of mind and soul exalt Soma, universally vibrant Spirit, lovely and adorable, holy and companionable who, immortal treasurehold of the wealth and honey sweets of life,



gives us streams and showers of the divine voice of omniscience from the heights of heaven.

अ॒यं दि॒व इ॒यति॑ वि॒श्व॒मा र॒जः॑ सा॒मः पु॒ना॒नः क॒ल॒शेषु॑  
सी॒दति॑ । अ॒द्भि॒गाभि॑मृ॒ज्यत॑ अ॒दि॒भिः सु॒तः पु॒ना॒न इ॒न्दु॒व॒रि॒वा  
वि॒दत्पि॒यम॑ ॥ ९ ॥

9. *Ayam diva iyarti viśvamā rajahḥ somaḥ punānaḥ kalaśeṣu sīdati. Adbhir-gobhir-mṛjyate adribhiḥ sutah punāna indurvarivo vidat priyam.*

This Soma, lord of peace and power, moves all the particles of nature and forces of power from the centre of light and, pure and purifying, sits and pervades in all forms of existence. By the adamant and generous powers of nature and humanity, it is exalted with the dynamics of energy, will, acts and voices of intelligence, and the holy spirit, thus distilled and realised, pure and purifying, brings us the best and dearest wealth, honour and excellence of immortal value.

ए॒वा नः॑ सा॒म परि॑षि॒च्यमा॑ना॒ वया॑ द॒धच्चि॒त्रत॑मं प॒वस्व ।  
अ॒द्भुष॑ द्या॒वापृ॑थि॒वी हु॒वम॑ द॒वा ध॒त्त र॒यि॒म॒स्म सु॒वीर॑म ॥ १० ॥

10. *Evā naḥ soma pariṣicyamāno vayo dadhacchitratamaṁ pavasva. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram.*

Thus adored, exalted and served, O Soma, flow with vibrant presence, bringing us the most wonderful food, health and strength. We invoke the earth and heaven free from jealousy, contradiction and enmity, and pray may the divinities of nature and humanity bear and bring us wealth, honour and excellence worthy of

the brave.

### Mandala 9/Sukta 69

*Pavamana Soma Devata, Hiranyastupa Angirasa Rshi*

इषुन धन्वन्पतिं धीयत मतिवत्सा न मातुरुपं स्रज्यूधनि ।

उरुधारव दुह अगं आयत्यस्य वृत्ष्वपि सामं इष्यत ॥ १ ॥

1. *Iṣurna dhanvan prati dhīyate matirvatso na māturupa sarjyūdhani. Urudhāreva duhe agra āyatyasya vratesṣvapi soma iṣyate.*

Like the arrow fixed on the bow, the enlightened mind is directed to the divine mother's treasure of milk for the baby. Then like the mother cow coming home with milk streaming forth for the calf, the coming life at hand is replete with joyous possibilities of fulfilment. Thus, under the laws of the lord's dispensation, nectar soma is created, loved and realised for the joy and fulfilment of the soul.

उपां मतिः पृच्यत सिच्यत मधुं मुन्दाजनी चादत  
अन्तरासनि । पवमानः सन्तनिः पघृतामिव मधुमान्दृप्सः  
परि वारमषति ॥ २ ॥

2. *Upo matiḥ pṛcyate sicyate madhu mandrājanī codate antarāsani. Pavamānaḥ saṁtaniḥ pra-ghnatāmiva madhumān drapsaḥ pari vārama-ṣati.*

When the mind is joined in concentration with divinity, honey is released and pours forth, divine ecstasy stirs in the heart within, and the continuous stream of soma, overflowing with joy like the uninterrupted ecstasy of the yogis of perfect renunciation, showers

upon the blessed soul.

अव्यं वधूयुः पवतु परि त्वचि श्रथनीत नृसीरदितऋतं यत ।  
हरिरकान्यजतः संयता मदा नृम्णा शिशाना महिषा न  
शाभत ॥ ३ ॥

3. *Avye vadhūyuh pavate pari tvaci śrathnīte naptīr-  
aditerṛtaṁ yate. Harirakrān yajataḥ saṁyato  
mado nṛmṇā śiśāno mahiṣo na śobhate.*

The stream of soma joy flows in the protected heart of the dedicated celebrant, attenuates the extrovert natural tendencies of the mind and augments the inner concentration of the higher mind for the man of natural truth and divine law. And Hari, divine lord controller of agitation and dispeller of darkness, intensifies the controlled flow of the yogi's joy in communion and, deepening and directing it on the fixed target, shines like a victor with divine strength and glory.

उ ा मिमाति पति यन्ति धनवा द्वस्य द्वीरुप यन्ति  
निष्कृतम । अत्यकमीदजुनं वारमव्ययमत्कं न नित्तं परि  
साम' अव्यत ॥ ४ ॥

4. *Ukṣā mimāti prati yanti dhenavo devasya devī-  
rupa yanti niṣkṛtam. Atyakramīdarjunaṁ vāram-  
avyayamatkaṁ na niktam pari somo avyata.*

The generous virile soul overflowing with soma joy vibrates with Infinity, the senses having returned inward like cows to the stall. The enlightened mind and thoughts of the holy soul unite with the hallowed centre of the spirit. The soul breaks through its existential cover, returns to its original imperishable purity, and Soma protects it as a pilgrim cleansed and redeemed.

अमृक्तन रुशता वाससा हरिरमत्या निणिजानः परि व्यत ।  
दिवस्पृष्ठं ब्रह्णा निणिज कृतापस्तरणं चम्बानभस्मयम ॥ ५ ॥

*Amṛktena ruśatā vāsasā harir-amartyo nirṇijā-  
naḥ pari vyata. Divaspr̥ṣṭham barhaṇā nirṇije  
kṛtopastaraṇam camvor-nabhasmayam.*

The saviour, destroyer of suffering and darkness, cleansing and sanctifying existence with imperishable light of his glory, pervades, transcends and beatifies the top of heaven and the middle regions of vapour between earth and heaven, vesting them all with his splendour.

सूर्यस्यव रश्मया दावयित्त्वा मत्सरासः पसुपः साकमीरत ।  
तन्तुं ततं परि सर्गास आशवा नन्दादृत पवत धाम किं  
चन ॥ ६ ॥

6. *Sūryasyeva raśmayo drāvayitnavo matsarāsaḥ  
prasupaḥ sākamīrate. Tantuṃ tataṃ pari sargāsa  
āśavo nendrādṛte pavate dhāma kiṃ cana.*

The dynamics of the lord's creation instantly in motion, energising the sleeping existences, joyous and joyously moving everything to ecstatic being, all together move across the web of life conceived and created by the lord omnipotent, Indra. Not without Indra does any particle, any wave, any world, move pure and sacred as it is.

सिन्धारिव पवण निम्न आशवा वृषच्युता मदासा  
गातुमाशत । शं ना निवश द्विपद् चतुष्पद् स्म वाजाः साम  
तिष्ठन्तु कृष्टयः ॥ ७ ॥

7. *Sindhoriva pravaṇe nimna āśavo vṛṣacyutā  
madāso gātumāśata. Śaṃ no niveśe dvipade  
catuṣpade 'sme vājāḥ soma tiṣṭhantu kṛṣṭayaḥ.*

Floods of river waters showered from the clouds flow fast in their happy course down to the sea and mix with the ocean. Like these, may our people, joyous with showers of soma, fast and progressive, flow and proceed like water courses to the divine Indra. O Soma, lord of peace and joy, let there be peace and joy in our homesteads for humans and animals both. May our people and our powers and progress be firm and constant on the forward paths of higher achievement.

आ नः पवस्व वसुमद्धिरण्यवदश्वावद्गामद्यवमत्सुवीर्यम् ।  
यूयं हि साम पितरा मम स्थानं दिवा मूधानः पस्थिता  
वयस्कृतः ॥ ८ ॥

8. *Ā naḥ pavasva vasumaddhiranyaṇyavadaśvā-  
dadgomadyavamat suvīryam. Yūyaṁ hi soma  
pitaro mama sthana divo mūrdhānaḥ prasthitā  
vaya-skṛtaḥ.*

O Soma, lord of peace, progress and joy, bring us, purify and let flow, the wealth of peace and honour replete and overflowing with settlement and security, golden glory, progressive achievement, lands, cows and culture graces, food and good health, and noble courage, strength and forbearance. You alone are our father and mother, you alone would stay so constant, light of heaven, top of excellence, stable as earth, and giver of food, health and sustenance for a long full age.

एत सामाः पवमानासु इन्द्रं रथा इव प्रयुः सातिमच्छ ।  
सुताः पवित्रमति यन्त्यव्यं हित्वी वविं हरिता वृष्टिमच्छ ॥ ९ ॥

9. *Ete somāḥ pavamānāsa indraṁ rathā iva pra  
yayuh sātīmaccha. Sutaḥ pavitramati yantya-  
vyam hitvī vavriṁ harita vṛṣṭīmaccha.*

These soma joys of life, pure and purifying, like divine radiations of victory, flow to the karma-yogi, man of holy action and enthusiasm. Distilled and concentrated, they flow to the sacred heart, dispel ill health and infirmity, and, ever fresh and inspiring, they bring showers of divine bliss.

इन्द्रविन्दाय बृहत् पवस्व सुमृळीका अनवद्या रिशादाः ।  
भरा चन्द्राणि गृणत वसूनि द्वद्यावापृथिवी पार्वतं  
नः ॥ १० ॥

10. *Indavindrāya br̥hate pavasva sumṛṭīko ana-vadyo riśādāḥ. Bharā candrāṇi gṛṇate vasūni devai- rdyāvāpṛthivī prāvataṁ naḥ.*

O lord of peace, beauty and joy, giver of happiness and well being, adorable divinity, destroyer of violence, enemies and impediments, flow for the great Indra, for the glory of the karma-yogi. Bring the beauties of wealth, settlement and security, honour and excellence of life for the celebrant. O heaven and earth, come along with the divinities of nature and humanity and protect and promote us with happiness and well being.

### Mandala 9/Sukta 70

*Pavamana Soma Devata, Renu Vaishvamitra Rshi*

त्रिरस्म सप्त धनवा दुदुह सत्यामाशिरं पूव्य व्यामनि ।  
चत्वायन्या भुवनानि निणिज् चारूणि चक् यदृतर-  
वधत ॥ १ ॥

1. *Trirasmai sapta dhenavo duduhre satyāmā-śiraṁ pūrve vyomani. Catvāryanyā bhuvanāni nirṇije cārūṇi cakre yadṛtairavardhata.*

Thrice seven cows, creative powers of natural evolution, generate the milky strain of vitality added to the evolving reality in the service of the creator Soma in the cosmic yajna in absolute time and space, Soma who also created four other beautiful orders of existence for the glory and sanctity of existence which grows by the laws of cosmic dynamics.

(The seven cows may be interpreted as the seven evolutes of Prakṛti: mahān, ahankāra and five subtle elements of ether or akāsha, energy or vāyu, fire or agni, water or āpah, and earth or pṛthivī. Three are orders of sattva or thought, rajas or motion, and tamas or matter. This makes the thrice seven, the four other beautiful orders of existence may be interpreted as mana (mind), buddhi (discriminative intelligence), chitta (memory) and ahankāra (I-sense or existential personality). Another interpretation could be the four Vedas, knowledge, the corresponding order of existence in terms of awareness and expression.

स भिमाणा अमृतस्य चारुण उभ द्यावा काव्यना वि  
शश्रथ । तजिष्ठा अपा मंहना परि व्यत यदी दवस्य श्रवसा  
सदा विदुः ॥ २ ॥

2. *Sa bhikṣamāṇo amṛtasya cāruṇa ubhe dyāvā kāvyenā vi śaśrathe. Tejiṣṭhā apo mamhanā pari vyata yadī devasya śravasā sado viduḥ.*

He, loving, sharing and pervading the immortal beauty of existence, orders and adorns both heaven and earth with his art, intelligence and poetic sublimity, also vesting the vapours of the middle regions with his might and splendour. Those who know the reality of the lord's

creation alongwith his power, love and generosity really know and share the bliss.

त अस्य सन्तु क्तवा मृत्यवा दाभ्यासा जनुषी उभ अनु ।  
यभिनृम्णा च द्रव्या च पुनत आदिदाजानं मनना अगृ-  
भगत ॥ ३ ॥

3. *Te asya santu ketavo'mṛtyavo'dābhyāso januṣī ubhe anu. Yebhir-nṛmnā ca devyā punata ādi-drājānaṃ mananā agrbhṇata.*

May those radiations of the light and power of this divine Soma, spirit of bliss, free from mortality, deception or unreality, by which the lord strengthens, purifies and sanctifies acts and virtues both human and natural, be in accord with life, human as well as of other forms, and may humanity receive and internalise that divine spirit of love, peace and refulgence with all their thought, thoughtful action and meditation.

स मृज्यमाना दशभिः सुकर्मभिः प मध्यमासु मातृषु प्रम  
सर्वा । व्रतानि पाना अमृतस्य चारुण उभ नृच ॥ अनु  
पश्यत् विशा ॥ ४ ॥

4. *Sa mṛjyamāno daśabhiḥ sukarmabhiḥ pra madhyamāsu mātṛṣu prame sacā. Vratāni pāno amṛtasya cāruṇa ubhe nṛcakṣā anu paśyate viśau.*

He, blissful and watchful guardian of humanity both pious and impious, exalted by ten efficient senses and pranas and by ten holy observances of Dharma, who is pervasive in the midst of human faculties of perception and volition, awareness and understanding to watch and warn us, thereby strengthening and promoting the holy and immortal dharmic discipline of humanity, He



watches at first hand what people do in thought, word and deed.

स ममृजान इन्द्रियाय धायस आभ अन्ता रादसी हषत  
हितः । वृषा शुष्मण बाधत वि दुमतीराददिशानः शयहव  
शुरुधः ॥ ५ ॥

5. *Sa marmṛjāna indriyāya dhāyasa obhe antā rodasī harṣate hitaḥ. Vṛṣā śuṣmeṇa bādgate vi durmatīr-ādediśānaḥ śaryaheva śurudhaḥ.*

He, adorable and exalted, pervades and abides in both heaven and earth and in the middle regions, happy, blissful and generous with showers of joy for humanity for their honour and exaltation, to help them to wield their potential efficiently. With divine power, he warns men of negative understanding, even commanding them like a warrior who wards off the evil and finally destroys the forces of violence and destruction.

स मातरा न ददृशान उस्त्रिया नानददति मरुतामिव स्वनः ।  
जान तृतं पथमं यत्स्वणरं पशस्तय कर्मवृणीत सुकतुः ॥ ६ ॥

6. *Sa mātārā na dadṛśāna usriyo nānadadeti marutāmiva svanaḥ. Jānannṛtaṃ prathamam yat svarṇaram praśastaye kamavrṇīta sukratuḥ.*

As mother cows watch and guard the calves, so does Soma, lord of light and power of life, vibrant and resonant like roaring winds, pervade, watch and vitalise heaven and earth, mother givers of life and sustenance. And the man of holy action, knowing the cosmic law of divinity and the prime paradisaal agent of the good of humanity, should love and worship that Soma for his

self-fulfilment.

रुवति भीमा वृषभस्तविष्यया शृङ्ग शिशाना हरिणी  
विच गणः । आ यानिं सामः सुकृतं नि षीदति गव्ययी  
त्वग्भवति निणिगव्ययी ॥ ७ ॥

7. *Ruvati bhīmo vṛṣabhastaviṣyayā śṛṅge śīsāno  
hariṇī vicakṣaṇah. Ā yoniṁ somaḥ sukṛtaṁ ni  
ṣīdati gavyayī tvagbhavati nirṇigavyayī.*

Mighty, virile and generous all-watching soma spirit of divinity, sharpening its top powers of perfection of good and elimination of evil, settles in the heart centre of the man of holy action, vibrates and resounds, and then the man's perceptive and discriminative intelligence becomes definitive, protective and creative, inviolable.

शुचिः पुनानस्तन्वमरपसमव्य हरिन्यधाविष्ट सानवि । जुष्टा  
मित्राय वरुणाय वायव त्रिधातु मधु कियत सुकर्मभिः ॥ ८ ॥

8. *Śuciḥ punānas-tanvam-arepasamavye harir-  
nyadhāviṣṭa sānavi. Juṣṭo mitrāya varuṇāya  
vāyave tridhātu madhu kriyate sukarmabhiḥ.*

Pure, purifying and sanctifying the holy man in body, the protective and gracious Soma spirit of divinity is enshrined on top of the holy man's inviolable being, loved and adored for the sake of the spirit of friendship, veneration for judgement and vibrant enthusiasm for life, and then honey sweets of triple powers for body, mind and spirit are created by men of holy action.

पवस्व साम द्ववीतय वृषन्दस्य हादि सामधानमा विश ।  
पुरा ना बाधाहु रितार्ति पारय त्रिविद्धि दिश आहा  
पिपृच्छत ॥ ९ ॥

9. *Pavasva soma devavītaye vṛṣendrasya hārdi somadhānamā viśa. Purā no bādhādduritāti pārāya kṣetraviddhi diśa āhā vipṛcchate.*

O Soma spirit of life and divinity, virile and generous, pure and purifying, favourite of divine hearts, come for the service of the divine Lord and join the soma yajna and the soma yajis. Take us across the evil before its onslaught. After all, he alone can guide the traveller asking for directions who knows the area on earth and the field of life.

हिता न सप्तिरभि वाजमृषन्दस्यन्दा जठरमा पवस्व । नावा  
न सिन्धुमति पषि विद्वाञ्छूरा न युध्य त्व ना निदः  
स्पः ॥ १० ॥

10. *Hito na saptirabhi vājam-arṣendrasyendo jaṭha-ramā pavasva. Nāvā na sindhumati parṣi vidvāñ-chūro na yudhyannava no nidaḥ spaḥ.*

Like a war horse directed to the field of battle, come Indu, Soma spirit of peace, power and joyous action, flow, enter and purify the spirit of Indra, man of action and the social order. Like the mariner crossing the sea by boat, advance, O scholar and warrior, fighting on. Protect us, destroy the scandal mongers and take us across the sea of life.

### Mandala 9/Sukta 71

*Pavamana Soma Devata, Rshabha Vaishvamitra Rshi*

आ दणिणा सृज्यत शुष्याइ सदं वति दुहा र् असः पाति  
जागृविः । हरिरापशं कृणुत नभस्पय उपस्तिर चम्वाइ बह  
निणिज ॥ १ ॥

1. *Ā dakṣiṇā sṛjyate śuṣmyāsadam veti druho rakṣasaḥ pāti jāgrviḥ. Hariropaśam kṛṇute nabhaspaya upastire camvorbrahma nirṇije.*

The gift is given liberally, the mighty, Soma, comes to the hall and presides, the wakeful protects against the evil and the jealous, and the omnipotent Soma, lord of peace and plenty, creates water vapours as a pillar and cover between the green earth and heaven of light and reveals the Vedas to sanctify and glorify existence.

प कृष्टिहव शूष एति रारुवदसुर्यं वर्णं नि रिणीत अस्य  
तम । जहाति वविं पितुरिति निष्कृतमुपपुतं कृणुत निणिजं  
तना ॥ २ ॥

2. *Pra kṛṣṭiḥeva śūṣa eti roruvadasuryam varṇam ni riṇīte asya tam. Jahāti vavriṃ pitureti niskṛta-mupaprutam kṛṇute nirṇijam tanā.*

The mighty hero of peace, power and plenty, Soma, goes forward roaring like a warrior, loud and bold, revealing, manifesting and displaying that vibrant, assertive and tempestuous character of his which dispels and destroys darkness and evil, realises and maintains the purest sacred spirit of his ancestral tradition in action and attains the perfect, unsullied and absolute fulfilment of his earthly existence.

अदिभिः सुतः पवत गभस्त्यावृषायत नभसा वपत मती ।  
स मादत नसत सार्धत गिरा ननिक्त अप्सु यजत परी-  
मणि ॥ ३ ॥

3. *Adribhiḥ sutah pavate gabhastyor-vṛṣāyate nabhasā vepate matī. Sa modate nasate sādhatate girā nenikte apsu yajate parīmaṇi.*

The soma spirit of life vibrates and sanctifies, distilled and condensed by clouds, realised by sages, shining in sun-rays and reflecting in meditative minds of the yogis. Virile and generous, it waxes in strength, showers with the cloud and inspires all with intelligence. It rejoices, reaches all, makes everything possible, and with the divine voice joins humanity, cleanses and sanctifies, and blesses all in yajna and in their yajnic actions.

परि ह्यु ि सहसः पवतावृधं मध्वः सिञ्चन्ति ह्यस्यस्य  
स णिम् । आ यस्मिन्नावः सुहुताद् ऊधनि मूधञ्छीणन्त्य-  
गियं वरीमभिः ॥ ४ ॥

4. *Pari dyukṣaṁ sahasaḥ parvatāvṛdhaṁ madhvaḥ  
siñcanti harmyasya sakṣaṇim. Ā yasmin gāvaḥ  
suhutāda ūdhani mūrdhañ-chriṇantyaḡriyaṁ  
varīmabhiḥ.*

Honey showers of peace, patience and fortitude rain on the master of homely fire-side, lover of light and dedicated performer of soma yajna, in whose life and family senses, mind and memory, fed on positive and yajnic perceptual and conceptual food of experience, retain and sanctify high moral and spiritual values of prime importance with the highest reflections of divinity.

समी रथं न भुरिजारहषत दश स्वसारा अदितरुपस्थ आ ।  
जिगादुप जयति गारपीच्यं पदं यदस्य मत्तुथा अजीज-  
नन ॥ ५ ॥

5. *Samī rathaṁ na bhurijoraheṣata daśa svasāro  
aditerupastha ā. Jigādupa jrayati gorapīcyam  
padaṁ yadasya matuthā aḡjījanan.*

Just as ten fingers of both hands control and direct the chariot's course so, if the ten faculties of perception and volition and the ten pranas collected together in meditation were to raise the yogi's intelligence and awareness and he were to rise as reborn and reach the lap of mother Infinity, he would attain to the top of the blissful stage of existence which all his faculties in unison would generate for him.

श्यना न यानिं सदनं धिया कृतं हिरण्ययमासदं द्व एषति ।  
ए रिणन्ति ब्रह्मिषि पियं गिरा श्वा न द्वाँ अप्यति  
यज्ञियः ॥ ६ ॥

6. *Śyeno na yonim sadanam dhiyā kṛtam hiraṇya-yamāśadam deva eṣati. E riṇanti barhiṣi priyam girā'svo na devāñ apyeti yajñiyah.*

As the eagle bird comes to rest in its nest, so does the light of the soul rise and shine in the golden cave of the heart, the seat of divinity, prepared by the light of higher intelligence and awareness. There on the seat of sanctity the celebrants adore the dear Soul with holy song where the divine Spirit, loving and adorable, blesses the divine soul of the yogi and his transparent faculties and rules as an emperor over the dominion.

परा व्यक्ता अरुषा दिवः कविवृषा त्रिपृष्ठा अनविष्ट गा  
अभि । सहस्रंणीतियतिः परायती रभा न पूवीरुषसा वि  
राजति ॥ ७ ॥

7. *Parā vyakto aruṣo divaḥ kavirvṛṣā tripṛṣṭho anaviṣṭa gā abhiḥ. Sahasraṇītiryatiḥ parāyati rebho na pūrvīruṣaso vi rājati.*

The divine Soma Spirit of peace and power self-

refulgent beyond the lights of heaven, omniscient creator, omnificent giver, visionary and watchful over the three orders of time and space, delights in the songs of adoration as a committed listener. It is omnipotent guide over a thousand ways, immanent and transcendent, and rules and illuminates the eternal dawns of light and vision like the sun.

त्वषं रूपं कृणुत वणा' अस्य स यत्राशयत्समृता सधति  
स्त्रिधः । अप्सा याति स्वधया दव्यं जन् सं सुष्टुती नसत् सं  
गाअगया ॥ ८ ॥

8. *Tveṣaṁ rūpaṁ kṛṇute varṇo asya sa yatrāśayat samṛtā sedhati sridhaḥ. Apsā yāti svadhayā daivyaṁ janam saṁ suṣṭutī nasate saṁ go-agrayā.*

Its form assumes a lustrous character of blazing refulgence, and wherever it reflects, shines and abides, there in the battles of human life and existence it destroys negativities and inner conflicts. Commanding the dynamic powers of life with its innate potential it goes to the pious celebrant and abides there in the heart adored with the highest words of exaltation.

उ त्व यूथा परिय रावीदधि त्विषीरधित सूयस्य । दिव्यः  
सुपणा वच त्तां सामः परि क्रतुना पश्यत् जाः ॥ ९ ॥

9. *Ukṣeva yūthā pariyanarāvīdadhi tviṣīradhita sūryasya. Divayaḥ suparṇo'va cakṣata kṣāṁ somaḥ pari kratunā paśyate jāḥ.*

Just as cosmic energy comprehends and controls all systems of the universe and with its thunderous dynamics vests the sun with light, so does Soma, supreme spirit of creativity, peace and joy, the light of

life and cosmic intelligence, watches the earth and nature and, with its holy creativity, controls and enlightens all systems and species it has created.

## Mandala 9/Sukta 72

*Pavamana Soma Devata, Harimanta Angirasa Rshi*

हरिं मृजन्त्यरुषा न युज्यत सं धनुभिः कलश सामा अज्यत ।  
उद्वाचमीरयति हिन्वत मती पुरुष्टुतस्य कति चित्परि-  
पियः ॥ १ ॥

1. *Harim mṛjantyaruṣo na yujyate saṁ dhenubhiḥ kalaśe somo ajyate. Udvācamīrayati hinvate maṭī Puruṣṭutasya kati cit paripriyaḥ.*

Devout celebrants love Soma divine like the warmth of fire, admire it like beauty of the dawn, and exalt it like light of the sun. You join the bliss of this divinity with all your senses, mind, intelligence and awareness. And then you would realise that Soma vibrates in the heart as bliss and rolls as waves of the sea. It inspires men to burst forth in song, energises thoughts and intellect, and sharpens the vision and imagination. Indeed there are no bounds to the precious gifts of Soma, infinite are they, universally adored and exalted as it is.

साकं वदन्ति बहवा मनीषिण इन्दस्य सामं जठर यदादुहुः ।  
यदी मृजन्ति सुगभस्तया नरः सनीळाभिदशभिः काम्यं  
मधु ॥ २ ॥

2. *Sākaṁ vadanti bahavo manīṣiṇa indrasya somam jathare yadāduhuḥ. Yadīm mṛjanti sugabhastayo naraḥ sanīlābhir-daśabhiḥ kām-yam madhu.*



When intelligent celebrants experience the Soma ecstasy in the heart core of personality, when brilliant people, leading lights of high mind and soul, with all ten senses and pranas collected, controlled and exalted with Soma, realise the bliss they cherish, they all celebrate the divine presence and burst forth in song.

अरममाणा अत्यति गा अभि सूर्यस्य पियं दुहितुस्तिरा  
रवम । अन्वस्म जाषमभरद्विनंगूसः सं द्वयीभिः स्वसृभिः  
ति जामिभिः ॥ ३ ॥

3. *Aramamāṇo atyeti gā abhi sūryasya priyaṁ duhitustiro ravam. Anvasmai joṣamabhara-dvinam-gṛsaḥ saṁ dvayībhiḥ svasṛbhiḥ kṣeti jāmibhiḥ.*

Bearing love and enthusiasm for this Soma, the devotee abides with both sister senses of perception and volition, but indifferent to sense experience and pleasure, he moves on to the sweet message of the dawn, daughter of the sun, and goes still beyond to bliss of the absolute divinity.

नृधूता अदिषुता बहिषि पियः पतिगवां पदिव इन्दु ऋत्वियः ।  
पुरन्धिवान्मनुषा यज्ञसार्धनः शुचिधिया पवत साम इन्द  
त ॥ ४ ॥

4. *Nṛdhūto adriṣuto barhiṣi priyaḥ patirgavāṁ pradiva indur-ṛtviyaḥ. Purandhivān manuṣo yajñasādhanāḥ śucirdhiyā pavate soma indra te.*

O soul, master of senses, mind and intelligence, the soma joy of existence flows free for you everywhere. Exercised in practice by holy men, distilled and realised in the heart and on the holy grass of yajna, darling of the soul, ruler of sense and mind, it masters, controls

and governs the stars and planets. It is refulgent, heavenly and illuminative, and blissful across the seasons, time and space. It holds and sustains all systems of nature and humanity, it is the harbinger of success and fulfilment for us in all our yajnic corporate acts, and it is pure and immaculate beyond possibility of sin, evil and pollution.

नृबाहुभ्यां चादिता धारया सुता नुष्वधं पवत साम इन्द्र  
त । आपाः कतून्त्समजरध्वर मतीवन दुषच्चम्वाइ रास-  
दुद्धरिः ॥ ५ ॥

5. *Nṛbāhubhyāṃ codito dhārayā suto'nuṣvadham pavate soma indra te. Āprāḥ kratūntsamajairadhavare matīverna druṣac-camvorāsadaddharīḥ.*

Indra, O soul, the soma joy of divinity flows free for you, impelled by human arms of karma, showered in streams with resonant hymns. Move on to holy actions in yajna, and Soma, lord of peace and power, pervading in heaven and earth and the middle regions like cosmic energy and the dynamics of cause and effect, would fulfill your desires, intentions and resolutions of mind.

अंशुं दुहन्ति स्तनयन्तमतिं कविं क्वया पसामनीषिणः ।  
समी गावा मत्या यन्ति संयतं ऋतस्य याना सदने  
पुनर्भुवः ॥ ६ ॥

6. *Aṁśuṃ duhanti stanayantam-akṣitam kavim kavayo'paso manīṣiṇaḥ. Samī gāvo matayo yanti saṅyata ṛtasya yonā sadane punarbhuvah.*

All perceptions, volitions, thoughts and feelings,

collected together into the mind through repeated practice, absorb into the heart centre of the original seat of meditative meet of the soul with divinity, and there in awareness wise men of holy action and creative vision receive and experience soma showers of joy, vital, voluble, imperishable, creative and blissful.

नाभां पृथिव्या धरुणां महा दिवा३ पामूमा सिन्धुष्वन्त-  
रु॒तः । इन्द्रस्य वजा वृषभा विभूवसुः सामा हृद पवत  
चारु मत्सरः ॥ ७ ॥

7. *Nābhā pṛthivyā dharuṇo maho divo'pāmūrmau sindhuṣvantarukṣitaḥ. Indrasya vajro vṛṣabho vibhūvasuḥ somo hrde pavate cāru matsaraḥ.*

Centre-hold of the earth, wielder of the mighty heaven of light, showers of living energy on the waves of the sea, adamant force of the thunderbolt of Indra, virile and generous, treasure-hold of the wealth of the universe, Soma, ecstatic joy of creative divinity, flows in the holy heart and blesses it with purity.

स तू पवस्व परि पाथिवं रजः स्तात्र शि † गधून्वत च  
सुकता । मा न्निभाग्वसुनः सादनस्पृशा रयिं पिशङ्गं बहुलं  
वसीमहि ॥ ८ ॥

8. *Sa tū pavaśva pari pāṛthivaṃ rajaḥ stotre śikṣānnādhūnvate ca sukrato. Mā no nirbhāgva-sunaḥ sādanasprśo rayiṃ piśaṅgaṃ bahulaṃ vasīmaḥi.*

O lord of holy action and yajnic dynamics of the universe, flow and purify everything of the globe and the skies, giving me, your enthusiastic celebrant, the vision and wisdom for the good life. Deprive us not of the peace, power and wealth of the home and family.

Bless us that we may live in peace and enjoy peace and homely wealth of golden plenty and variety.

आ तू न इन्दा शतदात्वश्व्यं सहस्रदातु पशुमद्धिरण्यवत ।  
उप मास्व बृहती र्वतीरिषा धि स्तात्रस्य पवमान ना  
गहि ॥ ९ ॥

9. *Ā tū na indo śatadātvaśvyam sahasradātu paśu-  
maddhiranyavat. Upa māsva bṛhatī revatīriṣo'  
dhi stotrasya pavamāna no gahi.*

O lord of light and bliss of peace, pure and all purifying, giver of a hundred-and-thousandfold wealth of advancement and achievement, creator and ordainer of all human, animal and golden wealth of the beauty of the world, come to bless our yajna, listen to our songs of adoration, and bless us with vast expansive wealth of food and energy, knowledge and culture alongwith a sense of values of those divine gifts for our good.

### Mandala 9/Sukta 73

*Pavamana Soma Devata, Pavitra Angirasa Rshi*

स्रक्व द्रप्सस्य धर्मतः समस्वर तृतस्य याना समरन्त  
नाभयः । त्रीन्त्स मूर्ध्ना असुरश्चक आरभ सत्यस्य नावः  
सुकृतम-पीपरन ॥ १ ॥

1. *Srakve drapsasya dhamataḥ samasvarannṛtasya  
yonā samaranta nābhayaḥ. Trīntsa mūrdhno  
asuraścakra ārabhe satyasya nāvaḥ sukṛtamapī-  
paran.*

Streams of the waves and particles of exuberant soma of the creator singing in unison flow into forms in the cosmic home of existence, and the centre-holds

of the forms of systems and sub-systems flow back into the vedi of the cosmic yajna, completing the cycle. The highest and omnipotent lord of cosmic vitality, to begin this yajna, brought into manifestation three modes of Prakṛti, sattva, rajas and tamas, and the emergence of living forms of species, boat-like carriers-on, finally complete the holy creative process.

स॒म्यक्स॒म्यञ्चा॑ महि॒षा अ॑ह॒षत॒ सिन्धा॑रू॒मावधि॑ व॒ना  
अ॒वीवि॑पन । म॒धा॒धारा॑भि॒ज्जन॑यन्ता अ॒कमि॑त्पि॒यामि॒न्द्रस्य॑  
त॒न्वम॑वीवृ॒धन ॥ २ ॥

2. *Samyak samyañco mahiṣā aheṣata sindhorū-  
rmāvadhi venā avīvipan. Madhor-dhārābhir-  
janayanto arkamit priyām-indrasya tanvam-  
avīrdhan.*

Mighty men, sages, scholars and leaders, wise, ambitious and good intentioned, holily all together stirring on top of the oceanic waves of existence, keep it moving fast and faster and, creating beautiful things, doing good work in honour of the lord creator, advance this dear world of the Almighty with streams of the honey sweets of soma.

प॒वित्र॑वन्तः प॒रि वा॑च॒मास॑त पि॒त॒षां प॒त्ना अ॒भि र॑ ति व॒तम ।  
म॒हः स॑मु॒दं वरु॑ण॒स्तिरा द॑ध॒ धीरा॑ इ॒च्छ॑कु॒धरु॑ण॒ष्वार-  
भ॑म ॥ ३ ॥

3. *Pavitravantah pari vācam-āsate pitaiṣām pratno  
abhi rakṣati vratam. Mahaḥ samudraṁ varu-  
ṇastiro dadhe dhīrā icchekurdharuṇeṣvārabham.*

Men of soma purity of mind and character, they stand by the holy voice of divinity and the dynamics of

nature. The eternal father and ruler over all protects and promotes their discipline of Dharma. Just as the all enveloping space alone can cover the mighty ocean and the cosmic vapours, similarly men of stable mind only can keep original human commitment in matters of cosmic law.

स॒हस्र॑ध॒र व॒ त सम॑स्वर॒न्दि॒वा नाक॑ मधु॒जिह्वा॑ असु॒श्चतः॑ ।  
अस्य॑ स्प॒शा न नि मि॑षन्ति॒ भूर्णयः॑ प॒दप॑द पा॒शिनः॑ सन्ति॒  
स॒तवः॑ ॥ ४ ॥

4. *Sahasradhāre'va te samasvaran divo nāke madhujihvā asaścataḥ. Asya spaśo na ni miṣanti bhūrṇayah padepade pāśinaḥ santi setavaḥ.*

In this world of a thousand streams of soma joy and divine generosity, the soma souls in humanity sing and swim in action, sweet of tongue, mind and will, joining the paradisaal vision of heavenly light. The instant and watchful eyes of the dynamics of divinity, all enveloping and all beholding, are ever awake without a wink for the moment. O lord, at every step the binding bonds are there, and there are saviour bridges as well.

पि॒तुमा॑तु॒रध्या॑ य स॒मस्वर॑ वृ॒चा शाच॑न्तः॒ सु॒दह॑न्ता अ॒व॒तान॑ ।  
इ॒न्द॑द्वि॒ष्टा॒मप॑ धमन्ति॒ मा॒यया॑ त्वच॒मसि॑क्नीं॒ भूर्म॑ना  
दि॒वस्प॑रि ॥ ५ ॥

5. *Piturmāturadhyā ye samasvarannṛcā śocantaḥ saṁdahanto avratān. Indradviṣṭāmapa dha-manti māyayā tvacamasiknīm bhūmano divas-pari.*

Like the rays of sunlight radiating from above to mother earth in unison, shining with their brilliance, illuminating and purifying, and burning off those

pollutants which act against natural law, the soma souls of humanity acting in unison around father and mother in holy tradition, shining and sanctifying life with divine hymns, reducing and eliminating powers of negative character and habit against natural law and human values, they drive off and eliminate the defilers and violators of cosmic law, and, with the knowledge and power of the light of great heaven, they remove the veil of the darkness of ignorance.

पुत्रान्मानादध्या य समस्वरञ्छल कयन्त्रासा रभसस्य  
मन्तवः । अपान्तासा बधिरा अहासत ऋतस्य पन्थां न  
तरन्ति दुष्कृतः ॥ ६ ॥

6. *Pratnānmanādadhya ye samasvarañ-chlokayāntrāso rabhasasya mantavaḥ. Apānakṣāso badhirā ahāsata ṛtasya panthām na taranti duṣkṛtaḥ.*

Soma souls that act in unison with faith in eternal values, who are self-controlled by the divine Word and follow the spirit of lord Almighty pursue the path of universal law and reach the divine destination. But men of negative disposition see not what they see and hear not what they hear, abandon the path of truth and fail to reach the divine destination of life.

सहस्रधार् वितत पवित्र आ वाचं पुनन्ति क्वया मनीषिणः ।  
रुदास एषामिषिरासा अदुहः स्पशः स्वञ्चः सुदृशा नृच-  
सः ॥ ७ ॥

7. *Sahasradhāre vitate pavitra ā vācaṁ punanti kavayo manīṣiṇaḥ. Rudrāsa eṣām-iṣirāso adruhaḥ spaśaḥ svañcaḥ sudrśo nṛcakṣasaḥ.*

In this expansive world of a thousand streams

of purity flowing on and on, men of noble thought and poetic vision create, speak and sanctify their word. Men of judgement and rectitude, they discriminate between right and wrong and the natural consequences thereof. They are dynamic, free from jealousy, penetrative observers, worthy of reverence, holy visionaries and constant watchers of humanity

ऋतस्य गापा न दभाय सुकतुस्त्री ष पवित्रा हृद्यन्तरा  
दध । विद्वान्त्स विश्वा भुवनाभि पश्यत्यवाजुष्टान्विध्यति  
कृत अवतान ॥ ८ ॥

8. *Ṛtasya gopā na dabhāya sukratustrī ṣa pavitrā  
hṛdyantarā dadhe. Vidvāntsa viśvā bhuvanābhi  
paśyat-yavājuṣṭān vidhyati karte avratān.*

The man of universal truth, guardian of law, is undaunted, he is not for fear, nor for deceit. Pure at heart and holy of action, he maintains that strength and purity in his threefold conduct in thought, word and deed. Man of knowledge, vision and practical wisdom, he overwatches the entire regions of the world, brings to book the sceptics and the uncommitted, and fixes the saboteurs and the violators of law.

ऋतस्य तन्तुविततः पवित्र आ जिह्वाया अग वरुणस्य  
मायया । धीराश्चित्तत्समिनन्त आशता त्री कृतमव  
पदात्य-पभुः ॥ ९ ॥

9. *Ṛtasya tanturvitataḥ pavitra ā jihvāyā agre  
varuṇasya māyayā. Dhīrāścītat saminakṣanta  
āśatā'trā kartamava padātyaprabhuḥ.*

The web of Truth and Law is vast and universal. It extends enshrined in the pure at heart and speaks at



the tip of the tongue by virtue of the wondrous power of Varuna, lord of love and justice, choice and discrimination. The brave, settled at heart and mind, receive it and follow it to self-fulfilment. The sceptics, dissenting and denying, fall from grace into negation and utter frustration.

### Mandala 9/Sukta 74

*Pavamana Soma Devata, Kakshivan Dairghatamasa Rshi*

शिशुन जा॒ता व॑ चक॒द॒द्वन॒ स्व॑य॒द्वा॒ज्य॒रु॒षः सि॒षा॑सति ।  
दि॒वा रत॑सा सचत॒ पया॒वृ॒धा॒ तमी॑मह॒ सु॒म॒ती श॒म॑ स॒प्रथः॑ ॥ १ ॥

1. *Śiśurna jāto'va cakradadvane svaryadvājya-ruṣaḥ siṣāsati. Divo retasā sacate payovṛdhā tamīmahe sumatī śarma saprathah.*

When in this vernal wood of existence, man clamours like a new born baby for sustenance, then that mighty refulgent heavenly giver of light and bliss waxes with love and desire overflowing with the milk of grace and blesses him with the living energy of heavenly divinity. To that divine lord of light and peace we pray with songs of holiness for life's well being and spiritual freedom.

दि॒वा यः॑ स्क्॒म्भा ध॒रुणः॑ स्वा॒त॒त॒ आपू॑णा अ॒ंशुः प॒य॒ति  
वि॒श्व॒तः । सम॑ म॒ही रा॒द॒सी य॑ दा॒वृ॒ता॒ समी॑ची॒न दा॑धा॒र्  
स॒मिषः॑ क॒विः ॥ २ ॥

2. *Divo yaḥ skambho dharuṇaḥ svātata āpūrṇo amśuḥ paryeti viśvataḥ. Seme mahī rodasī yakṣadāvṛtā samīcīne dādadhāra samiṣaḥ kavīḥ.*

We pray to that centre-hold of heaven,

foundation of existence, boundless holy presence all pervasive and perfect, covering all space all round who holds both these worlds of earth and heaven with the middle regions together and sustains them like a yajamana. He is the omniscient visionary, poetic creator and giver of food and energy for sustenance and knowledge for enlightenment.

महि प्सरः सुकृतं साम्यं मधुवी गव्यूतिरदि तऋतं यत । इश  
या वृष्टरित उस्त्रिया वृषा पां नता य इत ऊतिऋग्मियः ॥ ३ ॥

3. *Mahi psarah sukṛtaṁ somyaṁ madhūrvi gavyūtira-  
aditer-ṛtaṁ yate. Iṣe yo vṛṣṭerita usriyo vṛṣā'pām  
netā ya ita ūtir-rgmiyaḥ.*

Of mighty form is he, generous, adorable, exceedingly refulgent controller of universal dynamics, shelter home of life who rules over the rains of living waters on earth. The honey sweets of soma homage well expressed and distilled are for him, yajamana of the yajnic wide paths of rectitude of mother earth and nature.

आत्मन्व त्वा दुह्यत घृतं पयः ऋतस्य नाभिरमृतं वि जायत ।  
समीचीनाः सुदानवः पीणन्ति तं नरा हितमव महन्ति  
परवः ॥ ४ ॥

4. *Ātmanvannabho duhyate ghrtaṁ paya ṛtasya  
nābhira-amṛtaṁ vi jāyate. Samīcīnāḥ sudānavaḥ  
prīṇanti taṁ nara hitamava mehanti peravaḥ.*

Living energising showers of soma ghrta and waters are received from space. The centre-hold of eternal truth and spirit of immortality here constantly manifests in the flow of existence. Joint integrated generous powers of nature serve that divinity and leading lights of humanity too offer service in abundance

to the munificent power.

अरवीदंशुः सचमान ऊमिणा दवाव्यं॑ मनुष पिन्वति  
त्वचम । दधाति गभमदितरूपस्थ आ यन ताकं च तनयं  
च धामह ॥ ५ ॥

5. *Arāvīdamśuḥ sacamāna ūrmiṇā devāvyam  
manuṣe pinvati tvacam. Dadhāti garbham-  
aditerupastha ā yena tokam ca tanayam ca  
dhāmahe.*

The soma spirit of divine vitality, one in love with life, vitalises and strengthens the holy earth and body health of humanity with the waves of its joy and love desire. It vests the womb of earth with seed and fertility by virtue of which we beget our children and grand children.

सहस्रधार व ता असश्चतस्तृतीय सन्तु रजसि पजावतीः ।  
चतस्रा नाभा निहिता अवा दिवा हविभरन्त्यमृतं  
घृतश्चतुः ॥ ६ ॥

6. *Sahasradhāre'va tā asaścatastrīye santu rajasi  
prajāvatīḥ. Catasro nābho nihitā avo divo  
havirbharantyamṛtaṁ ghrtaścutaḥ.*

Those creative vitalities in the sun of a thousand streams of light and life be there above in the third region of light in space and come down to earth. Four treasure casks of Dharma, artha, kama and moksha abide well guarded in the region of light and, overflowing with ghrta, living water and divine sanctity, bring down the spirit and message of full life on earth for the joy of human life, imperishable and immortal.

श्व॒तं रू॒पं कृ॒णु॒त॒ यत्सिषा॑सति॒ सामा॑ मी॒ढवाँ॑ असुरा वद  
भूम॑नः । धि॒या शमी॑ सच॒त॒ सम॑भि॒ प॒व॒द्वि॒वस्क॑वन्ध॒मव॑  
दष॒दु॒दि॒णम॑ ॥ ७ ॥

7. *Śvetam rūpaṁ kṛṇute yat siṣāsati somo mīdhvāñ  
asuro veda bhūmanaḥ. Dhiyā śamī sacate  
semabhi pravada-divaskabandham-ava darṣadudriṇam.*

Whenever man desires, Soma, life of life on earth and virile controller of solar energy that pervades vast natural resources, forms shining clouds of vapour, parjanya, then, with its intelligential dynamics, joins with the vapour powers, and, going forward from light to the cloud, breaks the flood of water vapours into rain. (Like the clouds of rain showers of water, also, come the rain showers of knowledge and wisdom for humanity).

अथ॑ श्व॒तं क॒ल॒शं॑ गा॒भिर्क्त्तं॑ का॒ष्म॒ ा वा॒ज्य॑कमी॒त्सस॒-  
वान॑ । आ हि॒न्वि॒र॒ मन॑सा द॒व॒यन्तः॑ क॒ गी॒वत॑ श॒तहि॑मा॒य॒  
गाना॑म ॥ ८ ॥

8. *Adha śvetam kalaśam gobhir-aktam kārṣmannā  
vājayakramīt sasavān. A hinvire manasā deva-  
yantaḥ kakṣivate śatahīmāya gonām.*

Just as a well trained race horse shoots to the victory line, so does Soma, lord of light, life and peace, proceed to the pure heart of the devotee, a transparent receiver refined and consecrated by the holy voice of divinity. To him do celebrants of divinity with sincere mind enthusiastically pray to bless the scholars, the teacher and the disciple, with a hundred years of enlightened life of knowledge and wisdom.

अ॒द्भिः सा॒म प॒पृ॒चा॒नस्य॑ त॒ रसा॒ व्या॒ वारं॑ वि प॒वमान॑  
धावति । स मृ॒ज्यमानः॑ क॒विभि॑मदि॒न्तम॑ स्वद॒स्वन्दा॑य  
पवमान॑ पी॒तर्य॑ ॥ ९ ॥

9. *Adbhiḥ soma papṛcānasya te raso 'vyo vāraṁ vi pavamāna dhāvati. Sa mṛjyamānaḥ kavibhir-madintama svadasvendrāya pavamāna pītaye.*

O Soma, lord of light and bliss, pure and purifying, lover of life with showers of living consecrating nectar, the immortal bliss of your presence flows to the chosen soul of humanity. As such, celebrated and exalted by poets, O Spirit immaculate most ecstatic, pray flow and be sweet and gracious for the delight and fulfilment of Indra, virile soul of pious humanity.

## Mandala 9/Sukta 75

*Pavamana Soma Devata, Kavi Bhargava Rshi*

अ॒भि पि॒याणि॑ पव॒त च॒नाहि॑ता॒ नामा॑नि॒ य॒ह्वा अ॒धि य॒षु  
व॒ध॒त । आ॒ सू॒र्य॑स्य बृ॒हता॑ बृ॒ह॒धि रथं॑ वि॒ष्वञ्च॑मरु॒हद्वि॒  
च॒ ऽणः॑ ॥ १ ॥

1. *Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate. Ā sūryasya bṛhato bṛhanna-dhi ratham viṣvañcam-aruhad-vicakṣaṇaḥ.*

Soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world.

ऋतस्य जिह्वा पवत मधु पियं वक्ता पतिधिया अस्या  
अदाभ्यः । दधाति पुत्रः पित्रारपीच्यं नाम तृतीयमधि राचन  
दिवः ॥ २ ॥

2. *Ṛtasya jihvā pavate madhu priyaṁ vaktā  
patirdhiyo asyā adābhyah. Dadhāti putraḥ  
pitrorapīcyam nāma tṛtīyamadhi rocane divaḥ.*

The flame of yajna as the voice of eternal truth rises and expresses the dear delicious beauty and glory of Soma, spirit of universal light and bliss. The speaker and protector of the acts of yajna and Soma truth of life is fearless, undaunted. Just as progeny is the continuance and illumination of the honour and reverence of parents, so is yajna the progeny and illuminative soma of Soma refulgent in the third and highest region of the light of existence.

अव द्युतानः कलशाँ अचिकद् गृभियमानः काश आ  
हिरण्यय । अभीमृतस्य दाहना अनूषता धि त्रिपृष्ठ उषसा  
वि रजति ॥ ३ ॥

3. *Ava dyutānaḥ kalaśāñ acikradan-ṛbhiryemā-naḥ  
kośa ā hiraṇyaye. Abhīmr̥tasya dohanā  
anūṣatā'dhi tripr̥ṣṭha uṣaso vi rājati.*

Evoked and concentrated in the golden cave of the heart by veteran yogis, leading them to a vision of divinity, illuminating the sacred hearts, it vibrates and speaks loud and bold in the spirit. Those who distil the eternal truth of existence in their yajnic communion with divinity celebrate and exalt it in song as it abides over three regions of earth, heaven and the skies and shines over the glory of dawns.

अदिभिः सुता मतिभिश्चनाहितः पराचयनादसी मात्रा  
शुचिः । रामाण्यव्या समया वि धावति मधाधारा पिन्वमाना  
दिवदिव ॥ ४ ॥

4. *Adribhiḥ suto matibhiṣcanohitaḥ prarocayan  
rodasī mātārā śuciḥ. Romāṇyavyā samayā vi  
dhāvati madhordhārā pinvamānā divedive.*

Distilled in essence and presence in the heart, realised in bliss by veteran wise, pure, immaculate and brilliant, illuminating mother earth and mother heavens of life and existence, Soma radiates, blessing sacred hearts in communion and augmenting systemic unions of existence all round flowing in streams of honey joy.

परिं साम् प धन्वा स्वस्तय नृभिः पुनाना अभि वासया-  
शिरम । य त मदा आहनसा विहायसस्तभिरिन्दं चादय  
दातव मघम ॥ ५ ॥

5. *Pari soma pra dhanvā svastaye nṛbhiḥ punāno  
abhi vāsayāsiram. Ye te madā āhanaso vihāyas-  
astebhir-indraṁ codaya dātave magham.*

O Soma spirit of joy and victory of existence, radiate and come for the happiness and all round well-being of life. Pure and purifying, exalted by the veteran wise, come and sanctify the beauty of life. With all those joyous gifts of yours which are mighty universal and radiant in the dynamics of existence, pray inspire Indra, the ruling soul, to create the honour, wealth and excellence of life and bless us with the highest bliss.

## Mandala 9/Sukta 76

*Pavamana Soma Devata, Kavi Bhargava Rshi*

धृता दिवः पवत कृत्व्या रसा द ऽ दवानामनुमाद्या नृभिः ।  
हरिः सृजाना अत्या न सत्त्वाभिवृथा पाजांसि कृणुत  
नदीष्व ॥ १ ॥

1. *Dhartā divaḥ pavate kṛtyo raso dakṣo devānā-  
manumādyo nṛbhiḥ. Hariḥ sṛjāno atyo na  
satvabhir-vṛthā pājānsi kṛṇute nadīṣvā.*

Soma, joyous spirit of the universe, sustainer of the regions of light, constant doer, eternal delight and bliss of divinities, perfect omnipotent power, sole worthy of worship by humanity vibrates omnipresent, purifies and sanctifies the life of existence. Destroyer of want and suffering, ever creative, with its own powers spontaneously, like energy itself creates movement and growth in the channels of existence.

शूरा न धत्त आयुधा गभस्त्याः स्वः सिषासनथिरा  
गविष्टिषु । इन्द्रस्य शुष्ममीरय तस्युभिरिन्दुहिन्वाना अज्यत  
मनीषिभिः ॥ २ ॥

2. *Śūro na dhatta āyudhā gabhastyoḥ svaḥ siṣāsan  
rathīro gaviṣṭiṣu. Indrasya śuṣmam-īrayannapa-  
syubhir-indur-hinvāno ajyate manīṣibhiḥ.*

Wielding the powers and instrumentalities of nature, like a warrior and victor in immanent will and omniscience, keen to share the joy of existence with humanity in paths of daily business, commanding the chariot of the universe in micro and macro systems of its dynamics, inspiring and elevating the soul's potential,



itself stimulated and energised into manifestation by thinkers and men of yajnic action in meditation, the spirit of universal light and glory is aroused to raise and bless humanity.

इन्द्रस्य साम् पवमान ऊमिणां तविष्यमाण जुठर्ष्वा विश ।  
प णः पिन्व विद्युद्भव रादसी धिया न वाजाँ उप मासि  
शश्वतः ॥ ३ ॥

3. *Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo jathareṣvā viśa. Pra ṇaḥ pinva vidyudabhreva rodasī dhiyā na vājāñ upa māsi śaśvataḥ.*

Soma, vigorous spirit of joyous power and generosity, pure, purifying and constantly flowing, brilliant, blazing and advancing in strength, come by the stream and waves of energy and enter in the heart core of the soul. As thunder, lightning and clouds of rain shower and augment heaven and earth, pray strengthen us, and with divine intelligence, as it were, extend our food, energies, progress and victories for all time. You are the creator, you are the maker, you are the giver.

विश्वस्य राजा पवत स्वदृश ऋतस्य धीतिमृषिषाळवीव-  
शत । यः सूयस्यासिरण मृज्यत पिता मतीनामसमष्ट-  
काव्यः ॥ ४ ॥

4. *Viśvasya rājā pavate svardṛṣa ṛtasya dhītim-  
ṛṣiṣāl-avīvaśat. Yaḥ sūryasyāsireṇa mṛjyate pitā  
mafīnāmasam-aṣṭakāvyaḥ.*

Soma is refulgent ruler of the world. It flows pure, purifying those who see the light divine. Loving, commanding, and illuminating the dynamics of nature

unto waves and particles, seer of the seers as it is, exalted by sun beams, father generator and giver of knowledge, it transcends the vision and word of the wise and poet's poetry.

वृषव यूथा परि काशमषस्यपामुपस्थं वृषभः कनिकदत् ।  
स इन्द्राय पवस मत्सरिन्तमा यथा जषाम समिथ  
त्वातयः ॥ ५ ॥

5. *Vṛṣeva yūthā pari kośam-arṣasyapāmupasthe vṛṣabhaḥ kanikradat. Sa indrāya pavase matsarintamo yathā jeṣāma samithe tvotayaḥ.*

As a generous chief rules over multitudes so, O Soma, mighty virile spirit of divinity, thundering in the depth of clouds of vapour, you overflow the clouds. Thus, O most joyous and blissful spirit of the universe, you flow for the soul. Pray bless us so that under your natural protections of grace we may win in the struggles of life.

### Mandala 9/Sukta 77

#### *Pavamana Soma Devata, Kavi Bhargava Rshi*

एष प काशं मधुमाँ अचिकददिन्द्रस्य वजा वपुषा वपुष्टरः ।  
अभीमृतस्य सुदुघा घृतश्चुता वाश्रा अषन्ति पर्यसव  
धनवः ॥ १ ॥

1. *Eṣa pra kośe madhumāñ acikradad-indrasya vajro vapuṣo vapuṣṭaraḥ. Abhīmṛtasya sudughā ghrtaścuto vāśrā arṣanti payaseva dhenavaḥ.*

This soma, blissful spirit of the universe, full of honey sweets of joy, vibrates and reveals itself aloud in the ananda-maya kosha at the heart's core of the soul,

potent as thunderbolt of Indra, beauty, power and bliss incarnate, more beautiful and vigorous than beauty and power itself. All voices of speech replete with the spirit of truth and divinity, generous and overflowing with liquidity of meaning and spirit of divinity and divine law flow from it, about it and to it like milch cows overflowing with milk for the calf.

स पूव्यः पवत यं दिवस्परि श्यना मथायदिषितस्तिरा रजः ।  
स मध्व आ युवत वविजान इत्कृशानारस्तुमनसाह  
बिभ्युषा ॥ २ ॥

2. *Sa pūrvyaḥ pavate yaṁ divas-pari śyeno mathā-yad-iṣitas-tiro rajaḥ. Sa madhva ā yuvate vevi-jāna it kṛśānor-asturmanasāha bibhyuṣā.*

That eternal joy, which the brilliant light of divinity moved in the heart core distils from heaven through the middle regions of human fluctuations of existence, vibrates omnipresent and purifies all who care. That same joy full of honey sweets, vibrating with power and bliss joins with the weaker humanity stricken with fear and anxiety and may, we pray, inspire the devotee with new strength and vigour.

त नः पूर्वास उपरास इन्दवा मह वाजाय धन्वन्तु गामत ।  
इ ऽप्यासा अह्या इ न चारवा बह्वबह्व य जुजुषुह-  
विहविः ॥ ३ ॥

3. *Te naḥ pūrvāsa uparāsa indavo mahe vājāya dhanvantu gomate. Īkṣenyāso ahyo na cāravo brahmabrahma ye jujuṣur-havirhaviḥ.*

May those ancients of vision and the later ones present and future blest with light and power, inspire

us to win new prizes of great advancement and victory rich in wealth and advancement. May they, thinkers and seekers, generous and sublime like clouds of rain showers, who meditate on the essence of vast existence and offer the essence of sacred oblations of yajnic fragrances with love and faith, inspire us.

अयं ना विद्वान्वनवद्वनुष्यत इन्दुः सत्राचा मनसा पुरुष्टुतः ।  
इनस्य यः सदन् गभमादध गवामुरुब्जमभ्यषति व्रजम ॥ ४ ॥

4. *Ayam no vidvān vanavadvanuṣyata induḥ satrācā manasā puruṣṭutaḥ. Inasya yaḥ sadane garbhamaadadhe gavām-urubjam-abhyarṣati vrajam.*

This our sagely scholar, brilliant and generous, widely admired and adored, loving the loving and dispelling the violent with a disciplined and concentrated mind, who has received the eternal seed of knowledge in the presence of the glorious lord of divinity, proceeds to the highest abundant origin of the mind and senses and moves further forward.

चकिद्विवः पवत कृत्व्या रसा महौ अदब्धा वरुणा हुरुग्यत ।  
असावि मित्रा वृजनषु यज्ञिया त्या न यूथ वृष्युः  
कनिकदत ॥ ५ ॥

5. *Cakrirdivaḥ pavate kṛtvyo raso mahāñ adabdho varuṇo hurugyate. Asāvi mitro vṛjaneṣu yajñiyo 'tyo na yūthe vṛṣayuh kanikradat.*

The creator of the universe flows omnipresent, purifies, sanctifies and blesses. Constant doer adorable, delight of the celebrants, great, undauntable, lord of judgement and choice, abandons men of crooked nature and behaviour and fulfils the mission of the holy. Friend

on all paths of life, companionable, giver of fulfilment, He vibrates in the multitude of existence and roars like thunder in the depth of clouds.

## Mandala 9/Sukta 78

*Pavamana Soma Devata, Kavi Bhargava Rshi*

प राजा वाचं जनयं ऽसिष्यदद्वा वसाना अ॒भि गा इ॒य ति ।  
गृ॒भ्णाति॑ रि॒पम॑वि॒रस्य॑ तान्वा शु॒द्धा द्वा॒नामु॑प॒ याति  
निष्कृ॑तम ॥ १ ॥

1. *Pra rājā vācam janayann-asīsyadad-apo vasāno abhi gā iyakṣati. Gr̥bhñāti ripram-avira-sya tānvā śuddho devānāmupa yāti niṣkṛtam.*

Soma, creative ruling spirit of the universe, self moved with will and desire, producing the cosmic sound of speech, releasing the flow of cosmic energies, pleased and pervasive, proceeds to the yajnic formation of stars and planets. The kind protective sun fertilises the manifestive earthly forms with its own living energy and the immaculate soul proceeds to nature's womb of divinities for their manifestation and self-realisation.

इन्द्राय॑ साम् परि॑ षिच्यस् नृ॒भिर्नृ॒च ऽ ऽमिः॑ क॒विर॑ज्यस्  
वन् । पू॒र्वीहि॑ तं स्नु॒तयुः॑ सन्ति॒ यात॑व स॒हस्र॑मश्वा॒ हर॑यश्च-  
मू॒षदः॑ ॥ २ ॥

2. *Indrāya soma pari śicyase nṛbhir-nṛcakṣā ūrmiḥ kavir-ajyase vane. Pūrvīrhi te srutayaḥ santi yātave sahasram-aśvā harayaścāmūśadaḥ.*

Soma, spirit of universal joy, is poured from one form into another for the sake of Indra, the soul. The all-watching, all-knowing creative, all rolling pervasive

spiritual cosmic flow is loved and worshipped in the beautiful world of divinity. O lord, eternal and universal are the holy dynamics of your creation for humanity to pursue and follow, infinite your moving forces, advancing, arresting and absorbing in the yajnic world.

समुद्रिया अप्सरसा मनीषिणमासीना अन्तर्भि सामम रन ।  
ता ईं हिन्वन्ति हृम्यस्यं स णिं याचन्त सुम्नं पवमानमति-  
तम ॥ ३ ॥

3. *Samudriyā apsaraso manīṣiṇam-āsīnā antara-bhi somam-akṣaran. Tā īm hinvanti harmyasya sakṣaṇim yācante sumnaṁ pavamānamakṣitam.*

Vibrations of divine presence flowing in space and enshrined in the heart radiate to the enlightened soul at peace. They inspire and move this resident companion soul of the beautiful mind and body so that the devotees pray for imperishable peace and bliss of the pure and purifying divinity.

गाजि १: सामा' रथजिद्धिरणयजित्स्वजिदब्जित्पवत  
सहस्रजित । यं द्वासंश्चक्रिर पीतय मदं स्वादिष्ठं दुप्समरुणं  
मयाभुवम ॥ ४ ॥

4. *Gojinnah somo rathajidd-hiranyajit svarjid-abjit pavate sahasrajit. Yam devāsaś-cakrire pītaye madam svādiṣṭham drapsam-aruṇam mayabhavam.*

Soma, universal spirit of peace and bliss, is the creator master controller and giver of earthly and divine wealth and enlightenment, movement and progress, golden graces of beauty and excellence, happiness and fulfilment and fluid assets, it purifies us and wins us a

thousand victories of existence. This spirit of universal joy, exciting, most delightful, streaming forth, enlightening, giver of peace and fulfilment, the divines reveal to us for our enlightenment and well being.

एतानि साम् पवमाना अस्मयुः सत्यानि कृण्वन्दविणान्य-  
षसि । जहि शत्रुमन्तिक दूरक च य उर्वी गव्यूतिमभयं च  
नस्कृधि ॥ ५ ॥

5. *Etāni soma pavamāno asmayuḥ satyāni kṛṇvan draviṇānyarṣasi. Jahi śatrum-antike dūrake ca ya urvīm gavyūtimabhayaṁ ca naskṛdhi.*

O Soma, our well wisher, pure and purifying, these are the real and true acts of kindness and grace, doing which you vibrate for our prosperity, honour and excellence everywhere. Pray destroy our negativities and enmities far as well as near, and open for us the paths of progress wide, straight and free from fear.

### Mandala 9/Sukta 79

*Pavamana Soma Devata, Kavi Bhargava Rshi*

अचादसा ना धन्वन्त्विन्दवः प सुवानासा बृहदिवषु हरयः ।  
वि च नशा ऽ इषा अरातया या नशन्त सनिषन्त ना  
धियः ॥ १ ॥

1. *Acodaso no dhanvantvindavaḥ pra suvānāso bṛhaddiveṣu harayaḥ. Vi ca naśan na iṣo arātayo'ryo naśanta saniṣanta no dhiyaḥ.*

May the bright and blissful soma streams of divinity, self-moved and self-inspired, life-giving, gracious dispellers of darkness and suffering, inspire us to move forward in the vast jajnas of celestial

proportions. Let the enemies of our food and energy perish. Let the saboteurs be destroyed. Let our hopes and plans be realised and fulfilled.

प णा॑ धन्व॒न्त्विन्द॑वा म॒द॒च्यु॒ता॒ धना॑ वा॒ य॒भि॒र॒वा॑ता  
जुनी॒मसि॑ । ति॒रा म॒त॑स्य॒ कस्य॑ चि॒त्परि॑हृ॒तिं व॒यं धना॑नि  
वि॒श्वधा॑ भ॒रम॑हि ॥ २ ॥

2. *Pra ṇo dhanvantvindavo madacyuto dhanā vā yebhir-arvato junīmasi. Tiro martasya kasya cit parihvṛtiṃ vayan dhanāni viśvadhā bharemahi.*

May the bright and blissful Soma streams of divine honey joy inspire us, by which we, warriors of advancement and progress, may win and acquire wealth and, warding off the crookedness of any human power whatever it be, we may always achieve wealth of universal value.

उ॒त स्व॑स्या॒ अरा॑त्या अ॒रि॒हि ष॒ उ॒ता॒न्य॑स्या॒ अरा॑त्या॒ वृ॒का॒ हि  
षः । धन्व॒ ॥ तृ॒ष्णा॒ सम॑री॒त॒ ताँ अ॒भि॒ साम॑ ज॒हि प॑व॒मान  
दु॒रा॒ध्यः ॥ ३ ॥

3. *Uta svasyā arātyā arirhi ṣa utānyasyā arātyā vṛko hi ṣaḥ. Dhanvan na tṛṣṇā samarīta tāñ abhi soma jahi pavamāna durādhyah.*

He is the enemy of one's own adversity, and of another's adversity too, he is the enemy, a very thunderbolt, against adversity and enmity. Deal with adversity and enmity the way you deal with thirst in the desert, driving it off any way, O Soma, pure, purifying and dynamic spirit, dispel the negative will and understanding of the obstinates and the malignants.



दिवि त नाभा परमा य आदद पृथिव्यास्त रुरुहुः सानवि  
 िपः । अदयस्त्वा बप्सति गारधि त्वच्चप्सु त्वा हस्तदु-  
 दुहुमनीषिणः ॥ ४ ॥

4. *Divi te nābhā paramo ya ādade pṛthivyāste  
 ruruhuḥ sānavi kṣipah. Adrayastvā bapsati gora-  
 dhi tvacyapsu tvā hastair-duduhurmanī-ṣiṇah.*

The supreme power and bliss of yours, which captivates and holds, abides in the centre of the regions of light. The inspirations for the light arise here on top of the earth. The veteran wise exalt you in the vedi on the floor of the earth, and thinkers and seekers distil the bliss in their actions as they milk the cow with their hands for milk.

एवा त इन्दा सुभ्वं सुपर्शसं रसं तुञ्जन्ति पथमा अभिश्रियः ।  
 निदंनिदं पवमान् नि तारिष आविस्तु शुष्मा भवतु प्रिया  
 मदः ॥ ५ ॥

5. *Evā ta indo subhvaṁ supeśasaṁ rasaṁ tuñjanti  
 prathamā abhiśriyaḥ. Nidaṁnidam pavamāna ni  
 tāriṣa āviste śuṣmo bhavatu priyo madaḥ.*

O Soma, bright and blissful divine spirit of existence, pure and purifying power, thus do veteran devotees of noble dedicated mind distil the gracious, delicious and inspiring bliss of divine joy. Pray dispel the malice of all malignant minds so that your dear delightful power and bliss shines pure and bright every where in every living being.

## Mandala 9/Sukta 80

*Pavamana Soma Devata, Vasu Bharadvaja Rshi*

सामस्य धारा पवत नृच िस ऋतन द्वान्हवत दिवस्परि ।  
 बृहस्पत र्वथना वि दिद्युत समुदासा न सर्वनानि  
 विव्यचुः ॥ १ ॥

1. *Somasya dhārā pavate nṛcakṣasa ṛtena devān havate divaspari. Bṛhaspate ravathenā vi didyute samudrāso na savanāni vivyacuḥ.*

The stream of soma, light and bliss of divinity, flows free. It purifies, sanctifies, embraces and enlightens all humanity and arouses the divinities with the yajnic call of divine law. It vibrates and shines with the voice of omniscient lord transcendent, Brhaspati, and, like the vaulting oceans and expansive space, the generative vibrations of divinity extend beyond the lights of heaven.

यं त्वा वाजि ऽघ्न्या अभ्यनूषता याहंतं यानिमा राहसि  
 द्युमान । मघानामायुः पतिरन्महि श्रव इन्द्राय साम पवस  
 वृषा मदः ॥ २ ॥

2. *Yam tvā vājinn-aghnyā abhyanūṣatā'yohatam yonimā rohasi dyumān. Maghonāmāyuh pra-tiran mahi śrva indrāya soma pavase vṛṣā madah.*

You, O vibrant lord of omnipotence, whom all inviolable forces of nature and communities of humanity adore and exalt, rise in all your glory and manifest in the golden heart cave of the soul. O lord of infinite joy, you promote the health and age of the men of piety and prosperity. Bless Indra, the ruling soul with honour and high renown and shower boundless bliss upon humanity.

The ceaseless flow goes on.

ए॒न्द॒स्य॒ कु॒ ॥ प॒वत॒ म॒दि॒न्त॒म॒ ऊ॒र्ज॒ व॒सा॒नः॒ श्र॒व॒स॒ सु॒म॒ङ्ग॒लः॒ ।  
प॒त्य॒ङ् स॒ वि॒श्व॒ा॒ भु॒व॒ना॒भि॒ प॒प॒थ॒ की॒ळ॒न्ह॒रि॒र॒त्यः॒ स्य॒न्द॒त॒  
वृ॒षा॒ ॥ ३ ॥

3. *Endrasya kuṣā pavate madintama ūrjam vasānaḥ śravase sumāngalaḥ. Pratyāṅ sa viśvā bhuvanābhi paprathe krīḷan hariratyāḥ syandate vṛṣā.*

The stream of Soma divinity most joyous and exhilarating, radiating energy, auspicious harbinger of good fortune, honour and excellence, purifies and vibrates in the heart and soul of man. All pervasive, Soma generates and extends all regions of the universe, playful, beatific saviour, infinite mover, and it continues to flow in boundless omnipresence, a fact of direct observation and experience for the wise.

तं॒ त्वा॒ द्वा॒भ्या॒ म॒धु॒म॒त्त॒मं॒ न॒रः॒ स॒ह॒स्र॒ध॒रं॒ दु॒ह॒त॒ द॒श॒ ि॒पः॒ ।  
नृ॒भिः॒ सा॒म॒ प॒च्यु॒ता॒ गा॒र्व॒भिः॒ सु॒ता॒ वि॒श्व॒ान्द॒वाँ॒ आ॒ प॒व॒स्वा॒  
स॒ह॒स्र॒जि॒त॒ ॥ ४ ॥

4. *Tam tvā devebhyo madhumattamaṁ naraḥ sahasradhāraṁ duhate daśa kṣipāḥ. Nṛbhiḥ soma pracyuto grāvabhiḥ suto viśvān devāñ ā pavasvā sahasrajit.*

Men of vision and wisdom blest with ten senses of intense perception, thought and imagination experience the most beatific presence in infinite showers of bliss for the devotees from the divinities. O Soma, lord of bliss, winner, master and controller of infinite gifts and powers, vibrant presence, distilled by the

veteran wise by experience with meditative mind and senses, pray come and bless the holy celebrants with fulfilment.

तं त्वा हस्तिना मधुमन्तमदिभिदुहन्त्यप्सु वृषभं दश िपः ।  
इन्दं साम मादयन्दव्यं जनं सिन्धारिवामिः पवमाना  
अषसि ॥ ५ ॥

5. *Tam tvā hastino madhumantam-adribhir-duhantypsapu vṛṣabham daśa kṣipah. Indraṁ soma mādayan daivyaṁ janam sindhorivormiḥ pavamāno arṣasi.*

Such as you are, Soma, sweetest presence of bliss, infinitely generous, men of mighty arm for action and ten senses of intense perception, will and imagination experience your presence and realise the message in their actions, manners and behaviour. O spirit of light and bliss, pure and purifying, like waves of the sea you roll on giving delight and beatitude to the ruling soul and general humanity blest with love of divinity.

## Mandala 9/Sukta 81

*Pavamana Soma Devata, Vasu Bharadvaja Rshi*

प सामस्य पवमानस्यामय इन्दस्य यन्ति जठरं सुपशंसः ।  
दध्ना यदीमु गीता यशसा गवां दानाय शूरमुदमन्दिषुः  
सुताः ॥ १ ॥

1. *Pra somasya pavamānasyormaya indrasya yanti jatharam supesasaḥ. Dadhnā yadimunnitā yaśasā gavām dānāya śūramudamandiṣuḥ sutāḥ.*

Charming vibrations of the presence and power of pure and purifying Soma, supreme spirit of light and

peace, radiate to the heart core of Indra, lover of knowledge and light of divinity, when, seasoned and supplemented with experiences of senses and mind elevated through higher states of inversion and concentration in Dharma and Dhyana, they exhilarate the brave soul with strength and excellence and exhort it to divine love and total self-surrender.

अच्छा हि सामः कलशाँ असिष्यददत्या न वा हा  
रघुवतनिवृषा । अथा द्वानामुभयस्य जन्मना विद्वाँ अशना-  
त्यमुत इतश्च यत ॥ २ ॥

2. *Acchā hi somaḥ kalaśāñ asiṣyadadatyo na volhā raghuvartanirvṛṣā. Athā devānām-ubhayasya janmano vidvāñ aśnotyamuta itaśca yat.*

Soma, lord of radiant peace and power, generous and omnipotent reaches and vibrates in all forms of existence and in the heart core versatile movement at the fastest. It knows and vibrates among the divinities simultaneously in their present life as well as in the past and future and reaches from here to there and there to here at the same time (since it is omnipresent and presently comprehends both time and space, and, as Yajurveda says, it moves and yet it does not move).

(So versatile is the yogi also by attainment blest by Soma.)

आ नः साम् पवमानः किरा वस्विन्दा भव मघवा राधसा  
महः । शि ता वयाधा वसव सु चतुना मा ना गर्यमार  
अस्मत्परा सिचः ॥ ३ ॥

3. *Ā naḥ soma pavamānaḥ kirā vasvindo bhava maghavā rādhaso mahaḥ. Śikṣā vayodho vasave su cetunā mā no gayamāre asmat parā sicaḥ.*

O Soma, pure and purifying lord of peace and glory, bring us peace and prosperity of the world, and be the harbinger of great honour and excellence and high potential for success and progress. Wielder, controller and giver of health and age and wealth of the world, give us insight into ways of noble wealth and excellence, and never deprive us of our hearth and home and our peace and prosperity.

आ नः पूषा पवमानः सुरातया मित्रा गच्छन्तु वरुणः  
सजाषसः । बृहस्पतिमरुता वायुरश्विना त्वष्टा सविता  
सुयमा सरस्वती ॥ ४ ॥

4. *Ā naḥ pūṣā pavamānaḥ surātayo mitro ga-  
cchantu varuṇaḥ sajoṣasaḥ. Bṛhaspatirma-ruto  
vāyuraśvinā tvaṣṭā savitā suyamā sarasvatī.*

May the generous divinities of holy abundance both in nature and humanity come and grace us with their gifts : Pusha, giver of good health and long age, Pavamana, fluent powers of purity and purification, Mitra, powers of love and friendship, Varuna, powers of judgement, discrimination, freedom and discipline, Brhaspati, powers of environment and space, knowledge and communication, Maruts, vibrant defence forces, Vayu, dynamic leaders and pioneers, Ashvins, complementary powers of social system with knowledge of theory and practice, Tvashta, designers and makers of things and systems, Savita, creators, generators, givers of light and inspiration, Suyama, powers of law and discipline, Sarasvati, mother giver of knowledge and living tradition. May all these come and bless with the spirit of love.

उ॒भ द्यावा॑पृथि॒वी वि॒श्वमि॒न्व अ॒य॒मा द्वा अ॒दि॒तिवि॒धा॒ता ।  
भगा॑ नृशंसं॒ उ॒व॑न्तरि॒ ऽ वि॒श्वं द्वाः॑ पर्व॒मानं॑ जुषन्त ॥ ५ ॥

5. *Ubhe dyāvāpṛthivī viśvaminve aryamā devo aditirvidhātā. Bhago nṛśaṁsa urvantarikṣaṁ viśve devāḥ pavamānaṁ juṣanta.*

May both heaven and earth, home of the world, Aryama, just and refulgent ruler and leader, Aditi, mother Infinity, Vidhata, lord sustainer and law giver, Bhaga, powers of prosperity and excellence and all divinities of nature and humanity, love, honour and serve Soma, vast as space, adored and worshipped by humanity.

## Mandala 9/Sukta 82

### *Pavamana Soma Devata, Vasu Bharadvaja Rshi*

असा॑वि॒ सामा॑ अरु॒षा वृषा॑ ह॒री राज॑व द॒स्मा अ॒भि गा  
अ॒चिक॑दत । पु॒ना॒ना वा॒रं प॑य॒त्यव्य॑यं श्य॒ना न या॑निं॒  
घृ॒तव॑न्तमा॒सद॑म ॥ १ ॥

1. *Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat. Punāno vāraṁ paryetyavyayam śyeno na yoniṁ ghṛtavantam-āsadam.*

Soma, self-refulgent supreme creative spirit of the universe, virile and generous, dispeller of darkness and deprivation, regal and gracious like a ruler, self-moves, vibrating to the generation of stars and planets. Itself pure, purifying and sanctifying, it moves to manifest in the heart of imperishable Prakṛti as it chooses and, like the sun that warms and fertilises, it enlivens the generative centre of life as its own womb of manifestive existence. Thus does Soma create and

generate the universe.

क॒विव॑ध॒स्या प॒र्येषि॑ मा॒हि॒न॒म॒त्या॒ न मृ॑ष्टा अ॒भि वा॒ज॒म॒षसि॑ ।  
अ॒प॒स॒ध॒न्दुरि॑ता सा॒म मृ॑ळ्य घृ॒तं व॒सानुः॑ परि॑ यासि  
नि॒णि॒ज॒म ॥ २ ॥

2. *Kavirvedhasyā paryeṣi māhinamatyo na mṛṣṭo abhi vājamarṣasi. Apasedhan durītā soma mṛḷaya ghrtaṁ vasānaḥ pari yāsi nirṇijam.*

Soma, omniscient visionary and poetic creator, with the desire to enlighten, you radiate to great minds and move to dynamic yajnas of humanity like accelerated energy to its target of achievement. O lord of light and peace, be kind, dispelling all evil to nullity. Wearing the grace of beauty and purity of yajnic love and sweetness, you move and embrace humanity for fulfilment.

प॒ज॒न्यः॑ पि॒ता म॑हि॒षस्य॑ प॒णि॒ना॒ नाभा॑ पृ॒थि॒व्या गि॒रिषु॑ । यं  
दध॑ । स्व॒सार्॒ आपा॑ अ॒भि गा॒ उ॒ता॒स॒र॒न्त्सं॑ गा॒व॒भि॒न॒स॒त  
वी॒त अ॑ध्व॒र ॥ ३ ॥

3. *Parjanyaḥ pitā mahiṣasya parṇino nābhā pṛthivyā giriṣu kṣayaṁ dadhe. Svasāra āpo abhi gāvā utāsarantsaṁ grāvabhir-nasate vīte adhware.*

Father and sustainer of all great and small, birds and trees, serious realists and flying dreamers, centre hold of the earth and showers of rain, you abide in the mighty clouds and over the mountains. Your waves and vibrations flow and radiate, flow as sister streams and radiate to the stars and planets, and in holy yajna you vibrate with the music of soma stones and the chant of high priests.



जा॒यव॒ पत्या॒वधि॒ शर्व॑ मंहस॒ पजा॒या ग॒भ शृ॒णुहि॑ ब॒वीमि॑  
त । अ॒न्तवा॒णीषु॑ प च॒रा सु॒ जी॒वस॑ऋ॒न्निन्द्वा॑ वृ॒जन॑ साम  
जागृ॑हि ॥ ४ ॥

4. *Jāyeva patyāvadhi śeva maṁhase pajrāyā garbha śṛṇuhi bravīmi te. Antarvāṅīṣu pra carā su jīvase 'nindyo vṛjane soma jāgṛhi.*

O Soma, blessed man, child of the earth and solid reality of existence, listen, I say: As a wife feels elevated in love and service for her husband, you too love and serve life and the lord of life within the laws and values of the voice divine for the fulfilment of your self in action. Live free from calumny and scandal and keep awake in the paths of life.

यथा॒ पू॒व'भ्यः॑ श॒तसा॑ अ॒मृ॒धः स॒हस्र॑साः प॒यया॑ वा॒जमि॒न्दा ।  
ए॒वा प॑वस्व सु॒वि॒ताय॑ न॒व्यसु॑ तव॒ व्र॒तम॒न्वापः॑ स॒चन्त॑ ॥ ५ ॥

5. *Yathā pūrvebhyah śatasā amṛdhrah sahasrasāḥ paryayā vājamindo. Evā pavasva suvitāya navyase tava vratamanvāpaḥ sacante.*

O Soma, Spirit of peace, prosperity and bliss vibrating in the dynamics of existence, free from violence, unviolated and inviolable, as you ever blest the ancients of all time with hundredfold, thousandfold food, energy, safeguards and victories of progress, same way, we pray, bring us peace, progress and well being for the new generations. All our people and all our actions honour and obey the law and discipline enshrined in the voice divine.

**Mandala 9/Sukta 83***Pavamana Soma Devata, Pavitra Angirasa Rshi*

प॒वित्रं॑ त॒ वित॑तं ब॒ह्मण॑स्यत प॒भुगा॑त्राणि॒ पय॑षि वि॒श्वतः॑ ।  
 अ॒र्त॑प्तत॒नून॑ तद्द॒मा अ॑श्नुत शृ॒तास॒ इद्व॑ ह॒न्त॒स्तत्स॑माशत ॥ १ ॥

1. *Pavitram te vitatam brahmaṇaspate prabhur-gātrāṇi paryeṣi viśvataḥ. Ataptatanūrna tadāmo aśnute śr̥tāsa idvahantastat samāśata.*

Vast and expansive is your holy creation of existence and the voice divine, O Brhaspati, lord of expansive universe. You are the master and supreme controller who pervade and transcend its parts from the particle to the whole. The immature man who has not passed through the crucibles of discipline cannot reach to that presence, but the mature and seasoned ones who still maintain the ordeal of fire and abide by the presence attain to it and the divine joy.

तपा॑ष्प॒वित्रं॑ वित॑तं दि॒वस्प॑द शाच॑न्ता अस्य॒ तन्त॑वा  
 व्य॑स्थिरन । अ॒व॑न्त्यस्य प॒वी॒तार॑मा॒शवा॑ दि॒वस्पृ॑ष्ठमधि  
 ति॑ष्ठन्ति॒ चत॑सा ॥ २ ॥

2. *Tapospavitram vitatam divaspade śocanto asya tantavo vyasthiran. Avantyasya pavitāram-āśavo divaspr̥ṣṭham-adhi tiṣṭhanti cetasā.*

The holy light of the cosmic sun extends and lights the regions of heaven where the rays shine and blaze, radiate all round and abide in constancy. Those instant radiations in heavenly state protect the devotee of holy commitment. Indeed the devotees abide there on top of the state of heavenly light with their mind stabilised in peace and joy.

अरू॒रुचदु॒षसः॑ पृ॒श्नि॒रगि॒य उ ॥ बि॒भति॑ भुव॒नानि॑ वाज॒युः ।  
मा॒या॒विना॑ ममि॒र अस्य॑ मा॒यया॑ नृ॒च िसः॑ पि॒तरा॑ ग॒भ॒मा  
द॒धुः ॥ ३ ॥

3. *Arūrucaduṣasaḥ pṛśniragriya ukṣā bibharti bhuvanāni vājayuh. Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbhamā dadhuh.*

Lighting up the dawns, stars and planets in space, the sun, prime and abundant source of light, warmth of life and waters of sustenance, giver of food and energy sustains the regions of the world. By the light, power and causal effects of it on other objects in existence such as planets and satellites, scholars of science do their astronomical calculations, and parental, kind and studious scholars studying humanity and divinity realise the nature and character of Soma, the original seed of life and source of energy for the world of existence.

ग॒न्ध॒व इ॒त्या प॒दम॑स्य र ति॒ पाति॑ द्वा॒नां॑ जनि॒मान्य॑द्भुतः ।  
गृ॒भ्णाति॑ रि॒पुं नि॒धया॑ नि॒धाप॑तिः सु॒कृ॒त्तमा॑ म॒धुना॑ भ्र १-  
मा॑शत ॥ ४ ॥

4. *Gandharva itthā padamasya rakṣati pāti devānām janimānyadbhutaḥ. Ḡṛbhṇāti ripuṁ nidhayā nidhāpatiḥ sukṛttamā madhuno bhakṣamāśata.*

The true, eternal and marvellous sustainer of the universe wields and sustains its state of existence and sustains and promotes the evolution of divine refulgent stars and planets as well as the birth cycles of brilliant and generous people. Omnipotent power, it seizes the adverse forces and subdues them into systemic

conformity. Devotees and yogis of holy action make it an object of experience in meditation and enjoy the honey sweets of its presence as spiritual food for elevation to the divinity.

हविहविष्मा महि सद्म दव्यं नभा वसानुः परि यास्यध्वरम ।  
राजा पवित्ररथा वाज्जमारुहः सहस्रभृष्टिजयसि श्रवा  
बृहत ॥ ५ ॥

5. *Havirhaviṣmo mahi sadma daivyaṁ nabho vasānaḥ pari yāsyadhvaram. Rājā pavitraratho vājamāruhaḥ sahasrabhrṣṭir-jayasi śravo brhat.*

Soma, lord of light and bliss, you are the prime yajamana of universal yajna. Holding the holy materials, wearing divine space as refulgent cloak, you move to the great hall of creative yajna free from negativity and violence. Supreme ruler, riding the divine chariot, rising to omnipotence, wielding a thousand arms, you are the supreme victor of infinite glory.

### Mandala 9/Sukta 84

#### *Pavamana Soma Devata, Prajapati Vachya Rshi*

पवस्व दव्मादना विचषणिरप्सा इन्द्राय वरुणाय वायवे ।  
कृधी ना अद्य वरिवः स्वस्तिमदुरुक्ता गृणीहि दव्यं  
जनम ॥ १ ॥

1. *Pavasva devamādano vicarṣanirapsā indrāya varuṇāya vāyave. Kṛdhī no adya varivaḥ svastimad-urukṣitau gṛṇīhi daivyaṁ janam.*

O lord inspirer of divines with joy, all watcher of the universal flow of karmic evolution, flow on with gifts of purity for Indra, ruling powers, Varuna, powers

of judgement and knowledge, and Vayu, vibrant leaders and pioneers. Bless us now with wealth and excellence for well being, and in this great house of the world, pray, accept this noble humanity and raise it to be worthy of divine praise and grace.

आ यस्तस्था भुवनान्यमत्या विश्वानि सामः परि तान्यषति ।  
कृण्वन्त्संचृतं विचृतमभिष्टय इन्दुः सिषक्त्युषसं न  
सूर्यः ॥ २ ॥

2. *Ā yastasthau bhuvanānyamartyo viśvāni somah  
pari tānyarṣati. Kṛṇvant-saṁcṛtaṁ vicṛtam-  
abhiṣṭaya induḥ siṣaktyuṣasaṁ na sūryah.*

Flow, purify and consecrate all, O Soma, immortal and eternal light, life and joy of existence, who pervade constant in all regions of the universe and vibrate therein, over, above and beyond, who, making one single unity into infinite variety (specifics in generalities, tensions in balance, centrifugals in centripetal motion, all differences and contrarities moving in complementarity within the dynamics of a single, central, unmoved mind, all re-attaining to the same unity) for the common good and self-fulfilment of all, abide, the One in union with all like the sun with the dawns, illuminating all.

आ या गाभिः सृज्यत आषधीष्वा द्वानां सुम्न इषय उ-  
पावसुः । आ विद्युता पवत धारया सुत इन्दं सामा माद-  
यन्दव्यं जनम ॥ ३ ॥

3. *Ā yo gobhiḥ sṛjyata oṣadhīṣvā devānām sumna  
iṣayannupāvasuḥ. Ā vidyutā pavate dhārayā suta  
indram somo mādayan daivyaṁ janam.*

Soma who, abiding by all, wishing to create the beauty of variety for the good and self-fulfilment of all divine creations, creates the sap of life in herbs and trees with solar radiations, flows on with streams of energy, and when the presence is distilled and realised in the consciousness, Soma consecrates the soul of the karma-yogi and vibrates to the delight of divine humanity.

एष स्य सामः पवत सहस्रजिद्धिन्वाना वाचमिषिरा-  
मुषुबुधम । इन्दुः समुदमुदियति वायुभिरन्दस्य हादि  
कलशेषु सीदति ॥ ४ ॥

4. *Eṣa sya somaḥ pavate sahasrajidd-hinvāno vācam-iṣirām-uṣarbudham. Induḥ samudramu-diyarti vāyubhirendrasya hārdi kalaśeṣu sīdati.*

Thus this Soma flows, constant, victor of a thousand victories, energising and accelerating the sound of Aum, the Big Bang of creative manifestation in continuous motion that wakes and awakens at the dawn. Light, life and joy of existence, it rises to the oceans of space with the waves of cosmic energy and, being the joy of the soul's heart core, it abides in all forms of life in existence (some know and care, others don't, but it is there everywhere, all time).

अभि त्यं गावः पर्यसा पयावृधं सामं श्रीणन्ति मतिभिः  
स्वविदम । धनञ्जयः पवत कृत्व्या रसा विपः कविः काव्यना  
स्वचनाः ॥ ५ ॥

5. *Abhi tyam gāvaḥ payasā payovṛdham somam śrīṇanti matibhiḥ svarvidam. Dhanañjayah pavate kṛtyo raso viprah kavīḥ kāvyenā svarcanāḥ.*

That divine Spirit of life and inspiration, joyous and omniscient, abounding in the life-giving energy of the universe, all senses and mind with higher intelligence and elevated thoughts join, perceive and present to the enlightened soul with the thrill of its radiance. Master giver of all wealth and excellence of life, the Spirit flows, vibrates and beatifies, all doer, all joy, all intelligent, all creative, and sublime as splendour of heaven by the beauty of poetic creation.

### Mandala 9/Sukta 85

*Pavamana Soma Devata, Vena Bhargava Rshi*

इन्द्राय साम सुषुतः परि<sup>१</sup>स्त्रवात्रृगामीवा भवतु रसा सह ।  
मा त रसस्य मत्सत द्वयाविना दविणस्वन्त इह सन्त्वि-  
न्दवः ॥ १ ॥

1. *Indrāya soma suṣutaḥ pari sravā'pāmivā bhavatu rakṣasā saha. Mā te rasasya matsata dvayāvino draviṇasvanta iha santvindavaḥ.*

O Soma, divine joy of life, distilled and realised in meditation, flow for the delight of the soul. Let adversities and ailments be far off, give us freedom from negativities, contradictions, adversities and violence. Double dealers would not have the joy of that experience and freedom. May all streams of Soma be abundant in wealth, honour and excellence.

अस्मान्त्समय पवमान चादय द ता दवानामसि हि प्रिया  
मदः । जहि शत्रूरभ्या भन्दनायतः पिबन्द साममव ना मृधा  
जहि ॥ २ ॥

2. *Asmānt-samarye pavamāna codaya dakṣo devānāmasi hi priyo madaḥ. Jahi śatrūñrabhyā bhandanāyataḥ pibendra somamava no mṛdho jahi.*

O lord pure and purifying, dynamic power of life, inspire and strengthen us in the yajnic battle of life. You are the perfect power among the divines for the divines, dear inspiration, exhilaration and joy. Eliminate the contradictions. Accept the Soma homage of the celebrant, throw out the adversaries for our sake.

अदब्ध इन्दा पवस मदिन्तम आत्मन्दस्य भवसि धासि-  
रुत्तमः । अ॒भि स्व॑रन्ति ब॒हवा॑ मनी॒षिणा॑ राजान॒मस्य॑  
भुव॑नस्य निंसत ॥ ३ ॥

3. *Ababdha indo pavase madintama ātmendrasya bhavasi dhāsiruttamaḥ. Abhi svaranti bahavo manīṣiṇo rājānamasya bhuvanasya nimsate.*

Indu, Spirit of universal love, peace and power, inviolable, awful and imperishable, pure and purifying, most joyous you flow in the dynamics of existence, being the soul of energy and highest wielder of power and sustenance for life. All wise men of serious thought celebrate you in song as the refulgent ruler of this world and pay homage in reverence.

स॒हस्र॑णीथः श॒तधा॑रा अ॒द्भुत॑ इन्द्रा॒यन्दुः॑ पवत॒ काम्यं॑ मधु ।  
जय॑न् त्रम॒भ्यषा॑ जयं॒ अप॒ उरुं॑ ना गा॒तुं कृ॑णु साम मीढवः ॥ ४ ॥

4. *Sahasraṇīthaḥ śatadhāro abdhuta indrāyenduḥ pavate kāmyaṁ madhu. Jayan kṣetramabhyarṣā jayannapa uruṁ no gātuṁ kṛṇu soma mīdhvaḥ.*



Marvellous lord of a thousand powers and possibilities, Soma, spirit of cosmic beauty and joy, flows in a thousand streams of cosmic dynamics for the human soul and brings us the honey sweets of human choice. Flow on forward, O Soma, winning fields of life's battles for us, winning fields of karmic dynamics, broaden our paths of activity and possibility, O lord generous and omnipotent.

कनिकदत्कलश गाभिरज्यस व्यश्व्ययं समया वारमषसि ।  
ममृज्यमाना अत्या न सानसिरिन्दस्य साम जठर  
सर्ग १२ ॥ ५ ॥

5. *Kanikradat kalaše gobhirajyase vyavyayam samayā vāramarṣasi. Marmṛjyamāno atyo na sānasir-indrasya soma jathare samakṣarah.*

O Soma, you vibrate voluble in the heart core of the soul. Your presence is conducted through vibrations of perception by the senses and mind and, alongwith the vibrations, you reach the imperishable soul. Adored and exalted there, the blissful presence like waves of divine energy continues to radiate and shine in the heart core of the soul as shower of ananda, ecstasy of divine bliss.

स्वादुः पवस्व दिव्याय जन्मन स्वादुरिन्दाय सुहवीतुनाम्न ।  
स्वादुमित्राय वरुणाय वायव बृहस्पतय मधुमाँ अदा-  
भ्यः ॥ ६ ॥

6. *Svāduḥ pavaśva divyāya janmane svādurindrāya suhavītunāmne. Svādurmitrāya varuṇāya vā-yave bṛhaspataye madhumāñ adābhyah.*

O Soma, delicious ecstasy of divine presence,

continue to flow for the soul reborn into divine self-realisation, delicious for the karma yogi of high status who can invoke your presence at will. Flow to the ecstasy of the soul of universal love, for the soul of discriminative intelligence and awareness, for the vibrant potent soul, for the soul attained to the presence of Infinity. Flow delicious as honey, bring freedom from fear, admit no distraction, no obstruction at all.

अत्यं मृजन्ति कलश दश िपः प विपाणां मतया वाचं  
इरत । पवमाना अभ्यषन्ति सुष्टुतिमन्दं विशन्ति मदिरास  
इन्दवः ॥ ७ ॥

7. *Atyam mṛjanti kalaśe daśa kṣipah pra viprāṇām matayo vāca īraye. Pavamānā abhyarṣanti suṣṭu-timendram viśanti madirāsa indavaḥ.*

Ten faculties of the soul, senses, mind and pranas, receive, intensify and exalt the vibrations of divinity in the heart core of the soul. With these, the perceptions and vibrations, the understanding and awareness of realised souls spontaneously burst into song. The vibrations of divinity radiate and continue to radiate to the celebrant soul, and they enter, settle and integrate with the soul.

पवमाना अभ्यषा सुवीयमुर्वी गव्यूतिं महि शम सपथः ।  
माकिना अस्य परिषूतिरीशतन्दा जयम त्वया धन-  
धनम ॥ ८ ॥

8. *Pavamāno abhyarṣā suvīryamurvīm gavyūtim mahi śarma saprathaḥ. Mākirno asya pariṣū-tirīśatendo jayema tvayā dhanam dhanam.*

O Soma, pure, purifying and dynamic presence

of peace and inspiring power, bring us holy strength and generosity, wide paths of possibility and progress, great expansive home of peace and joy. Let no violence and oppression of this world rule over us. Let us by your grace win the wealth of ultimate value.

अधि द्यामस्थाद वृषभा विच ऽणा रूरुचद्वि दिवा राचना  
कृविः । राजा पवित्रमत्यति रारुवद्विवः पीयूषं दुहत  
नृच सः ॥ ९ ॥

9. *Adhi dyāmasthādvr̥ṣabho vicakṣaṇo'rūrucadvi  
divo rocanā kaviḥ. Rājā pavitramatyeti roruvad-  
divaḥ pīyūṣaṁ duhate nṛcakṣasaḥ.*

Self-refulgent light of heavens, omniscient, all watching Soma, omnipotent and omnificent, illuminates the heavens, pervades and rules over the space and the highest heaven. Shining, blazing, rising and resounding, it vibrates and goes to the heart core of the sacred soul and over, and enlightened souls of humanity distil the nectar of it there from the heavens.

दिवा नाक मधुजिह्वा असृचता वना दुहन्त्यु ऽणं गिरिष्ठाम ।  
अप्सु द्रप्सं वावृधानं समुद्र आ सिन्धासूमा मधुमन्तं पवित्र  
आ ॥ १० ॥

10. *Divo nāke madhujihvā asaścato venā duhantyu-  
kṣaṇaṁ giriṣṭhām. Apsu drapsaṁ vāvṛdhānaṁ  
samudra āsindhormā madhumantaṁ pavitra ā.*

Dedicated celebrants of Soma, sweet of tongue, having risen above material attachments, distil the honey sweet nectar, ecstatic essence of fluent elixir exuberant in the clouds, resounding in the holy Word, abounding in the waves of the seas in the oceans of space. They

distil it and enshrine it in their sacred heart, established in the light of heaven.

नाकं सुप॑णमु॒पप॑सि॒वांसं॑ गिरा॑ व॒नाना॑मकृ॒पन्त॑ पू॒वीः ।  
शि॒शुं रि॑हन्ति म॒तयः॑ प॒निप्र॑तं हि॒र॒ण्ययं॑ श॒कु॒नं॑ ताम॒णि॒  
स्था॑म ॥ ११ ॥

11. *Nāke suparṇam-upapaptivāṁsam giro venā-nāmakṛpanta pūrvīḥ. Śīśuṁ rihanti matayaḥ panipna-taṁ hiraṇyayaṁ śakunaṁ kṣāmaṇi sthām.*

Universal voices of the dedicated celebrants of old reach and adore the Soma spirit radiant and resounding in the heaven of freedom and showering on earth. The thoughts and prayers of the wise too reach and celebrate with love the adorable subtle presence of Soma, eloquent, golden great, omnipotent, pervasive on earth and settled in universal peace.

ऊ॒ध्वा ग॑न्ध॒वा अ॒धि ना॑कं अ॒स्था॒द्वि॒श्वो॑ रू॒पा प॑ति॒च ता॑णा  
अ॒स्य । भ॒ानुः॑ शु॒कर्ण॑ शा॒चिषा॑ व्य॒द्या॒त्पा॒रू॒रु॒च॒दा॒द॒सी॑ मा॒तरा॑  
शु॒चिः॑ ॥ १२ ॥

12. *Urdhvo gandharvo adhi nāke asthād viśvā rūpā praticakṣāṇo asya. Bhānuḥ śukreṇa śociṣā vya-dyaut prārūrucad rodasī mātara śuciḥ.*

High over the regions of light, freedom and bliss abides the sustainer of earth and space in motion, illuminating and revealing all manifestive forms of existence. Thus the sun shines pure and radiant with the power of divine splendour illuminating both mother earth and mother heaven and the middle regions.

## Mandala 9/Sukta 86

*Pavamana Soma Devata, Rshis: Akrshatah Mashah (1-10), Sikata Nvavari (11-20), Prshnayah Ajah (21-30), Akrshatah Mashah and Sikata Nivavari and Prshnaya Ajah (31-40), Atri Bhaumah (41-45), Grtsamada Shaunaka (46-48)*

प त आशवः पवमान धीजवा मदी अषन्ति रघुजाइव  
त्मना । दिव्याः सुपणा मधुमन्त इन्दवा मदिन्तमासः परि  
काशमासत ॥ १ ॥

1. *Pra ta āśavaḥ pavamāna dhījavo madā arṣanti raghujā iva tmanā. Divyāḥ suparṇā madhum-anta indavo madintamāsaḥ pari kośamāsate.*

O pure and purifying Soma, peace and power of divinity, the ecstatic vibrations of your bliss, instantly radiant and inspiring for the mind, flow spontaneously like rays of light at the speed of thought. The divine, flying, honey sweet effusions of bliss, most exhilarating, overwhelm the mind and settle in the heart core of the soul.

प त मदीसा मदिरास आशवा सृ त रथ्यासा यथा पृथक ।  
धनुन वत्सं पयसाभि वजिणमिन्द्रमिन्द्रवा मधुमन्त  
ऊमयः ॥ २ ॥

2. *Pra te madāso madirāsa āśavo 'srkṣata rathyāso yathā pṛthak. Dhenurna vatsam payasābhi vajriṇam-indramindavo madhumanta ūrmayaḥ.*

O Soma, spirit of peace, power and pleasure of divinity, the vibrations of your joy, ecstatic and instant, rise and flow, beautiful and pleasing, separate but in

successive showers like drops in a ceaseless chain and, as the mother cow's milk flows for the calf, the delicious and shining waves of honey sweets flow for the soul wielding the spiritual power of thunder.

अत्या न हियांना अ॒भि वाज॑म॒ष स्व॒वित्का॑शं दि॒वा  
अदि॑मातरम । वृ॒षा प॒वित्र॑ अ॒धि साना॑ अ॒व्यय॑ सामः पु॒नान॑  
इ॒न्दियाय॑ धाय॑स ॥ ३ ॥

3. *Atyo na hiyāno abhi vājamaṣa svarvit kośam divo adrimātaram. Vṛṣā pavitre adhi sāno avyaye somaḥ punāna indriyāya dhāyase.*

Inspired and energised like a shot fired for the target of battle, O soma spirit of omniscience, flow to the victorious soul of the celebrant like liquid energy showering from the sun to the cloud in formation in the sky. O generous vibrant presence, pure and purifying on top of the sanctified and imperishable soul, flow on for the sustenance of its honour and excellence.

प त् आ॒श्वि॒नीः पव॑मान धी॒जुवा॑ दि॒व्या अ॑सृ॒गन्प॑र्यसा  
धरी॑मणि । पान्त॑र॒ऋष॑यः स्था॒विरी॑रसृ॒ त् य त्वा॑ मृ॒जन्त्यृ॑षि॒  
षाण॑ व॒धसः॑ ॥ ४ ॥

4. *Pra ta āśvinīḥ pavamāna dhijuvo divyā asṛgran payasa dharīmaṇi. Prāntar-ṛṣayah sthāvīrīr-asṛkṣata ye tvā mṛjantyrṣiṣāna vedhasaḥ.*

O pure and purifying Soma, your divine showers of joy streaming fast at the speed of thought flow on with the milk of grace into the heart cave of the soul, they are the showers of fulfilment in the heart core of the soul within, which the wise sages, realised souls of knowledge, create and exalt in the heart.

विश्वा धामानि विश्वच । ऋध्वंसः पभास्त सतः परियन्ति  
कृतवः । व्यानशिः पवस साम धर्माभिः पतिविश्वस्य  
भुवनस्य राजसि ॥ ५ ॥

5. *Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ prabhoste  
sataḥ pariyanti ketavaḥ. Vyānaśiḥ pavase soma  
dharmabhiḥ patirviśvasya bhuvanasya rājasi.*

O Soma, all seeing lord of existence, the mighty radiations of your power reach and prevail over all regions of the world. All pervasive, you flow and vibrate with the virtues of your own nature, power and function and, O sovereign sustainer of the entire universe, you shine and rule supreme.

उभयतः पवमानस्य रश्मया ध्रुवस्य सतः परियन्ति कृतवः ।  
यदी पवित्र अधि मृज्यत हरिः सत्ता नि याना कलशेषु  
सीदति ॥ ६ ॥

6. *Ubhayataḥ pavamānasya raśmayo dhruvasya  
sataḥ pari yanti ketavaḥ. Yādī pavitre adhi  
mrjyate hariḥ sattā ni yonā kalaśeṣu sīdati.*

The rays of the light of Soma, lord existent, immovable, pure and purifying, pervading over both earth and the skies, radiate all round. When it is felt and adored, exalted in the pure heart, then the sanctifier presence settles and abides in the sacred hearts of the celebrants, the real seat of its own love and choice.

यज्ञस्य क्तुः पवत स्वध्वरः सामा द्वानामुप याति  
निष्कृतम् । सहस्रधारः परि काशमषति वृषा पवित्रमत्यति  
रारुवत ॥ ७ ॥

7. *Yajñasya ketuḥ pavate svadhvaraḥ somo devā-nāmupa yāti niṣkṛtam. Sahasradhāraḥ pari kośamarṣati vṛṣā pavitram-atyeti roruvat.*

Soma is the mark and summit of yajna, ultimate master and prime yajamana of cosmic yajna free from hate and violence and, in love, it radiates to the pure and sanctified heart of the holy celebrants. It moves and manifests in the heart core of the soul in a thousand streams of shower and, generous and potent, it transcends all existential purity and power as absolute bliss.

राजा समुदं नद्या३ वि गाहत् पामूर्मिं संचत सिन्धुषु श्रितः ।  
अध्यस्थात्सानु पर्वमाना अव्ययं नाभा पृथिव्या धरुणा महा  
दिवः ॥ ८ ॥

8. *Rājā samudraṁ nadyo vi gāhate 'pāmūrmim sacate sindhuṣu śritah. Adhyasthāt sānu pavamāno avyayaṁ nābhā pṛthivyā dharuṇo mahodivah.*

Shining and ruling it plunges and rolls in the oceans of space and plays with the currents of winds. It joins the waves of floods of water and waxes with the seas. Pure, purifying and flowing, it rises on top of imperishable existence. It is the centre-hold of the universe and mighty foundation of the heavens of light.

द्विवा न सानु स्तनयं ाचिकद्द द्य श्च यस्य पृथिवी च  
धमभिः । इन्द्रस्य सुख्यं पवत विवविदत्सामः पुनानः  
कलशेषु सीदति ॥ ९ ॥

9. *Divo na sānu stanayann-acikradad dyauśca yasya pṛthivī ca dharmabhiḥ. Indrasya sakhyaṁ pavate vivevidat somaḥ punānaḥ kalaśeṣu sīdati.*



Roaring as thunder on top of the regions of light, holding heaven and earth by its universal laws of nature, thus having the company of Indra, its own essential nature power, Soma flows pure and purifying and pervades in all forms of existence.

ज्याति॒य॒ज्ञस्य॑ पवत् मधु॒पि॒यं पि॒ता द॒वानां॑ जनि॒ता वि॒भूव॑सुः ।  
दधाति॑ रत्नं स्व॒धयार॑पी॒च्यं म॒दिन्त॑मा मत्स॒र ई॒न्द्रिया॑  
रसः ॥ १० ॥

10. *Jyotiryajñasya pavate madhu priyam pitā devānām janitā vibhūvasuḥ. Dadhāti ratnaṁ svadhayarपीच्यं madintamo matsara indriyo rasaḥ.*

Light of human and cosmic yajna, Soma vibrates pure, purifying and omnipresent, dearest most delicious honeyed spirit of life, creator and sustainer of divinities and master of infinite wealth and power. It holds and commands the jewel wealth of its own power and potential hidden in earth and heaven and vibrates in the mysteries of nature and humanity — divinity most joyous, ecstatic, glorious, pure bliss that it is.

अ॒भिक॑न्द॒न्क॒लशं॑ वा॒ज्य॒षति॑ पति॒दिवः॑ श॒तधारा॑ वि॒च॒  
॒णः । हरि॑मि॒त्रस्य॑ स॒दन॑षु सीदति म॒मृजा॒ना वि॒भिः  
सिन्धु॑भि॒वृषा॑ ॥ ११ ॥

11. *Abhikrandan kalaśam vājyarṣati patirdivaḥ śatadhāro vicakṣaṇaḥ. Harimitrasya sadaneṣu sīdati marmrjāno'vibhiḥ sindhubhirvṛṣā.*

Roaring, the omnipotent pervades in the universe and flows with a thousand streams, all watching sustainer of the light of existence. Beatific, glorious, dispeller of darkness and sufferance, it abides in the

homes of love and friendship, cleansing, purifying and consecrating with its protective favours and showers of grace, infinitely potent and generous since it is.

अग॒ सिन्धू॑नां॒ पव॑माना अ॒ष॒त्यग॑ व॒चा अ॒गि॒या गा॒षु  
गच्छ॑ति । अग॒ वा॒ज॒स्य॑ भ॒जत॑ म॒हा॒ध॒नं॒ स्वा॒यु॒धः सा॒तृ॒भिः  
पू॒यत॑ वृ॒षा ॥ १२ ॥

12. *Agre sindhūnām pavamāno arṣatyagre vāco agriyo goṣu gacchati . Agre vājasya bhajate mahādhanam svāyudhaḥ sotrbhiḥ pūyate vṛṣā.*

Soma, prime spirit of the world in existence, pure and purifying, moves as the first cause of flowing waters, first cause of the flow of thought and speech, and it moves as the prime cause of the motions of stars and planets. First, before the start of evolution, it takes on the great warlike dynamics of the creative evolutionary flow of existence. The same omnipotent generous power, mighty of arms, is adorned and exalted in yajna by celebrants on the vedi designed by the lord and structured by his Shakti, Prakṛti.

अ॒यं म॒त॒वाञ्छ॑कु॒ना यथा॑ हि॒ता व्य॑ स॒सार॒ पव॑मान  
ऊ॒मि॒णा । तव॑ क॒त्वा रा॒द॒सी अ॒न्त॒रा क॑व॒ शु॒चि॒धिया॑ प॒वत॑  
सा॒म इ॒न्द्र त ॥ १३ ॥

13. *Ayam matavāñchakuno yathā hito 'vye sasāra pavamāna ūrmiṇā . Tava kratvā rodasī antarā kave śucirdhiyā pavate soma indra te.*

This omniscient Soma, spirit of light and divine joy, like a bird of good omen just in front, flows pure and purifying for you with waves of joy in this protected world. O poetic soul of humanity, Indra, it vibrates over

earth and the firmament for you and feels happy and exalted by your thought and action in service and adoration of divinity.

दा॒पिं व॒सा॒ना य॒ज॒ता दि॒वि॒स्पृ॒श॒मन्त॒रि ऽपा भुव॑न॒ष्वपि॑तः ।  
स्व॒ज॒ज्ञा॒ना न॒भ॒सा॒भ्य॒क॒मी॒त्प॒त्न॒म॒स्य पि॒त्र॒मा वि॒वा॒  
स॒ति ॥ १४ ॥

14. *Drāpiṁ vasāno yajato divisprśamantarikṣaprā bhuvaneṣvarpitaḥ. Svarjajñāno nabhasābhya-kramīt pratnamasya pitaramā vivāsati.*

The spirit of divine joy wearing the aura of divinity, touching the heights of heaven, adorable in yajna, vibrating in the skies and pervading all regions of the world, creating the bliss of paradise, rises and floats with the clouds where it shines and glorifies its eternal generator, self-refulgent Soma.

सा अ॒स्य वि॒श॒ महि॑ श॒म॑ य॒च्छ॒ति या अ॒स्य॒ धाम॑ प॒थ॒मं  
व्या॒न॒श । प॒दं य॒दस्य॑ प॒र॒म॒ व्या॒म॒न्य॒ता वि॒श्वो अ॒भि सं  
या॒ति स॒ंय॒तः ॥ १५ ॥

15. *So asya viśe mahi śarma yacchati yo asya dhāma prathamam vyānaśe. Padaṁ yadasya parame vyoman yato viśvā abhi saṁ yāti saṁ-yataḥ.*

Whoever the self-controlled and dedicated seeker that surrenders and attains to the original and essential presence and abode of Soma, the abode that is in the highest heavens above the worldly turmoil or in the deepest core of the self, the lord grants him great peace and joy on this attainment, and the celebrant faces all situations of life with equanimity of mind.

पा अयासीदिन्दुरिन्दस्य निष्कृतं सखा सख्युन प मिनाति  
संगिरम । मय इव युवतिभिः समषति सामः कलश  
शतयाम्ना पथा ॥ १६ ॥

16. *Pro ayāsīd-indur-indrasya niṣkṛtaṁ sakhā sakhyurna pra mināti saṅgiram. Marya iva yuvatibhiḥ samarṣati somaḥ kalaśe śatayāmnā pathā.*

Indu, Soma, light of life and divine ecstasy, goes forward to the sacred heart of the devotee and, like a friend of friends, destroys contradictions, confirms complementarities and advances human growth. Thus, just as youthful mortals go with their lady love, join and protect them, and live a full life with vows kept within the bounds of discretion and the law, so does Soma in the sacred heart inspire the loved soul as a friend in covenant by a hundred paths of human possibilities of growth and advancement within the bounds of Dharma. The Lord does not break the promise ever.

प वा धिया मन्द्युवा विपन्युवः पनस्युवः संवसनष्वकमुः ।  
सामं मनीषा अभ्यनूषत स्तुभा भि धनवः पर्यसमशि-  
श्रयुः ॥ १७ ॥

17. *Pra vo dhiyo mandrayuvo vipanyuvaḥ panasyuvaḥ samvasaneṣvakramuḥ. Somaṁ manīśā abhyanūṣata stubho 'bhi dhenavaḥ payasema-śiśrayuḥ.*

O joyous devotees, celebrants and seekers of divinity, let all your thoughts, actions and prayers converge and concentrate on the omnipresence of Soma,

on the universal vedi of Soma yajna. With mental reflections and spiritual meditation, your self wrapped in the beauty and bliss of Soma, adore the divinity. Let all your voices of adoration and songs of prayer be for the master with love and total surrender as cows with milk serve their master.

आ नः साम संयतं पिप्युषीमिषमिन्दा पर्वस्व पर्वमाना  
अस्त्रिधम । या ना दाहत् त्रिरह् तसश्चुषी गुमद्वार्जवन्मधु-  
मत्सुवीयम ॥ १८ ॥

18. *Ā naḥ soma saṁyataṁ pipyuṣīm-iṣam-into pavasva pavamāno asridham. Yā no dohate trirahann-asaścuṣī kṣumad-vājavan-madhumat suvīryam.*

O Soma, lord of light, Indu, spirit of beauty and bliss, pure and purifying divinity, bless us with controlled and well directed ever increasing food and energy, knowledge and culture of imperishable character and value which may for all time past, present and future without error, violence, violation or obstruction bring us and continue to bring for us honour, dignity and heroic courage and forbearance full of energy, excellence and sweetness.

वृषा मतीनां पवत विच ऽणः सामा अह्नः पतरीताषसा  
दिवः । काणा सिन्धूनां कलशां अवीवशदिन्दस्य हाद्या-  
विशन्मनी-षिभिः ॥ १९ ॥

19. *Vṛṣā matīnāṁ pavate vicakṣaṇaḥ samo ahnaḥ pratarītoṣaso divaḥ. Krāṇā sindhūnām kalaśāñ avīvaśad-indrasya hārdyāviśan maṇīṣibhiḥ.*

Generous inspirer of the intelligent and

meditative souls, Soma pervades, flows and purifies. Omniscient and all watching, it is the illuminator of the day, the dawn and the sun. Maker of floods, rivers, oceans and the seas, it vibrates in all forms of existence. It loves the sacred heart and with love it enters and blesses the heart core of the pious and powerful soul of humanity. Such is Soma celebrated by the sages and wise scholars.

म॒नी॒षिभिः॑ पवत पू॒र्व्यः॑ क॒वि॒नृ॒भि॒य॒तः॑ परि॒ का॒शाँ॑ अचि॒क॒द॒त । त्रि॒त॒स्य॒ नाम॑ ज॒न॒य॒न्मधु॑ र॒दि॒न्द्र॒स्य॒ वा॒याः॑ स॒ख्याय॑  
क॒त॒व ॥ २० ॥

20. *Manīṣibhiḥ pavate pūrvyaḥ kavir-nṛbhir-yataḥ pari kośāñ acikradat. Tritasya nāma janayan madhu kṣaradindrasya vāyoḥ sakhyāya kartave.*

Eternal, all-watchful, poetic creator celebrated by sages and meditated by pious people pervades, energises and holds to the centre all forms of existence from the cell and particle upto the expansive universe, creating from Prakṛti and its three modes of sattva, rajas and tamas all forms and names of things, letting streams of honey sweets flow, and releasing the joint, cooperative and friendly activity of Indra and Vayu, energy and its flow at the cosmic level, and the soul and mind at the human level.

अ॒यं पु॒ना॒न उ॒षसा॑ वि रा॒च॒य॒द॒यं॑ सि॒न्धु॑भ्या॒ अ॒भ॒व॒दु॒  
ला॒क॒कृ॒त । अ॒यं त्रिः॑ स॒प्त दु॑दु॒हान॑ आ॒शि॒रं॒ सामा॑ हृ॒द प॑व॒त  
चा॒रुं॑ म॒त्स॒रः ॥ २१ ॥

21. *Ayaṁ punāna uṣaso vi rocayad-ayaṁ sindhubhyo abhavadu lokakṛt. Ayaṁ triḥ sapta duduhāna āśiraṁ samo hr̥de pavate cāru matsaraḥ.*

This Soma, illuminating the dawns, became the maker of the worlds from the oceanic flood of particles of Prakrti, the one material cause of the universe. Creating the milk of nourishment and sustenance of life from thrice seven orders of Prakrti, Mother Nature, its own shakti, that is, three modes of sattva, rajas and tamas (mind, motion and matter), two generalities of Mahat and Ahankara (tangible nature from the intangible, and identity from the tangible) and five specificities of basic elements (Akasha, Vayu, Agni, Apah and Prthivi), it flows pure, purifying, beatific and ecstatic in the heart core of the soul.

पवस्व साम दिव्येषु धामसु सृजान इन्दा कलशं पवित्र  
आ । सीद्विन्दस्य जठरं कनिकद्वृभियतः सूयमाराहया  
दिवि ॥ २२ ॥

22. *Pavasva soma divyeshu dhāmasu sṛjāna indo kalaśe pavitra ā. Sīdann-indrasya jaṭhare kani-kradan-nṛbhir-yataḥ sūryam-ārohayo divi.*

Flow on, O Soma, spirit of life in the divine worlds of existence, creating and ecstatic. Vibrate, O light and lustre of life, in the heart core of the sacred soul. Abiding in the heart core of the soul, vibrant loud and bold, energising and illuminating, meditated and realised by devout people, rise to the sun in the highest regions of the universe where you illuminate the sun, the dawns and the days.

अदिभिः सुतः पवस पवित्र आँ इन्द्विन्दस्य जठरं प्वा-  
विशन । त्वं नृच ता अभवा विच ण् साम गात्रमङ्गि-  
राभ्या -वृणारप ॥ २३ ॥

23. *Adribhiḥ sutaḥ pavase pavitra āñ indavindrasya jathareṣvāviśan. Tvam nṛcakṣā abhavo vicakṣa-ṇa soma gotram-aṅgirobhyo'vr̥ṇorapa.*

O Soma, spirit of life realised by veteran saints, you flow and vibrate in the sacred heart. Indu, O spirit of light divine, abiding in the heart core of the soul, be the all watching illuminator and unfailing guardian of humanity. O Soma, spirit of protective life and light of the world, open the secret treasures of knowledge and vision for the lovers of life and the piety of yajna.

त्वां साम् पर्वमानं स्वाध्या नु विपासा अमद त्वस्यवः ।  
त्वां सुपुण आभरद्विस्परीन्दा विश्वाभिमतिभिः परि-  
ष्कृतम ॥ २४ ॥

24. *Tvām soma pavamānam svādhyo'nu viprāso amadann-avasyavaḥ. Tvām suparṇa ābharad divasparīndo viśvābhir-matibhiḥ pariṣkṛtam.*

O Soma, pure and purifying dynamic spirit of the world of existence, men of noble thought, will and action, veteran saints, seekers of divine favour and protection adore and exalt you. Indu, O spirit of life and light higher than highest regions of light, exalted and glorified in purity by all sages of the world of wisdom, the imaginative seeker of divinity attains to you by his flights of meditation.

अव्य पुनानं परि वारं ऊमिणा हरिं नवन्त अभि सप्त धनवः ।  
अपामुपस्थ अध्यायवः कविमृतस्य याना महिषा अह-  
षत ॥ २५ ॥

25. *Avye punānam pari vāra ūrmiṇā hariṁ navante abhi sapta dhenavaḥ. Apāmupasthe adhyā-yavaḥ kavim-ṛtasya yonā mahiṣā aheṣata.*



Seven faculties of the soul, i.e., five senses, mind and intellect, and seven metres of the Vedic voice exult in the presence of Hari, divine dispeller of darkness and want, pure, purifying and streaming forth in waves in the heart of the chosen and protected soul of the devotee. Holy men and veteran sages and scholars delight and adore the omniscient all watching Soma at the closest in their actions at the yajnic level of universal truth and observance of divine law.

इन्दुः पुनाना अति गाहत् मृधा विश्वानि कृण्वन्त्सुपथानि  
यज्यव । गाः कृण्वाना निणिजं ह्यतः कविरत्या न  
कीळन्परि वारमषति ॥ २६ ॥

26. *Induḥ punāno ati gāhate mṛdho viśvāni kṛṇ-vant-supathāni yajyave. Gāḥ kṛṇvāno nirṇijaṃ haryataḥ kaviratyo na kṛīlan pari vāramaṣati.*

Indu, soma spirit of life and light of the world, pure and purifying, overcomes all adversaries, clearing all paths of life, making them simple for the man of self-sacrifice for social and creative purposes. Revealing its own real form in its original purity, the refulgent and omniscient lord goes forward to the chosen soul, bright as a flash of light.

असृश्चतः शतधारा अभिश्रिया हरिं नवन्त व ता  
उदन्युवः । िपा मृजन्ति परि गाभिरावृतं तृतीयं पृष्ठ अधि  
राचन दिवः ॥ २७ ॥

17. *Asaścataḥ śatadhārā abhiśriyo hariṃ navante'-va tā udanyuvah. Kṣipo mṛjanti pari gobhirāvṛ-taṃ trīye pṛṣṭhe adhi rocane divah.*

Those ceaseless, overflowing, bright and

extensive showers of adoration in love and homage flowing in a hundred streams reach beatific Soma, light of life. Holy vibrations of mind in faith exalt the lord wrapped in sun-rays abiding in the third and highest region over the bright heaven and enshrine it in the soul.

तव॒माः प॒जा दि॒व्यस्य॒ रत॑स॒स्त्वं वि॒श्वस्य॒ भुव॑नस्य राजसि ।  
अथ॒दं वि॒श्वं प॒वमान॑ त॒ वश॒ त्वमि॑न्दा पथ॒मा धा॑म॒धा  
अ॒सि ॥ २८ ॥

28. *Tavemāḥ prajā divyasya retasas-tvaṁ viśvasya bhuvanasya rājasi. Athedaṁ viśvaṁ pavamāna te vaṣe tvamindo prathamō dhāmadhā asi.*

These people, these birds and beasts, all these worlds of existence, are yours, born of your divine creative power, the original divine seed. You shine and rule over this entire world of existence. And O Spirit pure and purifying and omnipresent, this entire universe is under your control. Indu, O light of life and life of the world, you are the only, first, original and eternal cause, foundation and sustainer of the world order.

त्वं स॒मु॒दा अ॒सि वि॒श्व॒वित्क॑व॒ तव॒माः प॒ञ्च प॒दिशा॑  
वि॒ध॒मणि॑ । त्वं द्यां च॑ पृ॒थि॒वीं चा॒ति ज॒भिष॑ तव॒ ज्यातीं॑षि  
प॒वमान॑ सू॒यः ॥ २९ ॥

29. *Tvaṁ samudro asi viśvavit kave tavemāḥ pañca pradiṣo vidharmaṇi. Tvaṁ dyām ca pṛthivīm cāti jabhriṣe tava jyoṭimṣi pavamāna sūryaḥ.*

You are the original infinite womb of life in existence and the ultimate haven, absolute master of the entire universe, O poet creator. Within you and in your order of Dharma are contained and sustained all

the five dimensions of existence, material, psychic, spiritual, temporal and spatial. You hold and sustain the heaven and earth, absolutely, and, O lord immaculate, purifying and vibrant, the stars are but reflections of your self-refulgence.

त्वं प॒वित्र॒ रज॒सा॒ वि॒ध॒र्म॒णि॒ दु॒व॒भ्यः॑ साम॒ पव॑मान॒ पू॒य॒स ।  
त्वा॒मु॒शि॒जः॑ प॒थ॒मा अ॑गृ॒भ्णत॒ तु॒भ्य॒मा॒ वि॒श्वा॒ भु॒व॒ना॒नि॒  
य॒मि॒र ॥ ३० ॥

30. *Tvaṁ pavitre rajaso vidharmaṇi devebhyaḥ soma pavamāna pūyase. Tvāmuśijaḥ prathamā agrbhṇata tubhyemā viśvā bhuvanāni yemire.*

In this holy order of existence governed by the law of divinity, O Soma, light of life immaculate, your presence emanates from every particle of the divine elements of Prakṛti, from all the divine regions of the universe in balanced motion, and the same presence is distilled in purity by the wise for noble humanity. The first vibrant lovers of divinity perceive and realise this presence at the dawn of creation. From you the entire worlds of existence emerge and unto you they all return.

प॒ र॒भ॒ ए॒त्य॒ति॒ वार॑म॒व्य॒यं॑ वृ॒षा॒ व॒न॒ष्व॒व॒ च॒क॒द॒द्ध॒रिः॑ । सं  
धी॒त॒या॑ वा॒व॒शा॒ना॒ अ॒नू॒ष॒त॒ शि॒शुं॑ रि॒ह॒न्ति॒ म॒त॒यः॑ प॒नि॒  
प॒त॒म ॥ ३१ ॥

31. *Pra rebha etyati vāram-avyayaṁ vṛṣā vaneṣvava cakradadd-hariḥ. Saṁ dhītayo vāvaśānā anū-ṣata śīsum rihanti matayaḥ panipnatam.*

The Absolute divine, Shabda Brahma, emerges roaring with a bang, AUM, goes forward creating and sounding over and across the imperishable world of his

desire, potent in creative showers, and transcends his own creation. The same all potent and overflowing presence, blissful, projecting all and withdrawing all, roars loud and bold in moments of time and acts of love, desire and worshipful creations. That do the wise sages, loving and worshipful, adore and exalt in prayer. The wise and vibrant all love and adore the admirable presence living and breathing in the entire world of existence.

स सूर्यस्य रश्मिभिः परि व्यत् तन्तुं तन्वानस्त्रिवृतं यथा  
विद । नयं वृतस्य पृथिव्या नवीयसीः पतिजनीनामुप याति  
निष्कृतम ॥ ३२ ॥

32. *Sa sūryasya raśmibhiḥ pari vyata tantum tanvānastriṅvṛtaṃ yathā vide. Nayannṛtasya praśiṣo navīyasīḥ patirjanīnāmupa yāti niṣkṛtam.*

That Soma, creative Spirit of the universe, wrapped in the light of his own refulgence, radiating by the rays of the sun, weaving and expanding the three dimensional web of existence as he intends and plans, inducting the newest and latest designs of the laws of cosmic evolution as father generator of successive generations, radiates and moves to the creative vedi of cosmic yajna.

राजा सिन्धूनां पवत् पतिदिव ऋतस्य याति पृथिविः  
कनिकदत् । सहस्रधारः परि षिच्यत् हरिः पुनाना वाचं  
जनयु गुपावसुः ॥ ३३ ॥

33. *Rājā sindhūnām pavate patirdiva ṛtasya yāti pathibhiḥ kanikradat. Sahasradhāraḥ pari śic-yate hariḥ punāno vācaṃ janayannupāvasuḥ.*

Ruler and controller of the cosmic streams of evolution, lord of the light of heaven, moves and flows on loud and bold by the paths of cosmic law in a thousand streams and showers of new life. The creative spirit dispelling want and darkness, pure and purifying, goes on close by sustainers of life, creating new forms and names of existence, and is celebrated as divine creator, controller and director of the evolution of life.

पवमान् मह्यणा वि धावसि सूरान चित्रा अव्ययानि  
पव्यया । गर्भस्तिपूता नृभिरदिभिः सुता महवाजाय धन्याय  
धन्वसि ॥ ३४ ॥

34. *Pavamāna mahyarṇo vi dhāvasi sūro na citro avyayāni pavyayā. Gabhastipūto nṛbhiradri-bhiḥ suto mahe vājāya dhanyāya dhanvasi.*

O Soma, immaculate sanctifying spirit of cosmic evolution, boundless flood of creative energy, by your own potential you rush on like a mighty marvellous power to imperishable forms of existence. Exalted by rays of the sun, realised by veteran saints and sages, you rush on for great wealth and victory in the onward progress of the world.

इषमूर्जं पवमानाभ्यषसि श्येना न वंसु कलशेषु सीदसि ।  
इन्द्राय मद्रा मद्या मदः सुता दिवा विष्टम्भ उपमा विच-  
रणः ॥ ३५ ॥

35. *Iṣamūrjaṃ pavamānābharṣasi śyeno na vaṃsu kalaśeṣu sīdasi. Indrāya madvā madyo madaḥ suto divo viṣṭambha upamo vicakṣaṇaḥ.*

O Soma, spirit of the cosmos in evolutionary flux, you move food and energy in the process of

creative evolution, and like the speediest harbinger of joy you settle in the heart core of devoted celebrants. You are the self-existent joyous and inspiring source of ecstasy for the soul, pillar of the light of heaven, most excellent beyond comparison and all watching omniscient spirit.

सप्त स्वसारा अभि मातरः शिशुं नवं जज्ञानं जन्यं  
विपश्चितम । अपां गन्धर्वं दिव्यं नृचं सप्तं सामं विश्वस्य  
भुवनस्य राजसं ॥ ३६ ॥

36. *Sapta svasāro abhi mātaraḥ śiśuṃ navam jajñānam jenyam vipaścitam. Apām gandharvaṃ divyaṃ nṛcaḥ saṃ viśvasya bhuvana-sya rājase.*

Seven sisterly perceptive, conceptive and discriminative organs of sense and mind jointly confirm the presence of Soma, all pervasive, ever new, informing, victorious, universally wise, sustainer of waters and earth, heavenly, and constant watchful guardian of humanity. They perceive you, Soma, as you pervade and illuminate all regions of the world.

इशान इमा भुवनानि वीयस युजान इन्दा हरितः सुपण्यः ।  
तास्तं रन्तु मधुमद घृतं पयस्तव व्रत साम तिष्ठन्तु  
कृष्टयः ॥ ३७ ॥

37. *Īśāna imā bhuvanāni vīyase yujāna indo haritaḥ suparṇyaḥ. Tāste kṣarantu madhumad-ghṛtam payastava vrata soma tiṣṭhantu kṛṣṭayaḥ.*

O Soma, Indu, lord of light and beauty of peaceful life, you rule over all these regions of the world harnessing dynamic forces of nature's energy. May these

forces of yours produce and shower on us ghrta and milk of honeyed sweetness and may the people abide by your laws and discipline of life.

त्वं नृच ता असि साम विश्वतः पवमान वृषभ ता वि  
धावसि । स नः पवस्व वसुमद्धिरण्यवद्भयं स्याम भुवनषु  
जीवस ॥ ३८ ॥

38. *Tvaṁ nṛcaṣā asi soma viśvataḥ pavamāna  
vṛṣabha tā vi dhāvasi. Sa naḥ pavaśva vasuma-  
ddhiranyavad-vayaṁ syāma bhuvaneṣu jīvase.*

O Soma, you are constant watchful guardian of humanity all round in all ways. O lord pure and purifying, vigorous and generous, you cleanse us with all those powers of yours. Pray purify and energise us so that we may be prosperous with peaceful settlement and golden graces of wealth, honour and excellence to live happy in the regions of the world.

गावित्पवस्व वसुविद्धिरण्यविदताधा इन्दा भुवनष्वपितः ।  
त्वं सुवीरा असि साम विश्ववित्तं त्वा विपा उप गिरम  
आसत ॥ ३९ ॥

39. *Govit pavaśva vasuvid-dhiranyavid-retodhā indo  
bhuvaneṣvarpitaḥ. Tvaṁ suvīro asi soma viśvavit  
taṁ tvā viprā upa girema āsate.*

O Soma, Indu, lord of life, beauty and grace, flow, pure and purifying, vibrant omnipresent in all regions of the world. You master and control the wealth of lands and cows, light of knowledge and culture, jewels of peace and settlement, and the beauty of gold and grace. You are virile and command creative energy. You are mighty brave, ruler over the world. We, vibrant

devotees, adore you with songs of praise and prayer, and pray we may be close to you.

उन्मध्वं ऊमिवनना अतिष्ठिपदपा वसाना महिषा वि गाहत ।  
राजा प्वित्ररथा वाज्मारुहत्सहस्रभृष्टिजयति श्रवा  
बृहत ॥ ४० ॥

40. *Unmadhva ūrmir-vananā atiṣṭhipad-apo va-sāno mahiṣo vi gāhate. Rājā pavitraratho vājam-āruhat sahasrabhrṣṭir-jayati śravo bṛhat.*

Soma of honey sweets of divinity helps desires to be stabilised. The great ardent one wearing the cloak of dynamics of creativity sojourns over spaces. Refulgent ruler riding the purity chariot advances to victory in elemental evolution and, wielding a thousand arms of blazing light, wins high and imperishable renown and adoration.

स भन्दना उदियति पजावतीविश्वायुविश्वाः सुभरा  
अहदिवि । ब्रह्म पजावदयिमश्वपस्त्यं पीत इन्दुविन्दमस्मभ्यं  
याचतात ॥ ४१ ॥

41. *Sa bhandanā udiyarti prajāvatīr-viśvāyur-viśvāḥ subharā ahardivi. Brahma prajāvad-rayimaśva-pastyam pīta indavindramasmabhyam yācatāt.*

It raises sun rays and moves our thanks and adorations which bring up noble progeny, all health and long age and abundant fulfilment of universal value day and night. Indu, Spirit of light and joy of life, sung and celebrated, give us the knowledge of divinity, wealth of noble progeny, a home full of comfort and achievement, and power and excellence of the world.



सा अग॒ अह्नां॑ हरि॒हय॒ता म॒दः प॒ च॒त॒सा च॒तय॒त॒ अनु॒ द्युभिः॑ ।  
द्वा॒ जना॑ या॒तय॑न्त॒रीय॒त॒ नरा॑ च॒ शंसुं॑ द॒व्यं च॒ ध॒तरि॑ ॥ ४२ ॥

42. *So agre ahnām harir-haryato madaḥ pra cetasā cetayate anu dyubhiḥ. Dvā janā yātayannantārīyate narā ca śamsam daivyaṁ ca dhartari.*

That Soma, dispeller of darkness in advance of the day, blissful and glorious Spirit, inspiring and exalting, illuminates with intelligence and enlightens with consciousness day by day. It moves within, rousing both men and women, high and low, general humanity and leading lights, and inspires all to acquire, intensify and maintain higher and higher intelligence and awareness both admirable and divine day by day.

अ॒ञ्ज॒त॒ व्य॒ञ्ज॒त॒ सम॑ञ्ज॒त॒ क॒तुं रि॒हन्ति॑ म॒धु॒ना॒भ्य॒ञ्ज॒त॒ ।  
सि॒न्धा॒रु॒च्छ॒वा॒स॒ प॒त॒य॒न्त॒मु॒ णं॑ हि॒र॒ण्य॒पा॒वाः॒ प॒शु॒मा॒सु॑  
गृ॒भ्ण॒त॒ ॥ ४३ ॥

43. *Añjate vyañjate samañjate kratum rihanti madhunābhyañjate. Sindhorucchvāse patayan-tam-ukṣaṇam hiranyapāvāḥ paśumāsu grbhate.*

They realise it in the vibrant soul, diversify the presence in various statements of definition and communication, and integrate the experience and the statements in the awareness of its absolute glory. They love and adore the soul of cosmic yajna and worship it with honey sweets of homage in acts of soma yajna. In these ways of awareness, thoughts, words and deeds, do lovers of the golden glory of soma realise and integrate with the all watching universal power and presence vaulting on top of their waves of consciousness

with incessant showers of bliss divine.

विपश्चित् पवमानाय गायत मही न धारात्यन्धा अषति ।  
अहिन जृणामति सपति त्वचमत्या न कीळ असर्द वृषा  
हरिः ॥ ४४ ॥

44. *Vipaścite pavamānāya gāyata mahī na dhārā-tya-ndho arṣati. Ahirna jūrṇāmati sarpati tvaca-matyō na krīlann-asarad-vrṣā hariḥ.*

O people, sing in honour of Soma, omniscient spirit of life, pure and purifier that brings us food, energy, honour and excellence in torrential streams. Knowing that, man, free from want, suffering and small mindedness, goes forward with life happy, youthful, playful as a colt and generous as showers of rain, and at the end of life goes on again, having left this body as a snake casts off its old skin and goes free and youthful again.

अगगा राजाप्यस्तविष्यत विमाना अह्नां भुवनष्वपितः ।  
हरिघृतस्रुः सुदृशीका अणवा ज्यातीरथः पवत राय  
आक्यः ॥ ४५ ॥

45. *Agrego rājāpyastaviṣyate vimāno ahnām bhuvaneṣvarpitaḥ. Harirghrtasnuḥ sudrṣīko arṇavo jyotīrathaḥ pavate rāya okyaḥ.*

Soma, foremost pioneer spirit, refulgent ruler, open to all, maker of days and nights, omnipresent in all regions of the universe, is adored and worshipped by all. Soft and sweet, gracious and illuminative as ghrta, destroyer of darkness and suffering, blissful of sight, deep as space, riding the chariot of light, universal haven of all, moves, initiates and consecrates us for the

achievement of honour, wealth and excellence.

असजि स्कम्भा दिव उद्यता मदः परि त्रिधातुभुवनान्यषति ।  
अंशुं रिहन्ति मतयः पनिप्रतं गिरा यदि निणिजमृग्मिणा  
ययुः ॥ ४६ ॥

46. *Asarji skambho diva udyato madaḥ pari tri-dhātur-bhuvanānyarṣati. Aṁśum rihanti mata-yah panipnataṁ girā yadi nirṇijam-ṛgmiṇo yayuh.*

Soma, lord supreme, that creates, moves and pervades all regions of the universe constituted of three modes of Prakṛti, sattva, rajas and tamas, is the pillar of the highest heavens, up and wakeful, highest of reality and inspires humanity with divine ecstasy. The wise love and worship the self-manifestive, self-expressive, vibrant Soma with songs of praise while the celebrants adore the immaculate divinity with hymns of praise, the holy Rks, and realise it.

प त धारा अत्यण्वानि मष्यः पुनानस्य संयता यन्ति रंहयः ।  
यद्गाभिरिन्दा चम्वाः समज्यस आ सुवानः साम कलशेषु  
सीदसि ॥ ४७ ॥

47. *Pra te dhārā atyaṅvāni meṣyah punānasya saṁyato yanti raṁhayaḥ. Yadgobhirindo camvoḥ samajyasa ā suvānaḥ soma kalaśeṣu sīdasi.*

Indu, Spirit of life and light of the world, Soma, pure and purifying, the streams of your creative power, extremely subtle, virile and generous, move united at the speed of thought when, between heaven and earth, you vibrate and radiate, one with the rays of the sun, and, inspiring, worshipped and consecrated within, you abide in the heart core of the realised souls.

पवस्व साम कतुवि † उक्थ्या व्या वार परि धाव मधु  
पियम । जहि विश्वान् अस इन्दा अत्रिणा बृहद्वदम विदथ  
सुवीरः ॥ ४८ ॥

48. *Pavasva soma kratuvinna ukthyo'vyo vāre pari dhāva madhu priyam. Jahi viśvān rakṣasa indo atrīṇa bṛhadvadema vidathe suvīrāḥ.*

O Soma, Spirit of life and peace, Indu, light of the world, all knowing master of yajnic action, radiate and flow for us, lord adorable and all protective. Distil the dearest honey sweets of life for the chosen soul and bless. Destroy all ogres and demons who devour human wealth. Blest with heroic courage and noble progeny, we celebrate and glorify you with abundant praise in the yajnic congregation.

### Mandala 9/Sukta 87

*Pavamana Soma Devata, Ushana Kavya Rshi*

प तु दव परि काशं नि षीद नृभिः पुनाना अभि वाजमष ।  
अश्वं न त्वा वाजिनं मजयन्ता च्छा बही रशनाभिन-  
यन्ति ॥ १ ॥

1. *Pra tu drava pari kośam ni ṣīda nṛbhiḥ punāna abhi vājamarṣa. Aśvaṁ na tvā vājinam marjayanto 'cchā barhī raśanābhir-nayanti.*

O Soma, radiate, flow into the sanctity of the heart and sink into the soul of the devotee. Adored by the yajakas on the vedi, let the showers of joy stream forth. The celebrants, exalting your power and presence, invoke and invite you like energy itself with adorations to the grass seats of the yajna.

स्वायुधः पवत द्व इन्दुरशस्तिहा वृजनं र माणः । पिता  
द्वानां जनिता सुद ॥ विष्टम्भा दिवा धरुणः पृथि-  
व्याः ॥ २ ॥

2. *Svāyudhaḥ pavate deva indur-aśastihā vṛjanam  
rakṣamāṇaḥ. Pitā devānām janitā sudakṣo  
viṣṭambho divo dharuṇaḥ pṛthivyāḥ.*

Divine Indu, light of life, equipped with noble arms, destroyer of scandal and malignity, protector of yajna vedi against crookedness and intrigue, flows pure and purifying. It is the generator and sustainer of the divine powers of nature and humanity, perfect and expert original agent of action, pillar of heaven and foundation support of the earth.

ऋषिविपः पुरएता जनानामृभुधीर उशना काव्यन ।  
स चिद्विवद निहितं यदासामपीच्यं गुह्यं नाम गानाम ॥ ३ ॥

3. *Rṣirvipraḥ pura-etā janānām-ṛbhurdhīra uśanā  
kāvyena. Sa cidviveda nihitaṁ yadāsām-apīcyam  
guhyaṁ nāma gonām.*

Divine seer, vibrant and sagely power, potent maker, stable of will and action, Soma is brilliant with innate vision and wisdom. He alone knows what is the hidden secret and mystery of these stars and planets.

एष स्य त मधुमाँ इन्द्र सामा वृषा वृष्ण परि पवित्र अ णः ।  
सहस्रसाः शतसा भूरिदावा शश्वत्तमं बहिरा वाज्य-  
स्थात ॥ ४ ॥

4. *Eṣa sya te madhumāñ indra somo vṛṣā vṛṣṇe pari  
pavitre akṣāḥ. Sahasrasāḥ śatasā bhūridāvā  
śaśvattamaṁ barhira vājyasthāt.*

Indra, omnipotent generous creator and ruler of the universe, this Soma is your honeyed shower of beneficence and grace which profusely flows over and across the immaculate world of life. May this Soma, giving a thousand boons in a hundred forms of infinite values, a mighty victorious divine force, abide by us and bless the universal vedi of human life with eternal grace.

एत सामा अ॒भि ग॒व्या स॒हस्रा॑ म॒ह वाजा॑या॒मृता॑य॒  
श्रवा॑सि । प॒वित्र॑भिः प॒र्वमा॑ना असृ॒गञ्छ॑व॒स्यवा॒ न  
पृ॒तना॑जा॒ अत्याः ॥ ५ ॥

5. *Ete somā abhi gavyā sahasrā mahe vājāyā-mṛtāya śrvāṃsi. Pavitrebhiḥ pavamānā asṛgrañchra-vasyavo na pṛtanājo atyāḥ.*

The soma showers heading to the earth, like mighty warriors rushing to battle for victory and immortal fame, bearing a thousand forms of strength, sustenance and advancement, enshrined in purity of the soul vibrate and flow for the holy seeker's imperishable attainment of immortality over the state of mortality.

परि॑ हि ष्मा॑ पुरु॒हूता॑ ज॒नानां॑ वि॒श्वास॑र्द्भ्राज॒ना पू॒यमा॑नः ।  
अथा॑ भ॒र श्य॑नभृ॒त पया॑सि र॒यिं तु॒ज्जाना॑ अ॒भि वा॒र्जम॑ष ॥ ६ ॥

6. *Pari hi śmā puruhūto janānām viśvāsarad-bhojanā pūyamānaḥ. Athā bhara śyenabhṛta prayāṃsi rayiṃ tuñjāno abhi vājamaṣa.*

O Soma, pure and purifying divine spirit of joyous energy, invoked by all people, enshrined in the heart core of the soul, bring all forms of life's joy. Flow for our battle of life for the victory of immortality over

the state of mortality and bring us food, wealth and honour and excellence created by divine energy for the soul's sustenance on way to the final victory.

एष सुवानः परि सामः पवित्र सगा न सृष्टा अदधावदवा ।  
तिग्म शिशाना महिषा न शृङ्ग गा गव्य ऽभि शूरा न  
सत्वा ॥ ७ ॥

7. *Eṣa suvānaḥ pari somaḥ pavitre sargo na sṛṣṭo  
adadhāvad-arvā. Tigme śiśāno mahiṣo na śṛṅge  
gā gavyannabhi śūro na satvā.*

This Soma, pure and purifying creative energy of divinity, vibrates in immaculate nature and flows in the devotee's pure heart like the mighty force of nature itself, sharpening its rays of light for dispelling darkness and negation. It goes on like a poised hero keen on his determination for victory in the battle.

एषा यया परमादन्तरद्ः कूचित्सतीरूव गा विवद ।  
दिवा न विद्युत्स्तनयन्त्यभः सामस्य त पवत इन्द्र धारा ॥ ८ ॥

8. *Eṣā yayau paramād-antaradreḥ kūcit saṭirūrve  
gā viveda. Divo na vidyut stanayantyaabhraiḥ  
somasya te pavata indra dhārā.*

Indra, lord almighty, this Soma stream of your power and bliss flows from the highest regions of existence and, sustained somewhere in the vast expanse of space, reaches the earthly regions of the universe like lightning from the regions of light, thundering with the clouds in the middle regions of the skies, seen and heard on the earth.

उ॒त स्म॑ रा॒शिं परि॑ या॒सि गा॒ना॒मिन्द्रे॑ण॒ साम॑ स॒रथं॑ पु॒नानः॑ ।  
 पू॒र्वी॒रिषा॑ बृ॒हती॑जी॒रदाना॑ शि॒र्षा श॑ची॒वस्त॑व॒ ता  
 उ॒प॒ष्टुत॑ ॥ ९ ॥

9. *Uta sma rāṣim pari yāsi gonām-indreṇa soma saratham punānaḥ. Pūrvīriṣo brhatīr-jīradāno śikṣā śacīvastava tā upaṣṭut.*

Soma, O spirit of life and ecstasy of being, you move together with Indra, the noble soul riding the body chariot, you move together to the multitude of things perceivable and radiate to the senses, mind and intelligence of man, pure and purifying. O lord of all power and knowledge, infinite giver of vast possibilities, worshipped at the closest in the heart core of the soul, bless us with those abundant and eternal gifts of food and energy, honour, power and excellence and the wisdom and vision of divinity which we need for ultimate freedom.

### Mandala 9/Sukta 88

*Pavamana Soma Devata, Ushana Kavya Rshi*

अ॒यं साम॑ इन्द्र॒ तुभ्यं॑ सु॒न्व तु॒भ्यं प॑वत॒ त्वम॑स्य पा॒हि ।  
 त्वं ह॒ यं च॑कृ॒ष त्वं व॑वृ॒ष इन्द्रुं॑ मदा॒य यु॒ज्याय॑ साम॑म ॥ १ ॥

1. *Ayam soma indra tubhyam sunve tubhyam pavate tvamasya pāhi. Tvam ha yam cakṛṣe tvam vavṛṣa indum madāya yujyāya somam.*

Indra, O soul of life, O man, this soma spirit of life and light, this beauty and joy is created for you; it flows, illuminates and sanctifies, for you; take it, live it, protect and advance it, don't destroy it. Indeed you



create it, it is your choice to create it. And whatever you do and choose to do is for your mutual joy and indispensable togetherness. O man, enjoy the beauty and vibrancy of life, maintain and advance it for peace in mutual interest in a spirit of interdependence and cooperation.

स ई रथा न भुरिषाळयाजि महः पुरूणि सातय वसूनि ।  
आदीं विश्वा नहुष्याणि जाता स्वघाता वन ऊध्वा  
नवन्त ॥ २ ॥

2. *Sa īm ratho na bhuriṣālayoji mahah purūṇi sātaye vasūni. Ādīm viśvā nahuṣyāṇi jātā svarṣātā vana ūrdhvā navanta.*

The great exalted soma spirit of life's vibrancy, like a great chariot of abundant comfort, capacity and possibility is enjoined for achieving many kinds of wealth, honours and excellences, and then all things born, created and achieved, all high ups, giving showers of joy in the exciting field of life honour, adore and celebrate the soma spirit of life divine.

वायुन या नियुत्वौ इष्टयामा नासत्यव हव आ शंभविष्ठः ।  
विश्ववारा दविणादाइव त्मन्पूषव धीजवना सि साम ॥ ३ ॥

3. *Vāyurna yo niyutvāñ iṣṭayāmā nāsatyeva hava ā śambhaviṣṭhaḥ. Viśvavāro draviṇodā iva tman pūṣeva dhījavano'si soma.*

O Soma, vibrant spirit of life in ceaseless flow like energy reaching the cherished goal, most blissful like the Ashvins, circuitous currents of nature's energy in the exciting field of life, you are the treasure-hold of world's wealth of universal value, infinite giver of

everything like the parental beneficence and nourishment of divinity, and you move forward at the speed of thought.

इन्द्रा न या महा कर्माणि चकिहन्ता वृत्राणामसि साम  
पूरुभित । पद्भ्वा न हि त्वमहिनाम्नां हन्ता विश्वस्यासि साम  
दस्याः ॥ ४ ॥

4. *Indro na yo mahā karmāṇi cakirrhantā vṛtrāṇā-  
masi soma pūrbhit. Paidvo na hi tvamahinā-  
mnām hantā viśvasyāsi soma dasyoḥ.*

O Soma, who are a great performer like Indra, the omnipotent, you are the destroyer of demonic forces and the breaker of their strongholds. Like lazer beams, you are the killer of the malignant, the poisonous and all the other negativities of the world.

अग्निन या वन् आ सृज्यमाना वृथा पाजांसि कृणुत नदीषु ।  
जना न युध्वा महत उपब्दिरियति सामः पवमान  
ऊर्मिम ॥ ५ ॥

5. *Agnirna yo vana ā srjyamāno vṛthā pājāmsi  
krṇute nadīṣu. jano na yudhvā mahata upabdi-  
riyarti somaḥ pavamāna ūrmim.*

Created like fire by friction in the serious business of life, Soma spontaneously creates mighty motions of flow in the dynamics of existence. Like a mighty man warrior roaring and resounding as a great victor, soma goes forward to billows of the sea sending out waves of purity and power all round.

एत सामा अति वाराण्यव्या दिव्या न काशासा अभवषाः ।  
वृथा समुदं सिन्धवा न नीचीः सुतासा अभि क्लशा  
असृगन ॥ ६ ॥

6. *Ete somā ati vārānyavyā divyā na kośāso abhrawarṣāḥ. Vṛthā samudraṁ sindhavo na nīcīḥ sutāso abhi kalaśāñ asṛgran.*

These soma currents of fluent joyous divine energy pass through higher regions of purity and refinement in the process of nature, and then these divine and protected treasure-holds of joy like vapours of rain bearing clouds, cleansed and sanctified, flow to the heart core of the devoted celebrants in the same manner as showers of rain from the clouds bless the earth and rivers flow down to the deep sea.

शुष्मी शथा न मारुतं पवस्वानभिस्ता दिव्या यथा विट ।  
आपा न मू सुमतिभवा नः सहस्राप्साः पृतनाषाण्ण  
यज्ञः ॥ ७ ॥

7. *Śuṣmī śardho na mārutaṁ pavasvānabhiśastā divyā yathā viṭ. Āpo na makṣū sumatirbhavā naḥ sahasrāpsāḥ pṛtanāṣāṇna yajñah.*

O mighty power of purity and action like the force of winds, flow and purify, blow away the dead leaves, dry up the roots of negativity so that the nation of humanity may be clean and brilliant, free from malice, hate and fear of misfortune. Be instant cleanser and sanctifier of our will and understanding like holy waters of grace and give us a noble mind. Be like yajna, giver of a thousand noble powers and a victor in conflicts within and outside.

राज्ञा नु त वरुणस्य व्रतानि बृहद्भीरं तव साम धाम ।  
शुचिष्ट्वर्मसि प्रिया न मित्रा द्वाय्या अयमर्वासि साम ॥ ८ ॥

8. *Rājño nu te varuṇasya vratāni bṛhad-gabhīraṇi tava soma dhāma. Śuciṣ-ṭvamasi priyo na mitro dakṣāyyo aryamevāsi soma.*

Bless us, O Soma, that we may observe the rules and laws of your discipline, refulgent ruler and highest justicier. Profound is your presence, infinite your space. Immaculate you are, dear as a friend, unfailing as an expert guide, adorable, all bliss, beauty and pure joy.

### Mandala 9/Sukta 89

#### *Pavamana Soma Devata, Ushana Kavya Rshi*

पा स्य वह्निः पृथ्याभिरस्यान्दिवा न वृष्टिः पर्वमाना अ णः ।  
सहस्रधारा असद् यस्म मातुरुपस्थ वन आ च सामः ॥ १ ॥

1. *Pro sya vahniḥ pathyābhirasyān divo na vṛṣṭiḥ pavamāno akṣāḥ. Sahasradhāro asadannyasme māturupasthe vana ā ca somah.*

That Soma, Spirit of life and life's joy, burden bearer and harbinger of living energy and divine vision may, we pray, descend by auspicious paths of existence and, like showers of divine bliss, pure and purifying, bless us. May divine Soma of a thousand streams proceed for our yajnic home, pervade over mother earth's lap of love and flourish in the deep clouds, flowing streams, dense forests and the profuse greenery of fields and gardens.

राजा सिन्धूनामवसिष्ट वासं ऋतस्य नावमारुहदजिष्ठाम ।  
अप्सु दप्सा वावृध श्यनजूता दुह ईं पिता दुह ईं पितु-  
जाम ॥ २ ॥

2. *Rājā sindhūnām-avasiṣṭa vāsa ṛtasya nāvam-āruhad-rajiṣṭhām. Apsu drapso vāvṛdhe śyena-jūto duha īm pitā duha īm piturjām.*

The ruler, mover and controller of the flow of rivers, Soma takes on the forms of holy waters and the laws of nature as helmsman of the ship of life with honesty and naturalness. Inspired and moved by divine imagination, open minded with the social dynamics of humanity, he receives the blessings of heavenly father and the father blesses the daughter earth. Thus does Soma, the ruler, grow in stature and augment the earth.

सिंहं नसन्त मध्वा अयासं हरिमरुषं दिवा अस्य पतिम ।  
शूरा युत्सु पथमः पृच्छत गा अस्य च त्सा परि  
पात्यु ॥ ३ ॥

3. *Simham nasanta madhvo ayāsam harimaruṣam divo asya patim. Śūro yustu prathamah pṛchate gā asya cakṣasā pari pātyukṣā.*

Honey sweets of heaven and enlightened humanity come to the chief, valiant and benevolent sustainer of this world, the mighty hero who longs to be the first in the struggles of existence and who, generous and vigorous ruler, protects and promotes its lands and cows and its culture and traditions with his radiance.

मधुपृष्ठं घोरमयासमश्वं रथं युञ्जन्त्युरुचक ऋष्वम । स्वसार  
ई जामया मजयन्ति सनाभया वाजिनमूजयन्ति ॥ ४ ॥

4. *Madhupṛṣṭham ghoram-ayāsam-aśvam rathe yuñjantyurucakra ṛṣvam. Svasāra īm jāmayo marjayanti sanābhayo vājinam-ūrjayanti.*

The leader, pioneer and ruler, loving burden bearer, awful for the awful, instant in action, indefatigable in endeavour and sublime in achievement of the goal, such as he is, all enlightened powers of the world enjoin him to the highest and foremost position in the vast and mighty moving chariot order of the world. All dynamic, self-controlled autonomous forces and sub-systems anoint and cosecrate the high soma power, and all people joined to the centre of the order support, strengthen and energise the dynamic, blazing, onrushing leader, controller and ruler of the order.

च॒त॒स्र॒ ई॒ घृ॒त॒दु॒हः॑ स॒च॒न्त॒ स॒म॒ान॒ अ॒न्त॒ध॒रु॒ण्ण॑ नि॒ष॒त्ताः॑ । ता  
इ॒म॑ष॒न्ति॒ न॒म॑सा पु॒ना॒ना॒स्ता ई॒ वृ॒श्व॒तः॑ परि॑ ष॒न्ति  
पू॒र्वीः॑ ॥ ५ ॥

5. *Catasra im ghṛtaduhah sacante samāne antar-dharuṇe niṣattāh. Tā imarṣanti namasā punā-nāstā im viśvataḥ pari ṣanti pūrvīh.*

Four eternal powers in existence, cooperative, creative, and gracious, abiding and integrated with and within the one, united, uniform and all integrative systemic soma spirit of the cosmic, social and individual order of life, pure, purifying and strengthening it with obedience and sustaining energy, move to the central master spirit, all time stay around and serve it for the continuance of life in existence.

(In the cosmic system, the four are earth, water, fire and air in time and space. In the social order, they are the four classes: intellectuals, teachers and researchers; rulers, administrators and organisers of defence and law and order of peace and justice system;

producers and distributors in the economic system; and the support services.) At the individual level, they are mana (mind and senses), buddhi (intelligence and discrimination), chitta (memory), and ahankara (I-sense).

विष्टम्भा दिवा धरुणः पृथिव्या विश्वा उत ितया हस्त  
अस्य । असत्त उत्सा गृणत नियुत्वान्मध्वा अंशुः पवत  
इन्द्रियाय ॥ ६ ॥

6. *Viṣṭambho divo dharuṇaḥ pṛthivyā viśvā uta kṣitayo haste asya. Asat ta utso gṛṇate niyutvān madhvo aṁśuḥ pavata indriyāya.*

Soma, cosmic spirit of peace and glory, is the pillar of heaven, and it is the foundation support of the earth. Indeed all stars and planets of the universe and all people of the earth are in its hand for control and sustenance. O man, may this soma spirit, this fount of infinite glory and benevolence, commanding all forces of the universe, the honey sweet vibrations and radiations of it, be for the good and glory of the celebrant humanity. Indeed they all flow for humanity.

वन्व त्वाता अभि देववीतिमिन्द्राय साम वृत्रहा पवस्व ।  
शग्धि महः पुरुश्चन्द्रस्य रायः सुवीर्यस्य पतयः स्याम ॥ ७ ॥

7. *Vanvannavāto abhi devavītimindrāya soma vṛtrahā pavasva. Śagdhi mahāḥ puruścandra-sya rāyaḥ suvīryasya patayaḥ syāma.*

O Soma, lord of universal peace and bliss, winsome, gracious giver unsolicited, inviolable power of the universe, destroyer of evil and darkness, let the gifts of divinities flow to the yajna of humanity for our

worldly good and spiritual glory. Pray give us strength so that we may be masters, protectors and promoters of great and glorious wealth of excellence and enlightenment and a brave virile and generous progeny.

### Mandala 9/Sukta 90

*Pavamana Soma Devata, Vasishtha Maitravaruni Rshi*

प हिन्वा॒ना जनि॒ता राद॑स्या॒ रथा॒ न वाजं॑ सनि॒ष्य िया॑सीत ।  
इ॒न्दं गच्छ॑ पा॒यु॒धा सं॒शिशा॑ना॒ विश्वा॒ वसु॑ हस्त॒यारा॑द॒-  
धानः॑ ॥ १ ॥

1. *Pra hinvāno janitā rodasyo ratho na vājam sani-  
ṣyannayāsīt. Indram gacchannāyudhā samśiśāno  
viśvā vasu hastayor-ādadhānaḥ.*

Inspiring the celebrants to action and achievement, creator of heaven and earth, winning strength and victory like a chariot warrior, moving to the karma-yogi, sharpening and calibrating weapons of warlike action, bearing all wealth and power of the world in hands, may the spirit of peace and power come and bless us.

अ॒भि त्रि॒षृष्टं॑ वृ॒षणं॑ व॒या॒धामा॑ङ्ग॒षाणा॑मवाव॒शन्त॑ वा॒णीः ।  
वना॑ वसा॒ना वरु॑णा॒ न सिन्धू॑न्वि रत्न॒धा द॑यत॒ वाया॑णि ॥ २ ॥

2. *Abhi triprṣṭham vṛṣaṇam vayodhām-āṅgūṣāṇā-  
mavāvaśanta vāṇīḥ. Vanā vasāno varuṇo na sin-  
dhūn vi ratnadhā dayate vāryāṇi.*

The celebrants' songs of adoration in honour of the generous, virile and life bearing Soma, sustainer of three worlds arise in homage of love and faith. Holding precious treasures and powers of the world like Varuna,



all covering space and the ocean holding the deep seas, the wielder of world jewels bestows gifts of choice on mankind.

शूरगामः सर्ववीरः सहावाञ्जता पवस्व सनिता धनानि ।  
तिग्मायुधः तिपधन्वा समत्स्वषा हः साह्वान्पृतनासु  
शत्रून् ॥ ३ ॥

3. *Śūragrāmaḥ sarvavīraḥ sahāvāñjetā pavasva sanitā dhanāni. Tigmayudhaḥ kṣipradhanvā samatsvaṣālhaḥ sāhvān pṛtanāsu śatrūn.*

Commander of a multitude of heroes, himself brave in every way, patient and mighty, all time victor, generous giver of all wealth, honour and excellence, wielding weapons of instant light and fire power, unconquerable in contests of values and destroyer of the enemy in battles of arms, may we pray, flow and purify us.

उरुगव्यूतिरभयानि कृण्वन्त्समीचीन आ पवस्वा पुरन्धी ।  
अपः सिषास षसः स्वगाः सं चिकदा महा अस्मभ्यं  
वाजान् ॥ ४ ॥

4. *Urugavyūtir-abhayāni kṛṇvant-samīcine ā pava-svā purandhī. Apaḥ siṣāsannuṣasaḥ svargāḥ sam cikrado maho asmabhyaṁ vājān.*

Bountiful bearer of the abundant world of heaven and earth, creating and clearing the wide paths of truth and rectitude, making them free from fear and mutual conflict, enlightening us on the dynamics of karma in the flow of existence, expanding heavenly lights of the dawns of successive days, pray speak loud

and bold and clear and bring us great victories of sustenance, power, honour and excellence in the struggle for progress in a state of purity.

मत्सिं साम् वरुणं मत्सिं मित्रं मत्सीन्दमिन्दा पवमान्  
विष्णुम् । मत्सिं शधा मारुतं मत्सिं द्वान्मत्सिं महामिन्द-  
मिन्दा मदाय ॥ ५ ॥

5. *Matsi soma varuṇam matsi mitram matsīndra-  
mino pavamāna viṣṇum. Matsi śardho māru-tam  
matsi devān matsi mahām-indram-into madāya.*

O Soma, universal spirit of life's joy, Indu, spirit of brilliancy, pure and purifying divinity, you inspire and exhilarate Varuna, freedom of choice, law and justice, advance and inspire Mitra, spirit of love, friendship and cooperation, inspire and exhilarate Indra, ruling powers of governance and defence, honour, exhort and advance Vishnu, all prevailing powers of intelligence and enlightenment, exhort and intensify the force and powers of Maruts, stormy pioneers and fighters, honour and advance brilliant scholars and creative artists and technologists. O divine and brilliant spirit of divinity, Indra, inspire and exhilarate the great ruler Indra for the sake of high honour and excellence of humanity.

एवा राजव् कर्तुमाँ अमन् विश्वा घनिघ्नदुरिता पवस्व ।  
इन्दा सूक्ताय वचस वया धा यूयं पात स्वस्तिभिः सदा  
नः ॥ ६ ॥

6. *Evā rājeva kratumāñ amena viśvā ghanigh-  
nadduritā pavasva. Indo sūktāya vacase vayo dhā  
yūyam pāta svastibhiḥ sadā naḥ.*

Thus like a brilliant ruler, presiding power of universal action and human endeavour, pray flow on and purify us with your divine powers destroying all evils and undesirables of the world. O lord of refulgence and life's joy, bless us with good health and long age for the sake of holy speech and grateful songs of adoration. O divinities of heaven and earth, pray bless us with all time peace, progress and all round happiness and well being.

### Mandala 9/Sukta 91

*Pavamana Soma Devata, Kashyapa Maricha Rshi*

असजि वक्वा रथ्य यथाजा धिया मनाता पथमा मनीषी ।  
दश स्वसारा अधि साना अव्य जन्ति वह्निं सदान-  
न्यच्छ ॥ १ ॥

1. *Asarji vakvā rathye yathājau dhiyā manotā prathamō manīṣī. Daśa svasāro adhi sāno avye-  
'janti vahniṁ sadanānyaccha.*

As in a chariot race, so in the progressive business of organised society, an eloquent speaker, prominent thinker and manager of imaginative and decisive first order is appointed to take on the business of governance and administration. Ten cooperative persons capable of independent thinking, working in perfect unison like sister powers or ten pranas or ten senses of perception and volition, in the house, assist the leader on top of the protective social order of yajnic sanctity.

वीती जनस्य दिव्यस्य कव्यरधि सुवाना नहुष्यभिरिन्दुः ।  
प या नृभिरमृता मत्यभिमृजाना विभिगाभिरद्भिः ॥ २ ॥

2. *Vīṭi janasya divyasya kavyairadhi suvāno nahu-  
ṣyebhir-induḥ. Pra yo nṛbhir-amṛto martyebhir-  
marmṛjāno vibhir-gobhiradbhiḥ.*

The high priest of the yajnic social order, brilliant and benevolent, immortal soul, consecrated by wisest of the brilliant people and the general community and exalted by leading lights and ordinary mortals with common voice, supportive actions and protective thoughts and opinions, goes forward leading the yajnic order for their common good.

वृषा वृष्ण रारुवदंशुरस्म पवमाना रुशदीत् पया गाः ।  
सहस्रमृक्वा पथिभिवचाविदध्वस्मभिः सूरान् अण्वं वि  
याति ॥ ३ ॥

3. *Vṛṣā vṛṣṇe roruvad-amśurasmai pavamāno  
ruśadīrte payo goḥ. Sahasramṛkvā pathibhir-  
vacovid-adhvasmabhiḥ sūro aṇvaṁ vi yāti.*

Virile and generous Soma, leading power of the yajnic order, pure and purifying, creative and brilliant, goes forward for the abundant social order, roaring and illuminating, and elevating the fertility and abundance of the earth. Speaking and chanting a thousand holy words, visionary of thought and communication, the hero goes on by paths of love and non-violence, reaches and opens the subtlest secrets and even breaks through the atom.

रुजा दू हा चिद् असः सदांसि पुनान इन्द ऊणुहि वि  
वाजान । वृश्चापरिष्टात्तुजता वधन् य अन्ति दूरादुपनाय-  
मषाम ॥ ४ ॥

4. *Rujā dr̥ḷhā cidrakṣasaḥ sadāmsi punāna inda ūrṇuhi vi vājān. Vṛścopariṣṭāt tujatā vadhena ye anti dūrādupanāyameṣām.*

Indra, lord of power, break down the strongholds of demonic destroyers. Pure, purifying and consecrated, cover the forces of positive strength of creativity. Uproot the saboteurs and the destroyers coming from above, break with the bolt those who are far off or near within, destroy their leaders.

स प॒त्रव॑ इव्य॑स विश्व॑वार॒ सूक्ताय॑ प॒थः कृ॑णुहि पा॒चः । य  
दु॒ष्प्रहा॑सा व॒नुषा॑ बृ॒हन्त॒स्ताँस्त॑ अश्याम॒ पुरु॑कृ॒त्पुरु॑ ॥ ५ ॥

5. *Sa pratnavan-navyase viśvavāra sūktāya pathaḥ kṛṇuhi prācaḥ. Ye duṣṣahāso vanuṣā brhanta-stāṅste aśyāma purukṛt purukṣo.*

O lord of universal acceptance and adoration, open the paths of advancement for the modern celebrant as ever before and let the paths be constant as the ancient ones. O lord of infinite action and munificent giver, let us have those means, methods and weapons which are of high uncounterable calibre over a vast effective area of operation.

ए॒वा पु॑ना॒ना अ॒पः स्व॑र्गा॒ अ॒स्मभ्यं॑ ता॒का तन॑यानि॒ भूरि॑ ।  
शं नः॑ । त्र॑मु॒रु ज्या॑ती॒षि साम॑ ज्या॒ङ नः॑ सूर्य॑ दृ॒शय॑  
रि॒रीहि॑ ॥ ६ ॥

6. *Evā punāno apaḥ svargā asmabhyam tokā tanayāni bhūri. Śam naḥ kṣetramuru jyotīmṣi soma jyoṅnaḥ sūryam dṛṣaye rirīhi.*

O Soma, spirit of peace and joy, pure, purifying

and thus adored and consecrated, bless us with the abundance of earth, showers of the skies and illuminations of the highest regions of light, wealth of children and grand children. Give us peace and well being, vast field of action for expansion, and brilliant illuminations of knowledge and wisdom. And give us the vision to see the light of the sun for all time.

### Mandala 9/Sukta 92

*Pavamana Soma Devata, Kashyapa Maricha Rshi*

परि सुवाना हरिरंशुः पवित्र रथा न सजि सनय हियानः ।  
 आपच्छल कमिन्दियं पूयमानः पति द्वाँ अजुषत्  
 पर्याभिः ॥ १ ॥

1. *Pari suvāno hariramṣuḥ pavitre ratho na sarji sanaye hiyānaḥ. Āpacchlokamindriyaṁ pūyamānaḥ prati devāñ ajuṣata prayobhiḥ.*

Invoked and adored for the attainment of fulfilment, inspired and pleased, may the divine destroyer of suffering and frustration, unifying omnipresence of divinity, radiate as joy and bless the soul. Worshipped as pure presence, may the divine Spirit come, acknowledge and receive my song of prayer and exaltation, and bless the noble nature of humanity with food and inspiration for the body and mind, and freedom for the soul.

अच्छा नृच गा असरत्पवित्र नाम दधानः क्विरस्य याना ।  
 सीदन्हातव सदन चमूषूपमग्म गृषयः सप्त विपाः ॥ २ ॥

2. *Acchā nṛcakṣā asarat pavitre nāma dadhānaḥ kavirasya yonau. Sīdan hoteva sadane camūṣūp-agmann-ṛṣayaḥ sapta viprāḥ.*

Soma, all watchful guardian of humanity and omniscient creator, bearing the divine name and the essential nature of divine bliss, radiates and vibrates with joy in the pure heart core of the soul, abiding there as chief high priest at the head of congregations at yajna, and around him concentrate and join seven seers, that is, five organs of perception, mind and will, and the discriminative intelligence. (That personal yajna of the individual and the joint yajna of society is the essential seat of Soma.)

प सु॒म॒धा गा॑तु॒विद्वि॑श्व॒द॒वः सा॒मः पु॒ना॒नः स॒द ए॒ति॒ नित्य॑म ।  
भु॒व॒द्वि॑श्व॒षु का॒व्य॑षु र॒न्ता नु॒ जना॑न्यत॒त प॒ञ्च॒ धी॒रः ॥ ३ ॥

3. *Pra sumedhā gātuvid-viśvadevaḥ somaḥ punānaḥ sada eti nityam. Bhuvad-viśveṣu kāvyeṣu rantā'nu janān yatate pañca dhīrah.*

Soma, Spirit of divine intelligence, knowing all ways of the earthly world, universal refulgent generous giver, pure and purifying power, always moves and takes its divine seat in the heart core of the soul and on the yajnic grass of the vedi. Rejoicing in all intellectual and poetic holy meets of the world and, inspiring the constant spirit of steady wisdom and resolution, it joins the five orders of universal humanity and exhorts them together to move forward on the common way to collective progress.

त॒व॒ त्य सा॑म॒ पव॑मान॒ नि॒ण्य॒ विश्व॑ द॒वास्त्र॑य॒ एका॑द॒शासः॑ ।  
द॒र्श॑ स्व॒धाभि॑र॒धि॒ साना॑ अव्य॒ मृ॒जन्ति॑ त्वा न॒द्यः स॒स॒  
य॒ह्वीः ॥ ४ ॥

4. *Tava tye soma pavamāna niṅye viśve devāstraya ekādaśāsaḥ. Dāsa svadhābhiradhi sāno avye mrjanti tvā nadyaḥ sapta yahvīḥ.*

O Soma, vibrant omnipresent spirit of life, pure and purifying, all those thirty three divinities of existence, for sure, integrate in the mysterious depth of your presence. Ten pranas, ten subtle and gross elements of nature and seven mighty constant streams of existence at the cosmic and microcosmic levels with their own oblations serve, adore and glorify you on top of the protected and protective world of existence.

त ऽ स॒त्यं प॒र्व॒मा॒न॒स्या॒स्तु यत्र॒ वि॒श्वं क॒ार॒वः॑ स॒न॒स॒न्त ।  
ज्या॒ति॒य॒द॒ह्म अ॒कृ॒णा॒दु ला॒कं पा॒व॒न्म॒नुं द॒स्य॒व क॒र॒-  
भी॒क॒म ॥ ५ ॥

5. *Tannu satyaṁ pavamānasyāstu yatra viśve kāravaḥ saṁnasanta. Jyotiryadahne akṛṇodu lokāṁ prāvanmanuṁ dasyave karabhīkam.*

True it is of Soma, pure and purifying, Truth itself of Soma, wherein all basic causes of existence converge, merge and integrate: Soma it is who created the sun and light of knowledge for the day and enlightenment, which protects the man of thought and knowledge, which for the ignorant lost in darkness is but a distant possibility or even a cause for collision.

परि॒ स॒द्य॒व प॒शु॒मान्ति॒ हा॒ता॒ राजा॒ न स॒त्यः॑ स॒मि॒ती॒रि॒यानः॑ ।  
सा॒मः पु॒ना॒नः क॒ल॒शाँ॑ अ॒या॒सी॒त्सी॒द॒न्मृ॒गा न म॒हि॒षा  
व॒न॒षु ॥ ६ ॥

6. *Pari sadmeva paśumānti hotā rājā na satyaḥ samitīriyānaḥ. somaḥ punānaḥ kalaśāñ ayāsit sīdan mṛgo na mahiṣo vaneṣu.*



Like a high priest going to a prosperous and enlightened hall of yajna, and like a real kingly ruler going to the assemblies of state, may Soma, pure and purifying, consecrate the heart and soul of a dedicated devotee and reign there as a mighty lion ruling majestically over the forests.

### Mandala 9/Sukta 93

*Pavamana Soma Devata, Nodha Gautama Rshi*

सा॒क्मु॒ ॥ म॒ज॒य॒न्त॒ स्व॒सा॒रा॒ द॒श॒ धी॒र॒स्य॒ धी॒त॒या॒ ध॒नु॒त्रीः ।  
हरिः॑ प॒य॑द॒व॒ज्जाः॒ सू॒य॑स्य॒ दा॒णं॒ न॒न॒ ॥ अ॒त्या॒ न॒ वा॒जी ॥ १ ॥

1. *Sākamukṣo marjayanta svasāro daśa dhīrasya dhītayo dhanutrīḥ. Hariḥ paryadravajjāḥ sūryasya droṇaṁ nanakṣe atyo na vājī.*

Ten generous, agile, spontaneous and simultaneous sister faculties of the self-controlled, self-established yogi together concentrate, communicate and glorify Hari, Soma spirit of divine joy that eliminates want and suffering, and the Spirit, pervading the vibrations of divinity, the light born of the sun, radiates like a constant wave, reaches and settles in the heart core of the blessed soul, the seat of divinity. (The faculties are faculties of perception, thought and will which normally wander over the world of outside reality but which are controlled, concentrated and inverted in meditation and focussed on the presence of divinity within, and then the presence reveals itself in all its refulgent glory.)

सं मा॒तृ॒भि॒न॒ शि॒शु॒वा॒व॒शा॒ना॒ वृ॒षा॑ द॒ध॒न्व॒ पु॒रु॒वा॒रा॑ अ॒द्भिः॑ ।  
म॒या॒ न॒ या॒षा॑म॒भि॒ नि॒ष्कृ॑तं॒ य॒न्त्सं॑ ग॒च्छ॒त॒ क॒ल॒शं॑ उ॒स्त्रि॒-  
या॒भिः॑ ॥ २ ॥

2. *Sam mātṛbhirna śisurvāvaśāno vṛṣā dadhanve puruvāro adbhiḥ. Maryo na yoṣāmabhi niṣkr-tam yantsam gacchate kalaśa usriyābhiḥ.*

Like a child fulfilled and secure with mother's and grandmother's love, the loving Soma, generous treasure home of universal gifts of life, fulfils the celebrant with showers of pranic energy and, like a lover meeting his lady love, blesses his consecrated heart, and therein vibrates with the dedicated soul with divine radiations of light in thought, word and deed.

उत प पिप्य ऊधरघ्न्याया इन्दुधाराभिः सचत सुमधाः ।  
मूधानं गावः पर्यसा चमूष्वभि श्रीणन्ति वसुभिन  
नित्तः ॥ ३ ॥

3. *Uta pra pipya ūdhar-aghnyāyā indurdhārābhiḥ sacate sumedhāḥ. Mūrdhānam gāvaḥ payasā camūṣvabhi śrīṇanti vasubhirna niktaiḥ.*

Soma, spirit of blessed light and omniscient power, essence of self-refulgent beauty, fills the inviolable receptacles of nature with milky nourishment which the man of enlightenment, joining the milky flow, enjoys. The radiations of light, currents of energy and the words of wisdom all shine and elevate the soul in all situations of life with spiritual food as they shower him with the wealth and honours of immaculate order.

स ना द्वभिः पवमान रदन्दा रयिमश्विनं वावशानः ।  
रथिरायतामुशती पुरन्धिरस्मद्यगा दावन वसूनाम ॥ ४ ॥

4. *Sa no devebhiḥ pavamāna radendo rayim-āśvinam vāvaśānaḥ. Rathirāyatāmuśatī purandhirasmadyagā dāvane vasūnām.*

Lord of light and love, refulgent and illuminative, pure, purifying and vibrating with the divinities of nature and humanity, loving and commanding dynamic wealth and virtues of existence, give us the wealth and virtues of the world and open the paths of fast, penetrative, brilliant and all sustaining intelligence and will so that we may achieve the gifts of wealth, honour and excellence without delay or procrastination.

नू ना रयिमुप मास्व नृवन्तं पुनाना वाताप्यं विश्वश्चन्द्रम ।  
प वन्दितुरिन्दा तायायुः पातम् । धियावसुजगम्यात ॥ ५ ॥

5. *Nū no rayimupa māsva nrvantaṁ punāno vātāpyaṁ viśvaścandram. Pra vanditurindo tāryāyuhḥ prātarmakṣū dhiyāvasur-jagāmyāt.*

Indu, divine spirit of beauty, brilliance and benevolence, pure and purifying presence, give us the wealth and power of leading lights and noble progeny worthy of the brave, blest with universal beauty and grace flowing in at the spiral speed of winds. O Spirit of life, bless the celebrant with good health and long age, and in the morning may the divine light and spirit of intelligence and will radiate to us.

### Mandala 9/Sukta 94

*Pavamana Soma Devata, Kanva Ghaura Rshi*

अधि यदस्मिन्वाजिनीव शुभः स्पधन्त धियः सूय न विशः ।  
अपा वृणानः पवत कवीयन्वजं न पशुवधनाय मन्म ॥ १ ॥

1. *Adhi yadasmin vājinīva śubhaḥ spardhante dhiyaḥ sūrye na viśaḥ. Apo vṛṇānaḥ pavate kavīyan vrajaṁ na paśuwardhanāya manma.*

As people exert themselves for the achievement of light and brilliance and when their mind, thoughts and higher intelligence concentrate on this Soma, divine spirit of peace and inspiring brilliance, for illumination, then the Soma spirit, choosing, loving and enlightening the intelligence, thought and creativity of the devotee, radiates into the mind and spirit of the devotee for the augmentation and elevation of the thought, imagination and sensibility of the celebrant.

द्विता व्यूण्व ऽमृतस्य धाम स्वविद् भुवनानि पथन्त । धियः  
पिन्वानाः स्वसर् न गाव ऋतायन्तीर्भि वावश्च इन्दुम ॥ २ ॥

2. *Dvitā vyūrṇvannamṛtasya dhāma svarvide bhuvanāni prathanta. Dhiyaḥ pinvānāḥ svasare na gāva ṛtāyantīrabhi vāvaśra indum.*

For the man of divine vision the worlds of existence extend revealing the twofold, physical and spiritual, grandeur of the treasure-hold of immortal Soma. Like cows lowing in their own stall, the songs of divine Veda, inspiring and expanding in their own abode of the mind and nature, resound and celebrate the refulgent Indu, Soma, divine spirit of beauty, peace, power and bliss.

परि यत्कविः काव्या भरत शूरा न रथा भुवनानि विश्वा ।  
द्वषु यशा मताय भूषन्द तय रायः पुरुभूषु नव्यः ॥ ३ ॥

3. *Pari yat kaviḥ kāvyā bharate śūro na ratho bhuvanāni viśvā. Deveṣu yaśo martāya bhūṣan daksāya rāyaḥ purubhūṣu navyaḥ.*

Soma, omniscient poetic spirit of the universe, which holds and brings us all celebrated beauties of the

world and, as the omnipotent hero and master of the universal chariot, bears and sustains all regions of the universe, is the living glory in all divinities, magnificence for mortal humanity, wealth for the expert artist and ever new life in all forms of existence.

श्रियं जातः श्रिय आ निरियाय श्रियं वयां जरितृभ्या  
दधाति । श्रियं वसाना अमृतत्वमायन्भवन्ति सत्या  
समिथा मितदा ॥ ४ ॥

4. *Śriye jātaḥ śriya ā niriyāya śriyaṃ vayo jaritṛ-  
bhyo dadhāti. Śriyaṃ vasānā amṛtatvamāyan  
bhavanti satyā samithā mitadrau.*

Soma manifests in glory for the grace and magnificence of the world, moves simultaneously, omnipresent, for glory and bears beauty and grace, health and age for the celebrants. The yajakas wearing vestments of immortality, with their oblations into the fire of measured law and movement, join together in truth and achieve their immortal meaning and purpose in the battle of life.

इषमूजमभ्यर्षाश्वं गामुरु ज्यातिः कृणुहि मत्सिं दवान ।  
विश्वानि हि सुषहा तानि तुभ्यं पर्वमान् बाधस साम्  
शत्रून् ॥ ५ ॥

5. *Iṣam-ūrjam-abhyarṣāśvaṃ gāmuru jyotiḥ kṛṇuhi  
matsi devān. Viśvāni hi suṣahā tāni tubhyaṃ  
pavamāna bādhasē soma śatrūn.*

O Soma, spirit of divine peace and power, move and bring us food, energy and excellence, move and bring movement and progress, lands, cows and light of knowledge. Make these expansive and rising. Give joy

and fulfilment to the noble sages, scholars and generous people. You are the power and courage of forbearance. O pure and purifying power, we pray and ask for these of you. You prevent and cast off the enemies and negative forces of life.

### Mandala 9/Sukta 95

#### *Pavamana Soma Devata, Praskanva Kanva Rshi*

कनिकन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरं पुनानः ।  
नृभिर्यतः कृणुत निणिजं गा अता मतीजनयत स्व-  
धाभिः ॥ १ ॥

1. *Kanikranti harirā sṛjyamānaḥ sīdan vanasya jathare punānaḥ. Nṛbhiryataḥ kṛṇute nirṇijam gā ato matīrjanayata svadhābhiḥ.*

Soma, divine spirit blithe and blissful, saviour and sustainer, invoked in meditation, abiding in the heart core of the soul, pure and purifying, vibrates loud and bold. Served and adored and celebrated by devotees, it renders the senses, mind and intelligence pure and immaculate and then it gives rise to spontaneous songs of praise offered with complete surrender and self-sacrifice.

हरिः सृजानः पथ्यामृतस्ययति वाचमरितव नावम ।  
द्ववा द्ववानां गुह्यानि नामा विष्कृणाति ब्रहिषि  
पवाच ॥ २ ॥

2. *Hariḥ sṛjānaḥ pathyāmṛtasyeyarti vācamariteva nāvam. Devo devānām guhyāni nāmā'viṣkṛṇoti barhiṣi pravāce.*

Soma, saviour and sustainer of life, invoked and

self-manifested, reveals and proclaims aloud the divine voice of the path to eternal truth guiding listeners to the shores of Infinity like a pilot rowing man to the sea shore. That same spirit, further, reveals the names, definitions, secrets and mysteries of existences in the meditative yajnic mind for expression and communication on the vedi.

अ॒पा॒मि॒व॒दू॒र्म॒य॒स्त॒तु॒रा॒णाः॑ प॒ म॒नी॒षा इ॒र॒त॒ साम॒म॒च्छ॑ ।  
न॒म॒स्य॒न्ती॒रु॒प॒ च॒ य॒न्ति॒ सं॒ चा॒ च॒ वि॒श॒न्त्यु॒श॒ती॒रु॒-  
श॒न्त॒म ॥ ३ ॥

3. *Apāmivedūrmayastaturāṇāḥ pra manīṣā īrate somamaccha. Namasyantīrupa ca yanti saṁ cā''ca viśantyuśatīr-uśantam.*

Like waves of the sea pressing onward with force and speed, the songs of adoration rise and radiate with love to Soma. Expressive of ardent love, faith and reverence, they reach and join the divine presence which too is equally ardent and anxious to receive them.

तं॑ म॒मृ॒जा॒नं॑ म॒हि॒षं॑ न॒ सा॒ना॒व॒ंशुं॑ दु॒ह॒न्त्यु॒ णं॑ गि॒रि॒ष्ठाम॑ ।  
तं॑ वा॒व॒शा॒नं॑ म॒त॒र्यः॑ स॒च॒न्त॒ त्रि॒ता बि॒भ॒ति॒ वरु॑णं॒ समु॒द ॥ ४ ॥

4. *Taṁ marmṛjānaṁ mahiṣaṁ na sānāvāṁsum duhantyuḥṣaṇaṁ giriṣṭhām. Taṁ vāvaśānaṁ matayaḥ sacante trito bibharti varuṇaṁ samudre.*

That Soma spirit of existence, adored and exalted by devotees like the supreme presence on top of existence, subtlest and self-refulgent, virile and generous, abiding over clouds and mountains and reflected in divine voices, that same loving and beloved

spirited and divinity, leading lights of humanity adore, join and milk forth for the nectar of life. The Spirit of three worlds over three times bears and sustains the law, justice and Dharma in space.

इष्यन्वाचमुपवक्तव् हातुः पुनान इन्दा वि ष्या मनीषाम ।  
इन्दश्च यत् तयश्चः साभगाय सुवीयस्य पतयः स्याम ॥ ५ ॥

5. *Iṣyan vācam-upavakteva hotuḥ punāna indo vi ṣyā manīṣām. Indraśca yat kṣayathaḥ saubha-gāya suvīryasya patayah syāma.*

Indu, spirit of peace, light and life of the world, lover of songs of adoration, pure and purifying, we pray you and Indra, omnipotent ruler, like prompter of the priest, abiding both together, give us the vision and wisdom of divinity for our good so that we may be masters of that courage, endurance and fighting force which is worthy of the brave.

### Mandala 9/Sukta 96

*Pavamana Soma Devata, Pratardana Daivodasi Rshi*

प स॒ना॒नीः शू॒रा अ॒ग॒ रथा॑नां ग॒व्य॑ ति॒ ह॒ष॑त॒ अस्य॑ स॒ना ।  
भ॒दा॒न्कृ॒ण्व॑ति॒ इ॒न्द्र॒ह॒वा॒न्त्स॒खि॑भ्य॒ आ॒ सामा॑ व॒स्त्रा॑ र॒भ॒सानि॑  
दत्त॑ ॥ १ ॥

1. *Pra senānīḥ śūro agre rathānām gavyanneti harṣate asya senā. Bhadrān kṛṇvann-indra-havānt-sakhibhya ā somo vastrā rabhasāni datte.*

Soma, heroic brave leader, warrior and commander, marches at the head of chariots, ardently ambitious for positive gains for the commonalty, his army follows with joyous enthusiasm. Thus nobly



fulfilling the divine call of Indra for the advancement and excellence of the friends of humanity, Soma takes on the robe and role of peace and protection and the arms for the defence of humanity.

समस्य हरिं हरया मृजन्त्यश्वहयरनिशितं नमाभिः ।  
आ तिष्ठति रथमिन्द्रस्य सखा विद्वाँ एना सुमतिं यात्यच्छ ॥ २ ॥

2. *Samasya hariṁ harayo mṛjantyaśvahayairaniśitaṁ namobhiḥ. Ā tiṣṭhati ratham-indrasya sakhā vidvāñ enā sumatiṁ yātyaccha.*

Active and self-sacrificing people of society with fast driving forces and incessant inputs of men, materials and committed loyalties empower the chariot of this leader of humanity. Also, the ruling Indra's friend, a sagely scholar, comes up and joins the chariot, and with him Soma goes forward well with proper understanding, principles and policies.

स ना दव दवतात पवस्व मह साम् प्सरस इन्द्रपानः ।  
कृण्व ऽपा वष्यन्ध्यामुतमामुरारा ना वरिवस्या पुनानः ॥ ३ ॥

3. *Sa no deva devatāte pavasva mahe soma psa-rasa indrapānaḥ. Kṛṇvannapo varṣayan dyām-utemām-urorā no varivasyā punānaḥ.*

O divine Soma, you are the protector of the honour and excellence of humanity, indeed of the very soul of life. Come and bless our great and beautiful social yajna in honour of divinities, initiating, stimulating and exciting noble thoughts and actions, blessing this earth from heaven and the vast spaces with showers of divine favours of grace, purifying us and giving us fulfilment of our highest order of desire and

ambition.

अजीतय हतय पवस्व स्वस्तय सवतातय बृहत । तदुशन्ति  
विश्व इम सखायस्तदहं वशिम पवमान साम ॥ ४ ॥

4. *Ajītaye'hataye pavasva svastaye sarvatātaye  
br̥hate. Taduśanti viśva ime sakhāyas-tadaham  
vaśmi pavamāna soma.*

O pure and purifying Soma, peace and power of divinity, come, purify and strengthen us against slavery and injury to our honour and excellence, come for our well being and universal welfare of high order. That gift of honour, freedom and welfare, all these friendly communities of the world love and pray for, that same I love, and that we all pray and strive for.

सामः पवत जनिता मतीनां जनिता दिवा जनिता पृथिव्याः ।  
जनिताग्रजनिता सूर्यस्य जनितान्दस्य जनितात विष्णाः ॥ ५ ॥

5. *Somaḥ pavate janitā maṭīnāṃ janitā divo janitā  
pṛthivyāḥ. Janitāgnerjanitā sūryasya janitendra-  
sya janitota viṣṇoḥ.*

Soma, spirit of divine peace, power and generous creativity, flows and purifies universally. It is generator of heavens, maker of the earth and creator of the nobilities of sagely wisdom, generator of fire, maker of the stars, manifester of its own omnipotence, and manifester of the omnipresence of its own self in expansive space.

ब्रह्मा द्वानां पद्वीः कवीनामृषिविषाणां महिषा मृगाणाम् ।  
श्युना गृधाणां स्वधित्विनानां सामः पवित्रमत्यन्ति  
रभन ॥ ६ ॥

6. *Brahmā devānām padaviḥ kavīnāmṛṣirviprāṇām mahiṣo mṛgāṇām. Śyeno ḡḍhrāṇām svadhī-tirvanānām somah pavitramatyeti rebhan.*

The Soma Spirit is Brahma, supreme over divinities, highest of the poets, divine seer among the wise, lion among the strongest animals, eagle among the birds of power, sword among the killers and, roaring and thundering, it goes forward, excels all others, and blesses the pure heart core of the soul.

पावीविपद्वाच ऊर्मि न सिन्धुगिरः सामः पवमाना मनीषाः ।  
अन्तः पश्यन्वृजनमावराण्या तिष्ठति वृषभा गावु  
जानन ॥ ७ ॥

7. *Prāvīvipadvāca ūrmiṁ na sindhur-giraḥ somah pavamāno manīṣāḥ. Antaḥ paśyan vṛjanemā-varā-nyā tiṣṭhati vṛṣabho goṣu jānan.*

Soma stirs and inspires the flow of thought into speech as the sea stirs and rolls the waves of the flood. Pure and purifying, it inspires imagination, poetry and adoration. Pervading all within and watching, it abides in the closest intimacies of all yajna within and without and, potent as it is, knowing every thing, it energises all organs of thought and sense.

स मत्सरः पृत्सु वन्व त्वातः सहस्ररता अभि वाजमष ।  
इन्द्रायन्दा पवमाना मनीष्यंशास्मिमीरय गा इषण-  
यन ॥ ८ ॥

8. *Sa matsaraḥ pṛtsu vanvannavātaḥ sahasraretā abhi vājamaṣa. Indrāyendo pavamāno manī-ṣyamśorūrmimīraya gā iṣanyan.*

Soma is inspiration, excitement and ecstasy. Itself unmoved, it destroys negativities in the yajnic battles of life. Power and generative vigour of a thousand sort, pray move and energise all power, energy and enthusiasm of life. Pure and purifying, O spirit of beauty, peace and power, thinker and imaginative creator, inspiring and energising all senses and imagination, pray let the waves of ecstasy roll and flow for Indra, spirit, honour and excellence of life for humanity.

परि पियः कलशं द्ववात् इन्दाय सामा रण्या मदाय ।  
सहस्रधारः शतवाज् इन्दुवाजी न सप्तिः समना  
जिगाति ॥ ९ ॥

9. *Pari priyaḥ kalaśe devavāta indrāya somo raṇyo madāya. Sahasradhāraḥ śatavāja indurvājī na saptiḥ samanā jigāti.*

Soma, spirit of peace, beauty and joy, dearest favourite of all, inspirer and worshipped of divinities and nobilities, beatific shower of joy in a thousand streams, commanding a hundred forms and orders of energy and power, all bliss at heart, radiates like the spirit of energy itself, moves, vibrates and blesses the pure heart core of the soul for its joy, honour and excellence.

स पूव्या वसुविजायमाना मृजाना अप्सु दुदुहाना अदा ।  
अभिशस्तिपा भुवनस्य राजा विदद्गतुं ब्रह्मण पूय-  
मानः ॥ १० ॥

10. *Sa pūrvyo vasuvijāyamāno mṛjāno apsu duduhāno adrau. Abhiśastipā bhuvanasya rājā vidagātum brahmaṇe pūyamānaḥ.*

Soma, eternal spirit, master sustainer of the world and its wealth, universally manifestive, adored and exalted, distilled in the cloud and envisioned in thought and action, protector from evil and calumny, ruler and sustainer of the universe, knower and revealer of the paths to divinity is realised in purity and illumined in spiritual yajna of meditation for the attainment of the vision of eternity.

त्वया हिनः पितरः साम पूव कर्माणि चक्रुः पवमान धीरः ।  
वन्व त्वातः परिधीरपाणु वीरभिरश्वमघवा भवानः ॥ ११ ॥

11. *Tvayā hi naḥ pitarah soma pūrve karmāṇi ca-kruḥ pavamāna dhīrāḥ. Vanvann-avātaḥ pari-dhīrapaṇu vīrebhir-aśvairmaghavā bhavā naḥ.*

O Soma, pure and purifying spirit of the world, it is only by your grace that our forefathers of yore all time performed their acts of Dharma in life. Unhurt, unmoved and unchallenged, pray open up all inhibiting limitations and raise us to honour, excellence and glory with brave heroes and dynamic forces of progress and achievement.

यथापवथा मनव वयाधा अमित्रहा वरिवाविद्धविष्मान ।  
एवा पवस्व दविणं दधान इन्द्र सं तिष्ठ जनयायुधानि ॥ १२ ॥

12. *Yathāpavathā manave vayodhā amitrahā varivoviddhaviṣmān. Evā pavasva draviṇam dadhāna indre saṁ tiṣṭha janayāyudhāni.*

As ever before for all time immemorial you vibrate, flow and purify humanity for their good, bearing good health and happy age, destroying negativities and enmities, knowing the wealth we need and bearing the

wealth unbounded with honour and excellences of life and holy fragrances of the yajna of living, so now too, pray, vibrate, flow and purify, bearing wealth, honour and excellence, vest in the spirit of humanity and in human glory, and create the weapons of defence against the onslaughts of conflict and contradictions.

पवस्व साम् मधुमाँ ऋतावा पा वसाना अधि साना अव्य ।  
अव दाणानि घृतवान्ति सीद मदिन्तमा मत्सर इन्दु-  
पानः ॥ १३ ॥

13. *Pavasva soma madhumāñ ṛtāvāpo'vasāno adhi sāno avye. Ava droṇāni ghṛtavānti sīda madintamo matsara indrapānaḥ.*

Flow, purify and bless, O Soma, rich in the honey sweets of life, high priest of cosmic yajna, reflecting in the cosmic processes of evolution on top of protective nature. Flow and abide in the depth of holy hearts deep in love and faith divine, O spirit most exhilarating, ecstatic and infinite source of fulfilment for Indra, potent vibrant soul, lover of divine glory.

वृष्टिं दिवः शतधारः पवस्व सहस्रसा वाज्युद्ववीता । सं  
सिन्धुभिः कलशं वावशानः समुस्त्रियाभिः पतिर ।  
आयुः ॥ १४ ॥

14. *Vṛṣṭim divaḥ śatadhāraḥ pavasva sahasrasā vājayur-devavītau. Saṁ sindhubhiḥ kalaśe vāvaśānaḥ samusriyābhiḥ pratiran na āyuh.*

O lord of thousandfold speed, power and victory, harbinger of a hundred showers of bliss, bring us showers of heavenly light for our yajnic worship of divinity. Loving and abiding in the holy hearts of

celebrants, let streams of good health and joyous age flow to us with infinite oceans of love and bliss and showers of the light of knowledge.

एष स्य सामा मतिभिः पुनाना त्या न वाजी तर्तीदरातीः ।  
पया न दुग्धमदितरिषिरमुविवा गतुः सुयमानवा हा ॥ १५ ॥

15. *Eṣa sya soma matibhiḥ punāno'tyo na vājī tarātī-darātīḥ. Payo na dugdham-aditer-iṣiram-urviva gātuḥ suyamo na volhā.*

This, the lord Soma, celebrated and exalted by devotees and wise sages, overcomes contradictions and negativities like a victor war horse trampling the enemies. It is delicious like the milk of the inviolable cow, sure guide like a wide path on earth, and unfailing carrier and saviour like a trained courser for the destination.

स्वायुधः सातृभिः पूयमाना भ्यष गुह्यं चारु नाम । अभि  
वाजं सप्तिरिव श्रवस्या भि वायुमभि गा देव साम ॥ १६ ॥

16. *Svāyudhaḥ sotrbhiḥ pūyamāno'bhyarṣa guhyaṁ cāru nāma. Abhi vājaṁ saptiriva śravasyā'bhi vāyumabhi gā deva soma.*

Wielding powers of law and justice, exalted by lovers and celebrants, O Name and Word beatific, come and bless the secret cave of the heart. O Soma, like an instant power of transportive ecstasy, take us to the strength and speed of success and fulfilment, lead us to honour and fame of excellence, take us to the vibrancy of the winds and, O lord of light and generosity, give us illuminative knowledge and perceptive and discriminative intelligence.

शिशुं जज्ञानं ह्यतं मृजन्ति शुम्भन्ति वह्निं मरुतां गणनं ।  
 क्विगीभिः काव्येना क्विः सन्त्सामः पवित्रमत्यति  
 रभन ॥ १७ ॥

17. *Śiśuṃ jajñānaṃ haryataṃ mṛjanti śumbhanti  
 vahniṃ maruto gaṇena. Kavir-gīrbhiḥ kāvyenā  
 kavīḥ sant-somaḥ pavitram-atyeti rebhan.*

Dedicated celebrants perceive the presence beatific, manifested and expansive in the experience of nature around, cleanse it like a new born baby, discover and distil it in the spirit and adore it in song. As winds in storm raise a spark to blazing fire, bands of admirers celebrate it in its native glory. Omnipresent all-watching sagely divine, exalted to its omniscience and omnipotence in human consciousness by the music of the poetic voice, Soma, divine presence, radiates into the pure human heart loud and bold and transcends the soul to infinite space.

ऋषिमना य ऋषिकृत्स्वषाः सहस्रणीथः पद्वीः कवीनाम ।  
 तृतीयं धाम महिषः सिषासन्त्सामा विराजमनु राजति  
 ष्टप ॥ १८ ॥

18. *Ṛṣimanā ya ṛṣikṛt svarṣāḥ sahasraṇīthaḥ pada-  
 vīḥ kavīnām. Trītyaṃ dhāma mahiṣaḥ siṣāsant-  
 somo virājamanu rājati ṣṭup.*

Soma is the presence that is the universal seer and poetic creator, maker of poets, exalted by sages, shower streams of bliss, adored a thousand ways for infinite power and glory, ultimate love and desire of poets, awful refulgence radiating to the third blazing space beyond the earthly and paradisaal regions of life, the presence that rules and illuminates the heart and



soul beyond the state of existential involvement, the one loving, blessing, beatific ultimate object of adoration and worship.

च॒मूष॑च्छ॒यनः॑ श॒कुना॑ वि॒भृत्वा॑ गा॒विन्दु॑द॒प्स आयु॑धानि  
बि॒भ्रत॑ । अ॒पामूर्मि॑ स॒चमानः॑ स॒मुदं॑ तु॒रीयं॑ धाम॑ महि॒षा  
वि॒वक्ति॑ ॥ १९ ॥

19. *Camūṣacchayenaḥ śakuno vibhṛtvā govindurdrapsa āyudhāni bibhrat. Apāmūrmiṁ sacamānaḥ samudraṁ turīyaṁ dhāma mahiṣo vivakti.*

Pervading every form of life and nature, adorable supreme Soma presence of divinity, abiding with stars and planets in motion, bearing infinite powers, vibrating with the waves of nature's dynamics, vesting the cosmic structure, transcends to the fourth state of absolute bliss. Only the mighty sage speaks of the presence beyond speech.

मया॑ न शु॒भस्त॑न्वं मृ॒जाना॑ त्या॒ न सू॒त्वा स॑नय॒ धना॑नाम ।  
वृष॑व॒ यूथा॑ परि॒ काश॑म॒षन्क॑निक॒दच्च॑म्व॒ा३रा॑ वि॒वश॑ ॥ २० ॥

20. *Maryo na śubhrastanvaṁ mṛjāno'tyo na sṛtvā sanaye dhanānām. Vṛṣeva yūthā pari kośamarṣan kanikradaccamvorā viveṣa.*

Radiant and adorable Soma wearing the manifestive cosmic form like the mortal human wearing the body form, moving fast like radiations of light for the realisation of world's wealth by pervading, vibrating like a mighty power across the cosmic structure as a virile leader, fills the skies between earth and heaven and abides there proclaiming its presence loud and bold.

पवस्वन्दा पवमाना महाभिः कनिकदत्परि वाराण्यष ।  
कीळञ्चम्वाइरा विश पूयमान इन्दं त रसा मदिरा ममत्तु ॥ २१ ॥

21. *Pavasvendo pavamāno mahobhiḥ kanikradat pari vārāṅyaraṣa. Kṛiḷañcamvorā viśa pūyamāna indraṁ te raso madiro mamattu.*

O spirit of light divine, beauty and peace, flow, pure and purifying, adored and exalted by great souls, radiate bright and bold and self-proclaimed, and seep into the heart core of chosen souls. Come playing over and between heaven and earth, enter pure and exalted, and may your exalting spirit of ecstasy exhilarate and exalt the soul and its glory in the world of existence.

पास्य धारा बृहतीरसृग उक्ता गाभिः कलशाँ आ विवश ।  
सामं कृण्वन्त्सामन्या विपश्चित्कन्द त्यभि सख्युन  
जामिम ॥ २२ ॥

22. *Prāsya dhārā bṛhatīr-asṛgrannakto gobhiḥ kalaśāṅ ā viveśa. Sāma kṛṇvant-sāmanyō vipaścit krandann-etyabhi sakhyurna jāmim.*

The streams of this Soma joy flow vaulting full, and the spirit adorned by songs of celebration seeps into the heart core of chosen souls. Thus does Soma, creating peace, supreme peace itself, cosmic intelligence omniscient, goes forward with humanity proclaiming its presence and loving like a twin brother and sister.

अपद्म िषि पवमान शत्रून्पियां न जारा अभिगीत इन्दुः ।  
सीदन्वर्षु शकुना न पत्वा सामः पुनानः कलशेषु सत्ता ॥ २३ ॥

23. *Apaghnanneṣi pavamāna śatrūn priyām na jāro abhigīta induḥ. Sīdan vaneṣu śakuno na patvā somaḥ punānaḥ kalaśeṣu sattā.*

O spirit pure and purifying, you go forward bright and blissful, loving life, casting off and destroying enemy forces of negation and contradiction against life, moving like a lover cleansed by fire to meet his lady love, sitting in the hearts of lovers and admirers, flying like the eagle bird to its nest, and pure, exalted and edifying, abiding in the heart core of the celebrants.

आ त रुचः पवमानस्य साम् याषव यन्ति सुदुघाः सुधाराः ।  
हरिरानीतः पुरुवारो अप्स्वचिकदत्कलशं दवयूनाम ॥ २४ ॥

24. *Ā te rucaḥ pavamānasya soma yoṣeva yanti sudughāḥ sudhārāḥ. Harirānītaḥ puruvāro apsva-cikradat kalaśe devayūnām.*

The rays of your light and glory, O Soma, spirit pure, purifying and radiating, replete with life energy streaming forth, rain in showers like the love of a youthful mother. The divine spirit, destroyer of want and suffering, love and choice of all humanity, manifests bright and beautiful in the dynamics of nature and in the heart and actions of the lovers of divinity.

### Mandala 9/Sukta 97

*Pavamana Soma Devata, Vasishtha Maitravaruni (1-3), Indrapramati Vasishtha (4-6), Vrshagana Vasishtha (7-9), Manyu Vasishtha (10-12), Upamanyu Vasishtha (13-15), Vyaghrapada Vasishtha (16-18), Shakti Vasishtha (19-21), Karnashrut Vasishtha (22-24), Mrlika Vasishtha (25-27), Vasukra Vasishtha (28-30), Parashara Shaktya (31-44), Kutsa Angirasa (45-58) Rshis*

अस्य पषा ह्रमना पूयमाना द्वा द्वभिः समपृक्त रसम ।

सुतः पवित्रं पर्यति रभन्मितव सद्यं पशुमान्ति हाता ॥ १ ॥

1. *Asya preṣā hemanā pūyamāno devo devebhiḥ samapr̥kta rasam. Sutaḥ pavitraṁ paryeti rebhan miteva sadma paśumānti hotā.*

Divine Soma, moved and energised by the surge of golden impulse, joins its potency with the senses and mind, and thus seasoned and empowered, vibrant with vitality, it moves to the holiness of the heart like a sanative, or as a priest going to a yajnic enclosure, seat and anchor of sensitive visionary powers of humanity.

भ॒दा वस्त्रा॑ स॒म॒न्या॑३ वसा॑ना म॒हान्क्वि॒नि॒वर्च॑नानि शंस॑न् ।  
आ व॑च्यस्व च॒म्वाः॑ पू॒यमा॑ना वि॒च॒णा जा॑गृ॒विद्व॑-  
वी॒ता ॥ २ ॥

2. *Bhadrā vastrā samanyā vasāno mahān kavirni-vacanāni śaṁsan. Ā vacyasva camvoḥ pūya-māno vicakṣaṇo jāgrvir-devavītau.*

O holy Soma power, pure, purified and purifying, wearing vestments of a fighting force, great and creative, expressive loud and bold, come, expand and resound between heaven and earth over all things material and spiritual, ever watchful, ever awake, in the service of divinities in yajna.

समु॑ पि॒या मृ॑ज्यत॒ साना॑ अव्य॒ यश॑स्तरा॒ यश॑सां॒ तात॑ अ॒स्म ।  
अ॒भि स्व॑र् धन्वा॒ पू॒यमा॑ना यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒  
नः ॥ ३ ॥

3. *Samu priyo mṛjyate sāno avye yaśastaro yaśa-sān̄ kṣaito asme. Abhi svara dhanvā pūyamāno yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Soma spirit of power and poetic creativity,

exalted on top of protection, defence and advancement, honoured of the honourable, of the earth earthy for our sake, shine and resound across the spaces. O divinities, pray protect and promote us with all round well being and good fortune for all time.

प गायताभ्यचाम द्वा॒न्त्सामं॑ हि॒नात् मह॑त् ध॒नाय॑ । स्वा॒दुः  
प॒वात् अ॒ति॒ वार॑म॒व्य॒मा सी॑दाति क॒लशं॑ द॒व्यु॒नः ॥ ४ ॥

4. *Pra gāyatābhyarcāma devāntsomaṁ hinota mahate dhanāya. Svāduḥ pavāte ati vāramavyamā sīdāti kalaśaṁ devayurnaḥ.*

Sing and celebrate, let us honour the divinities and exhort Soma for great victory and achievement of wealth, honour and excellence. Sweet and lovable, Soma rises to the protective position of choice and, loving the divinities, it abides in the right position at the centre.

इ॒न्दु॑द्वा॒नामु॑प॒ स॒ख्यमा॑य॒न्त्सह॑स्र॒धारः॑ प॒वत् म॑दाय ।  
नृ॒भिः स्त॒वान् अनु॑ धाम॒ पू॒वम॑ग॒ इ॒न्दं मह॑त् सा॒भगा॑य ॥ ५ ॥

5. *Indurdevānāmupa sakhyamāyant-sahasradhārah pavate madāya. Nṛbhiḥ stavāno anu dhāma pūrvam-agann-indraṁ mahate saubhagāya.*

Indu, Soma spirit of light and life, coming close to friendship of the divinities, purifies and flows in a thousand streams for the joy of humanity. Adored by leading lights, it rises to the top of honour and glory in keeping with its position and reaches Indra, the ruling soul, for the great good fortune of society.

स्ता॒त्र रा॒य हरि॑रिषा पु॒नान॑ इ॒न्दं म॑दा गच्छ॒तु त॒ भरा॑य । द॒व्याहि॑  
स॒रथं॑ राधा॒ अ॒च्छा॑ यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒ नः ॥ ६ ॥

6. *Stotre rāye harirarṣā punāna indram mado gacchatu te bharāya. Devairyāhi saratham rādho acchā yūyam pāta svastibhiḥ sadā nah.*

O Hari, Soma spirit destroyer of suffering, flow pure and purifying for the achievement of wealth, honour and excellence when songs are sung and yajna is performed. O Soma, may your vigour and ecstasy flow to Indra, the ruling soul, for the sake of victory and human glory. May your power and potential come well with the light and vigour of divinities by the chariot of glory and may all the divinities protect and promote us with all round well being and good fortune for all time.

प काव्यमुशनव बुवाणा द्वा द्वानां जनिमा विवक्ति ।  
महिवतः शुचिबन्धुः पावकः पदा वराहा अभ्यति  
रभन ॥ ७ ॥

7. *Pra kāvyamuśaneva bruvāṇo devo devānām janimā vivakti. Mahivrataḥ śucibandhuḥ pāvakaḥ padā varāho abhyeti rebhan.*

The brilliant poet, singing like an inspired fiery power divine, reveals the origin of nature's divinities and the rise of human brilliancies. Great is his commitment, inviolable his discipline, bonded is he with purity as a brother, having chosen light of the sun and shower of clouds for his element, and he goes forward proclaiming the message of his vision by the paths of piety.

प हंसासस्तृपलं मन्युमच्छमादस्तं वृषगणा अयासुः ।  
आङ्गूष्यं पर्वमानं सखाया दुमर्षं साकं प वदन्ति  
वाणम ॥ ८ ॥

8. *Pra haṁsāsas-tṛpalaṁ manyum-acchāmād-astarṁ vṛṣagaṇā ayāsuḥ. Āṅgūṣyaṁ pavamānaṁ sakhāyo durmarṣaṁ sākāṁ pra vadanti vāṇam.*

Like hansa birds of discriminative taste by instinct, judicious poets and scholars spontaneously come home to passion and ardour of thought and imagination free from fear and violence and, together in unison as a band of friends, generous and mighty of power and understanding, sing and celebrate the adorable, pure and purifying unforgettable Soma source of beauty, music and poetry.

स रंहत उरुगायस्य जूतिं वृथा कीळन्तं मिमत न गावः ।

परीणसं कृणुत तिग्मशृङ्गा दिवा हरिददृश नक्तमृजः ॥ ९ ॥

9. *Sa raṁhata urugāyasya jūtiṁ vṛthā krīlantāṁ mimate na gāvaḥ. Parīṇasaṁ kṛṇute tigmaśṛṅgo divā harirdadr̥ṣe naktamṛjraḥ.*

That Soma source of beauty, music and poetry is ever dynamic spontaneously playing the sportive game. The power, force and velocity of that presence, the mind and senses do not comprehend. The spirit of ultimate penetrative and pervasive power reflects infinite possibilities, the beatific saviour manifests its omnipotence day and night.

इन्दुवाजी पवत गान्याघा इन्दु सामः सह इन्वन्मदाय ।

हन्ति र ग्वा बाधत पयरातीव रिवः कृण्वन्वृजनस्य राजा ॥ १० ॥

10. *Indurvājī pavate gonyoghā indre somaḥ saha invan madāya. Hanti rakṣo bād̥hate paryarātīr-varivaḥ kṛṇvan vṛjanasya rājā.*

Indu, brilliant Soma, energetic and victorious, pure and purifying, vibrant and dynamic, creating strength, patience and endurance for the soul's joy, is ever on the move. It destroys evil, prevents negativities and opposition and casts them far off, and, giving wealth, honour and excellence of the best order of our choice, rules as the brilliant creator, controller and dispenser of strength, courage, power and life saving vitality in existence.

अधु धारया मध्वा पृचानस्तिरा राम पवत् अदिदुग्धः ।  
इन्दुरिन्दस्य सुख्यं जुषाणा द्वा द्रवस्य मत्सरा मदाय ॥ ११ ॥

11. *Adha dhārayā madhvā pṛcānastiro roma pavate adridugdhaḥ. Indurindrasya sakhyam juṣāṇo devo devasya matsaro madāya.*

And by streams of honey shower, joining spiritual awareness, overflowing the heart cave, Soma, distilled from the adamant practice of meditative self-control, flows pure, purifying, wholly fulfilling. The brilliant divine spirit of joy cherishing friendly communion with Indra, the Soul, is the ecstasy meant for the joyous fulfilment of the soul.

अभि प्रियाणि पवत् पुनाना द्वा द्वान्स्वन् रसन पृञ्चन ।  
इन्दुधर्माण्यृतुथा वसाना दश िपा' अव्यत् साना  
अव्य ॥ १२ ॥

12. *Abhi priyāṇi pavate punāno devo devāntsvena rasena pṛñcan. Indur-dharmāṇyṛtuthā vasāno daśa kṣipo avyata sāno avye.*

To all dear loving ones flows divine and brilliant Soma, pure, purifying and fulfilling the noble sages with



its nectar of ecstasy. May the brilliant joyous divinity, pervading and shining with virtues according to time and season, purify and fulfill us on top of this protective world of ten senses, ten pranas and ten gross and subtle elements.

वृषा शाणा अभिकनिकद्द्रा नदयति पृथिवीमुत द्याम ।  
इन्द्रस्यव वगुरा शृण्व आज्ञा पचतय षति वाचम-  
माम ॥ १३ ॥

13. *Vṛṣā śoṇo abhikanikradagā nadayanneti pṛthivīmuta dyām. Indrasyeva vagnurā śṛṇva ājau pracetayann-arṣati vācamemām.*

Generous, joyous and refulgent Soma spirit divine pervades the stars and planets and vibrates in the sun rays, making the heaven and earth resound. It is the very voice of Indra, lord omnipotent, heard in the dynamics of existence, awakening the spirit, and it inspires this holy speech to burst forth in adoration.

रसाय्यः पयसा पिन्वमान इरय षि मधुमन्तमंशुम । पवमानः  
सन्तनिमषि कृण्विन्द्राय साम परिषिच्यमानः ॥ १४ ॥

14. *Rasāyyaḥ payasā pinvamāna īrayanneṣi madhumantamamśum. Pavamānaḥ samtanim-eṣi kṛṇvann-indrāya soma pariṣicyamānaḥ.*

O Soma, stream of divine joy exalted with songs of praise, inspiring honey sweets of vital growth and enlightenment, you go forward, pure and purifying, and release continuous showers of ecstasy for the soul for its grandeur and glory when you are honoured and adored by the celebrants.

एवा पवस्व मदिरा मदीयादगाभस्य नमयन्वधस्त्रः । परि  
वर्ण भरमाणा रुशन्तं गव्युना अष परि साम सिक्तः ॥ १५ ॥

15. *Evā pavasva madiro madāyodagrābhasya namayan vadhasnaiḥ. Pari varṇam bharamāṇo ruśantam gavyurno arṣa pari soma siktaḥ.*

Thus vibrate and flow on, spirit of ecstasy, for joy, bending and breaking the clouds which hold up the rain and radiations of light, and, bearing bright light and illuminative varieties of knowledge, continue to flow on, O Soma, generous and exalted presence, lover of showers and light and bearer of the bolt of power and force to strike down the negativities.

जुष्टी न इन्दा सुपथा सुगान्युरा पवस्व वरिवांसि कृण्वन ।  
घनव विष्वग्दुरितानि विघ्न रधि ष्णुना धन्व साना  
अव्य ॥ १६ ॥

16. *Juṣṭvī na indo supathā sugānyurau pavasva varivāmsi kṛṇvan. Ghaneva viṣvagduritāni vighnannadhi ṣṇunā dhanva sāno avye.*

Indu, refulgent Soma, happy and kind, flow and purify us, creating simple and straight paths of living in the wide world and giving us honest and virtuous wealth and honours of our choice. Destroying all evils of the world as thunder of the clouds, let ceaseless streams of joy flow for us and protect us on top of the protective world.

वृष्टिं ना अष दिव्यां जिग्लुमिळावतीं शंगयीं जीरदानुम ।  
स्तुक्व वीता धन्वा विचिन्वन्बन्धूँरिमाँ अवराँ इन्दा  
वायून ॥ १७ ॥

17. *Vṛṣṭim no arṣa divyām jigatnumiḷāvātīm śam-  
gayīm jīradānum. Stukeva vītā dhanvā vicinvan  
bandhūñrimāñ avarāñ indo vāyūn.*

O Soma, refulgent giver, bring us celestial rains, dynamic and universal, productive and illuminative, peace giving and abundantly generous. Selecting and favouring like loved children these friendly and brotherly people here and elsewhere, vibrant as winds, pray inspire and energise them to live a full joyous life.

गन्धिं न वि ष्य गथितं पुनान ऋजुं च गातुं वृजिनं च  
साम । अत्या न कदा हरिरा सृजाना मया' दव धन्व पस्त्या-  
वान ॥ १८ ॥

18. *Granthim na vi sya grathitam punāna ṛjum ca  
gātum vṛjinam ca soma. Atyo na krado harirā  
srjāno maryo deva dhanva pastyāvān.*

O Soma, pure, purifying and refulgent divinity, liberate the man in chains, breaking the bond as you untie a tough knot. Make the paths of life simple and straight, let the strength be natural and sincere, free from guile. Spirit of divinity, you roar as thunder, you are saviour and sustainer, creator and maker of the mortal humanity, and you are the sole master of the universe, your home.

जुष्टा मदाय दवतात इन्दा परि ष्णुना धन्व साना अव्य ।  
सहस्रधारः सुरभिरदब्धः परि स्रव वाजसाता नृषह्य ॥ १९ ॥

19. *Juṣṭo madāya devatāta indo pari ṣṇunā dhanva  
sāno avye. Sahasradhāraḥ surabhir-adabdhaḥ  
pari srava vājasātau nṛṣahye.*

O Soma, refulgent spirit of divinity, lover of joy and loved for the sake of joy, in yajna, pray flow, inspire and energise us on top of safety, security and prosperity with incessant stream of joy. Undaunted and invincible, let a thousand streams of ecstasy flow, let the breeze of fragrance blow, in the battle for victory worthy of brave humanity.

अ॒र॒श्मा॒ना॒ य॒ र॒था॒ अ॒यु॒क्ता॒ अ॒त्या॒सा॒ न॒ सं॒सृ॒जा॒नास॑  
आ॒जा॒ । ए॒त॒ शु॒क्रा॒सा॑ ध॒न्व॒न्ति॒ सा॒मा॒ द॒वा॒स॒स्ताँ॑ उ॒प॒ या॒ता॒  
पि॒ब॒ध्य॑ ॥ २० ॥

20. *Araśmāno ye'rathā ayuktā atyāso na sasrjānāsa ājau. Ete śukrāso dhanvanti somā devāsastāñ upa yātā pibadhyai.*

Soma streams of ecstasy, unfettered, unbound, uninvolved, flow free like radiations of energy, refulgent, pure and consecrated, inspiring and energising in the yajnic battle of life. Let the leading lights of humanity advance and join the yajna to drink of the nectar.

ए॒वा॒ न॒ इ॒न्दा॒ अ॒भि॒ द॒व॒वी॒तिं॑ परि॑ स्र॒व॒ न॒भा॒ अ॒र्ण॑श्च॒मू॒षु॒ ।  
सा॒मा॑ अ॒स्म॒भ्यं॒ का॒म्यं॑ बृ॒ह॒न्तं॑ र॒यिं॑ द॒दा॒तु॒ वी॒र॒व॒न्त॒मु॒-  
ग॒म॑ ॥ २१ ॥

21. *Evā na indo abhi devavītiṃ pari srava nabho arṇāścāmūṣu. Somo asmabhyaṃ kāmyaṃ brhantaṃ rayiṃ dadātu vīravantaṃ-ugram.*

Thus O self-refulgent Indu, spirit of divine peace, power, beauty and prosperity, let there be a shower of light and knowledge on us in yajna. Let showers of rain fill our tanks, lakes and rivers and

fructify our fields and gardens. May Soma give us wealth, honour and excellence of the highest order of our choice with mighty brave heroes.

त इद्यदी मनसा वनता वाग्ज्येष्ठस्य वा धर्माणि गारनीक ।  
आदीमायन्वरमा वावशाना जुष्टं पतिं कलश गाव  
इन्दुम ॥ २२ ॥

22. *Takṣadyadī manaso venato vāgjyeṣṭhasya vā dharmaṇi kṣoranīke. Ādīmāyan varamā vāvaśānā juṣṭam patim kalaśe gāva indum.*

If the language of the mind in words of love of the vibrant sage of worshipful devotion, established in the beauty and splendour of the supreme spirit and law of the universe, were to visualise the picture-presence of Soma, ultimate sustenance of life, then all perceptions, thoughts and imaginations, loving and faithful, would move and concentrate into that presence of the choicest, most loved and beatific master vibrating in the heart core of the soul.

प दानुदा दिव्या दानुपिन्व ऋतमृताय पवत सुमधाः । धर्मा  
भुवद वृज्जन्यस्य राजा प रश्मिभिद्दशभिभारि भूम ॥ २३ ॥

23. *Pra dānudo divyo dānupinva ṛtamṛtāya pavate sumedhāḥ. Dharmā bhuvad-vṛjanyasya rājā pra raśmibhir-daśabhir-bhāri bhūma.*

Most charitable giver, heavenly, promoter of liberal philanthropists, self-refulgent inspirer of noble intelligence, Soma purifies and enhances the rectitude of the enlightened. Being the sustainer of Dharma, master ruler of all powers and forces of the universe, the mighty Soma sustains the world by the dynamics of

the ten gross and subtle elements of nature.

पवित्रभिः पवमाना नृच ॥ राजा दवानामुत मत्यानाम ।  
द्विता भुवदयिपती रयीणामृतं भर्त्सुभृतं चाविन्दुः ॥ २४ ॥

24. *Pavitrebhiḥ pavamāno nṛcaḥ ॥ rājā devānā-muta martyānām. Dvitā bhuvad-rayipatī rayī-ṇām-ṛtaṁ bharaṭ subhṛtaṁ cārvinduh.*

Flowing and purifying by its pervasive presence of sanctity, all watching Soma is the ruler of all divine forces of both nature and humanity. Controller of both nature and humanity, presiding over the dynamics of universal law, bearing and sustaining the cosmos, brilliant and beatific, Soma is the master, ruler and dispenser of all wealth, honours and excellence of the world.

अवाँ'इव श्रवस सातिमच्छन्दस्य वायारभि वीतिमष । स  
नः सहस्रा बृहतीरिषा दा भवा साम दविणावित्यु-  
नानः ॥ २५ ॥

25. *Arvāñ iva śravase sātīmacchendrasya vāyorabhi vītimarṣa. Sa naḥ sahasrā brahātīriṣo dā bhavā soma draviṇovit punānaḥ.*

Vibrate and flow for the good of Indra, the soul in search of power, and for Vayu, the vibrant seeker of Karma, radiating like energy itself for the sake of honour and success in yajna. O Soma, knowing and commanding wealth and power, pure and purifying, be the giver of a thousand powers of sustenance, energy and enlightenment for us.

द्व॒वा॒व्या॑ नः परि॒षि॒च्यमा॑नाः । तं सु॒वीरं॑ धन्वन्तु॒ सामाः॑ ।  
 आ॒य॒ज्यवः॑ सु॒म॒तिं वि॒श्ववारा॑ हा॒तारा॑ न दि॒वि॒यजा॑  
 म॒न्दत॑माः ॥ २६ ॥

26. *Devāvyo naḥ pariṣicyamānāḥ kṣayam̐ suvīraṁ  
 dhanvantu somāḥ. Āyajyavaḥ sumatiṁ viśva-vārā  
 hotāro na diviyajo mandratamāḥ.*

May showers of the power and grace of Soma, generous to the divinities of nature and nobilities of humanity, served, adored and sanctifying, bless our peaceful home with noble heroes of action. Creative they are by nature's yajna, overflowing with universal light and intelligence like yajakas in the regions of the sun where universal Soma yajna is going on, and they are the most inspiring and most beatific.

ए॒वा दे॒व द॒वता॑त॒ पव॑स्व म॒ह सा॑म॒ प्सर॑स॒ दव॒पानः॑ ।  
 म॒हश्चि॒द्धि ष्मसि॑ हि॒ताः स॑म॒य कृ॒धि सु॑ष्ठान॒ राद॑सी  
 पु॒ना॒नः ॥ २७ ॥

27. *Evā deva devatāte pavaśva mahe soma psarase  
 devapānaḥ. Mahaściddhi śmasi hitāḥ samarye  
 kṛdhiḥ suṣṭhāne rodasī punānaḥ.*

O self-refulgent Soma, sanctifier and giver of fulfilment to the holy and nobly brave in yajna, flow, inspire and energise us for the achievement of a great organised social order. Pure and purifying power of divinity, great we shall be, for sure, nobly inspired and committed to the good in the battle of life. Make the earth and the global environment, heavens and the skies, noble, good and creative as a home good for the progress of life.

अश्वा न कदा वृषभियुजानः सिंहा न भीमा मनसा  
जवीयान । अवाचीनः पृथिभिय रजिष्ठा आ पवस्व सामनसं  
न इन्दा ॥ २८ ॥

28. *Aśvo na krado vṛṣabhiryujānaḥ siṃho na bhīma manaso javīyān. Arvācīnaiḥ pathibhirye rajiṣṭhā ā pavasva saumanasaṁ na indo.*

Roaring as thunder and lightning, awful as a lion, faster than mind, enjoining and inspiring the generous and the brave, O lord self-refulgent and gracious, come by the latest modern paths which are simple, natural and true, and purify, inspire and energise the noble power and virtue of our mind and soul.

शतं धारा दवजाता असृगन्त्सहस्रमनाः क्वया मृजन्ति ।  
इन्दा सनित्रं दिव आ पवस्व पुरएतासि महता  
धनस्य ॥ २९ ॥

29. *Śataṁ dhārā devajātā asṛgrantsahasramenāḥ kavayo mṛjanti. Indo sanitraṁ diva ā pavasva pura etāsi mahato dhanasya.*

Hundred streams of soma joy born of divinity flow for the divinities of nature and nobilities of humanity. A thousand ways poets and sages sing of them, adore and exalt them. O self-refulgent lord of bliss and generosity, let the holiest wealth and virtue flow from the light of divinity. You alone are the eternal, original and prime giver of the great wealth, honour and excellence of life.

दिव न सर्गा अससृगमह्नां राजा न मित्रं प मिनाति धीरः ।  
पितुन पुत्रः कर्तुभियतान आ पवस्व विश अस्या अजी-  
तिम ॥ ३० ॥



30. *Divo na sargā asasṛgramahnām rājā na mitraṁ pra mināti dhīraḥ. Piturna putraḥ kratubhir-yatāna ā pavasva viśe asyā ajītim.*

As the rays of day light radiate from the sun, as a good ruler does not hurt the people and treats them as friends, as the son tries by yajnic actions to win the father's love and favour, so O Soma, come to bless this people and assure their victory and progress.

प त धारा मधुमतीरसृगन्वारान्यत्पूता अत्यष्यव्यान । पवमान्  
पवसु धाम् गानां जज्ञानः सूर्यमपिन्वा अकः ॥ ३१ ॥

31. *Pra te dhārā madhumaṭīr-asṛgran vārān yat pūto atyeṣyavyān. Pavamāna pavase dhāma gonām jajñānaḥ sūryam-apinvo arkaiḥ.*

O Soma, the honeyed showers of your gifts radiate and flow when you, with your power and purity, move to your favourite choices well protective and well protected. Indeed, pure and purifying, you move and bless the treasure homes of light, and, self-manifesting and generative, you vest the sun with the light that illuminates the days.

कनिकददनु पन्थामृतस्य शुका वि भास्यमृतस्य धाम । स  
इन्द्राय पवसु मत्सरवान्हिन्वाना वाचं मतिभिः कवी-  
नाम ॥ ३२ ॥

32. *Kanikradadanu panthām-ṛtasya śukro vi bhāsyamṛtasya dhāma. Sa indrāya pavase matsaravān hivnāno vācaṁ matibhiḥ kavīnām.*

Loud and bold you reveal the path of truth and rectitude and define the eternal law of existence. Self-fulgent, immaculate and omnipotent, you shine in

glory, the very abode of immortality. You vibrate, radiate and sanctify for the sake of Indra, the soul of the karma-yogi, and for the conscience of humanity, inspiring the poets and sages with vision and imagination and the visionary scientists with thought to burst forth in spontaneous songs of adoration, you being the treasure-hold of ecstasy, indeed ecstasy itself.

दिव्यः सुप॒णा व॑ चि । साम॒ पिन्व॑न्धाराः॒ कम॑णा द॒व-  
वी॒ता । ए॒न्दा॑ वि॒श क॒लशं॑ साम॒धानं॑ क॒न्द॑ । हि॒ सू॒य॒स्याप॑  
र॒श्मि॑म ॥ ३३ ॥

33. *Divyaḥ suparṇo'va cakṣi soma pinvan dhārāḥ karmaṇā devavītau. Endo viśa kalaśam soma-dhānam krandannihi sūryasyopa raśmim.*

Heavenly light, super-abundant spirit of peace, protection and divine bliss, O Soma, reveal yourself, speak and shine, and let the rising streams of your presence flow into our divine life-yajna with higher and higher potential. O Spirit of peace and protection, bliss and beauty, consecrate this heart-core of the soul open to Soma, awaiting, come resounding, and let the radiations of refulgent divinity illuminate and sanctify us.

ति॒स्रा वा॑च॒ इर॑यति॒ प व॒ह्नि॒ऋ॒तस्य॑ धी॒तिं ब॒र्ह॑णा म॒नी॒षाम॑ ।  
गा॒वा॑ य॒न्ति गा॒र्पतिं॑ पृ॒च्छ॒मानाः॑ सामं॒ यन्ति॑ म॒तया॑ वा॒व-  
शा॒नाः ॥ ३४ ॥

34. *Tisro vāca īrayati pra vahnir-ṛtasya dhītim brahmaṇo manīṣām. Gāvo yanti gopatiṁ pṛcchamānāḥ somam yanti matayo vāvaśānāḥ.*

Soma inspires three orders of speech: practical

speech that carries on the daily business of life, the thought that conceives of the vibrant immanent divine presence, and the deeper language of silence which is the mode of transcendent reality. The language operations of daily business move in search of the master source of world mystery as in science and philosophy, and the speech of thought and imagination and of love and worship moves to the presence of peace and bliss, Soma. (The three speeches in Vedic language are Ida, Sarasvati, and Mahi or Bharati as described in Rgveda 1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.)

सामं गावा' धनवा' वावशा'नाः सामं विपा' मृतिभिः  
पृच्छमा'नाः । सामः सुतः पूयत अज्यमा'नः साम अका-  
स्त्रिष्टुभः सं नवन्त ॥ ३५ ॥

35. *Somam gāvo dhenavo vāvaśānāḥ somam viprā matibhiḥ pṛcchamānāḥ. Somam sutam pūyate ajyamānaḥ some arkāstriṣṭubhaḥ sam navante.*

Dynamic and creative languages of love and faith celebrate Soma, the languages of scholars enquiring into reality with thought and analysis concentrate on Soma. It is Soma which, distilled from observation and experience and crystallised in nature and function, is sought to be comprehended or apprehended in the language medium. Indeed all speech media of description, definition, comprehension, apprehension, celebration or adoration arise from Soma and merge into Soma.

एवा नः साम परिषिच्यमान् आ पवस्व पूयमानः स्वस्ति ।  
इन्द्रमा विश बृहता रवण वधया वाचं जनया पुरं-  
न्धिम ॥ ३६ ॥

36. *Evā naḥ soma pariṣicyamāna ā pavasva pūya-  
mānaḥ svasti. Indramā viśa brahatā raveṇa  
vardhayā vācaṁ janayā purandhim.*

Thus, O Soma, served, adored and celebrated with your power and purity, let your presence radiate and purify us for our good and all round well being. Come and settle in the soul with the mighty voice of divinity. Generate and exalt the awareness and speech of vision and celebration communicative of high divine realisation.

आ जागृविर्विप ऋता मतीनां सामः पुनाना असदच्चमूषु ।  
सपन्ति यं मिथुनासा निकामा अध्वयवा रथिरासः  
सुहस्ताः ॥ ३७ ॥

37. *Ā jāgrvirvipra ṛtā matīnām somaḥ punāno  
asadaccamūṣu. Sapanti yaṁ mithunāso nikāmā  
adhvaryavo rathirāsaḥ suhastāḥ.*

Ever wakeful, all intelligent, ever true, pure, purifying and celebrated, Soma abides in the heart core of the visionary sages, and him, loving yajakas dedicated to yajna of love and non-violence, noble of action commanding their body chariot of personality, together serve, adore and worship with high love and devotion of their mind and soul.

स पुनान उप सूर न धाताभ अपा रादसी वि ष आवः ।  
पिया चिद्यस्य पियसास ऊती स तू धनं कारिण न प  
यंसत ॥ ३८ ॥

38. *Sa punāna upa sūre na dhātoḥ aprā rodasī vi  
ṣa āvaḥ. Priyā cidyasya priyasāsa ūtī sa tū  
dhanam kārīṇe na pra yaṁsat.*

That Soma, pure and purifying, creator and sustainer, pervades and fills the heaven and earth as it abides in the sun and destroys darkness and ignorance. Dearer than dear are its powers for our protection for sure. May Soma give us wealth, honour and excellence as one would give wealth to the artist.

स वधि॑ता वध॑नः पू॒यमा॑न्ः सा॒मा मी॑ढवाँ अ॒भि न॒  
ज्याति॑षावीत । यना॑ नः पू॒व पित॑रः पद॒ज्ञाः स्व॒विदा॑ अ॒भि  
गा अदि॑मुष्णन ॥ ३९ ॥

39. *Sa vardhitā vardhanaḥ pūyamānaḥ somo mīdhvāñ  
abhi no jyotiṣāvīt. Yenā naḥ pūrve pitarah  
padajñāḥ svarvido abhi gā adrimuṣṇan.*

Soma, exalted and exalting, pure and purifying, virile and generous, may, we pray, protect and promote us with the light of knowledge by which our forefathers, knowing the meaning and purpose of life step by step with a passionate desire for knowledge, rising to the sun, attained to the ultimate freedom and bliss of heaven.

अका॑न्त्समु॒द्रः प॑थ॒म वि॒धम॑ञ्ज॒नय॑न्प॒जा भुव॑नस्य॒ राजा॑ ।  
वृषा॑ प॒वित्र॑ अ॒धि सा॒ना अव्य॑ बृ॒हत्सामा॑ वावृ॒ध सुवा॑न  
इन्दुः॑ ॥ ४० ॥

40. *Akrāntsamudraḥ prathame vidharmañjanayan  
prajā bhuvanasya rājā. Vṛṣā pavitre adhi sāno  
avye br̥hat somo vāvṛdhe suvāna induḥ.*

Soma, prime cause of the world of existence,

unfathomable as ocean, taking on by itself countless causes of existence in the vast vault of space and time, roaring and generating the evolving stars, planets and forms of life, is the ruling power of the universe. Potent and generous, infinite, creative and generative, refulgent Soma pervades the immaculate, sacred and protective universe and on top of it expands it and transcends.

महत्तत्सामा महिषश्चकारा पां यद्गभा वृणीत द्वान ।  
अदधादिन्द्र पवमान् आज्ञा जनयत्सूय ज्यातिरिन्दुः ॥ ४१ ॥

41. *Mahat tat somo mahiṣaścakārā'pām yadgar-  
bho'vrṇīta devān. Adadhādindre pavamāna  
ojo'janayat sūrye jyotirinduh.*

Soma, potent absolute, generated the Mahat mode of Prakṛti, Mother Nature, which is the womb of all elements, energies and forms of existence and which comprehends all perceptive, intelligential and psychic powers as well. And then the creative-generative lord of evolutionary action, Soma, vested lustre and energy in Indra, the soul, and, lord of light as it is, Soma vested light in the sun.

मत्सि वायुमिष्टय राधस च मत्सि मित्रावरुणा पूयमानः ।  
मत्सि शधा मारुतं मत्सि द्वान्मत्सि द्यावापृथिवी देव  
साम ॥ ४२ ॥

42. *Matsi vāyumiṣṭaye rādhase ca matsi mitrā-varuṇā  
pūyamānaḥ. Matsi śardho mārutaṁ matsi devān  
matsi dyāvāpṛthivī deva soma.*

O self-refulgent Soma, you energise the Vayu for its windy fulfilment and accomplishment of the purpose of creative evolution and, purifying and

sanctifying as you are, you energise and fulfil the centripetal and centrifugal modes of energy. You energise the sense of courage, boldness and even defiance of stormy energy, you energise the senses, mind and intelligence, and you energise and fulfil the heaven, earth and the skies of space.

ऋजुः पवस्व वृजिनस्य हन्ता पामीवां बाधमाना मृधश्च ।  
अभिश्चीणन्पयः पयसाभि गानामिन्दस्य त्वं तव वयं  
सखायः ॥ ४३ ॥

43. *Rjuḥ pavasva vṛjinasya hantā'pāmīvāṃ bādhamāno mṛdhaśca. Abhiśrīṇan payaḥ payasābhi gonāmindrasya tvaṃ tava vayaṃ sakhāyaḥ.*

Flow on, creative power, pure and purifying, simple, straight and natural, destroyer of crookedness, driving away and warding off violence and negativities, extending and refining knowledge with knowledge of the dynamics of nature, mind and senses. You and we, then, are friends and cooperators in progress, O friend of the karma-yogi.

मध्वः सूदं पवस्व वस्व उत्सं वीरं च न आ पवस्वा भगं  
च । स्वदस्वन्दीय पवमान इन्द रयिं च न आ पवस्वा  
समुदात ॥ ४४ ॥

44. *Madhvaḥ sūdaṃ pavasva vasva utsaṃ vīraṃ ca na ā pavasvā bhagaṃ ca. Svadasvendrāya pavamāna indo rayiṃ ca na ā pavasvā samudrāt.*

Pacify and consecrate the springs of honey sweets and let these flow free, let abundance of wealth, honour and excellence, let power, prosperity and glory flow to us all. Spirit and power of peace and purity,

refulgent and beatific Indu, be sweet and kind for the soul. Let immense wealth flow from the bottomless sea.

सामः सुता धारयात्या न हित्वा सिन्धुन निम्नमभि  
वाज्यं ताः । आ यानिं वन्यमसदत्पुनानः समिन्दुगाभिरस-  
रत्समृद्धिः ॥ ४५ ॥

45. *Somaḥ suto dhārayātyo na hitvā sindhurna nimnamabhi vājyakṣāḥ. Ā yoniṁ vanyamasadat punānaḥ samindur-gobhir-asarat samadbhiḥ.*

Soma, self-existent Spirit of creativity realised and exalted by humanity, inspiring and energising like radiations of light, rushing down in streams like a flood, pray come with the glory of victory. May the spirit of Soma, pure and purifying, flow and bless the loved heart core of the soul. May the spirit, bright and illuminating, flow with showers of knowledge and enlightenment and beatify us with the soothing waters of peace for the mind, senses and the soul.

एष स्य तं पवत इन्द्र सामश्चमूषु धीरं उशत तवस्वान ।  
स्वच ता रथिरः सत्यशुष्मः कामा न या देवयताम-  
सजि ॥ ४६ ॥

46. *Eṣa sya te pavata indra somaścamūṣu dhīra uśate tavaśvān. Svarcakṣā rathiraḥ satyaśuṣ-maḥ kāma na yo devayatām-asarji.*

Hey Indra, dear soul, it is that Soma, Spirit of divinity which flows free and purifying for you, the human lover that cherish the Spirit. Pervasive in the holy hearts and indeed in all forms of existence, constant, almighty, watching, radiating and revealing, itself the light of heaven, master of the cosmic chariot,



inviolably true in its potential, it flows free like the love as well as the lover of the celebrants of divinity.

एष पत्नन् वयसा पुनानस्तिरा वर्षीसि दुहितुदधानः । वसान्ः  
शम' त्रिवरूथमप्सु हातव याति समनषु रभन ॥ ४७ ॥

47. *Eṣa pratnena vayasā punānas-tiro varpāmsi duhitur-dadhānaḥ. Vasānaḥ śarma trivar-ūtham-apsu hoteva yāti samaneṣu rebhan.*

This Soma, for eternity, bearing eternal life energy for body, mind and soul, pure, purifying, sanctifying, sustaining and yet transcending all existential forms of its generated world, its darling daughter, pervading, loving and enlightening the holy peaceful three-level universe of heaven, earth and the middle regions sustained in the atomic dynamics of nature's laws, goes on and on resounding as the high-priest and chief yajaka through the creative-conflictive-evolving orders of yajnic mutability reaching the divine destination.

नू नस्त्वं रथिरा देव साम परि स्रव चम्वाः पूयमानः । अप्सु  
स्वादिष्टा मधुमाँ ऋतावा द्वा न यः सविता सत्य-  
मन्मा ॥ ४८ ॥

48. *Nū nastvaṁ rathiro deva soma pari srava camvoḥ pūyamānaḥ. Apsu svādiṣṭho madhumāñ ṛtāvā devo na yaḥ savitā satyamanmā.*

Verily to us for our vision and experience, you, O master of the cosmic chariot, refulgent Soma, flow on in the mighty forms of existence both physical and psychic. Flow on, pure, purifying and sanctifying in the dynamics of nature, flow into our actions, thoughts and

words. Flow on, sweetest spirit, bearing honeyed joys of life, the very spirit of truth and eternal law, you who are self-refulgent and generous like the life-giving sun, sole lord of truth and laws of constant mutability at heart.

अ॒भि वा॒युं वी॒त्य॒षा गृ॒णा॒ना॒३ भि मि॒त्रावरु॑णा पू॒य॒मा॒नः ।  
अ॒भी नरं॑ धी॒ज॒वनं॑ रथ॒ष्टाम॒भी॒न्द्रं वृ॒षणं॑ वज॒बाहु॑म ॥ ४९ ॥

49. *Abhi vāyum vītyarṣā grṇāno'bhi mitrāvaruṇā pūyamānaḥ. Abhī naraṁ dhījavanam ratheṣṭhām-abhīndram vṛṣaṇam vajrabāhum.*

O Soma, pure and purifying, resounding across the spaces, flow, sung and celebrated, and bring peace, progress and fulfilment to humanity, to the man of vibrant enthusiasm, to the man of love and judgement. To humanity, bring readiness of intellect and understanding, firm and undisturbed yet dynamic like a master of the chariot sitting at peace, unmoving and undisturbed, while the chariot may be speeding at the velocity of light. So also flow to Indra, master ruler of the arms of thunder, virile and generous, mighty yet calm.

अ॒भि वस्त्रा॑ सुव॒सानान्य॑षा भि ध॒नूः सु॒दु॒घाः पू॒य॒मा॒नः ।  
अ॒भि च॒न्द्रा भ॑त॒व ना॒ हिर॑ण्या भ्य॒श्वान॒थिना॑ द॒व  
साम॑ ॥ ५० ॥

50. *Abhi vastrā suvasanānyarṣā'bhi dhenūḥ sudughāḥ pūyamānaḥ. Abhi candrā bhartave no hiraṇyā'bhyaśvān rathino deva soma.*

O refulgent Soma, pure and purifying, sung and celebrated, bring us vestments of beauty and grace, cows, abundant and fertile, words of knowledge

brilliant, deep and creative, bring us golden graces of beauty and soothing vitality for sustenance and success, bring us the energy and motive powers for our chariot of corporate life.

अ॒भी ना॑ अ॒ष दि॒व्या वसू॑न्य॒भि वि॒श्व॒ पाथि॑वा पू॒यमा॑नः ।  
अ॒भि यन् द॒विण॑म॒श्नवा॑मा॒ भ्या॒ष्यं ज॑मद॒ग्रिव॑ तः ॥ ५१ ॥

51. *Abhī no arṣa divyā vasūnyabhi viśvā pārthivā pūyamānaḥ. Abhi yena draviṇam-aśnavāmā' bhyārṣeyaṁ jamadagnivannaḥ.*

O Soma, pure and purifying spirit and power of divinity, bring us celestial honour and excellence and the peaceful shelter of divinity, all materials of the world's wealth and power by which, like people of divine vision, we may attain to the universal wealth and virtue of the universe worthy of the sages of divine imagination.

अ॒या प॒वा प॑वस्व॒ना वसू॑नि माँ॒श्च॒त्व इ॒न्दा॒ सर॑सि प॒ धन्व॑ ।  
ब॒ध्नश्चि॑द॒त्र वा॒ता न॒ जू॒तः पु॒रु॒मध॑श्चि॒त्तक॑व॒ नरं॑ दा॒त ॥ ५२ ॥

52. *Ayā pavā pavasvainā vasūni māñścatva indo sarasi pra dhanva. Bradhnaścidatra vāto na jūtaḥ purumedhaścit takave naraṁ dāt.*

Generous, refulgent Soma spirit of beauty, peace and glory, sanctify us by these streams of grace. In the ocean depths of this honourable universe, energise and move all forms of wealth and peaceful settlements and consecrate us in the space of divine voice and wisdom. Spirit of the expansive universe, dynamic like the stormy winds, high-priest of cosmic yajna for all, bless us with a settled state of humanity in the vibrant system of a

volatile world.

उ॒त न॑ ए॒ना प॑व॒या प॑व॒स्वा धि॑ श्रु॒त श्र॑वाय्यस्य ती॒थ ।

ष॒ष्टिं स॒हस्रा॑ न॒गुता॑ व॒सूनि॑ वृ॒ िं न॑ प॒क्वं धू॑नव॒दगा॑य ॥ ५३ ॥

53. *Uta na enā pavayā pavasvā'dhi śrute śravā-yyasya tīrthe. Ṣaṣṭiṁ sahasrā naiguto vasūni vṛkṣaṁ na pakvaṁ dhūnavadraṇāya.*

And by this sacred stream of divinity, cleanse and sanctify us in this holy lake of the divine Word worth hearing over and above what has been heard. Master of infinite power and wealth, destroyer of hoards of negativities, give us boundless forms of wealth for our battle of life, shaking, as if, like a tree of ripe fruit this mighty tree of the world.

म॒ही॒म अ॑स्य॒ वृ॒ष॒ना॒म शू॒ष माँ॑श्च॒त्व वा॒ पृ॒श॒न वा॒  
व॒ध॒त्र । अ॒स्वा॒प॒य॒गि॒गु॒तः स॒न्ना॒ह॒य॒च्चा॒पा मि॒त्राँ॑ अ॒पा॒चि॒ता  
अ॒च॒तः ॥ ५४ ॥

54. *Mahīme asya vṛṣanāma śūṣe māñścatve vā pṛśane vā vadhatre. Asvāpayannigutaḥ snehayaccāpā'-mitrāñ apācito acetah.*

These are the mighty great and constructive works of the virile and generous Soma in the battles of life either in social dynamics or close encounters or in fierce conflicts: sending the destroyers to sleep, separating off the unfriendly and removing the unawake and unaware from here where they are, (by constructive, waking up friendly exercise).

सं त्री॑ प॒वि॒त्रा॒ वि॒त॑तान्य॒ष्य॒न्व॒कं धा॑व॒सि॒ पू॒य॒मा॒नः । अ॒सि॒  
भ॒गा॒ अ॒सिं॑ दा॒त्र॒स्य॑ दा॒ता॒ सिं॑ म॒घ॒वा॒ म॒घ॒व॒द्भ्य॑ इ॒न्दा ॥ ५५ ॥

54. *Sam̐ trī pavitrā vitātānyeṣyanvekaṁ dhāvasi pūyamānaḥ. Asi bhago asi dātrasya dātā 'si maghavā maghavadbhya indo.*

Hey Indu, spirit of beauty, power and glory of divinity, you move and bless three holy expansive loved favourites of your choice and, pure and purifying, you hasten to them one by one since you are the wealth and power for the mighty, you are the giver for the generous, and you are the glory for the glorious.

एष विश्ववित्पवत मनीषी सामा विश्वस्य भुवनस्य राजा ।  
दृप्साँ इरयन्विदथृष्विन्दुवि वारमव्यं समयाति याति ॥ ५६ ॥

56. *Eṣa viśvavit pavate manīṣī somo viśvasya bhuvanasya rājā. drapsāñ irayan vidatheṣvindu-rvi vāramavyaṁ samayāti yāti.*

This Soma knows, holds and consecrates the world as a holy place for life. Omniscient and all-sentient, it is the refulgent ruler of the entire universe. Spirit of light, beauty and grace of generosity, inspiring and energising perception and awareness of the holy performers in yajnas, it moves and enlightens the chosen protected soul, abides there and moves on.

इन्दुं रिहन्ति महिषा अदब्धाः पदे रभन्ति कवया न गृधाः ।  
हिन्वन्ति धीरा दृशाभिः ित्पाभिः समञ्जत रूपमपां  
रसन ॥ ५७ ॥

57. *Induṁ rihanti mahiṣā adabdhāḥ pade rebhanti kavayo na gṛdhrāḥ. Hinvanti dhīrā daśabhiḥ kṣipābhiḥ samañjate rūpamapāṁ rasena.*

Great undaunted celebrants love and adore Soma on the yajna vedi. Passionate strivers as well as

poets sing and celebrate it in song. Constant devotees with all ten senses and pranic energies worship it in peace and quiet, and by the fluent pleasure and power of it they join the very presence of it.

त्वया वृयं पवमानन साम् भर कृतं वि चिनुयाम् शश्वत ।  
त ा मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ५८ ॥

58. *Tvayā vrayam pavamānena soma bhare kṛtaṁ vi cinuyāma śaśvat. Tanno mitro varuṇo māma-hantāmaditiḥ sindhuḥ pṛthivī uta dyauh.*

O Soma, spirit of divine peace, power, beauty and glory, in our battle for self-control and divine realisation, let us always choose and abide by paths and performances shown and accomplished by you, pure and purifying power of divinity. And that resolve of ours, we pray, may Mitra, the sun, Varuna, the ocean, Aditi, mother Infinity, Sindhu, divine space and fluent vapour, earth and heaven, help us achieve with credit.

### Mandala 9/Sukta 98

*Pavamana Soma Devata. Ambarisha Varshagira and  
Rjishva Bharadvaja Rshis*

अभि ना वाजसातमं रयिमष पुरुस्पृहम् ।  
इन्दा सहस्रभणसं तुविद्युम्नं विभ्वासहम् ॥ १ ॥

1. *Abhi no vājasātamaṁ rayimarṣa puruspr̥ham. Indo sahasrabharṇasaṁ tuvidyumnāṁ vibhvaśaham.*

Indu, divine spirit of peace, power, beauty and grace, move and bless us to achieve wealth, honour and excellence of high order, universally loved and valued,

a thousandfold sustaining, mighty powerful, all challenging and finally victorious.

परि ष्य सुवाना अव्ययं रथं न वमोव्यत ।

इन्दुरभि दुर्णा हिता हियाणा धारीभिर णः ॥ २ ॥

2. *Pari śya suvāno avyayaṃ rathe na varmāvryata.  
Indurabhi druṇā hito hiyāno dhārābhirakṣāḥ.*

May that Soma, brilliant spirit of peace, power and purity of divinity, invoked and inspired to bless the pious heart, flow by streams and showers, inspiring and fertilizing, and reach the imperishable soul of the devotee and protect him like the armour protecting the warrior in the chariot.

परि ष्य सुवाना अ ण इन्दुरव्य मदच्युतः ।

धारा य ऊध्वा अध्वर भ्राजा नति गव्ययुः ॥ ३ ॥

3. *Pari śya suvāno akṣā induravye madacyutaḥ.  
Dhārā ya ūrdhvo adhware bhrājā naiti gavya-yuḥ.*

May that Indu, divine Spirit of peace, purity and beauty, inspiring and strengthening, overflowing with the power of ecstasy, flow and reach into the favoured heart of the devotee, that supreme shower of divinity which goes forward like radiations of light into the yajna of love and non-violence with love and desire to reveal the truth of life.

स हि त्वं देव शश्वत् वसु मताय दाशुष ।

इन्दा सहस्त्रिणं रयिं शतात्मानं विवाससि ॥ ४ ॥

4. *Sa hi tvam deva śaśvate vasu martāya dāśuṣe.  
Indo sahasriṇaṃ rayiṃ śatātmānaṃ vivāsasi.*

O Soma, refulgent and generous spirit of peace, prosperity and beauty, you shine upon the charitable mortal of relentless discipline and bestow upon him wealth, honour and excellence of a hundredfold power and a thousandfold value.

व॒यं त॑ अ॒स्य वृ॒त्रह॑न्वसा॒ वस्वः॑ पुरु॒स्पृहः॑ ।

नि नदि॑ष्ठतमा इ॒षः स्याम॑ सु॒म्नस्या॑धिगा ॥ ५ ॥

5. *Vayam te asya vrtrahan vaso vasvah purus-pr̥hah.  
Ni nediṣṭhatamā iṣaḥ syāma sumnasyā-dhrigo.*

O spirit of instant mantra movement, lord of world's wealth and shelter home of life, destroyer of evil, darkness and ignorance, let us be closest to you and the all desired world's wealth, let us be closest to your treasure of food, energy, and knowledge and to your divine peace and comfort.

द्वि॒र्यं प॒ञ्च स्वय॑शसं॒ स्वसा॑रा॒ अदि॑संहतम ।

पि॒यमि॑न्द॒स्य॒ काम्यं॑ प॒स्नाप॑यन्त्यू॒मिणा॑म ॥ ६ ॥

6. *Dviryam pañca svayaśasaṁ svasāro adrisamhatam. Priyamindrasya kāmyaṁ prasnāpayantyū-miṇam.*

Soma, dearest love of the soul, innately glorious, the glory intensified by spiritual light, vibrant spirit rolling in the consciousness whom ten psychic powers of mind and sense perceive, conceive and exalt, that spirit we cherish and adore.

परि॒ त्यं ह॒यतं॑ हरिं॒ ब्र॒भुं पु॑नन्ति॒ वार॑ण ।

या द॒वान्वि॑श्वँ इ॒त्परि॑ म॒दन॑ सह॒ गच्छ॑ति ॥ ७ ॥



7. *Pari tyam haryatam harim babhrum punanti vāreṇa. Yo devān viśvāñ it pari madena saha gacchati.*

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy.

अस्य वा ह्यवसा पान्ता दसाधनम ।

यः सूरिषु श्रवा बृहद्दध स्वर्ण ह्यतः ॥ ८ ॥

8. *Asya vo hyavasā pānto dakṣasādhanam. Yaḥ sūriṣu śravo bṛhad-dadhe svarṇa haryataḥ.*

This spirit of beauty and perfection, sublime like the sun, by virtue of its own innate potential which vests all great ones with their mighty power and honour, that spirit you all adore for protection and perfection of your life.

स वां यज्ञेषु मानवी इन्दुजनिष्ठ रादसी ।

दवा दवी गिरिष्ठा अस्त्रधन्तं तुविष्वणि ॥ ९ ॥

9. *Sa vām yajñeṣu mānavī indurjaniṣṭha rodasī. Devo devī giriṣṭhā asredhan taṁ tuviṣvaṇi.*

That divine spirit of beauty and perfection, brilliant and generous, resounding over heaven and earth, vested in cloud showers and mountain tops, loving, gracious and deeply human at heart, O men and women of the earth, create in your yajnas and realise in life.

इन्दाय साम् पातव वृत्रघ्न परि षिच्यस ।

नरं च दिणावत दवाय सदनासद ॥ १० ॥

10. *Indrāya soma pātave vṛtraghne pari śicyase.  
Nare ca dakṣiṇāvate devāya sadanāsade.*

O Soma spirit of light and ecstasy of grace, you are adored and served for the soul's experience of divinity, for the man of charity and the brilliant sage on the vedi of yajnic service so that the demon of evil, darkness and ignorance may be expelled from the soul of humanity and destroyed.

त पत्नासा व्युष्टिषु सामाः पवित्रं अ रन ।

अपपार्थन्तः सनुतहुर्श्चितः पातस्ताँ अपचतसः ॥ ११ ॥

11. *Te pratnāso vyuṣṭiṣu somāḥ pavitre akṣaran.  
Apaprothantaḥ sanutarhuraścitaḥ prātastāñ  
apracetasah.*

Those eternal, natural and universal vibrations of divine love and grace flow and beatify the human soul in the purity of heart core in the holy light of the dawn, subduing, expelling and destroying those crooked and clandestine forces of evil, darkness and ignorance of the human mind.

तं सखायः पुरारुचं यूयं वयं च सूरयः ।

अश्याम् वाजगन्ध्यं सनम् वाजपस्त्यम् ॥ १२ ॥

12. *Tam sakhāyaḥ purorucam yūyam vyaṃ ca sūrayaḥ.  
Aśyāma vājagandhyaṃ sanema vājapastyam.*

Come friends, all of us and all the wise and brave, let us reach that Soma spirit of light and grace and achieve the spirit as a prize and treasure home of peace, fragrance and life's victory.

## Mandala 9/Sukta 99

*Pavamana Soma Devata, Rebhasunus Kashyapas Rshis*

आ ह्यताय धृष्णव धनुस्तन्वन्ति पांस्यम ।  
शुकां वयन्त्यसुराय निणिजं विपामग महियुवः ॥ १ ॥

1. *Ā haryatāya dhṛṣṇave dhanustanvanti paun-  
syam. Śukrām vayantyasurāya nirṇijam vipāma-  
gre mahīyuvah.*

For the lovely bold Soma, devotees wield and stretch the manly bow, and joyous celebrants of heaven and earth before the vibrants create and sing exalting songs of power and purity in honour of the life giving spirit of divinity.

अथ ऽपा परिष्कृता वाजाँ अभि प गाहत ।  
यदी विवस्वता धिया हरिं हिन्वन्ति यातव ॥ २ ॥

2. *Adha kṣapā pariṣkrto vājāñ abhi pra gāhate.  
Yadī vivasvato dhiyo hariṁ hinvanti yātave.*

When the thoughts and actions of bright celebrants invoke, invite and inspire Soma to move, initiate and bless, then the divine spirit, exalted by the songs, moves toward battles and inspires, energises and exalts their mind and courage for victory.

तमस्य मजयामसि मदा य इन्द्रपातमः ।  
यं गाव आसभिद्दधुः पुरा नूनं च सूरयः ॥ ३ ॥

3. *Tamasya marjayāmasi mado ya indrapātamaḥ.  
Yaṁ gāva āsabhir-dadhuḥ purā nūnaṁ ca  
sūrayaḥ.*

That power and ecstasy of this Soma, worthiest

of the soul's delight, we adore and exalt, which the sense and mind with their perceptions and reflection receive and which, for sure, veteran sages too have experienced for times immemorial.

तं गाथया पुराण्या पुनानमभ्यनूषत ।

उता कृपन्त धीतया दवानां नाम बिभ्रतीः ॥ ४ ॥

4. *Tam gāthayā purāṇyā punānam-abhyanūṣata. Uto kṛpanta dhītaya devānānāṃ nāma bibhratīḥ.*

That spirit of Soma, pure and purifying, the celebrants adore and exalt by songs of old in Vedic voice and, the same, thoughts and actions of veteran sages with the divine name content of the lord supplicate and glorify.

तमु त्माणमव्यय वारं पुनन्ति धणसिम ।

दूतं न पूर्वचित्तय आ शासत मनीषिणः ॥ ५ ॥

5. *Tam-ukṣamāṇam-avyaye vāre punanti dharaṇa-sim. Dūtaṃ na pūrvacittaya ā śāsate manīṣiṇaḥ.*

That omnipotent virile generative Soma creator, the very pillar and foundation of the universe, thinkers and meditative sages sanctify and hold in the pure heart core of their soul and celebrate as the prime divine voice of revelation of the eternal Vedic knowledge for enlightenment of the human soul.

स पुनाना मदिन्तमः सामश्चमूषु सीदति ।

पशा न रतं आदधत्पतिवचस्यत धियः ॥ ६ ॥

6. *Sa punāno madintamaḥ somaścamūṣu sīdati. Paśau na reta ādadhat patirvacasyate dhiyaḥ.*

That Soma, pure and purifying, most ecstatic and exhilarating, abides in all forms of yajnic existence and, holding the cosmic seed and impregnating Nature as a living organism, is worshipped as the father and sustainer of all thoughts of living beings.

स मृज्यत सुकमभिद्वा द्वभ्यः सुतः ।  
विद यदासु सन्ददिमहीरपा वि गाहत ॥ ७ ॥

7. *Sa mrjyate sukarmabhir-devo devebhyaḥ sutah.  
Vide yadāsu saṁdadir-mahīrapo vi gāhate.*

That divine, refulgent and generous Soma, realised by sages of holy action for noble humanity, is celebrated and glorified in the human world, and when it is known as the sole giver of every thing among these people, then it releases mighty floods of living waters for life sustenance.

सुत इन्दा पवित्र आ नृभियता वि नीयस ।  
इन्दाय मत्सरिन्तमश्चमूष्वा नि षीदसि ॥ ८ ॥

8. *Suta indo pavitra ā nṛbhiryato vi nīyase.  
Indrāya matsarintamaścamūṣvā ni ṣīdasi.*

O spirit of divinity, brilliant and blissful, perceived, reflected and meditated with constant exercise of spiritual discipline, you are distilled from experience and realised by devoted people in the purity of heart for the soul. It is thus that, most ecstatic and exhilarating, you abide in the heart and soul of humanity.

**Mandala 9/Sukta 100***Pavamana Soma Devata, Rebhasunus Kashyapas Rshis*

अ॒भी न॒वन्त॑ अ॒दु॒हः पि॒यमि॒न्द्रस्य॑ का॒म्य॒म ।

व॒त्सं न॒ पू॒व आ॒यु॒नि जा॒तं रि॑हन्ति मा॒तरः॑ ॥ १ ॥

1. *Abhī navante adruhaḥ priyamindrasya kāmīyam.  
Vatsam na pūrva āyuni jātaṁ rihanti mātaraḥ.*

Just as young mothers love and caress the first born baby in early age, so do people free from malice and jealousy take to Soma, meditative realisation of divinity, dear favourite love of Indra, the soul.

पु॒ना॒न इ॒न्द्र॒वा भ॑र्त् सामं॑ द्वि॒ब॒हसं॑ र॒यिम॑ ।

त्वं व॒सू॒नि पु॒ष्य॒सि॒ विश्वा॑नि दा॒शु॒षा॑ गृ॒ह ॥ २ ॥

2. *Punāna indavā bhara soma dvibarhasam rayim.  
Tvam vasūni puṣyasi viśvāni dāśuṣa gr̥he.*

O Soma spirit of divinity, bright and blissful, bring us twofold wealth and excellence, expansive for both life on earth and beyond, and give us complete fulfilment. Indeed, you create and augment the wealth, honour and excellence of the world in the house of the man of generosity and charity.

त्वं धि॒यं म॒ना॒यु॒जं सृ॒जा वृ॒ष्टिं॑ न त॒न्य॒तुः ।

त्वं व॒सू॒नि पा॒थि॒वा दि॒व्या च॑ साम॒ पु॒ष्य॒सि ॥ ३ ॥

3. *Tvam dhiyam manoyujam sṛjā vṛṣṭim na tan-yatuḥ. Tvam vasūni pāthivā divyā ca soma puṣyasi.*

O Soma, like the rain showers of the clouds, pray create, inspire and augment the vision, intelligence,

understanding and will which may stabilise the mind in the state of peace and constancy. Indeed, you create and augment the wealth, honour and excellence of both earthly and heavenly order.

परि॑ त जि॒ग्युषा॑ यथा॒ धारा॑ सु॒तस्य॑ धावति ।  
रंह॑माणा॒ व्य॑व्ययं॒ वारं॑ वा॒जीव॑ सान॒सिः ॥ ४ ॥

4. *Pari te jigyuṣo yathā dhārā sutasya dhāvati.  
Rāṁhamāṇā vyavyayaṁ vāraṁ vājīva sānasiḥ.*

When you are distilled from experience and meditation, then the stream of your bliss, fast and ceaseless, flows to the chosen and protected heart of the devotee like the prize winning spirit of a victorious warrior.

क॒त्व॒ द ता॑य नः॒ क॒व॒ प॒व॒स्व॒ साम॑ धार॒या ।  
इ॒न्द्रा॑य॒ पा॒त॒व॒ सु॒ता॒ मि॒त्राय॑ वरु॒णाय॑ च ॥ ५ ॥

5. *Kratve dakṣāya naḥ kave pavasva soma dhā-rayā.  
Indrāya pātave suto mitrāya varuṇāya ca.*

Soma, spirit of poetic omniscience, flow and purify us by streams of bliss distilled from experience and meditation for our intelligence, expertise and enlightenment, for fulfilment of Indra, man of power, Mitra, man of love, and Varuna, man of judgement.

प॒व॒स्व॒ वा॒ज॒सा॒त॒मः॑ प॒वि॒त्र॒ धार॑या सु॒तः ।  
इ॒न्द्रा॑य॒ साम॑ वि॒ष्णा॑व॒ द॒व॒भ्या॑ मधु॒मत्त॑मः ॥ ६ ॥

6. *Pavasva vājasātamaḥ pavitre dhārayā sutaḥ.  
Indrāya soma viṣṇave devebhyo madhumattamaḥ.*

Soma, all inspiring spirit of the universe, sweetest presence distilled and realised in the holy heart, flow on purifying by the stream of exhilaration, giving food, energy and fulfilment for the soul, for the universal vibrancy of nature and humanity, and for all the noble, generous and enlightened people.

त्वां रिहन्ति मातरा हरिं पवित्रं अदुहः ।  
वत्सं जातं न धनवः पवमान् विधमणि ॥ ७ ॥

7. *Tvām rihanti mātaro harim pavitre adruhaḥ.  
Vatsam jātam na dhenavaḥ pavamāna vidhar-  
maṇi.*

O Soma, pure and purifying saviour spirit of universal sanctity, just as mother cows love and caress a new born calf, so do the motherly forces of nature and humanity free from the negativities of malice and jealousy love and cherish you arising in the heart and inspiring the soul in various dharmic situations of life.

पवमान् महि श्रवश्चित्रभियासि रश्मिभिः ।  
शधन्तमांसि जिघ्रसु विश्वानि दाशुषा गृह ॥ ८ ॥

8. *Pavamāna mahi śravaś-citrebhiryāsi raśmibhiḥ.  
Śardhan tamānsi jighnase viśvāni dāśuṣa gr̥he.*

Soma, pure, purifying vibrant spirit of life divine commanding great power, honour and glory, you go forward with wondrous manifestations of your power, bold and indomitable, destroying the darkness and evils of the world, and reach and bless the yajnic house of the man of charity and generosity.



त्वं द्यां च महिवत पृथिवीं चाति जभिष ।

पतिं दापिममुञ्चथाः पर्वमान महित्वना ॥ ९ ॥

9. *Tvam dyām ca mahivrata pṛthivīm cāti jabhiṣe.  
Prati drāpim-amuñcathāḥ pavamāna mahit-vanā.*

O Soma, universal soul of high commitment of Dharma, pure and purifying energy of omnipresent divine flow, you wear the armour of omnipotence, bear, sustain and edify the heaven and earth by your majesty and transcend.

### Mandala 9/Sukta 101

*Pavamana Soma Devata, Andhigu Shyavashvi (1-3), Yayati Nahusha (4-6), Nahusha Manava (7-9), Manu Samvarana (10-12), Vaishvamitra or Vachya Prajapati (13-16) Rshis*

पुराजिती वा अन्धसः सुताय मादयित्त्व ।

अप श्वानं श्नाथिष्ठन् सखाया दीघजिह्वयम् ॥ १ ॥

1. *Purojitī vo andhasaḥ sutāya mādayitnave.  
Apa śvānaṁ śnathiṣṭana sakhāyo dīghajihvayam ॥ १ ॥*

O friends, for your attainment of the purified and exhilarating Soma bliss of existence, eliminate vociferous disturbances of the mind and concentrate on the deep resounding voice of divinity.

या धारया पावकया परिप्स्यन्दत सुतः ।

इन्दुरश्वा न कृत्व्यः ॥ २ ॥

2. *Yo dhārayā pāvakayā paripasyandate sutah.  
Induraśvo na kṛtvyaḥ.*

Brilliant and blissful Soma, when, filtered and exhilarated, vibrates and flows in clear purifying streams

like waves of energy itself.

तं दुराषमभी नरः सामं विश्वाच्या धिया ।  
यज्ञं हिन्वन्त्यदिभिः ॥ ३ ॥

3. *Tam duroṣamabhī naraḥ samam viśvācyā dhiyā.  
Yajñam hinvantyaḍribhiḥ.*

That blazing unassailable Soma, adorable in yajna, leading lights invoke and impel with universal thought and speech, with controlled mental reflection for self-realisation.

सुतासा मधुमत्तमाः सामा इन्द्राय मन्दिनः ।  
पवित्रवन्ता अरन्द्वान्नाच्छन्तु वामदाः ॥ ४ ॥

4. *Sutāso madhumattamāḥ somā indrāya mandinaḥ.  
Pavitravanto akṣaran devān gacchantu vo madāḥ.*

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourites of divinity.

इन्दुरिन्द्राय पवत् इति द्वासा अबुवन ।  
वाचस्पतिमखस्यत् विश्वस्यशान् आजसा ॥ ५ ॥

5. *Indurindrāya pavata iti devāso abruvan.  
Vācaspatir-makhasyate viśvasyēśāna ojasā.*

Soma, divine, brilliant and blissful, flows for Indra, the soul, say the noble sages, and thus Soma, divine source and master of speech and thought, ruler and sustainer of the entire world by his own lustre and power, is honoured at all yajnas of knowledge, yoga

and austerity, for advancement.

सहस्रधरः पवत समुदा वाचमीङ्ख्यः ।  
सामः पती रयीणां सखन्दस्य दिवदिव ॥ ६ ॥

6. *Sahasradhāraḥ pavate samudro vācamīṅkhyah.  
Somah patī rayīṅām sakhendrasya dive dive.*

A thousand streams of Soma joy and enlightenment flow, inspiring and purifying. It is a bottomless ocean that rolls impelling the language and thought of new knowledge. It is the preserver, promoter and sustainer of all wealths and honours and a friend of the soul, inspiring and exalting us day by day.

अयं पूषा रयिभगः सामः पुनाना अषति ।  
पतिविश्वस्य भूमना व्यख्यदादसी उभ ॥ ७ ॥

7. *Ayam pūṣā rayirbhagaḥ somah punāno arṣati.  
Patir-viśvasya bhūmano vyakhyad-rodasī ubhe.*

It is Pusha, life-sustaining and nourishing protector, wealth and honour of the world, power and the glory, Soma that is pure and purifying, ever going forward with the world. It is the master, sustainer and ruler of the vast expansive universe and illuminates both heaven and earth.

समु प्रिया अनूषत् गावा मदीय घृष्वयः ।  
सामासः कृण्वत पथः पर्वमानास इन्दवः ॥ ८ ॥

8. *Samu priyā anūṣata gāvo madāya ghr̥ṣvayah.  
Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ.*

Dear daring voices exalt and extol Soma for the sheer joy of illumination. Indeed men of Soma vision

and courage, blazing brilliant, pure, purifying and pursuing, create and carve their own paths of progress.

य आजिष्ठस्तमा भर पवमान श्रवाय्यम ।

यः पञ्च चषणीर्भि रयिं यन् वनामह ॥ ९ ॥

9. *Ya ojiṣṭhastamā bhara pavamāna śravāyyam.  
Yaḥ pañca carṣaṇīrabhi rayiṃ yena vanāmahai.*

O pure and purifying Soma, bring us honour and excellence most lustrous and renowned, valued among all the five classes of people by which we may be able to win the real material and spiritual wealth of life.

सामाः पवन्त इन्दवा स्मभ्यं गातुवित्तमाः ।

मित्राः सुवाना अरुपसः स्वाध्यः स्वविदः ॥ १० ॥

10. *Somāḥ pavanta indavo'smabhyam gātuvitta-māḥ.  
Mitrāḥ suvānā arepasah svādhyah svar-vidah.*

Streams of Soma flow for us, brilliant, eloquent and expansive, friendly, inspiring, free from sin, intellectually creative and spiritually illuminative.

सुष्वाणासा व्यदिभिश्चिताना गारधि त्वचि ।

इषमस्मभ्यमभितः समस्वरन्वसुविदः ॥ ११ ॥

11. *Suṣvāṇāso vyadribhiś-citānā goradhi tvaci.  
Iṣasmabhyamabhitaḥ samasvaran vasu-vidah.*

Reflective, inspiring and generative by controlled operations of higher mind in the purified heart core, let the Soma streams, vibrant and vocal, bring us spiritual energy, intelligential illumination and divine awareness all round in the world.

एत पूता विपश्चितः सामासा दध्याशिरः ।  
सूर्यासा न दशतासा जिगत्त्रवा ध्रुवा घृत ॥ १२ ॥

12. *Ete pūtā vipāścitaḥ somāso dadhyāśiraḥ.  
Sūryāso na darṣatāso jigatnavo dhruvā ghr̥te.*

These Soma streams, nourishing, energising, illuminating, are bright and beatific as the dawn and, vibrant but unfluctuating, they abide constant in the heart.

प सुन्वानस्यान्धसा मता न वृत तद्वचः ।  
अप श्वानमराधसं हता मुखं न भृगवः ॥ १३ ॥

13. *Pra sunvānasyāndhaso marto na vṛta tadvacāḥ.  
Apa śvānam-arādhasaṁ hatā makhaṁ na bhṛgavaḥ.*

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna.

आ जामिरत्क अव्यत भुज न पुत्र आण्याः ।  
सरज्जारा न याषणां वरा न यानिमासदम ॥ १४ ॥

14. *Ā jāmiratke avyata bhuje na putra oṇyoḥ.  
Sarajjāro na yoṣaṇām varo na yonim-āsadam.*

As a child feels secure with joy in the arms of its parents, as the lover goes to the beloved, as the groom sits on the wedding vedi, so does the Soma spirit pervade in the natural form of its choice love.

स वीरा द ऽसाधना वि यस्तस्तम्भ रादसी ।

हरिः पवित्र अव्यत वधा न यानिमासदम ॥ १५ ॥

15. *Sa vīro dakṣasādhano vi yastastambha rodasī.  
Hariḥ pavitre avyata vedhā na yonim-āsadam.*

That potent Soma, master controller of all powers, means and materials of success in existence, who sustains both heaven and earth, is the saviour power of protection and pervades the universe presiding as omniscient high priest over the vedi of cosmic yajna.

अव्या वारंभिः पवत सामा गव्य अधि त्वचि ।

कनिकददवृषा हरिरिन्द्रस्याभ्यति निष्कृतम ॥ १६ ॥

16. *Avyo vārebhiḥ pavate somo gavye adhi tvaci.  
Kanikradadvṛṣā harir-indrasyābhyeti niṣkṛtam.*

Soma, omnipresent protector, abides with the souls of its choice discipline, vibrating in the heart core across the fluctuations of mind and senses. Loud and bold and voluble, thus, the generous potent saviour spirit blesses the original nature of the soul in its innate purity.

### Mandala 9/Sukta 102

*Pavamana Soma Devata, Trita Aptya Rshi*

काणा शिशुमहीनां हिन्व तृतस्य दीधितिम ।

विश्वा परि प्रिया भुवदध द्विता ॥ १ ॥

1. *Krāṇā śiśur-mahīnām hinvanṛtasya dīdhitim.  
Viśvā pari priyā bhuvadadha dvitā.*

Maker of stars and planets, inspiring the light and law of the dynamics of existence, dear adorable giver of fulfilment, Soma rules over both spirit and

nature, heaven and earth.

उप त्रितस्य पाष्याइरभक्तु यद गुहा पदम ।

यज्ञस्य सप्त धामभिरध्वं पियम ॥ २ ॥

2. *Upa tritasya pāṣyoraḥbhakta yadguhā padam.*  
*Yajñasya sapta dhāmabhir-adha priyam.*

Close to the adamantine integration of Purusha and Prakrti in human form is the secret seat of heart and clairvoyant intelligence wherein the climactic presence of the master of three orders of Prakrti and super presence of divinity, and there it is shared by seven prakrtic, pranic and psychic orders of existence and adored by seven metres of Vedic hymns as the dearest supreme object of worship.

त्रीणि त्रितस्य धारया पृष्ठध्वरया रयिम ।

मिमीत अस्य याजना वि सुकतुः ॥ ३ ॥

3. *Trīṇi tritasya dhārayā pṛṣṭhadvharaḥ rayim.*  
*Mimīte asya yojanā vi sukratuḥ.*

By three streams of the moving particles of matter, energy and mind does the triple master, Soma, move the dynamics of existence, and thus does the supreme high priest order and accomplish his cosmic plan.

जज्ञानं सप्त मातरा वधामशासत श्रिय ।

अयं ध्रुवा रयीणां चिकेत यत ॥ ४ ॥

4. *Jajñānaṁ sapta mārato vedhām-aśāsata śriye.*  
*Ayaṁ dhruvo raiṇāṁ ciketa yat.*

Seven measured motherly orders of existence

at the material, pranic and psychic level join, reveal and celebrate Soma manifesting in beauty and glory, this constant unmoved mover who, being omnipresent and pervasive, knows of the wealth and sublimity of the universe.

अस्य वत सजाषसा विश्व द्वासा अदुहः ।  
 स्पाहा भवन्ति रन्तया जुषन्त यत ॥ ५ ॥

5. *Asya vrata sajoṣaso viśve devāso adruhaḥ.*  
*Spārhā bhavanti rantayo juṣanta yat.*

Enjoined in the law and order of discipline of this Soma, all divinities of nature and nobilities of humanity, committed and free from malice and negativity, who join and rejoice in him command the enviable love and respect of the world.

यमी गभमृतावृधा दृश चारुमजीजनन ।  
 क्विं मंहिष्ठमध्वर पुरुस्पृहम ॥ ६ ॥

6. *Yamī garbham-ṛtāvṛdho dr̥śe cārum-aṅījanan.*  
*Kaviṁ maṁhiṣṭham-adhvare puruspr̥ham.*

To realise and reveal that divine treasure origin of the world and its glory, sages and divines, celebrating his law, truth and yajnic evolution, love and join the presence of Soma, great and glorious, poetic creator, mighty generous, universally adored, and manifesting anew in the world of love and beauty.

समीचीन अभि त्मना यही ऋतस्य मातरा ।  
 तन्वाना यज्ञमानुषगयदञ्जत ॥ ७ ॥

7. *Samīcīne abhi tmanā yahvī ṛtasya mātara.*  
*Tanvānā yajñam-ānuṣag-yadañjate.*



The great joint spontaneous generators of the dynamic world in existence are Soma, supreme Purusha, and Prakrti, which the sages, who enact and advance the meditative yajna of science and direct realisation, constantly adore and glorify.

कत्वा शुक्रभिर् ऋषिर्ऋणारप व्रजं दिवः ।

हिन्व वृतस्य दीधितिं पाध्वर ॥ ८ ॥

8. *Kratvā śukrebhirakṣabhirṛṇorapa vrajaṁ divaḥ.  
Hinwann-rtasya dīdhitim prādhvare.*

O Soma, creative spirit of the universe, by holy action, brilliant light of pure knowledge and the inner vision of the spirit, pray open wide the paths and doors of the light of divinity, thereby inspiring and advancing yajnic revelations of the divine law and its operation in this advancing world of love and non-violence.

### Mandala 9/Sukta 103

*Pavamana Soma Devata, Dvita Aptya Rshi*

प पुनानाय वधस सामाय वच उद्यतम ।

भृतिं न भरा मतिभिर्जुजाषत ॥ १ ॥

1. *Pra punānāya vedhase somāya vaca udyatam.  
Bhṛtim na bhara matibhir-jujoṣate.*

Sing rising songs of adoration in honour of Soma, pure and purifying, omniscient and inspiring ordainer of life, and offer the songs as homage of yajnic gratitude. Soma feels pleased with enlightened songs of love and faith.

परि वाराण्यव्यया गाभिरञ्जाना अषति ।

त्री षधस्था पुनानः कृणुत हरिः ॥ २ ॥

2. *Pari vārāṅyavyayā gobhir-añjāno arṣati.*  
*Trī śadhasthā punānaḥ kṛṇute hariḥ.*

Pleased and exalted with songs of adoration, Soma, saviour spirit of bliss, radiates with its protective presence to the distinguished hearts and, purifying the body, mind and soul of the celebrants, blesses them in their physical, subtle and causal body states of existence.

परि काशं मधुश्चुतमव्यय वारं अषति ।  
अभि वाणीऋषीणां सप्त नूषत ॥ ३ ॥

3. *Pari kośam madhuścutam-avyaye vāre arṣati.*  
*Abhi vāṅīr-ṛṣīṅām sapta nūṣata.*

In the protected heart core of the blessed soul overflowing with honey joy, the Soma presence vibrates, and hymnal voices of the seer sages in seven Vedic musical metres adore and glorify the divine presence in ecstatic response to the guiding spirit of divinity.

परि णता मतीनां विश्वदेवा अदाभ्यः ।  
सामः पुनानश्चम्वविशद्धरिः ॥ ४ ॥

4. *Pari ṇetā matīnām viśvadevo adābhyaḥ.*  
*Somaḥ punānaś-camvor-viśaddhariḥ.*

Soma, guiding spirit of the mind and soul, self-refulgent soul of the universe, undaunted and invincible, pure and purifying, pervading the heaven and earth, manifests inspiring in the mind and soul of meditative celebrants, eliminating their darkness and sufferance.

परि दवीरनु स्वधा इन्दण याहि सुरथम ।  
पुनाना वाघद्वाघद्धिरमत्यः ॥ ५ ॥

5. *Pari daivīranu svadhā indreṇa yāhi saratham.  
Punāno vāghadvāghadbbhir-amartyaḥ.*

O Soma, immortal spirit of existence, pure, purifying and realised in the pure heart core of the soul, vibrant and voluble with the celebrants in response to their yajnic homage and divine attainments, radiate with the human soul as a chariot mate of its physical existence on the move.

परि सन्नि वाजयुद्वा द्वभ्यः सुतः ।  
व्यान्शिः पवमाना वि धावति ॥ ६ ॥

6. *Pari saptirna vājayurdevo devebhyah sutaḥ.  
Vyānaśiḥ pavamāno vi dhāvati.*

Like universal energy, the glorious Soma, all victorious, brilliant, realised by sages in its original nature and character, pervades vibrant here, there, everywhere and beyond, transcending.

### Mandala 9/Sukta 104

*Pavamana Soma Devata, Parvata and Narada Kanvas or  
both Shikhandinyas or Kashyapyas or Apsarasas Rshis*

सखाय आ नि षीदत पुनानाय प गायत ।  
शिंशुं न यज्ञः परि भूषत श्रिय ॥ १ ॥

1. *Sakhāya ā ni śīdata punānāya pra gāyata.  
Śīsum na yajñaiḥ pari bhūṣata śriye.*

Come friends, sit on the yajna vedi, sing and celebrate Soma, pure and purifying spirit of life, and with yajna exalt him like an adorable power for the grace and glory of life.

समीं वत्सं न मातृभिः सृजता गयसाधनम ।

द्वाव्यं॑ मदमभि द्विशवसम ॥ २ ॥

2. *Samī vatsam na mātrbhiḥ sṛjatā gayasāadhanam.*  
*Devāvayaṁ madamabhi dviśavasam.*

As mothers love, adore and adorn a child with beauty and ornaments, so energise and exalt Soma as versatile beauty and grace of life, protector of divinities, source of ecstasy and doubly strong both physically and spiritually.

पुनाता दसाधनं यथा शधाय वीतय ।

यथा मित्राय वरुणाय शन्तमः ॥ ३ ॥

3. *Punātā dakṣasāadhanam yathā śardhāya vītaye.*  
*Yathā mitrāya varuṇāya śantamaḥ.*

Realise and exalt Soma in the essential purity of its nature, power and presence as the very foundation of perfection and achievement in life, so that it may be the surest and most peaceful base of strength, power and fulfilment for the spirit of love and friendship as well as for freedom and judgement.

अस्मभ्यं त्वा वसुविदमभि वाणीरनूषत ।

गाभिष्ट वणमभि वासयामसि ॥ ४ ॥

4. *Asmabhyam tvā vasuvidamabhi vānīranūṣata.*  
*Gobhiṣṭe varṇamabhi vāsayāmasi.*

Our songs of adoration celebrate and exalt you as creator, knower and giver of peace, power, wealth and honours of the world. Indeed, with thoughts, words and vision, we glorify your power and presence as it emerges in our experience.

स ना मदानां पतु इन्दा द्वप्सरा असि ।

सखव सख्यं गातुवित्तमा भव ॥ ५ ॥

5. *Sa no madānām pata indo devapsarā asi.  
Sakheva sakhye gātuvittamo bhava.*

O spirit of beauty, brightness and bliss, controller, protector and promoter of life's joys, divine and heavenly indeed is your power and presence. We pray be the guide and pioneer as a friend and spirit of love for friends.

सनमि कृध्यस्मदा र् असं कं चिदत्रिणम ।

अपादवं द्वयुमंहा युयाधि नः ॥ ६ ॥

6. *Sanemi kṛdhyasmadā rakṣasam kaṁ cidatṛiṇam.  
Apādevaṁ dvayumaṁho yuyodhi naḥ.*

O Soma, let us be together in peace and friendship, in arms and in the daily business rounds forward as ever before. Keep off the demonic destroyer, the ogre, the impious, the double dealer, and the sin and sinner.

### Mandala 9/Sukta 105

*Pavamana Soma Devata, Parvata and  
Narada Kanvas Rshis*

तं वः सखाया मदाय पुनानमभि गायत ।

शिशुं न यज्ञः स्वदयन्त गृतिभिः ॥ १ ॥

1. *Tam vaḥ sakhāyo madāya punānamabhi gāyata.  
Śiśuṁ na yajñaiḥ svadayanta gūrtibhiḥ.*

O friends, enjoying together with creative acts of yajna, sing and celebrate Soma, pure and purifying

presence of divinity, with songs of praise, and exalt and adorn him as a darling adorable power for winning the joy of life's fulfilment.

सं वत्सइव मातृभिरिन्दुहिन्वाना अज्यत ।

द्वावीमदा मतिभिः परिष्कृतः ॥ २ ॥

2. *Sam vatsa iva mātṛbhirindurhinvāno ajyate.*  
*Devāvīrmado matibhiḥ pariṣkṛtaḥ.*

Holily is Soma, brilliant presence of beauty, peace and power of divinity, protector of sages, ecstasy of life, realised in the essence, and, adorned by devotees as a darling presence, it is invoked and worshipped with creative acts of meditation by the celebrants.

अयं द गाय साधना यं शधाय वीतय ।

अयं द्वभ्या मधुमत्तमः सुतः ॥ ३ ॥

3. *Ayam dakṣāya sādhanā'yaṁ śardhāya vītaye.*  
*Ayam devebhyo madhumattamaḥ sutah.*

This is the means to efficiency for perfection, this is for strength and success for fulfilment, and when it is realised, it is the sweetest, most honeyed experience for the divines.

गाम् । इन्दा अश्ववत्सुतः सुद । धन्व ।

शुचिं त वणमधि गाषु दीधरम ॥ ४ ॥

4. *Gomanna indo aśvavat sutah sudakṣa dhanva.*  
*Śuciṁ te varṇamadhi goṣu dīdharam.*

O Soma, refulgent spirit of divine bliss and beauty, manifest every where and realised within, commanding universal power and perfection, pray set

in motion for us the flow of wealth full of lands, cows, knowledge and culture, and of horses, movement, progress and achievement. I pray bless me that I may honour and worship your pure divine presence above all, above mind and senses and above the things mind and senses are involved with.

स ना हरीणां पतु इन्दा देवप्सरस्तमः ।

सख्व सख्य नया रुच भव ॥ ५ ॥

5. *Sa no harīṇāṃ pata indo devapsarastamaḥ.  
Sakheva sakhye naryo ruce bhava.*

O spirit of beauty and universal majesty, controller of all movements, beauties and perfections, divine presence that comprehend all forms of refulgence and generosity, like a friend for friends, be good for our pioneer leadership and brilliance on the vedi.

सनमि त्वमस्मदाँ अदवं कं चिदत्रिणम ।

साह्वँ इन्दा परि बाधा अप द्वयुम ॥ ६ ॥

6. *Sanemi tvamasmadāñ adevañ kaṃ cidatriṇam.  
Sāhvāñ indo pari bādho apa dvayum.*

O spirit of divine beauty, bliss and brilliance, one with us in all acts and movements, courageous, bold and forbearing, ward off from us all impieties and keep away the impious and ungenerous people wherever they be, whoever is a devouring destroyer, and a double dealer.

## Mandala 9/Sukta 106

*Pavamana Soma Devata, Agni Chakshusha (1-3, 10-14),  
Chakshu Manava (4-6), Manu Apsava (7-9) Rshis*

इन्द्रमच्छ सुता इम वृषणं यन्तु हरयः ।

श्रुष्टी जातास इन्द्रवः स्वविदः ॥ १ ॥

1. *Indramaccha sutā ime vṛṣaṇam yantu harayaḥ.  
Śruṣṭī jātāsa indavaḥ svarvidah.*

May these realised, cleansed and confirmed, blessed, beautiful and brilliant virtues and sanskars touching the bounds of divine bliss, emerging and risen in the mind, well reach and seep into the heart core of the soul completely and permanently.

अयं भराय सान्सिरिन्दाय पवत सुतः ।

सामा जत्रस्य चतति यथा विद ॥ २ ॥

2. *Ayam bharāya sānasir-indrāya pavate sutah.  
Somo jaitrasya cetati yathā vide.*

This Soma, competent and victorious for the battle of life, when realised, flows for Indra, the winning soul, and enlightens it about the world's reality as it is and as it knows.

अस्यदिन्द्रा मद्ध्वा गाभं गृभ्णीत सान्सिम ।

वजं च वृषणं भरत्समप्सुजित ॥ ३ ॥

3. *Asyedindro madeṣvā grābham grbhṇīta sāna-sim.  
Vajram ca vṛṣaṇam bharat samapsujit.*

Under the inspiration and ecstasy of this soma of divine love, let the soul seize the victorious bow, take on the generous virile and mighty bolt of will and



power of faith and win the target of the battle of Karma to the attainment of Divinity.

प धन्वा साम् जागृविरिन्दायन्दा परि स्रव ।  
द्युमन्तं शुष्ममा भरा स्वविदम ॥ ४ ॥

4. *Pra dhanvā soma jāgṛvirindrāyendo pari srava.*  
*Dyumntam śuṣmamā bhara svarvidam.*

Flow on, O Soma, spirit of divine bliss, ever awake, brilliant and enlightening, streaming on and on for Indra, the soul, bear and bring the light and fire of the sun and vision of heaven.

इन्द्राय वृषणं मदं पवस्व विश्वदशतः ।  
सहस्रयामा पथिकृद्विच णः ॥ ५ ॥

5. *Indrāya vṛṣaṇam madam pavasva viśvadar-śataḥ.*  
*Sahasrayāmā pathikṛdvicakṣaṇaḥ.*

Let divine showers and streams of visionary ecstasy rain and flow for Indra, the soul, O Soma, charming cosmic power, moving a thousand ways, maker of a thousand paths, shining, all watching and revealing.

अस्मभ्यं गातुवित्तमा द्वभ्या मधुमत्तमः ।  
सहस्रं याहि पथिभिः कनिकदत ॥ ६ ॥

6. *Asmabhyam gātuvittamo devebhyo madhu-mattamaḥ.*  
*Sahasram yāhi pathibhiḥ kani-kradat.*

Best pioneer, path finder and highest honeyed joy for us, for the divines, come roaring by a thousand paths of light and holiness.

पवस्व द्दववीतय इन्दा धाराभिराजसा ।

आ कलशं मधुमान्त्साम नः सदः ॥ ७ ॥

7. *Pavasva devavītaya indo dhārābhirojasā.  
Ā kalaśam madhumāntsoma naḥ sadah.*

O Soma of divine light and peace, harbinger of honeyed joy, flow in streams with power and lustre for our attainment of the path of divinity and abide in our heart core of the soul.

तव द्दप्सा उद्दपुत इन्दं मदाय वावृधुः ।

त्वां द्दवासा अमृताय कं पपुः ॥ ८ ॥

8. *Tava drapsā udapruta indram madāya vāvṛ-dhuh.  
Tvām devāso amṛtāya kaṁ papuh.*

The streams of your peace, beauty and bliss swell like streams of water in flood, and the divines drink of the ecstasy for the attainment of immortality.

आ नः सुतास इन्दवः पुनाना धावता रयिम ।

वृष्टिद्यावा रीत्यापः स्वविदः ॥ ९ ॥

9. *Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim.  
Vṛṣṭidyāvo rītyāpaḥ svarvidah.*

O streams of the beauty and bliss of peace and joy filtered from experience, heavenly showers, liquid floods, paradisaal bliss pure and purifying, bring us the wealth, honour and excellence of the highest order.

सामः पुनान ऊमिणा व्या वारं वि धावति ।

अग वाचः पवमानः कनिकदत् ॥ १० ॥

10. *Somaḥ punāna ūrmiṇā'vyo vāraṁ vi dhāvati.  
Agre vācaḥ pavamānaḥ kanikradat.*

Soma, pure and purifying, protective and blissful, flowing by streams and sanctifying, roaring with ancient and original hymns of divine adoration, rushes to the heart core of the distinguished soul.

धीभिहिन्वन्ति वाजिनं वन कीळन्तमत्यविम ।

अभि त्रिपृष्ठं मृतयुः समस्वरन ॥ ११ ॥

11. *Dhībhirhinvanti vājinam vane kṛṣṇantamatya-vim.*  
*Abhi tripṛṣṭham matayaḥ samasvaran.*

Men of distinguished mind, adoring Soma with holy thoughts, words and action, invoke and celebrate all protective Soma, victorious spirit and cosmic energy, playing in the beautiful world over three regions of heaven, earth and the skies.

असजि कलशाँ अभि मी ह ससिन वाजयुः ।

पुनाना वाचं जनयं सिष्यदत ॥ १२ ॥

12. *Asarji kalaśāñ abhi mīḥe saptirna vājayuḥ.*  
*Punāno vācam janayannasiṣyadat.*

Soma, vibrant spirit of divinity, rushes to the heart core of realised souls like instant energy radiating to the centre of its target in the human battle of survival and distinguished search for immortality, there stimulating, creating and sanctifying hymns of adoration, and there in the soul it abides.

पवत हयत हरिरति ह्वरांसि रंहा ।

अभ्यषन्तस्तातृभ्या वीरवद्यशः ॥ १३ ॥

13. *Pavate haryato harirati hvarānsi raṁhya.*  
*Abhyarṣantstotr̥bhyo vīravadyaśaḥ.*

The beauteous and beatific divine saviour spirit

of Soma vibrates, purifies and flows with tremendous force, casting off all crookedness and contradictions, and overflowing with valour, honour and excellence for the celebrants and their heroic progeny for generations.

अ॒या प॑वस्व॒ द॒व्यु॒मधा॒धारा॑ अ॒सृ॒ त ।

र॒भ॒न्प॒वि॒त्रं॒ प॒र्य॑षि॒ वि॒श्व॒तः ॥ १४ ॥

14. *Ayā pavasva devayur-madhordhārā asṛkṣata. Rebhan pavitram paryeṣi viśvataḥ.*

Thus vibrate, purify and flow, friend of sages and divines, releasing these honey streams of joy, and go on eloquent to bless the pure heart all round all ways in the world.

### Mandala 9/Sukta 107

#### *Pavamana Soma Devata, Saptarshis Rshis*

(Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

प॒री॒ता॒ षिञ्च॑ता॒ सु॒तं॒ सा॒मा॒ य॒ उ॒त्त॑मं॒ ह॒विः॑ ।

द॒ध॒न्वाँ॑ या॒ न॒र्या॑ अ॒प्स्व॑न्तरा॒ सु॒षा॒व॒ सा॒म॒म॒दि॒भिः॑ ॥ १ ॥

1. *Parīto ṣiñcatā sutam samo ya uttamam haviḥ. Dadhanvāñ yo naryo apsvantarā suṣāva somamadbhiḥ.*

From here onward sprinkle Soma with love and service, Soma, the spirit of beauty, peace and joy of life, Soma, realised with best of thoughts, effort and determined discipline of meditation, Soma which bears the best materials for creative yajna of personal and

social development, Soma which is the leading light of life, realised within in the heart and our Karmas performed in life.

नूनं पुनाना विभिः परि स्रवा दब्धः सुरभिन्तरः ।

सुत चित्त्वाप्सु मदामा अन्धसा श्रीणन्ता गाभिरुत्तरम ॥ २ ॥

2. *Nūnam punano'vibhiḥ pari sravā'dabdhaḥ surabhīntaraḥ. Sute cit tvāpsu madāmo andha-sā śrīṇanto gobhiruttaram.*

For sure, pure and purifying, flow on with protective and promotive forces, gracious, undaunted, more and more charming and blissful. When you are realised in our actions, mixed as one with our energies, will and senses, then we rejoice and celebrate you in our perceptions with hymns of praise, and later in silent communion.

परि सुवानश्च िस दवमादनः कतुरिन्दुविच णः ॥ ३ ॥

3. *Pari suvānaś-cakṣase devamādanaḥ kraturin-durvicakṣanaḥ.*

Celebrated in our thoughts and perceptions, joy of the sages, power of holy yajnic action, brilliant and blissful, all intelligent and omniscient, we adore you for the augmentation of our intelligence and enlightenment.

पुनानः साम धारया पा वसाना अषसि ।

आ रत्नधा यानिमृतस्य सीदस्युत्सा देव हिरण्ययः ॥ ४ ॥

4. *Punanaḥ soma dhārayā'po vasāno arṣasi. Ā ratnadhā yonimṛtasya sīdasyutso deva hiraṇya-yah.*

O Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow on in our consciousness. Bearing treasures of jewels, pray come and sit on the seat of yajna vedi and our sense of truth and eternal law. Indeed, O lord refulgent, you are the fountain head of life's golden treasures.

दुहान ऊर्धदिव्यं मधु पियं पुत्रं सुधस्थमासदत ।  
आपृच्छ्यं धरुणं वाज्यषति नृभिधूता विच ाणः ॥ ५ ॥

5. *Duhāna ūdhardivyaṃ madhu priyaṃ pratnaṃ sadhasthamāśadat. Aprcchyaṃ dharuṇaṃ vājyarṣati nṛbhirdhūto vicakṣaṇaḥ.*

Giver of fulfilment, treasure trove of life's sustaining milk, yielding celestial dear honey sweets of living strength and joy, pervasive in its eternal universal loved seat, all conqueror all watching and knowing, when moved by meditative celebrants, Soma radiates and vibrates in the faithful heart of earnest seekers.

पुनानः साम् जागृविरव्या वार परि पियः ।  
त्वं विपा अभवा ङ्गिरस्तमा मध्वा यज्ञं मिमि ा नः ॥ ६ ॥

6. *Punānaḥ soma jāgrviravyo vāre pari priyaḥ. Tvaṃ vipro abhavo'ṅgirastamo madhvā yajñam mimikṣa naḥ.*

Pure and all purifying, O Soma, spirit of peace and bliss, ever awake and awakening with your eternal consciousness, all protective and promotive, dearest in the heart of the cherished loving soul, you are the vibrant awareness of omniscience and the very life energy of life. O Spirit of peace, joy and divine bliss, pray bless our yajna of life with the honey sweets of existence.

सामा मीढवान्पवत गातुवित्तम ऋषिविपा विच ऽणः ।  
 त्वं क्विरिभवा दव्वीतम आ सूर्य राहया दिवि ॥ ७ ॥

7. *Somo mīḍhvān pavate gātuvittama ṛṣirvipro vicakṣaṇaḥ. Tvaṁ kavirabhavo devavītama a sūryaṁ rohayo divi.*

Soma, virile and generous giver of fulfilment, omniscient master of the ways of existence, supreme creative seer, vibrant super-soul, all watching and knowing, flows and purifies all. O Soma, you are the poetic creator, dearest friend of the divines, and it is you who generate and raise the sun over to the heaven of light.

साम उ षुवाणः सातृभिरधि ष्णुभिरवीनाम ।  
 अश्वयव हरिता याति धारया मन्दया याति धारया ॥ ८ ॥

8. *Soma u ṣuvāṇaḥ sotṛbhiradhi ṣṇubhiravīnām. Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.*

Soma, invoked by celebrants, manifests with blissful inspiring powers of protection and promotion and, saving, watching, fascinating, goes forward, rushing, compelling, in an impetuous stream like waves of energy, and it also goes forward by a stream of mild motion, soothing and refreshing.

अनूप गामान्गाभिर ऽः सामा दुग्धाभिर ऽः ।  
 समुदं न संवरणान्यगमन्मन्दी मदीय ताशत ॥ ९ ॥

9. *Anūpe gomān gobhirakṣāḥ somo dugdhābhirakṣāḥ. Samudraṁ na saṁvaraṇānyagman mandī madāya tośate.*

Soma, divine master of holy speech, emerges in the depth of the heart with the voice of divinity and blesses the devotee with the revelation of the milk of spiritual sustenance. Just as streams of water flow and reach the sea, so is the divine stream and spirit of joy invoked and celebrated for the central bliss of the soul.

आ साम सुवाना अदिभिस्तिरा वाराण्यव्यया ।

जना न पुरि चम्वाविशद्भरिः सदा वनषु दधिष ॥ १० ॥

10. *Ā soma suvāno adribhistiro vārānyavyayā. Jano na puri camvorviśaddhariḥ sado vaneṣu dadhiṣe.*

O Soma, spirit of universal bliss and protection, invoked and stirred by acts of meditation, radiating across the covers of darkness, enter the heart core of the soul as citizens enter their home in town, arise in the depth of heart and intelligence and abide there in the love and faith of the soul, your own cherished seat of existence among the wise.

स मामृज तिरा अण्वानि मर्ष्या मी ह सप्तिन वाजयुः ।

अनुमाद्यः पवमाना मनीषिभिः सामा विपभिर्ऋ-  
व्वभिः ॥ ११ ॥

11. *Sa māmṛje tiro aṇvāni meṣyo mīlḥe saptirna vājayuh. Anumādyah pavamāno manīṣibhiḥ somo viprebhir-ṛkvabhiḥ.*

Like a war horse in victorious battle, Soma radiates across the fine fluctuations of senses, ecstatic, flowing in exuberant streams, when it is impelled and realised by the wise, vibrant Vedic sages in meditation.

प साम द्ववीतय सिन्धुन पिष्य अणसा । अंशाः पर्यसा  
मदिरा न जागृविरच्छा काशं मधुश्चुतम ॥ १२ ॥



*Pra soma devavītaye sindhurna pipye arṇasā.  
Amśoḥ payasā madiro na jāgrviracchā kośam  
madhuścutam.*

O Soma, be full with the liquid spirit of joy like the sea which is full with the flood of streams and rivers, and, like the very spirit of ecstasy overflowing with delicious exuberance of light divine, ever awake, flow into the devotee's heart blest with the honeyed joy of divinity.

आ ह॒य॒ता अ॒जु॒न् अ॒त्क॑ अ॒व्य॒त पि॒यः सू॒नु॒न म॒ज्यः॑ ।

तमीं॑ हि॒न्व॒न्त्य॒पसा॒ यथा॒ रथं॑ न॒दी॒ष्वा ग॒भ॒स्त्याः ॥ १३ ॥

13. *Ā haryato arjune atke avyata priyaḥ sūnurna marjyaḥ. Tamīm hinvantyapaso yathā ratham nadīṣvā gabhastyoḥ.*

Dear, loved and fascinating, Soma emerges in transparent unsullied form, winsome worth refinement like a child's and inspiring as a sanative. Devotees stimulate it with holy karma, a thing beautiful and inspiring, and let it join and flow in the streams of thought and action between their intellect and emotion and their prana and apana energies.

अ॒भि सा॒मा॒स आ॒यवः॑ प॒व॒न्त॒ मद्यं॑ म॒द॒म ।

स॒मु॒द्र॒स्य॒धि वि॒ष्टपि॑ म॒नी॒षिणा॑ म॒त्स॒रा॒सः स्व॒वि॒दः ॥ १४ ॥

14. *Abhi somāsa āyavaḥ pavante madyam madam. Samudrasyādhi viṣṭapi manīṣiṇo matsarāsaḥ svarvidah.*

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and

emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi.

तरत्समुद्रं पवमान ऊमिणा राजा द्व ऋतं बृहत ।

अर्षन्मित्रस्य वरुणस्य धर्मणा प हिन्वान ऋतं बृहत ॥ १५ ॥

15. *Tarat samudram pavamāna ūrmiṇā rājā deva ṛtaṁ bṛhat. Aṛṣan-mitrasya varuṇasya dharmaṇā pra hinvāna ṛtaṁ bṛhat.*

Across the ocean of existence, pure, purifying and flowing by waves of ecstasy, refulgent generous divine ruler of life, itself the law of expansive universe, radiating by and with the Dharma of Mitra, spirit of love, and Varuna, spirit of justice, inspiring and stimulating the universal law of truth and advancement, rolls Soma.

नृभियमाना ह्यता विच णा राजा द्वः समुद्रियः ॥ १६ ॥

16. *Nṛbhir-yemānpo haryato vicakṣaṇo rājā devaḥ samudriyaḥ.*

Invoked and impelled by leading lights of intelligent humanity, graciously charming, all watching, self-refulgent divine light of life, omnipresent in the universe, it rolls for Indra, the soul.

इन्दाय पवत् मदः सामा मरुत्वत् सुतः ।

सहस्रधारा अत्यव्यमषति तमी मृजन्त्यायवः ॥ १७ ॥

17. *Indrāya pavate madaḥ samo marutvate sutah. Sahasradhāro atyavyamarṣati tamī mṛjantyāyavaḥ.*

Soma, joy of existence, invoked and realised, flows purifying and consecrating for Indra, the vibrant soul, in a thousand streams of ecstasy and overflows the heart and soul of the devotee. That Spirit of the universe, intelligent dedicated yogis realise, exalt and glorify.

पुनानश्चमू जनयन्मतिं कृविः सामा द्रवषु रण्यति ।  
अपा वसानः परि गाभिरुत्तरः सीदन्वनष्वव्यत ॥ १८ ॥

18. *Punānaścamū janayan matim kaviḥ samo deveṣu raṇyati. Apo vasānaḥ pari gobhiruttaraḥ sīdan vaneṣvavyata.*

Pervading and energising heaven and earth, indeed the entire world of Prakṛti and Jiva, stimulating intelligence, the poetic creator rejoices among the divinities, stars and planets and the senses and mind of humanity. Wearing the cosmic waters as a cloak, inspiring and sanctifying our thoughts and actions, manifesting in all beautiful things, and thus perceived by our senses and apprehended by intelligence, it abides higher and somewhere beyond our apprehension.

तवाहं साम रारण सख्य इन्दा दिवदिव ।  
पुरूणि बभा नि चरन्ति मामव परिधीरति तां इहि ॥ १९ ॥

19. *Tavāhaṁ soma rāraṇa sakhya indo divedive. Purūṇi babhro ni caranti māmava paridhīrati tāñ ihi.*

O Soma, light of life and universal joy of existence, I rejoice in your friendly company day in and day out. O mighty bearer sustainer of the universe, a host of negativities surround me, pray break through

their bounds and come and save me.

उताहं नक्तमुत साम त् दिवा सख्याय बभ ऊधनि ।  
घृणा तपन्तमति सूर्यं परः शकुनाइव पसिम ॥ २० ॥

20. *Utāham naktamuta soma te divā sakhyāya babhra ūdhani . Ghṛṇā tapantamati sūryam paraḥ śakunā iva paptima.*

And I, O Soma, bearer and sustainer, yearn day and night to abide in your presence for the sake of your love and friendship, and pray that we may rise, flying like birds beyond the sun blazing with its refulgence, and reach you, the Ultimate.

मृज्यमानः सुहस्त्य समुद वाचमिन्वसि ।  
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥ २१ ॥

21. *Mrjyamānaḥ suhastya samudre vācaminvasi . Rayiṃ piśaṅgaṃ bahulaṃ puruspr̥haṃ pavamānābhyarṣasi.*

O Spirit omnipotent with the world in your generous hands, celebrated and exalted, you stimulate and inspire the song of adoration in the depths of the heart and, pure, purifying, radiating and exalting, set in motion immense wealth of golden graces of universal love and desire for us.

मृज्जाना वार पवमाना अव्यय वृषाव चक्रदा वन ।  
द्वानां साम पवमान निष्कृतं गाभिरञ्जाना अर्षसि ॥ २२ ॥

22. *Mrjāno vāre pavamāno avyaye vṛṣāva cakrado vane . Devānām soma pavamāna niṣkṛtaṃ gobhirañjāno arṣasi.*

O Soma, universal spirit of generosity, cleansing, purifying and radiating in the protected heart of the cherished celebrant, you manifest loud and bold in the deep and beautiful world of existence and, sung and celebrated with songs of adoration, you move and manifest in the holy heart of divinities, pure, purifying, vibrating.

पवस्व वाजसातय भि विश्वानि काव्या ।

त्वं समुदं प्रथम वि धारय द्वभ्यः स म मत्सरः ॥ २३ ॥

23. *Pavasva vājasātaye 'bhi viśvāni kāvyā. Tvam samudraṃ prathamam vi dhārayo devebhyaḥ soma matsarah.*

O Soma, spirit of universal light and joy, radiate and move, purifying and inspiring, toward the spirit of universal vision and creativity for the achievement of knowledge and enlightenment. You are the first highest and original master poet creator who bore the mighty treasure trove of infinite light and joy and let it open to flow for the divine sages.

स तू पवस्व परि पार्थिवं रजा दिव्या च साम धर्मभिः ।

त्वां विप्रासा मतिभिर्विच ण शुभं हिन्वन्ति  
धीतिभिः ॥ २४ ॥

24. *Sa tū pavasva pari pārhivam rajo divyā ca soma dharmabhiḥ. Tvām viprāso matibhirvicakṣaṇa śubhram hinvanti dhītibhiḥ.*

O Soma, with all your power, laws and virtues, flow purifying and inspiring all that is earthly, heavenly and in the middle regions of the universe. O Spirit all knowing and watching, bright and pure, the sages with

their thoughts and actions invoke and exalt you for inspiration and enlightenment.

पवमाना असृ त पवित्रमति धारया ।

मरुत्वन्ता मत्सरा इन्द्रिया हया मधामभि पयांसि च ॥ २५ ॥

25. *Pavamānā asṛkṣata pavitramati dhārayā.  
Marutvanto matsarā indriyā hayā medhāmabhi  
prayāmsi ca.*

Purifying, energising and inspiring currents of ecstasy and nourishment for the senses, will, intellect and imagination flow by stream and shower at the speed of winds to the holy heart of the sagely celebrant.

अपा वसानः परि काशमषतीन्दुहियानः सातृभिः ।  
जनयञ्ज्यातिमन्दना अवीवशद्गाः कृण्वाना न निणि-  
जम ॥ २६ ॥

26. *Apo vasānaḥ pari kośam-arṣatīndur-hiyānaḥ  
sotr̥bhiḥ. Janayañ-jyotir-mandanā avīvaśad-  
gāḥ kṛṇvāno na nirṇijam.*

Invoked and exalted by celebrants, the Soma spirit of light and joy radiates to the heart and soul of the devotee, there inspiring and enlightening the thoughts, will and imagination to action, creating the light of joyous vision and energising the mind and senses, as if shaping the original spirit of purity and divinity of the soul anew.

### Mandala 9/Sukta 108

*Pavamana Soma Devata, Gauriviti Shaktya (1-2), Shakti Vasishtha (3, 14-16), Uru Angirasa (4-5), Rjishva Bharadvaja (6-7), Urdhvasadma Angirasa (8-9), Krtayasha Angirasa (10-11), and Rnanchaya Rajarshi (12-13) Rshis*

पवस्व मधुमत्तम इन्द्राय साम कतुवित्तमा मदः ।  
महिं द्यु त्तमा मदः ॥ १ ॥

1. *Pavasva madhumattama indrāya soma kratuvittamo madah. Mahi dyukṣatamo madah.*

O Soma, sweetest honey spirit of light, action and joy, radiate purifying for Indra, the soul. You are the wisest spirit of the knowledge of holy action, greatest and most enlightened spirit of joy.

यस्य त पीत्वा वृषभा वृषायत् स्य पीता स्वविदः ।  
स सुपकता अभ्यकमीदिषा च्छा वाजं नतशः ॥ २ ॥

2. *Yasya te pītvā vṛṣabho vṛṣāyate'sya pītā svarvidah. Sa supraketo abhyakramīdiṣo'cchā vājaṁ naitaśah.*

Having drunk of the Soma spirit of light, action and joy, Indra, the soul, overflows with strength and virile generosity. Having drunk of it, the soul receives the light of heavenly knowledge. And the soul, also, blest with inner light of spiritual awareness, rushes to achieve food, energy and enlightenment as a warrior wins the battle of his challenges.

त्वं ह्यङ्ग दव्या पवमान् जनिमानि द्युमत्तमः ।  
अमृतत्वार्यं घाषयः ॥ ३ ॥

3. *Tvaṁ hyaṅga daivyā pavamāna janimāni dyu-mattamaḥ. Amṛtatvāya ghoṣayaḥ.*

O Soma, dear as life, pure and purifying, most refulgent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality.

यना नवग्वा द्ध्यङ्ङपाणुत यन् विपास आपिः ।

द्वानां सुम्न अमृतस्य चारुणा यन् श्रवांस्यानुशुः ॥ ४ ॥

4. *Yenā navagvo dadhyaṅṅaporaṅute yena viprāsa āpire. Devānām sumne amṛtasya cāruṇo yena śravāṅsyānaśuḥ.*

Soma is that spirit of enlightenment by which the meditative sages on way to divinity open up the path to immortality, by which the saints attain to the peace and well being worthy of divinities, and by which the lovers of immortality obtain their desired ambition and fulfilment.

एष स्य धारया सुता व्या वारभिः पवत मदिन्तमः ।

कीळं गुमिर्पामिव ॥ ५ ॥

5. *Eṣa sya dhārayā suto'vyo vārebhiḥ pavate madintamaḥ. kṛlānn-ūrmir-apāmiva.*

It is that Soma, most joyous spirit of life's beauty, which, when realised by controlled minds of choice meditative order, flows pure and purifying by the stream of ecstasy, playful and exalting like waves of the sea.

य उस्त्रिया अप्या अन्तरश्मना निगा अकृन्तदाजसा ।

अभि वजं तत्रिषु गव्यमश्व्यं वमीव धृष्णावा रुज ॥ ६ ॥



6. *Ya usriyā apyā antaraśmano nirgā akṛntadojasā. Abhi vrajaṃ tatniṣe gavyamaśvyam varmīva ghr̥ṣṇavā ruja.*

You who with your might and lustre break open the cloud and release the streams of water from the womb of the cloud, who pervade and extend your power over the vault of the universe, pray come like a warrior in arms and break open the paths of progress in knowledge and advancement.

आ साता परि षिञ्चता श्वं न स्ताममसुरं रजस्तुरम ।  
वनक मुदुपुतम ॥ ७ ॥

7. *Ā sotā pari śiñcatā'śvam na stomamapturam rajasturam. Vanakrakṣamudaprutam.*

O celebrants, come, realise and all-ways serve Soma like sacred adorable energy impelling as particles of water and rays of light, the spirit pervasive in the universe and deep as the bottomless ocean.

सहस्रधारं वृषभं पयावृधं पियं द्वाय जन्मन ।  
ऋतन् य ऋतजाता विवावृध राजा द्व ऋतं बृहत ॥ ८ ॥

8. *Sahasradhāraṃ vṛṣabhaṃ payavṛdham priyam devāya janmane. Ṛtena ya ṛtajāto vivāvṛdhe rājā deva ṛtam bṛhat.*

For the rise of the self to the state of divine refulgence, let us serve and adore Soma, divine spirit of a thousand streams and showers, potent and generous, augments of the milk of life, dear as father and friend, who, manifestive in the laws of universal existence, pervades the expansive creativity of divine power and is the self-refulgent ruler, generous divinity and the

infinite law, truth and ultimate reality itself.

अ॒भि द्यु॒म्नं बृ॒हद्य॑श् इ॒षस्प॑त दि॒दीहि॑ दे॒व द॒व्युः ।  
वि का॑शं म॒ध्य॒मं यु॒व ॥ ९ ॥

9. *Abhi dyumnam brhadyaśa iṣaspate didīhi deva devayuh. Vi kośam madhyamaṁ yuva.*

O refulgent generous Soma spirit of life, lover of divinities, master of food and energy for body, mind and soul, give us the light to rise to the honour and excellence of higher life towards divinity, and for that pray open the middle cover of the soul and let us rise to the state of divine bliss.

आ व॑च्यस्व सु॒द । च॒म्वाः सु॒ता वि॒शां व॒ह्नि॒न वि॒श॒पतिः॑ ।  
वृ॒ष्टिं दि॒वः प॑वस्व री॒तिम॑पां जि॒न्वा ग॒वि॒ष्ट्य॒ धि॒यः ॥ १० ॥

10. *Ā vacyasva sudakṣa camvoḥ suto viśām vahnirna viśpatiḥ. Vṛṣṭim divaḥ pavasva rītimapāṁ jinvā gaviṣṭaye dhiyaḥ.*

O Spirit omnipotent of divine action, invoked, adored and vibrant in the internal world of mind and soul and in the external world of nature, sustainer and ruler as burden bearer of humanity, stimulate the radiation of light from heaven, sanctify the shower of bliss, and inspire and illuminate the mind and intelligence for the seeker of enlightenment.

ए॒तमु॒ त्यं म॑द॒च्यु॒तं स॒हस्र॑ध॒रं वृ॒ष॒भं दि॒वा दु॒हुः ।  
वि॒श्वा॒ वसू॑नि॒ बि॒भ्र॑त॒म ॥ ११ ॥

11. *Etamu tyam madacyutam sahasradhāraṁ vṛṣabham divo duhuḥ. Viśvā vasūni bibhratam.*

This treasure trove of the wealth, honour and

excellence of existence, overflowing with honey sweets of ecstasy in a thousand streams, virile, brilliant and generous, the sages worship and they receive the milky grace of divinity for life and joy.

वृषा वि जज्ञ जनय मृत्यः पतपञ्ज्यातिषा तमः ।

स सुष्टुतः कृविभिनिणिजं दध त्रिधात्वस्य दंससा ॥ १२ ॥

12. *Vṛṣā vi jajñe janayannamartyaḥ pratapañjyotiṣā tamah. Sa suṣṭutaḥ kavibhir-nirṇijam dadhe tri-dhātvasya daṁsasā.*

Generous immortal Soma, supreme spirit of eternal light, manifests, generating life and removing darkness with light. Celebrated and worshipped by visionary sages, it manifests in their consciousness wearing its immaculate garb of threefold Prakṛti of matter, mind and motion by virtue of its omnipotence.

स सुन्व या वसूनां या रायामानता य इळानाम ।

सामा यः सुंतितीनाम ॥ १३ ॥

13. *Sa sunve yo vasūnām ya rāyāmānetā ya iḷānām. Somo yaḥ sukṣitīnām.*

That Soma which is the generator, harbinger and ruler guide of all forms of wealth, honour and excellence, lands, knowledge and awareness, and of happy homes is thus realised in its divine manifestation.

यस्य न इन्द्रः पिबाद्यस्य मरुता यस्य वायमणा भगः ।

आ यन मित्रावरुणा करामह एन्द्रमवस मह ॥ १४ ॥

114. *Yasya na indrah pibādyasya maruto yasya vāryamaṇā bhagaḥ. Ā yena mitrāvaruṇā karā-maha endramavase mahe.*

Soma is the omniscient and omnipotent divine spirit, whose ecstatic presence, our soul experiences, whose powers, our vibrant forces experience and adore, by whose path and guidance our power and honour moves and moves forward, by whose grace we develop our pranic energies and our sense of love and judgement, and by whose word and grace we anoint and consecrate our ruler for our high level of defence and security.

इन्द्राय साम् पातव् नृभियत्तः स्वायुधा मदिन्तमः ।  
पवस्व मधुमत्तमः ॥ १५ ॥

15. *Indrāya soma pātave nṛbhiryataḥ svāyudho madintamaḥ. Pavasva madhumattamaḥ.*

O Soma, life divine, realised by leading lights, wielding noble arms of defence, being most exciting and bearing sweetest honey gifts, flow forth in consciousness for the soul's fulfilment and for glory of the social order.

इन्द्रस्य हार्दि सामधान्मा विश समुदमिव सिन्धवः ।  
जुष्टा मित्राय वरुणाय वायव दिवा विष्टम्भ उत्तमः ॥ १६ ॥

16. *Indrasya hārdi somadhānamā viśa samudra-miva sindhavaḥ. Juṣṭo mitrāya varuṇāya vāyave divo viṣṭambha uttamaḥ.*

O Soma spirit of life divine dear to humanity, come, enter the heart core of the soul of humanity's social order full of love and reverence for the joy and glory of life. Come, enter as rivers flow to the sea. Loved and worshipped for Mitra, spirit of friendship, for Varuna, spirit of freedom and choice with justice and vision, and for Vayu, vibrant power and dignity of the

human nation, come and bless, supreme sustainer of heaven and earth.

### Mandala 9/Sukta 109

*Pavamana Soma Devata, Agnis Dhishnyas  
Aishvaris Rshis*

परि प धन्वन्दाय साम स्वादुमित्राय पूष्ण भगाय ॥ १ ॥

1. *Pari pra dhanvendrāya soma svādurmitrāya pūṣṇe bhagāya.*

O Soma, come and inspire as the most delicious psychic and spiritual experience for the soul and the nation, for friends, for the sustaining guardians and for the spirit of honour and glory of humanity.

इन्द्रस्त साम सुतस्य पयाः कत्व द ाय विश्व च द्वाः ॥ २ ॥

2. *Indraste soma sutasya peyāḥ kratve dakṣāya viśve ca devāḥ.*

Soma, spirit of glory and grandeur, loved, realised and revered, let Indra, the ruling soul, experience the ecstasy for noble action and efficiency. Let all divinities of the world enjoy the divine presence.

एवामृताय मह ायाय स शुका अष दिव्यः पीयूषः ॥ ३ ॥

3. *Evāmṛtāya mahe kṣayāya sa śukro arṣa divyaḥ pīyūṣaḥ.*

Thus for immortality, for great dominion and for highest ascension, may that pure, potent and celestial Soma presence flow and radiate as the sweetest taste of life.

पवस्व साम महान्तसमुद्रः पिता दवानां विश्वाभि धाम ॥ ४ ॥

4. *Pavasva soma mahāntsamudraḥ pitā devānāṁ viśvābhi dhāma.*

Flow forth and consecrate, O Soma presence of divinity, as great ocean of life, father, generator and sustainer of divinities and ultimate haven and home of all the worlds of existence.

शुकः पवस्व देवभ्यः साम दिव पृथिव्य शं च प्रजाय ॥ ५ ॥

5. *Śukraḥ pavasva devebhyaḥ soma dive pṛthivyai śam ca prajāyai.*

O pure and potent Soma spirit of divinity, consecrate and radiate for the generous brilliant nobilities and divinities and bring showers of peace and joy for heaven and earth and for the human people and all other forms of life.

दिवा धतासि शुकः पीयूषः सत्य विधमन्वाजी पवस्व ॥ ६ ॥

6. *Divo dhartāsi śukraḥ pīyūṣaḥ satye vidharman vājī pavasva.*

You are the sustainer of the heavenly regions of light, most blissful presence for experience in the yajna of truth and divine law, and the ultimate winner of the victory. Flow forth, divine Soma, purify and consecrate us in the presence.

पवस्व साम द्युम्नी सुधारा महामवीनामनु पूव्यः ॥ ७ ॥

7. *Pavasva soma dyumnī sudhāro mahāmvīnāmanu pūvyāḥ.*

O Soma, you are the glory and the grandeur,

holy stream and shower, the first and eternal of the greatest of the great, pray flow forth in presence, radiate and purify as ever before.

नृभियमाना जज्ञानः पूतः रद्विश्वा॑नि म॒न्दः स्व॒वित ॥ ८ ॥

8. *Nṛbhiryemāno jajñānaḥ pūtaḥ kṣaradviśvāni mandraḥ svarvit.*

Realised by leading lights, manifestive in the world and consciousness, presence consecrated in the heart core, blessing the world with divinity, ecstatic, the presence of heaven itself, that's what you are, Soma.

इ॒न्दुः पु॒नानः॑ प॒जामु॑रा॒णः क॒रद्विश्वा॑नि॒ द॒वि॒णानि॑ नः ॥ ९ ॥

9. *Induḥ punānaḥ prajāmurāṇaḥ karadviśvāni draviṇāni naḥ.*

Soma, generous, brilliant and blissful spirit of divinity, pure and purifying, inspirer and energiser of people, may, we pray, generate all wealth and honours of the world for us.

प॒र्व॒स्व॒ साम् क॒त्त्वं द॒ ग॒या श्वा॒ न नि॒क्ता वा॒जी  
ध॒नाय॑ ॥ १० ॥

10. *Pavasva soma kratve dakṣāyā'svo na nikto vājī dhanāya.*

O Soma, as victor of life and divine glory, flow, radiate and inspire us like energy itself controlled and consecrated for creative and productive holy work, expert technique and the production and achievement of wealth.

तं तं स॒त्तारा॑ र॒सं म॒दाय॑ पु॒नन्ति॑ सामं म॒ह द्यु॒म्नाय॑ ॥ ११ ॥

11. *Tam te sotāro rasaṁ madāya punanti somaṁ mahe dyumnāya.*

O Soma, spirit of divine energy and peace, your yajnic celebrants create and consecrate that very blissful liquid flow of your ecstatic energy for joy and for the great honour and glory of life.

शिशुं जज्ञानं हरिं मृजन्ति पवित्रं स मं देवभ्य इन्दुम ॥ १२ ॥

12. *Śiśuṁ jajñānaṁ hariṁ mṛjanti pavitre somaṁ devebhya indum.*

They adore and exalt that Soma spirit of divine beauty, peace and glory in their pure heart core, the spirit that is creative and lovable, manifestive, saviour and inspirer, for the achievement of noble virtues worthy of the noble and generous people.

इन्दुः पविष्टं चारुमदाया पामुपस्थं कविभगाय ॥ १३ ॥

13. *Induḥ paviṣṭa cārumadāyā'pāmupasthe kavirbhagāya.*

Indu, Soma spirit of refulgent divinity, blissful and poetically creative is the omniscient highest purifying and saving spirit and power for the sake of honour and joy on the basis of one's own Karmic performance.

बिभर्ति चार्विन्द्रस्य नाम यन् विश्वानि वृत्रा जघान ॥ १४ ॥

14. *Bibharti cārvindrasya nāma yena viśvāni vṛtrā jaghāna.*

That Soma spirit of beauteous and blissful divinity bears the name of Indra, power of omnipotence, by virtue of which it overcomes and destroys all the



darkness and evil of the world.

पिबन्त्यस्य विश्वं द्वासा गाभिः श्रीतस्य नृभिः सुतस्य ॥ १५ ॥

15. *Pibantyasya viśve devāso gobhiḥ śrītasya nṛbhiḥ sutasya.*

All the divine nobilities and brilliancies of the world drink of this soma sweetness of divine joy realised by leading lights of humanity and exalted with the beauty and grace of art and imagination.

प सुवाना अं ः सहस्रधारस्तिरः पवित्रं वि वारमव्यम ॥ १६ ॥

16. *Pra suvāno akṣāḥ sahasradhārastiraḥ pavitraṁ vi vāramavyam.*

The Soma spirit of divinity realised and exalted by the celebrant, streaming in a thousand showers, reaches and sanctifies the pure, protected and sanctified heart of its cherished devotee.

स वाज्यं ः सहस्ररता अद्भिमृजाना गाभिः श्रीणानः ॥ १७ ॥

17. *Sa vājyaḥ sahasraretā adbhirmṛjāno gobhiḥ śrīṇānaḥ.*

May that victor spirit of Soma divinity of infinite power, realised with meditative Karma and crystallized by perception and awareness, manifest in the heart and bless us.

प साम याहीन्द्रस्य कु ः नृभियमाना अदिभिः सुतः ॥ १८ ॥

18. *Pra soma yāhīndrasya kuṣā nṛbhiryemāno adribhiḥ sutah.*

O Soma spirit of divinity, pursued in practice by men and realised in name and presence through

senses, mind and intelligence of the yogis, come and abide in the heart core of the soul.

असजि वाजी तिरः प्वित्रमिन्दाय सामः सहस्रधारः ॥ १९ ॥

19. *Asarji vājī tiraḥ pavitram-indrāya somaḥ sahasradhārah.*

Soma, the vibrant victor spirit of divinity of infinite streams of joy, manifests through the purity of heart for the soul's experience.

अञ्जन्त्यनं मध्वा रसनन्दाय वृष्णा इन्दुं मदाय ॥ २० ॥

20. *Añjantyenam madhvo rasenendrāya vṛṣṇa indum madāya.*

Celebrants exalt this Soma spirit of beauty and bliss with honey sweets of poetic flavour for the joy of generous and virile human soul.

द्वभ्यस्त्वा वृथा पाजस पा वसानं हरिं मृजन्ति ॥ २१ ॥

21. *Devebhyastvā vrthā pājase 'po vasānam harim mṛjanti.*

They spontaneously exalt you, Soma, vibrant in Prakṛti and in Karma, the saviour spirit, for the sages and for achievement of strength.

इन्दुरिन्दाय ताशत नि त शत श्रीण गुगा रिण ऽपः ॥ २२ ॥

22. *Indurindrāya tośate ni tośate śrīṇannugro riṇannapaḥ.*

The mighty self-refulgent Soma spirit of beauty and bliss is realised for the soul and, mingling and moving with the flow of karma, it is attained for the salvation of the soul in ultimate freedom from karma

and sufferance.

### Mandala 9/Sukta 110

*Pavamana Soma Devata, Tryaruna Traivrshna,  
Trasadasyu Paurukutsya Rshis*

प॒यू षु॒ प ध॑न्व॒ वा॒ज॑सात॒य॒ परि॑ वृ॒त्राणि॑ स॒ णिः ।  
द्वि॒षस्त्र॑र्ध्या ऋ॒ण॒या न॑ इ॒यस ॥ १ ॥

1. *Puryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na iyase.*

O Soma, vibrant Spirit of life, victor over evils and darkness, move on with us, inspiring and energising us for the achievement of food, energy and enlightenment, for elimination of malignity, negativities and contradictions, with the obligation that we pay the debts and never overdraw on our karmic account.

अ॒नु हि॒ त्वा॑ सु॒तं सा॑म॒ मदा॑मसि॒ मह॑ स॒मय॑रा॒ज्य ।  
वा॒जाँ अ॒भि प॑व॒मान् प॒ गा॑हस ॥ २ ॥

2. *Anu hi tvā sutam soma madāmasi mahe samarayājye. Vājāñ abhi pavamāna pra gāhase.*

While you are with us at heart, O Soma, spirit of constant peaceful life, we rejoice with you in the great common-wealth order of governance where, dynamic, pure and purifying, you ever advance to victories in honour, excellence and glory.

अ॒जी॒ज॒ना॒ हि प॑व॒मान् सूर्य॑ वि॒धार् श॑क॒म॒ना॒ पयः॑ ।  
गा॒जी॒र॒या रं॑ह॒माणः॑ पु॒रन्ध्या ॥ ३ ॥

3. *Ajījano hi pavamāna sūryam vidhāre śakmanā payaḥ. Gojīrayā raṁhamāṇaḥ purandhyā.*

Soma, pure, purifying and dynamic by your essential omnipotence, mighty moving with cosmic intelligence and ignition of oceanic particles of Prakrti, you create the sun, generate bio-energy in all containing space and set in motion the stars and planets of the universe.

अजीजना अमृत मत्येष्वँ ऋतस्य धमं ।मृतस्य चारुणः ।  
सदासरा वाजमच्छा सनिष्यदत ॥ ४ ॥

4. *Ajījano amṛta martyeṣvāñ ṛtasya dharmannamṛtasya cāruṇaḥ. Sadāsaro vājamacchā saniṣyadat.*

Immortal Soma, manifesting in mortal forms, radiating in the operative laws of eternal and immortal blissful dynamics of existence, vesting in mortals the energy and ambition to live, you move on ever in union with mortals and immortals.

अभ्यभि हि श्रवसा ततदिथात्सं न कं चिज्जन्पानमि तिम ।  
शर्याभिन भरमाणा गर्भस्त्याः ॥ ५ ॥

5. *Abhyabhi hi śravasā tatardithotsam na kaṁ cijjanapānamakṣitam. Śaryābhirna bhāramāṇo gabhastyoḥ.*

Bearing in hands as if, and maintaining in balance by evolutionary powers, you hold and control the means of life sustenance, and release them in constant flow of food and energy like an inexhaustible stream of water for the maintenance and fulfilment of common humanity.

आदीं क चित्पश्यमानासु आप्यं वसुरुचा दिव्या अभ्यनूषत ।  
वारं न द्रवः सविता व्यूणुत ॥ ६ ॥

6. *Ādīm ke cit paśyamānāsa āpyam vasuruco divyā abhyanūṣata. Vāraṁ na devaḥ savitā vyūrṇute.*

And some men of vision who can perceive the adorable presence worthy of attainment, and some divinely blest lovers of the life sustainer Soma who adore and exalt him, these reveal the mystery and majesty of the supreme Soma spirit as the sun reveals the world of physical reality.

त्व साम पथ॒मा वृ॒क्तब॑हिषा म॒ह वाजा॑य॒ श्रव॑सु॒ धियं॑ दधुः ।  
स त्वं ना॑ वी॒र वी॒र्या॑य चादय ॥ ७ ॥

7. *Tve soma prathamā vṛktabarhiṣo mahe vājāya śravase dhiyam dadhuḥ. Sa tvaṁ no vīra vīryāya codaya.*

Into you, O Soma, did ancient sages of uninvolved mind with yajnic dedication concentrate and focus their mind and senses for the attainment of a high order of spiritual enlightenment. O Soma spirit of divinity that enlightened the sages, pray inspire and enlighten us too with that same divine manliness of vision and action.

द्वि॒वः पी॒यूषं॑ पू॒र्व्यं यदु॒क्थ्यं॑ म॒हा गा॒हाद्वि॒व आ नि॑रधु॒ तत ।  
इ॒न्द्रम॒भि जा॑र्य॒मानं॑ सम॒स्वर॑न ॥ ८ ॥

8. *Devaḥ pīyūṣam pūrvyam yadukthyaṁ maho gāhādiva ā niradhukṣata. Indramabhi jāyamānam samasvaran.*

That nectar of divinity, eternal and adorable, which the ancient sages distilled from the mighty great and infinite heaven of light, and which they perceived rising for the soul while they sang in adoration, that

same nectar, O Soma, may shower on us too, we pray.

अध॒ यद्दि॒म॒ प॑व॒मान् रा॒द॑सी॒ इ॒मा च॒ वि॒श्वा॒ भु॒व॑ना॒भि  
म॒ज्म॑ना । यू॒थ॒ न निः॒ष्ठा वृ॑ष॒भा वि ति॑ष्ठस ॥ ९ ॥

9. *Adha yadime pavamāna rodasī imā ca viśvā bhuvanābhi majmanā. Yūthe na niṣṭhā vṛṣabho vi tiṣṭhase.*

And then, O pure and purifying Soma, as long as these heaven and earth and all these regions of the world you wield with your might abide, you abide as the master in the centre of the multitude,

सामः॑ पु॒ना॒ना अ॒व्यय॑ वार॒ शिशु॑न॒ कीळ॑न्प॒व॑माना अ॒ ताः ।  
स॒ह॒स्र॑ध॒ारः श॒त॒वा॒ज्ज॒ इ॒न्दुः ॥ १० ॥

10. *Somaḥ punāno avyaye vāre siśurna krīlan pavamāno akṣāḥ. Sahasradhāraḥ śatavāja induh.*

And that long may Soma bless us, pure and purifying, vibrant as wind and joyously manifesting playfully as a darling spirit in the protective world of choice beauty, flowing with a thousand streams and commanding a hundred forces of existence, blissful, brilliant and gracious as it is.

ए॒ष पु॒ना॒ना म॒धु॒माँ ऋ॒ताव॑न्दा॒य॒न्दुः प॑वत॒ स्वा॒दु॒रु॒मिः ।  
वा॒ज॒स॒नि॒व॒रि॒वा॒वि॒द्व॒या॒धाः ॥ ११ ॥

11. *Eṣa punāno madhumāñ ṛtāvendrāyenduh pavate svādurūrmih. Vājasanir-varivovid vayodhāḥ.*

This Soma, pure and purifying, honeyed presence, ruling lord of truth and eternal law, bright and beautiful, treasurehold of power and sustenance, master of wealth and honour, mighty warrior and victor,

pervades and vibrates as the sweetest presence in waves of ecstasy.

स पवस्व सहमानः पृतन्यूनत्सध्न गंस्यप दुग्हाणि ।  
स्वायुधः सासह्वान्त्साम शत्रून् ॥ १२ ॥

12. *Sa pavasva sahamānaḥ pṛtanyunūt-sedhan rakṣāmsyapa durgahāṇi. Svāyudhaḥ sāsahvānt-soma śatrūn.*

O Soma, spirit of power, patience and fortitude, wielder of mighty arms, flow pure, protect and purify us, warding off fighting forces of evil, eliminating difficulties, and challenging and defeating enemies.

### Mandala 9/Sukta 111

#### *Pavamana Soma Devata, Ananata Paruchhepi Rshi*

अया रुचा हरिण्या पुनाना विश्वा द्वेषांसि तरति स्वयुग्वभिः  
सूरा न स्वयुग्वभिः । धारा सुतस्य राचत पुनाना अरुषा  
हरिः । विश्वा यदूपा परियात्यृक्वभिः समास्यभिः ऋ-  
क्वभिः ॥ १ ॥

1. *Ayā rucā hariṇyā punāno viśvā dveṣāmsi tarati svayugvabhiḥ sūro na svayugvabhiḥ. Dhārā sutasya rocate punāno aruṣo hariḥ. Viśvā yadrūpā pariyātyṛkvabhiḥ saptāsyebhir-ṛkvabhiḥ.*

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, realised and purifying, shines beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the

world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force.

त्वं त्यत्पणीनां विंदा वसु सं मातृभिमजयसि स्व आ दमं  
ऋतस्य धीतिभिदमं । परावता न साम तद्यत्रा रणन्ति  
धीतर्यः । त्रिधातुभिररुषीभिवया दध राचमाना वया  
दध ॥ २ ॥

2. *Tvaṃ tyat paṇīnām vido vasu saṃ mātṛbhir-  
marjayasi sva ā dama ṛtasya dhītibhirdame.  
Parāvato na sāma tadyatrā raṇanti dhītayah.  
Tridhātubhir-aruṣībhir-vayo dadhe rocamāno  
vayo dadhe.*

You win the wealth of advantage over hard bargainers in exchange and, in trade and commerce, turn deficit into surplus and make it shine with native resources in your own home, yes with open, honest, yajnic transactions of law and truth as on the vedi of yajna. Songs of praise and appreciation from afar are heard where expert organisers and workers rejoice in action. Bright and brilliant Soma spirit of peace holds life and sustenance in hand by shining wealth of matter, mind and motion in open peaceable circulation, yes Soma holds life and sustenance in hand, under control, and provides it freely.

पूवामनु पदिशं याति चकित्सं रश्मिभियतत दशता रथा  
दव्या दशता रथः । अगमं कुवथानि पांस्यन्दं जत्राय हषयन ।  
वजश्च यद्भवथा अनपच्युता समत्स्वनपच्युता ॥ ३ ॥



3. *Pūrvāmanu pradiśaṁ yāti cekitat saṁ raṣmi-bhir-yatate darśato ratho daivyo darśato rathaḥ. Agmannukthāni pauṁsyendrāṁ jaitrāya harṣayan. Vajraśca yadbhavatho anapacyutā sama-tsvanapacyutā.*

Intelligent and well aware, Soma warrior goes forward in the line and to the destination in consonance and continuation of living tradition of law and custom, his glorious divine chariot is directed by rays of light and vibrant enthusiasm, thus the glorious chariot goes on. Songs of praise in honour of the brave resound, exalting Indra, the ruling soul of the order, for the victory, when the ruling soul and the fighting force both become the one thunderbolt infallible in battles, verily one invincible power in battle.

### Mandala 9/Sukta 112

*Pavamana Soma Devata, Shishu Angirasa Rshi*

नानानं वा उ ना धिया वि वृतानि जनानाम । त ता रिष्टं रूतं  
भिषग्ब्रह्मा सुन्वन्तमिच्छतीन्दायन्दा परि स्रव ॥ १ ॥

1. *Nānānam vā u no dhiyo vi vrtāni janānām. Takṣā riṣṭam rutaṁ bhiṣag brahmā sunvantamichchatīndrāyendo pari srava.*

Different are our thoughts and ways of thinking, different are people's acts, plans and commitments. The maker wants to repair the broken, the physician looks for the sick, the Vedic scholar loves the maker of soma and soma yajna, and you, O Soma, spirit of life's joy, flow for Indra, soul of the system.

जरतीभिराषधीभिः प्णभिः शकुनानाम । कामारा अश्मभि-  
द्युभिर्हिरण्यवन्तमिच्छतीन्दायन्दा परि स्रव ॥ २ ॥

2. *Jaratībhir-oṣadhībhiḥ parṇebhiḥ śakunānām.  
Kārmāro aśmabhir-dyubhir-hiraṇyavantam-  
icchatīn-drāyendo pari srava.*

With ripe herbs, bird's feathers and with stones and flames, the smith makes the arrows and seeks the man of gold who can buy. O bright and sparkling Soma, you go forward with Indra, ruler of the social order.

का॒रु॒रु॒हं॒ त॒ता॒ भि॒षगु॑प॒लप॒णि॒णीं॒ न॒ना । नाना॑धिया वसू॒यवा  
नु॒ गा॒इ॒व त॒स्थि॒मन्दा॑यन्दा॒ परि॑ स्रव ॥ ३ ॥

3. *Kārurahaṁ tato bhiṣagupalaprakṣiṇī nanā.  
Nānādhiyo vasūyavo'nu gā iva tasthimendrā-  
yendo pari srava.*

I am an artist, maker, craftsman, father, a physician, mother, a miller. We are of different mind, competence and interests and in search of wealth and sustenance we go in different directions like the senses and yet stay together. You, O Soma, flow for Indra, centre and soul of the system.

अ॒श्वा॒ वा हा॑ सु॒खं रथं॑ ह॒स॒नामु॑प॒मन्त्रि॑णः । श॒पा॒ राम॑ण्वन्ता  
भ॒दा वा॑रिन्म॒ण्डूक॑ इ॒च्छ॒तीन्दा॑यन्दा॒ परि॑ स्रव ॥ ४ ॥

4. *Aśvo volhā sukhaṁ ratham hasanāmupamantri-  
ṇaḥ. Śepo romaṇvantau bhedau vārinmaṇḍūka  
icchatīndrāyendo pari srava.*

The motive power needs a smooth carrier, close friends in concert love fun, the beautician wants the cosmetics of her choice, and the vibrant sensitive loves to appreciate and value the subtlest distinctions between the seductive sweets and elevating beauties of life in

experience. O Soma, spirit of peace and joy of life, you flow for the soul's bliss. (That's what I am. I am the soul. I love Soma.)

### Mandala 9/Sukta 113

*Pavamana Soma Devata, Kashyapa Maricha Rshi*

श॒य॒णाव॑ति॒ साम॑मिन्दः पिबतु वृ॒त्रहा॑ । बलं॒ दधान॑ आ॒त्मनि॑  
करि॒ष्यन्वीर्यं॑ महदि॒न्दाय॑न्दा॒ परि॑ स्रव ॥ १ ॥

1. *Śaryañāvati somamidrahḥ pibatu vrtrahā. Balam dadhāna ātmani kariṣyan vīryam mahad indrayendo pari srava.*

In the order of power and prosperity, let Indra, ruler soul of the order, dispelling darkness and destroying evil, wielding the power and creating super-strength and lustre in the self, enjoy, protect and promote the honour and glory of the order to the heights of excellence. O Spirit of cosmic beauty, glory and grace, flow and radiate in the service of the glory of divinity higher and higher.

आ प॑वस्व दि॒शां प॑त आ॒जीका॑त्साम॒ मीढ॑वः । ऋ॒त॒वा॒कनं॑  
स॒त्यनं॑ श्र॒द्धया॑ त॒पसा॑ सु॒त इ॒न्दाय॑न्दा॒ परि॑ स्रव ॥ २ ॥

2. *Ā pavasva diśāṃ pata ārjīkāt soma mīḍhvaḥ. Ṛtavākena satyena śraddhayā tapasā suta indrayendo pari srava.*

O Indu, Soma, spirit of power and glory, master ruler and protector of the quarters of space, virile and generous, realised with faith and relentless austere discipline in pursuance of the Vedic voice, come from the depths of nature and simplicity of eternal law, and

flow, pure and purifying, for Indra, the ruling soul, in the service of divinity.

पुजन्यवृद्धं महिषं तं सूयस्य दुहिताभरत । तं गन्धवाः  
पत्यगृभ्णान तं साम् रसमादधुरिन्दायन्दा परि स्रव ॥ ३ ॥

3. *Parjanyaavrddham mahiṣam taṁ sūryasya duhitābharat. Taṁ gandharvāḥ pratyagr̥bhṇan taṁ some rasamādadhurindrāyendo pari srava.*

That Soma, glory of life, growing great as the cloud by the cloud, daughter of the sun, the dawn and divine faith, brings to the earth. The forces that sustain the earth take and fill that glory of soma with beauty and joy of life. O Indu, spirit of power and grace of glory, flow for the power and majesty of Indra in the service of divinity.

ऋतं वदं तृतद्युम्न सत्यं वदन्त्सत्यकमन । श्रद्धां वदन्त्साम  
राजन्धात्रा साम् परिष्कृत इन्दायन्दा परि स्रव ॥ ४ ॥

4. *Rtaṁ vadann-ṛtadyumna satyaṁ vadant-satyakarman. Śraddhāṁ vadant-soma rājan dhātrā soma pariṣkṛta indrāyendo pari srava.*

O Soma, spirit of glory and majesty of the order, great with the light and lustre of truth, reflecting the truth and rectitude of the order, speaking the truth, doing things aright, reflecting divine faith in action and policy, shining bright and ruling, purified and consecrated by the universal divine ordainer, O Soma, flow for Indra, soul of the system in the service of divinity.

सत्यमुगस्य बृहतः सं स्रवन्ति संस्रवाः । सं यन्ति र्सिना  
रसाः पुनाना बर्हणा हर इन्दायन्दा परि स्रव ॥ ५ ॥

5. *Satyamugrasya brhataḥ saṁ sravanti saṁsra-vāḥ. saṁ yanti rasino rasāḥ punāno brahmaṇā hara indrāyendo pari srava.*

Together and in truth flow the laws of infinite potent majesty. Beauties and graces of gracious blissful divinity flow together delicious sweet. O Indu, saviour spirit of beauty and joy, purified and energised by the spirit of Infinity, flow for the sake of Indra, ruling soul of the system in the service of divinity.

यत्र ब्रह्मा पवमान च्छन्दस्यां३ वाचं वदन् । गाव्णा सामं  
महीयत सामनानन्दं जनयन्दीयन्दा परि स्रव ॥ ६ ॥

6. *Yatra brahmā pavamāna chandasyām vācam vadan. Grāvṇā some mahīyate somenānandaṁ janayannindrāyendo pari srava.*

Where the sage, pure at heart and purifying, chanting the sacred word of the Veda grows to spiritual dignity by the control of mind and senses, there, creating the joy of life by the experience of divine ecstasy, O Spirit of glory and majesty, flow for Indra, the ruling soul in the service of divinity.

यत्र ज्यातिरजस्रं यस्मिँल्लोक स्वहितम् । तस्मिन्मां धहि  
पवमाना मृत लोक अति इन्दीयन्दा परि स्रव ॥ ७ ॥

7. *Yatra jyotir-ajasraṁ yasmin loke svarhitam. Tasmin māṁ dhehi pavamānā'mrte loke akṣita indrāyendo pari srava.*

Where light is eternal, where divine bliss is vested in life itself, in that immortal imperishable haven of freedom and bliss place me, O Spirit of beauty, majesty and grace, and flow for the sake of Indu, soul

of the system I love and admire.

यत्र राजा ववस्वता यत्रावराधनं दिवः ।

यत्रामूयह्वतीरापस्तत्र माममृतं कृधीन्दायन्दा परि स्रव ॥ ८ ॥

8. *Yatra rājā vaivasvato yatrāvarodhanam divaḥ.  
Yatrāmuryahvatīrāpastatra māmamṛtaṁ kṛdhī-  
ndrāyendo pari srava.*

Where eternal Time is the ruler supreme, where light and bliss is self-contained eternally without obstruction of mutability, where those mighty streams of bliss flow within constant Infinity, there, O Soma, place me immortal. Indu, O spirit of joy, generosity and grace, flow for Indra, soul of the system of existence in the service of divinity.

यत्रानुकामं चरणं त्रिनाक त्रिदिव दिवः । लोका यत्र  
ज्यातिष्मन्तस्तत्र माममृतं कृधीन्दायन्दा परि स्रव ॥ ९ ॥

9. *Yatrānukāmaṁ caraṇam trināke tridive divaḥ.  
Lokā yatra jyotiṣmantas-tatra māmamṛtaṁ  
kṛdhīndrāyendo pari srava.*

Where you move free as you wish, in the highest paradisaal bliss, in the highest heavenly light, yourself the light of Being itself, where all worlds and all people are vested in light divine, there in that heaven of bliss, O Soma, place me immortal. O Indu, spirit of light and bliss, flow for Indra, the soul that I am, for the soul that is supreme.

यत्र कामा निकामाश्च यत्र बृध्नस्य विष्टपम । स्वधा च  
यत्र तृप्तिश्च तत्र माममृतं कृधीन्दायन्दा परि स्रव ॥ १० ॥

10. *Yatra kāmā nikāmāśca yatra bradhnasya viṣṭa-  
pam. Svadhā ca yatra tṛptiśca tatra māmamṛtam  
kṛdhīndrāyendo pari srava.*

Where all desire is beyond desire, where knowledge is climactic supreme, where faith, self-sacrifice, surrender and the self itself is fulfilment, there in that heaven of peace, place me immortal. O Indu, spirit of universal eternal peace, flow for Indra, the soul of existence.

यत्रानन्दाश्च मादाश्च मुदः प्रमुद आसत । कामस्य यत्राप्ताः  
कामास्तत्र माममृतं कृधीन्दायन्दा परि स्रव ॥ ११ ॥

11. *Yatrānandāśca modāśca mudaḥ pramuda āsate.  
Kāmasya yatrāptāḥ kāmāstatra māmam-ṛtam  
kṛdhīndrāyendo pari srava.*

Where all orders of bliss, all forms of pleasure, all delights and ecstasies abide subsistent in bliss divine, where all desires and ambitions are subsumed in fulfilment, there in that heaven of eternal joy and fulfilment, place me immortal. O Indu, flow for Indra, ultimate soul of existence.

### Mandala 9/Sukta 114

*Pavamana Soma Devata, Kashyapa Maricha Rshi*

य इन्दाः पर्वमानस्या नु धामान्यकमीत । तमाहुः सुपजा  
इति यस्त सामाविधन्मन इन्दायन्दा परि स्रव ॥ १ ॥

1. *Ya Indoḥ pavamānasyā'nu dhāmānyakramīt.  
Tamāhuḥ suprajā iti yaste somāvidhanmana  
indrāyendo pari srava.*

One who rises and lives upto the presence, rules

and laws of vibrant omnipresent Soma, light of the world, they say, he is the man, fulfilled in the self and family. O Soma, spirit of light and joy divine, vibrate and bless the man who dedicates his mind and sense, will and action to your presence and law.

ऋष मन्त्रकृतां स्तामः कश्यपाद्बुधयन्गिरः । सामं नमस्य  
राजानं या जुज्ञ वीरुधां पतिरिन्द्रायन्दा परि स्रव ॥ २ ॥

2. *Ṛṣe mantrakṛtām stomaiḥ kaśyapodbvardhayan girah. Somaṁ namasya rājānaṁ yo jajñe vīrudhām patir-indrāyendo pari srava.*

O lord omniscient, cosmic seer, sustainer of life, the sage who sublimates and raises his songs of praise with hymns realised in the essence by the Vedic seers, and, having paid homage to self-refulgent ruling Soma, rises in the self-awareness of divinity is divine. O Indu, lord of light, sustainer of nature, vibrate and flow in your presence for such a soul and bless him.

सप्त दिशा नानासूयाः सप्त हातार ऋत्विजः । द्वा आदित्या  
य सप्त तभिः सामाभि रं त न इन्द्रायन्दा परि स्रव ॥ ३ ॥

3. *Sapta diśo nānāsūryāḥ sapta hotāra ṛtvijaḥ. Devā ādityā ye sapta tebhiḥ somābhi rakṣa na indrāyendo pari srava.*

Seven are the directions, regions of the universe, many many suns, seven priests and seasonal yajakas of nature, bright divinities, suns and stars, all the seven orders of existence that there are, with all these, pray protect and promote us. O Soma, let the divine power and presence vibrate and flow for Indra, the soul of humanity.



यत्तं राजञ्छृतं हविस्तनं सामाभि रं १ नः । अरातीवा मा  
नस्तारीन्मा च नः किं चनाममदिन्दायन्दा परिं स्रव ॥ ४ ॥

4. *Yat te rājañchrtam havistena somābhi rakṣa naḥ.  
Arātivā mā nastārīnmo ca naḥ kiṁ canāmamad-  
indrāyendo pari srava.*

O Soma, spirit of light and life of the universe, whatever your ripest gifts of knowledge and power, with those, pray, bless and promote us. Let no enemy oppress us. Let none hurt anything of ours. O Indu, spirit of light and bliss, may your presence flow for the soul and promote the life and spirit of humanity.

॥ इति नवमं मण्डलम् ॥

## MANDALA 10

### Mandala 10/Sukta 1

#### *Agni Devata, Trita Aptya Rshi*

अगं बृह षुषसामूध्वा अस्था िजगन्वान्तमसा ज्यातिषागात ।  
अग्निभानुना रुशता स्वङ्ग आ जाता विश्वा सदान्यपाः ॥ १ ॥

1. *Agre brhannuṣasāmūrdhvo asthānnirjaganvān tamaso jyotiṣāgāt. Agnirbhānunā ruśatā svaṅga ā jāto viśvā sadmānyaprāḥ.*

There on the eastern horizon, with the first lights of the dawn emerging out of darkness, rises up the sun, mighty Agni, great and glorious with radiant light, and as it rises it covers and lights up all regions of the world.

स जाता गभा' असि रादस्यारगु चारुविभृत् आषधीषु ।  
चित्रः शिशुः परि तमांस्यक्तून्य मातृभ्या अधि कनि-  
कदद्गाः ॥ २ ॥

2. *Sa jāto garbho asi rodasyoragne cārurvibhṛta oṣadhīṣu. Citraḥ śiśuḥ pari tamāṁsyaktūn pra mātṛbhyo adhi kanikradadgāḥ.*

Agni, born of the womb of earth and heaven covered in darkness over night, you are beautiful, lovely as a child and wonderful, and as you rise over night and darkness, you radiate your rays over mother heaven and earth proclaiming them bright, and immediately you are received and held over them in the herbs and trees for life.

विष्णु॒रि॒त्था पर॒मम॑स्य वि॒द्वाञ्जा॒ता बृ॒ह॒भि पा॑ति तृती॒यम॑ ।  
आ॒सा यद॑स्य॒ पया॒ अक॑त॒ स्वं स॑च॒तसा॒ अ॒भ्य॒च॒न्त्य॒त्र ॥ ३ ॥

3. *Viṣṇuritthā paramamasya vidvāñjāto bṛhannabhi pāti tṛtīyam. Āsā yadasya payo akrata svam sacetaso abhyarcantyatra.*

Omnipresent Agni, Vishnu, thus risen as the sun, attains to its third and supreme state of the expansive light of infinite divinity which it radiates, protects and promotes. Those wide-awake sages who receive this divine light energy through direct presence and internalise it celebrate it in song and worship it as the nectar gift of divinity here on earth.

अत॑ उ॒ त्वा पि॒तु॒भृ॒ता॒ जनि॑त्रीर॒ ऽवृ॒धं॒ पति॑ च॒र॒न्त्य॒ ः । ता॑ ई॒  
पत्य॑षि॒ पुन॑र॒न्यरू॒पा॒ असि॑ त्वं वि॒ तु॒ मानु॑षीषु॒ हाता॑ ॥ ४ ॥

4. *Ata u tvā pitubhrto janitrīrannāvṛdham prati carantyanaiḥ. Tā im pratyēṣi punaranyarūpā asi tvam vikṣu mānuṣīṣu hotā.*

And you, Agni, who bear and augment the food for life, life creative and food productive agents of nature and humanity, bearing food for you, serve you in response to you, and as they feed you, you reach them again while they are in different form, and thus you are the leading power in the yajnic cycle of life among nature and the human people and communities.

हाता॑रं॒ चि॒त्रर॑थम॒ध्वर॑स्य॒ य॒ज्ञस्य॑य॒ज्ञस्य॑ क॒तुं रु॑श॒न्तम॑ । पत्य॑र्धिं  
द॒वस्य॑द॒वस्य॑ म॒ह्ना श्रि॒या त्व॑ग्नि॒मति॑थिं॒ जना॑नाम ॥ ५ ॥

5. *Hotāraṁ citraratham-adhvarasya yajñasya-yajñasya ketuṁ ruśantam. Pratyardhim devasya devasya mahnā śriyā tvagnim-atithim janānām.*

Agni, high priest of all non-violent and inviolable yajna, all creative and productive activity in nature and humanity, moving forward by wondrous beautiful chariot, blazing banner-bearer and pioneer of progress, cyclic augments and promoter of every brilliant and generous divinity in nature and humanity, is loved, cherished and revered of humanity by virtue of its divine grandeur, generosity and grace: this Agni we worship and serve by yajna.

स तु वस्त्राण्यध पशानानि वसाना अग्निनाभा पृथिव्याः ।  
अरुषा जातः पद इळायाः पुराहिता राजन्य गीह दवान ॥ ६ ॥

6. *Sa tu vastrāṅyadha peśanāni vasāno agnirnābhā pṛthivyāḥ. Aruṣo jātaḥ pada iḷāyāḥ purohito rājan yakṣīha devān.*

Agni, wearing different manifestations, assuming different modes of form and function, holding on at the centre hold of the earth, burning in the vedi, arising on top of the world, bright and beautiful, at the heart of clouds flashing with lights of thunder, present in advance of evolution, present all time upfront, high priest of cosmic yajna, ruling supreme, pray join all divinities of nature and humanity, bring them here and bless us.

आ हि द्यावापृथिवी अग्र उभ सदा पुत्रा न मातरा ततन्थ ।  
प याह्यच्छाशता यविष्ठा था वह सहस्यह दवान ॥ ७ ॥

7. *Ā hi dyāvāpṛthivī agna ubhe sadā putro na mātara tatantha. Pra yāhyacchosāto yaviṣṭhā'thā vaha sahasyeha devān.*

Agni, you always pervade and illuminate both

mother earth and heaven as a saviour child illuminates both parents at heart with elation. Go forth ever strong, ever youthful climactic power and presence bright and beautiful, mighty forbearing, come to the loving celebrants and bring in all that is divine, here and now.

## Mandala 10/Sukta 2

### *Agni Devata, Trita Aptya Rshi*

पिपीहि द्वाँ उशता यविष्ठ विद्वाँ ऋतूँऋतुपत यजह ।

य दव्या ऋत्विजस्तभिरग्नृ त्वं हातृणामस्यायजिष्ठः ॥ १ ॥

1. *Piprīhi devāñ uśata yaviṣṭha vidvāñ ṛtūñṛtupate yajeha. Ye daivyā ṛtvijastebhiragne tvam hotṛṇā-masāyajiṣṭhah.*

Ever youthful Agni, cosmic sun, omnipresent all-reaching all pervasive power and presence, ordainer and maintainer of the seasons of time and nature, fulfil the loving and aspiring seekers, dedicated scholars and divine powers, and be with energy they should have. O self-refulgent divine energy, light and intelligence, of all the divine powers and presences, stars and planets, which together carry on the dynamics of cosmic yajna, you are the closest, highest and most adorable power worthy of attainment.

वषि ह्यत्रमुत पत्रं जनानां मन्धातासि दविणादा ऋतावा ।

स्वाहा वयं कृणवामा हवींषि द्वा दवान्यजत्वग्रिरहन ॥ २ ॥

2. *Veṣi hotramuta potram janānām mandhātāsi draviṇodā ṛtāvā. Svāhā vyaṁ kṛṇavāmā havīṁṣi devo devān yajatvagnir-arhan.*

Agni, you produce, procure, energise and

provide all yajnic inputs, refinements and purifying agents of life for humanity at the individual and social level for life's maintenance and promotion. You are the harbinger of intelligence and knowledge and giver of wealth and honour, and you are the observer and presiding power of holy rites, laws and seasons of time and nature. We enact the yajna with holy inputs and with truth and honey of thought, word and deed, and pray may divine and adorable fire carry the fragrance to the divinities for human fulfilment.

आ द्वा॒ना॒म॒पि॒ प॒न्था॑म॒ग॒न्म॒ यच्छ॑क्न॒वा॒म॒ तद॑नु॒ प॒वा॑ हु॒म ।  
अ॒ग्नि॒वि॒द्वान्त्स॒ य॒जा॒त्स॒दु॒ हा॒ता॒ सा॒ अध्व॑रा॒न्त्स॒ ऋ॒तू॒न्क॒ल्प॒-  
या॒ति ॥ ३ ॥

3. *Ā devānāmapi panthām-aganma yacchaknavāma tadanu pravolhum. Agnirvidvāntsa yajāt sedu hotā so adhvarāntsa ṛtūn kalpayāti.*

Let us follow the path of the divinities, sagely scholars, stars and planets as far as we can and do that in proper order so that we may be able to continue: Agni knows, the scholar knows, the sun is the base of knowledge in relation to its systemic position, that is the high priest of the solar system, that controls the harmonious movements of the planets, that ordains the pattern of the seasons.

(Let the sun be the base of our knowledge of the stars and planets in our pursuit of yajnic astronomy. Similarly let the sagely scholar who knows the science of yajna be our guide in our studies and our actions.)

यद्वा वयं पमिनाम व्रतानि विदुषां दवा अविदुष्टरासः ।  
अग्निष्टद्विश्वमा पृणाति विद्वान्यभिदवाँ ऋतुभिः कल्प-  
याति ॥ ४ ॥

4. *Yadvo vyaṃ pramināma vratāni viduṣāṃ devā aviduṣṭarāsaḥ. Agniṣṭad-vīśvamā pṛṇāti vidvān yebhirdevāñ ṛtubhiḥ kalpayāti.*

And if we, being ignorant and deficient, neglect or transgress or overstep the laws and disciplines of those who know, then, O divinities, Agni, the sun, the sage, being abundant and graciously fulfilling, makes all that up and saves us by those very powers and actions in time and seasons by which it keeps the sages and divinities in the systemic order.

यत्पाक्त्रा मनसा दीनदं ॥ न यज्ञस्य मन्वत मत्यासः ।  
अग्निष्टद्धाता कतुविद्विजानन्यजिष्ठा दवाँ ऋतुशा यजाति ॥ ५ ॥

5. *Yat pākatrā manasā dīnadakṣā na yajñasya manvate martyāsaḥ. Agniṣṭaddhotā kratuvid-vijānan yajīṣṭho devāñ ṛtuśo yajāti.*

And if we mortals, either because of immature mind or poor faith and want of expertise, do not know and do not understand and appreciate the way the divine solar yajna is going on, even so Agni, the high priest of that yajna, knowing, ordering and conducting that yajna, the most adorable pervasive all reaching partner, carries on the yajna of heavenly bodies in order according to the time and seasons.

विश्वेषां ह्यध्वराणामनीकं चित्रं कतुं जनिता त्वा जजान ।  
स आ यजस्व नृवतीरनु ॥ ६ ॥

6. *Viśveṣāṁ hyadhvarāṇāmanīkam citraṁ ketuṁ janitā tvā jajāna. Sa ā yajasva nṛvatīranu kṣāḥ spārhā iṣaḥ kṣumatīr-viśvajanyāḥ.*

The creator of all the stars and planets of the universe moving in their orbits created you too, O Agni, O sun, wonderful pioneer and commander of the solar system. Pray come, join us and give us lands and earths blest with noble people, and bring us cherished foods, energies and knowledges, and let there be showers of rain giving us abundance of food and fertility for the life species of the world.

यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा यं त्वा सुजनिमा जजान ।  
पन्थामनु पविद्वान्पितृयाणं द्युमदग्र समिधाना वि भहि ॥ ७ ॥

7. *Yaṁ tvā dyāvāpṛthivī yaṁ tvāpas-tvaṣṭā yaṁ tvā sujanimā jajāna. Panthāmanu pravidvān pitṛyāṇaṁ dyumadagne samidhāno vi bhāhi.*

O Agni, you whom the heavens bear as sun and light, the middle regions bear as wind and electricity, and the earth bears as fire and magnetic energy, whom Tvashta, cosmic maker of all forms of existence, fashioned forth and brought into existence, you, O Agni, O Sun, knower of the paths of father Time and mother Niyati, cosmic intelligence, and of the Karma and fate of ancestors, children of time, you, lighted in the vedi and blazing in the heavens, pray shine on us and illuminate the paths of life for us.



## Mandala 10/Sukta 3

### Agni Devata, Trita Aptya Rshi

इ॒ना रा॑ज र॒तिः स॒मि॒द्धा रा॒द्रा द॒ ता॒य सु॒षु॒माँ अ॑द॒शि ।  
चि॒कि॒द्धि भा॑ति भा॒सा बृ॑ह॒ता सि॒क्नी॒मति॒ रु॒श॑ती॒मपा॒-  
ज॒न ॥ १ ॥

1. *Ino rājannaratih samiddho raudro dakṣāya susu-  
māñ adarṣi. Cikidvi bhāti bhāsā bṛhatā'siknīmeti  
ruśatīmapājan.*

Mighty self-refulgent sun, Agni, constant master illuminator of heaven and earth, blazing and commanding terrible power, abundant with life giving energy, is seen on high, energising life for intelligent and industrious work on earth and shining with boundless light, and then relinquishing the day light and projecting the light far away ahead, passes on to the area of erstwhile darkness of the night. (Then night follows the day here and the day follows night there.)

कृ॒ष्णां य॑दनी॒म॒भि व॑प॒सा भू॒ज॒न॒य॒न्या॒षां बृ॑ह॒तः पि॒तु॒जाम॑ ।  
ऊ॒र्ध्वं भा॑नुं॒ सू॒र्य॑स्य॒ स्तभा॒य॒न्दि॒वा व॑सु॒भिर॒र॒ति॒वि भा॑ति ॥ २ ॥

2. *Kṛṣṇām yadenīmabhi varpasā bhūjjanayan yoṣām  
bṛhataḥ piturjām. Ūrdhvaṁ bhānuṁ sūryasya sta-  
bhāyan divo vasubhir-aratirvi bhāti.*

Then again, overcoming the dark passage of the night with its illumination of light and manifesting the youthful daughter of great and vast heaven bearing the light of the sun up above, the same Agni shines with heavenly light constantly for the day.

भ॒दा भ॒द॒या स॑च॒मान् आ॒गा॒त्स्व॒सारं॑ जा॒रा अ॒भ्य॑ति॒ प॒श्चा॒त् ।  
सु॒प॒क॒त॒द्यु॒भिर्गि॒विति॒ष्ठ॒नु॒श॒द्धि॒वण॑र॒भि रा॒मम॑स्थात् ॥ ३ ॥

3. *Bhadro bhadrāyā sacamāna āgāt svasāraṁ jāro abhyeti paścāt. Supraketair-dyubhir-agnir-viṣṭhan ruṣabhir-varṇair-abhi rāmamasthāt.*

The sun of auspicious light, dispeller of darkness of the night, has come up close at the heels of its love, the beauteous holy dawn now on the run on its own and thus Agni, prevailing with beautiful sun shine of the morning holds off the darkness for the day.

अस्य यामासा बृहता न वगूनिन्धाना अग्रः सख्युः शिवस्य ।  
इड्यस्य वृष्णा बृहतः स्वासा भामासा यामा इत्तवश्चि-  
कित्र ॥ ४ ॥

4. *Asya yāmāso bṛhato na vagnūn-indhānā agneḥ sakhyuḥ śivasya. Īdyasya vṛṣṇo bṛhataḥ svāso bhāmāso yāmann-aktavaś-cikitre.*

The mighty floods of the solar light version of this Agni, bursting forth like thunderous explosions of the voice of kindly, friendly, adorable, potent and sublime power, are fair and blissful reflections of the eternal Spirit, the Purusha, for the man of vision and knowledge on way to divinity.

स्वना न यस्य भामासः पवन्त राचमानस्य बृहतः सुदिवः ।  
ज्यष्ठभियस्तजिष्ठः कीळुमद्भिवषिष्ठभिभानुभिन्न त्ति  
द्याम ॥ ५ ॥

5. *Svanā na yasya bhāmāsaḥ pavante rocamānasya bṛhataḥ sudivaḥ. Jyeṣṭhebhīr-yastejīṣṭhaiḥ krīḷumadbhir-varṣiṣṭhebhīr-bhānubhir-nakṣati dyām.*

Agni, beauteous and blissful, mighty and sublime presence whose brilliant rays and reflections

radiate, resound and flow like roaring winds and thunderous lightning illumines the heavens with its highest lustre and with its sportive and most potent splendours reaches the summit of refulgent space.

अस्य शुष्मास ददृशानपवजहमानस्य स्वनयिियुद्धिः ।  
पुत्रभिय रुशद्भिद्वतम विरभद्धिररतिभाति विभ्वा ॥ ६ ॥

6. *Asya śuṣmāso dadṛśānapaver-jhamānasya svanayan niyudbhiḥ. Pratnebhiryō ruśadbhir-devatamo vi rebhadbhir-aratir-bhāti vibhvā.*

The mighty radiations of this solar Agni, universally vibrant and armed with thunder, roar with the winds while this divinest and most refulgent universal presence pervades and relentlessly energises the universe with its eternal, brilliant and resounding reflections and vibrations.

स आ वी १ महि न आ च सत्सि दिवस्पृथिव्याररतियु-  
वत्याः । अग्निः सुतुकः सुतुकभिरश्व रभस्वद्धी रभस्वाँ  
एह गम्याः ॥ ७ ॥

7. *Sa ā vakṣi mahi na ā ca satsi divasprthivyor-aratiryuvatyoḥ. Agniḥ sutukaḥ sutukebhiraśvai rabhasvadbhī rabhasvāñ eha gamyāḥ.*

Agni, bring us great wealth, honour and light of the world. Be with us on the yajna vedi, being radiant, vibrant and ever on the move between the joint world of heaven and earth. Agni, commanding light, illumination and instant motion, eloquent by expression, come by the waves of energy with the voice of thunder, come and bless us here on the vedi.

**Mandala 10/Sukta 4****Agni Devata, Trita Aptya Rshi**

प त यि॒ प त इयमि॒ मन्म॒ भुवा॒ यथा॒ वन्द्वा॑ ना॒ हव॑षु ।

धन्वा॑ इव॒ पपा॑ असि॒ त्वमग्न॑ इय॒ त्व पू॒र्व प॒त्र राज॑न ॥ १ ॥

1. *Pra te yakṣi pra ta iyarmi manma bhuvo yathā vandyo no haveṣu. Dhanvanniva prapā asi tvamagnan iyakṣave pūrave pratna rājan.*

Agni, eternal, self-refulgent and universal spirit of light, I join you in yajnic self surrender, I send up my thoughts and prayers to you so that you may be always with us, adorable and present, in our yajnas and joint battles of life. Just as rain is the shower of bliss in the desert, so you are the giver of fulfilment to the yajnic celebrant and the needy supplicant.

यं त्वा॒ जना॑सा॒ अ॒भि संच॑रन्ति॒ गाव॑ उ॒ष्णमि॑व॒ व॒जं य॑विष्ट ।

दू॒ता द्वा॒नाम॑सि॒ म॒त्याना॑म॒न्तम॒हँश्च॑रसि॒ रा॒च॒न॒न ॥ २ ॥

2. *Yam tvā janāso abhi saṁcaranti gāva uṣṇamiva vrajaṁ yaviṣṭha. Dūto devānāmasi martyānām-antarmahāṅścarasi rocanena.*

To you, most youthful Agni, people move and they join you for bliss as cows move to the warm stall to escape the cold outside. You are the saviour and vibrant presence at the heart of divinities and mortal humanity, and by your radiant presence and grandeur you exist and vibrate in every thing.

शि॒शुं न॒ त्वा॒ ज॒न्यं॒ व॒ध॒र्य॑न्ती॒ मा॒ता बि॑भ॒ति स॒च॒न॒स्य॑मा॒ना ।

ध॒ना॒र॒धि॒ प॒व॒ता॑ या॒सि॒ ह॒य॒ज्जि॑गी॒ष॒स॒ प॒शु॒रि॒वा॒र्व॒सृष्टः॑ ॥ ३ ॥

3. *Śīsum̐ na tvā jenyam̐ vardhayantī mātā bibharti sacanasyamānā. Dhanoradhi pravatā yāsi harya-ñjigīṣase paśurivāvasṛṣṭah.*

Just as a mother nurtures a promising child, loving it and raising it, so does mother earth hold and bear you, victorious, as fire and magnetic energy, augmenting you and loving to be with you, and you, radiating through the middle space, rush down, loving and ambitious to win and excel, like a captive animal set free.

मूरा अमूर न वयं चिकित्वा महित्वमग्ं त्वमङ्ग वित्स ।  
शय वविश्चरति जिह्वयादनरिह्यत युवतिं विश्पतिः  
सन ॥ ४ ॥

4. *Mūrā amūra na vyaṃ cikitvo mahitvamagne tvamaṅga vitse. Śaye vavriścarati jihvayādan rerihyate yuvatim̐ viśapatiḥ san.*

O wise one, enlightened presence, light and fire of knowledge and energy, we are ignorant, but you know and bear your grandeur, dear loving Agni. You pervade, vibrate and radiate, lying immanent in various forms, touch, lick and consume with your flames and rays various assimilative forms of existence, being master of the world.

कूचिज्जायत सनयासु नव्या वन तस्था पलिता धूमकतुः ।  
अस्त्रातापा वृषभा न प वति सचतसा यं पणयन्त  
मतीः ॥ ५ ॥

5. *Kūcijjāyate sanayāsu navyo vane tasthau palito dhūmaketuḥ. Asnātāpo vṛṣabho na pra veti sacetaso yaṃ praṇayanta martāḥ.*

Somewhere it arises and manifests in old and dried woods with the banner of smoke or streak of a falling star in dead worlds. New, adorable as well as ancient bright, it abides unattached in floods of water and vibrates and radiates in vapours and clouds like a mighty force of energy which intelligent knowledgeable people visualise, realise and generate in various ways for various uses and purposes.

त॒नू॒त्य॒ज॒व॒ त॒स्करा॑ व॒न॒गू र॑श॒नाभि॑द॒श॒भिर्भ्य॑धीताम ।

इ॒यं त॑ अ॒ग्न॒ नव्य॑सी म॒नी॒षा यु॒ वा रथं॑ न शु॒चय॑द्भि॒रङ्गैः ॥ ६ ॥

6. *Tanūtyajeva taskarā vanargū raśanābhirdaśa-bhir-abhyadhītām. Iyaṁ te agne navyasī manīṣā yukṣvā rathaṁ na śucayadbhir-aṅgaiḥ.*

Like dedicated self-insulated researchers in pursuit of light and energy scholars study Agni with the application of light rays and ten senses and pranas and then say: this is the latest new knowledge about you, Agni, pray come and join us as a new chariot of achievement with brilliant rays of power for energy.

ब॒र्ह॒ च॒ त॒ जा॒त॒व॒दा॒ न॒म॒श्च॒यं॑ च॒ गीः॑ स॒द॒मि॒द्व॒ध॒नी॑ भू॒त ।

र॒ गी॑ णा अ॒ग्न॒ त॒न॒यानि॑ त॒त्का॒ र॒ ग॒त॒ न॒स्त॒न्वा॒इ॒ अ॒प॒यु॒च्छ॒न् ॥ ७ ॥

7. *Brahma ca te jātavedo namaśceyaṁ ca gīḥ sadamidvardhanī bhūt. Rakṣā ṇo agne tanayāni tokā rakṣota nastanvo aprayucchan.*

O Agni, all pervasive, all knowing and born anew, this voice of knowledge, this offering is homage and this song of adoration may ever be progressive and rising for us. Pray protect and promote our children,

protect our grand children, and protect and watchfully guard our body and mind without relent.

## Mandala 10/Sukta 5

### *Agni Devata, Trita Aptya Rshi*

एकः समुद्रा धरुणा रयीणामस्मद्भृदा भूरिजन्मा वि चष्ट ।  
सिषक्त्यूधनिण्यारुपस्थ उत्सस्य मध्य निहितं पदं वः ॥ १ ॥

1. *Ekaḥ samudro dharuṇo rayīṇāmasm-addhṛdo bhūrijamnā vi caṣṭe. Siṣaktyūdharniṇyorupastha utsasya madhye nihitaṁ padaṁ veh.*

The one deep oceanic treasure hold of all world's wealth, manifestive in many ways, Agni inspires and expands our hearts with light and generosity, fills the middle space between heaven and earth with vapours of the cloud, and abides at the hidden centre of the mystery deep in the cloud.

समानं नीळं वृषणा वसानाः सं जग्मिर महिषा अवतीभिः ।  
ऋतस्य पदं कवया नि पान्ति गुहा नामानि दधिर् पराणि ॥ २ ॥

2. *Samānaṁ nīlaṁ vṛṣaṇo vasānāḥ saṁ jagmire mahiṣā arvatībhiḥ. Ṛtasya padaṁ kavayo ni pānti guhā nāmāni dadhire parāṇi.*

Great, generous, animated and impregnated forces such as clouds, bearing the same one inner law and spirit of Agni, join with impetuously fast moving forces and, open ended, vibrant, expressive and expansive, observe the universal dynamics of the law, and at their centre continue to bear many other forms and forces of water and energy yet to develop and act further in evolution.

ऋतायिनीं मायिनीं सं दधात मित्वा शिशुं जज्ञतुवधयन्ती ।  
विश्वस्य नाभिं चरता ध्रुवस्य क्वश्चित्तन्तुं मनसा  
वियन्तः ॥ ३ ॥

3. *Ṛtāyinī māyinī saṁ dadhāte mitvā śiśuṁ jajñatur-  
vardhayanī. Viśvasya nābhiṁ carato dhruvasya  
kaveścīt tantuṁ manasā viyantah.*

The forces of law and change and the forces of form and intelligence evolving things together in measure of form and time create every new form as a lovely baby and thus, with the mind of the cosmic seer, designer and maker, extend the genetic thread of Agni, the centre seed and centre hold of the entire world of moving and non-moving versions of cosmic reality.

ऋतस्य हि वतनयः सुजातमिषा वाजाय पदिवः सचन्त ।  
अधीवासं रादसी वावसान घृतर वावृधात मधूनाम ॥ ४ ॥

4. *Ṛtasya hi vartanayaḥ sujātamiṣa vājāya pradivaḥ  
sacante. Adhīvāsaṁ rodasī vāvasāne ghṛtair-  
annair-vāvṛdhāte madhūnām.*

Visionary scholars who know the paths of law and change in evolution study and apply the versions of Agni evolved and developed in latest form for the achievement of new and extended food, energy and knowledge of reality which heaven and earth both sustaining all forms of life feed for extension with inputs and refinements of the honey sweets of water and energy.

सप्त स्वसूररुषीवावशाना विद्वान्मध्व उज्जभारा दृश कम ।  
अन्तर्यम अन्तरि । पुराजा इच्छन्वविमविदत्पूषणस्य ॥ ५ ॥

5. *Sapta svasūraruṣīvāvaśāno vidvān madhva  
ujjabhārā drśe kam. Antaryame antarikṣe purājā  
icchan vavrimavidat pūṣaṇasya.*



The sun rising and illuminating the world radiates seven rays of bright light and raises them from the honey sweets of mists of the morning in order to illuminate the world for all to see. The sun, of ancient and eternal birth, radiates them across the middle regions and, with love for the earth, shines over, meets and energises the nutritious forms of things on earth.

स॒प्त म॒यादाः क॒वय॑स्तत पु॒स्तासा॒मका॒मिद्भ्यं॒हुरा गा॑त ।  
आ॒याह॑ स्क्व॒म्भ उ॒पम॑स्य॒ नीळ॑ प॒थां विस॑ग ध॒रुण॑षु  
तस्था ॥ ६ ॥

6. *Sapta maryādāḥ kavayas-tataḥsus-tāsāme-kāmidabhyānhuro gāt. Āyorha skambha upamasya nīle pathāṁ visarge dharuṇeṣu tasthau.*

Seven are the bounds between good behaviour and evil set up by the wise. If one violates even one of them, he is a sinner. Agni is the pillar and centre hold of humanity. At the end of the journey, one, who in life has observed these bounds, reaches and rests in the shelter of the highest and closest, Agni, and abides in the highest states of being.

अस॑च्च॒ सच्च॑ पर॒म व्या॑म॒न्द स्य॒ जन्म॑ िदि॒तरु॑पस्थ॒ ।  
अ॒ग्नि॑ह॒ नः प॑थम॒जा ऋ॒तस्य॑ पू॒व आयु॑नि वृष॒भश्च॑  
ध॒नुः ॥ ७ ॥

7. *Asaccha sacca parame vyoman dakṣasya janmann-aditerupasthe. Agnirha naḥ pratham-ajārtasya pūrva āyuni vṛṣabhaśca dhenuḥ.*

Being and Becoming, constant and mutable, both in the Supreme Absolute mystery, then the seed of perfect existence in the womb of Mother Nature, and

then Agni, self-manifested at the earliest stage of creative evolution, all this, our father and mother as one, was in the ultimate infinite mystery of Brahma, -the Supreme Reality, the Absolute Soul, One with its own potential Prakrti.

## Mandala 10/Sukta 6

### *Agni Devata, Trita Aptya Rshi*

अयं स यस्य शम॒ त्वाभिर्ग॒ग्र॒ध॒त॒ ज॒रि॒ताभि॒ष्टा॑ ।

ज्य॒ष्ट॒भि॒या भ॒ानु॒भि॒ऋ॒षू॒णां प॒र्य॒ति॒ परि॒वी॒ता वि॒भा॒वा ॥ १ ॥

1. *Ayaṁ sa yasya śarmann-avobhir-agneredhate jaritābhiṣṭau. Jyeṣṭhebhiryō bhānubhir-ṛṣūṇāṁ paryeti parivīto vibhāvā.*

This is that Agni under whose shelter with all protection the celebrant rises towards the attainment of total fulfilment and who, self-refulgent and gracious, infinitely abundant, transcends all with the highest and most blazing lights of divinity.

या भ॒ानु॒भि॒वि॒भा॒वा वि॒भा॒त्य॒ग्नि॒द॒व॒भि॒ऋ॒ता॒वा॒ज॒स्रः॑ । आ या  
वि॒वा॒र्य॑ स॒ख्या स॒खि॒भ्या॑ परि॒हृ॒ता अ॒त्या न स॒प्तिः॑ ॥ २ ॥

2. *Yo bhānubhir-vibhāvā vibhātyagnir-devebhir-ṛtāvājasraḥ. Ā yo vivāya sakhyā sakhibhyo'parihvrto atyo na saptiḥ.*

Agni who, self-refulgent and gracious, shines along with the light of divinities and light of cosmic stars, keeps the eternal laws and values of life and nature, and who, ever true, inviolable and unviolated, goes on with love and friendship with the friends and celebrants of divinity like energy itself, constantly.

इ॒श॒ या॒ वि॒श्व॑स्य॒या द॒ववी॑त॒रीशं॑ वि॒श्वायु॑रु॒षसा॒ व्यु॑ष्टा ।  
आ यस्मिन्म॒ना ह॒वींष्य॒ग्राव॑रि॒ष्टरथः॑ स्क॒भ्नाति॑ शू॒षः ॥ ३ ॥

3. *Īśe yo viśvasyā devaviterīśe viśvāyuruṣaso vyu-  
ṣṭau. Ā yasmin manā havīṃsyagnāvariṣṭarathaḥ  
skabhāti śūṣaiḥ.*

Agni who rules over all the divine bliss and yajnic gifts of the world, who, life of the world, is the life giver and rules over lights of the dawn and maturation of wisdom, for whom oblations of yajna are offered into the fire with heart and soul, that Agni of the unviolated cosmic chariot sustains the universe by his omnipotent powers.

शू॒षभिवृ॑धा जु॒षा॒णा अ॒क॒द॒वाँ अ॒च्छा॑ रघु॒प॒त्वा जि॑गाति ।  
म॒न्दा हा॒ता स जु॒ह्वा॒इ॒ यजि॑ष्टः॒ संमि॑श्ला अ॒ग्निरा॑ जिघति  
द॒वान ॥ ४ ॥

4. *Śūṣebhirvr̥dho juṣāṇo arkairdevāñ acchā raghu-  
patvā jigāti. Mandro hotā sa juhvā yajīṣṭhaḥ  
saṃmiślo agnirā जिघarti devān.*

Agni, self-exalted by its own powers and majesty, loved and adored with Vedic hymns, awakens and inspires the divinities at the earliest and fastest. Charming and adorable, holy receiver and liberal giver, most highly worshipped with heart and soul, universally immanent and pervasive, Agni blesses the sages with divine gifts of holiness and grace.

तमु॒स्त्रामि॒न्दं न रज॑मानम॒ग्निं गी॒भिन॑मा॒भिरा॑ कृ॒णु॑ध्वम ।  
आ यं वि॒पासा॑ म॒तिभि॑गृणन्ति॒ जा॒तव॑दसं जु॒ह्वं स॒हाना॑म ॥ ५ ॥

5. *Tamusrām-indram na rejamānam-agnim gīrbhir-namobhirā kṛṇudhvam. Ā yaṁ viprāso matibhir-gṛṇanti jātavedasaṁ juhvaṁ sahānām.*

That Agni, giver of prosperity, shining and radiating like light energy, you should study, realise and exalt with words of adoration and oblations of holy offerings. Agni, universally immanent and wakeful giver of strength and power, sages and scholars study and exalt with high words and application of mind and thought.

सं यस्मिन्विश्वा वसूनि जग्मुवाज् नाश्वाः समीवन्त एवः ।  
अस्म ऊतीरिन्दवाततमा अवाचीना अग्र आ कृणुष्व ॥ ६ ॥

6. *Sam yasmin viśvā vasūni jagmurvāje nāśvāḥ sapṭīvanta evaiḥ. Asme ūtīrindravātataṁ arvacīnā agna ā kṛṇuṣva.*

Agni, brilliant divinity and power, into which all wealth, honours and excellences of the world concentrate like stormy war horses in close formation by swift movements and converge in battle victory, pray create and bring us the latest, fastest and most powerful means of defence, protection and advancement.

अथा ह्यग्र मह्न निषद्या सद्या जज्ञाना हव्या बभूथ ।  
तं तं द्वासा अनु कर्तमायु र्धावधन्त पथमासु ऊमाः ॥ ७ ॥

7. *Adhā hyagne mahnā niṣadyā sadyo jajñāno havyo babhūtha. Taṁ te devāso anu ketamāyannadhāvardhanta prathamāsa ūmāḥ.*

Agni, leading light and power, instantly ignited, enflamed, rising and growing to admirable stature, come and abide in our heart and home with grandeur, grace

and power. That bright, potent and awful form and nature of yours, the first and highest sages, protected and protective, take up, develop and exalt.

## Mandala 10/Sukta 7

### *Agni Devata, Trita Aptya Rshi*

स्वस्ति ना दिवा अग्र पृथिव्या विश्वायुधहि यजथाय दव ।  
सचमहि तव दस्म पकृतरुरुष्या ण उरुभिदव शंसः ॥ १ ॥

1. *Svasti no divo agne pṛthivyā viśvāyurdhehi yajathāya deva. Sacemahi tava dasma praketairuruṣyā ṇa urubhirdeva śamsaiḥ.*

Agni, divine power and presence, life of the world, bless us with life, health and food of universal order and quality, and bring us all round happiness and well being for yajnic fulfilment of our life. Protect and promote us, Spirit of wondrous powers and performance, by your wide, comprehensive and far reaching intelligence and open declarations of laws and values, and finally let us join you.

इमा अग्र म्त्तयस्तुभ्यं ज्ञाता गाभिरश्वरभि गृणन्ति राधः ।  
यदा त मता अनु भागमानडवसा दधाना म्तिभिः  
सुजात ॥ २ ॥

2. *Imā agne matayas-tubhyam jātā gobhiraśvairabhi gṛṇanti rādhaḥ. Yadā te marto anu bhogamāna-dvaso dadhāno matibhiḥ sujāta.*

Agni, Spirit of life and giver of light, these hymns of adoration spontaneously arisen in praise of your glory, with all our mind and senses, celebrate your gifts of success and achievement when, O shelter home

of life and giver of wealth, the mortal receives his reward according to your law, bears and manages it with his mind and senses in order and feels the divine awareness vibrating in the soul.

अग्निं मन्य पितरमग्निमापिमग्निं भातरं सदमित्सखायम ।

अग्ररनीकं बृहतः संपर्यं द्विवि शुक्रं यजतं सूर्यस्य ॥ ३ ॥

3. *Agnim manye pitaram-agnimāpim-agnim bhrātaram sadamit sakhāyam. Agneranīkaṁ brhataḥ saparyam divi śukraṁ yajataṁ sūryasya.*

I always accept and adore Agni as father, Agni as my own closest relative, Agni as brother and as unfailing friend. I worship the great Agni's solar presence in the heaven of light, adorable, refulgent, worthy of love and service.

सिधा अग्र धिया अस्म सनुत्रीर्यं त्रायसु दम आ नित्यहाता ।

ऋतावा स राहिदश्वः पुरु इद्युभिरस्मा अहंभिवाममस्तु ॥ ४ ॥

4. *Sidhrā agne dhiyo asme sanutrīryam trāyase dama ā nityahotā. R̥tāvā sa rohidaśvaḥ puruḥṣur-dyubhir-asmā ahabhir-vāmamastu.*

Agni, may our thoughts, prayers and adorations be effectual and give us fulfilment. O constant giver of light and life, home mate in yajna, whoever you protect and promote, grows higher in dedication to truth, divine law and yajnic living, blest with holy and bright sense and mind, abundance of food, energy and life's joy. We pray may our life be good and prosperous with brightness day by day.

द्युभिहितं मित्रमिव प्रयागं पत्नमृत्विजमध्वरस्यं जारम ।

बाहुभ्यामग्निमायवा जनन्त वि इ हातारं न्यसादयन्त ॥ ५ ॥

5. *Dyubhirhitam mitramiva prayogam pratnamrtvijamadhvarasya jaram. Bāhubhyā-magnimā-yavo 'jananta vikṣu hotāram nyasādayanta.*

Refulgent with lights of life and knowledge, helpful and cooperative as a friend, ancient and eternal, constant yajaka by seasons, lover and accomplisher of yajna, such is Agni. People generate it with dexterity of hands, awaken it in the soul with constant practice and renunciation, and establish it among people as giver of life and sustenance.

स्वयं यजस्व दिवि देव द्रवान किं त् पाकः कृण्वदपचताः ।  
यथायज ऋतुभिदव द्रवान्वा यजस्व तन्वं सुजात ॥ ६ ॥

6. *Svayam yajasva divi deva devān kiṁ te pākaḥ kṛṇavadapracetāḥ. Yathāyaja ṛtubhirdeva devānevā yajasva tanvaṁ sujāta.*

O self-refulgent spirit of the universe, by yourself you energise the divine forces of nature in the higher regions of life and conduct the yajna of evolution. What can man, limited in knowledge, accomplish for you in this cosmic yajna? O lord omnipotent, as you have eternally carried the yajna according to time and seasons, similarly, O lord, carry on the yajna of the cosmic body.

भवा ना अग्र वित्तात् गापा भवा वयस्कृदुत् ना वयाधाः ।  
रास्वा च नः सुमहा हव्यदातिं त्रास्वात् नस्तन्वा इ  
अपयुच्छन् ॥ ७ ॥

7. *Bhavā no agne 'vitota gopā bhavā vayaskṛduta no vayodhāḥ. Rāsvā ca naḥ sumaho havyadātīm trāsvota nastanvo aprayucchan.*

Agni, pray be our protector and be our preserver against external fears and internal weaknesses. Be our protector of health and good age and bring us greater and higher strength and vigour. O lord of grandeur, give us the wealth and competence to carry on our yajnic homage to the divinities and humanity in the yajnic evolution of the divine cosmos. Save us, protect and promote us, without neglecting the well being of our physical existence.

### Mandala 10/Sukta 8

*Agni (1-6), Indra (7-9) Devata, Trishira Tvashtra Rshi*

प क्तुना बृहता यात्यग्निरा रादसी वृषभा रारवीति ।

दिवश्चिदन्ताँ उपमाँ उदानळपामुपस्थ महिषा ववध ॥ १ ॥

1. *Pra ketunā bṛhatā yātyagnirā rodasī vṛṣabho roravīti. Divaścidantāñ upamāñ udānaḷapāmu-pasthe mahiṣo vavardha.*

Agni, mighty abundant power and presence, goes forward with lofty lightning force and banner roaring over heaven and earth. It goes to the very heights and bounds of heaven in all directions and sub-directions and pervades in the middle regions in the depth of vapours and the mighty one grows mightier there at the heart of clouds.

मुमाद् गभा' वृषभः ककुद्धानस्त्रमा वत्सः शिमीवाँ अरावीत ।  
स द्वतात्युद्यतानि कृण्वन्त्स्वषु त्र्यषु पथमा जिगाति ॥ २ ॥

2. *Mumoda garbho vṛṣabhaḥ kakudmānasremā vatsaḥ śimīvāñ arāvīt. Sa devatātyudyatāni kṛṇvantsveṣu kṣayeṣu prathamō jigāti.*



Agni waxes with joyous energy, all pervasive and comprehending, mighty abundant, virile and invigorating, lovely as a child yet perfect and powerful as accomplisher, and expresses itself loud and bold from silence of the night to roar of the winds and thunder of the clouds. Thus does Agni go on, the quintessence of divine powers, raising and energising all presences, as the prime power and presence in its own universal dwellings over and across spaces (as agni, fire and magnetic force on earth, as vayu, electric energy in the middle regions, and as aditya, light in the high heavenly regions).

आ या मू॒धानं पि॒त्रार॑रब्ध॒ न्य॒ध्व॒र द॑धिर् सूर॒ा अ॑णः ।

अस्य॒ प॒त्न॒म् । रु॒षी॒र॒श्व॒बु॒ध्ना ऋ॒तस्य॒ या॒ना॑ त॒न्वा जु॑षन्त ॥ ३ ॥

3. *Ā yo mūrdhānaṁ pitrorarabdha nyadhvare dadhire sūro arṇaḥ. Asya patmannaruṣīraśva-budhnā ṛtasya yonau tanvo juṣanta.*

In the cosmic yajna of motherly earth and paternal heaven, Agni, the sun, enlightens the top regions, in the middle regions the oceanic vapours and vibrant winds hold it as electric energy, and in its lower paths of radiation on earth on the yajna vedi all physical forms of existence join its bright flames and radiations and benefit from it.

उ॒ष॒ड॒षा॒ हि व॑सा॒ अ॒ग॒म॒षि॒ त्वं य॒मया॑र॒भवा॒ वि॒भावा॑ ।

ऋ॒ताय॑ स॒प्त द॑धिष॒ प॒दानि॑ ज॒नय॑न्मि॒त्रं त॒न्व॒इ॒ स्वाय॑ ॥ ४ ॥

4. *Uṣaṣo hi vaso agrameṣi tvam yamayorabhavo vibhāvā. Ṛtāya sapta dadhiṣe padāni janayan mitraṁ tanve svāyai.*

Agni, Vasu, sustainer of life, generating the sun for the manifestation of your self, you rise first with every dawn, illuminate the day and distinguish both day and night, and for conduct of the yajna of existence you bear the seven flames of fire and seven rays of light.

भुवश्च तुमह ऋतस्य गापा भुवा वरुणा यदृताय वर्षि ।

भुवा अपां नपाज्जातवदा भुवा दृता यस्य हव्यं जुजाषः ॥ ५ ॥

5. *Bhuvaścakṣurmaha ṛtasya gopā bhuvo varuṇo yadṛtāya veṣi. Bhuvo apāṁ napājjātavedo bhuvo dūto yasya havyaṁ jujoṣaḥ.*

You are the eye and guardian of the mighty yajnic order of the cosmos, and when you proceed for the dynamics of the order you become the great evolutionary force of the process of formative evolution. You are the omnipresent power that sustain the waters and energies of the cosmic evolution against devolution, and you are the inspirer and promoter of the yajamana who offers you the holy inputs of the evolutionary yajaka.

भुवा यज्ञस्य रजसश्च नेता यत्रा नियुद्धिः सचंस शिवाभिः ।

दिवि मृधानं दधिष स्वर्षा जिह्वामग्र चकृष हव्यवाहम ॥ ६ ॥

6. *Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ sacase śivābhiḥ. Divi mūrdhānam dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyavāham.*

Agni, you are the leader and carrier of yajnic energies and energiser of the regions through which the energies rise and radiate, where you join and conduct the holy waves of energy onward. In the regions of light you sustain the blissful sun high and on the earth you

enjoin your flames of fire to carry the fragrance up and around for the world.

अस्य त्रितः कतुना वव अन्तरिच्छन्धीति पितुरवः परस्य ।  
सुचस्यमानः पित्रारुपस्थं जामि ब्रुवाण आयुधानि  
वति ॥ ७ ॥

7. *Asya tritaḥ kratunā vavre antaricchan dhītim piturvevaiḥ parasya. Sacasyamānaḥ pitrorupasthe jāmi bruvāṇa āyudhāni veti.*

Trita, the human soul, wearing three body covers of gross, subtle and causal forms in earthly existence, with the desire to win the love of this supreme paternal divinity by concentrative meditation, chooses to meditate on divinity within the self and, thus nestled in the parental presence praying as a child for protection, obtains the arms for defence against internal and external onslaughts of material involvement.

स पित्र्याण्यायुधानि विद्वानिन्दषित आप्त्य अभ्ययुध्यत ।  
त्रिशीषाणं सुस्रश्मिं जघन्वान्त्वाष्टस्य च्छितिः संसृज त्रिता  
गाः ॥ ८ ॥

8. *Sa pitryāṅyāyudhāni vidvānindreṣita āptyo abhyayudhyat. Triṣīrṣāṇaṁ saptaraśmim jaghavnān tvāṣṭrasya cinniḥ sarje trito gāḥ.*

That divinely self-realised soul, having got the paternal arms of defence and inspired by Indra, omnipotent supreme divinity, fights against the material adversaries and, having controlled and subdued the three headed seven bridled bondage of sense and mind, gets free of the bonds.

भूरीदिन्द उदिनं तन्तमाजा वाभिनत्सत्पतिमन्यमानम ।  
त्वाष्टस्य चिद्विश्वरूपस्य गानामाचकाणस्त्रीणि शीषा परा  
वक् ॥ ९ ॥

9. *Bhūrīdindra udinakṣantamojo'vābhinat satpa-tir-manyamānam. Tvāṣṭrasya cidviśvarūpasya gonām-ācakraṇa-strīṇi śīrṣā parā vark.*

Indra, protector and saviour of the pious and true devotees, destroying the mighty lustrous, rising and proud adversaries of the child of cosmic materiality, breaks the bonds of seven fold sense-mind complex, destroys the three headed cover of physicality and sets the soul free.

### Mandala 10/Sukta 9

*Apah Devata, Trishira Tvashtra or Sindhudveepa  
Ambarisha Rshi*

आपा हि ष्ठा मयाभुवस्ता न ऊज दधातन ।  
मह रणाय च त्स ॥ १ ॥

1. *Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana.  
Mahe raṇāya cakṣase.*

Apah, liquid energies of cosmic space, surely you are creators and givers of peace and joy. Pray inspire and energise us for the achievement of food and energy for body, mind and soul so that we may see and enjoy the mighty splendour of divinity.

या वः शिवतमा रसस्तस्य भाजयतह नः ।  
उशतीरिव मातरः ॥ २ ॥

2. *Yo vaḥ śivatamo rasastasya bhājayateha naḥ.  
Uśatīriva mātaraḥ.*

Let us share here in body that nectar sweet taste of yours which is most blissful, be like loving mothers for their children.

तस्मा॒ अरं॑ ग॒माम॒ वा॒ यस्य॒ तया॑य॒ जिन्व॑थ ।  
आपा॑ ज॒नय॑था च नः ॥ ३ ॥

3. *Tasmā aram gamāma vo yasya kṣayāya jinvatha.*  
*Āpo janayathā ca naḥ.*

O holy waters, lovers of peace and pleasure of bliss, we come to you without delay for that pleasure, peace and enlightenment for the promotion and stability of which you move and impel people and powers and invigorate us too. Pray bless us with vigour and vitality.

शं॑ ना॒ द॒वीर्भि॑ष्ट॒य॒ आपा॑ भवन्तु पी॒तय॑ ।  
शं॑ या॒र्भि॒ स्र॑वन्तु नः ॥ ४ ॥

4. *Śam no devīrabhiṣṭaya āpo bhavantu pītaye.*  
*Śam yorabhi sravantu naḥ.*

May the divine waters be for our peace and bliss for body, mind and soul and bring us showers of peace, protection and blessedness.

इ॒शाना॑ वा॒याणां॑ त॒यन्ती॑श्च॒षणी॑नाम ।  
अ॒पा या॑चामि भ॒ष॒जम॑ ॥ ५ ॥

5. *Īśānā vāryāṇām kṣayantīś-carṣaṇīnām.*  
*Apo yācāmi bheṣajam.*

Sovereign givers of the cherished gifts of our choice, harbingers of peace and settlement to people, I pray may waters of peace bring me health, sanatives and blessedness.

अप्सु म सामा अबवीदन्तविश्वानि भषजा ।

अग्निं च विश्वशंभुवम ॥ ६ ॥

6. *Apsu me somo abravīd-antarviśvāni bheṣajā.*  
*Agniṁ ca viśvaśambhuvam.*

Soma in the waters touches and speaks to me: All sanatives reside in the waters which also contain the vital warmth and fire of Agni for peace and blessedness of all.

आपः पृणीत भषजं वरूथं तन्व३ मम ।

ज्याक्च सूर्यं दृश ॥ ७ ॥

7. *Āpaḥ pṛṇīta bheṣajāṁ varūtham tanve mama.*  
*Jyok ca sūryam dṛśe.*

O waters, give me peace, stability and sanative vitality for my body so that I may see the sun for a long long time in life.

इदमापः प वहत यत्किं च दुरितं मयि ।

यद्वाहमभिदुदाह यद्वा शप उतानृतम ॥ ८ ॥

8. *Idamāpaḥ pra vahata yat kiṁ ca duritaṁ mayi.*  
*Yadvāham-abhidudroha yadvā śepa utānṛtam.*

Holy waters, wash off all this negativity and whatever is ill or deficient in me, or whatever I disapprove and hate, or whatever wrong, false or indecent I may speak or do.

आपा अद्यान्वचारिषं रसनं समगस्महि ।

पयस्वानग्र आ गहि तं मा सं सृज वचसा ॥ ९ ॥

9. *Āpo adyānvacāriṣam rasena samagasmahi.*  
*Payasvānagra ā gahi taṁ mā saṁ sṛja varcasā.*

Today I have enjoyed the touch, taste and sanctity of waters in the right spirit. We are all one with the spirit of waters. O fire, divine Agni, master of the nectar spirit of waters, come, take me on to bless me. Consecrate me with valour and lustre into a new life.

### **Mandala 10/Sukta 10**

*Devata: Yama Vaivasvata (1, 3, 5-7, 11, 13) and Yami Vaivasvati (2, 4, 8-10, 12, 14) Rshi: Yami Vaivasvati (1, 3, 5-7, 11, 13) and Yama Vaivasvata (2, 4, 8-10, 12, 14)*

This sukta is a beautiful poem in the form of a dialogue between Yama, the bright day, and Yami, the dark night. They are children of Vivasvan, the sun. The theme is desire of the night to commingle with the day, which is not possible as long as the earth rotates and revolves round the sun and the world continues to exist as it is. Yama and Yami can commingle only when all this variety of existence goes back into the unity of absolute essence beyond physicality. The dialogue thus is a nature myth which borders on the mysterious sublime.

Yama and Yami are treated as human characters. For this reason certain commentators as Sayana and others who follow Sayana and popular mythology interpret Yama and Yami as twin brother and sister. The theme then is reduced to a story of incestuous love unfulfilled. This interpretation is not correct because if Yama and Yami were brother and sister, the name of the sister would be Yama ending with long a, and not Yami. Yami can be the name of the female partner of a wedded couple (Panini, 1, 4, 48) and not of a twin sister. They are interpreted here as complementarities.

It may be further suggested here that Yama and Yami on the human plane need not necessarily be interpreted as a wedded couple either. They may better be interpreted as two close friends in love, Yami proposing and soliciting the love of Yama and Yama replying that the love possibly cannot be consummated because the day and night can never meet except at that point of time where meeting and parting are identical and simultaneous. And whenever the meeting would be possible in remote future, at pralaya, the time of dissolution then meeting, parting or separation all would have lost their meaning.

(However, if one insists on interpreting Yama and Yami as twins they should be interpreted as the male and the female complementary forms of the same one human species, children of the same one creator, Vivasvana, in which case the question of incest between brother and sister does not arise.)

आ चित्सखायं सख्या ववृत्यां तिरः पुरु चिदण्वं जगन्वान ।  
पितुनपातमा दधीत वधा अधि तिमि पतरं दीध्यानः ॥ १ ॥

1. *O cit sakhāyaṁ sakhyā vavṛtyāṁ tirah purū cidar-  
ṇavaṁ jaganvān. Piturnapātamā dadhīta vedhā  
adhi kṣami prataraṁ dīdhyānaḥ.*

Yami: With love and desire I come to my friend of my own choice, a friend who has crossed the vast ocean of life a long long way, and I solicit and pray that knowing and thinking of your fulfilment of familial obligation on earth, you beget a successor saviour of your father's familial line and (in marriage) bless me with a child.



न त सखा सख्यं वष्ट्यतत्सलं मा यद्विषुरूपा भवति ।  
महस्पुत्रासा असुरस्य वीरा दिवा धृतरं उविद्या परि  
ख्यन ॥ २ ॥

2. *Na te sakhā sakhyam vaṣṭyetat salakṣmā yadviṣu-  
rūpā bhavāti. Mahasputrāso asurasya vīrā divo  
dhartāra urviyā pari khyan.*

Yama: Your friend accepts not your proposal of love, friendship and union since you are not homogeneous with him in character and versatility of merit and maturity, in fact you are the contrary. Indeed the brave progeny of the great lord of life and energy of nature, refulgent with light and wisdom, who maintain the light of heaven along with the earth take exception to such a proposal of union, in fact they watch, wonder and rule out such a proposal for union.

उशन्ति घा त अमृतास एतदकस्य चित्त्यजसं मत्यस्य ।  
नि त मना मनसि धाय्यस्म जन्युः पतिस्तन्वमा  
विविष्याः ॥ ३ ॥

3. *Uśanti ghā te amṛtāsa etadekasya cit tyajasam  
martyasya. Ni te mano manasi dhāyyasme janyuh  
patistanvamā viviśyāḥ.*

Yami: The immortal sustainers of earth and heaven do wish that every mortal should leave at least one descendant child. I have accepted your mind and soul as one with me, so pray come and join me in body as life giver husband of your child.

न यत्पुरा चकृमा कब्धं नूनमृता वदन्ता अनृतं रपम । गन्धवा  
अप्स्वर्ष्या च याषा सा नाभिः परमं जामि त ता ॥ ४ ॥

4. *Na yat purā cakṛmā kaddha nūnamṛtā vadanto anṛtaṁ rapema. Gandharvo apsvapyā ca yoṣā sā no nābhiḥ paramaṁ jāmi tannau.*

Yama: Having observed the laws of divine nature and observing them now, what we have never done before how can we do now in violation of the truth and law? Gandharva, the sun, sustainer of the earth, is there in the middle region, the moon too is there, so are you, youthful night, as I am. But the earth is the common axis between you and me both, and that is the extreme opposition between you and me. (We cannot possibly meet while the earth is in orbit.)

गभ नु ना जनिता दम्पती कद्वस्त्वष्टा सविता विश्वरूपः ।  
नकिरस्य प मिनन्ति वतानि वद नावस्य पृथिवी उत  
द्याः ॥ ५ ॥

5. *Garbhe nu nau janitā dampatī kardevastvaṣṭā savitā viśvarūpaḥ. Nakirasya pra minanti vratāni veda nāvasya pṛthivī uta dyauḥ.*

Yami: Our generator Savita, creator of the universe, Tvashta, maker of forms and Kah, sustainer of created forms, made us a couple in nature's womb of generation itself as keepers of this earthly home. None can now violate the rules of the lord's discipline, they don't. Mother earth and father heavenly sun know of this complementarity of ours.

का अस्य वद पथमस्याहः क ई ददश क इह प वाचत ।  
बृहन्मित्रस्य वरुणस्य धाम कदु बव आहना वीच्या  
नून ॥ ६ ॥

6. *Ko asya veda prathamasyāhnaḥ ka īm dadarṣa ka iha pra vocat. Bṛhanmitrasya varuṇasya dhāma kadu brava āhano vīcyā nṛn.*

Who knows of this complementarity created at the dawn of creation? He alone knows. As of now, who witnessed it? Who can vouchsafe it now? Vast is the distance between east, the house of Mitra, sun and the day, and west, house of Varuna, presiding deity of the night. O wanton dear, having seen the people now, who can say anything about that?

युमस्य मा युम्यं॑ काम् आगन्त्समान यानां सहशय्याय ।  
जायव पत्ये तन्वं॑ रिरिच्यां वि चिद वृहव रथ्यव चका ॥ ७ ॥

7. *Yamasya mā yamyam kāma āgantsamāne yonau sahaśeyyāya. Jāyeva patye tanvaṁ riricyāṁ vi cidvrheva rathyeva cakrā.*

I, the night, feel stricken with desire to share life with you, Yama, in one house and one bed and wish I should surrender my body as a wife does to the husband so that we may carry on the business of life like the two wheels of a chariot.

न तिष्ठन्ति न नि मिषन्त्येत दवानां स्पश इहय चरन्ति ।  
अन्यन् मदाहना याहि तूयं तन् वि वृह रथ्यव चका ॥ ८ ॥

8. *Na tiṣṭhanti na ni miṣantye devānām spaśa iha ye caranti. Anyena madāhano yāhi tūyam tena vi vrha rathyeva cakrā.*

Yama: These watchful lights of divinities which sojourn here around in space neither stop nor deviate from their path, nor do they wink their eye. O love-lorn maiden, go soon to one of these, other than me and with

him carry on the business of life like a chariot wheel.

रात्रीभिरस्मा अहभिदशस्यत्सूर्यस्य च मुहुर्मुहुर्निमीयात् ।  
दिवा पृथिव्या मिथुना सबन्धू यमीयमस्य बिभृयाद-  
जामि ॥ ९ ॥

9. *Rātrībhirasmā ahabhirdaśasyet sūryasya cakṣur-  
muhurunmimīyāt. Divā pṛthivyā mithunā saba-  
ndhū yamīyamasya bibhṛyādajāmi.*

If for a moment the lord of existence were to reduce the earth to the axis and its centre point and the light of the sun were exhausted along with days and nights, then like heaven and earth together we too may be together and the night may enjoy conjugal union with the day without any obstruction.

आ घा ता गच्छनुत्तरा युगानि यत्र जामयः कृणव्व् जामि ।  
उप बबृहि वृषभाय बाहुमन्यमिच्छस्व सुभग पतिं मत ॥ १० ॥

10. *Ā ghā tā gacchānuttarā yugāni yatra jāmayah  
kṛṇavannajāmi. Upa barbr̥hi vṛṣabhāya bāhum-  
anyamicchasva subhage patiṁ mat.*

But O night, those times would follow long long ages hence when contraries would lie together and coexist without contradictions. Therefore for the time, O sweet and debonair, extend your hand of love to someone other than me, a real virile husband.

किं भातासद्यदनाथं भवति किमु स्वसा यत्र हतिनि-  
गच्छात् । काममूता बह्वेत्तदपामि तन्वा म तन्वां सं  
पिपृग्धि ॥ ११ ॥

11. *Kim bhrātāsadyadanātham bhavāti kimu svasā  
yannirṛtirnigacchāt. Kāmamūtā bahvetadrapāmi  
tanvā me tanvaṁ saṁ pipṛgdhi.*

Yami: What? then have you become as a brother to me? And I, deprived of love and care, become a sister, bereft, going away elsewhere in search of another? Lovelorn, I am babbling so much, pray join me, body with body. (Are you just a complementary support and I just a complementary way farer, nothing more?)

न वा उ त तन्वा तन्वां सं पृच्यां पापमाहुयः स्वसारं  
निगच्छात । अन्यन् मत्प्रमुदः कल्पयस्व न त भाता सुभग  
वष्ट्येतत ॥ १२ ॥

12. *Na vā u te tanvā tanvaṁ saṁ papṛcyāṁ pāpa-  
māhuryaḥ svasāraṁ nigacchāt. Anyena mat  
pramudaḥ kalpayasva na te bhrātā subhage  
vaṣṭyetat.*

Yama: No, I would never touch your body with my body. The wise say that to go and meet a sister like that is a sin, to meet a corresponding way farer in orbit is a violation of the law of nature. O dear and fortunate one, go, be happy with another other than me and make it possible if you can. Your brother way farer does not love this proposal, no he cannot.

ब्रता ब्रतासि यम् नव त मना हृदयं चाविदाम । अन्या किल  
त्वां क यव युक्तं परि ष्वजात् लिबुजव वृ त्म ॥ १३ ॥

13. *Bato batāsi yama naiva te mano hrdayaṁ cāvi-  
dāma. Anyā kila tvāṁ kaksyeva yuktaṁ pari ṣva-  
jāte libujeva vṛkṣam.*

Yami: Sorry Yama, O day, it is a pity I did not know your mind and heart this way of nature. May be some one other than me too may join you like a girdle round your waist and embrace you like a creeper clinging by a tree.

अ॒न्य॒मू॒षु॒ त्वं॒ य॒म्य॒न्य॒ उ॒ त्वां॒ परि॑ ष्वजा॒त॒ लि॒बु॒जव॒ वृ॒ ण्म॒ ।  
 तस्य॑ वा॒ त्वं॒ मन॑ इ॒च्छा॒ स वा॒ तवा॒ धा॒ कृ॒णु॒ष्व॒ सं॒वि॒दं॒  
 सु॒भ॒दा॒म ॥ १४ ॥

14. *Anyamū ṣu tvaṁ yamyanya u tvaṁ pari ṣvajāte libujeva vṛkṣam. Tasya vā tvaṁ mana icchā sa vā tavādhā kṛṇuṣva saṁvidam subhadram.*

Yama: Some other may embrace you too and you embrace him like a creeper by the tree. Love you the other man and his heart, may he too love you and yours. Thus may you create and achieve a happy union in love and good fortune.

## Mandala 10/Sukta 11

*Agni Devata, Angi Havirdhana Rshi*

वृ॒षा॒ वृ॒ष्णा॒ दु॒दु॒ह॒ दा॒ह॒सा॒ दि॒वः॒ प॒यांसि॒ य॒ह्वा॒ अ॒दि॒तर॒दा॒भ्यः॒ ।  
 वि॒श्वं॒ स॒ व॒द॒ व॒रु॒णा॒ य॒था॒ धि॒या॒ स॒ य॒ज्ञि॒या॒ य॒ज॒तु॒ य॒ज्ञि॒याँ  
 ऋ॒तू॒न ॥ १ ॥

1. *Vṛṣā vṛṣṇe duduhe dohasā divaḥ payāṁsi yahvo aditeradābhyaḥ. Viśvaṁ sa veda varuṇo yathā dhiyā sa yajñiyo yajatu yajñiyāñ ṛtūn.*

Generous, omnipotent and indomitable Agni, self-refulgent ruling Spirit of life in the systemic order of existence, with its natural art and intelligence and creativity, creates and showers the waters of growth and sustenance from the divine infinity of inexhaustible plenty of light, life and joy for the yajnic and generous powers of nature and humanity. The Spirit is Varuna, omniscient intelligence with universal discrimination, knowing the world as it is and the way it behaves. May the lovable and adorable Agni worshipped at yajna love,

join and bless the yajnic celebrants of life divine according to the seasons and its own love and judgement.

रपद्गन्धर्वीरप्या च याषणा नदस्य नाद परि पातु म मनः ।  
इष्टस्य मध्य अदितिनि धातु ना भाता ना ज्यष्ठः पथमा वि  
वाचति ॥ २ ॥

2. *Rapadgandharvīrapyā ca yoṣaṇā nadasya nāde pari pātu me manah. Iṣṭasya madhye aditirni dhātu no bhrātā no jyeṣṭhaḥ prathamo vi vocati.*

May the spirit and power of Agni blazing in the sun, thundering in the clouds, vibrating in vapours, flashing in lightning, burning in the vedi and roaring in rivers, protect, promote and inspire my mind. May imperishable Infinity, indomitable nature and inviolable policy establish us all at the heart of what we love to do, accomplish and worship in life and society, and may our chief, eldest, supportive and sustaining brother, speak to us and enlighten us in matters of Dharma, artha, kama and moksha.

सा चि ु भदा ुमती यशस्वत्युषा उवास मनव स्ववती ।  
यदीमुशान्तमुशतामनु कतुमग्निं हातारं विदथाय जीज-  
नन ॥ ३ ॥

3. *So cinnu bhadra kṣumatī yaśasvatyuṣā uvāsa manave svarvatī. Yādīmuśantam-uśatāmanu kratum-agnim hotāraṁ vidathāya jījanan.*

Instantly does that blessed, blissful, inspiring and elevating dawn, light of life, vision of wisdom, harbinger of honour, excellence and divine virtue, arise and shine in response to dedicated action bearing the

bliss of heaven for all humanity when, in pursuit of corporate creative living and search for total freedom, people light the yajna fire for Agni, lover of the lovers of divinity and chief high priest of the yajna of life.

अध॒ त्यं द्र॒प्सं वि॒भ्वं वि॒च॒ ऽणं वि॒राभ॒रदि॒षितः॑ श्य॒ना अध्व॑र ।  
यदी॒ विशा॑ वृ॒णत॑ द॒स्ममा॒या अ॒ग्निं हा॒तार॑मध॒ धीर॑-  
जा॒यत ॥ ४ ॥

4. *Adha tyam drapsam vibhvam vicakṣaṇam virābharadiṣitaḥ śyeno adhware. Yādī viśo vṛṇate dasmamāryā agniṁ hotāramadha dhīrajāyata.*

When noble and dynamic people, lovers of life dedicated to yajna fire, choose to worship the potent and gracious Agni, chief of cosmic yajna and harbinger of infinite gifts, then the celebrant soul of the individual, or society or the ruler of the social order, with flying super-intelligence inspired by the spirit of divinity, achieves that same great and ecstatic power and enlightenment of universal order both on earth and in the spirit by social yajna and spiritual meditation, and by that Agni itself, omniscient, omnipotent and omnificent, becomes the inviolable foundation of human karma, and all possible faculties of thought and action arise for the achievement of success.

सदा॒सि र॒ण्वा यव॑सव॒ पुष्य॑त॒ हात्रा॑भिर॒गृ मनु॑षः स्वध्व॒रः ।  
विप॑स्य॒ वा यच्छ॑श॒मान उ॒क्थ्यं॑ वाजं॒ सस॒वाँ उप॒यासि॑  
भूरि॑भिः ॥ ५ ॥

5. *Sadāsi ranvo yavaseva puṣyate hotrābhiragne manuṣaḥ svadhvaraḥ. Viprasya vā yacchaśamāna ukthyam vājam sasavañ upayāsi bhūribhiḥ.*



Agni, just as food is dear and auspicious to the robust lover of health, so are you dear, exciting and inspiring for humanity, being the holiest presiding power of social and spiritual yajna served with hymns of invocation and adoration, you who, pleased with the sage's songs of adoration, sharing and fulfilling the yajnic homage of devotees, visit and bless the celebrants with plenty and immensities of gifts of enlightenment as well as powers.

उदीरय पितरां जार आ भगमियं तति ह्यता हृत्त इष्यति ।  
विवक्ति वह्निः स्वपस्यत मुखस्तविष्यत असुरा वपत  
मती ॥ ६ ॥

6. *Udīraya pitarā jāra ā bhagamiyakṣati haryato hr̥tta iṣyati. Vivakti vahniḥ svapasyate makhas-taviṣyate asuro vepate matī.*

Agni, raise and augment the parental powers of heaven and earth and extend the honour and excellence of humanity there like the sun, stealer of the night, which spreads its light in space. The yajamana performs yajna in honour of the divinities of nature and humanity and loves the divinities and yajna with his heart and soul. The ruler, burden bearer of the life of humanity, is up and active and adores and exalts you. The fire is rising and blazing bright, the high priest is inspired, and the life giving energies vibrate with action and intelligence.

यस्तं अग्र सुमतिं मता अत्सहंसः सूना अति स प शृण्व ।  
इषं दधाना वहमाना अश्वरा स द्युमाँ अमवान्भूषति  
द्यून ॥ ७ ॥

7. *Yaste agne sumatirñ marto akṣat sahasaḥ sūno  
ati sa pra śṛṇve. Iṣaṁ dadhāno vahamāno aśvairā  
sa dyumāñ amavān bhūṣati dyūn.*

Agni, creator and augments of power, patience and fortitude, the mortal who reaches and internalises your divine favour of knowledge and wisdom rises to immortal honour and fame and, having abundant food, energy and life's graces of his choice and enjoying equipment of horses and fast transport, rises in light, lustre and splendour of life day by day.

यद्ग्र एषा समितिर्भवाति द्वी द्वेषु यजता यजत्र । रत्ना  
च यद्विभजासि स्वधावा भागं ना अत्र वसुमन्तं वीतात ॥ ८ ॥

8. *Yadagna eṣā samitirbhavāti devī deveṣu yajatā  
yajatra. Ratnā ca yadvibhajāsi svadhāvo bhāgañ  
no atra vasumantañ vītāt.*

Adorable Agni, when this holy assembly of your yajnic powers and virtues honoured among the divines meets and, O lord self-refulgent and self-sufficient, you distribute the jewels of life among them, then pray bless us too with our share of the honour and excellence of life.

श्रुधी ना अग्रु सदने सधस्थं यु वा रथममृतस्य दवितुम ।  
आ ना वह रादसी द्वपुत्र माकिद्वानामप भूरिह  
स्याः ॥ ९ ॥

9. *Śrudhī no agne sadane sadhasthe yukṣvā ratha-  
mamṛtasya dravitnum. Ā no vaha rodasī deva-  
putre mākir-devānāmapa bhūriha syāh.*

Listen to our prayer, Agni, in this hall of yajna, harness your chariot replete with the nectar of

immortality, bring us the wealth of earth and light of heaven both divine, let none of the divinities forsake us. Pray abide in our heart here and ever.

## Mandala 10/Sukta 12

*Agni Devata, Angi Havirdhana Rshi*

द्यावा ह ामा पथम ऋतना भिश्राव भवतः सत्यवाचा ।  
द्वान् यन्मतान्यजथाय कृण्वन्त्सीदद्भ्राता पत्यङ् स्वमसुं  
यन ॥ १ ॥

1. *Dyāvā ha kṣāmā prathame ṛtenā'bhīśrāve bhavataḥ satyavācā. Devo yanmartan yajathāya kṛṇvant-sīdaddhotā pratyañ svamasuṃ yan.*

Heaven and earth are the first and closest divinities by virtue of the cosmic order to listen to the holy chant and proclaim their response with light and generosity, when Agni, refulgent spirit of life and light of the world, chief priest and inspirer of cosmic yajna, calling mortals to the altar, settles in the vedi itself upfront, generating and accelerating the radiation of its own energy in the yajnic process being enacted.

द्वान्पिभूऋतन् वहा ना हव्यं पथमश्चिकित्वान ।  
धूमकतुः समिधा भारुजीका मन्दा हाता नित्या वाचा  
यजीयान ॥ २ ॥

2. *Devo devān paribhūr-ṛtena vahā no havyañ prathamaś-cikivān. Dhūmaketuḥ samidhā bhārjīko mandro hotā nityo vācā yajīyān.*

May Agni, supreme power and presence of the spirit over divinities of heaven and earth, first and instant cognizant of our invocation and prayers, radiate and

carry our homage and oblations to the divinities of nature by the laws of its cosmic order, Agni, the power with the banner of light and fragrance, blazing with the flames of fuel fire, adorable sublime, divine call for action and creative evolution, eternal and imperishable, loving and companionable by words of sincere adoration.

स्वावृग्द्वस्यामृतं यदी गारता ज्ञातासा धारयन्त उवी ।

विश्वं द्वा अनु तत्त यजुगुदुह यदनी दिव्यं घृतं वाः ॥ ३ ॥

3. *Svāvṛgdevasyāmṛtaṁ yadī gorato jātāso dhārayanta urvī. Viśve devā anu tat te yajurgurduhe yadenī divyaṁ ghṛtaṁ vāḥ.*

When the celestial nectar of this refulgent power's own essence radiates, then the energies generated by it support and sustain both earth and heaven, and all divinities of nature and humanity receive and celebrate these gifts of Agni, the divine beauty, radiance and liquid energies which the light divine showers on them.

अचामि वां वधायापा घृतस्त्रू द्यावाभूमी शृणुतं रादसी म ।

अहा यद द्यावा सुनीतिमयन्मध्वा ना अत्र पितरा शिशी-  
ताम ॥ ४ ॥

4. *Arcāmi vāṁ vardhāyāpo ghṛtasnū dyāvābhūmī śṛṇutaṁ rodasī me. Ahā yad dyāvo'sunītimayan madhvā no atra pitarā śīśītām.*

Listen both heaven and earth my words of adoration : I celebrate you both heaven and earth as father and mother, givers of the liquid energies of life for the growth and progress of humanity and the

environment, which, may the brilliant geniuses of humanity, taking forward the energy projects and policies of the world, promote day and night incessantly, and which, may the parental powers and leadership of mankind refine and augment to further the light and sweetness of life here on earth.

किं स्विं ॥ राजा जगृह कदस्या ति व्रतं चकृमा का वि  
वद । मित्रश्चिद्धि ष्मा जुहुराणा द्वाञ्छल का न यातामपि  
वाजा अस्ति ॥ ५ ॥

5. *Kim svinno rājā jagrhe kadasyā'ti vratam cakṛmā ko vi veda. Mitraścidhi śmā juhurāṇo devāñ-chloko na yātāmapī vājo asti.*

Does the ruling and refulgent Agni receive and accept our homage? Do we sometime overstep its laws and limits of benediction and experimentation? Who knows this secret we ought to know? Agni after all is a friend. Invoked and served with excess or remiss, it would still accept our homage and adoration and convey it to the divinities, and we pray let there be success and ultimate victory.

दुमन्त्वत्रामृतस्य नाम सलं मा यद्विषुरूपा भवति ।  
यमस्य या मनवत सुमन्त्वग्र तमृष्व पाह्यपयुच्छन ॥ ६ ॥

6. *Durmantvatrāmṛtasya nāma salakṣmā yadvi-ṣurūpā bhavāti. Yamasya yo manavate sumantvagne tamṛṣva pāhyaprayucchan.*

Incomprehensible is this mystery of immortal Agni and its power, for sure, since arising from the same one origin and being homogeneous, it grows to boundless variety of forms, which, nevertheless, for the

man who knows the One Supreme, Agni, ordainer and controller of this existential variety, is simple and clearly understood. This man, O lord great and gracious, protect and promote without relent.

यस्मिन्द्वा विदथ मादयन्त विवस्वतः सदन धारयन्त ।  
सूय ज्यातिरदधुमास्यश्कून्परि द्यातनिं चरत अजस्रा ॥ ७ ॥

7. *Yasmin devā vidathe mādayante vivasvataḥ sadane dhārayante. Sūrye jyotir-adadhur-māsyaktūn pari dyotaniṁ carato ajasrā.*

In whose being the divinities of nature and humanity rejoice in the yajnic order of existence, carry on their assigned tasks in the regions of light and in the heart and mind of humanity, and vest light in the sun and the dark tinge in the moon, that self-refulgent Agni, the sun and moon and all other divinities constantly adore and serve.

यस्मिन्द्वा मन्मनि संचरन्त्यपीच्ये न वयमस्य विद्म । मित्रा  
ना अत्रादितिरनागान्त्सविता द्वा वरुणाय वाचत ॥ ८ ॥

8. *Yasmin devā manmani saṁcarantyaṁcye na vayamasya vidma. Mitro no atrāditiranāgāntsa-vitā devo varuṇāya vocat.*

In whose illuminative yet mysterious being all divine powers exist and act, we know not well. May the same self-refulgent Agni, the divine powers reveal to us, simple, sincere and conscientious seekers of divinity, so that we may distinctly and intelligently know and serve the divine power. May Mitra, universal spirit of divine love, Aditi, imperishable Mother Nature, self-refulgent Savita, the sun, reveal the mysterious power

and presence to us.

श्रुधी ना अग्रु सदने सधस्थं यु वा रथममृतस्य दवितुम ।  
आ ना वह रादसी द्वपुत्र माकिद्वानामप भूरिह स्याः ॥ ९ ॥

9. *Śrudhī no agne sadane sadhasthe yukṣvā ratham-amṛtasya dravitnum. Ā no vaha rodasī devaputre mākir-devānāmapa bhūriha syāḥ.*

Listen to our invocation and exhortation, Agni, in this spatial hall of cosmic yajna. Harness the chariot replete with the nectar of immortality, bring us the wealth of earth and light of heaven both divine. Let none of the divinities forsake us. Pray abide in our heart and soul here and for ever.

### Mandala 10/Sukta 13

*Havirdhane Devata, Angi Harvirdhana or  
Vivasvan Aditya Rshi*

युज वां ब्रह्म पूर्यं नमाभिवि श्लाकं एतु पथ्येव सूरः ।  
शृण्वन्तु विश्वं अमृतस्य पुत्रा आ य धामानि दिव्यानि  
तस्थुः ॥ १ ॥

1. *Yuje vām brahma pūryam namobhirvi śloka etu pathyeva sūreḥ. Śṛṇvantu viśve amṛtasya putrā ā ye dhāmāni divyāni tasthuḥ.*

For you, O heaven and earth, men and women, bride and bride groom, bearers of the holy materials of yajna, I chant the holy Vedic voice of divinity with fragrant oblations into the vedi in honour of Agni, lord self-refulgent. May this voice spread around like the spirit of light and joy of the enlightened. Let all children of immortality across the world listen, and listen all those

too who abide in the celestial regions of light and divine yajna.

युमइव यतमानु यदतं प वां भरन्मानुषा दव्यन्तः ।  
 आ सीदतं स्वमुं लाकं विदान स्वासुस्थ भवतमिन्दव  
 नः ॥ २ ॥

2. *Yame iva yatamāne yadaitam pra vām bharan mānuṣā devayantaḥ. Ā sīdatam svamu lokam vidāne svāsasthe bhavatamindave naḥ.*

Living and working together like a pair of twins in this home, when you perform this yajna, then the people around dedicated to divinity would accept and honour you as a holy couple. Abide in your own beautiful place as an enlightened couple and, happy and healthy in your own joint life, live on for the peace and joy of yourselves and all of us and for self-fulfilment in the service of divinity.

पञ्च पदानि रूप अन्वरं हं चतुष्पदीमन्वमि वृतनं ।  
 अरणं पतिं मिम एतामृतस्य नाभावधि सं पुनामि ॥ ३ ॥

3. *Pañca padāni rupo anvarohaṁ catuṣpadīmanvemi vratena. Akṣareṇa prati mima etāmṛtasya nābhāvadhi saṁ punāmi.*

By the discipline of body mind and soul, I would cover the five stages of earthly existence from the annamaya kosha through pranamaya, manomaya, vijnanamaya kosha to the anandamaya state of divine joy. I would cover the four stages of brahmacharya, grhastha, vanaprastha and sanyasa to total freedom. By meditation on Aum I would cover the physical, psychic and spiritual stages to the fourth stage of turiya, the



state of transcendent happiness. Thus would I reach and abide in the centre of the divine order of existence in the state of absolute purity of the spirit.

द्वभ्यः कर्मवृणीत मृत्युं पजाय कमृतं नावृणीत ।  
 बृहस्पतिं यज्ञमकृण्वत ऋषिं पियां यमस्तन्वं पारि-  
 रचीत ॥ ४ ॥

4. *Devebhyaḥ kamavṛṇīta mṛtyuṃ prajāyai kama-  
 mṛtam nāvṛṇīta. Bṛhaspatiṃ yajñamakṛṇvata  
 ṛṣiṃ priyāṃ yamastanvaṃ prārire cīt.*

Which death does Brhaspati or Yama choose for the divines? What immortality does he not choose for ordinary humans? Choose Brhaspati, universal divine Seer as the high priest as well as the object of yajna, self-sacrifice, and Yama would either strengthen the dear body vestment of the soul, or, otherwise empty it out of life energy.

सप्त रन्ति शिशव मरुत्वत पित्र पुत्रासा अप्यवीवत तृतम ।  
 उभ इदस्याभयस्य राजत उभ यतत उभयस्य पुष्यतः ॥ ५ ॥

5. *Sapta kṣaranti śiśave marutvate pitre putrāso  
 apyavīvatannṛtam. Ubhe idasyobhayasya rājata  
 ubhe yatete ubhayasya puṣyataḥ.*

As children for the parent, seven poetic compositions of the Veda shower the light and bliss of eternal truth on the soul, master of pranic energies and abiding within at the heart in the body. Both thought and speech, heaven and earth inspire and elevate both divines and humans, both exercise both to rise and both strengthen and refine both orders of life, both coexist with the Law.

**Mandala 10/Sukta 14**

*Yama (1-5, 13-16), Lingokta (6), Lingokta or Pitarah (7-9), Shvanau (10-12) Devatah, Yama Vaivasvata Rshi*

पर्यिवांसं प्रवता महीरनु बहुभ्यः पन्थामनुपस्पशानम ।  
ववस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥ १ ॥

1. *Pareyivāṁsam pravato mahīranu bahubhyaḥ panthām-anupaspaśānam. Vaivasvataṁ saṅganam janānām yamaṁ rājānaṁ haviṣā duvasya.*

Know Yama, cosmic Time, refulgent, all ruling all comprehending Time, pervading all that moves forward, stars and planets all, watching, showing the paths of movement for all and outlasting them all. Temporal correspondent dimension of Vivasvan, Savita, ultimate light and supreme spirit, immanent and transcendent, eternal and infinite, ordainer and controller of the world, ultimate end and destination of all that is born, it is the creator, mover and consumer all in one. Worship it with service and homage of yajna (if you wish to survive as spirit through the flux).

Note: In Surya Siddhanta time is Cosmic Time and, secondly, it is temporal which is the temporal correspondent of things in flux. One is called Lokanam-anta-krt-Kala which comprehends all things in existence, and the other is time in respect of calculation, 'Kalanatmaka'. Yama in this hymn is not the god of death, it is the child of the sun, Vivasvan. Therefore Yama should be interpreted as time, in both aspects, i.e., temporal aspect and beyond the temporal in its eternal aspect which is the space-time continuum of eternity.

य॒मा ना॑ गा॒तुं प॑थ॒मा वि॒वद॒ नषा॑ ग॒व्यू॒तिर॑प॒भत्वा॑ उ॒ । यत्रा॑  
नः॒ पूव॑ पित॒रः पर॑यु॒र॒ना ज॑ज्ञा॒नाः प॒थ्या॒॑ऽ अनु॑ स्वाः ॥ २ ॥

2. *Yamo no gātuṁ prathamō viveda naiṣā gavyūtira-  
pabhartavā u. Yatrā naḥ pūrve pitaraḥ pareyu-  
renā jajñānāḥ pathyā anu svāḥ.*

Time, first and highest of existence, knows as it comprehends our course of life, and that course no one can avoid, escape, alter or alternate, and that same is the path by which our earlier forefathers went their way, and that is the path by which all who are born go their way, knowing according to their Dharma and choice. Honour that time with homage.

मा॒त॒ली क॒व्य॒य॒मा अ॒ङ्गि॒राभि॒बृ॒हस्प॑ति॒ऋ॒क्व॒भिवा॑वृ॒धा॒नः ।  
याँ॑श्च॒ द॒वा वा॑वृ॒धु॒य च॑ द॒वान्त्स्वा॒हान्य॑ स्व॒धया॒न्य  
म॑द॒न्ति ॥ ३ ॥

3. *Mātālī kavyaiiryamo āngirobhir-brhaspatir-  
ṛkvabhir-vāyrdhānaḥ. Yāñśca devā vāyrdhurye ca  
devāntsvāhānye svadhayānye madanti.*

Terrestrial fire and bodily heat grow by food and fuel, Yama, life time and life energy, grows by pranic energy, and Brhaspati, spirit and enlightenment, grows by Vedic words and divine joy. These capacities which divinities of earth and heaven and divine enlightenment augment, and the divinities of the environment on earth and above, which humans augment, grow mutually, the divinities by svaha oblations, and humans by svadha offerings of food, and thus they rejoice.

इ॒मं य॑म॒ प॒स्त्र॒मा हि॑ सी॒दा ङ्गि॑राभिः॒ पितृ॑भिः॒ संवि॑दानः ।  
आ॒ त्वा॒ मन्त्राः॑ क॒वि॒श॒स्ता व॑हन्त्व॒ना री॑ज॒न्ह॒विषा॑ माद॒-  
य॒स्व ॥ ४ ॥

4. *Imam̄ yama prastaramā hi sīdā'ṅgirobhiḥ pitṛ-  
bhiḥ saṁvidānaḥ. Ā tvā mantrāḥ kaviśastā vahan-  
tvenā rājan haviṣā mādayasva.*

O Yama, happy life time of health and joy, come in union with nourishing and protective energies of nature and vest those energies in my yajnic body system. Let the thoughts and health mantras of the sages come with you here with exhilarating and inspiring poetic voices, and then, shining and ruling in the system within with all these gifts, rejoice and make me happy too.

अङ्गिराभिरा गहि यज्ञियभियम वरूपरिह मादयस्व ।

विवस्वन्तं हुव यः पिता त स्मिन्यज्ञ बहिष्या निषद्य ॥ ५ ॥

5. *Aṅgirobhirā gahi yajñiyebhiryama vairūpairiha  
mādayasva. Vivasvantam̄ huve yaḥ pitā te'smin  
yajñe barhiṣyā niṣadya.*

O Yama, life time of health and age, come with pranic energies of nature of various and versatile sort worthy of union and assimilation according to time and seasons, be happy and rejoice with me. I invoke the refulgent Sun also, your generative father, and pray come and be seated in the holy heart core of this life yajna of mine for a full age of good health and joy. (Reference may be made to Atharva Veda 3, 8, 1: May the sun come with its rays joining and entering the earth and energising it according to the seasons. Rgveda 1, 71, 2 throws further light on the science of health and solar rays in relation to the earth and global atmosphere.)

अङ्गिरसा नः पितरा नवग्वा अथवाणा भृगवः साम्यासः ।

तषां वयं सुमता यज्ञियानामपि भद सामनस स्याम ॥ ६ ॥

6. *Aṅgirasō naḥ pitaro navagvā atharvāṅṅo bhṛgavaḥ  
somyāsaḥ. Teṣāṃ vyaṃ sumatau yajñīyānā-mapi  
bhadre saumanase syāma.*

May the pranic energies radiated by the sun in the seasons of summer, rains, autumn, early winter, peak of winter and spring be good for us for body, mind and spirit. Lovable, companionable and promotive they are, worthy of reverence. May they be agreeable to us and give us a healthy environment, pleasant, benevolent and exhilarating.

पहि॒ पहि॑ प॒थिभिः॑ पू॒व्यभिय॑त्रा॒ नः॑ पू॒व' पित॑रः॒ पर॑युः ।  
उ॒भा राजा॑ना स्व॒धया॑ म॒दन्ता॑ य॒मं प॑श्यासि॒ वरु॑णं च  
द॒वम ॥ ७ ॥

7. *Prehi prehi pathibhiḥ pūrvyebhiryatrā naḥ pūrve  
pitarāḥ pareyuḥ. Ubhā rājānā svadhayā madantā  
yamaṃ paśyāsi varuṇaṃ ca devam.*

Go forward, O man, move on by the ancient paths of life universally carved for you, by which the forefathers too went forward to complete their course of life. Intelligent you are and you see both the divine sun and the divine night, the all comprehending time and the spirit of cosmic judgement, the solar region and the cosmic waters, divine, brilliant, ruling mighty in terms of their own powers and agreeable by your service to them and to the environment.

सं ग॑च्छस्व पि॒तृभिः॑ सं य॒मन॑ष्टापू॒तनं॑ पर॒म व्या॑मन ।  
हि॒त्वाया॑व॒द्यं पु॒नर॑स्त॒महि॑ सं ग॑च्छस्व त॒न्वा सु॑वचाः ॥ ८ ॥

8. *Sam gacchasva pitrbhiḥ sam yamaneṣṭāpūrtena  
parame vyoman. Hitvāyāvadyaṃ punarastamehi  
sam gacchasva tanvā suvarcāḥ.*

O soul, join with pitr pranic energies and go forward, join with another life time for future existence and go forward, join with your acts of obligation and dharmic choice and go forward to the highest spaces, having left this exhausted body, go to a new home, join with a vigorous bright body full of fresh life again. (This is the journey from one life time to another.)

अपत॑ वी॒त॑ वि च॑ स॒प॒ताता॑ स्मा ए॒तं पि॒तरा॑ ला॒कर्म॑कन ।  
अहा॑भिर्द्भिर्क्त्तु॒भिव्य॑क्तं य॒मा द॑दात्यव॒सान॑मस्म ॥ ९ ॥

9. *Apeta vīta vi ca sarpatāto'smā etaṁ pitaro lokamakran. Ahobhir-adbhir-aktubhir-vyaktaṁ yamo dadātyavasānamasmai.*

Pitr pranic energies of solar radiation which have carried this soul, departed, gone away, carried around by sun rays, have prepared this new home for it, and Yama, cosmic order of time, with days, nights, dawns and liquid energies, has provided this another stage of its existential being.

अति॑ द॒व सार॑म॒या श्वाना॑ च॒तुर् ॥ श॒बला॑ सा॒धुना॑ प॒था ।  
अथा॑ पि॒तृन्सु॑वि॒दत्राँ॑ उप॒हि य॒मन॑ य स॒ध॒मादं॑ म॒दन्ति॑ ॥ १० ॥

10. *Ati asārameyau śvānau caturakṣau śabalau sādhunā pathā. Athā pitṛṅtsuvidatrāñ upehi yamena ye sadhamādaṁ madanti.*

O soul, by paths of divine law and rectitude, go forward to a life of day-night cycle, each being of twelve hour duration of colourful beauty, both children of dynamic energy, alert and on the move, lighted by the sun and moon. Then enjoy the auspicious rays of the sun which always rejoice with the passage of time.

या त् श्वानां यम रितारां चतुर् ण पथिरां नृच त्सा ।  
ताभ्यामनं परि दहि राजन्स्वस्ति चास्मा अनमीवं च  
धहि ॥ ११ ॥

11. *Yau te śvānau yama raksitārau caturakṣau pathirakṣī nṛcakṣasau. Tābhyāmenam pari dehi rājantsvasti cāsmā anamīvaṃ ca dhehi.*

O time, those two day and night are your guardian sentinels of twelve hour duration each, all watching, protective companions of humanity on way. O ruling lord of light, to their care entrust this soul. Let there be peace and well being for it all round, bless it with good health and freedom from sin and ailment.

उरूणासावसुतृपा उदुम्बला यमस्य दूता चरता जनां अनु ।  
तावस्मभ्यं दृशय सूर्याय पुनदातामसुमद्यह भदम ॥ १२ ॥

12. *Urūṇasāvasutrṣpā udumbalau yamasya dūtau carato janāñ anu. Tāvasmabhyam dṛśaye sūryāya punardātām-asum-adyeha bhadram.*

Those two night and day are the most perceptive, abundant and alert, mighty strong and relentless watchdogs of time immediately close ahead and on the heels of people. Let them now again give us happiness and well being full of bubbling energy so that we may see the light of the sun anew, giver of life and enlightenment.

यमाय सामं सुनुत यमाय जुहुता हविः ।

यमं ह यज्ञा गच्छत्यग्निदूता अरंकृतः ॥ १३ ॥

13. *Yamāya somam sunuta yamāya juhutā haviḥ. Yamam ha yajño gacchatyagnidūto aramkṛtaḥ.*

Prepare the soma for Yama, lord of the light and

life of cosmic order, offer the homage of soma oblations to Yama, the holy soma-yajna goes to Yama, with all its beauty and power conducted by the holy fire, divine messenger between the devoted yajakas and the sun.

य॒माय॑ घृ॒तव॑द्ध॒विजु॑हात् प॒ च॑ तिष्ठत ।

स॒ ना॑ द्र॒वष्वा॑ य॒मही॑घमायुः प॒ जी॒वस॑ ॥ १४ ॥

14. *Yamāya ghṛtavaddhavir-juhota pra ca tiṣṭhata. Sa no deveṣvā yamad dīrghamāyuh pra jīvase.*

Offer holy homage full of ghrta to Yama for harmony between your life and the cosmic order of time and nature, and abide in that mood and state of karma. And may the lord vest strength and efficiency in our body, senses and mind for a long life of good health.

य॒माय॑ मधु॒मत्त॑मं॒ राज्ञ॑ ह॒व्यं॑ जु॒हात॑न ।

इ॒दं न॑म॒ ऋषि॑भ्यः पू॒वज॑भ्यः पू॒वभ्यः॑ पथि॒कृद्भ्यः॑ ॥ १५ ॥

15. *Yamāya madhumattamaṁ rājñe havyaṁ juhota. Idaṁ nama ṛṣibhyaḥ pūrvajebhyaḥ pūrvebhyaḥ pathikṛdbhyaḥ.*

Offer the sweetest and holiest honeyed oblations to Yama, Lord of time and refulgent sovereign of the cosmic order. This homage is in honour of the sagely seers, the forefathers, the ancients who carved the paths of life for us.

त्रि॒क॑दु॒कभिः॑ प॒तति॑ ष॒ळुवी॑रक॒मिद॑ बृ॒हत॑ ।

त्रि॒ष्टु॒ब्गाय॑त्री॒ च॒न्दांसि॑ स॒वा॒ ता॒ य॒म आ॑हि॒ता ॥ १६ ॥

16. *Trikadrukebhiḥ patati ṣaḷurvīr-ekamid-bṛhat. Triṣṭubgāyatrī chandānsi sarvā tā yama āhitā.*

The great one, supreme, infinite, omnipotent, is



One, pervading the variety of existence by three dimensions of time, present, past and future, and by six seasons of the year, three lokas of space, earth, sky and the heavens, and six directions, rules alone. Trishtubh, Gayatri and all other Chhandas abide in the One Word, Aum. All these orders of omniscience, omnipresence and omnipotence abide in One, emerge from That and converge into That, Yama, Time.

### Mandala 10/Sukta 15

#### *Pitarah Devata, Shankha Yamayana Rshi*

Pitaras in this hymn means nature's life giving, life preserving and life promoting pranic energies, especially the sun rays which start an invigorating yajna with the dawn and continue it upto sun set. It also means the flames and fragrances of yajna rising from the vedi and joining the natural energies to enhance the efficacy of nature's recuperative power for life. On the human plane it means the seniors, the enlightened, the teachers and social workers, men of experience, vision and judgement who contribute to the welfare and progress of society with, their actions and ideas. It does not, however, rule out pitaras of human tradition and history who continue to live by their ideas and ideals they contributed for the progress of society, to whom we feel grateful for their living guidance even after their departure.

उदीरतामवर् उत्परासु उन्मध्यमाः पितरः साम्यासः ।

असुं य इयुरवृका ऋतज्ञास्त ना वन्तु पितरा हवेषु ॥ १ ॥

1. *Udiratāmavara ut parāsa unmadhyamāḥ pitarah somyāsaḥ. Asum̐ ya īyuravr̥kā ṛtajñāste no'vantu pitaro haveṣu.*

May the sun rays of the morning, mid-day and evening time which radiate and inspire vital soma energy into the things they touch rise in power and efficacy and promote the strength and joy of life. May the wise seniors of the average, high and middle order, harbingers of peace and joy, friendly, dynamic scholars and scientists of yajna who know the cosmic order and the laws of nature and living truths of life rise, inspire us with energy and enthusiasm for life, and may all these saviour and protective powers of nature and humanity strengthen us to defend and promote ourselves in internal and external challenges of life and the environment.

इदं पितृभ्या नमा अस्त्वद्य य पूर्वासा य उपरास इयुः ।

य पार्थिव रजस्या निषत्ता य वा नूनं सुवृजनासु वि १ ॥ २ ॥

2. *Idam pitrbhyo namo astvadya ye pūrvāso ya uparāsa iyuh. Ye pārthive rajasyā niṣattā ye vā nūnam suvrjanāsu vikṣu.*

Let this yajnic homage today be for the sun rays and pranic energies radiating from the east and west, for the energies which abide in the earthly sphere and in space and skies, and for the energy which vibrates in the living forms of nature anywhere and in humanity.

आहं पितृन्सुविदत्राँ अविस्ति नपातं च विक्रमणं च विष्णाः । बहिषदा य स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ ३ ॥

3. *Āham pitṛntsuvidatrāñ avitsi napātam ca vikramaṇam ca viṣṇoḥ. Barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ.*

I know and join the holy, wise, generous and parental powers of humanity. I know the stable, radiative and expansive power and presence of yajna and its creative effects. O scholars and scientists of yajna who join the creative science here on the vedi with your inputs of knowledge and expertise, come and partake of the freshness and fragrance of fruits produced and given by yajna.

बहिषदः पितर ऊत्य॑वागिमा वा ह॒व्या च॑कृमा जुषध्वम ।  
त आ ग॒तावसा॑ श॒न्तम॒ना था॑ नः शं॒ यार॑र॒पा द॑धात ॥ ४ ॥

4. *Barhiṣadaḥ pitara ūtyarvāgimā vo havyā cakṛmā juṣadhvam. Ta ā gatāvasā śantame-nā'thā naḥ śaṁyorarapo dadhāta.*

O parental powers of humanity, scholars of the science of atmospheric and environmental management of the globe, for all round peace and protection of life here and hereafter, we have prepared these yajnic materials for you for homage which please accept and use with love and faith. O masters, come always with peaceful modes of universal protection, bear and bring us showers of peace and freedom from sin, violence and fear.

उप॑हूताः पि॒तरः सा॒म्यासा॑ बहिष्य॑षु नि॒धिषु॑ पि॒यषु॑ ।  
त आ ग॑मन्तु॒ त इ॒ह श्रु॑व॒न्त्वधि॑ बुवन्तु॒ त व॑न्त्व॒स्मान् ॥ ५ ॥

5. *Upahūtāḥ pitarah somyāso barhiṣyeṣu nidhiṣu priyeṣu. Ta ā gamantu ta iha śruvantvadhi bruvantu te'vantvasmān.*

Senior venerable sages eminent in the science of soma and yajnic production of the dearest valuable

wealth forms for peace and progress, invoked and invited with reverence, pray, come here to the yajna, listen to our ideas and words, speak, consider and discuss, and protect and promote us with knowledge.

आच्या जानु द णता निषद्यमं यज्ञमभि गृणीतु विश्व ।  
मा हिंसिष्ट पितरः कन चि ण यद्व आगः पुरुषता  
कराम ॥ ६ ॥

6. *Ācyā jānu dakṣiṇato niṣadyemaṁ yajñamabhi grṇīta viśve. Mā hiṁsiṣṭa pitarah kena cinno yadva āgaḥ puruṣatā karāma.*

O saviour sages of the world, with knees bent in honour of the vedi, please sit on our right, accept and accomplish the yajna with specific words, and if we happen to transgress some manners or ritual, or are impertinent to you because, after all, we are human, pray be kind and do not in any way hurt or punish us.

आसीनासा अरुणीनामुपस्थ रयिं धत्त दाशुष मत्याय ।  
पुत्रभ्यः पितरस्तस्य वस्वः प यच्छत त इहाजं दधात ॥ ७ ॥

7. *Āsīnāso aruṇīnām-upasthe rayim dhatta dāśuṣe martyāya. Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta ihorjaṁ dadhāta.*

The radiations of sun rays in the lights of the dawn bear wealth and energy for the man of charity, and wealth and comfort for his children too. May the sages seated on the vedi realise and bring that wealth and energy for us and our future generations.

य नः पूव पितरः साम्यासा नूहिर सामपीथं वसिष्ठाः ।  
तभिद्यमः संरणा हवींष्युश णुशद्धिः पतिकाममत्तु ॥ ८ ॥

8. *Ye naḥ pūrve pitaraḥ somyāso'nūhire somapī-  
thaṁ vasiṣṭhāḥ. Tebhiryamaḥ saṁrarāṇo havīm-  
ṣyūśannuśadbhiḥ pratikāmamattu.*

Those eastern lights of the dawn which awaken and inspire us bear pranic energies radiant and replete with life energy of the sun, treasure source of living soma. May the sun shining and rejoicing with those very bright rays accept and revitalise our oblations offered into the holy fire at dawn.

य तातृषुद'वत्रा जहमाना हात्राविदः स्तामंतष्टासा अकः ।  
आग्र याहि सुविदत्रभिर्वाड सत्यः कव्यः पितृभिघम-  
सद्भिः ॥ ९ ॥

9. *Ye tāṭṣur-devatrā jhamānā hotrāvidaḥ stoma-  
taṣṭāso arkaiḥ. Āgne yāhi suvidatrebhir-arvān  
satyaiḥ kavyaiḥ pitrbhir-gharmasadbhiḥ.*

Those bright rays of the dawn, divine, sharp and inspiring, invigorating, which come to earth thirsting for holy food and water, with those very rays, generous, truly divine, poetically sublime and soul satisfying, conveying pranic energies with morning, mid-day and evening warmth and heat of the day, O yajna fire, come and bless our yajna for the gift of rain.

य सत्यासा हविरदा हविष्वा इन्दण दवः स्रथं दधानाः ।  
आग्र याहि सहस्रं दववन्दः परः पूवः पितृभिघम-  
सद्भिः ॥ १० ॥

10. *Ye satyāso havirado haviṣpā indreṇa devaiḥ  
sarathaṁ dadhānāḥ. Āgne yāhi sahasraṁ  
devavandaiḥ paraiḥ pūrvaiḥ pitrbhir-gharma-  
sadbhiḥ.*

O yajnic fire, arise and come with those true and pervasive, oblation consuming, water promoting, electric energy borne eastern and western sun rays along with divine forces of nature which are laden with pranic energies of a thousand mind and sense inspiring sanatives pervasive in the light of the sun from dawn to dusk.

अग्निष्वात्ताः पितर एह गच्छतु सदःसदः सदत सुपणीतयः ।  
अत्ता हवींषि पर्यतानि ब्रहिष्यथा रयिं सववीरं दधा-  
तन ॥ ११ ॥

11. *Agniṣvāttāḥ pitara eha gacchata sadah sadah sadata supraṇītayah. Attā havīmṣi prayatāni barhiṣyathā rayim sarvavīram dadhātana.*

O senior sages and scientists of solar energy and yajnic production committed to policies of positive and creative technology, come here, take your positions assigned and reserved in the programme, accept the homage and yajnic materials offered and, by the conduct of yajna, bless us with wealth, power and honour worthy of brave humanity for generations.

त्वमग्ने इळिता जातवदा वाङ्मव्यानि सुरभीणि कृत्वी ।  
पादाः पितृभ्यः स्वधया त अक्षान्द्वि त्वं देव पर्यता  
हवींषि ॥ १२ ॥

12. *Tvamagna ṛṇito jātavedo'vāḍḍhavyāni surabhīṇi kṛtvī. Prādāḥ pitṛbhyah svadhayā te akṣannadhi tvaṁ deva prayatā havīmṣi.*

O divine fire present in everything born, lighted, raised and developed to flaming power, you catalyse refine and energise the holy materials to tremendous

power and fragrance. O brilliant divinity, consume the materials offered, feed them to the sun rays, and may they too further refine, energise and spread them all around in space for creative purposes of nature for life on earth.

य च॒ह पि॒तरा॒ य च॒ नह याँश्च॑ वि॒द्म याँ उ॑ च॒ न प॒विद्म॑ । त्वं  
व॒त्स्य॒ यति॑ त जा॒तवदः॑ स्व॒धाभि॒य॒ज्ञं सु॒कृ॒तं जु॒षस्व॑ ॥ १३ ॥

13. *Ye ceha pitaro ye ca neha yāñśca vidma yāñ u ca na pravidma. Tvaṁ vettha yati te jātavedaḥ svadhābhiryajñam sukṛtaṁ juṣasva.*

O Jataveda, all pervasive all knowing Agni, those sun rays which are here, those which are not here, those which we know of and those which we do not know of, you know them all and, as far as you pervade and know, pray accept our oblations of yajna with pleasure, make them good, and turn them to universal power and goodness by radiant rays of the sun for the benefit of all humanity and all life on earth.

य अ॒ग्नि॒दग्धा॑ य अ॒न॒ग्नि॒दग्धा॑ म॒ध्य॒ दि॒वः स्व॒धया॑ मा॒दय॑न्त ।  
त॒भिः स्व॒राळ॑सु॒नीति॑म॒तां यथा॑व॒शं त॒न्वं क॒ल्पय॑स्व ॥ १४ ॥

14. *Ye agnidagdhā ye anagnidagdhā madhye divaḥ svadhayā mādayante. Tebhiḥ svarāḷasunītime-tām yathāvaśam tanvaṁ kalpayasva.*

Those rays of the sun which carry the heat of fire, in summer, and those which do not carry the heat of fire, in winter, all these which radiate in the spaces between the solar region and the earth and bring joy to people by showers of rain, by all these, O self-refulgent Agni, strengthen to the utmost, energise and refine this

body which is the seat of life energy.

### Mandala 10/Sukta 16

*Agni Devata, Damana Yamayana Rshi*

मनमग्रु वि दहा माभि शाचा मास्य त्वचं चिापा मा  
शरीरम । यदा शृतं कृणवा जातवदा थमनं प हिणुता-  
त्पितृभ्यः ॥ १ ॥

1. *Mainamagne vi daho mābhi śoco māsyā tvacāṁ cikṣipo mā śarīram. Yadā śṛtaṁ kṛṇavo jātavedo 'themenam pra hiṇutāt pitṛbhyaḥ.*

Agni, do not burn it off wholly, do not consume it entirely, do not cast away its form, do not cast away its body entirely. When its gross body is reduced to ash, then, O Jataveda, all pervasive, all knowing Agni, deliver it to the sun rays.

शृतं यदा करसि जातवदा थमनं परि दत्तात्पितृभ्यः ।

यदा गच्छत्यसुनीतिमतामथा दवानां वशनीभवाति ॥ २ ॥

2. *Śṛtaṁ yadā karasi jātavedo 'themenam pari dattāt pitṛbhyaḥ. Yadā gacchātyasunītimetāma-thā devānām vaśanīrbhavāti.*

O Jataveda, when you have reduced its gross body to ash and delivered it to the sun rays, when it comes to the process of transmigration to higher constituent elements, then it is subjected to the laws of other divinities.

सूर्यं च गुच्छतु वातमात्मा द्यां च गच्छ पृथिवीं च धमणा ।  
अपा वा गच्छ यदि तत्र त हितमाषधीषु पति तिष्ठा  
शरीरः ॥ ३ ॥



3. *Sūryam cakṣurgacchatu vātamātmā dyām ca gaccha pṛthivīm ca dharmanā. Apo vā gaccha yadi tatra te hitamoṣadhīṣu prati tiṣṭhā śarīraiḥ.*

Let the eye go the sun. Let the soul go to the wind or to the region of light or to the earth in consequence of its dharmic performance, or, if such be its interest and desire, let it go to the water or reach in herbs and trees there to stay in mere body form.

अजा भागस्तपसा तं तपस्व तं त शाचिस्तपतु तं त अचिः ।  
यास्त शिवास्तन्वा जातवदस्ताभिवहनं सुकृतामु  
लाकम ॥ ४ ॥

4. *Ajo bhāgastapasā taṁ tapasva taṁ te śocistapatu taṁ te arcīḥ. Yāste śivāstanvo jātavedastābhirvahainam sukṛtāmu lokam.*

O Jataveda, that part of human personality which is unborn and eternal is the soul, purify and season it to its original purity by the heat of your divine discipline. May your light and fire purify and shine it to its purity and lustre beyond the dross. And by those divine natural potentials of yours which are holy and blissful, pray carry this soul to noble body forms in blessed regions of life.

अव सृज पुनरग्र पितृभ्या यस्त आहुतश्चरति स्वधाभिः ।  
आयुवसान उप वतु शषः सं गच्छतां तन्वा जातवदः ॥ ५ ॥

5. *Ava sṛja punaragne pitṛbhyo yasta āhutaścarati svadhābhiḥ. Āyurvasāna upa vetu śeṣaḥ saṁ gacchatām tanvā jātavedaḥ.*

O Agni, Jataveda, form and shape out once again from material elements and energy what, having been

offered to you in the fire, roams around vested with its own potentials. The soul that remained alive after giving up its material vestments in the fire may, we pray, assume a life time of earthly existence and go about with the body once again doing its karmic business as earlier.

यत्त कृष्णः शकुन आतुताद पिपीलः सप उत वा श्वापदः ।  
अग्निष्टद्विश्वाद्गदं कृणातु सामश्च या ब्राह्मणां  
आविवश ॥ ६ ॥

6. *Yat te kṛṣṇaḥ śakuna ātutoda pipīlah sarpa uta vā śvāpadaḥ. Agniṣṭadviśvādagadaṁ kṛṇotu somaśca yo brāhmaṇāñ āviveśa.*

O soul, in the course of life, whatever fear, harm or injury darkness, dark ones, birds, beasts, insects or reptiles may do to your body, may Agni and Soma and Soma science known to experts heal that and restore you back to good health.

अग्रवम परि गाभिव्ययस्व सं पाणुष्व पीवसा मदसा च ।  
नत्त्वा धृष्णुहरसा जहृषाणा दधृग्विधु यन्पयङ्घयात ॥ ७ ॥

7. *Agnervarma pari gobhirvyayasva saṁ paṇuṣva pīvasā medasā ca. Net tvā dhṛṣṇurharasā jarhṛ-ṣāṇo dadhṛgvidhakṣyan paryaṅkhayāte.*

O soul, from fire itself, from the flames themselves, get another body form anew and cover it with flesh and marrow, and let not this fire, bold and crackling with blaze of power, embrace you and burnt you out.

इममग्र चमसं मा वि जिह्वरः प्रिया द्वानामुत साम्यानाम ।  
एष यश्चमसा दवपानस्तस्मिन्दुवा अमृता मादयन्त ॥ ८ ॥

8. *Imamagne camasaṁ mā vi jihvaraḥ priyo devānāmuta somyānām. Eṣa yaścamaso devapānastasmin devā amṛtā mādayante.*

O Agni, do not disturb and dislodge this new body form which is a darling of the divines and the sun rays of light and bliss, this body in which the immortal divinities rejoice and find their fulfilment with yajnic food and drink.

क॒व्याद॑म॒ग्निं प हि॑णामि दूरं य॒मरा॑ज्ञा गच्छतु रिपवा॒हः ।

इ॒हवा॑यमित॒रा जा॒तव॑दा द॒वभ्या॑ ह॒व्यं व॑हतु पजा॒नन ॥ ९ ॥

9. *Kravyādamagnim pra hiṇomi dūraṁ yamarājñō gacchatu ripravāhaḥ. Ihaivāyamitaro jātavedā devebhyo havyaṁ vahatu prajānan.*

I set in motion the fire which consumes the corpse, and may it, carrier of the material body, go up with it and reach the regions of life consuming spirit of Time. And here itself the other fire, Jataveda, all pervasive fire of life, all aware, may bring in the food for life for the sustenance and satisfaction of the divinities.

या अ॒ग्निः क॒व्यात्प॑वि॒वश॑ वा गृ॒हमि॑मं पश्य॒ति॒तरं  
जा॒तव॑दसम । तं ह॑रामि पि॒तृय॒ज्ञाय॑ द॒वं स घ॒ममि॑न्वात्प॒रम्  
स॒धस्थ॑ ॥ १० ॥

10. *Yo agniḥ kravyāt praviveṣa vo grhamimaṁ paśyannitaraṁ jātavedasam. Taṁ harāmi pitryajñāya devaṁ sa gharmaminvāt parame sadhasthe.*

The fire that turns away from the corpse consuming fire enters your homes and, watching this

other all pervasive fire, I give up that and take to this brilliant fire for honour to ancestors and the environment. May it carry our yajna to the sun in the highest heaven.

या अग्निः कव्यवाहनः पितृन्य दृतावृधः ।

पदुह्व्यानि वाचति दवभ्यश्च पितृभ्य आ ॥ ११ ॥

11. *Yo agniḥ kravyavāhanaḥ pitṛñ yakṣadr̥tāvṛdhaḥ.  
Predu havyaṇi vocati devebhyaśca pitṛbya ā.*

The fire, participant of natural law, which carries the elements of the corpse to nature, pervades in senior humanity and vibrates in natural energies too. The same fire carries the yajnic homage and proclaims the gifts for the ancestors, for the divines and for nature.

उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि ।

उश उशत आ वह पितृन्हविष अत्तव ॥ १२ ॥

12. *Uśantastvā ni dhīmahyūśantaḥ samidhīmahī.  
Uśannuśata ā vaha pitṛñ haviṣe attave.*

With love and passion we hold you at heart for thought and reflection. With love and faith we light you together and celebrate. You too with love and longing come and bring our loving seniors and blissful energies to receive our offerings and universally disperse them.

यं त्वमग्र समदहस्तमु निवापया पुनः ।

क्रियाम्बवत्र राहतु पाकदूवा व्यल्कशा ॥ १३ ॥

13. *Yaṁ tvamagne samadahastamu nirvāpayā punaḥ.  
Kiyāmbvatra rohatu pākadūvā vyalkāśā.*

O fire, leave the place, extinguish the heat, let it

cool where you scorched and burnt it, and let it be fresh with the growth of watery plants, luxuriant grass and leafy herbs.

शीति॑क॒ शीति॑कावति॒ ह्लादि॑क॒ ह्लादि॑कावति ।

म॒ण्डू॒क्या॒३ सु॒ सं ग॑म॒ इमं॒ स्व॑ग्निं॒ ह॒षय॑ ॥ १४ ॥

14. *Śītike śītikāvati hlādike hlādikāvati.*

*Maṇḍūdyā su saṁ gama imaṁ svagniṁ harṣaya.*

O cool grass, O refreshing land, growing with luxuriant grass, O delightful spot covered with delightful flowers, rejoice with beauty and grace, let this place of holy fire be renewed, joyous and gracious.

### Mandala 10/Sukta 17

*Saranyu (1-2), Pusha (3-6), Sarasvati (7-9), Apah (10, 14), Apah or Soma (11-13), Devatah, Devashrava  
Yamayana Rshi*

त्वष्टा॑ दु॒हित॑रं व॒हतुं॑ कृ॒णाती॑तीदं॒ विश्वं॑ भु॒वन्स॑मति ।

य॒मस्य॑ मा॒ता प॑र्यु॒ह्यमा॑ना म॒हा जा॒या वि॒वस्व॑ता ननाश ॥ १ ॥

1. *Tvaṣṭā duhitre vahatuṁ kṛṇotītīdam viśvaṁ bhuvanāṁ sameti. Yamasya mātā paryuhyamānā maho jāyā vivasvato nanāśa.*

Tvashta, cosmic maker of forms of existence, for the fulfilment of the creative urge of nature, Prakṛti, initiates the process of evolution and the entire universe comes into being in cosmic time. While Prakṛti, consort of the self-refulgent creator Savita (Tvashta Being its forming faculty) and mother origin of the order of evolution, is fertilised and moved on to its generative function, it disappears, that is, it converts from its

original and intangible essence into the tangible creative form and power in existence.

अपांगूह॑ मृतां॑ म॒त्य॑भ्यः कृ॒त्वी स॑र्वणामददु॒वि॒र्व॑स्वत ।

उ॒ता॒श्वि॒ना॒व॒भ॒र्द्य॒त्तदा॑सी॒द॒ज॒हा॒दु॒द्वा मि॑थु॒ना स॑र॒ण्युः ॥ २ ॥

2. *Apāgūhannamṛtām martyebhyaḥ kṛtvī savarṇā-madadurvivasvate. Utāśvināvabharadyat tadā-sīdajahādu dvā mithunā saranyūḥ.*

Transforming the original immortal constant Prakṛti in favour of mutable mortal forms of existence, the evolutionary power of divinity, creative and dynamic Prakṛti, offers this form of itself to self-refulgent creator and master, and then in that dynamic state as it is then, it bears a twin pair of evolved existence, the Ashvins, positive-negative complementarities of the evolutionary circuit of nature's dynamics, and produces procreative couples such as Agni and Soma, energy and matter, prana and rayi, male and female, presence and absence (as the two may be described from different points of view).

पू॒षा त्व॑तश्च्य॒ाव॑यतु॒ प॒ वि॒द्वान॑न॒ष्ट॒पशु॑भु॒व॒न॒स्य॑ गा॒पाः । स  
त्व॑त॒भ्यः॒ परि॑द॒दत्ति॑तृ॒भ्या॒ग्नि॑द्व॒भ्यः॒ सु॒वि॒द॒त्रि॒य॒भ्यः ॥ ३ ॥

3. *Pūṣā tvetaścyāvayatu pra vidvānanaṣṭapaśurbhuvanasya gopāḥ. Sa tvaitebhyaḥ pari dadat pitrbhyo 'gnirdevebhyaḥ suvidatriyebhyaḥ.*

O man, may Pusha, lord of life and nourishment, omniscient sustainer and pervasive protector of the world, whose light and life of forms never goes out of existence, inspire you and lead you on the right path from here. May he, leading lord self-refulgent Agni,

dedicate you to noble parents and brilliant generous teachers.

आयुर्विश्वायुः परि पासति त्वा पूषा त्वा पातु पपथ  
पुरस्तात । यत्रासत सुकृता यत्र त ययुस्तत्र त्वा द्रवः सविता  
दधातु ॥ ४ ॥

4. *Āyurviśvāyuh pari pāsati tvā pūṣā tvā pātu pra-  
pathe purastāt. Yatrāsate sukṛta yatra te yayu-  
statra tvā devaḥ savitā dadhātu.*

Pusha, life of the world and giver of life and nourishment, may protect you all round and inspire and promote you on the path forward, and may Savita, self-refulgent lord of light and vision, guide you where men of noble action reach, and stabilise you where they abide.

पूषमा आशा अनु वद सवाः सा अस्माँ अभयतमन नषत ।  
स्वस्तिदा आघृणिः सववीरा पयुच्छन्पुर एतु पजा-  
नन ॥ ५ ॥

5. *Pūṣemā āśā anu veda sarvāḥ so asmāñ abha-  
yatamena neṣat. Svastidā āghṛṇiḥ sarvavī-  
ro'prayucchan pura etu prajānan.*

Pusha knows all these paths and directions of life and he fulfils all our hopes and ambitions too. May he lead us on the most fearless path of progress. May he, giver of all round good and well being, refulgent and vigilant, all mighty, all knowing, be our pioneer and path maker without neglect or relent.

पपथ पथामजनिष्ठ पूषा पपथ दिवः पपथ पृथिव्याः । उभ  
अभि पियतम सधस्थ आ च परी च चरति पजानन ॥ ६ ॥

6. *Prapathe pathāmajaniṣṭa pūṣā prapathe divaḥ prapathe pṛthivyāḥ. Ubhe abhi priyatame sadhasṭhe ā ca parā ca carati prajānan.*

Pusha inspires, strengthens and guides humanity to know and follow the best paths of life and reach the goal, the paths to heaven and the paths over earth. He pervades the dearest paths of progress here and the paths to freedom there and, all knowing and emerging in consciousness, guides us here and beyond.

सरस्वतीं दवयन्ता हवन्त सरस्वतीमध्वर तायमान ।

सरस्वतीं सुकृता अह्वयन्त सरस्वती दाशुष वार्यं दात ॥ ७ ॥

7. *Sarasvatīm devayanto havante sarasvatīmadhvare tāyamāne. Sarasvatīm sukṛto ahvayanta sarasvatī daśuṣe vāryam dāt.*

Aspirants to knowledge and the light of divinity invoke Sarasvati, voice of divinity, they offer homage of faith and devotion in psychic and spiritual yajna which expands their intelligence and vision. Men of noble action invoke Sarasvati, ever flowing Spirit of Knowledge, for strength of will and direction. May Sarasvati grant cherished gifts of knowledge, will and vision to the generous yajakas.

सरस्वति या सरथं ययार्थ स्वधाभिदवि पितृभिर्मदन्ती ।

आसद्यास्मिन्बहिषि मादयस्वा नमीवा इष आ धह्यस्म ॥ ८ ॥

8. *Sarasvati yā saratham yayārtha svadhābhirdevi pitṛbhirmadanī. Āsadyāsmīn barhiṣi mādayasvā'namīvā iṣa ā dhehyasme.*

O divine Sarasvati, cosmic voice of divinity, who radiate and expand on the rays of light and rejoice



with homage of faith and devotion and the inner vibrations of mind and soul, pray come, abide in this inner seat of mind and consciousness, bless us with divine joy and bring us food and energy free from sin and pollution for the enlightenment of mind and soul.

सरस्वतीं यां पितरा हवन्त द्वािणा यज्ञमभिन त्माणाः ।

सहस्राघमिळा अत्र भागं रायस्पाषं यजमानषु धहि ॥ ९ ॥

9. *Sarasvatīm yām pitaro havante dakṣiṇā yajñama-bhinakṣamāṇāḥ. Sahasrārghamiḷo atra bhāgaṁ rāyaspoṣaṁ yajamāneṣu dhehi.*

O divine Sarasvati, whom venerable sages dedicated to meditative yajna in mind and soul invoke and serve in right earnest, we pray, bless the yajamanas with their share here of food and nourishment, wealth, honour and excellence, and the vision and voice of divinity loved and sought for by thousands of seekers.

आपा अस्मान्मातरः शुन्ध्यन्तु घृतन ना घृतष्वः पुनन्तु ।  
विश्वं हि रिपं प्वहन्ति द्वीरुदिदाभ्यः शुचिरा पूत  
एमि ॥ १० ॥

10. *Āpo asmān mātaraḥ śundhayantu ghṛtena no ghṛtapvaḥ punantu. Viśvaṁ hi ripraṁ prava-hanti devīrudidābhyaḥ śucirā pūta emi.*

May the fluid and vibrant currents of cosmic energy, original mother source of nature's dynamics of evolution, which, divine and inviolable, soaked in goodness and grace, wash away the entire sin, evil and pollution of life, purify and sanctify us with sweetness and beauty of manners and culture. Thus purified and sanctified, I rise and go on in life.

दृप्सश्चस्कन्द पथमाँ अनु द्यूनिमं च यानिमनु यश्च पूवः ।  
समानं यानिमनु संचरन्तं दृप्सं जुहाम्यनु सप्त हात्राः ॥ ११ ॥

11. *Drapsaścaskanda prathamāṅ anu dyūnimam ca yonimanu yaśca pūrvah. Samānaṁ yonimanu samcarantaṁ drapsam juhomyanu sapta hotrāḥ.*

The elixir of life showers on the earliest refulgent worlds by the dawn of days, on this world and this life also as did ever before. The same elixir of life, the same radiant sun, the same soma element of divine nature, vibrant in this world and this life, I invoke and celebrate with all my seven faculties in honour of the spectrum of its beauty and divinity.

यस्त दृप्सः स्कन्दति यस्त अंशुबाहुच्युता धिषणाया  
उपस्थात । अध्वयावा परि वा यः पवित्रात्तं तं जुहामि मनसा  
वषट्कृतम ॥ १२ ॥

12. *Yaste drapsaḥ skandati yaste amśurbāhucyuto dhiṣaṇāyā upasthāt. Adhvaryorvā pari vā yaḥ pavitrāt taṁ te juhomi manasā vaṣaṭkṛtam.*

O Savita, lord giver of life and light of the world, the soma nectar of life that showers ever from divinity, that vigour and inspiration which is released from your hands and from the loving heart of exuberant Mother Nature filtered through her pure sattvic elements in the cosmic yajna, that nectar received at heart in the soul, I offer in homage with prayer.

यस्त दृप्सः स्कृ ॥ यस्त अंशुर्वश्च यः परः स्तुचा ।  
अयं द्वा बृहस्पतिः सं तं सिञ्चतु रार्धस ॥ १३ ॥

13. *Yaste drapsaḥ skanno yaste aṁśuravaśca yaḥ  
paraḥ srucā. Ayam devo br̥haspatiḥ saṁ taṁ  
siñcatu rādhasē.*

O Soma, lord of life, giver of light and bliss, your nectar of divinity that vibrates every where, the radiations of light and spiritual awareness expansive here in existence and existent there in absolute time and space, that very nectar of life and light of existence, may Brhaspati, this generous spirit of infinite knowledge and speech, shower upon us by the Word and vibrations of divinity for our fulfilment of life here and hereafter.

पर्यस्वतीराषधयः पर्यस्वन्मामकं वचः ।

अपां पर्यस्वदित्पयस्तन मा सह शुन्धत ॥ १४ ॥

14. *Payasvatīroṣadhayaḥ payasvanmāmakam vacaḥ.  
Apām payasvadit payastena mā saha śundhata.*

May the oshadhis, herbs and trees, which receive the sap and sweetness of their sustenance from sun light and moon rays, be full of exuberant Soma nectar of life. May this fluent song and speech of mine be full of love and sweetness of life's joy. May this inspiring essence of the liquid flow of natural energies be full of universal nectar, and may all these with that nectar energise, purify and sanctify me.

### Mandala 10/Sukta 18

*Mrtyu (1-4), Dhata (5), Tvashta (6), Pitrmedha or  
Prajapati (7-14) Devatah, Sankusuka Yamayana Rshi*

परं मृत्या अनु परहि पन्थां यस्तु स्व इतरा दव्यानात ।  
च ऽुष्मत शृण्वत त बवीमि मा नः पुजां रीरिषा मात  
वीरान ॥ १ ॥

1. *Param̐ mṛtyo anu parehi panthām yaste sva itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāṃ rīriṣo mota vīrān.*

O Death, go off to that other path that's yours, of mutability other than the path of divinity. You have eyes to see and ears to hear, and to you I say: Do not hurt our people, do not destroy our brave.

मृत्याः पदं यापयन्ता यदत् दाधीय आयुः पतरं दधानाः ।  
आप्यार्यमानाः पजया धनन शुद्धाः पूता भवत यज्ञि-  
यासः ॥ २ ॥

2. *Mṛtyoḥ padaṃ yopayanto yadaita drāghīya āyuh̐ prataram̐ dadhānāḥ. Āpyāyamānāḥ prajāyā dhanena śuddhāḥ pūtā bhavata yajñiyāsaḥ.*

O travellers on the path of divinity, dedicated performers of yajna, as you go forward effacing the onset of death and living a long life of high order of happiness and virtue, may you be blest with wealth and noble progeny, may you be pure and sanctified at heart and in the soul.

इम जीवा वि मृतराववृत्र भूद्धदा द्वहृतिना अद्य । पाञ्चा  
अगाम नृतय हसाय दाधीय आयुः पतरं दधानाः ॥ ३ ॥

3. *Ime jīvā vi mṛtairāvavṛtrannabhūdbhadrā devahūtirno adya. Prāñco agāma nṛtaye hasāya drāghīya āyuh̐ prataram̐ dadhānāḥ.*

May these living people, (we all), be free from the shades of death in life. May our dedication and service to divinity be auspicious and fruitful today. May we go forward living a long life of high order of virtue full of the joy of song and dance and laughter.

इमं जीवभ्यः परिधिं दधामि मषां नु गादपरा अथमत्तम ।  
शतं जीवन्तु शरदः पुरुचीरन्तमृत्युं दधतां पर्वतन ॥ ४ ॥

4. *Imaṃ jīvebhyaḥ paridhiṃ dadhāmi maiṣāṃ nu gādaparo arthametam. Śataṃ jīvantu śaradaḥ purūcīr-antarmṛtyuṃ dadhatāṃ parvatena.*

I set this border line of order for these people. May none of these trespass this into the other territory of death. May they live a long age of full hundred years, bearing though the fact of death within with adamantine walls of resistance by the discipline of health.

यथाहान्यनुपूर्वं भवन्ति यथ ऋतव ऋतुभियन्ति साधु ।  
यथा न पूर्वमपरा जहात्यवा धातरायूंषि कल्पयुषाम ॥ ५ ॥

5. *Yathāhānyanupūrvam bhavanti yatha ṛtava ṛtubhiryanti sādhu. Yathā na pūrvamaparo jahātyevā dhātarāyūṃṣi kalpayaiṣām.*

Just as days follow in succession, the latter following the former and the former living on in the latter, just as seasons go on by order of the seasons of the year, just as the successor does not and cannot forsake the predecessor, so in the same order, O lord ordainer and sustainer of humanity, order and sustain the life line of these people.

आ राहतायुजरसं वृणाना अनुपूर्वं यतमाना यति ष्ट । इह  
त्वष्टा सुजनिमा सजाषा दीघमायुः करति जीवस वः ॥ ६ ॥

6. *Ā rohatāyurjarasaṃ vṛṇānā anupūrvam yata-mānā yati ṣṭha. Iha tvaṣṭā sujanimā sajoṣā dīrghamāyuh karati jīvase vaḥ.*

Go forward high on course of life choosing a

full age unto completion and fulfilment in the order of succession and renewal from former to latter, living in discipline actively, all of you, as many as you are. Nobly born here in life, living together in piety with love and devotion as you are, Tvashta, the cosmic maker, ordains a full life of long years for you to live in joy.

इमा नारीरविधुवाः सुपत्नीराञ्जन सपिषा सं विशन्तु ।

अनश्रवा नमीवाः सुरत्ना आ राहन्तु जनया यानिमग ॥ ७ ॥

7. *Imā nārīravidhavāḥ supatnīrāñjanena sarpiṣā saṁ viśantu. Anaśravo 'namīvāḥ suratnā ā rohan-  
tu janayo yonimagre.*

Let these women, noble wives living with their husbands, enter and live in their homes, and let them, decked with jewels with beauty aids, creams and unguents, free from sorrow and ill health and blest with noble children, move forward high in life.

उदीष्व नायभि जीवलोकं गतासु मृतमुप शष् एहि ।

हस्तगाभस्य दिधिषास्तवदं पत्युजनित्वमभि सं बभूथ ॥ ८ ॥

8. *Udīṣva nāryabhi jāvalokaṁ gatāsumetamupa śeṣa ehi. Hastagrābhasya didhiṣostavedaṁ pat-  
yurjanitvamabhi saṁ babhūtha.*

Rise, O woman, to a new phase of life, your husband is now dead and gone. Come take the hand of this man from among the living who offers to take your hand and maintain you, and live in consort with this other and new husband of yours for a life time.

धनुहस्तादाददना मृतस्या स्म त्राय वचस बलाय । अत्रव  
त्वमिह वयं सुवीरा विश्वाः स्पृधा अभिमातीजयम ॥ ९ ॥

9. *Dhanurhastādādādāno mṛtasyā'sme kṣatrāya varcase balāya. Atraiva tvamiha vyaṃ suvīrā viśvāḥ sprdho abhimātīrjayema.*

Taking the arms from the hand of the dead warrior for the sake of our social order and its strength and glory, here itself and now, you and we all blest with brave heroes shall overcome all our rivals and enemies of the world.

उप सप मातरं भूमिमतामुरुव्यचसं पृथिवीं सुशवाम ।  
ऊर्णमदा युवतिदि णावत एषा त्वा पातु निरृतरुप-  
स्थात ॥ १० ॥

10. *Upa sarpa mātaraṃ bhūmim-etāmuruvyacasam pṛthivīm suśevām. Ūṛṇamradā yuvatirdakṣiṇāvata eṣā tvā pātu nirṛterupasthāt.*

O man, go to this land, this motherly earth wide and expansive, kind and gracious. Soft, generous and youthful for the man of generosity and yajnic dedication, she would protect you from the clutches of adversity and premature death and promote you with prosperity.

उच्छ्रञ्चस्व पृथिवि मा नि बाधथाः सूपायनास्म भव  
सूपवञ्चना । माता पुत्रं यथा सिचा भ्यनं भूम ऊणुहि ॥ ११ ॥

11. *Ucchvañcasva pṛthivi mā ni badhathāḥ sūpāyanāsmāi bhava sūpavañcanā. Mātā putraṃ yathā sicā'bhyenaṃ bhūma ūṛṇuhi.*

O mother earth, receive this soul with elation, stop it not, hurt it not. Be a nursing mother for this child, be soft and caressing with love and affection. Just as mother covers the child with the hem of her sari, so, O mother earth, cover, caress and protect it to maturity.

उच्छ्रज्वमाना पृथिवी सु तिष्ठतु सहस्रं मित् उप हि  
श्रयन्ताम । त गृहासा घृतश्चुता भवन्तु विश्वाहास्म शर्णाः  
सन्त्वत्र ॥ १२ ॥

12. *Ucchvañcamānā pṛthivī su tiṣṭhatu sahasraṁ mita  
upa hi śrayantām. Te gṛhāso gṛtaścuto bhavantu  
viśvāhāsmāi śaraṇāḥ santvatra.*

May the earth stay abundant, generous and prosperous, giving life sustenance and shelter to uncountable souls which may live in here with peace and joy. O mother, may your homes be full of love and abound in food and delicacies, and may they always provide peace, pleasure and comfort for humanity.

उत्तं स्तभ्नामि पृथिवीं त्वत्परीमं लग्गं निदधन्मा अहं रिषम ।  
एतां स्थूणां पितरा धारयन्तु त त्रा यमः सादना त  
मिनातु ॥ १३ ॥

13. *Ut te stabhnāmi pṛthivīm tvat parīmaṁ logaṁ  
nidadhanmo ahaṁ riṣam. Etāṁ sthūṇāṁ pitaro  
dhārayantu te'trā yamaḥ sādānā te minotu.*

O man, for you I sustain this earth up in space, for you I place this global atmosphere around, and this I would not hurt or dislodge. This well pillared, well sustained planet of clay the rays of the sun would sustain, and the sun would sustain and vitalise the homes of life.

पृतीचीन् मामहनीष्वाः पुणमिवा दधुः ।  
पृतीचीं जगभा वाचमश्वं रशनया यथा ॥ १४ ॥

14. *Prāṭicīne māmahanīṣvāḥ paṇamivā dadhuḥ.  
Prāṭicīm jagrabhā vācamaśvaṁ raśanayā yathā.*



In the days ahead, as the archers fix feathers on the arrow to hit the target, so may I concentrate my attention with the arrow-like chant of Aum to reach the target of Divinity and, like a horse controlled by bridle reins, direct my voice of prayer in focus on the deity.

### Mandala 10/Sukta 19

*Apah or Gavah Devata, Mathita Yamana or Bhrgu  
Varuni or Chyavana Bhargava Rshi*

नि व॑तध्वं॒ मानु॑ गाता॒ स्मान्ति॑षक्त रवतीः ।

अग्नी॑षामा पुनवसू॒ अ॒स्म धा॑रयतं॒ र॒यिम ॥ १ ॥

1. *Ni vartadhvaṃ mānu gātā'smāntsiṣakta revatīḥ.  
Agnīṣomā punarvasū asme dhārayataṃ rayim.*

O cows, fluent energies, flowing waters and radiant rays of light, O dynamic people, all treasure holds of wealth, go round and come, go not elsewhere, come bearing wealth of life. Bring us showers of abundant food and energy. Agni and Soma, fire and water energy, Punarvasu, wealth in circulation, bring in wealth for us from all round.

पुन॑रना॒ नि व॑तय॒ पुन॑रना॒ न्या कुरु॑ ।

इन्द्र॑ एणा॒ नि य॑च्छत्व॒ग्नि॑रना॒ उ॒पाज॑तु ॥ २ ॥

2. *Punarenā ni vartaya punarenā nyā kuru.  
Indra eṇā ni yacchatvagnirenā upājatu.*

O ruler, keep the dynamics in motion and circulation, control them back and forth. Let Indra, the controller, keep them in controlled circulation. Let Agni, the enlightened, keep them in radiation, watch them and keep them in ordered motion.

पुनरुता नि वतन्तामस्मिन्पुष्यन्तु गापता ।

इहवाग्र नि धारयह तिष्ठतु या रयिः ॥ ३ ॥

3. *Punaretā ni vartantāmasmin puṣyantū gopatau.*  
*Ihaivāgne ni dhārayeha tiṣṭhatu yā rayiḥ.*

Let these dynamic forces in circulation come back again, grow and rise in this social system governed by the ruling power. Here itself, O Agni, keep their reins on hold, and let the wealth centre here in the soul of the system.

ययानं न्ययनं संज्ञानं यत्परायणम ।

आवतनं निवतनं या गापा अपि तं हुव ॥ ४ ॥

4. *Yanniyānaṁ nyayanaṁ sañjñānaṁ yat parā-*  
*yaṇam. Āvartanaṁ nivartanaṁ yo gopā api taṁ*  
*huve.*

Of the people in the society, of the dynamics of wealth in the socio-political system, of the fluctuations of mind and sense in the individual personality, the movement outward, movement inward, conscious balance and equilibrium, the expense out again, withdrawal, release and hold, I watch, and I invoke and call up whoever is the keeper, ruler and master.

य उदान्ड व्ययनं य उदानट परायणम ।

आवतनं निवतनमपि गापा नि वतताम ॥ ५ ॥

5. *Ya udānaḍ vyayanaṁ ya udānaṭ parāyaṇam.*  
*Āvartanaṁ nivartanamapi gopā ni vartatām.*

Whatever the expense out, whatever the investment out, revolvment of wealth, energy and assets, whatever the total state of economy in action,

let the managing powers constantly watch and control.

आ निवतु नि वतय पुनन इन्द्र गा देहि ।

जीवाभिभुनजामह ॥ ६ ॥

6. *Ā nivarta ni vartaya punarna indra gā dehi.*  
*Jivābhirbhunajāmahai.*

Indra, ruler and controller of life and the world, come, come constantly, keep life constantly in motion, give us the wealth and energy of life again and again. Pray let us enjoy life with living wealth, bubbling energy and creative ambition.

परि वा विश्वता दध ऊजा घृतन् पर्यसा ।

य द्वाः क च यज्ञियास्त रथ्या सं सृजन्तु नः ॥ ७ ॥

7. *Pari vo viśvato dadha ūrjā ghr̥tena payasā.*  
*Ye devāḥ ke ca yajñiyāste rayyā sam sṛjantu naḥ.*

I hold, maintain and sustain you all round with energy, water, milk, ghr̥ta and the delicacies of manners and graces of culture.

May those who are divines worthy of yajnic service and association refresh, rejuvenate and advance us with wealth, honour and excellence.

आ निवतन वतय नि निवतन वतय ।

भूम्याश्चतस्रः पदिशस्ताभ्य एना नि वतय ॥ ८ ॥

8. *Ā nivartana vartaya ni nivartana vartaya.*  
*Bhūmyāścatasraḥ pradiśastābhya enā ni vartaya.*

O constant, vibrant, ever present lord, turn to us. O lord ever vigilant, inspire us to turn to you. Four are the directions of the earth. From all these, let the

wealth of the world, the energies of nature, the fluctuations of our mind and senses turn to us, revolve, concentrate and vibrate there and here.

### Mandala 10/Sukta 20

*Agni Devata, Vimada Aindra or Prajapatya, or  
Vasukrt Vasukra Rshi*

भद्रं न॒ अपि॑ वातय॒ मनः॑ ॥ १ ॥

1. *Bhadraṁ no api vātaya manaḥ.*

O Agni, lord of light, inspire and enlighten our mind to turn to divinity and concentrate there.

अ॒ग्निमी॑ळ भुजां॒ यवि॑ष्ठं शा॒सा मि॒त्रं दु॒धरी॑तुम ।

यस्य॒ धम॑न्त्स्व॒ रनीः॑ सप॒यन्ति॑ मा॒तुरू॒धः ॥ २ ॥

2. *Agnimīḷe bhujāṁ yaviṣṭhaṁ śāsā mitraṁ durdhārītum. Yasya dharmantsvarenīḥ saparyanti mātūrūdhah.*

I invoke, celebrate and worship Agni, ever most youthful and powerful of the divine givers of life's joys, friend, irresistible in law and justice, in whose order and Dharma all earthly people and divine forces of light serve, live and enjoy life as on the mother's breast.

यमा॒सा कृ॑पनी॑ळं भा॒साक॑तुं व॒धय॑न्ति ।

भाज॑तु॒ श्रणि॑दन ॥ ३ ॥

3. *Yamāsā krpanīḷaṁ bhāsāketuṁ vardhayanti. Bhrājate śreṇidan.*

Agni, refulgent giver of light and sustenance, profound abode of love, power and kindness, source of light and knowledge, whom people exalt with prayer

and adoration shines in glory.

अ॒या वि॒शां गा॒तुर॑ति॒ प यदा॑न॒ड दि॒वा अ॒न्ता॑न ।  
क॒विर॒भं दी॒द्या॑नः ॥ ४ ॥

4. *Aryo viśāṃ gātireti pra yadānaḍ divo antān.  
Kavirabhraṃ dīdyānaḥ.*

Master and ruler of the people, mainstay of life like the earth, Agni pervades and vibrates upto the bounds of heaven. Omniscient poet and universal visionary, he gives the light of lightning to thunder and the clouds of rain.

जु॒षद्ध॒व्या मा॑नु॒षस्या॒ध्वस्त॑स्था॒वृभ्वा॑ य॒ज्ञ ।  
मि॒न्वन्त्स॑द्वा॒ पुर॑ ए॒ति ॥ ५ ॥

5. *Juṣaddhavyā mānuṣasyordhvastasthāvṛbhvā yajñe. Minvantsadma pura eti.*

Accepting with love the homage of humanity, Agni abides in yajna and shines high by flames of fire and, transcending the hall of yajna, goes on vibrating across the spaces.

स हि॑ त॒मा ह॒विय॒ज्ञः श्रु॑ष्टी॒दस्य॑ गा॒तुर॑ति ।  
अ॒ग्निं द्वा॒ वाशी॑मन्त॒म ॥ ६ ॥

6. *Sa hi kṣemo haviryajñāḥ śruṣṭīdasya gātireti.  
Agnim devā vāśīmantam.*

Agni is the source of peace and well being, receiver of yajnic homage, adorable in yajna. Unimpeded is his course, instant his motion, infinite the ways he goes by and ultimate his light and voice to which the divines reach for bliss.

यज्ञासाहं दुव इष ग्रिं पूवस्य शर्वस्य ।

अदः सूनुमायुमाहुः ॥ ७ ॥

7. *Yajñāsāham duva iṣe'gnim pūrvasya śevasya.*  
*Adreḥ sūnum-āyumaḥuḥ.*

I love and adore Agni, the refulgent power that conducts the spiritual and social yajna of the highest order. A celebrity worthy of worship, inexhaustible treasure of eternal joy, inspirer of dedicated devotees, life giver, indeed the very life of existence as they call him.

नरा य क चास्मदा विश्वत्त वाम आ स्युः ।

अग्निं हविषा वधन्तः ॥ ८ ॥

8. *Naro ye ke cāsmadā viśvet te vāma ā syuḥ.*  
*Agnim haviṣā vardhantaḥ.*

Those leading lights of humanity among us who serve and exalt Agni with yajnic offerings of homage may, we pray, enjoy your love and favour.

कृष्णः श्वता रुषा यामा अस्य ब्रध्न ऋज उत शाणा  
यशस्वान । हिरण्यरूपं जनिता जजान ॥ ९ ॥

9. *Kṛṣṇaḥ śveta'ruṣo yāmo asya bradhna ṛjra uta*  
*śoṇo yaśasvān. Hiranyarūpaṁ janitā jajāna.*

Black, white and red is the order of this Agni moving the world forward, great bond maker, simple straight and fast, rich in food, wealth and honour, grand and glorious, which the lord creator has adorned with golden beauty and grace.

एवा त अग्र विमदा मनीषामूर्जा' नपादमृतभिः सजाषाः ।  
गिर आ व त्सुमतीरियान इषमूर्ज' सुतिं विश्व-  
माभाः ॥ १० ॥

10. *Evā te agne vimado maṇīṣāmūrjo napādamṛte-  
bhiḥ sajoṣāḥ. Gira ā vakṣat sumatīriyāna iṣamūr-  
jaṁ sukṣitīm viśvamābhāḥ.*

Thus does the celebrant in ecstasy of adoration, O Agni, Spirit of universal light and life, inspirer and sustainer of cosmic energy, offer you homage in immortal words of love and faith. O refulgent spirit of life divine, bearing holy vision and wisdom for the devotee, bless us with food and energy for body, mind and soul, give us a happy home with wealth and honour of universal order.

### Mandala 10/Sukta 21

*Agni Devata, Vimada Aindra or Prajapatya, or  
Vasukrt Vasukra Rshi*

आग्निं न स्ववृक्तिभिहातारं त्वा वृणीमह । यज्ञाय स्तीणबहिष  
वि वा मद शीरं पावकशाचिषं विव तस ॥ १ ॥

1. *Āgṇim na svavṛktibhirhotāraṁ tvā vṛṇīmahe.  
Yajñāya sṭīṇabarhiṣe vi vo made śīraṁ pāva-  
kaśociṣaṁ vivakṣase.*

Like fire for comfort, with our own holy chant for the internal yajna of our spiritual purification and your joy, O fellow yajakas, we choose Agni, high priest of cosmic yajna, all pervasive purifier by the white heat of his divine radiance. Verily the lord is great and glorious for you.

त्वामु त स्वाभुवः शुम्भन्त्यश्वराधसः । वति त्वामुपसचनी  
वि वा मद् ऋजीतिरग्न आहुतिविवं तस ॥ २ ॥

2. *Tvāmu te svābhavaḥ śumbhantyaśvarādhasaḥ.  
Veti tvāmupasecanī vi vo mada ṛjītiragna āhutir-  
vivakṣase.*

Those self-radiant self reliant men of strength and success adore and exalt you. Their simple, honest and natural homage of oblations reaches you for your pleasure and satisfaction. Verily you are great for the devotees.

त्व धर्माण आसत जुहूभिः सिञ्चतीरिव । कृष्णा रूपाण्य-  
जुना वि वा मद् विश्वा अधि श्रिया धिष विव तस ॥ ३ ॥

3. *Tve dharmāṇa āsate juhūbhiḥ siñcatīriva. Kṛṣṇā  
rūpānyarjunā vi vo made viśvā adhi śriyo dhiṣe  
vivakṣase.*

Devotees dedicated to your Dharma serve and feed you with profuse ladlefuls of ghrta, you who for your pleasure and excitement bear white and dark flames and fumes and assume all the beauties and graces of life. Verily you are great for your devotees.

यमग्ं मन्यस र्चिं सहसाव त्मत्य । तमा ना वाजसातय वि  
वा मद् यज्ञषु चित्रमा भरा विव तस ॥ ४ ॥

4. *Yamagne manyase rayim sahasāvannamartya.  
Tamā no vājasātaye vi vo made yajñeṣu citramā  
bharā vivakṣase.*

Agni, immortal power of strength and fortitude, the wealth, honour and excellence you hold and believe is great, that very wondrous wealth bear and bring us in



yajnas with your pleasure and magnificence for our victory in our struggle for progress. Surely you are great and glorious for the devotees.

अग्निजाता अथवणा विदद्विश्वा॑नि का॒व्या । भुव॑द्भूता  
वि॒वस्व॑ता॒ वि वा॒ मद॑ पि॒या य॒मस्य॑ का॒म्या॒ विव॑ ।। ५ ॥

5. *Agnirjāto atharvaṇā vidadviśvāni kāvyā. Bhuvaddūto vivasvato vi vo made priyo yamasya kāmyo vivakṣase.*

Agni, light of divinity, realised by the man of constant mind, would enable him to know all knowledge of the world, being the messenger of the spirit of omniscience and love of the man of divine discipline. Agni you are great in your own light and joy for your devotees.

त्वां य॒ज्ञ॒ष्वी॒ळ॒त॒ ग्रं॑ प॒य॒त्य॒ध्व॒र । त्वं॑ व॒सू॒नि॒ का॒म्या॒ वि वा॒  
मद॑ वि॒श्वा॑ द॒धासि॑ द॒शु॒ष॒ विव॑ ।। ६ ॥

6. *Tvām yajñeṣvīlate'gne prayatyadhvare. Tvam vasūni kāmyā vi vo made viśvā dadhāsi dāśuṣe vivakṣase.*

Agni, light, energy and power of life, people value and adore you in their corporate programmes of creation and development at every stage of the noble creative process. You, indeed, bear and bring for the people of creativity and generosity all the wealth and power they desire, since in all matters of joy and celebration for yourself and for them you are always waxing great and glorious.

त्वां य॒ज्ञ॒ष्ठी॒त्वि॒जं॑ चा॒रु॒म॒ग्न॒ नि॑ ष॒दिर॑ । घृ॒त॒प॒ती॒कं॑ म॒नु॒षा॒ वि  
वा॒ मद॑ शु॒कं॑ च॒ति॒ष्ठ॒म॒ । भि॒वि॒व॑ ।। ७ ॥

7. *Tvām yajñeṣṣṛtvijaṁ cārumagne ni ṣedire. Ghrta-pratīkaṁ manuṣo vi vo made śukraṁ cetiṣṭham-akṣabhir-vīvakṣase.*

People set, establish and celebrate you in yajnas, Agni, charming, shining with oblations of ghrta, bright and pure, most illuminative accomplisher of yajna according to the seasons and your vision of the world. Agni, you are waxing great for your devotees.

अग्रं शुक्रं शाचिषारु पथयस बृहत । अभिकन्दन्वृषायस  
वि वा मद् गर्भं दधासि जामिषु विव तस ॥ ८ ॥

8. *Agne śukreṇa sociṣoru prathayase bṛhat. Abhikrandan vṛṣāyase vi vo made garbhaṁ dadhāsi jāmiṣu vivakṣase.*

Agni, with pure and powerful flames you shine and expand infinitely in many many various ways. Roaring and thundering, you love to shower on earth from heaven and inspire life forms with new energy and vitality for your own joy and for joy of the people. Agni, you are always waxing great and glorious.

## Mandala 10/Sukta 22

*Indra Devata, Vimada Aindra or Prajapatya, or Vasukrt  
Vasukra Rshi*

कुहं श्रुत इन्द्रः कस्मिं द्य जन मित्रा न श्रूयत ।  
ऋषीणां वा यः त्वं गुहा वा चकृष गिरा ॥ १ ॥

1. *Kuha śruta indraḥ kasminnadya jane mitro na śrūyate. Ṛṣiṇām vā yaḥ kṣaye guhā vā carkṛṣe girā.*

Where is Indra heard of today? Where like a

friend, among what people, is he heard of? Indra who is exalted by words of prayer, in the homes of sages and realised in their mind?

इह श्रुत इन्दा अस्म अद्य स्तव वज्यृचीषमः ।

मित्रा न या जनष्वा यशश्चक असाम्या ॥ २ ॥

2. *Iha śruta indro asme adya stave vajryrcīṣamaḥ.  
Mitro na yo janeṣvā yaśaścakre asāmyā.*

Indra, lord of justice and thunder is renowned and sung here among us, most adorable worthy of worship for us, who is glorified among people, perfect and absolute and kind as a friend.

महा यस्पतिः शवसा असाम्या महा नृम्णस्य तूतुजिः ।

भृता वजस्य धृष्णाः पिता पुत्रमिव प्रियम ॥ ३ ॥

3. *Maho yaspatiḥ śavaso asāmyā maho nṛmṇasya  
tūtujih. Bhartā vajrasya dhṛṣṇoḥ pitā putramiva  
priyam.*

Mighty master, commander and giver of great strength is he, perfect, unequalled and great giver of wealth and power, wielder of the awful thunderbolt and father protector and promoter of humanity as of his own children.

युजाना अश्वा वातस्य धुनी द्वा देवस्य वज्रिवः ।

स्यन्ता पथा विरुक्मता सृजानः स्ताष्यध्वनः ॥ ४ ॥

4. *Yujāno aśvā vātasya dhunī devo devasya vajrivah.  
Syantā pathā virukmatā sṛjānaḥ stoṣyadhvanah.*

O wielder of the thunderbolt and adamantine will, harnessing commander of cosmic energy mightier

than the roaring winds, generous self-refulgent lord of divinities, guide of the travellers of the paths of light and creator of new paths of advancement open for humanity, you are adored as the master, protector and promoter of life and its possibilities.

त्वं त्या चिद्वातस्याश्वागां ऋजा त्मना वहध्य ।

ययाद्वा न मत्या यन्ता नकिविदाय्यः ॥ ५ ॥

5. *Tvaṁ tyā cidvāstasyāśvāgā ṛjṛā tmanā vahadhyai. Yayordevo na martyo yantā nakirvidāyyaḥ.*

You by yourself impel those two straight and natural currents of cosmic energy of which there is no other impeller divine or human, nor is any one else who really knows. (The energies may be interpreted as prana and apana of the body system too.)

अध् गमन्ताशनां पृच्छत वां कदथा न आ गृहम ।

आ जग्मथुः पराकाहिवश्च गमश्च मत्यम ॥ ६ ॥

6. *Adha gmantośanā pṛcchate vāṁ kdarthā na ā gṛham. Ā gagmathuḥ parākād divasca gmaśca martyam.*

The lover of life, the human soul, asks you both, currents of prana and apana energies, for what purpose did you come to this mortal home of ours, this body system, from the far off region of heavenly light and from the earth?

आ न इन्द पृ त्स्माकं ब्रह्माद्यतम ।

तत्त्वा याचामह वः शुष्णां यद्ध त्मानुषम ॥ ७ ॥

7. *Ā na indra pṛkṣase 'smākaṁ brahmodyatam. Tat tvā yācāmahe 'vaḥ śuṣṇāṁ yaddhannamā-nuṣam.*

Indra, lord omnipotent of cosmic energy and pranic vitality, pray join us and accept our homage of adoration by which we pray of you that great strength and protection of divinity which may repel and destroy inhuman and evil onslaughts of our mortal enemies.

अक्रमा दस्युरभि ना अमन्तुरन्यवता अमानुषः ।

त्वं तस्यामित्रहन्वधदासस्य दम्भय ॥ ८ ॥

8. *Akarmā dasyurabhi no amanturanyavrato amānuṣaḥ. Tvaṁ tasyāmitrahan vadhardāsasya dambhaya.*

Whoever or whatever be negative, incorrigible, corrosive, without commitment or ill-committed, anti-human and anti-life, that negative and destructive force, O destroyer of the unfriendly, saboteurs and destroyers, control, suppress and eliminate.

त्वं न इन्द्र शूर शूररुत त्वातासा ब्रह्णा ।

पुरुत्रा त वि पूतय नवन्त णया यथा ॥ ९ ॥

9. *Tvaṁ na indra śūra śūraruta tvotāso barhaṇā. Purutrā te vi pūrtayo navanta kṣṇayo yathā.*

O lord most potent, Indra, protect and promote us by the brave so that even in terrible crises we may survive and prevail. Infinite are your gifts of fulfilment that abound all round, and multitudes of people over earth sing and celebrate your generosity.

त्वं तान्वृत्रहत्य चादया नृन्कापाण शूर वजिवः ।

गुहा यदी कवीनां विशां न त्रशवसाम ॥ १० ॥

10. *Tvaṁ tān vṛtrahatye codayo nṛṇ kārpaṇe śūra vajrivaḥ. Guhā yadī kavīnāṁ viśāṁ nakṣatraśavasām.*

Indra, lord most potent, wielder of thunder and justice who abide inspiring at the heart of visionary poets and thinkers, general people and those commanding the imperishable power of light and social order, pray inspire, and energise those heroic leaders, pioneers and leading lights who are engaged in decisive battle against darkness and evil, ignorance, want and injustice.

मू ता त इन्द दानाप्रस आ ण शूर वजिवः ।

यद्ध शुष्णस्य दम्भया जातं विश्वं स्यावभिः ॥ ११ ॥

11. *Makṣū tā ta indra dānāpnasa ākṣāṇe śūra vajrivah. Yaddha śuṣṇasya dambhaya jātaṁ viśvaṁ sayāvabhiḥ.*

Indra, ruler most potent and wielder of the thunderbolt, adamant will and justice, most generous giver, instant are your gifts of protection, charity and advancement in matters of success, achievement and fulfilment, since with your assistant cooperative forces you destroy all evils of darkness, ignorance and want of the world created by demonic forces of negativity and destruction.

माकुध्यगिन्द शूर वस्वीरस्म भूवभिष्टयः ।

वयंवयं त आसां सुम्न स्याम वजिवः ॥ १२ ॥

12. *Mā kudhryagindra śūra vasvīrasme bhūvanna-bhiṣṭayah. Vayaṁ vayaṁ ta āsāṁ sumne syāma vajrivah.*

O lord most potent, wielder of the thunderbolt and justice, may our desires, aims and ambitions, and achievements of wealth and victory never be fruitless. May we always be favoured with the blissful presence

and joy of all these fulfilled ambitions and cherished desires.

अ॒स्म ता त इन्द्र॑ सन्तु स॒त्या हिं॑सन्तीरुप॒स्पृशः॑ ।

वि॒द्याम॒ यासां॑ भुजा॑ धनू॒नां न वज्रि॑वः ॥ १३ ॥

13. *Asme tā ta indra santu satyā 'himsantīrupaspṛśaḥ.  
Vidyāma yāsāṁ bhujō dhenūnām na vajrivah.*

Indra, wielder of thunderbolt and justice, may all our prayers, adorations and yajakas, full of love and faith without violence, reaching you in service and worship, be true and fruitful, and may we be blest with pleasing fruits of these like delicious cow's milk and delicacies.

अ॒हस्ता॑ यद॒पदी॑ व॒र्धत॑ ॥ श॒चीं॑भिव॒द्याना॑म ।

शु॒ष्णं॒ परि॑ प॒दो॒ णि॒द्विश्वा॑र्य॒व नि॒ शि॑श्नथः ॥ १४ ॥

14. *Ahastā yadapadī vardhata kṣāḥ śacībhir-vedyānām. Śuṣṇaṁ pari pradakṣinid viśvāyave ni śiśnathaḥ.*

The earth grows and expands without hands or feet by the Sama showers of nature's existential forces worth knowing, since for the sake of world life you, Indra, repel and destroy the negative forces circumambulating the earth.

पि॒बा॒पि॒बदि॑न्द्र शू॒र॒ सामं॑ मा रि॒षण्या॑ वसवान् वसुः॑ सन ।

उ॒त त्रा॑यस्व गृ॒णता॑ म॒घाना॑ म॒हश्च॑ रा॒या र॒वत॑स्कृ॒धी नः॑ ॥ १५ ॥

15. *Pibāpibedindra śūra somaṁ mā riṣaṇyo vasavāna vasuḥ san. Uta trāyasva gṛṇato maghono mahāśca rāyo revataskṛdhī naḥ.*

Indra, omnipotent lord of the world, mighty ruler, pray accept our soma homage of worship. O shelter home of life, giver of peace, wealth, power and excellence, pray fail us not, protect and promote the celebrant blest with power and honour, O lord of wealth and magnificence, help us rise to great wealth of life and attain to mastery of that wealth and power for moral and spiritual grandeur.

### Mandala 10/Sukta 23

*Indra Devata, Vimada Aindra or Prajapatya, or Vasukrt  
Vasukra Rshi*

यजामह इन्द्रं वज्रदिग्णं हरीणां रथ्यं॑ विवतानाम । प  
श्मश्रु दाधुवदूध्वथा भूद्धि सनाभिदयमाना वि राधसा ॥ १ ॥

1. *Yajāmaha indraṁ vajradakṣiṇaṁ harīṇāṁ  
rathyam vavratānām. Pra śmaśru dodhuva-  
dūrdhvathā bhūd vi senābhir-dayamāno vi  
rādhasā.*

We join and adore Indra, lord of cosmic energy, who wields the thunder in his right hand and controls the versatile potentials of complementary currents of cosmic energy in the universal circuit, who with energy shakes the earthly vegetation, rises high, and with his forces and implicit potentials acts as catalytic agent and vests us with natural power and success in achievement.

हरिं न्वस्य या वनं विद वस्विन्दा मघमघवा वृत्रहा भुवत ।  
ऋभुवाज ऋभु ॥: पत्यत शवा वं गामि दासस्य नाम  
चित ॥ २ ॥

2. *Harī nvasya yā vane vide vasvindro maghair-  
maghavā vṛtrahā bhuvat. Ṛbhurvāja ṛbhukṣāḥ  
patyate śavo' va kṣṇaumi dāsasya nāma cit.*



The wealth of energy which the currents bring into the solar rays are universal whereby Indra becomes powerful with natural forces to break the dark clouds of rain. Master of spiritual and physical strength, Indra rules and protects the wealth, power and honour of the world, under that protection I too wish to eliminate even the last trace of negativity and force of destruction.

यदा वज्रं हिरण्यमिदथा रथं हरी यमस्य वहता वि सूरिभिः ।  
आ तिष्ठति मघवा सनश्रुत इन्द्रा वाजस्य दीघश्रव-  
सस्पतिः ॥ ३ ॥

3. *Yadā vajraṁ hiranyamidathā ratham harī yama-  
sya vahato vi sūribhiḥ. Ā tiṣṭhati maghavā sana-  
śruta indro vājasya dīrghaśravasaspatiḥ.*

When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.

सा चि ु वृष्टियूथ्या ३ स्वा सचाँ इन्द्रः श्मश्रूणि हरिताभि  
पुष्णुत । अव वति सु इयं सुत मधूदिद्धूनाति वाता यथा  
वनम ॥ ४ ॥

4. *So cinnu vṛṣṭiryūthyā svā sacāñ indraḥ śmaśrūṇi  
haritābhi pruṣṇute. Ava veti sukṣayam sute  
madhūdiddhūnoti vāto yathā vanam.*

The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with

life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.

या वाचा विवाचा मृधवाचः पुरू सहस्राशिवा ज्ञान ।  
तत्तदिदस्य पस्यं गृणीमसि पितव् यस्तविषीं वावृध  
शवः ॥ ५ ॥

5. *Yo vācā vivāco mṛdhravācaḥ purū sahasrāśivā jaghāna. Tattadidasya pauṁsyam gṛṇīmasi piteva yastaviṣīm vāvṛdhe śavaḥ.*

Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory.

स्तामं त इन्द्र विमदा अजीजन पूर्व्यं पुरुतमं सुदानव ।  
विद्वा ह्यस्य भार्जनमिनस्य यदा पशुं न गापाः करामह ॥ ६ ॥

6. *Stomaṁ ta indra vimadā ajījanannapūrvyam purutamaṁ sudānave. Vidmā hyasya bhojanaminasya yadā paśuṁ na gopāḥ karāmahe.*

Free from pride and passion, we have created and offer you, O lord of divine charity, Indra, an ancient, unique and most copious song of celebration. We know the gifts of protection and promotion of this mighty lord, and, masters of our senses and mind, we keep his divine presence at heart as the all-seeing master of our life and karmic performance.

माकि॑न ए॒ना स॒ख्या वि या॑षुस्तव॒ चन्द॑ विम॒दस्य॑ च॒ ऋषः॑ ।  
वि॒द्या हि त॒ पम॑तिं॒ देव॑ जा॒मि॒वद॑स्म त॒ सन्तु॑ स॒ख्या  
शि॒वानि॑ ॥ ७ ॥

7. *Mākirna enā sakhyā vi yauṣustava cendra vima-  
dasya ca ṛṣeḥ. Vidmā hi te pramatim deva jāmi-  
vad-asme te santu sakhyā śivāni.*

Indra, mighty ruler of life and the world, let not this bond of friendship between you and the sage free from the shackles of pride and passion ever sever. O generous lord of light and life, we know your good will and kindness toward us and we enjoy it too. May this bond of friendship and the gifts of the bond be good and blissful for us like the filial bond of parent and child.

### Mandala 10/Sukta 24

*Indra (1-3), Ashvins (4-6) Devata, Vimada Aindra or  
Prajapatya, or Vasukrt Vasukra Rshi*

इ॒न्द॒ साम॑मि॒मं पि॑ब॒ मधु॑मन्तं॒ च॒मू सु॑तम । अ॒स्म र॒यिं नि  
धा॒रय॑ वि वा॒ मद॑ स॒हस्रि॑णं॒ पुरू॑वसा॒ विव॑ त्स ॥ १ ॥

1. *Indra somam-imam piba madhumantam camū  
sutam. Asme rayim ni dhāraya vi vo made saha-  
sriṇam purūvaso vivakṣase.*

Indra, lord of infinite wealth, power, honour and excellence, accept and bless this soma homage of love and faith, honey sweet, distilled and offered in the ladle of yajna, protect and promote this joyous world of honey sweets extending from earth to the skies, bear and bring us wealth of the world as you in your own divine joy carry the thousandfold burden of this world. You are great, lord of glory.

त्वां य॒ज्ञभि॒रु॒क्थरु॒पं ह॒व्यभि॒रीम॒ह । श॒ची॒पत॒ श॒ची॒नां॒ वि  
वा॒ मद् श्र॒ष्टं ना॒ धहि॒ वार्य॑ वि॒व॑ ।। २ ।।

2. *Tvām yajñesbhir-ukthairupa havyebhirīmahe. Śacīpate śacīnām vi vo made śreṣṭham no dhehi vāryam vivakṣase.*

With yajnas, mantras and oblations of holy fragrances we adore and worship you, O lord of omniscience and omnipotence, and we pray that in the ecstasy of your own self and generosity, bear and bring us the best and choicest of your grand gifts for us. O lord, you are ever waxing great and glorious.

यस्पति॒वाया॑णा॒मसि॑ र॒धस्य॑ चादि॒ता । इ॒न्द्रं॒ स्तातृ॑णा॒मवि॒ता  
वि॒ वा॒ मद् द्वि॒षा नः॑ पा॒ह्यंह॑सा॒ वि॒व॑ ।। ३ ।।

3. *Yaspatir-vāryāṇāmasi radhrasya coditā. Indra stotṛṇāmavita vi vo made dviṣo naḥ pāhyamhaso vivakṣase.*

Indra, you are the master and protector of the best of wealth, beauty and glory of the world, inspirer of the obedient devotee, and saviour and promoter of the celebrants. O lord, in the ecstasy of your own bliss and omnipotence, pray protect us from sin and jealousy. You are ever waxing great and glorious.

यु॒वं श॑का॒ माया॑वि॒ना॒ समी॑ची॒ निर॑मन्थ॒तम॑ ।  
वि॒म॒द॒न् यदी॑ळि॒ता ना॑स॒त्या नि॒र॑मन्थ॒तम॑ ।। ४ ।।

4. *Yuvaṁ śakrā māyāvinā samīcī niranmanthatam. Vimadena yaḍīḷitā nāsatyā niranmanthatam.*

Ashvins, complementary powers of nature and humanity, currents of energy, teacher and preacher,

scientist and engineer, men and women, powerful, miraculous, you are always working together, and when you are invoked and prayed together by the sage free from passion and pride, O powers ever true and committed, you come into action and generate the fire of life.

विश्वं द्वा अकृपन्त समीच्यानिष्पतन्त्याः ।

नासत्यावब्रुवन्द्वाः पुनरा वहतादिति ॥ ५ ॥

5. *Viśve devā akṛpanta samīcyaor-niṣpatantyoḥ. Nāsatyāvabruvan devāḥ punarā vahatāditi.*

All divinities of nature and humanity shower love and kindness on the complementary powers working together in unison without relent or remiss on their commitment, and as the work goes on, O divinities ever true and never false or failing, the powers of the world exclaim: Go on, go on, that way success lies.

मधुमन्म परायणं मधुमत्पुनरायनम ।

ता ना दवा द्वतया युवं मधुमतस्कृतम ॥ ६ ॥

6. *Madhumanme parāyaṇaṁ madhumat punarāyanam. Tā no devā devatayā yuvaṁ madhumataskṛtam.*

Ashvins, complementary divinities of nature and humanity, let the way beyond be honey sweet for me. Let the way back on return be honey sweet for me. O divines, with your blessings, pray both of you make our life here, hereafter and here again full of honey sweets and joy.

**Mandala 10/Sukta 25**

*Pavamana Soma Devata, Vimada Aindra or Prajapatya,  
or Vasukrt Vasukra Rshi*

भृदं ना अपि वातय मना द मुत कतुम । अधा त सख्य  
अन्धसा वि वा मद रणगावा न यवसु विव तस ॥ १ ॥

1. *Bhadraṁ no api vātaya mano dakṣamuta kratūm.  
Adhā te sakhye andhaso vi vo made raṇan gāvo  
na yavase vivakṣase.*

O Soma, lord of peace and bliss, inspire our mind, skill and wisdom, and our yajnic actions to move in the direction of goodness and piety, so that, living in your love and friendship, we may enjoy food and life's delicacies like cows enjoying their favourite grass and thus partake of your divine joy in life here itself. O Soma, you are great and glorious indeed.

हृदिस्पृशस्त आसत् विश्वेषु साम धामसु । अधा कामा  
इम मम वि वा मद वि तिष्ठन्त वसूयवा विव तस ॥ २ ॥

2. *Hṛdisprśasta āsate viśveṣu soma dhāmasu. Adhā  
kāmā ime mama vi vo made vi tiṣṭhante vasūyavo  
vivakṣase.*

O Soma, all over the world in all places, all these devoted seekers of wealth and all these heart felt desires and ambitions of mine worship you and concentrate and abide in your divine peace and joy. O Soma, you are great and glorious indeed.

उत वतानि साम तु पाहं मिनामि पाक्या । अधा पितव  
सूनव वि वा मद मृळा ना अभि चिद्विधाद्विव तस ॥ ३ ॥

3. *Uta vratāni soma te prāhaṁ mināmi pākyā. Adhā piteva sūnave vi vo made mṛḷā no abhi cidva-dhād-vivakṣase.*

And O Soma, with a mature mind and intelligence, I follow the rules of your discipline. Then O Soma, as father for the child, pray bless us to partake of your divine joy, be kind and save us from death and deprivation all round. O lord, you are great for the good of all.

समु प यन्ति धीतयः सर्गासा व्रताँइव । कतुं नः साम जीवस्य  
वि वा मद धारया चमसाँइव विव तस ॥ ४ ॥

4. *Samu pra yanti dhītayah sargāso'vatāñ iva. Kratum naḥ soma jīvase vi vo made dhārayā camasāñ iva vivakṣase.*

Just as showers of rain and streams of water flow down and rush to the sea, so all our thoughts, prayers, acts and adorations move and reach you, ultimate destination of holy works. Pray accept us and our adorations like ladlefuls of yajnic homage into the joy of your divine presence. O lord you are great for the joy of all.

तव त्य साम शक्तिभिःनिकामासा व्यृण्विर । गृत्सस्य  
धीरास्तवसा वि वा मद व्रजं गामन्तमश्विनं विव तस ॥ ५ ॥

5. *Tava tye soma śktibhir-nikāmāso vyṛṇvire. Gṛtsasya dhīrāstavaśo vi vo made vrajaṁ gomantam-aśvinam vivakṣase.*

Those devotees with a balanced mind, lovers of divinity, inspired with devotion to the loved and potent Soma, with all their power of concentration in

meditation reach the state of joy in your presence, O Soma, wherein they find a settled haven with enlightened mind and senses and a vibrant will here itself. O lord you are really great for all.

पुशुं नः साम र असि पुरुत्रा विष्टितं जगत । समाकृणाषि  
जीवसु वि वा मद् विश्वा संपश्यन्भुवना विव अस ॥ ६ ॥

6. *Paśum naḥ soma rakṣasi purutrā viṣṭhitam jagat. Samākṛṇoṣi jīvase vi vo made viśvā sampaśyan bhuvanā vivakṣase.*

O Soma, you protect and elevate our enlightened soul. You generate, protect and promote the settled world of vast variety as well for our holy and joyous living for a full life in the presence of your divine bliss. Watching the entire world of existence, you wax great in your glory.

त्वं नः साम विश्वता गापा अदाभ्या भव । सध राजाप  
स्त्रिधा वि वा मद् मा ना दुःशंस इशता विव अस ॥ ७ ॥

7. *Tvām naḥ soma viśvato gopā adābhyo bhava. Sedha rājannapa sridho vi vo made mā no duḥśamsa īśatā vivakṣase.*

O Soma, be our guide and dauntless guardian and protector all round in the world. O ruler of the world, ward off all errors, failures, violence and foemen far from us. Let none wicked and malicious boss over us. O lord, you are waxing great in your glory for the joy of all.

त्वं नः साम सुकतुवयाधयाय जागृहि । त्रवित्तरा मनुषा  
वि वा मद् दुहा नः पाह्यंहसा विव अस ॥ ८ ॥



8. *Tvaṁ naḥ soma sukratur-vayodheyāya jāgrhi. Kṣetravittaro manuṣo vi vo made druho naḥ pāhyamhaso vivakṣase.*

Soma, lord of all knowledge and holy action, pray let us awake for living a full life of age and enthusiasm. You know the microcosm and the macrocosm of existence, none other knows. Pray protect us from evil men and from sin and jealousy. O lord you are waxing great in your glory for the joy of all.

त्वं ना वृत्रहन्तमन्दस्यन्दा शिवः सखा । यत्सीं हवन्त समिथ  
वि वा मद युध्यमानास्ताकसाता विव तस ॥ ९ ॥

9. *Tvaṁ no vṛtrahantamendrasyendo śivaḥ sakhā. Yat sīm havante samithe vi vo made yudhya-mānās-tokasātau vivakṣase.*

O Soma, greatest dispeller of darkness and want and deprivation, our gracious friend as well as gracious friend of Indra, the ruler, people all round, struggling in their battle of life for the advancement of their future generations, call upon you for help, protection and success since, then, you are waxing great and glorious in your joy for the good of all.

अयं घ स तुरा मद इन्दस्य वधत पियः । अयं क् गीवता  
महा वि वा मद मतिं विपस्य वधयद्विव तस ॥ १० ॥

10. *Ayaṁ gha sa turo mada indrasya vardhata priyaḥ. Ayaṁ kakṣīvato maho vi vo made matiṁ viprasya vardhayadvivakṣase.*

This Soma, instant fast, dear happy friend of Indra, the soul, is great, advances the wisdom and vision of the great sage dedicated to assiduous thought and

work with concentration. Surely, O Soma, you are waxing great and glorious in your joy for the good of all.

अ॒यं वि॒पा॒य द॒ाशु॒ष वा॒जौ इ॒यति॑ गा॒र्मतः॑ । अ॒यं स॒प्त॒भ्य आ  
व॒रं वि॒ वा म॒द् पान्धं॑ श्रा॒णं च॑ ता॒रि॒ष॒द्वि॒व॑ । त॒स ॥ ११ ॥

11. *Ayam viprāya dāśuṣe vājāñ iyarti gomataḥ. Ayam saptabhya ā varam vi made prāndham śroṇam ca tāriṣad-vivakṣase.*

This Soma moves, inspires and brings immortal vision and food, energy and the joy of victory for the sage who has wholly surrendered himself to the divine presence. He saves the blind and the lame and brings the highest learning, wisdom and freedom to the seven sagely yajakas. O Soma, you are ever waxing great and glorious in bliss for the joy of all.

### Mandala 10/Sukta 26

*Pusha Devata, Vimada Aindra or Prajapatya, or, Vasukrt Vasukra Rshi*

प ह्य॒च्छा॑ म॒नी॒षाः स्पा॒हा य॒न्ति॑ नि॒युतः॑ ।

प द॒स्रा नि॒यु॒द॒थः पू॒षा अ॒वि॒ष्टु मा॒हि॒नः ॥ १ ॥

1. *Pra hyacchā manīṣāḥ spārhā yanti niyutaḥ. Pra dasrā niyudrathāḥ pūṣā aviṣṭu māhinaḥ.*

With love and faith do our cherished thoughts, prayers and adorations well directed in meditation reach Pusha, lord of health and fulfilment. Great, beatific and blissful, his chariot of ultimate freedom of moksha is ever in readiness, may the lord ever protect and promote us to that ultimate freedom.

यस्य त्यन्महित्वं वाताप्यमयं जनः ।

विप आ वंसद्धीतिभिश्चिकेत सुष्टुतीनाम ॥ २ ॥

2. *Yasya tyanmahitvam vātāpyamayam janah.  
Vipra ā vaṁsad-dhītibhiś-ciketa suṣṭutīnām.*

Pusha, whose grandeur of that order, that food for the soul, may this humanity, this vibrant sage, attain by noble thoughts and actions. The lord knows of our sincere prayers and adorations.

स वद सुष्टुतीनामिन्दुन पूषा वृषा ।

अभि प्सुरः पुषायति व्रजं न आ पुषायति ॥ ३ ॥

3. *Sa veda suṣṭutīnāmindurna pūṣā vṛṣā.  
Abhi psuraḥ pruṣāyati vrajaṁ na ā pruṣāyati.*

Pusha, like Soma, the moon, giver of showers, knows of our prayers and adorations. Assuming and pervading all forms of life, he showers his favours of grace on us, he also showers his kindness and favours on our foods, pastures and cows as well.

मंसीमहि त्वा वयमस्माकं देव पूषन ।

मतीनां च सार्धं विपाणां चाध्वम ॥ ४ ॥

4. *Maṁsīmahi tvā vayam-asmākaṁ deva pūṣan.  
Matīnām ca sādhanam viprāṇam cādhavam.*

We know and adore you, divine Pusha, sustainer of life, giver of success to our intelligentsia, pioneer guide and purifier of our vibrant sages.

पत्यधियज्ञानामश्वहया रथानाम ।

ऋषिः स या मनुहिता विपस्य यावयत्सुखः ॥ ५ ॥

5. *Pratyardhiryajñānāmaśvahayo rathānām. Ṛṣiḥ sa yo manurhito viprasya yāvayatsakhaḥ.*

Pusha is the promoter and accomplisher of yajnas, energy, power and mover of the shining stars, all seeing creator of joy, well wisher of humanity and inspiring guide and friend of the sages.

आधीषमाणायाः पतिः शुचायाश्च शुचस्य च ।

वासावाया वीनामा वासांसि ममृजत ॥ ६ ॥

6. *Ādhīṣamāṇāyāḥ patiḥ śucāyāśca śucasya ca. Vāsovāyo'vīnāmā vāsāmsi marmṛjat.*

Pusha is the sustainer of immaculate Prakṛti and of the pure intelligent soul, and just as the weaver weaves a cloth of wool, so does he weave out the structure and texture of the physical web of the world and create the bodies of form and adorns them with beauty.

इना वाजानां पतिरिनः पुष्टीनां सखा ।

प श्मश्रु ह्यता दूधाद्धि वृथा या अदाभ्यः ॥ ७ ॥

7. *Ino vājānām patirinaḥ puṣṭīnām sakhā. Pra śmaśru haryato dūdhod vi vṛthā yo adābhyah.*

Mighty Pusha is the master controller of energies and powers of the world, generous friends of growth and progress, spontaneous energises and inspirer of rising youth, and he is the unchallengeable supreme power over all.

आ त् रथस्य पूषा जा धुरं ववृत्युः ।

विश्वस्याथिनः सखा सनाजा अनपच्युतः ॥ ८ ॥

8. *Ā te rathasya pūṣannajā dhuraṃ vavṛtyuḥ.  
Viśvasyārthinah sakhā sanojā anapacyutaḥ.*

O Pusha, unborn, eternal and undiminishing forces move your chariot wheels on and on, friend of all supplicants of the world, eternal, unborn and infinitely manifestive, imperishable.

अस्माकमूजा रथं पूषा अविष्टु माहिनः ।  
भुवद्वाजानां वृध इमं नः शृणवद्भवम ॥ ९ ॥

9. *Asmākamūrjā ratham pūṣā aviṣtu māhinaḥ.  
Bhūvad-vājānām vṛdha imam naḥ śṛṇavaddhavam.*

May the mighty Pusha power and protect our chariot of life with divine energy, may the lord be promoter and augmenter of our food, energy and onward progress, and may he listen and grant this prayer of ours.

### Mandala 10/Sukta 27

*Indra Devata, Vasukra Aindra Rshi*

असत्सु म जरितुः साभिवृगा यत्सुन्वत यजमानाय शि म ।  
अनाशीदामहमस्मि पहन्ता सत्यध्वृतं वृजिनायन्त-  
माभुम ॥ १ ॥

1. *Asat su me jaritaḥ sābhivego yat sunvate yajamānāya śikṣam. Anāśīrdām-ahamasmi prahantā satyadhvṛtam vṛjīnāyantam-ābhum.*

O dedicated celebrant, the divine nature and power is good and true, it is this: I grant the prayer and give the desired object to the dedicated creative Soma yajaka. But I punish and strike down the ungenerous, selfish violator of eternal truth and law persistently

addicted to sin, evil and falsehood.

यदीदृहं युधयं संनयान्यदवयून्तन्वा३ शूशुजानान । अमा  
तुमं वृषभं पचानि तीव सुतं पञ्चदशं नि षिञ्चम ॥ २ ॥

2. *Yadīdaham yudhaye samnayanāyadevayūn tanvā  
śūśujānān. Amā te tumraṁ vṛṣabham pacāni  
tīvraṁ sutam pañcadaśam ni ṣiñcam.*

If I were to collect forces to fight out the selfish, ungenerous and audacious who are such by their sheer physical prowess and brute force in this house of yours, O divine Ruler of existence, I would train a mighty, generous, enlightened leader, warrior and protector, feed him on distilled essences of fourteen branches of knowledge, application and practice being the fifteenth, and thus perfect the ruler.

नाहं तं वदु य इति बवीत्यदवयून्त्समरण जघन्वान ।  
यदावाख्यत्समरणमृधावदादिद्धं म वृषभा प ब्रुवन्ति ॥ ३ ॥

3. *Nāham taṁ veda ya iti bravītyadevayūntsamarāṇe  
jaghanvān. Yadvākhyat samaraṇam-ṛghāvā-  
dādiddha me vṛṣabhā pra bruvanti.*

I know not one who says: I have defeated and destroyed the evil and ungenerous in the battle between right and wrong by myself; instead, when the battle between good and evil is won, then the brave warriors declare that they attribute the victory only to me.

यदज्ञातषु वृजनष्वासं विश्वं सता मघवाना म आसन ।  
जिनामि वत म आ सन्तमाभुं प तं िणां पवत पाद-  
गृह्य ॥ ४ ॥

4. *Yadajñāteṣu vṛjaneṣvāsaṁ viśve sato maghavā-  
no ma āsan. Jināmi vet kṣema ā santamābhūm  
pra taṁ kṣiṇām parvate pādagr̥hya.*

When I am in regions and battles unknown, all existent holy powers are around me. Then in the interest of the good of the world I defeat all negative powers and, catching them by the root, I throw them on the rocks.

न वा उ मां वृजनं वारयन्त न पर्वतासा यद्दहं मनस्य । मम  
स्वनात्कृधुकणा भयात् एवदनु द्युन्किरणः समजात ॥ ५ ॥

5. *Na vā u mām vṛjane vārayante na parvatāso  
yadahaṁ manasye. Mama svanāt kṛdhukarṇo  
bhayāta evedanu dyūn kiraṇaḥ samejāt.*

When I decide to do what I want to do, no powers can obstruct me on the way, not even powers insurmountable as mountains otherwise. At my roar even persons of faintest ear shake with fear. And the sun, commanding boundless light rays goes on way day and night at my command.

दश वत्र श्रुतपाँ अग्निन्दान्बाहु इदः शरव पत्यमानान ।  
घृषुं वा य निनिदुः सखायमध्यु न्वेषु पवया ववृत्युः ॥ ६ ॥

6. *Darśannvatra śṛtapāñ anindrān-bāhukṣadaḥ  
śarave patyamānān. Ghr̥ṣuṁ vā ye niniduh  
sakhāyam-adhyū nveṣu pavayo vavṛtyuh.*

When I see forces which oppose, contradict or deny Indra, presiding power of world order, people who wrest the food and drink prepared for honest labour, who twist others' arm for extortion, who pounce upon the innocent to kill, or those who revile a friend for his

candid but unflattering warmth, over all such the strokes of the thunderbolt of justice and punishment would fall and ultimately crush them.

अभूव िव्यु॑ आयुरानडदष॒ िपूवा॒ अपरा॒ नु द॑षत ।

द्व प॒वस्त॒ परि॒ तं न भू॑ता॒ या अ॒स्य पा॒र रज॑सा वि॒वष॑ ॥ ७ ॥

7. *Abhūrvaukṣīrvyu āyurānaḍ darṣannu pūrvo aparo nu darṣat. Dve pavaste pari taṁ na bhūto yo asya pāre rajaso viveṣa.*

Indra, unborn and eternal, the seed, the sower and nursing mother and the very life of the world, you destroy the anti-life forces of the earliest times and, later, of the others too. Both earth and heaven comprehend you not, you who transcend these and pervade the infinity beyond.

गावा॒ यवं॒ पयु॑ता अ॒या अ॒न्ता अ॒पश्यं॑ स॒हगा॑पा॒श्चर॑न्तीः ।

हवा॒ इद॒या अ॒भितः॑ स॒माय॑न्किय॒दासु॑ स्व॒पति॑श्छन्द॒यात् ॥ ८ ॥

8. *Gāvo yavaṁ prayutā aryo akṣan tā apaśyaṁ sahaḡopāścarantīḥ. Havā idaryo abhitaḥ samāyan kiyadāsu svapatiś-chandayāte.*

The cows ranged together in the pasture graze and enjoy the grass. I, the master, watch them along with the cowherd. When they are called back they come and stand round the master. The master rejoices in them. Similarly Indra, the master, sees the life around as his cows, rejoices in all life forms, and in the evening of the created world calls them back, and they all abide by and abide in his presence.



सं यद्वयं यवसादा जनानामहं यवाद उवज अन्तः । अत्रा  
युक्ता वसातारमिच्छादथा अयुक्तं युनजद्वन्वान ॥ ९ ॥

9. *Sam yadvayaṁ yavasādo janānāmahaṁ yavāda  
urvajre antaḥ. Atrā yukto 'vasātāram-icchādatho  
ayuktaṁ yunajad-vavanvān.*

Here in the pasture, in the midst of the vast world of experience and pleasure, we live and enjoy together with all those living beings which enjoy the grass and experience the things they love and find as the result of their karma, and I too among humans enjoy my share of karmic bhoga. Here then, joined to the lord giver of life, experience and ultimate freedom and peaceful abode, let the soul love and meditate on the master, Indra, and may the loving master accept the devotee, earlier separated, now joined.

अत्रदु म मंसस सत्यमुक्तं द्विपाच्च यच्चतुष्पात्संसृजानि ।  
स्त्रीभिया अत्र वृषणं पृतन्यादयुद्धा अस्य वि भजानि  
वदः ॥ १० ॥

10. *Atredu me maṁsase satyamuktaṁ dvipācca  
yaccatuṣpāt saṁsrjāni. Strībhīryo atra vṛṣaṇam  
pṛtanyād-ayuddho asya vi bhajāni vedah.*

And here in the world, take it as my own word of truth that it is I who generate the biped humans and the quadruped animals, and whoever aspires to win as a virile warrior but with indulgence with women, I take off their share of the desired attainment even before or without the interaction between their ambition and nature.

यस्यान् ॥ दुहिता जात्वास् कस्तां विद्वाँ अभि मन्यात  
अन्धाम । कतरा मनिं पति तं मुचात य ई वहात य ई वा  
वर्यात ॥ ११ ॥

11. *Yasyānakṣā duhitā jātvāsa kastām vidvāñ abhi manyāte andhām. Kataro meniṃ prati taṃ mucāte ya īm vahāte ya īm vā vareyāt.*

Who is the sage and scholar who knows that blind force, that eyeless generative power, Prakrti, mother womb of existence that was there in the pre-existence state of divinity in absolute time and space? Indra, whose consort it was, the Shakti of divinity to generate the various forms of life in historical time and space. Who would wield that mighty force for himself as consort, as Word, as thunder? Who would release her? Who takes her on and controls? Who chooses and loves her? Who except Indra?

कियती याषा मयता वधूयाः परिपीता पन्यसा वायण ।  
भद्रा वधूभवति यत्सुपशाः स्वयं सा मित्रं वनुत जन  
चित ॥ १२ ॥

12. *Kiyatī yoṣā maryato vadhūyoḥ pariprītā panyasā vāryeṇa. Bhadrā vadhūrbhavati yat supeṣāḥ svayam sām mitram vanute jane cit.*

Some maiden feels pleased and satisfied with the dear lovable wealth and speech of the man wooing her for a wife or she is herself pleasing and accepted for her speech and riches. But in reality, that wife is good and fortunate who, noble in person and manners, loves and chooses her friend and husband by herself from amongst the youth.

पुत्ता जंगार पुत्यञ्चमत्ति शीष्णा शिरः पति दधा वरूथम ।  
आसीन ऊध्वामुपसि िणाति न्यङ्ङुत्तानामन्वति  
भूमिम ॥ १३ ॥

13. *Patto jagāra pratyāñcamatti śīrṣṇā śiraḥ prati dadhau varūtham. Āsīna ūrdhvāmupasi kṣiṇā-ti nyaññuttānām-anveti bhūmim.*

Indra emanates and manifests the generated world step by step, then he withdraws it also step by step at the end. The top light of Prakṛti, he places and holds up on high as head and heaven. All present and pervasive, the next high form of it he holds in his lap as the middle region, and the lowest of the high he forms as the earth and pervades it.

बृहच्छाया अपलाशा अवा तस्था माता विषिता अत्ति  
गभः । अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दध  
धनुरूधः ॥ १४ ॥

14. *Bṛhannacchāyo apalāśo arvā tasthau mātā viṣito atti garbhaḥ. Anyasyā vatsam rihatī mimāya kayā bhuvā ni dadhe dhenurūdhah.*

Infinitely great, imperishable beyond mutability and sufferance, all mover, all moving constant, beyond bonds and bounds, he is the all bearing mother womb of existence. Loving and pervading the living forms of the other, Prakṛti, as a mother, like his own progeny, he forms and sustains the world with divine peace and bliss of existence as the mother cow holds the milk for her calf.

सप्त वीरासा अधरादुदाय ष्टात्तरात्तात्समजग्मिरन्त ।  
नव पश्चातात्स्थिविमन्त आयन्दश पाक्सानु वि  
तिरन्त्यश्नः ॥ १५ ॥

15. *Sapta vīrāso adharādudāyann-aṣṭottarāttāt samajagmirante. Nava paścātāt sthivimanta āyan daśa prāk sānvi tirantyaśnaḥ.*

Seven off-springs came up from the deepest of Prakṛti (they are five subtle elements, mind and senses), eight sprang from the upper part (they are eight vasus, sustainers of life, i.e., earth, water, fire, air, space, moon, sun and stars), from behind came nine well placed in position (they are nine planets and nine sense organs), and ten pranas arise from the front and move high up in air.

दशानामकं कपिलं समानं तं हिन्वन्ति कतव पायाय । गर्भमाता सुधितं व णास्ववनन्तं तुषयन्ती बिभर्ति ॥ १६ ॥

16. *Daśānāmekam kapilam samānam tam hinvanti kratave pāryāya. Garbham mātā sudhitam vakṣaṇāsvavenataḥ tuṣayanī bibharti.*

One is the darling of all the ten equally, which they energise and serve for fulfilment of the ultimate purpose of life. Mother Nature bears the soul as its baby well placed in the currents and atomic dynamics of existence, nourishing and pleasing it, though the baby at this stage is unaware of it, but still loves to stay on in the womb.

पीवानं मषमपचन्त वीरा न्युप्ता अ ण अनु दीव आसन । द्वा धनुं बृहतीमप्स्वन्तः पवित्रवन्ता चरतः पुनन्ता ॥ १७ ॥

17. *Pīvanam meṣamapacanta vīrā nyuptā akṣā anu dīva āsan. Dvā dhanuṃ brhatīmapsvantaḥ pavitravantā carataḥ punantā.*

Ten pranas together with the senses, positioned

in the holy body for nature's purpose, mature the living body of the soul. Two of these pranas, i.e., prana and apana, active in the vital waters with warm energy, mature, purify and perfect the growing body for the soul.

वि काशनासा विष्वञ्च आयन्पचाति नमा न्हि प द्धुः ।  
अयं म द्धुः सविता तदाह द्धुः । इद्वनवत्सपिरं १ः ॥ १८ ॥

18. *Vi krośanāso viṣvañca āyan pacāti nemo nahi pakṣadardhaḥ. Ayam me devaḥ savitā tadāha drvanna idvanavat sarpirannaḥ.*

Souls come into the world from various directions in various ways, chanting the name of divinity. Some one matures, another does not mature, remains half way only. This is what Savita, lord of life, giver of light, says to me: the yajna fire which consumes the fuel wood and oblations of ghrta helps the soul to mature through yajna and self-sacrifice. The man who lives on fruit and milk and butter matures with divine love and yajnic fire.

अपश्यं गामं वहमानमारादचक्रया स्वधया वतमानम ।  
सिषक्त्ययः प युगा जनानां सद्यः शिश्ना पमिना  
नवीयान ॥ १९ ॥

19. *Apāśyaṁ grāmaṁ vhamānam-ārād-acakrayā svadhayā vartamānam. Siṣaktyaryaḥ pra yugā janānām sadyaḥ śiśnā pramināno navīyān.*

From far off by observation of nature and from near by meditation, I have perceived and realised the divine power and presence bearing the multitudinous humanity and other forms of life by its own essential might, moving without wheels, that is, moving and yet

not moving, being omnipresent, eternal, yet even new in manifestation, who, sole lord of life, creates the male and female pairs of humans from eternity.

एता म् गाव' पमरस्य युक्ता मा षु प संधीमुहुरिन्ममन्धि ।  
आपश्चिदस्य वि नशन्त्यर्थं सूरश्च मक उपरा बभू-  
वान् ॥ २० ॥

20. *Etau me gāvau pramarasya yuktau mo ṣu pra sedhīr-muhurin-mamandhi. Āpaścidasya vi naśantyarthāṁ sūraśca marka uparo babhūvān.*

Lord of life, pray do not deprive me, the mortal man, of these two vital energies of prana and apana joined to my existence, pray keep them integrated with me, active and pleasing. The subtle body and the pranic energies help us reach our divine goal, and may the sun and pranic energies, like the cloud, shower me here below with light and joy.

अयं या वजः पुरुधा विवृत्ता वः सूर्यस्य बृहतः पुरीषात् ।  
श्रव इदना परा अन्यदस्ति तदव्यथी जरिमाणस्तरन्ति ॥ २१ ॥

21. *Ayam yo vajraḥ purudhā vivṛtto 'vaḥ sūryasya brhataḥ purīṣāt. Śrava idenā paro anyadasti tadavyathī jarimāṇas-taranti.*

This thunderous pranic energy, which radiates from the mighty orb of the sun in varied ways, comes down to us by the paths of Prakṛti. Beyond this is there another path and destination too, revealed and heard, to which the celebrants of divinity free from psychic travails of existence attain beyond the flood of pleasure and pain here.

वृ॒ ऽवृ॒ ऽनिर्यता॑ मीमय॒द्गास्तता॑ वयः॒ प॒प॒तान्पूरु॑षादः । अथ॒दं  
विश्वं॑ भुव॒नं भयात॑ इन्द्रा॒य सु॒न्वदृ॑षय च॒ शि॒ तत ॥ २२ ॥

22. *Vṛkṣevṛkṣe niyatā mīmayad-gaustatau vayah pra patān pūruṣādaḥ. Adhedam viśvaṁ bhuvanam bhayāta indrāya sunvadrṣaye ca śikṣat.*

The string fixed like destiny on every bow twangs with a clang, the arrows fly and fall like cannibals on humanity, consuming life and karma. And then the whole world shakes with fear. O yajaka on the vedi, keep on the offer of soma homage to Indra, the omniscient who knows it all.

द॒वानां॑ मानं॒ पथ॒मा अति॑ष्ठन्कृ॒न्तत्रा॑द॒षामु॒परा॑ उदा॒यन॑ ।  
त्रय॑स्तपन्ति पृथि॒वीम॑नूपा॒ द्वा बृ॒बूकं॑ वहतः॒ पुरी॑षम ॥ २३ ॥

23. *Devānām māne pathamā atiṣṭhan kṛntatrād-eṣāmuparā udāyan. Trayas-tapanti pṛthivīm-anūpā dvā bṛbūkam vahataḥ purīṣam.*

For the formation of the first and basic divine natural causes of cosmic evolution, the original causes already existed in the primordial state of Prakṛti. From the disturbance of those primordial causes in that state of unified equilibrium into dynamic state, arose the diversity of subtle and gross elements of material and psychic forms. Three of these (heat, air and water) together mature the earth for life, and two (heat and air) bring the life energy to it.

सा त॑ जी॒वातु॑रु॒त तस्य॑ वि॒द्धि॒ मा स्म॑ता॒दृगप॑ गूहः॒ सम॒य ।  
आ॒विः स्वः॑ कृ॒णुत॑ गू॒ह॒त बु॒सं स पा॒दुर॑स्य नि॒णिजा॑ न  
मु॒च्यत ॥ २४ ॥

24. *Sā te jīvāturuta tasya viddhi mā smaitāḍṛgapa gūhaḥ samarye. Āviḥ svaḥ kṛṇute gūhate busaṁ sa pādurasya nirṇijo na mucyate.*

That, O man, is your life line, the trinity of sun, air and water, Know it, and know that divine Indra. It's all his. In the serious holy business of living, forget it not, nor let life slip away. Indra creates and opens out the bliss of life, consumes the waste to create further, and this evolutionary cyclic process of the life giver never ends, it continues.

### Mandala 10/Sukta 28

*Devata: Indra (1, 3-5, 7, 9, 11), Vasukra Aindra (2, 6, 8, 10, 12); Rshi: Indra snusha (1), Indra (2, 6, 8, 10, 12), Vasukra Aindra (3-5, 7, 9, 11)*

This hymn is a dialogue between Indra and Vasukra. It is an allegory on the organismic, integrated, organised system of life from the individual to the social and the cosmic order. The chief and supreme master is the soul, the ruler, Indra. Others too are powers, but subordinate to the chief.

विश्वा ह्यन्या अरिराजगाम ममदह श्वशुरा ना जगाम ।  
ज गीयाब्दाना उत सामं पपीयात्स्वाशितः पुनरस्तं जगा-  
यात् ॥ १ ॥

1. *Viśvo hyanyo arirājagāma mamedaha śvaśuro nā jagāma. Jakṣīyāddhānā uta somam papīyāt svāśitaḥ punarastam jagāyāt.*

Vasukra's wife says: All other masterly powers are arrived here. Only the chief is not come. I wish he were here, accept our hospitality of food and drink and,



satisfied and fulfilled, go back to his seat.

(The soul emerges in the body, takes over and rules over the body system after all other powers have developed and the body is mature for emergence of the soul. So is the social system the soul of which is the sovereign ruling power. So is the cosmos, the ruling soul of the system is Indra.)

स ररुवद वृषभस्तिग्मशृङ्गा वष्मन्तस्था वरिम् ॥ पृथिव्याः ।  
विश्वेष्वनं वृजनषु पामि या म कु णी सुतसामः पृणाति ॥ २ ॥

2. *Sa roruvad-vṛṣabhas-tigmaśṛṅgo varṣman tathau varimannā pṛthivyāḥ. Viśveṣvenam vṛjaneṣu pāmi yo me kukṣī sutasomāḥ pṛṇāti.*

Indra: I, mighty ruling power, harbinger of showers of plenty and prosperity, commanding sharpest forces of defence and offence, abide on top of the mighty expanse of the earth. Whoever the maker of soma that offers me homage and hospitality to my pleasure and satisfaction, I defend, protect and promote in all battles of life.

अदिणा त मन्दिन इन्द तूयान्तसुन्वन्ति सामान्पिबसि  
त्वमषाम । पचन्ति त वृषभाँ अत्सि तषां पृ ण् यन्म-  
घवन्हूयमानः ॥ ३ ॥

3. *Adriṇā te mandina indra tūyāntsunvanti somān pibasi tvameṣām. Pacanti te vṛṣabhāñ atsi teṣām pṛkṣeṇa yanmaghavan hūyamānaḥ.*

Vasukra: O mighty ruler of wealth and power, Indra, happy performers of the yajnic system, with the best of equipment, extract exciting soma juice and they prepare sanative tonics from vrshabha herbs, of which,

when cordially invited, you drink and taste with pleasure to your satisfaction and fulfilment.

इदं सु म जरितरा चिकिद्धि पतीपं शापं नृद्या वहन्ति ।  
लापाशः सिंहं पृत्यञ्चमत्साः काष्टा वराहं निरतक्त  
क गत ॥ ४ ॥

4. *Idam su me jaritarā cikiddhi pratīpaṁ śāpaṁ nṛdyā vahanti ।  
lopāśaḥ siṁhaṁ pratyañcamat-  
sāḥ kroṣṭā varāhaṁ niratakta kakṣat.*

O celebrant, know this force of my power: By the dynamic force of my system and order, the stream of ordered life can carry off criticism, opposition and contradictions and throw out all poisonous elements, the ordinary vegetarian citizen faces and drives off the violent carnivorous enemy, and a single clarion call would dig out and throw out the most destructive terrorist forces from the darkest den.

कथा त एतदहमा चिकतं गृत्सस्य पाकस्तवसा मनीषाम ।  
त्वं ना विद्वाँ ऋतुथा वि वाचा यमर्धं त मघवन् ।म्या  
धूः ॥ ५ ॥

5. *Kathā ta etadahamā ciketaṁ gr̥tsasya pākastava-  
śa māniṣām. Tvam no vidvāñ ṛtuthā vi voco  
yamardham te maghavan kṣemyā dhūh.*

O lord of wealth and power, all knowing all watching ruler of the world, Indra, how would I, a simple man, understand and know this mysterious ground power and policy of yours, wise and versatile master of the mighty order. O lord, you alone know, you alone can enlighten us about the admirable basis and direction of your policy of peace and progress of humanity

according to the time and season.

एवा हि मां तवसं वृधयन्ति दिवश्चिन्म बृहत उत्तरा धूः ।  
पुरू सहस्रा नि शिशामि साकमशत्रुं हि मा जनिता  
जजान ॥ ६ ॥

6. *Evā hi mām tavasaṁ vardhayanti divaścinme  
br̥hata uttarā dhūḥ. Purū sahasrā ni śiśāmi  
sākamaśatruṁ hi mā janitā jajāna.*

Thus do they (assistant powers) exalt me, mighty soul, ruler of the system. The foundation, structure, direction and stability of the system, the power I wield to sustain and rule the system is greater than the vast heavens. A thousand foes I eliminate, all at once, with a single stroke. Indeed the creative powers that generate and manifest me as power generate me without enemy and opposition.

एवा हि मां तवसं जज्ञुरुगं कमन्कमन्वृषणमिन्द द्वाः ।  
वधीं वृत्रं वज्रण मन्दसाना पवजं महिना दाशुषवम ॥ ७ ॥

7. *Evā hi mām tavasaṁ jajñurugraṁ karmankar-  
man vṛṣaṇamindra devāḥ. Vadhīm vṛtraṁ vajr-  
eṇa mandasāno'pa vrajaṁ mahinā dāsūṣe vam.*

Thus do the devas, divine powers and faculties create and know me as mighty and formidable, virile and generous in every act of the system. Happily with the mighty vajra, vital power, I break the dark cloud of rain with mighty thunder and open the paths of progress for the creative and generous vital channels of the dynamics of the system.

द॒वासं आ॒यन्पर॒शूरं॑ बि॒भ॒न्वना॑ वृ॒श्चन्ता॑ अ॒भि वि॒डभि॑रा॒-  
यन॑ । नि सु॒द्रवं॑ द॒धता॑ व॒ णा॑सु॒ यत्रा॑ कृ॒पी॒ट॒मनु॑ तद्द॒-  
हन्ति॑ ॥ ८ ॥

8. *Devāsa āyan paraśūñrabuibhran vanā vṛścanto abhi vidbhirāyan. Ni sudrvaṃ dadhato vakṣaṇāsu yatrā kṛpīṭmanu taddahanti.*

Let men of power and enlightenment march forward bearing weapons of defence and action, felling forests and oppositions, march forward with people of the land, stay the floods of rivers, release the flow into streams and canals, burning the undergrowth and drying up pools of stagnant water.

श॒शः॑ णु॒रं प॒त्यञ्चं॑ जग॒रा दिं॑ ला॒ग्न॒ व्य॑भ॒दमा॒रात॑ ।

बृ॒हन्तं॑ चि॒दृ॒हत॑ र॒न्धया॑नि॒ वय॑द्वृ॒त्सा वृ॑ष॒भं शू॑शु॒वानः॑ ॥ ९ ॥

9. *Śaśaḥ kṣuraṃ pratyañcam jagārā'driṃ logena vyabhedamārāt. Brhantaṃ cidṛhate randhayāni vayadvatso vṛṣabhaṃ śūśuvānaḥ.*

The deer faces and beats up the tiger of fatal paw since I can break up the mountain with a lump of clay from far or near. I can crush the biggest with the tiniest, and the calf, waxing with strength, can force the bull to retreat and run. (This is the might of soul and prana).

सु॒प॒ण इ॒त्था न॒ख॒मा सि॑षा॒याव॑रु॒द्धः॑ परि॒पदं॑ न सि॒ंहः ।

नि॒रु॒द्धश्चि॑न्महि॒षस्त॒ष्यावा॑न्गा॒था तस्मा॑ अ॒यथं॑ कष॒द॒-  
तत॑ ॥ १० ॥

10. *Supraṇa itthā nakhamā siṣāyāvaruddhaḥ paripadam na simhaḥ. Niruddhaścinnmahīśastarsyāvān godhā tasmā ayatham karṣadetat.*

10. Let Suparna, Indra, the soul on top all round of the living system and at the centre of the self, confirm, hold and monitor its power-in-readiness as this: Like the lion in the den ready with his paw, like a rhino in position thirsting to strike (as a battery of force and power calibrated unto the live switch) and the power like the bow string in optimum tension would strike and throw out and far off the negativities and enemies wherever they be, (such is the force and power of prana, spirit and soul of the living system at individual, social and cosmic level) in service for the master, Indra.

तभ्यां गा॒धा अ॒यथं क॒षद॒तद्य॒ ब॒ह्मणः॑ प॒तिपी॒यन्त्य॑ ।॒ सि॒म  
उ॒ णा॑ वसृ॒ष्टाँ अ॒दन्ति॒ स्वयं॑ ब॒लानि॒ तन्वः॑ श्रृ॒णा॒नाः ॥ ११ ॥  
*Tebhyo godhā ayatham karṣadetadye brahma-  
ṇaḥ pratipīyantyannaiḥ. Sima ukṣṇo 'vasrṣṭāñ  
adanti svayam balāni tanvaḥ śrṇānāḥ.*

11. The systemic strength in optimum tension spontaneously throws out those who, feeding on the nutriments provided by the system itself, abuse, revile and sabotage the social order, eating into all the creativities of the system and thereby, at the same time, damage the strength of their bodies by themselves.

ए॒त श॒मीभिः॑ सु॒शमी॑ अ॒भूव॒न्त्य हि॒न्विर॒ तन्वः॑ ।॒ साम॑ उ॒क्थः॑ ।  
नृ॒वद्व॒द् गु॒पं ना॑ मा॒हि वा॒जा॒न्दिवि॑ श्र॒वा॑ दधि॒षु॒ नाम॑  
वी॒रः ॥ १२ ॥  
*Ete śamībhiḥ suśamī abhūvan ye hinvire tanvaḥ  
soma ukthaiḥ. Nṛvad-vadann-upa no māhi vājān  
divi śravo dadhiṣe nāma vīraḥ.*

12. Those persons rise to creative power and

grandeur who, with holy words and noble acts of yajnic creations of soma peace and vitality serve life and humanity and strengthen and advance the body of the social order and thus address the ruling power: O ruling soul of the order, speaking and proclaiming as leader, pioneer and ruler, bring us all our share of sustenance and power, acknowledge our achievement and victory, and feel great that you wield the honour and power of the order, yours is the name and the glory from earth to heaven. You are the heroic brave.

### Mandala 10/Sukta 29

*Indra Devata, Vasukra Aindra Rshi*

वन॒ न वा॒ या न्य॑धा॒यि चा॒कञ्छु॑चि॒र्वा॒स्तामा॑ भुरणावजीगः ।  
यस्यदि॒न्दः पुरु॑दि॒नषु॒ हाता॑ नृणां नया॒ नृत्तमः॑ ।पावा॑न ॥ १ ॥

1. *Vane na vā yo nyadhāyi cākañchucirvām stoma bhuraṇāvajīgaḥ. Yasyedindraḥ purudineṣu hotā nṛṇām naryo nṛtamaḥ kṣapāvān.*

Like the baby bird placed in the nest on the tree, waiting and watching for the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.

प त॑ अ॒स्या उ॒षसः॑ पा॒पर॑स्या नृ॒ता स्या॑म॒ नृत्त॑मस्य नृ॒णाम॑ ।  
अनु॑ त्रि॒शाकः॑ श॒तमा॑व॒ह॒ कृत्स॑न॒ रथा॒ या अ॑स॒त्स॒-  
स॒वान॑ ॥ २ ॥

2. *Pra te asyā uṣasaḥ prāparasyā nṛtau syāma nṛtamasya nṛṇām. Anu triśokaḥ śatamāvahanṛn kutsena ratho yo asat sasavān.*

Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.

कस्तु मद् इन्दु रन्त्या भूदुरा गिरा अभ्युशुगा वि धाव ।  
कद्वाहा अवागुप मा मनीषा आ त्वा शक्यामुपमं राधा  
अ तः ॥ ३ ॥

3. *Kaste mada indra rantyo bhūdduro giro abhyugro vi dhāva. Kadvāho arvāgupa mā manīṣā ā tvā śakyām-upamaṁ rādho annaiḥ.*

What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler?

कदु द्युम्नमिन्दु त्वावता नृन्कया धिया करसु क । आगन ।  
मित्रा न सत्य उरुगाय भृत्या अ त समस्य यदसन्म-  
नीषाः ॥ ४ ॥

4. *Kadu dyumnamindra tvāvato nṛṇ kayā dhiyā karase kannā āgan. Mitro na satya urugāya bhṛtyā ane samasya yadasan manīṣāḥ.*

Indra, when shall we have the light, power and honour of prosperity in life? What is that order of

intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and prosperity?

परंय॒ सूरा॒ अर्थं॑ न पा॒रं य॒ अस्य॑ का॒मं जनि॒धाइव॑ ग्मन ।

गिरंश्च॒ य तं॑ तुविजात॒ पूवी॑नरं॒ इन्द्र॑ पति॒शि ऽन्त्य॑ ः ॥ ५ ॥

5. *Preraya sūro artham na pāraṁye asya kāmam janidhā iva gman. Giraśca ye te tuvijāta pūrvīrnara indra pratiśikṣantyannaiḥ.*

Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms.

मात्र॒ नु त॒ सुमित॑ इन्द्र॒ पूवी॑ द्याम॒ज्मना॑ पृथि॒वी काव्य॑न ।

वरा॑य त घृ॒तव॑न्तः सु॒तासः॑ स्वा॒द्भ॒वन्तु॑ पी॒तय॑ मधू॒नि ॥ ६ ॥

6. *Mātre nu te sumite indra pūrvī dyaurmajmanā pṛthivī kāvyena. Varāya te ghṛtavantaḥ sutāsaḥ svādman bhavantu pītaye madhūni.*

O Indra, lord omniscient and omnipotent, mother earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent



measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you.

आ मध्वा अस्मा असिच्च मन्त्रमिन्द्राय पूर्णं स हि सत्यराधाः ।  
स वावृध्व वरिमं ॥ पृथिव्या अभि कत्वा नयः प संयश्च ॥ ७ ॥

7. *Ā madhvo asmā asicann-amatram-indrāya pūrṇam sa hi satyarādḥāḥ. Sa vāvṛdhe varimannā pṛthivyā abhi kratvā naryaḥ paumsyaiśca.*

Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests higher and exalted over the expansive earth and space.

व्यानञ्छिन्दः पृतनाः स्वाजा आस्मं यतन्त सख्याय पूर्वीः ।  
आ स्मा रथं न पृतनासु तिष्ठयं भद्रया सुमत्या चादयास ॥ ८ ॥

8. *Vyānaṣṣindraḥ pṛtanāḥ svojā āsmāi yatante sakhāya pūrvīḥ. Ā smā ratham na pṛtanāsu tiṣṭha yam bhadrayā sumatyā codayāse.*

Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear

intelligence, noble ambition and holy enthusiasm in the right direction.

### Mandala 10/Sukta 30

*Apah or Apam-napat Devata, Kavasha Ailusha Rshi*

प दवत्रा ब्रह्मण गातुरत्वपा अच्छ मनसा न पर्युक्ति । महीं  
मित्रस्य वरुणस्य धासिं पृथुजयस रीरधा सुवृक्तिम ॥ १ ॥

1. *Pra devatrā brahmaṇe gāturetvapo acchā manaso na prayukti. Mahīm mitrasya varuṇasya dhāsim prthujrayase rīradhā suvr̥ktim.*

Let our voice of thanks and praise, our acts of yajnic creation and self-sacrifice in service of the cosmic sustainer, reach all the divine energies and powers of nature and humanity which are ever on the move and sustain life, and let this expression be the very symbol of the total dedication of our mind and soul. O celebrant, O high priest of yajna, proclaim and realise this our will to live as a mighty gift of the lord of love and judgement, and proclaim as well our vision of the ultimate freedom from selfish attachment, which we would realise in dedication to our own spirit, to the social order, and to the infinite lord of cosmic dynamics with the same love and judgement.

अध्वयवा हविष्मन्ता हि भूता च्छाप इताशतीरुशन्तः ।  
अव याश्चष्ट अरुणः सुपणस्तमास्यध्वमूमिमद्या सुह-  
स्ताः ॥ २ ॥

2. *Adhvaryavo haviṣmanto hi bhūtā'cchāpa itośatīruśantah. Ava yāścaṣṭe aruṇaḥ suparṇas-tamāsyadhvam-ūrmim-adyā suhastāḥ.*

O priests and organisers of the socio-cosmic order, bear and bring the fragrant materials of yajnic action for development, rise with passion and enthusiasm, reach the vaulting waters of life, and with open expert hands today receive the waves which the moon and ocean raise and the flood of light and energy which the sun showers down.

अध्वयवा प इता समुदमपां नपातं हविषा यजध्वम ।  
स वा दददूमिमद्या सुपूतं तस्म सामं मधुमन्तं सुनात ॥ ३ ॥

3. *Adhvaryavo'pa itā samudramapām napātaṁ haviṣā yajadhvam. Sa vo dadad-ūrmimadyā supūtaṁ tasmai somaṁ madhumantaṁ sunota.*

O priests and organisers, reach the ocean and the waters of space and connect with the sun and light in space and skies with the right materials of yajna. The sun never allows the waters to exhaust and gives you the purest showers ever. Create and offer the sweetest and most powerful soma oblations to the sun for permanent supply of liquid energies for the sustenance of life.

या अनिध्मा दीदयदप्स्वन्तर्य विपास इळत अध्वरषु ।  
अपां नपान्मधुमतीरपा दा याभिरिन्द्रा वावृध वीयाय ॥ ४ ॥

4. *Yo anidhmo dīdayad-apsvantar-yaṁ vipāsa ṛlate adhvaṛeṣu. Apām napān-madhumatīr-āpo dā yābhir-indro vāvṛdhe vīryāya.*

O sun who burn and shine in space without fuels of fire, whom priests and scientists serve and adore in yajna, who never allow liquid energies of the world to exhaust, pray give us the honey sweets of liquid energies

by which Indra, ruler of the world order on earth, may rise to strength and accomplish great deeds for humanity.

याभिः सामा मादत् हर्षत च कल्याणीभियुवतिभिन मयः ।  
ता अध्वया अपा अच्छा परहि यदासिञ्चा आर्षधीभिः  
पुनीतात ॥ ५ ॥

5. *Yābhiḥ somo modate harṣate ca kalyāṇībhir-yuvatibhirna maryaḥ. Tā adhvaryo apo acchā parehi yadāsiñcā oṣadhībhiḥ punītāt.*

The liquids with which Soma, the ruling spirit, rejoices and feels exhilarated as men feel happy and exhilarated by noble youthful women, those exciting liquid energies, O high priest of yajna, find from far and near, and when you find them, then cleanse and strengthen the drinks and sanatives for health and joy.

एवदून युवतया नमन्त यदीमुश शुतीरत्यच्छ । सं जानन्त  
मनसा सं चिकित्र ध्वयवा धिषणापश्च द्वीः ॥ ६ ॥

6. *Evedyūne yuvatayo namanta yadīmuśannu-śatīretyaccha. Saṁ jānate manasā saṁ cikitre 'dhvaryavo dhiṣaṇāpaśca devīḥ.*

Just as youthful women submit to young men, and as men with love eagerly advance to loving women, so do the leaders of social and scientific yajna know the liquid energies of nature and with their science and intelligence create, obtain and develop. So do also they develop the energies and competence of the rising youthful generation for the social yajna of the world order of humanity.

या वा वृताभ्या अकृणादु लाकं या वा मह्या अभि-  
शस्त्रमुञ्चत । तस्मा इन्द्राय मधुमन्तमूर्मि दवमादनं प  
हिणातनापः ॥ ७ ॥

7. *Yo vo vṛtābhyo akṛṇodu lokam yo vo mahyā abhi-  
śasteramuñcat. Tasmā indrāya adhuman-tam-  
ūrmim devamādanam pra hiṇotanāpaḥ.*

O people of the social order of the world, committed to honesty and loyalty, the ruler who opens the doors of freedom against inhibition and creates a beautiful world for you, for that Indra, mighty ruler, create honey sweet fragrances of exhilarating environment and offer him divinely joyous foods and drinks of self-fulfilment.

पास्म हिनात मधुमन्तमूर्मि गभा या वः सिन्धवा मध्व उत्सः ।  
घृतपृष्ठमीड्यमध्वरष्वा पा र्वतीः शृणुता हवं म ॥ ८ ॥

8. *Prāsmāi hinota madhumantamūrmim garbho yo  
vaḥ sindhavo madhva utsaḥ. Ghṛtapṛṣṭham-  
īḍyamadhvareṣvā''po revatīḥ śṛṇutā havam me.*

O streams of life aflow, O dynamic people blest with wealth, honour and excellence, listen to my call and exhortation: Create and set in flow the sweetest honeyed waves of joy for this master power and ruler who is the fountain head and fathomless ocean source of your joy and fulfilment, refulgent and illustrious, adorable in the noblest yajnic meets of the world.

तं सिन्धवा मत्सरमिन्द्रपानमूर्मि प हत य उभ इयति ।  
मदच्युतमाशानं नभ जां परि त्रितन्तुं विचरन्तमुत्सम ॥ ९ ॥

9. *Tam sindhavo matsaram-indrapānam-ūrmim pra heta ya ubhe iyarti. Madacyutam-auśānam nabhojām pari tritantum vicarantam-utsam.*

O streams of life, dynamic people of the world, inspire and set in motion that joyous wave of living and working worthy of all ruling Indra which helps to realise both ends of life, fulfilment over here and freedom of moksha hereafter, overflowing with divine ecstasy, admirable, heavenly, universal, good for earth, heaven and the middle regions, continuous for three living generations, dynamic as the river and deep as ocean.

आवृत्तीरधु नु द्विधारा गाषुयुधा न नियवं चरन्तीः । ऋष  
जनित्रीभुवनस्य पत्नीरपा वन्दस्व सवृधः सयानीः ॥ १० ॥

10. *Āvarvṛtatīradha nu dvidhārā goṣuyudho na niyavam carantīh. Ṛṣe janitrīrbhuvanasya patnī-  
rapo vandasva savṛdhaḥ sayonīh.*

O sage, visionary celebrant of the yajnic world order, respect, honour and celebrate the vibrant people of the land, fluent in action like winding streams, dedicated in thought, word and deed to the two streams of individual and collective good, observing a compact order of law like fighting forces deployed on fields of action over the same one earth, creators, planners and achievers of yajnic development, having a common origin and growing and moving together in one direction.

हिनाता ना अध्वरं देवयज्या हिनात बह्वं सनय धर्मानाम ।  
ऋतस्य याग वि ष्वध्वमूर्धः श्रुष्टीवरीभूतनास्मभ्य-  
मापः ॥ ११ ॥

11. *Hinotā no adhvarāṃ devayajyā hinota brahma sanaye dhanānām. Ṛtasya yoge vi śyadhva-mūdhah śruṣṭivarīr-bhūtanāsmabhyam-āpaḥ.*

O dynamic powers of nature, O vibrant people of the earth, in worship of the lord supreme, in honour of mother nature's divinities, and for love and well being of noble humanity, inspire and accelerate our yajnic action in cooperation, for the achievement of wealth, honour and excellence raise the voice of divine knowledge, application and action, in the pursuit of collective action under the laws of nature and grateful humanity, open the sluice gates of clouds and unlock the treasure holds of wealth. O powers of the dynamic flow of existence, be good, creative and blissful for our well being.

आपा रवतीः । यथा हि वस्वः कर्तुं च भुदं बिभृथामृतं च ।  
रायश्च स्थ स्वपत्यस्य पत्नीः सरस्वती तद गृणत वया  
धात ॥ १२ ॥

12. *Āpo ravatīḥ kṣayathā hi vasvaḥ kratuṃ ca bhadraṃ bibhr̥thāmṛtaṃ ca. Rāyaśca stha svapatyasya patnīḥ sarasvatī tadgṛṇate vayo dhāt.*

O cosmic dynamics of mother nature, O fluent streams of earth and the environment, O vibrant people of the land, O generous mothers of mankind, be master rulers of the world's wealth, promote the yajnic development, well being and immortal values of happy life, be protectors and promoters of the veins of nation's wealth and makers of the noble generations of humanity's heroes. May Sarasvati, mother stream of divine knowledge, culture and grace bear and bring good

health, full age and vibrant energy for the celebrant.

पति॒ यदापा॑ अ॒दृश्र॑माय॒तीघृ॑तं पयांसि॒ बिभ॑ती॒मधू॑नि ।  
अ॒ध्व॒युभि॑मन॒सा सं॑विदा॒ना इन्द्रा॑य॒ सामं॑ सु॒षु॑तं  
भर॑न्तीः ॥ १३ ॥

13. *Prati yadāpo adṛśram-āyatī-rghṛtaṁ payāṁsi bibhratīr-madhūni. Adhvaryūbhir-manasā sam-vidānā indrāya somam suṣutaṁ bharantīh.*

Apah, all fluent streams of nature and humanity, dynamic forces, powers and people of the world, I see you rising and coming in response to the call and prayer of the high priests and celebrants of yajna, bearing water, milk and ghrta and the honey sweets of life for fertility and life's generation, in perfect union with the mind, hopes and aspirations of the priests and yajakas on the vedi and bringing pure distilled Soma beauty, prosperity and joy for Indra, ruling power and reigning glory of life.

एमा॑ अ॒गम॑न॒वती॑जी॒वध॑न्या॒ अध्व॑र्यवः सा॒दर्य॑ता सखायः ।  
नि॒ ब॒हिषि॑ धत्त॒न साम्या॑सा॒ पां न॑प्रा॒ संविदा॑नास॒ एनाः॑ ॥ १४ ॥

14. *Emā agman revatīr-jīvadhanyā adhvaryavaḥ sādayatā sakhāyaḥ. Ni barhiṣi dhattana somyāso 'pām naptrā samvidānāsa enāh.*

Friends, priests and yajakas, these waters, vibrant energies of nature and dynamic powers and personalities of humanity, all overflowing with life, fertility and generative potential, are come here. Give them an honourable place in yajna. They know, they are united with us, and they are blissful, and they never allow the waters of life to exhaust. Know them, seat



them on the holy grass and create the beauties and joy of life for all.

आग्म॒ णप॑ उ॒श॒ती॒ब॒हिर॑दं न्य॒ध्व॒र अस॑द॒न्द॒व्य॒न्तीः । अध्व॒-  
यवः॑ सु॒नु॒त॒न्दा॒य॒ साम॑म॒भू॒दु वः सु॒श॒का द॑व॒य॒ज्या ॥ १५ ॥

15. *Āgmannāpa uśatīr-barhiredam nyadhvare asadan devayanīḥ. Adhvaryavaḥ sunutendrāya somama-bhūdu vaḥ suśakā devayajyā.*

Brilliant, fluent and divine energies, powers and personalities, united in love with divinity and noble humanity have come and they are seated on the holy grass in the corporate yajna of love and non-violence for development and the creation of life divine for humanity. O priests, O yajakas, create the soma for Indra, ruling power and reigning glory of life, and may your yajnic prayers and programmes for life and humanity be realised successfully.

### Mandala 10/Sukta 31

*Vishvedeva Devataḥ, Kavasha Ailusha Rshi*

आ ना॑ द्वा॒ना॒मु॒प॑ व॒तु॒ शं॒सा॒ वि॒श्व॑भि॒स्तुर॑रव॒स॒ यज॑त्रः ।  
त॒भि॒व॒यं सु॒ष॒खा॒या॑ भ॒व॒म॒ तर॑न्ता॒ वि॒श्व॑ा॒ दुरि॑ता॒ स्या॑म ॥ १ ॥

1. *Ā no devānāmupa vetu śaṁso viśvebhis-turair-avase yajatraḥ. Tebhirvayaṁ suṣakhāyo bhavema taranto viśvā duritā syāma.*

May the adorable word and wisdom of lord Supreme and all divinities of nature and humanity come to us in communion with all the speed, power and excellence of the world for our protection and progress. May we be good friends with them and cross over all

hurdles, sins and evils of existence.

परि चिन्मता दविणं ममन्यादृतस्य पथा नमसा विवासत ।  
उत स्वन् कर्तुना सं वदत श्रयांसं द ि मनसा जगृभ्यात ॥ २ ॥

2. *Pari cinmarto draviṇam mamanyād-ṛtasya pathā namasā vivāset. Uta svena kratunā saṁ vadeta śreyāṁsaṁ dakṣaṁ manasā jagṛbhyaāt.*

Let mortal man love and desire wealth, honour and excellence in the comprehensive context of the world and divinity, shine and refine it with faith and reverence by the path of truth and universal law, speak of it, think and define it with his own conscience in communion with divinity, and then, with his own mind and soul, realise the high degree of expertise, vision and perfection of thought, action and achievement for himself. (Divinity, humanity, nature, the world around, these are the context of our success and achievement.)

अधायि धीतिरससृगमंशास्तीथ न दस्ममुप यन्त्यूमाः ।  
अभ्यानश्म सुवितस्य शूषं नवदसा अमृतानामभूम ॥ ३ ॥

3. *Adhāyi dhītir-asasṛgram-āṁśāstīrthe na dasma-mupa yantyaūmah. Abhyānaśma suvitasya śūṣaṁ navedaso amṛtānām-abhūma.*

Maturity of thought and concentration is achieved, vibrations of thought in waves flow in, protective and illuminative for the spirit in virile posture like waves of flood on the holy shore. Thus may we achieve the power of success and prosperity, thus may we be knowers and achievers of the boons of immortals in knowledge, awareness and, in fact, in our very being.

नित्यश्चाकन्यात्स्वपतिदमूना यस्मा उद्वः सविता जजान ।  
भगा वा गाभिरयममनज्यात्सा अस्म चारुश्छदयदुत  
स्यात ॥ ४ ॥

4. *Nityaś-cākanyāt svapatirdamūnā yasmā u devaḥ  
savitā jajāna. Bhago vā gobhir-aryamemanajyāt  
so asmai cāruś-chadayaduta syāt.*

May the lord eternal, master of the world's wealth of Prakṛti, generous and potent, love to give and bless humanity for whom Savita, lord creator and generator provides all things of existence, and may Bhaga, lord of universal power and prosperity, and Aryama, lord of justice and dispensation, enlighten him with the word of knowledge, and may the lord of love, beauty and bounty, provide man the sweet shade of protection for advancement.

इयं सा भूया उषसामिव् ा यद्ध् उमन्तः शवसा सुमायन ।  
अस्य स्तुतिं जरितुभि िमाणा आ नः शग्मास् उप यन्तु  
वार्जाः ॥ ५ ॥

5. *Iyaṁ sā bhūyā uṣasāmiva kṣā yaddha kṣuman-  
taḥ śavasā samāyan. Asya stutiṁ jariturbhikṣam-  
āṅā ā naḥ śagmāsa upa yantu vājāḥ.*

When clouds laden with power and plenty of rain, and sages with words of enlightenment and power come and bless the earth, then this world of humanity, like the light and freshness of the dawns, shines and prospers on earth, and seekers of wisdom and power asking the sages for knowledge and wisdom of divinity and power and advancement on earth flock here to us, and we pray may power and prosperity continue to flow in for us and our children.

अस्यदुषा सुमतिः पपथाना भवत्पूव्या भूमना गाः । अस्य  
सनीळा असुरस्य याना समान आ भरण बिभ्रमाणाः ॥ ६ ॥

6. *Asyedeṣā sumatiḥ paprathānā'bhavat pūrvyā  
bhūmanā gauḥ. Asya sanīlā asurasya yonau  
samāna ā bharāṇe bhibhramāṇāḥ.*

This knowledge and wisdom, this Vedic voice of this sage of divinity, may, we pray, be universal, eternal and ever expansive, and may we, united and organised together on this equal and undivided earth, abide under the same one social order of this mighty life-giving ruler, living safe, secure and sustained in a state of peace and progress.

किं स्विद्वनं क उ स वृ । आस यता द्यावापृथिवी निष्ठत । उः ।  
संतस्थान अजर इतऊती अहानि पूवीरुषसा जरन्त ॥ ७ ॥

7. *Kim svidvanam ka u sa vrkṣa āsa yato dyāvā-  
pṛthivī niṣṭatakṣuh. Santasthāne ajare ita ūtī  
ahāni pūrvīruṣaso jaranta.*

Which is that forest, which was that tree, that material cause, from which the Vishvedevas, divine powers of lord Supreme, fashioned forth the heaven and earth sustained in cosmic order in the imperishable universe, safe and protected, which the eternal days and nights and the dawns at morning and evening proclaim and adore.

नतावदना पुरा अन्यदस्त्यु । स द्यावापृथिवी बिभति ।  
त्वचं पवित्रं कृणुत स्वधावान्यदीं सूर्यं न हरिता वहन्ति ॥ ८ ॥

8. *Naitāvadenā paro anyadastyukṣā sa dyāvāpṛthivī  
bibharti. Tvacaṁ pavitraṁ kṛṇuta svadhāvān  
yadīm sūryam na harito vahanti.*

There is no other universe like this nor beyond this, and yet there is one power not just exactly as this but beyond, and that is the mighty generous creator and generator who bears this heaven and earth. That is the master lord of Prakrti, his own Shakti, the mighty material cause of the universe, and he creates and structures the sacred form of it and bears it all as the cosmic energies and space directions bear the sun.

स्तुगा न ामत्यति पृथ्वीं मिहं न वाता वि ह वाति भूम ।  
मित्रा यत्र वरुणा अज्यमाना ग्रिवन न व्यसृष्ट शाकम ॥ ९ ॥

9. *Stego na kṣāmatyeti pṛthvīm mihaṁ na vāto vi ha vāti bhūma. Mitro yatra varuṇo ajyamāno'gnirvane na vyasṛṣṭa śokam.*

As the sun lights up and transcends the earth, as the wind shakes the cloud of life showers and passes, so does he pervade and transcend the heaven and earth, so does he move the universe to creative activity. Where Mitra, the sun, and Varuna, the moon, i.e., the couple—prana and apana, heat and water, sun and air, sun and moon, energised and impassioned, create and release life energy, heat and desire, there Agni releases the life of life as fire releases heat and vests it in the wood.

स्तुरीयत्सूत सद्या अज्यमाना व्यथिरव्यथीः कृणुत  
स्वगापा । पुत्रा यत्पूर्वः पित्राजनिष्ठ श्म्यां गाजगार्  
यद्ध पृच्छान ॥ १० ॥

10. *Starīryat sūta sadyo ajyamānā vyathiravyathīḥ kṛṇuta svagopā. Putro yat pūrvaḥ pitrorjaniṣṭa śamyāṁ gaurjagāra yaddha pṛcchān.*

Like the heifer, mother Prakrti (void of life in

pre-creation stage of existence) is immediately energised and impregnated by the Spirit of life Supreme, master of the herd of living forms. The original and efficient cause, first mover, creates motion in the unmoved and unmoving, and makes the potential forms move in their orbits. The saviour protector and presiding power that existed awake as ever, even before the parental couples, manifested in action and mother Prakṛti gave birth to forms which now ask, seek and worship the mystery.

उ॒त कण्वं॑ नृ॒षदः॑ पु॒त्रमा॑हु॒रु॒त श्या॒वा ध॒न्मा॑द॒त्त वा॒जी । प  
कृ॒ष्णा॒य॒ रु॒श॒दपि॒न्व॒ताध॑ऋ॒तम॑त्र॒ नकि॑रस्मा॒ अपी॑पत ॥ ११ ॥

11. *Uta kaṇvaṁ nṛṣadaḥ putramāhuruta śyāvo dhanamādatta vājī. Pra kṛṣṇāya ruśad-apinva-todhar-ṛtamatra nakirasmā apīpet.*

And man, the intelligent, they call the child of divine energy. The vibrant, the wise and bold achieve the wealth of life and divinity, and for such as draw the attention and love of divinity, the lord opens his treasure hold of joy and blesses them. None other than divinity can bless humanity with joy and ultimate fulfilment.

## Mandala 10/Sukta 32

*Indra Devata, Kavasha Ailusha Rshi*

प सु॑ ग॒मन्ता॑ धि॒यसा॑नस्य॒ स॒ णि॑ व॒रभि॑व॒राँ अ॒भि षु  
प॒सी॑दतः । अ॒स्माक॑मि॒न्द उ॒भयं॑ जु॒जाष॑ति॒ यत्सा॑म्यस्या॒न्धसा॑  
बु॒बा॑धति ॥ १ ॥

1. *Pra su gmantā dhiyasānasya sakṣaṇi varebhir-varāṅ abhi ṣu prasīdataḥ. Asmākamindra ubhayaṁ jujoṣati yat somyasyāndhaso bubodhati.*

May Indra, omnificent spirit and highest presence of the universe, cherished object of the meditative seeker, move to accept the best of the seeker's acts of homage and surrender and bless him in his state of clairvoyant ecstasy with the objects of his love and desire. Indeed Indra, who acknowledges the homage and service of the man dedicated to search for divinity, loves, joins and rewards our search for knowledge and action with fulfilment.

वीन्द यासि दिव्यानि राचना वि पार्थिवानि रजसा पुरुष्टुत ।  
य त्वा वहन्ति मुहुरध्वराँ उप त सु वन्वन्तु वग्वनाँ अरा-  
धसः ॥ २ ॥

2. *Vindra yāsi divyāni rocanā vi pārthivāni rajasā puruṣṭuta. Ye tvā vahanti muhuradhvarāñ upa te su vanvantu vagvanāñ arādhasaḥ.*

Indra, omnipotent light of the universe, adored and worshipped by all, by your universal light and energy you pervade and radiate over all divine luminaries of earth, heaven and all space. Those who continuously send up their prayers and dedicate their yajnic actions and endeavours to you win the fruits of their prayers and worship and thereby eliminate all their want and deprivations.

तदिन्म छन्त्सद्वपुषा वपुष्टरं पुत्रा यज्जानं पित्रारधीयति ।  
जाया पतिं वहति वग्वना सुमत्पुंस इद्भदा वहतुः परि-  
ष्कृतः ॥ ३ ॥

3. *Tadinme chantsadvapuṣo vapuṣṭaram putro yajjānaṃ pitroradhīyati. Jāyā patiṃ vahati vagvanā sumat puṃsa idbhadro vahatuḥ pariṣkṛtaḥ.*

Let it be more and more pleasing for me as soul in body form then when man grows more and more handsome than beauty itself in existence, when the child born of parents carries the family line higher forward, when the wife pleases the husband and exhorts him with sweet words to love and noble thoughts, and it is nice and auspicious for the man to be good and cleansed at heart by love and loyalty.

तदित्सुधस्थमभि चारु दीधय गावा यच्छसन्वहतुं न धनवः ।  
माता यन्मन्तुयूथस्य पूव्या भि वाणस्य सप्तधातुरिज्जनः ॥ ४ ॥

4. *Tadit sadhasthamabhi cāru dīdhaya gāvo yacchāsan vahatuṃ na dhenavaḥ. Mātā yanmanturyūthasya pūrvyā'bhi vāṇasya saptadhāturijjanah.*

Indra, give us a bright happy home where illuminative voices of divine Vedic wisdom rule and lead the family as horses draw the chariot, where the mother is honoured as the first and intelligent centre of the family and where the inmates are healthy and virile with all the seven vitalities of physical health.

प वा च्छा रिरिच दवयुष्पदमेका रुदभियाति तुवणिः ।  
जरा वा यष्वमृतषु दावन परि व ऊमभ्यः सिञ्चता  
मधु ॥ ५ ॥

5. *Pra vo'cchā ririce devayuspadameko rudrebhiryāti turvaṇiḥ. Jarā vā yeṣvamṛteṣu dāvane pari va ūmebhyaḥ siñcatā madhu.*

O seekers of divinity, there is only one guide and leader for you who creates and provides the ultimate haven for you with the divines. And that is Indra who readily and instantly comes with his powers of justice,



reward and punishment. And among the seekers of immortality and freedom, divine worship and adoration alone is the ultimate and unfailing giver. Therefore offer honeyed hospitality and sincere worship for the divinities that provide the means of protection, advancement and immortality.

निधीयमानमपंगू हम्प्सु प म द्वानां वत्पा उवाच । इन्दा  
विद्वाँ अनु हित्वा च्च । तनाहमग्र अनुशिष्ट आगाम ॥ ६ ॥

6. *Nidhīyamānam-apagūḥhamapsu pra me devānām  
vratapā uvāca. Indro vidvāñ anu hi tvā cacakṣa  
tenāhamagne anuśiṣṭa āgām.*

The protector and preserver of the laws of divinities, Indra, divine spirit and teacher, enlightens me and speaks of the fire and spirit of life, Agni, pervasive and concealed in the waters, in particles of Prakṛti abounding in space and in the will, awareness and acts of humanity. O Agni, Indra, the spirit, only experiences and watches your presence. Taught, enlightened and committed by Indra, I have come to the realisation of your presence.

अ त्रवित् त्रविदुं ह्यपाट स पति त्रविदानुशिष्टः ।  
एतद्भु भुदमनुशासनस्यात् स्तुतिं विन्दत्यञ्जसीनाम ॥ ७ ॥

7. *Akṣetravit kṣetravidam hyaprāt sa praiti kṣetra-  
vidānuśiṣṭaḥ. Etadvai bhadrām-anuśāsan-asyota  
srutiṁ vindatyañjasīnām.*

Let the man ignorant of the field of life ask the teacher who knows the field and facts of life and who can communicate, and, thus taught and trained, go forward in the business of living. This only is the holy

and auspicious end and aim of teaching and training for life. And this is the way of the evolution and development of tradition by which man gets enlightened on way to progress.

अद्यदु पाणिदममिमाहापीवृता अधयन्मातुरुधः ।

एमनमाप जरिमा युवानमहळन्वसुः सुमना बभूव ॥ ८ ॥

8. *Adyedu prāṇīd-amamannimāhāpīvrta adhayan-māturūdhah. Emenamāpa jarimā yuvāna-mahelan vasuḥ sumanā babhūva.*

Just today Indra, the soul, starts receiving the energy of prana in the womb, then, covered in the womb these days, it has the feel of its existence, then, when born it sucks the mother's milk, then it grows, thought and language comes to it, adolescence and youth, and finally old age takes it over the youth. O lord, let the resident soul in the body be holy at heart without anger and frustration.

एतानि भद्रा कलश क्रियाम् कुरुश्रवण ददता मघानि ।

दान इद्धा मघवानः सा अस्त्वयं च सामा हृदि यं बिभमि ॥ ९ ॥

9. *Etāni bhadrā kalaśa kriyāma kuruśravaṇa dadato maghāni. Dāna idvo maghavānaḥ so astvayam ca somo hr̥di yaṁ bibharmi.*

O treasure hold of knowledge, Indra, O learned teacher, O listener of my praises and prayers, these are the holy acts of reverence and adoration which we, givers of thanks and presents, perform in homage to your honour. O men of wealth and power of knowledge, let this knowledge and this presentation of thanks and appreciation be a holy gift of gracefulness and culture,

and so may this soma of knowledge be for you, the knowledge which I hold at heart in myself.

### Mandala 10/Sukta 33

*Vishvedevah (1), Indra (2-3), Kurushravāna  
Trasadasyava Danastuti (4-5), Upamashrava Maitratithi  
(6-9) Devatah, Kavasha Ailusha Rshi*

प मा युयुज पयुजा जनांनां वहामि स्म पूषणमन्तरण ।  
विश्वं द्वासा अध मामर इन्दुःशासुरागादिति घाष  
आसीत् ॥ १ ॥

1. *Pra mā yuyujre prayujo janānām vahāmi sma  
pūṣaṇam-antareṇa. Viśvedevāso adha māmara-  
kṣan duhśāsuraḡāditi ghoṣa āsīt.*

May the divine givers of knowledge and enlightenment to the people inspire and enlighten me too, so I hold the lord giver of life and nourishment dear to my heart in the soul. May the divinities of heaven and earth in nature and humanity protect and promote me. The indomitable is come: this is the declaration.

सं मा तपन्त्यभितः सपत्नीरिव पशवः ।

नि बाधत् अमतिनग्रता जसुवन ववीयत मतिः ॥ २ ॥

2. *Sam mā tapantyabhitaḥ sapatnīriva parśavaḥ. Ni  
bādhatē amatirnagnatā jasurverna vevīyate  
matih.*

All round the pressures of life oppress me like rival mistresses, adversity, depression and exhaustion bind me down to loss of self-awareness, and my understanding is paralysed like the bird's before the hunter.

मूषा न शिश्ना व्यदन्ति माध्यः स्तारं त शतकता ।

सकृत्सु ना मघवन्दि मृळ्या धा पितव ना भव ॥ ३ ॥

3. *Mūṣo na śiśnā vyadanti mādhyah stotāraṁ te śatakrato. Sakṛt su no maghavannindra mṛḷayā'-dhā piteva no bhava.*

As mice eat up the weaver's thread soaked in starch, so do the afflictions of want and worry consume me, your celebrant, O lord of a hundred grand acts of protection, promotion and boundless generosity. O lord of power and glory, Indra, be kind and save us now as ever, and always be our saviour and protector like a father.

कुरुश्रवणमावृणि राजानं त्रासदस्यवम ।

महिष्ठं वाघतामृषिः ॥ ४ ॥

4. *Kuruśravaṇamāvṛṇi rājānaṁ trāsadasyavam. Mamhiṣṭhaṁ vāghatāmṛṣiḥ.*

I, the man of vision and comprehensive judgement, choose and abide by the brilliant ruler, all attentive and universal listener, offspring of the destroyer of evil, want, injustice and violence, and most generous protector and patron of the wise and grateful celebrants.

यस्य मा हरिता रथ तिस्रा वहन्ति साधुया ।

स्तव सहस्रदि ण ॥ ५ ॥

5. *Yasya mā harita rathe tisro vahanti sādhuḃyā. Stavai sahasradakṣiṇe.*

I celebrate and adore Indra, generous lord of thousandfold charity of kindness and grace, whose

threefold gifts of divine knowledge, holy will and grateful prayer and adoration transport me like three horses of the divine chariot of human life well through and across the world of human existence to the state of freedom from limitations and eternal bliss.

यस्य पस्वा॒दसा॒ गिर॑ उप॒मश्र॑वसः पि॒तुः ।

त्रं॑ न र॒ण्वमू॑चुष ॥ ६ ॥

6. *Yasya prasvādaso gira upamaśravasaḥ pituḥ.  
Kṣetraṁ na raṅvamūcuṣe.*

I celebrate the brilliant ruler whose words of kindness and grace—fatherly protector, exemplary listener and exceptionally rich and honoured as he is—are like a field shower of joyous generosity for the supplicant.

अधि॑ पु॒त्राप॑मश्रवा॒ नपा॑न्मित्रातिथरिहि ।

पि॒तुष्ट॑ अस्मि व॒न्दिता॑ ॥ ७ ॥

7. *Adhi putropamaśravo napān-mitrātitherihi.  
Pituṣṭe asmi vanditā.*

O ruler, exemplary kind, exceptionally generous, honourable son and scion of the line of the ruler, friend of friends and strangers alike, I honour and adore your father and your family line. Pray come and bless.

यदी॑शी॒यामृ॑तानामु॒त वा॒ मर्त्या॑नाम ।

जी॒वदि॒न्मघ॑वा॒ मम॑ ॥ ८ ॥

8. *Yadīśīyāmṛtānāmuta vā martyānām.  
Jīvedinmaghavā mama.*

If I were master controller and ruler of the mortal

as well as of the immortal principles and elements of my existence, then I would be really alive in all my power and potential for all time.

न दवानामति व्रतं श्रुतात्मा च न जीवति ।

तथा युजा वि वावृत ॥ ९ ॥

9. *Na devānāmati vratam śatātmā cana jīvati.*  
*Tathā yujā vi vāvṛte.*

No soul of a hundred year life on earth, even if it had a hundred lives, can live beyond the laws of nature and divinity, therefore it has to leave and return to life with its natural concomitants of body and mind again and again in the cycle.

### Mandala 10/Sukta 34

*Aksha (1, 7, 9, 12), Krshi (13), Akshakitava Ninda (2-6, 8, 10, 11, 14) Devata, Kavasha Ailusha or Aksha*  
*Maujavan Rshi*

पावपा मा बृहता मादयन्ति पवातजा इरिणु ववृतानाः ।  
सामस्यव माजवतस्य भु ता विभीदका जागृविमह्यम-  
च्छान ॥ ९ ॥

1. *Prāvepā mā brhato mādayanti pravātejā iriṇe varvṛtānāḥ. Somasyeva maujavatasya bhakṣo vibhīdako jāgrvir-mahyam-acchān.*

The large quivering dice, made of vibhidika tree grown on grassy green mountain slopes, shaking and rolling awesome on the dice board, tantalise me like the sight of exhilarating drink from a munja grass covered mountain valley, they excite me and I lose my sleep.

न मा॒ मिमथ॑ न जि॒हीळ॑ ए॒षा शि॒वा सखि॑भ्य उ॒त मह्य॑मासीत ।  
अ॒ ऽस्या॒हम॑क॒पर॑स्य॒ ह॒तार॑नु॒वता॑मप॒ जा॒याम॑राधम ॥ २ ॥

2. *Na mā mimetha na jihīḷa eṣā śivā sakhibhya uta mahyamāsīt. Akṣasyāham-ekaparasya hetoranuvratāmāpa jāyāmarodham.*

This gentle lady, my wife, is good to me and to my friends, she never quarrels with me nor does she embarrass or hate me. Alas, for one reason, my persistent addiction to gambling, have I alienated my devoted wife totally dedicated to her life's duty.

द्व॒ष्टि॑ श्व॒श्रूर॑प॒ जा॒या रु॑ण॒द्धि न ना॑थि॒ता वि॑न्दत म॒डितार॑म ।  
अ॒श्व॑स्य॒व॒ जर॑ता॒ वस्न्य॑स्य॒ नाहं॑ वि॒न्दामि॑ कि॒तव॑स्य॒  
भा॒गम॑ ॥ ३ ॥

3. *Dveṣṭi śvaśrūrapa jāyā ruṇaddhi na nāthito vindate marḍitāram. Aśvasyeva jarato vasnyasya nāham vindāmi kitavasya bhogam.*

Normally speaking, the wife of a gambler feels indifferent and alienated from him, the mother-in-law hates him, the wretched man finds no friends' sympathy, there is none to comfort him. Like an old, exhausted, broken horse, though he might have been valuable otherwise, no one bids for him. I set no value upon the gambler. Who would?

अ॒न्य जा॒यां परि॑ मृ॒शन्त्य॑स्य॒ यस्या॑गृ॒ध्रद्व॑दन॒ वाज्य॑ । १ः ।  
पि॒ता मा॒ता भा॑तर॒ एन॑माहु॒न जा॑नीमा॒ नय॑ता ब॒द्धम॑तम ॥ ४ ॥

4. *Anye jāyām pari mṛśantyasya yasyāgrḍhadvedane vājyakṣaḥ. Pitā mātā bhrātara enamā-hurna jānīmo nayatā baddhametam.*

Others covet his wife as a possible prize since the mighty dice have cheated him of his money and all wealth. Father, mother, brother, all disown him and say: off with him, we bound and taken. We know him not.

यदादीध्य न दविषाण्यभिः परायद्भ्या व हीय सखिभ्यः ।  
न्युप्ताश्च बभवा वाचमकृतं एमीदृषां निष्कृतं जारि-  
णीव ॥ ५ ॥

5. *Yadādīdhye na daviṣāṅyebhiḥ parāyadbhyo'va hīye sakhibhyaḥ. Nyuptāśca babhravo vācamakṛtaṅ emīdeṣāṃ niṣkṛtaṃ jāriṇīva.*

When I realise and think I must not play with dice and must not be miserable, even then, having so decided, I succumb to the approaching dice as to seductive friends. Red and shining dice cast in the game rattle and resound, and I walk into the den like a woman stealing to her paramour.

सुभामति कितवः पृच्छमाना जष्यामीति तन्वाꣳ शूशुजानः ।  
अ तासा अस्य वि तिरन्ति कामं पतिदीव दधत आ  
कृतानि ॥ ६ ॥

6. *Sabhāmeti kitavaḥ pṛcchamāno jeṣyāmīti tanvā śūśujānaḥ. Akṣāso asya vi tiranti kāmam pratidivne dadhata ā kṛtāni.*

Puffed up in body and mind, the gambler moves to the gambling house asking, even assuring, himself in mind: Shall I win? I must, this time. And his dice, held and poised in hand to defeat his rival, inflame his fire to play and win, more and more.



अ॒ ग॒स॒ इ॒द॒ङ्कु॒शि॒ना॒ नि॒ता॒दि॒ना॒ नि॒कृ॒त्वा॒न॒स्त॒प॒ना॒स्ता॒-  
प॒यि॒ष्ण॒वः॑ । कु॒मा॒र॒दे॒ष्णा॒ ज॒य॒तः॑ पु॒न॒ह॒णा॒ म॒ध्वा॒ स॒म्पृ॒क्ताः॑  
कि॒त॒व॒स्य॑ ब॒ह॒णा॑ ॥ ७ ॥

7. *Akṣāsa idaṅkuśino nitodino nikṛtvānastapanāstā-  
payiṣṇavaḥ. Kumāradeṣṇā jayataḥ punarhaṇo  
madhvā saṁprktāḥ kitavasya barhaṇā.*

The dice hold the gambler by the hook, pierce like a dagger, hew down the man and even his family from the root, as a hatchet, burn like fire and torture like incessant pain. For the winner, they bring joyous gifts for the time but later in turn they destroy, and though soaked in honey for the moment, they tear the gambler to pieces at the end.

त्रि॒प॒ञ्चा॒शः॑ की॒ळति॑ वा॒त ए॒षां॑ द॒वइ॒व स॒वि॒ता स॒त्य॒ध॒मा ।  
उ॒ग॒स्य॑ चि॒न्म॒न्य॒व॒ ना॒ न॒म॒न्त॒ राजा॑ चि॒द॒भ्या॒ न॒म॒ इ॒त्कृ॒-  
णा॒ति ॥ ८ ॥

8. *Tripañcāśaḥ kṛḷati vrāta eṣāṁ deva iva savitā  
satyadharmā. Ugrasya cinmanyave nā namante  
rājā cidebhyo nama it kṛṇoti.*

The group of fifty-three of those dice is played strictly within unsparing rules of the game like the divine sun observing the laws of its motion. They do not bow even to the strongest of men, indeed the ruler bows and offers obeisance to the dice (if he too is addicted).

नी॒चा व॑त॒न्त उ॒परि॑ स्फु॒रन्त्य॑ ह॒स्तासा॒ हस्त॑व॒न्तं स॒हन्त॑ । दि॒व्या  
अ॒ङ्गा॒रा इ॒रि॒ण॒ न्यु॒ताः॑ शी॒ताः॑ स॒न्ता॒ हृद॑यं॒ निद॑हन्ति ॥ ९ ॥

9. *Nicā vartanta upari sphurantyahastāso hasta-  
vantaṁ sahante. Divyā aṅgārā iriṇe nyuptāḥ  
śītāḥ santo hrdayaṁ nirdahanti.*

Some time they go down, some time they spring up high, and although they are armless they beat the strongest armed warrior. Thrown upon the dice board, they can be burning brilliant and some time, even though ice cold, they burn the heart.

जा॒या त॑प्यत कि॒त॒वस्य॑ ही॒ना मा॒ता पु॒त्रस्य॑ चर॒तः क्व॑ स्वित ।  
ऋ॒णा॒वा बि॒भ्य॒द्धन॑मि॒च्छमा॑ना॒ न्यषा॑मस्तमु॒प॒ नक्त॑-  
मति ॥ १० ॥

10. *Jāyā tapyate kitavasya hīnā mātā putrasya carataḥ kva svit. Ṛṇāvā bibhyad-dhanamichchamāno' nyeṣāmastamupa naktameti.*

The forsaken wife of the gambler suffers at heart, the mother of her child wandering somewhere feels tortured by loss. Down under loss and debt, pining for money, he is oppressed by fear, and at night goes to other's home either for shelter or for money the way he can get.

स्त्रियं॑ दृ॒ष्ट्वाय॑ कि॒त॒वं त॑तापा॒ न्यषां॑ जा॒यां सु॒कृतं॑ च॒  
या॒निम॑ । पू॒वा अ॑श्वान्यु॒युज॑ हि ब॒भून्त्सा अ॒ग्रर॑न्त  
वृ॒षलः॑ प॒पाद॑ ॥ ११ ॥

11. *Striyam drṣṭvāya kitavam tatāpā'nyeṣām jāyām sukṛtam ca yonim. Pūrvāhṇe aśvān yuyuje hi babhrūntso agnerante vṛṣalah papāda.*

The gambler suffers when he sees his wife, and he regrets when he sees another's wife well settled, their noble acts and comfortable home. Yet again in the forenoon he grabs the tempting dice as a warrior takes to his steed, but when the fire is gone cold, he falls down broken and farlorn.

या वः सनानीमहता गणस्य राजा वातस्य पथमा बभूव ।  
तस्म कृणामि न धना रुणध्मि दशाहं पाचीस्तदृतं  
वदामि ॥ १२ ॥

12. *Yo vaḥ senānīrmahato gaṇasya rājā vrātasya  
prathamō babhūva. Tasmai kṛṇomi na dhanā  
ruṇadhmi daśāhaṁ prācīstadrtaṁ vadāmi.*

O dice, O gamblers, to that which is the first and foremost of you, the ruler of your mighty order and organisation, the leading warrior over all of you, my homage and salutation with farewell with folded hands and all the ten fingers, open all in front with the vow that I would lose no money any more, and this is the truth I speak. (The gambler shows his ten fingers, may be, because his hands are empty now.)

अ॒ ामा दी॒व्यः कृ॒षिमि॒त्कृ॒षस्व वि॒त्त र॑मस्व ब॒हु म॒न्य॒मानः ।  
तत्र॒ गावः॑ कितव॒ तत्र॑ जा॒या तन्म॒ वि च॑ष्ट सवि॒ताय॒-  
म॒यः ॥ १३ ॥

13. *Akṣairmā dīvyah kṛṣimit kṛṣasva vitte ramasva  
bahu manyamānaḥ. Tatra gāvaḥ kitava tatra jāyā  
tanme vi caṣṭe savitāyamaṛyaḥ.*

Play not with dice. Till the land. Be happy with the land and wealth you produce. Take it that that much is enough and be content. There are the cows, O gambler, there your wife is happy. This is what Savita, lord of life and giver of light has revealed to me.

मि॒त्रं कृ॒णुध्वं॑ ख॒लु मृ॒ळता॑ ना॒ मा ना॑ घा॒रणं॑ च॒रता॒भि  
धृ॒ष्णु । नि॒ वा नु॑ म॒न्युवि॑शता॒मरा॑तिर॒न्या ब॑भू॒णां प॑सि॒ता  
न्व॑स्तु ॥ १४ ॥

14. *Mitram kṛṇudhvaṃ khalu mṛḷatā no mā no ghoreṇa caratābhi dhṛṣṇu. Ni vo nu manyur- viśatāmarātiranyo babhrūṇām prasitau nvastu.*

Be friends, make friends, be good and kind to us. Treat us not with the torture of fear and suppression. Let your anger and passion subside into peace and tranquillity, and may another unfortunate in adversity in the snares of dice be the same way free.

### Mandala 10/Sukta 35

*Vishvedevah Devata, Lusha Dhanaka Rshi*

अबुधमु त्य इन्द्रवन्ता अग्रया ज्यातिभरन्त उषसा व्युष्टिषु ।  
मही द्यावापृथिवी चततामपा द्या दवानामव आ वृणी-  
मह ॥ १ ॥

1. *Abhudhramu tya indravanto agnayo jyotirbharaṇta uṣaso vyuṣṭiṣu. Mahī dyāvāpṛthivī detatāmapo' dyā devānāmava ā vṛṇīmahe.*

In the early hours of the dawn, those flames of morning fire bearing light and energy of the sun awake and awaken the great heaven and earth, dispelling the darkness, and arouse the people to the karmic business of the day. In this very morning hour of the day, we pray for the protection and promotive energy of the divinities of nature and humanity for enlightenment.

द्विस्पृथिव्यारव आ वृणीमह मातृन्तिसन्धूपवताञ्छय-  
णावतः । अनागास्त्वं सूयमुषासमीमह भुद सामः सुवाना  
अद्या कृणातु नः ॥ २ ॥

2. *Divasprthivyorava ā vṛṇīmahe mātṛntsiṇdhūn parvatāñcharyaṇāvataḥ. Anāgāstvaṃ sūryamuṣāsamīmahe bhadraṃ somaḥ suvāno adyā kṛṇotu naḥ.*

We pray for the good will, protection and inspiration of heaven and earth for light and nourishment. We want the love and blessings of mother powers, the energy and liquid flow of the streams and seas, showers of clouds, the cool of mountain snows and gifts of soma herbs. We pray for the energies of all that is dynamic and generous in life. Innocent and free from sin, we pray for the rise of a new dawn and light of the sun every day. May the peace, beauty and inspiration of nature at dawn inspired with the love and power of divinity bless us with vision, will and power to act here and now so that we too may rise and shine.

द्यावा॑ ना॒ अ॒द्य पृ॒थि॒वी अना॑गसा॒ म॒ही त्रा॑यतां सु॒वि॒ताय॑  
मा॒तरा॑ । उ॒षा उ॒च्छ॒न्त्यप॑ बाधताम॒घं स्व॒स्त्य॑ग्निं॒ समि॒धान॒-  
मी॒मह॑ ॥ ३ ॥

3. *Dyāvā no adya pṛthivī anāgaso mahī trāyetām suvitāya mātārā. Uṣā ucchantyapa bādhatāma-gham svastyagnim samidhānamīmahe.*

May this new day, the great mother powers of earth and heaven, generous givers of inspiration, light and settlement, protect and promote us, their innocent children, for the sake of happiness and well being. May the bright dawn now rising keep off sin and evil. We pray that the lighted fire and rising light and all enlightened powers of human will and action be good to us and all may be well and blissful.

इ॒यं न॑ उ॒स्रा प॑थ॒मा सु॑द॒व्यं र॒वत्स॒निभ्या॑ र॒वती॑ व्यु॒च्छतु॑ ।  
आ॒र म॒न्युं दु॑वि॒द्रस्य॑ धीमहि स्व॒स्त्य॑ग्निं॒ समि॒धान॒-  
मी॒मह॑ ॥ ४ ॥

4. *Iyaṁ na usrā prathamā sudevyaṁ revat sanibhyo revatī vyucchatu. Āre manyuṁ durvidatrasya dhīmahi svastyagniṁ samidhā-nam-īmahe.*

This dawn, this maiden, this first moving power of the early day, blest with wealth and energy of rising life may, we pray, shine, bring us and illuminate divine gifts of life worthy of the holies for the friendly community of seekers. May we cast off the anger and malice of the unbearable and take in and internalise the love and enthusiasm of the most challenging discipline of life divine. We pray may the lighted fire and rising dawn bring all happiness and all round well being of life.

प याः सिस्त्रत॑ सूय॑स्य र॒श्मिभि॑ज्याति॒भर॑न्तीरु॒षसा॑ व्युष्टिषु ।  
भ॒दा ना॑ अ॒द्य श्रव॑स॒ व्युच्छ॑त स्व॒स्त्यग्निं॑ समिधा॒न-  
मी॑मह ॥ ५ ॥

5. *Pra yāḥ sisrate sūryasya raśmibhir-jyotirbharantīruṣaso vyuṣṭiṣu. Bhadrā no adya śravase vyucchata svastyagniṁ samidhānam-īmahe.*

The lights of dawn at the break of day which shine with rays of the sun, bearing the message of enlightenment, may, we pray, rise and radiate and be good for us today for our nourishment of body, mind and soul and for our honour and excellence of life. We pray may the lighted fire and rising dawn bring us all happiness and well being of life.

अ॒न॒मी॒वा उ॒षस॑ आ च॒रन्तु॑ न॒ उद्ग॑र्या जिहतां॑ ज्यातिषा  
बृ॒हत । आ॒र्यु॑ गाताम॒श्विना॑ तू॒तुजिं॑ रथं स्व॒स्त्यग्निं॑ समिधा॒न-  
मी॑मह ॥ ६ ॥

6. *Anamīvā uṣasa ā carantu na udagnayo jihatām jyotiṣā bṛhat. Āyukṣātāmaśvinā tūtujim ratham svastyagnim samidhānam-īmahe.*

May the dawns free from ailments bring us good health, and may the yajna fires rise up high with blazing light. Let the day and night keep the fastest chariot in harness for us. We pray may the lighted fire and the rising dawn bring us all happiness and well being of life.

श्रष्टं ना अद्य सवित्वरण्यं भागमा सुव स हिरत्नधा असि ।  
राया जनित्रीं धिषणामुप बुव स्वस्त्यग्निं समिधान-  
मीमह ॥ ७ ॥

7. *Śreṣṭham no adya savitarvareṇyam bhāgamā suva sa hi ratnadhā asi. Rāyo janitrīm dhiṣaṇāmupa bruve svastyagnim samidhānam-īmahe.*

O Savita, lord of life and giver of light, create for us the highest of our choice share of life's joy to our satisfaction and pleasure as you are the treasure hold of the jewels of life. I speak and pray to the voice and omniscience of divinity, universal creator of life's wealth: May the rising dawn and lighted fire bring us all happiness and well being of life.

पिपतु मा तदृतस्य पवाचनं दवानां यन्मनुष्याः अमन्महि ।  
विश्वा इदुस्त्राः स्पळुदति सूर्यः स्वस्त्यग्निं समिधान-  
मीमह ॥ ८ ॥

8. *Pipartu mā tadṛtasya pravācanam devānām yanmanuṣyā amanmahi. Viśvā idusrāḥ spaludeti sūryaḥ svastyagnim samidhānam-īmahe.*

May that original voice of divinities, which revealed the nature and laws of existence at the beginning of human creation and which we humans honour, adore and pray for, protect and promote us with fulfilment. The sun rises, the same one, and illuminates all the dawns. We pray may the lighted fire and rising dawn bless us with felicity and total fulfilment.

अ॒द्व॒षा अ॒द्य ब॒हिषः॑ स्त॒रीम॑णि गाव्णां॑ याग॒ मन्म॑नः साध॒  
इम॑ह । अ॒दि॒त्यानां॑ श॒म॑णि॒ स्था भु॑रण्यसि स्व॒स्त्य॑ग्निं  
स॒मिधा॑नमी॒मह ॥ ९ ॥

9. *Adveṣo adya barhiṣaḥ starīmaṇi gravṇām yoge manmanah sādha īmahe. Ādityānām śarmaṇi sthā bhuranyasi svastyagniṁ samidhānam-īmahe.*

Today in the congregation of the sages on the holy grass spread on the yajna vedi of search for knowledge without jealousy, anger and malice, we pray for the fulfilment of our aspirations. O man, smart and brilliant as you are, we wish that you enjoy the light and peace of the bliss and warmth of the sun in the zodiacs throughout the year in the inspiring company of eminent scholars and thus advance. We pray that the lighted fire and rising dawn bless us with felicity and total fulfilment.

आ ना॑ ब॒हिः स॒ध॒माद॑ बृ॒हद्दिवि॑ द्वाँ इ॒ळ सा॒दया॑ सप्त  
हातृ॑न । इ॒न्दं मि॒त्रं वरु॑णं सा॒तय॑ भगं स्व॒स्त्य॑ग्निं स॒मिधा॑न-  
मी॒मह ॥ १० ॥

10. *Ā no barhiḥ sadhamāde bhaddivi devān īle sādāyā sapta hotṛn. Indraṁ mitraṁ varuṇaṁ sātaye bhagaṁ svastyagniṁ samidhānam-īmahe.*



O lord of light and bliss, O Adityas, phases of the sun and earth on the move, in this joyous hall of yajna in our open ended search for physical, mental and spiritual knowledge and well being, I invoke the brilliancies of nature and humanity and pray let the seven priests be seated for the conduct of the yajna (the seven being senses of perception, senses of volition, speech, mind, discriminative intelligence, selective memory, and the self). We invoke Indra, divine and secular power, Mitra, divine and human love and cohesion with cooperation, Varuna, divine and human judgement and choice in relation to nature and society, and Bhaga, divine glory and human prosperity with power and self confidence, for sure success and victory. We pray may the lighted fire and rising dawn bless us with felicity and self fulfilment.

त आदित्या आ गता स्रवतातय वृध ना युज्जर्मवता सजाषसः ।  
 बृहस्पतिं पूषणमश्विना भगं स्वस्त्यग्निं समिधान-  
 मीमह ॥ ११ ॥

11. *Ta ādityā ā gatā sarvatātaye vṛdhe no yajñamavata sājoṣasaḥ. Bṛhaspatiṁ pūṣaṇam-aśvinā bhagaṁ svastyagniṁ samidhānam-īmahe.*

May the Adityas come and join us with love and favour for the advancement and comprehensive success of our yajna of universal character and save, protect and promote our yajnic projects of creative progress. We invoke Brhaspati, power of infinite knowledge and speech, Pushan, power of nourishment and growth, Ashvins, complementary powers of nature and humanity, and Bhaga, spirit of universal power and prosperity and pray may the lighted fire and the rising

dawn bring us felicity and total self-fulfilment.

त ा दवा यच्छत सुपवाचनं छुदिरादित्याः सुभरं नृपाय्यम ।  
पश्वं ताकाय तनयाय जीवसं स्वस्त्यग्निं समिधान-  
मीमह ॥ १२ ॥

12. *Tanno devā yacchata supravācanam chardirā-dityāḥ subharam nṛpāyyam. Paśve tokāya tanayāya jīvase svastyagnim samidhānam-īmahe.*

May the Adityas, divine harbingers of the light of omniscient divinity at the dawn of humanity, give us that universal word of knowledge and that peaceful settlement in life which holds all abundant power and prosperity for the protection and advancement of our human family, the animals, our children and grand children for our good health and full life of joy. We pray may the lighted fire and the rising dawn bring us all felicity and total fulfilment.

विश्वं अद्य मरुता विश्वं ऊती विश्वं भवन्त्वग्रयः समिद्धाः ।  
विश्वं ना द्वा अवसा गमन्तु विश्वमस्तु दविणं वाजा  
अस्म ॥ १३ ॥

13. *Viśve adya maruto viśva ūtī viśve bhavantva-gnayāḥ samiddhāḥ. Viśve no devā avasā gamantu viśvamastu draviṇam vājo asme.*

Today in this life of ours, may all the winds and pranic energies and all lighted fires of the world bring us all protections and promotions. May all divine powers of nature and humanity in the world come with all protection, power and progress. May all wealth, honour and excellence of the world, all speed, success and victory be our common human heritage, good fortune

and universal victory.

यं द॒वा॒सा व॒थ॒ वा॒ज॒सा॒ता॒ यं त्रा॒य॒ध्व॒ यं पि॒पृ॒था॒त्य॒हः । या  
वा॒ गा॒पी॒थ न भ॒य॒स्य॒ वद॒ त स्या॑म॒ द॒व॒वी॒तय॒ तुरा॑सः ॥ १४ ॥

14. *Yaṁ devāso'vatha vājasātau yaṁ trāyadhve yaṁ pipṛthātyamhaḥ. Yo vo gopīthe na bhayasya veda te syāma devavītaye turāsaḥ.*

O Vishvedevas, divine powers of nature and humanity, pray let us be, help us all to be, a happy, vibrant and dynamic human community of noble nature, character and action living the life divine and moving ahead on the holy path of life to total fulfilment here and beyond: The person and the community whom you protect, guide and lead to victory in the struggle of existence, whom you save, guard and direct against sin and suffering to success knows no fear. Pray let us be that on the paths of pilgrimage to the Life Divine.

### Mandala 10/Sukta 36

*Vishvedevah Devata, Lusha Dhanaka Rshi*

उ॒षा॒सा॒न॒क्ता बृ॒हती॒ सु॒प॒शा॒सा द्या॒वा॒ ग॒मा॒ वरु॑णा मि॒त्रा  
अ॒र्य॒मा । इ॒न्द्रं हु॒व म॒रु॒तः प॒व॒ताँ अ॒प आ॒दि॒त्या॒न्द्वा॒वा॒पृ॒थि॒वी  
अ॒पः स्वः॑ ॥ १ ॥

1. *Uṣāsānaktā brhatī supeśasā dyāvākṣāmā varuṇo mitro aryamā. Indraṁ huve marutaḥ parvatāñ apa ādityān dyāvapṛthivī apaḥ svah.*

I invoke the rising dawn of the light of day and the soothing darkness of restful night, the radiant illuminative heaven and the vast sheltering stabilising earth, both great and expansive, beautiful and beatific,

I invoke Varuna, oceans of earth and spatial vapours, Mitra, friendly warmth of the sun, Aryama, refreshing breezes, Indra, infinite energy and power of nature, Maruts, stormy forces of the winds, clouds and mountains, sun rays, zodiacs of the sun, radiative energy of the sun and magnetic and gravitational energy of earth, the middle regions of space for expansion and the highest regions of light for illumination.

द्याश्च नः पृथिवी च पचतस ऋतावरी र तांमंहसा रिषः ।  
मा दुविदत्रा निर्रतिन इशत् तद्भवानामवा अद्या वृणी-  
मह ॥ २ ॥

2. *Dyauśca naḥ pṛthivī ca pracetasa ṛtāvārī rakṣatā-  
māṃhaso riṣaḥ. Mā durvidatrā nirṛtirna īśata ta-  
ddevānāmavo adyā vṛṇīmahe.*

The sun and the earth, father and mother, both sources of enlightenment, both committed to divine law and replete with dynamic energy, may, we pray, protect us from sin and violence. Let ignorance, injustice and adversity never dominate our life, let pain and suffering keep off. This is the safety, security and protection of our choice we pray for of the divinities today.

विश्वस्मा ऽ अदितिः पात्वंहसा माता मित्रस्य वरुणस्य  
रवतः । स्ववज्यातिरवृकं नशीमहि तद्भवानामवा अद्या  
वृणीमह ॥ ३ ॥

3. *Viśvasmāno aditiḥ pātvaṃhaso mātā mitrasya  
varuṇasya revataḥ. Svarvajyotiravṛkaṃ naśī-  
mahi taddevānāmavo adyā vṛṇīmahe.*

May the eternal mother power, the divine Shakti, Aditi, protect us from sin and suffering of the world,

she being the mother of abundant sun and ocean, love and judgement. May we receive the light of heaven without violence. This is our prayer for protection we may make to the divinities with free choice today.

गावा वदुः अप र गांसि सधतु दुष्वपन्यं निरुहतिं विश्व-  
मत्रिणम । आदित्यं शर्म मरुतामशीमहि तद्ववानामवा अद्या  
वृणीमह ॥ ४ ॥

4. *Grāvā vadannapa rakṣāmsi sedhatu duṣṣvapn-  
yaṁ nurṛtiṁ viśvamatriṇam. Ādityaṁ śarma  
marutāmaśīmahī taddevānāmavo adyā vṛṇīmahe.*

May the thundering voice of wise sages keep off all destructive forces, evil dreams, want, adversity and fear of death, and all voracious elements of society. May we obtain the protection, peace and enlightenment of the leading lights and stormy troops of society. This is the shelter and protection we now pray for, of our own choice, from the divinities.

एन्दा ब्रहिः सीदतु पिन्वतामिळा बृहस्पतिः सामभिरुक्वा  
अचतु । सुपकृतं जीवसु मन्म धीमहि तद्ववानामवा अद्या  
वृणीमह ॥ ५ ॥

5. *Endro barhiḥ sīdatu pinvatāmiḷā bṛhaspatiḥ  
sāmabhirukvo arcatu. Supraketam jīvase manma  
dhīmahi taddevānāmavo adyā vṛṇīmahe.*

May Indra, omnipotent lord of the universe, enlighten us at heart and bless our yajnic home, may Ila, the earth and the divine voice, raise our health and awareness, may Brhaspati, sagely scholar of the divine Word, adore the spirit with songs of praise, and may we obtain divine wisdom and intelligence and meditate on

the light divine. This is the favour and protection of the divinities we pray for today.

द्विस्पर्शं यज्ञमस्माकमश्विना जीराध्वरं कृणुतं सुम्न-  
मिष्टय । पाचीनरश्मिमाहुतं घृतन् तद्भवानामवा अद्या  
वृणीमह ॥ ६ ॥

6. *Divispr̥śaṁ yajñamasmākamaśvinā jīrādhvaram  
kṛṇutaṁ sumnamiṣṭaye. Prācīnaraśmimāhutaṁ  
ghṛtena taddevānāmavo adyā vṛṇīmahe.*

May the Ashvins, complementary fire and wind, refine and energise our yajna of love and non-violence, fed on ghrta, rising in high flames as ever before, and may they raise it to the regions of the sun to bring us peace and joy for the fulfilment of our aspirations. This is the favour and protection of the divinities we pray for today.

उप ह्वय सुहवन् मारुतं गणं पावकमृष्वं सख्याय शंभुवम ।  
रायस्पाषं साश्रवसाय धीमहि तद्भवानामवा अद्या वृणी-  
मह ॥ ७ ॥

7. *Upa hvaye suhavaṁ mārutaṁ gaṇaṁ pāvakamṛ-  
ṣvaṁ sakhyāya śambhuvam. Rāyas-poṣaṁ sau-  
śravasāya dhīmahi tad devānāmavo adyā vṛṇī-  
mahe.*

I invoke and call upon the band of Maruts, vibrant winds of nature and dynamic sages and pioneers of humanity, worthy of service and adoration, pure and purifying and harbingers of peace and well being, all heroic and sublime. I invoke them to win their love and friendship. We study and meditate upon wealth, energy and enrichment for participation in their grace and glory.

This is the protective and promotive favour of the divinities we choose to pray for today.

अ॒पां प॒रुं जी॒वध॑न्यं भ॒राम॑ह द॒वाव्यं सु॒हव॑मध्व॒रश्रि॑यम ।  
सु॒र॒श्मिं सा॒ममि॑न्द्रि॒यं य॑मीमहि तद्द॒वाना॑मवा अ॒द्या वृ॑णी-  
मह ॥ ८ ॥

8. *Apām perum jīvadhanyam bharāmahe devāvyam suhavamadhvaraśriyam. Suraśmim somamin-driyam yamīmahi tad devānāmavo adyā vṛṇī-mahe.*

We bear Soma at heart, love and honour Soma, spirit of universal peace, vitality and ecstasy, protector and promoter of life's liquid energies for action, inspirer of life adorable for the divinities, beauty of the yajna of love and non-violence, worthy of invocation and celebration. Beautiful are its flames of fire, its rays of light and its waves of fragrance worthy of being perceived, experienced and internalised, all these we love. And that Soma is the gift, favour and protection of the divinities we choose to pray for, this day.

स॒नम् तत्सु॑स॒निता॑ स॒नित्व॑भिव॒यं जी॒वा जी॒वपु॑त्रा अ॒ना॒गसः ।  
ब॒ह्मद्वि॑षा॒ वि॒ष्व॒गना॑ भर॒रत॑ तद्द॒वाना॑मवा अ॒द्या वृ॑णी-  
मह ॥ ९ ॥

9. *Sanema tat susanitā sanitvabhirvayam jīvā jīvaputrā anāgasaḥ. Brahmadvīṣo viṣvageno bharerata tad devānāmavo adyā vṛṇīmahe.*

Let us join and live that Soma spirit of life along with all others who live it with passion and enthusiasm. We are all children of life, living and vibrant with our children and grand children, free from sin and crime.

Let others who negate, hate and violate that universal Spirit of love, life and peace bear, for that reason, their negativities and the dispensation thereof. And that favour of the love of Soma and protection against negativities we beg of the divinities this day.

य स्था मनायज्ञियास्त शृणातन् यद्वा दवा इमह तद्दातन ।  
जत्रं कतुं रयिमद्वीरवद्यशस्तद्भवानामवा अद्या वृणी-  
मह ॥ १० ॥

10. *Ye sthā manoryajñiyāste śṛṇotana yadvo devā īmahe taddadātana. Jaitraṁ kratuṁ rayimadvīravadyaśastad devānāmavo adyā vṛṇīmahe.*

And listen all, those who are dedicated to yajna at heart in communion with divine Soma, be steadfast and, O divine souls, bear and bring us that we pray for from you : Bring us the spirit of success and victory, holy yajnic action, wealth, honour and fame with progeny worthy of the brave. That is the favour and prayer of our choice we ask of you this day.

महदद्य महतामा वृणीमह वा द्वानां बृहतामन्वणाम ।  
यथा वसु वीरजातं नशामह तद्भवानामवा अद्या वृणी-  
मह ॥ ११ ॥

11. *Mahadadya mahatāmā vṛṇīmahe'vo devānām bṛhatāmanarvaṇām. Yathā vasu vīrajātān naśāmahai tad devānāmavo adyā vṛṇīmahe.*

Today, the grandeur of the great we ask for, of our own choice, and the protection of the grand progressive and irresistible divinities we pray for, so that we may acquire the security and stability created and established by brave generations of humanity: that



is the favour and prayer of our choice for protection of the divinities we ask for this day.11. Today, the grandeur of the great we ask for, of our own choice, and the protection of the grand progressive and irresistible divinities we pray for, so that we may acquire the security and stability created and established by brave generations of humanity: that is the favour and prayer of our choice for protection of the divinities we ask for this day.

महा अग्रः समिधानस्य शमण्यनागा मित्र वरुण स्वस्तय ।  
श्रष्ट स्याम सवितुः सवीमन्ति तद्भवानामवा अद्या वृणी-  
मह ॥ १२ ॥

12. *Maho agneḥ samidhānasya śarmaṇyanāgā mitre varuṇe svastaye. Śreṣṭhe syāma savituḥ savīmani tad devānāmavo adyā vṛṇīmahe.*

Let us live under the shelter and protection of the great Agni, self-refulgent, self enlightened leading light of the cosmic yajna. Let us live free from sin and evil under the abundant care of Mitra, friendly sun, and Varuna, boundless ocean of space, for the achievement of plenty, prosperity and all round well being. Let us live under the guidance and ruling control of Savita, highest spirit of life, creation and regeneration. This is the gift of protection and progress we choose to ask of the divinities this day.

य सवितुः सत्यसवस्य विश्व मित्रस्य वृत वरुणस्य द्वाः ।  
त साभगं वीरवद्रामदप्रा दधातन् दविणं चित्रमस्म ॥ १३ ॥

13. *Ye savituḥ satyasavasya viśve mitrasya vrata varuṇasya devāḥ. Te saubhagaṁ vīravadgoma-dapno dadhātana draviṇaṁ citramasme.*

All those generous, brilliant and illuminative divinities of the world, both in nature and in humanity, which observe and work under the laws and discipline of Savita, creator of the world of truth and reality, Mitra, lord of light and love, and Varuna, lord of judgement and boundless abundance, may they all bear and bring for us all holy good fortune, power of choice and action, and wondrous variety of wealth blest with brave progeny, lands, cows and culture of enlightenment.

सविता पश्चातात्सविता पुरस्तात्सवितात्तरात्तात्सविता-  
धरात्तात् । सविता नः सुवतु सवतातिं सविता ना रासतां  
दीघमायुः ॥ १४ ॥

14. *Savitā paścātāt savitā purastāt savitottarāttāt savitādhārāttāt. Savitā naḥ suvatu sarvatātīm savitā no rāsatām dīrghamāyuh.*

May Savita protect us from behind. May Savita protect us in front. May Savita protect us from above. May Savita protect us from below. May Savita bless us all round, create and give us universal wealth of existence. May Savita bless us with a long, happy and full life.

## Mandala 10/Sukta 37

*Surya Devata, Abhitapa Saurya Rshi*

नमा मित्रस्य वरुणस्य च ।स महा द्वाय तदृतं संपयत ।  
दूरदृश द्वजजाताय क्तव दिवस्पुत्राय सूर्याय शंसत ॥ १ ॥

1. *Namo mitrasya varuṇasya cakṣase maho devāya tadṛtaṁ saparyata. Dūredrṣe devajātāya ketave divasputrāya sūryāya śaṁsata.*

Homage and salutations to the eye of the lord of universal love and cosmic judgement, lord of day and deep night, mighty generous light of the world. Observe and abide by that universal law of the lord. Sing and celebrate in honour of the Sun, child of Light, heavenly ensign of divine refulgence, born of space, the eye that can see as far as the bounds of existence.

सा मां सत्याक्तिः परि पातु विश्वता द्यावा च यत्र ततन गहानि  
च । विश्वमन्यन्ति विशत यदजति विश्वाहापा विश्वाहादति  
सूर्यः ॥ २ ॥

2. *Sa mā satyoktiḥ pari pātu viśvato dyāvā ca yatra tatanannahāni ca. Viśvamanyanni viśate yadejati viśvāhāpo viśvāhodeti sūryaḥ.*

May the word of truth abide by me and protect and sustain me all round all time: That Sun, light of the world, is the presence in which the heavens of light and the green earth abide, days and nights arise and expand, wherein the other worlds abide and all else moves and abides, wherein all dynamics of the universe abide and move day and night, wherein the sun rises every morning for all time in the existential world.

न त अदेवः प्रदिवा नि वासत यदतशभिः पतर रथयसि ।  
पाचीनमन्यदनु वतत रज उदन्यन ज्यातिषा यासि सूर्य ॥ ३ ॥

3. *Na te adevaḥ pradivo ni vāsate yadetaśebhiḥ patarai ratharyasi. Prācīnamanyadanu vartate raja udanyena jyotiṣā yāsi sūrya.*

O sun, when you ride your chariot and move on with the radiation of your rays, the earlier darkness of the night does not stay before you, instead it moves on

to the other region you left behind, and as you move on, you go forward with your light for another region of the world.

यन॑ सू॒य॒ ज्य॒तिषा॑ बा॒धस॑ तमा॒ जग॑च्च॒ विश्व॑मु॒दिय॑षि॒  
भानु॑ना । तना॒स्मद्वि॑श्वा॒मनि॑रामना॒हुति॑मपा॒मीवा॒मप॑ दु॒ष्वाप॑न्यं  
सुव॑ ॥ ४ ॥

4. *Yena sūrya jyotiṣā bādhasse tamo jagacca viśva-mudiyarṣi bhānunā. Tenāsmadviśvām-anirām-anāhutim-apāmivāmapa duṣṣvapnyam suva.*

O sun, by the light by which you dispel the darkness, and by the rise by which you go up and light up the moving world in the day, by that very light and enlightenment, pray, dispel and throw out all famine of food in the world,, all poverty of yajnic programmes, all sickness and disease, and all depression and evil dreams born of want and poverty of light.

वि॒श्वस्य॑ हि प॒षिता॑ र॒सि व॒तम॑हळ्य॒ ङुच्च॑रसि स्व॒धा अनु॑ ।  
यद॒द्य त्वा॑ सू॒याप॒बवा॑मह॒ तं ना॑ द्वा अनु॑ मंसीरत॒  
कतु॑म ॥ ५ ॥

5. *Visvasya hi preṣito rakṣasi vratamahelayannucarasī svadhā anu. Yadadya tvā sūryopabrahāvāmahai tam no devā anu māmsīrata kratum.*

O lord of light, moved and inspired by your own divine self and invoked by prayers of the supplicants, you protect and rule the laws and disciplines of the world around, and without passion or disturbance you rise and move according to your own powers and in response to your celebrants' homage (such as the homage of the planets and yajnic offers of devotees). O sun, whatever

we pray for, may the divinities of nature and humanity favour and respond to our yajnic action and prayer.

तं ना द्यावापृथिवी त॒ आ॒प॒ इन्द्रः॑ शृण्वन्तु मरुता हव॑  
वचः॑ । मा शून॑ भूम॒ सूर्य॑स्य॒ संदृ॑शि॒ भ॒दं जीव॑न्ता ज॒र॒णा-  
म॒शीम॑हि ॥ ६ ॥

6. *Tam no dyāvāpṛthivī tanna āpa indrah śṛṇvantu maruto havam vacaḥ. Mā śūne bhūma suryasya saṁdṛśi bhadam jīvanto jaraṇāmaśimahi.*

That word of invocation and prayer, and that word of homage and prayer with supplication may the heaven and earth as father and mother, waters of earth and space and the learned sages of holy attainments, Indra, omnipotent lord and ruler of the earth, Maruts, pranic energies of life and leading lights of humanity listen, and may they favourably respond. May they never be indifferent. May we live blest in the light of the sun and the illumination of divinity. We pray that living in peace and felicity, we may enjoy a full life of good health and mental and spiritual fulfilment.

वि॒श्वाहा॑ त्वा सु॒मन॑सः सु॒च॑ त्सः प॒जाव॑न्ता अन॒मी॒वा  
अना॑गसः । उ॒द्यन्तं॑ त्वा मि॒त्रम॑हा दि॒वदि॑व॒ ज्याग्जी॒वाः पति॑  
प॒श्यम॑ सू॒य ॥ ७ ॥

7. *Viśvāhā tvā sumanasaḥ sucaḥ śasaḥ prajāvanto anamivā anāgasah. Udyantam tvā mitramahodivedive jyogjivāḥ prati paśyema sūrya.*

We pray, O sun, may we be happy at heart, enlightened of vision, blest with noble progeny, free from ill health, sin and evil, and thus happy and healthy, live long to see you rising every day all the time. May

we, O sun, see you rising day by day as the greatest friend of ours and live long for a happy time in the light and bliss divine.

महि ज्यातिबिभ्रतं त्वा विच ण भास्वन्तं च षुषच षुष  
मयः । आराहन्तं बृहत्तः पार्जसस्परि वयं जीवाः पति पश्यम  
सूय ॥ ८ ॥

8. *Mahi jyotirbibhratam tvā vicakṣaṇa bhāsvantam cakṣuṣe cakṣuṣe mayah. Ārohantam bṛhataḥ pājasaspari vyaṁ jīvāḥ prati paśyema sūrya.*

O sun, lord of vision watching all, we pray that while we live a long and full life time here on earth, we may continue to see you as the divine power bearing great light of life, shining bright and blessing every living eye with light and joy, and rising high over the vast order of mighty time and the world of existence.

यस्य त विश्वा भुवनानि कतुना प चरन्ति च विशन्ति  
अक्तुभिः । अनागास्त्वन हरिकश सूया ह्यह्य ना वस्यसा-  
वस्यसादिहि ॥ ९ ॥

9. *Yasya te viśvā bhuvanāni ketunā pra cerate ni ca viśante aktubhiḥ. Anāgāstvena harikeśa sūryā'-hnāhnā no vasyasāvasyasodihi.*

O Sun, self-refulgent divinity, by whose light and sustaining power all regions of the universe, stars and planets move on with their tasks in their own orbits and then recede into their state of rest as into the night, O lord of radiant light and fire of life, by your inviolable purity of law and natural piety, shine, and emerge more and more bright and excellent for our experience, guidance and sustenance day by day for us.

शं ना भव च सा शं ना अह्ना शं भानुना शं हिमा शं  
घृणन । यथा शमध्वञ्छमसद्दुराण तत्सूर्य दविणं धहि  
चित्रम ॥ १० ॥

10. *Śaṁ no bhava cakṣasā śaṁ no ahnā śaṁ bhānuna  
śaṁ himā śaṁ ghr̥ṇena. Yathā śamadhvañ-  
chamasad durōṇe tat sūrya draviṇaṁ dhehi  
citraṁ.*

By your light and gracious eye, let there be peace and bliss for us, peace and well being by day, peace and bliss by light and solar radiation, peace by the cool of snow and peace by soothing warmth of the sun, peace the way it may be possible on our paths of progress, and peace and all round well being in the home. That wondrous variety of wealth, honour and excellence, O Sun, give us by which there may be all round peace and total well being in life.

अस्माकं दवा उभयाय जन्मन शम यच्छत द्विपद चतुष्पद ।  
अदत्पिबदूजयमानमाशितं तदस्म शं याररपा दधा-  
तन ॥ ११ ॥

11. *Asmākaṁ devā ubhayāya janmane śarma  
yacchata dvipade catuspade. Adat pibadūrjaya-  
mānamāśitaṁ tadasme śaṁ yorarapo dadhātana.*

May all you Devas, divinities of nature and humanity, give us peace and felicity for our life, for both humans and animals. Let all that is eating, all that is drinking be strong, energetic and fulfilled. Pray give us that peace and well being which is free from violence, sin and evil.

यद्वा दवाश्चकृम जिह्वया गुरु मनसा वा पर्युती दवहळनम ।  
अरावा या ना अभि दुच्छुनायत तस्मिन्तदना वसवा नि  
धतन ॥ १२ ॥

12. *Yadvo devāścakṛma jihvayā guru manaso vā prayutī devahelanam. Arāvā yo no abhi succhunāyate tasmin tadeno vasavo ni dhetana.*

O Devas, divinities of nature and humanity, if we trespass or do some grave offence by word, thought or action and behaviour to earn your displeasure or even provoke your anger, pray forgive us and cleanse us of that weakness and negativity. And if there be some mean and uncharitable person among us who behaves in a vile manner toward us, then O divine givers of peace and shelter, pray let that sin visit back upon the source.

### Mandala 10/Sukta 38

*Indra Devata, Mushkavan Indra Rshi*

अस्मि † इन्द पृत्सुता यशस्वति शिमीवति कन्दसि पाव  
सातर्य । यत्र गाषाता धृषितषु खादिषु विष्वक्पतन्ति दिद्यवा  
नृषाह्य ॥ १ ॥

1. *Asmin na indra pṛtsutau yaśasvati śimīvati kran-dasi prāva sātaye. Yatra goṣātā dhṛṣiteṣu khādiṣu viṣvak patanti didyavo nṛṣahye.*

Indra, O ruler of the world, in this mighty battle for honour and industry, you roar and thunder, pray defend and protect us to advance to the victory. This is a battle for the reclamation, defence and development of the lands and cows, between bold, undaunted soldiers thirsting for the enemy's blood, and on them, in this



murderous contest, sharp and blazing arrows fall on all sides.

स नः ऽमुन्तं सदन् व्यूणुहि गाअणसं रयिमिन्द श्रवाय्यम ।  
स्याम त जयतः शक मदिना यथा वयमुश्मसि तद्वसा  
कृधि ॥ २ ॥

2. *Sa naḥ kṣumantaṁ sadane vyūrṇuhi go-arṇasaṁ rayimindra śravāyyam. Syāma te jayataḥ śakra medino yathā vayamuśmasi tadvaso kṛdhi.*

Indra, O lord of power and glory, in this house of the social order abundant in food, water and the wealth of lands and cows, cover, protect and promote the honoured wealth of the nation. O mighty victorious lord, let us be your friends, allies and admirers and, O lord giver of peace, settlement and a good home, pray do as we would wish to fulfil our aspirations.

या ना दास आया' वा पुरुष्टुता देव इन्द युधय चिकतति ।  
अस्माभिष्ट सुषहाः सन्तु शत्रवस्त्वया वयं तान्वनुयाम  
संगम ॥ ३ ॥

3. *Yo no dāsa āryo vā puruṣṭutā' deva indra yudhaye ciketati. Asmābhiṣṭe suṣahāḥ santu śatravastvayā vayaṁ tān vanuyāma saṅgame.*

O lord most admired and celebrated, Indra, whether it is a power ignoble and slavish in character, or even one dynamic in character but undivine and negative, who challenges us to battle, let those enemies be boldly faced and fought out, and let us all under your leadership, overthrow and destroy them in battle.

या द॒भभि॒हव्या॒ यश्च॒ भूरि॒भिया॒ अ॒भीक॑ वरिवा॒वि षा॒ह्य ।  
तं वि॒खा॒द सस्त्रि॒मद्य॑ श्रु॒तं नर॑म॒वाञ्च॒मिन्द॑मवस॒ करा॒  
मह ॥ ४ ॥

4. *Yo dabhebhīrhavyo yaśca bhūribhīryo abhīke varivovinnṛṣāhye. Taṁ vikhāde sasnimadya śrutam naramarvāñcamindramavase karāmahe.*

In the decisive battle of humanity to the point of the destruction of evil and negative forces, we now choose and install that man as Indra, leader for defence, protection and progress, who is adorable equally by the select few and the many, small as well as great, who is clean and pure, reputable and universally rich and powerful to create the space and freedom for thought and action around.

स्व॒वृ॒जं हि॒ त्वा॒म॒हमि॒न्द॒ शु॒श्र॒वा॒ना॒नु॒दं वृ॒षभ॑ रध॒चा॒दन॑म ।  
प॒ मु॒ञ्च॒स्व॒ परि॒ कु॒त्सा॒दि॒हा ग॒हि कि॒मु॒ त्वा॒वा॒न्मु॒ष्क॒या॒ब॒द्ध  
आ॒सत॑ ॥ ५ ॥

5. *Svavṛjaṁ hi tvām-aham-indra śuśravānānudaṁ vṛṣabha radhracodanam. Pra muñcasva parikutsādihā gahi kimu tvāvān muṣkayorbaddha āsate.*

Come Indra, lord potent and generous, rise and take on the leadership. We hear and know you are powerful by yourself to uproot evil, indefatigable, inspirer of fighting forces, uplifter of the weak and breaker of blockades. Pray be free and free us from terror and violence. How can the brave like you stay back stolen by ravishment in obscurity?

## Mandala 10/Sukta 39

*Ashvinau Devata, Ghosha Kakshivati Rshi*

या वां परिज्मा सुवृदश्विना रथा दाषामुषासा हव्या  
हविष्मता । शश्वत्तमासस्तमु वामिदं वयं पितुन नाम सुहवं  
हवामह ॥ १ ॥

1. *Yo vām parijmā suvr̥daśvinā ratho doṣāmuṣāso  
havyo haviṣmatā. Śaśvattamāsastamu vāmidam  
vayam piturna nāma suhavam havāmahe.*

Ashvins, complementary powers of nature and humanity like heat and cold, light and liquids, teacher and preacher, science and technology, swift and smooth is your chariot, turning, moving and going all over the world in all directions. Adored and adorable is it day and night by admiring priests, worthy of invocation by them with homage and havi. Since time immemorial we have been calling on you and this chariot of yours as we chant the holy name of father, and we call upon you, riders of the chariot, now.

चादयतं सूनृताः पिन्वतं धिय उतपुरन्धीरीरयतं तदुश्मसि ।  
यशसं भागं कृणुतं ना अश्विना सामं न चारुं मघवत्सु  
नस्कृतम ॥ २ ॥

2. *Codayatam sūnṛtāḥ pinvatam dhiya ut puran-  
dhīrīrayatam taduśmasi. Yaśasaṁ bhāgaṁ kṛṇu-  
tam no aśvinā somaṁ na cāruṁ magha-vatsu nas-  
kṛtam.*

Ashvins, inspire, energise and raise the voice of truth and divine law of eternity. Nourish, strengthen and advance the intelligence and will of humanity for action. Raise up, strengthen and confirm the principles

and policies which govern and sustain the values of human institutions. That is what we love and desire of you. Create and confirm our share of honour and excellence in the affairs of human society. Vest the beauty and grace of sweetness and culture for our sake among the men of wealth and power.

अ॒मा॒जु॒र॒श्चि॒द्भव॒था यु॒वं भ॒गा॑ न॒शा॒श्चि॒दवि॒तार॑प॒मस्य॑  
चित । अ॒न्धस्य॑ चि॒ तास॒त्या कृ॒शस्य॑ चि॒द्यु॒वामि॑दा॒हुभि॒षजा॑  
रु॒तस्य॑ चित ॥ ३ ॥

3. *Amājuraścidbhavatho yuvaṁ bhago'nāśościda-  
vitārāpamasya cit. Andhasya cinnāsatyā kṛśasya  
cidyuvāmidāhurbhiṣajā rutasya cit.*

Ashvins, you are the hope and inspiration of the bed-ridden home-confined old person. You are saviours of the debilitated and the weakest persons who are unable to eat and move. O lovers and observers of the truth and law of nature, you bring light for the blind, strength for the anaemic and health for the chronic sufferers. That is what people call you, “saviours of life”.

यु॒वं च्य॒वानं॑ स॒नयं॑ यथा॒ रथं॑ पु॒न॒यु॒वानं॑ च॒रथा॑य त॒ तथुः॑ ।  
नि॒ष्टा॒ग्र॒मू॒हथु॒र॒द्भ्य॒स्परि॑ वि॒श्वत्ता॑ वां॒ सर्व॑न॒षु प॒वाच्या॑ ॥ ४ ॥

4. *Yuvaṁ cyavānaṁ sanayaṁ yathā ratham punar-  
yuvānaṁ carathāya takṣathuḥ. Niṣṭaugrya-  
mūhathuradbhyaspari viśvet tā vāṁ savaneṣu  
pravācyā.*

You rejuvenate the broken old man to fresh youth to go round and enjoy life as the craftsman repairs an old worn out chariot and converts it to new efficiency. You raise the drowned man from the water and revive

him to life. That's why all your works and achievements are praised and celebrated in holy gatherings.

पुराणा वां वीर्यां प ब्रवा जन था हासथुभिषजा मयाभुवा ।  
ता वां नु नव्याववस करामह यं नासत्या श्रदरियथा  
दधत ॥ ५ ॥

5. *Puraṇā vāṁ vīryā pra bravā jane'tho hāsathur-  
bhiṣajā mayabhuvā. Tā vāṁ nu navyāvavase  
karāmahe'yam nāsatyā śradariryathā dadhat.*

O physician and surgeon dedicated to truth and goodness of life, your old and ancient deeds I proclaim and praise among people. Be you both harbingers of good health, peace and joy. We celebrate you both as adorable for the sake of health and protection so that this dynamic community may have faith and trust in you.

इयं वामह्व शृणुतं म अश्विना पुत्रायव पितरा मह्यं शि तम ।  
अनापिरज्ञा असजात्यामतिः पुरा तस्या अभिशास्त्रव  
स्पृतम ॥ ६ ॥

6. *Iyam vāmahve śṛṇutam me aśvinā putrāyeva  
pitarā mahyam śikṣatam. Anāpirajñā asajātyā-  
matih purā tasyā abhiśasterava spṛtam.*

I, this supplicant girl, request you, Ashvins, pray listen to me, and as father speaks to the child, so please instruct me on matters of health. I am alone and unrelated, ignorant, without kith and kin and immature. Pray protect me with knowledge before the onslaught of the effects of that ignorance.

युवं रथेन विमदाय शुन्ध्युवं न्यूहथुः पुरुमित्रस्य याषणाम ।  
युवं हवं वधिमत्या अगच्छतं युवं सुषुतिं चकथुः  
पुरन्धय ॥ ७ ॥

7. *Yuvaṁ rathena vimadāya śundhyuvaṁ nyūhathuḥ purumitrasya yoṣaṇām. Yuvaṁ havaṁ vadhri-matyā agacchataṁ yuvaṁ suṣṭim cakrathuḥ purandhaye.*

O Ashvins, with your knowledge of body and mind, you join the youthful, bright and intelligent daughter of the widely friendly father with a bright young man for their joy and fulfilment. You listen to the call of the barren woman, treat her, restore her fertility, and she is blest with a child for a joyous home life.

युवं विपस्य जर्णामुपयुषः पुनः कलरकृणुतं युवद्वयः ।  
युवं वन्दनमृश्यदादुदूपथुयुवं सद्य विस्पलामतव कृथः ॥ ८ ॥

8. *Yuvaṁ viprasya jaraṇām-upeyuṣaḥ punaḥ kalerakṛṇutaṁ yuvadvayaḥ. Yuvaṁ vandana-mṛśyadād-udūpathur-yuvaṁ sadyo viśpalāmetave kṛthaḥ.*

You rejuvenate and restore to vibrant youthfulness the aging veteran scholar in pursuit of research. You raise the man of holiness from chronic ailment to renewed life. And you help the public health authority in community health programmes so that they may go on with their normal activity.

युवं हर्भं वृषणा गुहा हितमुदरयतं ममृवांसमश्विना ।  
युवमृबीसमुत तप्तमत्रय आमन्वन्तं चकथुः सप्तवधय ॥ ९ ॥

9. *Yuvaṁ ha rebhaṁ vṛṣaṇā guhā hitamudair-ayataṁ mamṛvāṁsam-aśvinā. Yuvamṛbīsamuta taptamatraya omanvantaṁ cakrathuḥ saptavadhraye.*

You revive the sinking man who has lost consciousness, all but surviving in the brain, and muttering from the subconscious. You cure the man in high fever in the state of delirium and restore him to health, full consciousness and self-immunity with all his five senses, mind and intelligence fully working in perfect order.

यु॒वं श्व॒तं प॒दव॑ श्वि॒नाश्वं॑ न॒वभि॒वाज॑नव॒ती च॑ वा॒जिन॑म ।  
च॒कृत्यं॑ द॒दथु॑दाव॒यत्सखं॑ भ॒गं न॑ नृ॒भ्या ह॒व्यं मया॑भु॒-  
व॑म ॥ १० ॥

10. *Yuvaṁ śvetaṁ pedave'svināśvaṁ navabhirvājair-navatī ca vājinam. Carkṛtyaṁ dadathur-drāvayatsakhaṁ bhagaṁ na nṛbhyo havyaṁ mayobhavam.*

Ashvins, for the active intelligent soul you give pure unsullied virility and vitality and vibrant swift smartness blest with nine and ninety qualities and faculties of body (nine faculties of sense and mind each energised with ten pranic energies) ever in action onward like a constant friend as you bring for people plenty, prosperity and power full of peace and joy worthy of love and invocation in life for all time.

न तं री॒जाना॑वदित् कु॒तश्च॑न नांहा' अ॒शना॑ति दु॒रितं॑  
नकि॒भय॑म । यम॑श्वि॒ना सु॒हवा॑ रु॒द्रव॑तनी पु॒रार्थं॑ कृ॒णु॒थः  
प॒त्या सा॑ह ॥ ११ ॥

11. *Na taṁ rājānāvadite kutaścana nāṁho aśnoti duritaṁ nakirbhayam. Yamaśvinā suhavā rudravartanī purorathaṁ kṛṇuthaḥ patnyā saha.*

O brilliant, independent and inviolable twin

divine powers, nothing from any where, no sin, no evil, no hate, no fear touches him whom, O Ashvins, easily invoked and approachable, moving by paths free from the pain and suffering of ailments, you join in wedlock and lead forth to a happy home.

आ तर्न यातं मनसा जवीयसा रथं यं वामृभवश्चकुरश्विना ।  
यस्य यागं दुहिता जायत दिव उभ अहनी सुदिनं विव-  
स्वतः ॥ १२ ॥

12. *Ā tena yātaṁ manaso javīyasā ratham yaṁ vāmṛbhavaścakuraśvinā. Yasya yoge duhitā jāyate diva ubhe ahanī sudine vivasvataḥ.*

O Ashvins, morning stars divine, come by that chariot of yours faster than mind which the celestial artists crafted for you, that which you yoke in harness and the maiden of heaven walks forth to ride and rise and then both the happy day and soothing night born of the sun move on.

ता व्रतियातं जयुषा वि पवतमपिन्वतं शयव धनुमश्विना ।  
वृकस्य चिद्व्रतिकामन्तरास्याद्युवं शचीभिगसिताम-  
मुञ्चतम ॥ १३ ॥

13. *Tā vartiryātaṁ jayuṣā vi parvatamapinvataṁ śayave dhenumaśvinā. Vṛkasya cidvartikāmantarāsyādyuvaṁ śacībhirgrasitāmamuñcatam.*

O Ashvins, divine powers of knowledge and action, enlightened men and women of the world, harness the victorious chariot of divine vision and inspiration, rise forth and move forward by the road to the clouds, strengthen and raise the rousing voice for sleeping humanity, and with your voice and actions free



the poor victims seized and held in the jaws of wolves.

एतं वां स्ताममश्विनावकृमातं ताम् भृगवा न रथम् ।  
न्यमृ ताम् याषणां न मय नित्यं न सूनुं तनयं दधानाः ॥ १४ ॥

14. *Etam vām stomamaśvināvakarmātakṣāma bhṛgavo na ratham. Nyamṛkṣāma yoṣaṇām na marye nityam na sūnum tanayam dadhānāḥ.*

Ashvins, complementary twin powers of nature and humanity, this song of adoration we offer in your honour as the divine artists craft and offer the celestial chariot for you, and we have adorned it as we always adorn and prepare a bride for the groom. Blest with children and grand children we abide in life (and depend on you for strength and inspiration in the life cycle day and night, through the seasons, year in and year out).

### Mandala 10/Sukta 40

*Ashvinau Devata, Ghosha Kakshivati Rshi*

रथं यान्तं कुह का ह वां नरा पति द्युमन्तं सुविताय भूषति ।  
पात्यावाणं विभ्वं विशविश वस्तावस्तावहमानं धिया  
शमि ॥ १ ॥

1. *Ratham yāntam kuha ko ha vām narā prati dyumantam suvitāya bhūṣati. Prātaryāvāṇam vibhvaṁ viśeviśe vastorvastorvahamānam dhiyā śami.*

O leading lights of life and humanity, who and where, with holy intelligence and action, crafts, adorns and prepares your mighty spacious, brilliant, and auspicious chariot ever on the move in action going every morning to yajna every day to every people,

bearing and bringing all kinds of wealth for the sake of happiness and well being?

कुहं स्विहाषा कुह वस्तार्श्विना कुहाभिपित्वं करतः  
कुहाषतुः । का वां शयुत्रा विधवव दवरं मर्यं न याषा कृणुत  
सुधस्थ आ ॥ २ ॥

2. *Kuha svid doṣā kuha vastoraśvinā kuhābhipitvaṃ karataḥ kuhaṣataḥ. Ko vām śayutrā vidhaveva devaram maryam na yoṣā kṛṇute sadhastha ā.*

Ashvins, man and woman, where were you at night? Where in the day? Where do you find food and rest? Where do you live? Where do you sleep? Where do you stay together like the widow with her second husband, or a maiden married to a youth? Who invites you to yajna?

पातजरथ जर्णव कार्पया वस्तावस्तायजता गच्छथा गृहम ।  
कस्य ध्वस्त्रा भवथः कस्य वा नरा राजपुत्रव सवनाव  
गच्छथः ॥ ३ ॥

3. *Prātarjarethe jaraṇeva kāpayā vastorvastorya-jatā gacchatho gṛham. Kasya dhvasrā bhavathaḥ kasya vā narā rājaputrevā savanāva gacchathaḥ.*

Early morning, like venerable divinities you are honoured with songs of praise. Venerable and adorable, you visit the devotee's home day by day. Whose weaknesses do you destroy? And O leading lights of humanity, whose house and yajna do you visit like the princes of a royal realm?

युवां मृगव वारणा मृगण्यवा दाषा वस्ताह्विषा नि ह्यामह ।  
युवं हात्रामृतुथा जुह्वत नरषं जनाय वहथः शुभस्पती ॥ ४ ॥

4. *Yuvām mṛgeva vāraṇā mṛgaṇyavo doṣā vastorhaviṣā ni hvayāmahe. Yuvaṁ hotrāmṛtuthā juhvate nareṣaṁ janāya vahathaḥ śubhaspatī.*

Looking and searching for you as seekers and saviours, we invoke and invite you with homage day and night. All house holders invoke you and offer you homage of havi according to the seasons, and you, leading lights for humanity, treasure holds of good and promoters of the auspicious, bring food and energy for the people.

युवां ह घाषा पयश्विना यती राज ऊच दुहिता पृच्छ वां  
नरा । भूतं म अह्न उत भूतमक्तव श्वावत रथिनं शक्त-  
मवत ॥ ५ ॥

5. *Yuvām ha ghoṣā paryaśvinā yatī rājña ūce duhitā pṛcche vām narā. Bhūtaṁ me ahna uta bhūtama-ktave'śvāvate rathine śaktamarvate.*

Ashvins, leading lights of the land, rulers and warriors, this voice of the ruling order like a daughter of the sovereign, going round and knowing every thing of the state, asks you and says : Be up and awake for me day and night and strengthen yourselves and strengthen me to meet the challenges of the forces of horse, chariot and the stormy troopers and thus save me and the social order.

युवं कवी ष्टः पयश्विना रथं विशा न कुत्सा जरितुन-  
शायथः । युवाह म ॥ पयश्विना मध्वासा भरत निष्कृतं  
न यार्षणा ॥ ६ ॥

6. *Yuvaṁ kavī ṣṭhaḥ paryaśvinā rathaṁ viśo na kutso jariturnaśāyathaḥ. Yuvorha makṣā paryaśvinā madhvāsā bharata niṣkṛtaṁ na yoṣaṇā.*

Ashvins, you are visionary poetic creators, stay fast on the chariot, go to the people and appreciate their songs of adoration as a creator and maker of songs would. The honey sweets of your creation, the honey bees taste and drink with their mouth as a youthful woman loves the sweet beauty of her new home.

युवं हं भुज्युं युवमश्विना वशं युवं शिञ्जारमुशनामुपारथुः ।  
युवा ररावा परि सख्यमासत युवारहमवसा सुम्नमा  
चक ॥ ७ ॥

7. *Yuvaṁ ha bhujyūṁ yuvamaśvinā vaśaṁ yuvaṁ śiñjāram-uśanām-upārathuḥ. Yuvo rarāva pari sakhyamāsate yuvor-ahamavasā sumnamā cake.*

Ashvins, protect the protector and sustainer of the people's standard of living, protect the dependent and supporter, protect him who appreciates and adores, and protect the poet of love and beauty. Your generous admirer loves to be friends with you, and I too pray for your protection and gift of well being. Pray help all these people to complete their journey of life to self-fulfilment.

युवं हं कृशं युवमश्विना शयुं युवं विधन्तं विधवांमुरुष्यथः ।  
युवं सनिभ्यः स्तनयन्तमश्विना प व्रजमूणुथः सप्त-  
स्यम ॥ ८ ॥

8. *Yuvaṁ ha kṛśaṁ yuvamaśvinā śayūṁ yuvaṁ vidhantaṁ vidhavām-uruṣyathaḥ. Yuvaṁ sanibhyaḥ stanayantaṁ-aśvinā'pa vrajamūṇu-thaḥ saptāsyam.*

Ashvins, both of you, pray protect and support the weak, the depressed, the supporter of the weak, and

the widow who has lost all support. And, O Ashvins, for the lovers of knowledge and devotees of yajna and divinity, open the seven rousing flood gates of the seven metres of Vedic poetry for chanting and hearing.

जनिष्ट याषां पुत्रयत्कनीनका वि चारुहन्वीरुधा दुंसना  
अनु। आस्म रीयन्त निवनव सिन्धवा स्मा अह्न भवति  
तत्पतित्वनम ॥ ९ ॥

9. *Janiṣṭa yoṣā patayat kanīnako vi cāruhan vīrudho  
daṁsanā anu. Āsmāi rīyante nivaneva sindhavo'-  
smā ahne bhavati tat patitvanam.*

The maiden is grown mature, the suitor comes seeking and proposes for marriage, the plants and creepers bloom according to innate power and potential, streams and rivers, desires and passions for living and continuing, flow down the slopes for the young man, and that is the stage for matrimony when the day of youthfulness is on the high and irrepressible.

जीवं रुदन्ति वि मयन्त अध्वर दीघामनु पसिति दीधियुनरः ।  
वामं पितृभ्या य इदं समरि मयः पतिभ्या जनयः  
परिष्वज ॥ १० ॥

10. *Jīvaṁ rudanti vi mayante adhware dīghāmanu  
prasitim dīdhiyurnarah. Vāmaṁ pitṛbhyo ya idam  
samerire mayah patibhyo janayah pariṣvaj.*

People yearn for life, live it with tears and ecstasy, exchange vows and positions on the vedi of love and non-violence, and they desire that they live in wedlock as long as they may wish. Those who live in this felicity for their parents and elders, even away from them, would live happy, their wives would love them

and bring them peace and joy in their conjugal relationship.

न तस्य विद्म तदु षु प वाचत युवा ह यद्युवत्याः त्ति  
यानिषु । प्रियास्त्रियस्य वृषभस्य रतिना गृहं गममाश्विना  
तदुश्मसि ॥ ११ ॥

11. *Na tasya vidma tadu ṣu pra vocata yuvā ha yadyu-  
vatyāḥ kṣeti yoniṣu. Priyosriyasya vṛṣabhasya  
retino gṛhaṁ gamemāśvinā taduśmasi.*

We know not of that mystery of life, O Ashvins, pray speak of that mystery, that bond and felicity, to the youth who lives in the home of his youthful wife. We only wish that we may find a sweet home with a loving, generous, virile young man, loving at heart and winsome to his wife.

आ वामगन्त्सु मतिवाजिनीवसू न्यश्विना हृत्सु कामा  
अयंसत । अभूतं गापा मिथुना शुभस्पती प्रिया अयम्णा  
दुयँ अशीमहि ॥ १२ ॥

12. *Ā vāmagant-sumatir-vājinīvasū nyaśvanā hṛtsu  
kāmā ayaṁsata. Abhūtaṁ gopā mithunā śubha-  
spatī priyā aryamṇo duryāñ aśīmahi.*

O Ashvins, twin powers of domestic complementarity of love and wisdom, masters of the science and art of wedlock and home life, may the benefit of your enlightenment come to us, may there be the joy of life with wisdom and emotional control in our hearts. That way, be our protectors as leading lights in our pursuit of happiness and well being. Bless us that we may love, desire and find a home with loving, enlightened, generous and caring husbands.

ता म॑न्द॒साना॑ म॒नुषा॑ दु॒रा॒ण आ ध॒त्तं र॒यिं स॒हवी॑रं व॒च॒स्यव॑ ।  
कृ॒तं ती॒र्थं सु॑प॒पाणं॑ शु॒भस्प॑ती स्था॒णुं प॑थ॒ष्ठाम॑प॒ दु॒म॒तिं  
ह॑तम ॥ १३ ॥

13. *Tā mandasānā manuṣo duroṇa ā dhattam rayim sahavīram vacasyave. Kṛtam tīrtham suprapāṇam śubhaspatī sthāṇum patheṣṭhāmapa durmatim hatam.*

O Ashvins, joyous spirits of love and wisdom, prosperity and generosity, to the celebrant of life and divinity, to the house of humanity, bear and bring wealth, honour and excellence with brave progeny worthy of the celebrant. O givers, protectors and promoters of the good and well being of life, establish a happy home life overflowing with food, drink and freedom of holiness. Pray cast away infirmity, rigidity, hatred and negative disposition that may obstruct our path of progress in life.

क्व॑ स्वि॒दद्य॑ क॒त॒मास्व॑श्वि॒ना वि॒ ऽ दु॒स्त्रा मा॑दयत शु॒भस्प॑ती ।  
क॒ ई॒ नि य॑म॒ क॒त॒मस्य॑ ज॒ग॒म॒तु॒वि॒प॒स्य॑ वा॒ य॒ज॒मा॒नस्य॑ वा  
गृ॒हम॑ ॥ १४ ॥

14. *Kva svidadya katamāsvaśvinā vikṣu dasrā mādayete śubhaspatī. Ka im ni yeme katamasya jagmatur-viprasya vā yajamānasya vā grham.*

Ashvins, lustrous divinities, wondrous workers, where have you been today? Among which people have you been enjoying yourselves for the day? Who can make you stay for the day? Which sage's or which yajamana's home did you visit for the day?

**Mandala 10/Sukta 41***Ashvinau Devata, Suhastya Ghausheya Rshi*

स॒मान॒मु॒ त्वं॑ पु॒रु॒हू॒तमु॒क्थ्यं॑ रथं॒ त्रि॒च॒कं॑ स॒र्वना॒ ग॒नि॒ग्मत॑म ।  
 परि॒ज्मानं॑ वि॒द॒थ्यं॑ सु॒वृ॒क्तिभि॒व॒यं॑ व्यु॒ष्टा उ॒षसा॑ ह॒वाम॑ह ॥ १ ॥

1. *Samānamu tvaṃ puruhūtam-ukthyaṃ ratham tri-cakram savanā ganigmatam. Parijmānam vidathyaṃ suvrktibhirvayaṃ vyuṣṭā uṣaso havāmahe.*

O Ashvins, harbingers of new light and energy, in the light of the dawn with holy chant of mantric formulae, we invoke and call for that constant and invariable, universally loved and invoked, venerable and purposefully specialised three stage three wheeled chariot which would be constantly on the move to reach yajnic programmes all over the earth.

पा॒त॒यु॒जं॑ ना॒स॒त्याधि॑ तिष्ठ॒थः॑ पा॒त॒यावा॑णं॒ मधु॑वा॒हनं॑ रथं॒म ।  
 वि॒शा॒ यन्॒ गच्छ॑था॒ य॒ज्वरी॑नरा॒ क्री॒रश्चि॑द्य॒ज्ञं॑ हा॒तृम॑न्त॒म॒श्वि॒ना ॥ २ ॥

2. *Prātaryujam nāsatyādhi tiṣṭhathaḥ prātaryāvāṇam madhuvāhanam ratham. Viśo yena gacchatho yajvarīnarā kīreścidyajñam hotṛmantam-śvinā.*

O Ashvins, harbingers of the light of knowledge and energy of life, leading lights of humanity dedicated to truth and never deviating from your path of rectitude, you ride and guide the chariot harnessed, started and moving in the morning, which bears and brings honey sweets of life and by which you reach the yajnic communities and bless the celebrant's yajna joined by devotees in unison and cooperation.



अध्वर्यु वा मधुपाणिं सुहस्त्यमग्निधं वा धृतदं दमूनसम ।  
विपस्य वा यत्सर्वानि गच्छथा त आ यातं मधुपय-  
मश्विना ॥ ३ ॥

3. *Adhvaryuṁ vā madhupāṇiṁ suhastyamagnidhaṁ  
vā dhṛtadakṣaṁ damūnasam. Viprasya vā yat  
savanāni gacchatha'ta ā yātaṁ madhupeyam-  
aśvinā.*

O Ashvins, harbingers of the light of knowledge and practical power and energy through yajna, whether you go to the dexterous organiser of yajna, bearing honeyed offerings, or you go to the initiator of yajna and fire kindler, expert in the science and power of yajna and at the same time generous and socially oriented, or whether you go to the yajnas of the vibrant scholar specialist, you would have a taste of the honey sweets of life for achievement.

### Mandala 10/Sukta 42

#### *Indra Devata, Krishna Angirasa Rshi*

अस्तव सु पतरं लायमस्यन्भूर्षातिव प भरा स्ताममस्म ।  
वाचा विपास्तरत् वाचमया नि रामय जरितः साम  
इन्द्रम ॥ १ ॥

1. *Asteva su prataraṁ lāyamasyan bhūṣanniva pra  
bharā stomamasmai. Vacā viprāstarata vācam-  
ryo ni rāmaya jaritaḥ soma indram.*

As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song

overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul.

दाह॑न् गामु॒र्ष॑शि ॥ सखा॒यं॒ प॒ बा॒धय॑ जरि॒तजा॒रमि॒न्द्र॑म ।

काशं॑ न पूर्णं॒ वसु॑ना॒ न्यू॒ष्ट॒मा च्या॑वय॒ मघ॑द॒याय॑ शूर॑म ॥ २ ॥

2. *Dohena gāmupa śikṣā sakhāyaṁ pra bodhaya jaritar-jāram-indram. Kośaṁ na pūrṇaṁ vasunā nyrṣtamā cyāvaya maghadeyāya śūram.*

O celebrant, with constant churning of the mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur.

कि॒म॒ङ्ग॒ त्वा॑ म॒घव॑न्भा॒जमा॑हुः शि॒शी॒हि मा॑ शि॒शु॒यं॒ त्वा॑  
शृ॒णामि॑ । अ॒प्र॒स्वती॑ म॒म॒ धी॑र॒स्तु श॑क॒ वसु॑वि॒दं॒ भ॒गमि॑न्द्रा  
भ॒रा नः॑ ॥ ३ ॥

3. *Kimaṅga tvā maghavan bhojamāhuḥ śīśīhi mā śīśayaṁ tvā śṛṇomi. Apnasvatī mama dhīrastu śakra vasuvidaṁ bhagamindrā bharā naḥ.*

Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace.

त्वां जना ममसत्यष्विन्द सन्तस्थाना वि ह्वयन्त समीक ।  
अत्रा युजं कृणुत या हविष्मा ासुन्वता सख्यं वष्टि  
शूरः ॥ ४ ॥

4. *Tvām janā mamasatyēṣvindra santasthāna vi hvayante samīke. Atrā yujam kṛṇute yo haviṣmān nāsunvatā sakhyam vaṣṭi śūrah.*

Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna.

धनं न स्पन्दं बहुलं या अस्म तीवान्त्सामौ आसुनाति  
पर्यस्वान । तस्म शत्रून्त्सुतुकान्पातरह्ना नि स्वष्टान्युवति  
हन्ति वृत्रम ॥ ५ ॥

5. *Dhanam na spandram bahulam yo asmai tivrānt-somāñ āsunoti prayasvān. Tasmai śatrūntsutukān prātarahno ni svaṣṭrān yuvati hanti vrtram.*

Whoever the man of discipline and practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be.

यस्मिन्वयं दधिमा शंसमिन्द यः शिश्राय मघवा काममस्म ।  
आराच्छित्सन्भयतामस्य शत्रुन्यस्म द्युम्ना जन्या नम-  
न्ताम ॥ ६ ॥

6. *Yasmin vayan̄ dadhimā śaṁsamindre yaḥ śiśrāya maghavā kāmamasme. Ārāccit san bhayatāmasya śatrur-nyasmai dyumnā janyā namantām.*

Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty.

आ॒रा॒च्छ॒त्रु॒म॒र्ष॒ बा॒ध॒स्व॒ दूर॒मु॒गा॒ यः॒ श॒म्बः॒ पु॒रु॒हू॒त॒ त॒न॒ । अ॒स्म  
ध॒हि॒ य॒व॒म॒द्ग॒म॒दि॒न्द॒ कृ॒धी॒ धि॒यं॒ ज॒रि॒त्र॒ वा॒ज॒र॒त्ना॒म ॥ ७ ॥

7. *Ārācchatrum-apa bādhasva dūramugro yaḥ śambaḥ puruhūta tena. Asme dhehi yavamadgomadindra kṛdhī dhiyaṁ jaritre vājaratnām.*

Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrant yajna create an environment of enlightened action productive of the jewel wealth of life.

प॒ य॒म॒न्त॒वृ॒ष॒स॒वा॒सा॒ अ॒ग॒म॒न्ती॒वाः॒ सा॒मा॒ ब॒हु॒ला॒न्ता॒स॒ इ॒न्द॒म॒ ।  
ना॒हं॒ द॒मा॒नं॒ म॒घ॒वा॒ नि॒ यं॒सि॒ । सु॒न्व॒त॒ व॒हति॒ भू॒रि॒ वाम॒म ॥ ८ ॥

8. *Pra yamantarvṛṣasavāso agman tivrāḥ somā bahulāntāsa indram. Nāha dāmānaṁ maghavā ni yaṁsanni sunvate vahati bhūri vāmam.*

The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and

dedicated from within the land for highly generative purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds.

उ॒त प॒हाम॑ति॒दीव्या॑ जयाति कृ॒तं यच्छु॒ग्नी वि॒चि॒नाति॑ का॒ल ।  
या द॒वका॑मा॒ न धना॑ रु॒णद्धि॑ समि॒त्तं रा॒या सृ॑जति स्व॒-  
धा॒वान् ॥ ९ ॥

9. *Uta prahāmatidīvyā jayāti kṛtaṁ yacchvaghñī vicinoti kāle. Yo devakāmo na dhanā ruṇaddhi Samit taṁ rāyā sṛjati svadhāvān.*

A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth.

गाभि॑ष्ट॒र॒माम॑तिं दुर॒वां यव॑न् । दु॒धं पुरु॑हू॒त विश्वा॑म । व॒यं  
रा॒ज॒भिः प॒थ॒मा धना॑न्य॒स्माक॑न वृ॒ज॒न॒ना जय॑म ॥ १० ॥

10. *Gobhiṣṭare māmatim durevām yavena kṣudham puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vrjanenā jayema.*

O ruler of the world invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across

the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.

बृहस्पति॑नः परि॑ पातु प॒श्चादु॒तात्तर॑स्मा॒दध॑रादघा॒याः । इन्द्रः॑  
पुरस्ता॑दु॒त म॑ध्य॒ता नः॑ सखा॒ सखि॑भ्या॒ वरि॑वः कृणातु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmaḍadharādaghāyāḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyō varivah kṛnotu.*

May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.

### Mandala 10/Sukta 43

*Indra Devata, Krishna Angirasa Rshi*

अच्छा॑ म॒ इन्द्रं॑ म॒तयः॑ स्व॒विदः॑ स॒धीची॑विश्वा॒ उ॒श॒तीर॑नूषत ।  
परि॑ ष्वजन्त॒ जन॑या॒ यथा॑ पतिं॒ मर्य॑ न शु॒न्ध्युं॑ म॒घवा॑न॒मृत॑य ॥ १ ॥

1. *Acchā ma indraṁ matayaḥ svarvidaḥ sadhrīcīr-  
viśvā uśatīranūṣata. Pari ṣvajante janayo yathā  
patim maryam na śundhyuṁ maghavānam-ūtaye.*

All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, lord almighty of existence. Just as wives with love embrace

their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.

न घा त्वदिगप वति म मनस्त्व इत्कामं पुरुहूत शिश्रय ।  
राजव दस्म नि षदा धि बहिष्यस्मिन्त्सु साम वपानमस्तु  
त ॥ २ ॥

2. *Na ghā tvadrigapa veti me manastve it kāmam puruhūta śisraya. Rājeva dasma ni ṣado'dhi barhiṣyasmintsu some'vapānamastu te.*

Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.

विषूवृदिन्द्रा अमतरुत पुधः स इदाया मघवा वस्व इशत ।  
तस्यदिम पवण सप्त सिन्धवा वया वधन्ति वृषभस्य  
शुष्मिणः ॥ ३ ॥

3. *Viṣūvṛdindro amateruta kṣudhaḥ sa idrāyo maghavā vasva īsate. Tasyedime pravane sapta sindhavo vayo vardhanti vṛṣabhasya śuṣmiṇaḥ.*

Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to

perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the rule of the spirit within.)

वया न वृ ि सुपलाशमासदन्त्सामासु इन्दं मन्दिनश्चमूषदः ।  
पषामनीकं शवसा दविद्युतद्विदत्स्व । मनव ज्याति-  
रायम ॥ ४ ॥

4. *Vayo na vṛkṣaṃ supalāśamāsada-ntsomāsa indraṃ mandinaścamūśadaḥ. Praiṣāmanīkaṃ śavasā davidyutadvidat svarmanave jyotirā-ryam.*

Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man.

कृतं न श्वघ्नी वि चिनाति दवन संवर्ग यन्मघवा सूर्य जयत ।  
न तत्त अन्या अनु वीर्य शक् । पुराणा मघव गत  
नूतनः ॥ ५ ॥

5. *Kṛtaṃ na śvaghñī vi cinoti devane saṁvargam yanmaghavā sūryaṃ jayat. Na tat te anyo anu vīryaṃ śakanna purāṇo maghavan nota nūtanah.*

Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence win over the sun and the rain bearing cloud. O lord almighty, no one else can possibly



equal your might, no one old or new.

विशंविशं म॒घवा॒ पय॑शायत॒ जना॑नां॒ धना॑ अव॒चाक॑शदृषा ।  
यस्याहं श॒कः॑ सर्व॒नषु॑ रण्यति॒ स ती॒वः॑ सामः॑ सहत  
पृ॒तन्य॑तः ॥ ६ ॥

6. *Viśam-viśam maghavā paryaśāyata janānām  
dhenā avacākaśadrṣā. Yasyāha śakraḥ savaneṣu  
raṇyati sa tīvraiḥ somaiḥ sahate pṛtanyataḥ.*

The lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna.

आपा॒ न सि॒न्धु॑म॒भि यत्स॒म इ॒न्त्सामा॑स॒ इन्द्रं॑ कु॒ल्याइ॑व  
हृ॒दम॑ । व॒ध॑न्ति॒ विपा॒ महा॑ अस्य॒ साद॑न॒ यवं॑ न वृ॒ष्टि॒दिव्य॑न॒  
दा॒नुना॑ ॥ ७ ॥

7. *Āpo na sindhumabhi yat samakṣarantsomāsa  
indram kulyā iva hradam. Vardhanti viprā maho  
asya sādane yavaṁ na vṛṣṭirdivyena dānunā.*

As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur.

वृषा न कुब्धः पतयदजःस्वा या अयपत्नीरकृणादिमा अपः ।  
स सुन्वत मघवा जीरदानव विन्दज्यातिमनव हवि-  
ष्मत ॥ ८ ॥

8. *Vṛṣā na kruddhaḥ patayadrajah svā yo aryapat-  
nīrakṛṇodimā apah. Sa sunvate maghavā jīradā-  
nave'vindajjyotirmanave haviṣmate.*

Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.

उज्जायतां परशुज्यातिषा सह भूया ऋतस्य सुदुर्घा पुराणवत ।  
वि रचतामरुषा भानुना शुचिः स्वर्ण शुक्रं शुशुचीत्  
सत्पतिः ॥ ९ ॥

9. *Ujjāyatām paraśurjyotiṣā saha bhūyā ṛtasya  
sudughā purāṇavat. Vi rocatāmaruṣo bhānunā  
śuciḥ svarṇa śukraṁ śuśucīta satpatiḥ.*

Let the thunderbolt of power and justice arise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven.

गाभिष्टर्मामतिं दुरवां यवन इधं पुरुहूत विश्वाम ।  
वयं राजभिः पथमा धनान्यस्माकन वृजनना जयम ॥ १० ॥

10. *Gobhiṣṭaremāmatim durevām yavena kṣudham  
puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dha-  
nānyasmākena vṛjanenā jayema.*

Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions.

बृहस्पति॑नः॒ परि॑ पातु॒ प॒श्चादु॒तात्तर॑स्मा॒दध॑रादघा॒याः । इ॒न्द्रः  
पु॒रस्ता॑दु॒त म॑ध्य॒ता नः॒ सखा॑ सखि॒भ्या वरि॑वः कृ॒णातु॑ ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmā-dadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyō varivaḥ kṛṇotu.*

May Brhaspati, lord of Infinity and the master of knowledge protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst.

## Mandala 10/Sukta 44

*Indra Devata, Krishna Angirasa Rshi*

आ या॒त्विन्द्रः॑ स्व॒पति॑मदा॒य या ध॑म॒णा तू॒तुजा॑नस्तुवि॒ष्मान ।  
प॒त्व ा॒णा अ॒ति वि॒श्वा स॒हांस्य॑पा॒रण॑ म॒हता॑ वृ॒ष्ण्य॑न ॥ १ ॥

1. *Ā yātvindraḥ svapatirmadāya yo dharmāṇā tūtujānastuviṣmān. Pratvakṣāṇo ati viśvā sahāṁsyaṇyena mahatā vṛṣṇyena.*

May Indra, lord ruler of his world of reality, come, arise in view, in our consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all

challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power).

सुष्ठामा रथः सुयमा हरी त मिम्य ऽ वजा नृपत् गभस्ता ।

शीभं राजन्त्सुपथा याह्यवाङ्धाम त पपुषा वृष्यानि ॥ २ ॥

2. *Suṣṭhāmā rathaḥ suyamā harī te mimyakṣa vajro nṛpate gabhastau. Śībhaṁ rājantsupathā yāhyarvān vardhāma te papuṣo vṛṣṇyāni.*

Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straightest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants.

एन्द्रवाहा नृपतिं वज्रबाहुमुगमुगासस्तविषासं एनम ।

पत्वं तसं वृषभं सत्यशुष्ममस्मत्रा सध्रमादा वहन्तु ॥ ३ ॥

3. *Endravāho nṛpatiṁ vajrabāhumugramugrāstaviṣāsa enam. Pratvakṣasaṁ vṛṣabhaṁ satyashuṣmamasmatrā sadhamādo vahantu.*

May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good.

ए॒वा प॒तिं<sup>१</sup> दा॒ण॒साचं॑ स॒र्च॒तस॒मू॒जः॑ स्कु॒म्भं॑ ध॒रुण॑ आ  
वृषाय॑स । आ॒जः कृ॒ष्व॒ सं गृ॑भा॒य॒ त्व अ॒प्यसा॒ यथा॑ क॒नि॒-  
पा॒ना॒मि॒ना वृ॒ध ॥ ४ ॥

4. *Evā patim droṇasācam sacetasamūrjaḥ skambham dharuṇa ā vṛṣāyase. Ojaḥ kṛṣva saṁ grbhāya tve apyaso yatha kenipānāmino vṛdhe.*

Thus do solar radiations transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light.

ग॒मं॑ त्स्म॒ वसू॒न्या हि॑ शंसि॒षं॑ स्वा॒शिषं॑ भ॒र्मा॒ याहि॑ सा॒मि॒नः ।  
त्वमी॑शिष॒ सास्मि॑ ॥ स॒त्सि॒ ब॒हि॒ष्य॒नाधृ॑ष्या॒ तव॑ पा॒त्राणि॑  
ध॒म॑णा ॥ ५ ॥

5. *Gamannasme vasūnyā hi śamsiṣam svāśiṣam bharamā yāhi sominaḥ. Tvamīśiṣe sāsminnā satsi barhiṣyanādhrṣyā tava pātrāṇi dharmaṇā.*

Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being.

पृथक्पायन्पथमा द्वहूतया कृण्वत श्रवस्यानि दुष्टरा । न  
य शकुयज्ञियां नावमारुहमीमव त न्यविशन्त कपयः ॥ ६ ॥

6. *Pr̥thak prāyan prathamā devahūtayo 'kṛṇvata śravasyāni duṣṭarā. Na ye śekuryajñiyām nāva-māruhamīrmaiva te nyaviśanta kepayaḥ.*

People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult order. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being.

एववापागपर सन्तु दूढ्या श्वा यषां द्युयुज आयुयुज । इत्था  
य पागुपर सन्ति दावन पुरूणि यत्र वयुनानि भाजना ॥ ७ ॥

7. *Evaivāpāgapare santu dūḍhyo 'śvā yeṣāṃ duryuja āyuyujre. Itthā ye prāgupare santi dāvane purūṇi yatra vayunāni bhojanā.*

Thus do people of evil disposition keep wallowing in low states of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare who are dedicated here itself to the higher omnificent divinity in which infinite gifts of freedom, peace and happiness abound.

गिरीरजानजमानाँ अधारयद् द्यः कन्ददन्तरि गणि  
कापयत । समीचीन धिषण वि ष्कभायति वृष्णः पीत्वा  
मद उक्थानि शंसति ॥ ८ ॥

8. *Girīñrajrān rejamānāñ adhārayad dyauḥ kranda-dantarikṣāṇi kopayat. Samīcīne dhiṣaṇe viṣka-bhāyati vṛṣṇaḥ pītṽā mada ukthāni śamsati.*

He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song.

इमं बिभमि सुकृतं त अङ्कुशं यनारुजासि मघवञ्छ-  
फारुजः । अस्मिन्त्सु त सर्वन अस्त्वाक्यं सुत इष्टा मघ-  
वन्वाध्याभगः ॥ ९ ॥

9. *Imaṁ bibharmi sukṛtaṁ te aṅkuśaṁ yenārujāsi maghavañchaphārujaḥ. Asmintsu te savane astvokyaṁ suta iṣṭau maghavan bodhyābhagaḥ.*

I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith.

गाभिष्टरमामतिं दुरवां यवन्तु धुधं पुरुहूत विश्वाम ।  
वयं राजभिः पथमा धनान्यस्माकन वृजनना जयम ॥ १० ॥

10. *Gobhiṣṭare māmatim durevām yavena kṣudham puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vrjanenā jayema.*

O lord universally invoked and celebrated, let us overcome the difficult problems of want, of moral and spiritual vision and knowledge, by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort.

बृहस्पतिन्ः परि पातु पश्चादुतात्तरस्मादधरादघायाः । इन्द्रः  
पुरस्तादुत मध्यता नः सखा सखिभ्या वरिवः कृणातु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasma-  
dadharādaghāyoh. Indrah purastāduta madhyato  
naḥ sakhā sakhibyō varivaḥ kṛṇotu.*

May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future.

## Mandala 10/Sukta 45

*Agni Devata, Vatsapri Bhalandana Rshi*

दिवस्परि पथमं जज्ञ अग्निस्मद द्वितीयं परि जातवदाः ।  
तृतीयमप्सु नृमणा अजस्त्रमिन्धान एनं जरत स्वाधीः ॥ १ ॥

1. *Divaspari prathamam jajñe agnirasmad dviṭīyam  
pari jātavedāḥ. Trṭīyamapsu nṛmaṇā ajasramin-  
dhāna enam jarate svādhīḥ.*

Agni first manifests as light in the high heavenly region in the form of the sun. Secondly it manifests as



Jataveda, vital heat in all earthly forms around us. In the third form it manifests as energy in waters in the middle regions of space as electricity. Agni is the vital energy which enables humanity to live and work. Man as self-intelligent being lights this perpetual Agni and thereby exalts and celebrates the eternal creative spirit of existence.

विद्वा त अग्र त्रधा त्रयाणि विद्वा त धाम विभृता पुरुत्रा ।  
विद्वा त नाम परमं गुहा यद्विद्वा तमुत्सं यत आजगन्थ ॥ २ ॥

2. *Vidmā te agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā. Vidmā te nama paramaṁ guhā yadvidmā tamutsaṁ yata ājagantha.*

Agni, universal vital energy, we know the three modes in which you manifest in three different forms, structures, properties and functions. All pervasive energy, we know the three regions in which you abide. For sure we know the deepest secret cave where your abode is since we know the infinite source from where you arise and manifest as Agni, Vayu and Aditya on earth, in sky and in heaven.

समुद त्वा नृमणा अप्स्वन्तनृच ता इध दिवा अग्र ऊधन ।  
तृतीय त्वा रजसि तस्थिवांसमपामुपस्थ महिषा अवधन ॥ ३ ॥

3. *Samudre tvā nṛmaṇā apsvantar-nṛcakṣā idhe divo agna ūdhan. Tṛtīye tvā rajasi tasthivāṁsamapā-mupasthe mahiṣā avardhan.*

Agni, the fluid energy excites and kindles you in the currents in the depths of the waters; in the region of light, the sun that illuminates the world of humanity produces and radiates you; and in the third region of

the skies, the energy of the winds produces and augments you as you abide in the depths of the cloud.

अकन्ददग्निः स्तनर्या वि द्याः तामा ररिहद्वीरुधः समञ्जन ।  
सद्या जज्ञाना वि हीमिद्धा अख्यदा रादसी भानुना  
भात्यन्तः ॥ ४ ॥

4. *Akrandadagniḥ stanayanniva dyauḥ kṣāmā rerihad-vīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantaḥ.*

Agni roars as if thundering and shaking the skies, at the same time reaching and kissing the earth and beautifying the greenery. Always present, instantly rising, it proclaims itself, shines, and fills the heaven and earth with its light.

श्रीणामुदारा धरुणा रयीणां मनीषाणां पाषणुः सामगापाः ।  
वसुः सूनुः सहसा अप्सु राजा वि भात्यग उषसामि-  
धानः ॥ ५ ॥

5. *Śrīṇāmudāro dharuṇo rayīṇāṃ manīṣāṇāṃ prārpanaḥ somagopāḥ. Vasuḥ sūnuḥ sahaso apsu rājā vi bhātyagra uṣasāmidhānaḥ.*

Liberal source giver of light, beauty and life's graces, treasure home of wealths, honours and excellences, harbinger of intellectual smartness and fulfilment, protector and promoter of the soma energies of life, shelter home of peace and comfort, child as well as energiser of strength and courage, and the ruling inspirer of the soul in will and actions, Agni, kindled and rising, shines in advance of the dawns at the horizon.

विश्वस्य क्तुभुवनस्य गभ आ रादसी अपृणाजायमानः ।  
वीळुं चिदिदिमभिनत्परायञ्जना यदग्निमयजन्त पञ्च ॥ ६ ॥

6. *Viśvasya ketur-bhuvanasya garbha ā rodasī aprṇāj-jāyamānaḥ. Vīlum cidadrim-abhinat parāyañjanā yadagnim-ayajanta pañca.*

Illuminator of the world, pervasive life energy of the universe, as it rises it fills the heaven and earth with light and life. Moving ahead and penetrating, it breaks the mighty strong cloud, and for this reason of its energy, power and light all communities of the world kindle and adore it in their yajnic projects of creation and production.

उ॒शि॒क्पा॒व॒का अ॒र॒तिः सु॒म॒धा म॒त॑ष्व॒ग्नि॒र॒मृ॒ता नि धा॒यि ।  
इ॒य॒ति धू॒म॒रु॒षं भ॒रि॒भ॒दु॒च्छु॒कणं शा॒चि॒ष्वा द्या॒मि॒नं ।। ७ ।।

7. *Uśik pāvako aratiḥ sumedhā marteṣvagniramṛto ni dhāyi. Iyarti dhūmamaruṣaṁ bharibhraducchukreṇa śociṣā dyāminakṣan.*

Charming, purifying, dynamic, inspiring the mind and intelligence to acts of holiness, immortal Agni pervades in all mortal forms of nature and humanity. It bears and emanates light, sets in motion free fragrance for life and, with powerful pure light, fills the heavens of space.

दृ॒शा॒ना रु॒क्म उ॒वि॒या व्य॒द्या॒हु॒म॒ष॒मा॒युः श्रि॒य रु॒चा॒नः ।  
अ॒ग्नि॒र॒मृ॒ता॑ अ॒भ॒व॒द्व॒या॒भि॒य॒द॒नं॑ द्या॒ज॒न॒य॒त्सु॒र॒ताः ॥ ८ ॥

8. *Dṛśāno rukma urviyā vyadyaud durmarṣamāyuh śriye rucānaḥ. Agniramṛto abhavad-vayobhir-yadenam dyaur-janayat suretāḥ.*

All watching and self-revealed, glorious Agni shines awfully, infinite light, indomitable life and pranic energy, all refulgent for the beauty and grace of life.

Agni is immortal and eternal with waves of living energy since the heavenly divine life spirit of existence generates it as it is.

यस्तं अद्य कृणवद्भद्रशाच पूषं देव घृतवन्तमग्र ।

प तं नय पतरं वस्या अच्छा भि सुम्नं द्वभक्तं यविष्ठ ॥ ९ ॥

9. *Yaste adya kṛṇavad-bhadraśoce 'pūpaṁ deva ghr̥-tavantamagne. Pra taṁ naya prataraṁ vasyo acchā'bhi sumnaṁ devabhaktaṁ yaviṣṭha.*

Agni, holy light of life, self-refulgent generous divinity, whoever the dedicated celebrant of the divine that prepares and offers you homage and yajna with perfect discipline of mind and sense, pray bless him, O power ever youthful, with honour and excellence of high order and the peace and comfort of a happy home.

आ तं भज साश्रवसष्वग्र उक्थउक्थ आ भज शस्यमान ।

पियः सूर्यः पिया अग्रा भवात्युज्जातनं भिनददुज्जनित्वः ॥ १० ॥

10. *Ā taṁ bhaja sauśravaseṣvagna uktha-uktha ā bhaja śasyamāne. Priyaḥ sūrye priyo agnā bhavātyujjātena bhinadad-ujjanitvaiḥ.*

O self-refulgent Agni, love the celebrant, bless him among the celebrities of high renown, love and bless him in every celebrative song of adoration, Let him be dear to the sun, a darling of the fire to enjoy the favour and blessings of these divinities. May he rise with what he has created and achieved. May he rise by all that he is going to create and achieve.

त्वामग्र यजमाना अनु द्यून्विश्वा वसु दधिर् वायाणि ।

त्वया सह दविणमिच्छमाना वृजं गामन्तमुशिजा वि ववुः ॥ ११ ॥

11. *Tvāmagne yajamānā anu dyūn viśvā vasu dadhire vāryāṇi. Tvayā saha draviṇam-icchamānā vrajam gomantam-uśijo vi vavruḥ.*

Agni, lord of light and glory, those who offer you yajnic homage and worship are blest with all the world's wealth, peace and comfort of their choice. Seeking and aspiring for honour and excellence, loving sages and pioneers of progress not only achieve but also open the gates of further possibilities on earth abounding in lands, cows, and culture of knowledge and grace.

अस्ताव्यग्नि॒रां सु॒शवा॑ व॒श्वान॒र ऋ॒षिभिः॑ साम॒गापाः ।  
अ॒द्भुष॑ द्यावा॒पृथि॒वी हु॒वम॑ द॒वा ध॒त्त र॒यिम॑स्म सु॒वीर॑म ॥ १२ ॥

12. *Astāvyagnirnarām śuśevo vaiśvānara ṛṣibhiḥ somagopāḥ. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram.*

Agni, self-refulgent light and fire of life, blissful guardian of humanity, world guide and pioneer of leading lights, protector and promoter of the soma beauty and glory of life is praised and exalted by seers and poetic celebrants. We invoke and pray for the blessings of loving heaven and earth free from anger and jealousy. We pray may the divinities bear and bring us wealth, honour and excellence with brave generations of progeny.

### Mandala 10/Sukta 46

*Agni Devata, Vatsapri Bhalandana Rshi*

प हाता॑ जा॒ता म॒हा । भ॒वि वृ॒षद्वा॑ सीदद्द॒पामु॑पस्थ ।  
द॒धिया॑ धा॒यि स॒ त वयांसि॑ य॒न्ता वसू॑नि वि॒धत्त॑ त॒नूपाः ॥ १ ॥

1. *Pra hotā jāto mahān nabhovinnṛṣadvā sīdadapāmupasthe. Dadhīryo dhāyi sa te vayāmsi yantā vasūni vidhate tanūpāḥ.*

High priest of the cosmic yajna of creation, universally self-manifested, great and glorious, pervasive in space and things even beyond the senses, abiding in the heart and soul of humanity, Agni rolls at the heart of the dynamics of existence. O man, the omnipresent light of the universe which holds, controls and sustains everything is celebrated in the Vedas and worshipped at heart. It is Agni, sustainer of the individual body and the cosmic form, ruler and controller of everything, that bears and brings you all food and energies and blesses you with all wealth, honour and excellence of life.

इमं विधन्ता अपां सधस्थं पशुं न नष्टं पदरनु गमन । गुहा  
चतन्तमुशिजा नमाभिरिच्छन्ता धीरा भृगवा विन्दन ॥ २ ॥

2. *Imaṁ vidhanto apāṁ sadhasthe paśuṁ na naṣṭaṁ padairanu gman. Guhā catantamuśijo namobhiricchanto dhīrā bhṛgavo'vindan.*

Just as people search for a lost animal by following the foot prints of the animal in the forest, similarly seekers and aspirants of this Agni, omnipresent in the dynamics of existence, try to search for it by the overt as well as covert marks of its presence in the wide world of nature, and the deeply dedicated brilliant sages, loving and patient in their persistent search with yajnic homage, self-dedication and surrender, find it vibrating in the cave of the heart and soul.

इमं त्रिता भूयविन्ददिच्छन्वभूवसा मूधन्यघ्न्यायाः ।  
स शवृधा जात आ हृम्यषु नाभियुवा भवति राचनस्य ॥ ३ ॥

3. *Imaṁ trita bhūryavindadicchan vaibhūvaso mūrdhanyaghnyāyāḥ. Sa śevrdho jāta ā harmyeṣu nābhiryuvā bhavati rocanasya.*

The ardent lover of divinity, Trita, the man having got over threefold suffering of body, mind and soul through knowledge, good work and meditation, finds this Agni presence on top of inviolable nature and earthly life in the absolute state of consciousness. Thus realised in spiritual manifestation, Agni, harbinger and augments of spiritual felicity, becomes the centre hold of happy homes and a youthful presence of divinity in the mind of enlightened souls.

मुन्दं हातारमुशिजा नमाभिः पाञ्चं यज्ञं नतारमध्वराणाम ।  
विशामकृण्व रतिं पावकं हव्यवाहं दधता मानुषु ॥ ४ ॥

4. *Mandraṁ hotāramuśijo namobhiḥ prāñcam yajñam netāram-adhvarāṇām. Viśām-akṛṇvann-aratiṁ pāvakaṁ havyavāhaṁ dadhato mānuṣeṣu.*

Earnest men of love, passion and faith among people hold at heart and with homage serve Agni, the power that is joyous, yajnic creator giver and organiser, foremost leader directly realised, worthy of love and reverence, leading power of creative programmes of love and non-violence, cleanser and purifier, harbinger of holy materials for social development. They hold Agni at heart and create and exalt it as the prime power among the people.

प भूजयन्तं मह्यं विपाधां मूरा अमूरं पुरां द्दमाणम ।  
नयन्ता गर्भं वनां धियं धुहिरिश्मश्रुं नावाणं धनचम ॥ ५ ॥

5. *Pra bhūrjayantaṁ mahāṁ vipodhāṁ mūrā amūraṁ purāṁ darmāṇam. Nayanto garbhaṁ vanāṁ dhiyaṁ dhurhiriśmaśruṁ nārvāṇam dhanarcam.*

Earnest men of love, passion and faith, but, being human, limited in intelligence, hold at heart, worship and serve Agni pervading and dominating the world of existence, great, sustainer of the vibrant wise, all knowing and wise, breaker of the strongholds of negativity and darkness, the original seed and source of life, beatific, supremely intelligent, golden flamed and divinely adorable. Men hold at heart, worship and serve this omnipresent Agni being more dynamic than the dynamics of nature, the instant presence that it is.

नि पस्त्यासु त्रितः स्तभूयन्परिवीता यानां सीददन्तः ।  
अतः संगृभ्या विशां दमूना विधमणायन्त्ररीयत नून ॥ ६ ॥

6. *Ni pastyāsu tritaḥ stabhūyan parivīto yanau sīdadantaḥ. Ataḥ saṁgrbhyā viśāṁ damūnā vidharmaṇāyantrairyate nṛn.*

Agni, the light of three worlds, all supportive and sustaining, enveloped in light and flames, sits in the vedi in the homes as in the midst of regions of the universe, and from there, having received the homage of yajnic oblations, the generous Agni reaches the leading divinities of nature and humanity in various ways according to different laws of nature.



अस्याजरासा दमामरित्रा अचद्धूमासा अग्रयः पावकाः ।  
श्वित्चयः श्वात्रासा भुरण्यवा वनषद वायवा न  
सामाः ॥ ७ ॥

7. *Asyājarāso damāmaritrā arcad-dhūmāso agna-  
yaḥ pāvakāḥ. Śvitīcayaḥ śvātrāso bhuraṇyavo  
vanarṣado vāyavo na somāḥ.*

The eternal, adorable and all saving flames and fragrances of the powerful fires of this Agni are purifying, sanctifying, invigorating, instantly effective, pervasive in forests, clouds and waters, and they are vibrant and blissful as the soothing pleasures of soma.

प जिह्वया भरत वपा अग्निः प वयुनानि चतसा पृथिव्याः ।  
तमायवः शुचयन्तं पावकं मुन्दं हातारं दधिर् यजिष्ठम ॥ ८ ॥

8. *Pra jihvayā bharate vepo agniḥ pra vayunāni  
cetasā pṛthivyāḥ. Tamāyavaḥ śucayantaṁ pāva-  
kaṁ mandraṁ hotāraṁ dadhire yajīṣṭham.*

Agni, light of omniscience, vests humanity with the wisdom, will and power of action, and also with the awareness of the laws of the expansive universe, by the flames of its powerful Vedic voice of revelations. And the people hold, adore, serve and follow that Agni, the most lovable and adorable, purifying, sanctifying and joyous power which is the high priest of the dynamics of existence, the receiver and a thousandfold giver.

द्यावा यमग्निं पृथिवी जनिष्ठामापस्त्वष्टा भृगवा यं सहाभिः ।  
इळन्यं पथमं मातरिश्वा द्वास्तत इमनव यजत्रम ॥ ९ ॥

9. *Dyāvā yamagniṁ pṛthivī janiṣṭām-āpastvaṣṭā  
bhṛgavo yaṁ sahoḥbhiḥ. Īlenyaṁ prathamam  
mātariśvā devās-tataḥsur-manave yajatram.*

That Agni, self-refulgent spirit and light of the universe, is the universal presence which the heaven and earth manifest with their vastness, which the blazing lights of the stars reveal with their splendour, Agni, the first and supreme power and presence, lovable and adorable, which the mighty winds and other bright divinities of nature reveal for thinking humanity.

यं त्वा द्वा दधिर हव्यवाहं पुरुस्पृहा मानुषासा यजत्रम ।  
स याम् अग्नस्तुवत वया धाः प देवयन्यशसः सं हि  
पृवीः ॥ १० ॥

10. *Yam tvā devā dadhire havyaavāham purusprho mānuṣāso yajatram. Sa yāmannagne stuvate vayo dhāḥ pra devayan yaśasaḥ saṁ hi pūrvīḥ.*

Agni, self-refulgent light and spirit of the universe whom the divine forces of nature and ardent lovers and faithful people adore and worship as loving and friendly bearer of the gifts of yajna, we pray, bring the food, energy and health and light of life for the dedicated celebrant on the highways of existence. May the lover of divinity be blest with eternal fame, honour and excellence.

### Mandala 10/Sukta 47

#### *Vaikuntha Indra Devata, Saptagu Angirasa Rshi*

जगृभ्मा त् दक्षिणमिन्द्र हस्तं वसूयवा वसुपत् वसूनाम ।  
विद्या हि त्वा गार्पतिं शूर गानामस्मभ्यं चित्रं वृषणं रयिं  
दाः ॥ १ ॥

1. *Jagṛbhmā te dakṣiṇam-indra hastam vasūyavo vasupate vasūnām. Vidmā hi tvā gopatiṁ sūra gonām-asmabhyam citram vṛṣaṇam rayim dāḥ.*

Indra, lord ruler, controller, promoter and giver of the world's wealth, peace, comfort and joy, we, seekers of wealth, honours and excellence, hold on to your liberal hand of generosity. Lord of omnipotence, we know that you are the ruler and controller of the earths, stars, knowledge, wisdom and culture of life. Pray bless us with profuse and wondrous source wealth of the world with honours, excellence and happiness.

स्वायुधं स्ववसं सुनीथं चतुःसमुदं धरुणं रयीणाम ।

चकृत्यं शंस्यं भूरिवारमस्मभ्यं चित्रं वृषणं रयिं दाः ॥ २ ॥

2. *Svāyudham svavasam sunītham catuḥsam-udraṁ dharuṇam rayiṇām. Carḥṛtyam śamsyaṁ bhū-rivāram-asmabhyam citraṁ vṛṣaṇam rayim dāḥ.*

We know you, Indra, wielder of mighty weapons, unfailing guardian, noble guide, pervasive all round in the four quarters of space, treasure-hold of universal wealth, constantly doing and glorified, adorable and infinite source of choicest boons. Pray bear and bring us abundant and wondrous wealth of the world.

सुबह्वाणं द्ववन्तं बृहन्तमुरुं गभीरं पृथुबुध्नमिन्द ।  
श्रुतऋषिमुगमभिमातिषाहमस्मभ्यं चित्रं वृषणं रयिं  
दाः ॥ ३ ॥

3. *Subrahmaṇam devavantam bṛhantam-urum gabhīram pṛthubudhnam-indra. Śrutṛṣimugra-mabhimātiṣāham-asmabhyam citraṁ vṛṣaṇam rayim dāḥ.*

We know you, Indra, lord of divine speech, highest lover of divinities, greatest, boundless, deepest,

foundation of the expansive universe, exalted among seers and sages, blazing lustrous, destroyer of opponents. Pray, bear and bring us abundant and wondrous wealth of the world.

सनद्वाजं विपवीरं तरुत्रं धनस्पृतं शूशुवांसं सुदाम । दस्युहनं  
पृभिदमिन्द सत्यमस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ४ ॥

4. *Sanadvājam vipravīram tarutrām dhanaspr̥tam śūśuvānsam sudakṣam. Dasyuhanam pūrbhidam-indra satyam-asmabhyam citram vṛṣaṇam rayim dāh.*

We know you, Indra, abundant in food, energy and advancement, commanding the brave and intelligent, guiding presence over the ocean of existence, infinitely opulent, giver of strength and sure success, most powerful, destroyer of evil and negativity, breaker of mountainous obstructions, ever true and eternal. O lord omnipotent, give us wondrous wealth of life in abundance.

अश्वावन्तं रथिनं वीरवन्तं सहस्रिणं शतिनं वाजमिन्द ।  
भद्रवातं विपवीरं स्वषामस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ५ ॥

5. *Aśvāvantam rathinam vīravantam sahasriṇam śatinam vājam-indra. Bhadrav-ātam vipravīram svarṣāmasmabhyam citram vṛṣaṇam rayim dāh.*

We know you, Indra, equipped with dynamic forces, cosmic chariot and brave powers of the world, abundant in hundredfold, thousandfold, even infinite energy, power and victory, assisted by excellent powers of natural law, served by the wise and brave sages, the lord all blissful. Pray give us abundant and wondrous

wealth of the wonderful world of life.

प सप्तगुमृतधीतिं सुमधां बृहस्पतिं मतिरच्छ जिगाति । य  
अङ्गिरसा नमसापसद्या स्मभ्यं चित्रं वृषणं रयिं दाः ॥ ६ ॥

6. *Pra saptagum-ṛtadhītiṃ sumedhāṃ bṛhaspatiṃ  
matiracchā jigāti. Ya āṅgirasō namasopasadyo'smabhyam citraṃ vṛṣaṇaṃ rayiṃ dāḥ.*

We know you Indra, lord of the seven-fold world of existence sung by seven priests with seven songs of the Veda, lord of infinite intelligence, presiding over the expansive universe whom the man of intelligence adores and who is directly invoked with homage and prayer of the man of dynamic faith. Pray give us the wondrous wealth of the world full of abundant creative possibilities.

वनीवाना मम दूतासु इन्द्रं स्तामाश्चरन्ति सुमतीरियानाः ।  
हृदिस्पृशा मनसा वच्यमाना अस्मभ्यं चित्रं वृषणं रयिं  
दाः ॥ ७ ॥

7. *Vanīvāno mama dūtāsa indraṃ stomāścaranti  
sumatīriyānāḥ. Hṛdispr̥śo manasā vacyamānā  
asmabhyam citraṃ vṛṣaṇaṃ rayiṃ dāḥ.*

My songs of adoration full of love and faith, vibrating with holy thoughts, expressive of the language of my mind and touching the heart, reach Indra like messengers of my soul. Indra, pray give us wondrous wealth of the world in abundance.

यत्त्वा यामिं दद्धि त । इन्द्र बृहन्तं तयमसमं जनानाम ।  
अभि तद द्यावापृथिवी गृणीतामस्मभ्यं चित्रं वृषणं रयिं  
दाः ॥ ८ ॥

8. *Yat tvā yāmi daddhi tanna indra brhantaṁ kṣaya-  
masamaṁ janānām. Abhi tad dyāvāprthivī grṇī-  
tām-asmabhyāṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

Indra, what I pray for, graciously grant us, a boundless expansive abode of joy unlike any house of the people on earth. May heaven and earth approve of my prayer and join in the supplication. Indra, lord omnipotent, give us wondrous wealth of the world, creative, abundant, never ending.

### Mandala 10/Sukta 48

#### *Indra Devata, Vaikuntha Indra Rshi*

अ॒हं भु॒वं व॒सु॒नः प॒व्य॒स्पति॑र॒हं ध॒नानि॑ सं ज॒यामि॑ श॒श्व॒तः ।  
मां ह॒वन्त॑ पि॒तरं॑ न ज॒न्तवा॑ हं द॒ाशु॒ष वि भ॑जामि॒ भाज॑-  
नम ॥ १ ॥

1. *Ahaṁ bhuvaṁ vasunaḥ pūrvyaspatis-ahaṁ  
dhanāni saṁ jayāmi śāśvataḥ. Māṁ havante  
pitaraṁ na jantavo'haṁ dāśuṣe vi bhajāmi  
bhojanam.*

I am the eternal lord, master protector and promoter of the world of existence. I create, raise, protect and rule over the eternal wealths of the world. Living beings call on me as father, mother and saviour guardian. I provide food and sustenance for generous humanity dedicated to service and yajna.

अ॒हमि॒न्दा॒ राधा॑ व ॥ अथ॑वणस्त्रि॒ताय॑ गा अ॒जन॑यम॒हरधि॑ ।  
अ॒हं द॒स्यु॑भ्यः परि॑ नृ॒म्णमा॑ द॒द गा॒त्रा शि॑ न्दि॒धी॒च मा॑त्-  
रि॒श्व॒न ॥ २ ॥

2. *Ahamindro rodho vakṣo atharvaṇastritāya gā ajanayamaheradhi. Ahaṃ dasyubhyaḥ pari nṛmṇamā dade gotrā śikṣan dadhīce mātariśvane.*

I am the corselet and the centre-hold of pranic energy in the state of tension and equilibrium. I create the streams of vapour over the cloud and waves of energy for the three realms of earth, heaven and the middle regions. I collect and disburse wealth of materials and energies from and for the dynamics of evolution, and I give protection and perception of sense and response to the foetus in the mother's womb.

मह्यं त्वष्टा वज्रमत ादायसं मयि द्वासा वृज्ज ापि कतुम ।  
ममानीकं सूयस्यव दुष्टरं मामायन्ति कृतन् कत्वन  
च ॥ ३ ॥

3. *Mahyam tvaṣṭā vajram-atakṣad-āyasam mayi devāso'vrjannapi kratum. Mamānīkaṃ sūryasyeva duṣṭaram māmāryanti kṛtena kartvena ca.*

For me, Tvashta, formative faculty of divine nature, creates the thunderbolt of steel. For me, the divinities of nature and humanity perform their tasks and surrender them unto me. My blazing power is insurmountable like the sun's, and all actions past, present and future in nature or humanity must come to me for effectual fulfilment.

अहमतं गव्ययमश्व्यं पशुं पुरीषिणं सार्यकना हिरण्ययम ।  
पुरू स्रह्स्त्रा नि शिशामि दाशुष यन्मा सामास उक्थिना  
अमन्दिषुः ॥ ४ ॥

4. *Ahametaṁ gavyayamaśvyaṁ paśuṁ purīṣiṇaṁ  
sāyakenā hiranyayam. Purū sahasrā ni śīsāmi  
dāsūṣe yanmā somāsa ukthino amandiṣuḥ.*

When men of soma peace and piety chant hymns of praise in gratitude to cosmic divinity, it pleases me, and this man of perceptive senses, thinking mind, penetrative vision, energetic character and a golden heart, I vest with the abundance of a thousand capacities and capabilities of refinement for rooting out sin and evil.

अहमिन्दा न परी जिग्य इद्धनं न मृत्यव व तस्थ कदा  
चन । साममिन्मा सुन्वन्ता याचता वसु न म पूरवः सुख्य  
रिषाथन ॥ ५ ॥

5. *Ahamindro na parā jigya iddhanam na mṛtya-  
ve'va tasthe kadā cana. Somaminmā sunvanto  
yācatā vasu na me pūrvaḥ sakhye riṣāthana.*

I am Indra, the powerful, never defeated. None can deprive me of my identity. I exist not for death. O makers of soma, ask me for the wealth and peace of life. Men who abide in friendship with me never come to harm.

अहमताञ्छाश्वसता द्वाद्धन्दं य वजं युधय कृण्वत ।  
आह्वयमानाँ अव हन्मनाहनं हू हा वद नमस्युनम-  
स्विनः ॥ ६ ॥

6. *Ahametāñ-chāśvasato dvādvendram ye vajram  
yudhaye'krṇvata. Āhvayamānāñ ava hanmanā-  
hanam dr̥ḷhā vadannanamasyur-namasvinaḥ.*

I destroy those challengers who, panting for



battle in two's, raise their thunder weapon and challenge the mighty ruling power of the system. I throw them off without the weapon, without bending in compromise either, but with a determined mind and the warning word of the inevitable.

अ॒भी॒रे॒दम॒क॒मका॑ अ॒स्मि॒ नि॒ष्वा॒ळ॒भी॒ द्वा॒ कि॒मु॒ त्रयः॑ क॒रन्ति॑ ।  
ख॒ल॒ न प॒षान्प॒ति॑ ह॒न्मि॒ भूरि॑ किं॒ मा॒ नि॒न्दन्ति॑ श॒त्रवा॑ -  
नि॒न्दाः ॥ ७ ॥

7. *Abhīdamekameko asmi niṣṣā-ḷabhī dvā kimu trayah karanti. Khale na parśān prati hanmi bhūri kim mā nindanti śatravo'nindrāḥ.*

I am one, the absolute without a second. I am destroyer of the enemies who do not recognise me, Indra, centrality of the system. Those who challenge me, I destroy, whether it is one or two or three. I crush them all as sheaves of corn on the threshing floor. It is a pity they revile me.

अ॒हं गु॒ङ्गु॒भ्या॑ अ॒तिथि॒ग्वमि॒ष्कर॑मि॒षं न वृ॒त्रतु॑रं वि॒ तु धा॑रयम ।  
यत्प॑ण॒य॒घ्न उ॒त वा॑ क॒रञ्ज॒ह पा॑हं म॒ह वृ॒त्रह॑त्य॒ अशु॑श्रवि ॥ ८ ॥

8. *Ahaṁ guṅgubhyo atithigvamiṣkaramiṣaṁ na vṛtraturam vikṣu dhārayam. Yat paṇayaghna uta vā karañjahe prāhaṁ mahe vṛtrahatyē aśuśravi.*

For the protection and advancement of the unostentatious people of piety and creativity among humanity, I hold and maintain persons and powers that are hospitable, producers of food, and destroyers of sin, evil and violence, and I protect them like the very nourishment of society, since I am known and celebrated for what I am and what I do : eliminate the forces counter

to growth, break the cloud for rain, and dispel darkness, want and ignorance.

प म॒ नमी॑ सा॒प्य इ॒ष भु॒ज भू॒द्रवा॒मष॑ स॒ख्या कृ॑णुत द्वि॒ता ।  
दि॒द्युं यद॑स्य स॒मिथ॑षु म॒ंहय॒मादि॑द॒नं शंस्य॑मुक्थ्यं कर॒म ॥ ९ ॥

9. *Pra me namī sāpya iṣe bhuje bhūd-gavāmeṣe sakhyā kṛṇuta dvitā. Didyurṁ yadasya samitheṣu maṁhayaṁādidenam śamsyam-ukthyam karam.*

My celebrant is worthy of love and honour, because he is for sustenance, enjoyment and procurement of knowledge for society. He is loved and honoured for two reasons: for friendship and for enlightenment. And when I have given him the light in abundance in the battles of life, only then I raise him to the position of praise and celebration.

प नम॑स्मिन्द॒दृश॒ सामा॑ अ॒न्तगा॒पा नम॑मा॒विर्स्था॒ कृणा॑ति ।  
स ति॒ग्मशृ॑ङ्गं वृ॒षभं॑ यु॒युत्स॑न्दु॒हस्त॑स्था बहु॒ल ब॒द्धा  
अ॒न्तः ॥ १० ॥

10. *Pra nemasmin dadṛṣe somo antargopā nemamā-virasthā kṛnoti. Sa tigmaśṛṅgam vṛṣabham yuyutsan druhastasthau bahule baddho antaḥ.*

Among some people, Indra manifests as soma, divine spirit of joy, beauty and peace, the protector within. Among others, the lord manifests as a bolt from the blue, the sudden fall of thunder. Fighting the sharply armed, strongly determined forces, he stands and subdues like a fury. Thus does Indra manifest, abiding within, among all.

आ॒दि॒त्यानां॑ व॒सूनां॑ रु॒दिया॑णां द्वा द्वा॒नां न मि॑नामि॒ धाम॑ ।  
त मा॑ भ॒दाय॒ शर्व॑स तत॒ गुर॑प॒राजि॑त॒मस्तृ॑त॒मषा॑ ह॒म ॥ ११ ॥

11. *Ādityānām vasūnām rudriyānām devo devānām na mināmi dhāma. Te mā bhadrāya śavase tata-kṣur-aparājitam-astr̥tam-aṣālham.*

Light of lights, generous and potent, I never violate, frustrate or transgress the identity, function and power of the Adityas, zodiacs of the sun, of Vasus, natural spheres of life sustenance, or Rudras, forces such as winds and pranic energies. Nor do I ever disturb the aditya, rudra and vasu scholars of knowledge and divine service. Let them all realise me and manifest my spirit and presence for their good and fulfilment of their prowess: me, Indra, undaunted, unviolated and unopposed.

### Mandala 10/Sukta 49

*Indra Devata, Indra Vaikuntha Rshi*  
*Indra Devata, Indra Vaikuntha Rshi*

अहं दां गृणत पूर्व्यं वस्वहं ब्रह्म कृणवं मह्यं वधनम । अहं  
भुवं यजमानस्य चादिता यज्वनः सा विश्वस्मिन्भर ॥ १ ॥

1. *Aham dām gr̥nate pūrvyam vasvahanam brahma kṛṇavanam mahyam vardhanam. Aham bhuvanam yajamānasya coditā'yajvanah sākṣi viśvasmin bhare.*

I give to the celebrant of divinity eternal peace and freedom of the soul, the highest value of life across the world of existence. I create the eternal song of existence for self celebration in joyous exaltation. I am the giver of inspiration to the yajnic performer and partner in cosmic evolution, and I subdue the negationist and uncreative soul in the entire struggle of life for evolution.

मां धुरिन्दं नाम देवता दिवश्च गमश्चापां च जन्तवः ।

अहं हरी वृषणा विवता रघू अहं वजं शवस धृष्णवा दद ॥ २ ॥

2. *Mām dhurindram nāma devatā divasca gmaścāpām ca jantavaḥ. Aham harī vṛṣaṇā vivratā raghū aham vajram śavase dhṛṣṇvā dade.*

Living beings of land, waters, heaven and all spaces and all that move, they accept and adore me in faith as Indra, the omnipotent sustainer. I keep the twofold dynamic forces of high velocity constantly on the move in the cosmic process of evolution, and I, power supreme, wield the thunderbolt as my sceptre of omnipotent justice and dispensation.

अहमत्कं कवय शिश्रथं हथरहं कुत्समावमाभिरूतिभिः ।

अहं शुष्णस्य शनथिता वधयमं न या रर आर्य नाम दस्यव ॥ ३ ॥

3. *Ahamatkaṁ kavaye śiśnatham hathairaham kutsamāvamābhirūtibhiḥ. Aham śuṣṇasya śnathitā vadharyamaṁ na yo rara āryam nāma dasyave.*

I pierce and dispel the darkness for the visionary seer, giving him the break-through and the light with radiations of illuminations and revelation. I protect the sage with these modes of protection and advancement. I, dispeller and destroyer of drought and want, wield the thunderbolt for the negationist and the destroyer whom I do not recognise by the name of a creative positivist.

अहं पितव वतसूरभिष्टय तुगं कुत्साय स्मदिभं च रन्धयम ।

अहं भुवं यजमानस्य राजनि प यद्भर तुजय न पिया-  
धृष ॥ ४ ॥

4. *Ahaṁ piteva vetasūrñrabhiṣṭaye tugraṁ kutsāya smadibhaṁ ca randhayam. Ahaṁ bhuvam̐ yajamānasya rājani pra yadbhare tujaye na priyā-dhr̥ṣe.*

Like a father for the good of the man of creative generosity, I subdue and throw out the obstinate and persistent forces of bruteness, violence and terror. I am for the advancement of the man of yajnic creativity and enlightenment, and I have nothing good for the violent and the bully.

अहं रन्ध्रयं मृगयं श्रुतवण् यन्माजिहीत वयुना चनानुषक ।  
अहं वशं नममायव करमहं सव्याय पडगृभिमरन्ध्रयम ॥ ५ ॥

5. *Ahaṁ randhayam̐ mṛgayam̐ śrutarvaṇe yanmā-jihīta vayunā canānuṣak. Ahaṁ veśam̐ namramāyave'karamahaṁ savyāya paḍgr̥bhimaran-dhayam.*

I subdue the roaming mind of the learned man so that it matures and, always by thought and action, it abides in me without going astray. I condition the inner spirit of man to humility, love and kindness, and I remove the obstacles from the path of the man on way to progress.

अहं स या नववास्त्वं बृहदथं सं वृत्रव दासं वृत्रहारुजम ।  
यद्वधयन्तं पथयन्तमानुषगदूर पार रजसा राचनाकरम ॥ ६ ॥

6. *Ahaṁ sa yo navavāstvam̐ bṛhadratham̐ sam̐ vṛtreva dāsam̐ vṛtrahārujam. Yadvardhayantam̐ prathayantamānuṣagdūre pāre rajaso rocanākaram.*

I am that who, like breaking of the cloud, destroy

the evil tendencies of body and mind extending to new areas like epidemics expanding and covering large territories, and thus I am that who throw away for all time all that sin and darkness which would otherwise go on rising and expanding in effect and intensity.

अहं सूयस्य परिं याम्याशुभिः पतशभिवहमान् आर्जसा ।  
यन्मा सावा मनुष आह निणिज् ऋधक्कृष दासं कृत्व्यं  
हथः ॥ ७ ॥

7. *Ahaṁ sūryasya pari yāmyāśubhiḥ praitaśebhir-  
vahamāna ojasā. Yanmā sāvo manuṣa āha nirṇija  
rdhak kṛṣe dāsaṁ kṛtyaṁ hathaiḥ.*

I manifest all round in glory as my presence is conducted by fast radiations of sun rays, and when the celebrant of soma yajna for peace and joy calls on me for fulfilment of his essential nature in divinity, immediately I strike off all impediments by strokes of the thunderbolt as the negativities deserve.

अहं सप्तहा नहुषा नहुष्टरः पाश्रावयं शवसा तुवशं यदुम ।  
अहं न्यन्यं सहसा सहस्करं नव वाधता नवतिं च  
व तयम ॥ ८ ॥

8. *Ahaṁ saptahā nahuṣo nahuṣtaraḥ prāśrāvayaṁ  
śavasā turvaśaṁ yadum. Ahaṁ nyanyaṁ sahasā  
sahaskaraṁ nava vrādhato navatiṁ ca vakṣayam.*

I am the destroyer of sevenfold darkness (of passion, anger, greed, infatuation, pride, fear and sorrow) by sevenfold light of divinity. I am the bond between humanity and divinity, stronger than strength itself. The aspiring man of action and effort, I raise to heights of honour and fame. Others, I fortify with

courage and patience, and the rising ones, I cause to rise higher by nine and ninety times for a full life of hundred years.

अ॒हं स॒प्त स्र॒वता॑ धार॒यं वृ॒षा द॒वित्त्वः॑ पृथि॒व्यां सी॒रा अधि॑ ।  
अ॒हम॒र्णांसि॑ वि ति॒रामि॑ सु॒कतु॑यु॒धा वि॒दं मन॑व गा॒तु-  
मि॒ष्टय॑ ॥ ९ ॥

9. *Ahaṁ sapta sravato dhārayaṁ vṛṣā dravitnvaḥ pṛthivyāṁ sīrā adhi. Ahamarṇāṁsi vi tirāmi sukraturyudhā vidam manave gātumiṣṭaye.*

Infinite, generous and omnipotent, I cause the seven streams to flow and the seven seas to roll on earth, and I cause the seven streams of blood and nerve to flow in the body. Master of holy action, I provide for the river's flow, and with the dynamics of nature and society, I provide the paths of progress for humanity on way to fulfilment.

अ॒हं तदा॑सु धार॒यं यदा॑सु न द॒वश्च॑न त्वष्टा॒धारय॑दु॒शत॑ ।  
स्पा॒र्ह ग॒वामू॑धःसु व॒ णा॒स्वा म॒धाम॑धु॒ श्वात्र्यं॑ साम॒मा-  
शि॒रम॑ ॥ १० ॥

10. *Ahaṁ tadāsu dhārayaṁ yadāsu na devaścana tvaṣṭādhārayadruśat. Spārhaṁ gavāmūdhaḥsu vakṣaṇāsvā madhormadhu śvātryaṁ somamāśiram.*

I create and cause to flow that bright fluid in these seas and streams of earth and the body which no bright power of nature or humanity, not even Tvashta, the divine artist, could have created and made to flow: the lovely milk in cow's udders, honey sweet waters in the rivers, and the sparkling life blood in the body's

veins, the essence of vitality.

एवा द्रुवाँ इन्द्राँ विव्यं नृन्प च्यात्नं मघवाँ सत्यराधाः ।  
विश्वत्ता तं हरिवः शचीवाँ भि तुरासः स्वयशा  
गृणन्ति ॥ ११ ॥

11. *Evā devāñ indro vivye nṛṇ pra cyautnena maghavā satyarādhāḥ. Viśvet tā te harivaḥ śacīvo 'bhi turāsaḥ svayaśo grṇanti.*

Thus does Indra, lord of glory and protector of Truth and Law, impel and inspire natural and human forces of generous and positive action with energy. As such, all men of action and excellence over the world exalt and adore you, O lord of radiant presence, omnipotence and innate excellence, and they feel blest in themselves.

## Mandala 10/Sukta 50

### *Indra Devata, Indra Vaikuntha Rshi*

प वा म॒ह म॒न्द॒माना॒यान्ध॒सा चाँ वि॒श्वान॒राय॒ विश्वा॒भुव॑ ।  
इन्द्र॑स्य॒ यस्य॒ सुम॑खं॒ सहा॒ महि॑ श्रवाँ नृ॒म्णं च॒ राद॑सी  
सप॒यतः॑ ॥ १ ॥

1. *Pra vo mahe mandamānāyāndhaso 'rcā viśvānārāya viśvābhuve. Indrasya yasya sumakhaṁ saho mahi śravo nṛmṇaṁ ca rodasī saparyataḥ.*

You seekers and celebrants, offer reverence and homage with service, prayer and selfless work to Indra, omnipresent guide, giver of happiness and fulfilment to all people of the world, whose holiness of universal creativity, strength, grandeur, honour and glory, and gracious generosity, both heaven and earth proclaim and adore.



सा चि १ सख्या नय' इनः स्तुतश्चकृत्य इन्द्रा मावत नर' ।  
विश्वासु धूसु वाजकृत्यषु सत्पत वृत्र वाप्स्व'भि शूर  
मन्दस ॥ २ ॥

2. *So cinnu sakhyā narya inah stutaścarkṛtya indro māvate nare. Viśvāsu dhūrṣu vājakṛtyeṣu satpate vṛtre vāpsvabhi śūra mandase.*

He, Indra, Lord of heaven and earth, leader and master of humanity with love and friendship for all, loved and adored universally, is worthy of worship for all men like me. O lord omnipotent protector and promoter of the good and true, you rejoice, exhilarate and energise us in all top situations worth challenging in the world, in all battles of the brave worth winning, and in all states of darkness and showers of the clouds.

क त नर इन्द्र य त इष य त सुम्न सधन्य'मियं तान । क त  
वाजायासुर्याय हिन्विर् क अप्सु स्वासूरारसु प संस्य ॥ ३ ॥

3. *Ke te nara indra ye ta iṣe ye te sumnaṁ sadhan-yamiyakṣān. Ke te vājāyāsuryāya hinvire ke apsu svāsūrvarāsu pauṁsye.*

Indra, who are those people that try to win your favour of sustenance and enlightenment, who realise your divine bliss of peace and well being, who exert themselves to win the strength and spirit of life and joy of divinity, and who delight in their own acts of ambition, manliness and generosity?

भुवस्त्वमिन्द्र बह्वणा महान्भुवा विश्वषु सवनषु यज्ञियः ।  
भुवा नृश्च्यात्रा विश्वस्मिन्भर् ज्यष्टश्च मन्त्रा विश्व-  
चषण ॥ ४ ॥

4. *Bhuvastvamindra brahmaṇā mahān bhuvo viśveṣu savaneṣu yajñīyaḥ. Bhuvo nṛṅścyautno viśvasmin bhare jyeṣṭhaśca manthro viśvacarṣane.*

Indra, you are great by virtue of your infinity and eternity of Being and the eternal Word of Being and Divinity. In all holy works of creativity in the world, you are adorable. In all struggles of existence, you are the power and inspiration of humanity. And you are the first, highest and the most sacred chant of human consciousness of divinity, O lord all watching and inspiring for the world.

अवा॒ नु॒ कं॒ ज्या॒या॒न्य॒ज्ञ॒वन॒सा॒ म॒हीं॒ त॒ आ॒मा॒त्रां॒ कृ॒ष्ट॒या॒ वि॒दुः॑ ।  
असा॒ नु॒ क॒म॒जरा॒ वधा॑श्च॒ विश्व॒द॒ता॒ सर्वा॑ना॒ तू॒तु॒मा॒  
कृ॒ष ॥ ५ ॥

5. *Avā nu kaṁ jyāyān yajñavanaso mahīm ta omātrām kṛṣṭayo viduḥ. Aso nu kamajaro vardhāśca viśvedetā savanā tūtumā kṛṣe.*

Indra, you are great, pray protect and promote the lovers and performers of the divine yajna of faith and creativity. People know the grandeur and greatness of your power of protection. Unaging and imperishable you are, pray promote life and all. Indeed, ultimately, it is you who effect all these acts of creation and progress with strength and speed.

ए॒ता॒ वि॒श्वा॒ सर्वा॑ना॒ तू॒तु॒मा॒ कृ॒ष॒ स्व॒यं॒ सू॒ना॒ स॒ह॒सा॒ या॒नि॑  
द॒धि॒ष॒ । व॒रा॒य॒ त॒ पा॒त्रं॒ ध॒म॒ण॒ त॒ना॑ य॒ज्ञा॒ म॒न्त्रा॒ ब॒ह्मा॒द्य॑तं  
व॒चः॑ ॥ ६ ॥

6. *Etā viśvā savanā tūtumā kṛṣe svayaṁ sūno sahaso yāni dadhiṣe. Varāya te pātraṁ dharmaṇe tanā yajño mantrō brahmodyataṁ vacaḥ.*

You perform all these acts of holiness, O inspirer of force and power, which you hold and sustain. May your protection be for safety and peace, wealth for Dharma mantra, for communion, and the song be for Divinity.

य त विप बह्वकृतः सुत सचा वसूनां च वसुनश्च दावन ।  
प त सुम्नस्य मनसा पथा भुवन्मद सुतस्य साम्यस्या-  
न्धसः ॥ ७ ॥

7. *Ye te vipra brahmakṛtaḥ sute sacā vasūnāṁ ca vasunaśca dāvane. pra te sumnasya manasā pathā bhuvan made sutasya somyasyāndhasaḥ.*

Lord of vibrant generosity, the celebrants of divinity in song together in this assembly wait for your gift of the highest wealth of wealths. May they, with their heart and soul and by the path of rectitude, abide in the peace and joy of the soma gift of your grace of spiritual food they pray for.

### Mandala 10/Sukta 51

*Agni (1, 3, 5, 7, 9), Devah (2, 4, 6, 8) Devata, Devah (1, 3, 5, 7, 9), Agni Sauchika (2, 4, 6, 8) Rshis*

This sukta is a dialogue between the Devas such as Mitra, Varuna, pranic energies such as prana and udana and Agni. Agni here means many forms of energy of the world of existence: earthly agni that is fire, middle regions' agni that is electricity, and self-refulgent agni that is light of the solar region. In Vedic literature, it

means energy not only in these forms but also in many more forms, that is, the vital heat of life, the passion for living, the spirit of life, the body heat, the vital virility, life itself, the soul and the cosmic spirit. This wide context is relevant to the present sukta.

महत्तदुल्बं स्थविरं तदासीद्यनाविष्टितः पविशंश्चापः ।

विश्वा अपश्यद्बहुधा तं अग्रं जातवदस्तन्वा द्व एकाः ॥ १ ॥

1. *Mahat tadulbarṁ sathaviraṁ tadāsīdyenāviṣ-ṭitaḥ praviveśithāpaḥ. Viśvā apaśyadbahudhā te agne jātavedastanvo deva ekaḥ.*

O Agni, Jataveda, cognizable in existential forms, great is that form, that cover, that medium, fine and firm, clothed in which you enter upon the course of life in existence. There is one Divinity which watches all your body forms existent in nature in various media in the world.

का मां ददश कतमः स द्वा या मं तन्वा बहुधा प्यपश्यत ।

क्वाह मित्रावरुणा ि यन्त्यग्रविश्वाः समिधा द्वयानीः ॥ २ ॥

2. *Ko mā dadarṣa katamaḥ sa devo yo me tanvo bahudhā paryapaśyat. Kvāha mitrāvaruṇā kṣiyantyagnerviśvāḥ samidho devayānīḥ.*

O Devas, who saw me? Which is that Divine who sees me in my body forms in so many ways? O Mitra and Varuna, O sun and moon, O vital energies of prana and udana, say where abide all my bright and vital waves and flames of fire and energy in the world which light up the paths of divinity and lead humanity there?

एच्छाम त्वा बहुधा जातवद्ः पविष्टमग्र अ॒प्स्वार्षधीषु । तं  
त्वा य॒मा अ॒चिक॒च्चित्र॒भाना दशान्तरु॒ष्याद॑ति॒राच॒-  
मानम ॥ ३ ॥

3. *Aicchāma tvā bahudhā jātavedaḥ praviṣṭa-magne  
apsvoṣadhīṣu. Tam tvā yamo acikeccitra-bhāno  
daśāntaruṣyādatirocamānam.*

O Jataveda, manifest in all that is born and come into existence, Agni, we seek for you, co-existent as you are with all waters, motions, plants and trees. Yama, the One Divine who directs all things in existence knows you and watches you, O mysterious presence of infinite forms, shining, illuminating, energising and vitalising life from the depth of ten orders of existence: ten sense organs, ten pranas, and ten physical abodes, i.e., earth, skies, heavens of light, the fire, electric energy, the sun, waters, plants, trees and the living bodies.

ह॒त्राद॑हं व॒रुण॒ बिभ्य॑दायं॒ नद्व॒ मा यु॒नज॒ त्रं द्वाः । तस्य॑  
म त॒न्वा बहु॑धा नि॒विष्टा ए॒तम॑र्थं॒ न चि॑क॒ताह॒मग्निः ॥ ४ ॥

4. *Hotrādahaṁ varuṇa bibhyadāyaṁ nedeva mā  
yunajannatra devāḥ. Tasya me tanvo bahudhā  
niviṣṭā etamarthaṁ na ciketāhamagniḥ.*

O Varuna, lord of judgement and choice, soothing spirit of waters cool in peace, afraid of self-sacrifice to the senses and to the fiery divinities, I, the soul, come to you from the burning fire. Here neither the senses nor the divinities would consume me. As such my body and body organs with all waves and vibrations are completely merged in you. Here I know no such purpose as there in the fire.

एहि मनुदवयुयज्ञकामा रंकृत्या तमसि ऽष्यग्र । सुगान्पथः  
कृणुहि दवयानान्वह हव्यानि सुमनस्यमानः ॥ ५ ॥

5. *Ehi manurdevayuryajñakāmo' ramkrtyā tamasi kṣeṣyagne. Sugān pathaḥ kṛṇuhi devayānān vaha havyāni sumanasyamānaḥ.*

Agni, come, you are the soul, director of your divine senses and mind, thoughtful and intelligent, lover of divinities, dedicated to yajna. But you are still steeped in darkness. Come, get ready for yajnic performer. Prepare the paths of divinity for yourself and, happy at heart, carry the holy fragrances to the divinities by yajna.

अग्रः पूव भातरा अथमत्तं रथीवाध्वानुमन्वावरीवुः ।

तस्माद्भिया वरुण दूरमायं गारा न ऽग्रारविज्ज्यायाः ॥ ६ ॥

6. *Agneḥ pūrve bhrātaro arthametam rathīv-ādhvānamanvāvarīvuḥ. Tasmādbhīyā varuṇa dūramāyaṁ gauro na kṣepnoravije jyāyāḥ.*

O Varuna, earlier my brothers created the same paths for themselves as a charioteer selects the road for himself, but they went off. For that reason I have come this far to you here, and I tremble with fear as a deer shakes with fear from the twang of the bow string of a hunter.

कुमस्त आयुरजरं यदग्र यथा युक्त जातवदा न रिष्याः ।  
अथा वहासि सुमनस्यमाना भागं दवभ्या हविषः  
सुजात ॥ ७ ॥

7. *Kurmasta āyurajaram yadagne yathā yukto jātavedo na riṣyāḥ. Athā vahāsi sumanasya-māno bhāgam devebhyo haviṣaḥ sujāta.*

O Agni, O soul, known as born in the body, we create and ordain an unaging life for you so that joined to that life divine you come to no hurt, nor would you die, and then, happy at heart, happily born, you carry to the divinities that share of the yajnic homage which is meant to be dedicated to them.

प॒या॒जा॒न्म॑ अनु॒या॒जाँ॑श्च॒ क॒व॒ल॒ानू॒ज॑स्वन्तं ह॒वि॒षा॑ द॒त्त  
भा॒ग॒म॑ । घृ॒तं चा॒पां पुरु॑षं चा॒र्ष॒धी॒नाम॒ग्र॑श्च॒ दी॒घ॒मा॒यु॒र॒स्तु  
द॒वाः ॥ ८ ॥

8. *Prayājān me anuyājāṅśca kevalānūrjasvantam haṁṣo datta bhāgam. Ghṛtam cāpām puruṣam cauṣadhīnāmagneśca dīrghamāyurastu devāḥ.*

O Devas, give me the prayaja, food part of yajnic offerings, and the anuyaja, supplementary part of food, and that part of the offerings which gives energy, light and vision, the lustre of liquid energy, vitality from herbs and plants, long age of health for the soul and freedom from death. O Devas, brilliant, illuminative generous givers. Give me only that part which is mine.

त॒व॑ प॒या॒जा॒ अ॒नु॒या॒जा॑श्च॒ क॒व॒ल॒ ऊ॒ज॑स्वन्ता ह॒वि॒षः॑ सन्तु  
भा॒गाः॑ । त॒वा॒ग्र॑ य॒ज्ञा॒ ३॑ य॒म॑स्तु स॒व॒स्तु॒भ्यं॑ न॒म॒न्तां  
प॒दि॒श॑श्चत॒स्रः॑ ॥ ९ ॥

9. *Tava prayājā anuyājāśca kevala ūrjasvanto haṁṣaḥ santu bhāgāḥ. Tavāgne yajño'yamastu sarvas-tubhyam namantām pradiśaś-catasrah.*

O Agni, O Soul, yours is the prayaja part of yajnic food, yours is anuyaja, the supplementary part. Let all this be for experience and for the realisation of your essential spiritual nature. And let your share be

full of energy and light for you. Indeed all this yajna of your individual existence is for you, the soul, as the cosmic yajna of existence is for the cosmic soul. Let it not go counter to the soul. Let all four directions of space and all that therein is be for experience and self-realisation. (Let it be subservient to the soul, let not the soul be lost in the experience of it.)

### Mandala 10/Sukta 52

*Vishvedevah Devata, Agni Sauchika Rshi*

विश्वं दवाः शास्तनं मा यथ्रह हाता वृता मन्व यिषद्य ।  
प म् ब्रूत भागधयं यथा वा यनं पथा हव्यमा वा वहानि ॥ १ ॥

1. *Viśve devāḥ śāstana mā yatheha hotā vṛto manavai yanniṣadya. Pra me brūta bhāgadheyam yathā vo yena pathā havyamā vo vahāni.*

O Vishvedevas, generous brilliancies of nature and humanity, instruct me that, selected, elected, appointed and seated in my position as organiser and high priest of the yajnic social system, how I should think and act and how and in what way or ways I shall carry out my responsibilities and fulfil my obligations to you in the social system to offer you your share of sustenance.

अहं हाता न्यसीदं यजीयान्विश्वं द्वा मरुतां मा जुनन्ति ।  
अहरहरश्विनाध्वयवं वां ब्रह्मा समिद्धवति साहुति-  
वाम ॥ २ ॥

2. *Aham hotā nyasīdam yajīyān viśve devā maruta mā junanti. Aharaharaśvinādhvavyavam vāṁ brahmā samidbhavati sāhutirvām.*



I am the hota, performer of yajna, calling to the fire and offering oblations into the vedi, seated on the vedi one in unison with all people. All divinities of the world and Maruts, vibrant youth, like winds of storm, inspire and energise me. O Ashvins, complementary powers of nature and humanity, men and women, teachers and preachers in the socio-economic system, yours is the conduct of the organisation of yajna day by day at and from the very rise of dawn. Let the Vedic scholar, bright and cool like the moon be the Brahma, presiding high priest, and act like ignition and illumination of the fire, and let that light and fire be the concluding oblation into the fire.

अयं या हाता किरु स यमस्य कमप्यूह यत्समञ्जन्ति द्वाः ।  
अहरहजायत मासिमास्यथा द्वा दधिर हव्यवाहम ॥ ३ ॥

3. *Ayam yo hotā kiru sa yamasya kamapyūhe yat samañjanti devāḥ. Aharaharjāyate māsīmāsyathā devā dadhire havyavāham.*

Who is this hota, yajnic performer, who carries out any and all the powers and obligations of Yama, order and controller of the whole system, whom all the devas, brilliancies of the system, anoint, prepare and honour? He rises higher and higher day by day, month by month, and all the devas, divine powers, uphold and support him while he conducts the vital economy of the yajnic system.

मां द्वा दधिर हव्यवाहमपम्लुक्तं बहु कृच्छा चरन्तम ।  
अग्निविद्वान्यज्ञं नः कल्पयाति पञ्चयामं त्रिवृतं सप्त-  
तन्तुम ॥ ४ ॥

4. *Mām devā dadhire havyavāham-apamluktam bahu kṛcchrā carantam. Agnirvidvān yajñam naḥ kalpayāti pañcayāmaṁ trivṛtam saptatan-tum.*

Me the devas, divines, honour and uphold while I conduct the powers and obligations of the yajnic system for them and face the many difficult and most laborious situations even in the minutest details with perfect discipline. Hence they all say: This Agni, the light and fire of the system, well aware of life and its conduct, accomplishes the yajna, threefold, five ways and seven stages.

आ वा॑ य॒ यमृत॑त्वं सु॒वीरं॑ यथा॒ वा द॒वा वरि॑वः॒ कर॑णि ।  
आ बा॒ह्वाव॑ज॒मिन्द्र॑स्य॒ धया॑मथ॒मा वि॒श्वाः॒ पृ॒त॒ना ज॑याति ॥ ५ ॥

5. *Ā vo yakṣyamṛtatvaṁ suvīraṁ yathā vo devā varivaḥ karāṇi. Ā bāhvorvajramindrasya dheyā-mathemā viśvāḥ pṛtanā jayāti.*

O devas, as I do honour and service to you in the best manner, as I pray for your gifts of immortality, virility and vitality, and as I hold in hands the ruler's thunderbolt of justice and dispensation, this way does man win all the battles of life.

त्रीणि॑ श॒ता त्री॑ स॒हस्रा॑ण्यग्निं॒ त्रिंश॑च्च॒ द॒वा न॑व॒ चास॑पयन ।  
आ न्धृ॒तर॑स्तृ॒णन्ब॒हिर॑स्मा॒ आदि॑द्धा॒तारं॑ न्य॒साद॑यन्त ॥ ६ ॥

6. *Trīṇi śatā trī sahasrāṇyagniṁ trimśacca devā nava cāsaparyan. Aukṣan ghr̥tair-astr̥ṇan barhiraśmā ādiddhotāraṁ nayasādayanta.*

Three thousand three hundred thirty and nine are the divinities that serve this yajaka, Agni, shower it with brightest ghr̥ta and cover the vedi with holy grass,

and they seat the high priest over the yajna of the cosmos, nature, society, and also the individual living soul.

### Mandala 10/Sukta 53

*Agni (1-3, 6-11), Devah (4-5) Devata, Devah (1-3, 6-11),  
Sauchika Agni (4-5) Rshis*

यमच्छाम् मनसा साङ्गे यमागाद्यज्ञस्य विद्वान्परुषश्चि-  
कित्वान । स ना य हवताता यजीयाति हि षत्सदन्तरः  
पूर्वा अस्मत ॥ १ ॥

1. *Yamaicchāma manasā so'yamāgādyajñasya vidvān paruṣaścikitvān. Sa no yakṣad devatātā yajīyān ni hi ṣatsadantarahaḥ pūrvo asmat.*

He whom we Devas loved and sought with heart and mind is come. He knows the integrated process of yajnic union, knows all and every part of it. May this unifying principle of life, most venerable, join us here in the yajna of life, infact it was abiding here itself within before we joined. (The Devas are the divine principles and faculties of life, and Agni whom the Devas love and seek is the life itself, the soul, which integrates the faculties with the identity that the soul acquires with the body and the faculties, all united in one organismic individual form. Reference may be made to Aitareya Upanishad, ch. 1, 2 and Atharva-Veda, 5, 30, 17).

अराधि हाता निषदा यजीयानभि पयांसि सुधितानि हि  
ख्यत । यजामह यज्ञियान्हन्त द्वाँ इळामहा इड्याँ  
आज्यन ॥ २ ॥

2. *Arādhi hotā niṣadā yajīyānabhi prayāmsi sudhitāni hi khyat. Yajāmahai yajñīyān hanta devāñ ṭlāmahā ṭdyāñ ājyena.*

The high priest, Agni, lovable and adorable, is seated on the vedi. Honoured and adored, he also observes with interest and favour the sacred offerings placed with faith and reverence on the vedi in homage. We adore and worship all the divine powers that deserve and command our worship and adoration. They deserve service and we adore and worship them with the homage of ghrta and fragrant havi.

साध्वीमकदववीतिं ना अद्य यज्ञस्य जिह्वामविदाम गुह्याम ।  
स आयुरागात्सुरभिवसाना भदामकदवहूतिं ना अद्य ॥ ३ ॥

3. *Sādhvīmakardevavītiṃ no adya yajñasya jihvā-mavidāma guhyām. Sa āyurāgāt surabhir-vasāno bhadrāmakardevahūtiṃ no adya.*

May Agni beatify our yajnic service to the assemblage of divinities on the vedi today so that we may have their blessings and hear the secret voice of divinity by the flames. May the life spirit, harbinger of health and happiness, come today bearing the fragrance of life and render our divine worship full of blessings and all round well being.

तद्य वाचः पथमं मसीय यनासुराँ अभि द्वा असाम ।  
ऊजाद उत यज्ञियासुः पञ्च जना मम हात्रं जुषध्वम ॥ ४ ॥

4. *Tadadya vācaḥ prathamam masīya yenāsurañ abhi devā asāma. Urjāda uta yajñiyāsaḥ pañca janā mama hotraṃ juṣadhvam.*

I, Agni, presiding power of corporate life by yajna, now think and meditate upon that first, highest and eternal Word, AUM, by which we, yajnic souls dedicated to divinity, may overcome the evil adversaries.

Let all those who live on energy foods and join together for noble creative works in the spirit of yajna, and the people of all the five classes and communities listen and follow my call to action.

पञ्च जना मम हात्रं जुषन्तां गाजाता उत य युञ्जियासः ।  
 पृथिवी नः पाथिवात्पात्वंहसा न्तरि ऽ दिव्यात्पात्त्व-  
 स्मान् ॥ ५ ॥

5. *Pañca janā mama hotraṁ juṣantām gojātā uta ye yajñiyāsaḥ. Pṛhivī naḥ pāthivāt pātvaṁhaso'ntarikṣaṁ divyāt pātvasmān.*

Let the people of all five classes and communities listen to my call to action, children of the earth, lovers of the common voice of divinity, and all of those dedicated to united action for creativity and production, and may mother earth protect us against sin and evil earthly, and may the skies protect us against all dangers from the space above.

तन्तुं तन्वनर्जसा भानुमन्विहि ज्यातिष्मतः पथा रं । धिया  
 कृतान् । अनुल्बणं वयत् जागुवामपा मनुभव जनया दव्यं  
 जनम् ॥ ६ ॥

6. *Tantum tanvan rajaso bhānumanvihi jyotiṣ-mataḥ patho rakṣa dhiyā kṛtān. Anulvaṇam vayata joguvāmapo manurbhava janayā daivyaṁ janam.*

Spinning and expanding the thread of life divine, pursue the light of the sun across the skies and space. Protect and follow the paths of light created by the wise with thought and vision. Weave the web of the sinless spontaneous men of word and vision in action. Be Man, build up a community of enlightened people, human

and close to divinity.

अ॒ ण॒न॒हा॑ न॒ह्यत॒ना॒त॒ सा॒म्या॒ इ॒ष्कृ॒णु॒ध्वं॑ र॒श॒ना॒ आ॒त॒ पिं॑श॒त ।  
अ॒ष्टा॒व॒न्धु॒रं॑ व॒हता॒भिता॒ रथं॑ य॒नं॑ द॒वासा॒ अन॑य॒ अभि॒  
पि॒यम॑ ॥ ७ ॥

7. *Akṣānaho nahyatanota somyā iṣkṛṇudhvam raśanā ota piṁśata. Aṣṭābandhuram vahatā-bhito ratham yena devāso anayānnabhi priyam.*

Lovers of Soma, peace and joy, bind the traces, harness the horses, tighten the reins and refine them to perfection, move on the eightfold chariot all round, the chariot by which the divines bring in the dearest treasures of life. (This mantra is a metaphor of the eightfold path of yoga from the control of senses and mind to the attainment of samadhi which marks the communion of the soul with divinity.)

अ॒श्म॒न्व॒ती॒ री॒य॒त् सं॑ र॒भ॒ध्व॒मु॒त्ति॑ष्ठ॒त् प॒ तर॑ता॒ स॒खायः॑ । अ॒त्रा॑  
ज॒हाम्॒ य अ॒स॒ श॒वाः॒ शि॒वा॒न्व॒य॒मु॒त्तर॑मा॒भि वा॒जा॒न ॥ ८ ॥

8. *Aśmanvatī rīyate saṁ rabhadhvam-uttiṣṭhata prataratā sakhāyah. Atrā jahāma ye asann-aśevāḥ śivān vayam-uttaremābhi vājān.*

The rocky river of life flows on in flood. Hold on fast together, friends, rise and swim to the shore. Let us jettison all that is inauspicious here. Let us swim and cross over to attain the trophies of victory.

त्व॒ष्टा॑ मा॒या व॑द॒प॒सा॒म॒प॒स्त॒मा॒ बि॒भ॒त्पा॒त्रा॑ द॒व॒पा॒ना॒नि॒  
श॒न्त॒मा । शि॒शी॒त॒ नू॒नं॑ प॒र॒शुं॑ स्वा॒य॒सं॑ य॒नं॑ वृ॒श्चा॒द॒त॒शा॒  
ब॒ह्ना॒ण॒-स्प॒तिः॑ ॥ ९ ॥

9. *Tvaṣṭā māyā vedapasāmapastamo bibhrat pātrā devapānāni śantamā. Śīṣīte nūnaṃ paraśum svāyasaṃ yena vṛścādetaśo brahma-ṇasptatiḥ.*

The cosmic maker Tvashta, supreme expert of the artists of the world, knows the mysteries of karma and the secrets of fortune or misfortune, and most beneficent as he is, he carves and fills the most delicious cups of joy for the holies. The lord of cosmic wisdom also makes and sharpens the golden axe of knowledge, justice and dispensation whereby the man who attains to this prize knowledge cuts at the root of his karmic tree and drinks the nectar of universal sweets of freedom from the divine cup.

स॒ता नू॒नं क॒वयः॑ सं शि॒शीत॑ वाशी॒भिया॑भिर्मु॒ताय॑ त तथ ।  
वि॒द्वंसः॑ प॒दा गु॒ह्यानि॑ कतन॒ यन॑ द्वासा॒ अमृ॑त॒त्वमा॒-  
न॒शुः ॥ १० ॥

10. *Sato nūnaṃ kavayah saṃ śīṣīta vāśībhiryābhira-mṛtāya takṣatha. Vidvāmsaḥ padā guhyāni kartana yena devāso amṛtatvamānaśuḥ.*

O men of vision and seekers of divinity, sharpen and refine your golden axe of knowledge with the voice of Brahmanaspati, lord omniscient, by which you prepare for the attainment of immortality. O scholars of knowledge, carve out the mystical paths to divinity, work out the progressive stages by which the seekers of divinity attained to the nectar of life eternal.

ग॒भ् या॒षाम॑द॒धुव॑त्समा॒सन्य॑पी॒च्यन् मन॑सा॒त् जि॒ह्वया॑ । स  
वि॒श्वाहा॑ सु॒मना॑ या॒ग्या अ॒भि सि॑षा॒सनि॑वनत का॒र  
इ॒ज्जि॑तिम ॥ ११ ॥

11. *Garbhe yoṣāmadadhurvatsamāsanypāicyena manasota jihvayā. Sa viśvāhā sumanā yogyā abhi siṣāsanirvanate kāra ijjitim.*

The devas, seekers of divinity, hold the Word of omniscience like the sacred vedi fire in the depth of their mind alongwith the reality of existence signified by the Word, and they hold it with the sense of clarity of expression by their tongue controlled and disciplined in the mouth. Indeed such a man of divine word and action in control is always happy at heart and all round efficient, and only such a man wins the victory prizes of life.

### Mandala 10/Sukta 54

*Indra Devata, Brhaduktha Vamadevya Rshi*

तां सु त कीर्तिं मघवन्महित्वा यत्त्वा भीत रादसी अह्वयताम ।  
पावा द्वाँ आतिरा दासमाजः पजाय त्वस्य यदशि ।  
इन्द ॥ १ ॥

1. *Tām su te kīrtim maghavan mahitvā yat tvā bhīte rodasī ahvayetām. Prāvo devāñ ātiro dāsamojaḥ prajāyai tvasyai yadaśikṣa indra.*

Indra, lord of glory, I celebrate that renown of yours by the greatness of which the earth and heaven, both struck with awe, call upon you and glorify, by which you protect the holy and generous brilliancies, subdue the unholy negatives and destroyers, and by which you award the strength and lustre of life to your people.

यदचरस्तन्वा वावृधाना बलानीन्द पबुवाणा जनषु ।  
मायत्सा त यानि युद्धान्याहुनाद्य शत्रुं ननु पुरा विवित्स ॥ २ ॥



2. *Yadacarastanvā vāvṛdhāno balānīndra prabruvāṇo janeṣu. Māyet sā te yāni yuddhānyāhur-nādyā śatruṃ nanu purā vivitse.*

As you pervade among people, self-exalting by the power of your presence, and thereby manifest your own glory, and as poets and sages sing and celebrate your battles against evils within and without in the world of humanity, all this glory is but your own essential divine potential, and that is why you have had no enemy ever before nor do you have any even now.

क उ नु त महि मनः सम स्या स्म त्पू व ऋ ष या न्त मा पुः ।

य न्मा तरं च पि तरं च सा कम र्जन य था स्त न्व १ः स्वा याः ॥ ३ ॥

3. *Ka u nu te mahimāṇḥ samasyā'smat pūrvaṛṣayo'ntamāpuḥ. Yanmātaram ca pitaram ca sākam-ajanayathās-tanvaḥ svāyāḥ.*

Which ancient sages and seers before us could ever comprehend the bounds of this absolute glory of yours since you brought into existence both earth and heaven together as mother and father of life from your own material power of Prakṛti?

च त्वा रिं त असु या णि नामा दा भ्या नि महि ष स्य स न्ति ।

त्व म ङ्ग तानि वि श्वानि वि त्स य भिः क मा णि

म घ व ञ्च क र्थ ॥ ४ ॥

4. *Catvāri te asuryāṇi nāmā'dābhyāni mahiṣasya santi. Tvamaṅga tāni viśvāni vitse yebhiḥ karmāṇi maghavañcakartha.*

O great and glorious Indra, four are your states of being, four the modifications of existential

manifestation, all of them living and imperishable, which all, O dear lord of life of the universe, you know and by which, O lord of cosmic majesty, you perform the acts of universal life in existence.

(The four states of cosmic being are waking, dreaming, sleeping and the transcendent Absolute. Four states of existence are generation, sustenance, withdrawal and the trans-existential state. Four Prakrti modifications are Prakrti, mahat, ahankara and the specifics of material and mental forms of physical, biological and psychic stages of evolution which are then absorbed into the Absolute state at the end.) Reference may also be made to 'Om' which is the divine Word, the name of divinity consisting of four matras A, U, and M and the fourth is silent and absolute. 'A' refers to the waking, that is, the objective state of existence which is the subject of science. 'U' refers to the imaginative and subjective state which is the subject of psychology and meditation upto the stage of 'vitark' and 'vichara' samadhi, and 'M' refers to the sleep state which is realisable in 'Ananda' state of Samadhi. All these are covered under the Samprajnata Samadhi. The fourth, transcendent state, is realisable in Asamprajnata samadhi which is Transcendental Meditation).

त्वं विश्वा दधिषु कवलानि यान्याविर्या च गुहा वसूनि ।  
काममिन्म मघवन्मा वि तारीस्त्वमाज्ञाता त्वमिन्द्रासि  
दाता ॥ ५ ॥

5. *Tvaṃ viśvā dadhiṣe kevalāni yānyāviryā ca guhā vasūni. Kāmaminme maghavan mā vi tāri-stvamājñātā tvamindrāsi dātā.*

You bear and absolutely comprehend all the

treasures of existence, manifest as well as unmanifest. Pray do not frustrate my longing for fulfilment. Indra, you are the knower, the ordainer and the giver.

या अदधाज्ज्यातिषि ज्यातिरन्तया असृजन्मधुना सं मधूनि ।  
अथ पियं शूषमिन्द्रीय मन्म ब्रह्मकृता बृहदुक्थाद-  
वाचि ॥ ६ ॥

6. *Yo adadhājyotiṣi jyotirantaryo asṛjanmadhunā saṁ madhūni. Adha priyaṁ śūṣamindrāya manma brahmakṛto brhadukthādavāci.*

In honour of Indra who vests light in the stars and creates honey sweets of life with the honey sweets of divinity, and to that Indra, poets of divinity sing with love and faith songs of thought, beauty and power from their articulate meditation on the Infinite.

### Mandala 10/Sukta 55

*Indra Devata, Vrhaduktha Vamadevya Rshi*

दूर त गम गुह्यं पराचयत्त्वा भीत अह्वयतां वयाध । उद-  
स्तभ्नाः पृथिवीं द्यामभीक् भातुः पुत्रान्मघवन्ति-  
षाणः ॥ १ ॥

1. *Dūre tannāma guhyaṁ parācairyat tvā bhīte ahvayetāṁ vayodhai. Udstabhnaḥ pṛthivīm dyāmabhīke bhrātuḥ putrān maghavan titviṣāṇaḥ.*

Far too distant and far too deep is that name and lustre, O lord of glory, Indra, for indifferent people to understand and appreciate which the heaven and earth struck with awe call upon for sustenance. O lord of glory, you sustain both heaven and earth in space in complementarity with each other and illuminate the rays

of the sun and lightning of the cloud, both brotherly providers of sustenance to life.

म॒हत्त॒ गाम् गु॒ह्यं पु॒रु॒स्पृ॒ग्यन् भू॒तं ज॒नया॒ यन् भ॒व्य॑म् ।

प॒त्रं जा॒तं ज्य॒ाति॒य॒द॒स्य॒ पि॒यं पि॒याः स॒म॒वि॒श॒न्त॒ प॒ञ्च ॥ २ ॥

2. *Mahat tannāma guhyam puruspr̥g yena bhūtām janayo yena bhavyam. Pratnam jātam jyotirya-dasya priyam priyāḥ samaviśanta pañca.*

Great and deeply glorious is that name and divine presence universally loved and adored by which you create all that has been and that which would be. That light and glory of this Indra is eternal, ever existent and dear to all into which all the five people that love him and are dear to him and all the five elements of nature retire (when the cycle of existence has run a full circle).

आ रा॒द॒सी अ॒पृ॒णा॒दा॒त म॒ध्यं प॒ञ्च द्र॒वाँ ऋ॒तु॒शः स॒प्त॒स॒प्त ।

च॒तु॒स्त्रिं॒श॒ता पु॒रु॒धा वि च॒ष्ट॒ सरू॒प॒ण॒ ज्य॒ाति॒षा॒ वि॒व॒-  
त॒न ॥ ३ ॥

3. *Ā rodasī apr̥ṇādota madhyam pañca devāñ ṛtuśaḥ saptasapta. Catustrimśatā purudhā vi caṣṭe sarūpeṇa jyotiṣā vivratena.*

That glorious presence pervades and fills heaven and earth and the middle regions, fills and energises the five divine elements, five senses, five pranas, seven regions of the universe, seven rays of light, forty nine orders of the winds, all according to the seasons of time, and it watches and illuminates thirty four orders of divine powers of eight Vasus, eleven Rudras, twelve Adityas, nature's nourishment by Prajapati, nature's

energy of fire, electricity and light, and Vak, the articulation of consciousness, all in many ways, with different functions and effects.

यदुष आच्छः पथमा विभानामजनया यन पुष्टस्य पुष्टम ।  
यत्त जामित्वमवरं परस्या महन्महत्या असुरत्वमेकम ॥ ४ ॥

4. *Yaduṣa aucchaḥ prathamā vibhānāmajanayo yena puṣṭasya puṣṭam. Yat te jāmitvamavaram parasyā mahanmahatyā asuratvamekam.*

O Dawn, when you arise and shine first of the lights of the lord, Indra, and bring in fresh life for the world generated and nourished by Indra, then your motherly love for humanity is the one unique and great life giving blessing of the supreme spirit of divinity for humanity on this earth.

विधुं ददाणं समन बहूनां युवानं सन्तं पलिता जगार ।  
द्वस्य पश्य काव्यं महित्वा द्या ममार स ह्यः समान ॥ ५ ॥

5. *Vidhum dadraṇam samane bahūnām yuvānaṁ santaṁ palito jagāra. Devasya paśya kāvyam mahitvā'dyā mamāra sa hyaḥ samāna.*

Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow.

शाकर्मना शाका अरुणः सुपण आ या महः शूरः सना-  
दनीळः । यच्चिकर्त सत्यमित्त । माघं वसुं स्याहमुत जतात  
दाता ॥ ६ ॥

6. *Śākmanā śāko aruṇaḥ suparṇa ā yo mahāḥ śūraḥ sanādanīlaḥ. Yacciketa satyamit tanna mogham vasu spārhamuta jetota dātā.*

He is Almighty by might supreme, blazing lustrous, high flying and all caring, great, brave, eternally unbound by space. What he knows is truth inviolable, never infructuous, he is universal haven, lovable, all conqueror, all giving.

एभिदद् वृष्ण्या पांस्यानि यभिरा दिवृत्रहत्याय वृजी । य  
कमणः क्रियमाणस्य मृह्ण ऋतकममुदजायन्त द्वाः ॥ ७ ॥

7. *Aibhirdade vṛṣṇyā paumsyāni yebhiraukṣad-vṛtrahatyāya vajrī. Ye karmaṇaḥ kriyamāṇasya mahna ṛte-karmam-udajāyanta devāḥ.*

With these potent and positive waves of natural energy, the virile Indra, wielder of thunderbolt, assumes those powers for breaking the clouds of darkness and want by which he brings about the showers of rain for the world of existence, which powers too for bringing about the showers of positive action and creativity arise from the grandeur of the omnipotent original doer of cosmic karma.

युजा कर्माणि जनयन्विश्वाजी अशस्तिहा विश्वमनास्तु-  
राषाट । पीत्वी सामस्य दिव आ वृधानः शूरा नियुधाध-  
मृहस्यून ॥ ८ ॥

8. *Yujā karmāṇi janayan viśvaujā aśastihā viśvama-nāsturāṣāṭ. Pītvī somasya diva ā vṛdhānaḥ śūro niryudhādhamad-dasyūn.*

Originally causing and bringing about the dynamics of cosmic karma, the Lord Almighty of the

world, destroyer of negatives and despicables, all-knowing cosmic mind, instant and total victor, protector of soma, augments of light, almighty, blows the conch and blows away the forces of nescience.

### Mandala 10/Sukta 56

*Vishvedevah Devata, Brhaduktha Vamadevya Rshi*

इदं त एकं परं ऊं त एकं तृतीयं ज्यातिषा सं विशस्व ।  
संवेशनं तन्वँश्चारुरधि प्रिया द्वानां परं जनित्रं ॥ १ ॥

1. *Idam ta ekam para u ta ekam trīyena jyotiṣā saṁ viśasva. Saṁveśane tanvaścāruredhi priyo devānām parama janitre.*

This (body, this life time) is one mode of your existence. The one next (mind and karma) is another such. By the third (spiritual and meditative life) join you with life eternal. On merging of the soul, happy and darling of the divinities, be free in the presence of the supreme creator of the world.

तनूष्टं वाजिन्तन्वँ नयन्ती वाममस्मभ्यं धातु शम  
तुभ्यम् । अहृता महा धरुणाय द्वान्दिवीव ज्यातिः स्वमा  
मिमियाः ॥ २ ॥

2. *Tanūṣṭe vājin tanvaṁ nayanī vāmamasm-abhyaṁ dhātu śarma tubhyam. Ahruto maho dharuṇāya devān divīva jyotiḥ svamā mimīyāḥ.*

O dynamic soul, may your life here in the body carrying your self bring precious wealth of joy to us and peace and comfort to you. Living an honest natural life, great in your own self, in service of the sustainer of divinities, create your own light and bliss for yourself,

pursuing the light of the heart within as the light of heaven above.

वाज्यसि वाजिनना सुवनीः सुवितः स्तामं सुविता दिवं  
गाः । सुविता धम' पथमानु सत्या सुविता द्वान्तसुविता नु  
पत्म् ॥ ३ ॥

3. *Vājyasi vājinenā suvenīḥ suvitaḥ stomaṁ suvito divaṁ gāḥ. Suvito dharma prathamānu satyā suvito devāntsuvito'nu patma.*

You are the dynamic soul by virtue of your innate power and potential. Realising your love of life, living in peace and prosperity, rise to the heights of your own self-glory, happy and pious, and reach the heights of heaven. Happy in rectitude, follow the first, original and eternal Dharma. Happy and self-realised, rise to the life divine to the joy of the divines, and, a blessed soul, attain to the Spirit Eternal of the universe.

महिम्न एषां पितरश्चनशिर द्वा द्ववध्वदधुरपि कतुम ।  
समविव्यचुरुत यान्यत्विषुरषां तनूषु नि विविशुः पुनः ॥ ४ ॥

4. *Mahinma eṣāṁ pitaraścaneṣire devā deveṣva-dadhurapi kratum. Samavivyacuruta yānya-tviṣu-raiṣāṁ tanūṣu ni viviṣuḥ punaḥ.*

The forefathers lived in the grand manner of these divinities such as light of the sun and moon to their own will and desire as if commanding the bliss and beauty of these. Divine were they who raised their acts and worship to the presence and piety of divinities. They join those lights of divinity which shine and then again they come back to join life in their existential bodies.



सह॑भि॒विश्वं॑ परि॒ चकमू॑ रजः॒ पूवा॑ धामा॒न्यमि॑ता॒ मिमा॑नाः ।  
त॒नूषु॑ वि॒शवा॑ भुव॒ना नि॑ यमि॒र् पासा॑रयन्त॒ पुरु॑ध॒ प॒जा  
अनु॑ ॥ ५ ॥

5. *Sahobhirviśvaṃ pari cakramū rajaḥ pūrvā dhā-  
mānyamitā mimānāḥ. Tanūṣu viśvā bhuvanā ni  
yemire prāsārayanta purudha prajā anu.*

These souls by their own karmic potential roam around across all regions of the world, freely ranging over boundless worlds of high order, sajourning in various body forms across the spaces begetting and extending the creativity of life in various ways according to the law of karma.

द्विधा॑ सू॒नवा॑ सु॒रं स्व॑विद॒मास्था॑पयन्त॒ तृती॑यन्॒ कम॑णा ।  
स्वां प॒जां पि॒तरः॑ पि॒त्र्यं स॒ह आ॑व॒रष्व॑दधु॒स्तन्तु॑मा॒र्तत॑म ॥ ६ ॥

6. *Dvidhā sūnavo'suram svarvidam-āsthāpayanta  
trītyena karmanā. Svām prajāṃ pitarah pitryaṃ  
saha āvareṣvadadhus-tantum-ātataṃ.*

Children of divinity, creative and procreative souls, by their third, familial, karma, vesting the vital and spiritual life principle further along with the procreative vitality, establish their own progeny in the next generation which is the extension of the thread of life in natural piety.

ना॒वा न॑ गा॒दः प॒दिशः॑ पृथि॒व्याः स्व॑स्तिभि॒रति॑ दु॒गाणि॑  
वि॒शवा॑ । स्वां प॒जां बृ॑हदु॒क्था॑ महि॒त्वा व॑रष्व॒दधा॑दा  
पर॑षु ॥ ७ ॥

7. *Nāvā na kṣodaḥ pradiśaḥ pṛthivyāḥ svastibhirati  
durgāṇi viśvā. Svām prajāṃ bṛhaduktho mahi-  
tvā'vareṣvadadhādā pareṣu.*

Just as you cross the flood by boat and, with noble acts of knowledge, action and piety, cross all difficult problems of earthly life, so does the man of praise-worthy knowledge, action and piety cross over the problems of life and death and leaves his own legacy, physical, intellectual and spiritual, by his own grand potential vesting it in the next and further generations to survive and continue.

### Mandala 10/Sukta 57

*Vishvedevah Devata, Bandhu, Shrutabandhu,  
Viprabandhu Gaupayanah Rshis*

मा प गा॒म प॒था व॒यं मा य॒ज्ञादि॒न्द्र सा॒मि॒नः ।

मान्तः स्थ॒न्ना अ॒रा॒तयः ॥ १ ॥

1. *Mā pra gāma patho vayan̄ mā yajñādindra sominaḥ. Māntaḥ sthurno arātayah.*

Indra, O Lord Almighty, let us, lovers of soma peace, enlightenment and life's joy never deviate from the path of rectitude and never forsake the creative way of yajnic living. Let no want, malignity, adversity and illiberality dwell among us.

या य॒ज्ञस्य॑ प॒सा॒ध॒न॒स्तन्तु॑द्व॒ष्वा॒ततः॑ ।

तमा॒हु॒तं न॒शीम॒हि ॥ २ ॥

2. *Yo yajñasya prasādhanas-tantur-deveṣvātataḥ. Tamāhutaṁ naśīmahī.*

There is a thread of unity, love, cooperation and active continuity in the web of life in nature's divinities, and a similar bond of unity in an enlightened community which alone keeps it together and leads it on way to

corporate progress. It is created and maintained with relentless self sacrifice in the spirit of yajna. Let us attain and maintain that very bond of yajnic unity for our progress and prosperity. (That is the bond of Agni, vital heat and love.)

मना न्वा हुवामह नाराशंसन् सामन ।

पितृणां च मन्मभिः ॥ ३ ॥

3. *Mano nvā huvāmahe nārāśamsena somena.  
Pitṛṇām ca manmabhiḥ.*

We invoke the mind, alert ourselves and, with songs of human approbation and celebration, join with the thoughts and wisdom of our parents and ancestors to maintain the thread of continuity.

आ त एतु मनः पुनः कत्व द तय जीवस ।

ज्याक्च सूर्य<sup>1</sup> दृश ॥ ४ ॥

4. *Ā ta etu manah punah kratve dakṣāya jīvase.  
Jyok ca sūryam dr̥śe.*

Let your mind and spirit arise and be alert again and again, continuously, for noble action, expertise of performance, joyous living, and to see the sun for light and enlightenment for a long long time of health and happiness.

पुननः पितरा मना ददातु दव्या जनः ।

जीवं वातं सचमहि ॥ ५ ॥

5. *Punarnah pitaro mano dadātu daivyo janah.  
Jivam vrātam sacemahi.*

May our parents, seniors, the spirit and wisdom

of our ancestors, and men of divine wisdom inspire our mind and spirit again and again, continuously for refreshment and energy, so that we may live a life of discipline and holiness.

वृ॒यं सा॒म वृ॒त तव॒ मन॑स्त॒नूषु॑ बि॒भ्रतः॑ ।

प॒जाव॑न्तः स॒चम॑हि ॥ ६ ॥

6. *Vayaṁ soma vrata tava manastanūṣu bibhrataḥ. Prajāvantaḥ sacemahi.*

O Soma, lord of peace and enlightenment, we pray that, holding our mind and senses in body in good health within your law and discipline and blest with noble progeny, we may live a happy life dedicated to you.

### Mandala 10/Sukta 58

*Mana avartanam Devata, Bandhu, Shrutabandhu,  
Viprabandhu Gaupayanah Rshis*

The theme of this hymn is 'Return of the mind' from wandering and depression to normalcy for a healthy life.

यत्त॑ य॒मं व॑वस्व॒तं म॒ना ज॒गाम॑ दू॒र॒क॒म ।

तत्त॑ आ व॑त॒याम॑सी॒ह । त्वा॑य जी॒वस॑ ॥ १ ॥

1. *Yat te yamaṁ vaivasvataṁ mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

O man, that mind of yours that wanders far to the sun and broods over time and death, that we restore to normalcy, here to stay at peace for the good life.

यत्त॑ दि॒वं य॒त्पृ॒थि॒वीं म॒ना ज॒गाम॑ दू॒र॒क॒म ।

तत्त॑ आ व॑त॒याम॑सी॒ह । त्वा॑य जी॒वस॑ ॥ २ ॥

2. *Yat te divaṁ yat pṛthivīm mano jagāma dūrakam.  
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far and roams over earth and heaven, we bring it back to normalcy, here to be at peace for the good life for you.

यत् भूमिं चतुर्भृष्टिं मना जगाम दूरकम् ।  
तत् आ वतयामसीह त्राय जीवस ॥ ३ ॥

3. *Yat te bhūmiṁ caturbhr̥ṣṭim mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over lands and deserts burning and blazing all round, we bring it back for you, to be at peace here for the good life.

यत् चतस्रः पदिशा मना जगाम दूरकम् ।  
तत् आ वतयामसीह त्राय जीवस ॥ ४ ॥

4. *Yat te catasraḥ pradiśo mano jagāma dūrakam.  
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind which wanders far over all the four directions of space, that we bring back for you, here to be at peace for the good life.

यत् समुद्रमण्वं मना जगाम दूरकम् ।  
तत् आ वतयामसीह त्राय जीवस ॥ ५ ॥

5. *Yat te samudram-arṇavam mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over the sea and the waters of space, we bring back for you, here to be at peace for you for the good life.

यत्त मरीचीः पवता मना जगाम दूरकम ।

तत्त आ वतयामसीह त्याय जीवस ॥ ६ ॥

6. *Yat te marīcīḥ pravato mano jagāma dūrakam.  
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over heavenly heights and radiating rays of light, we bring back to normalcy here for you to be at peace for the good life.

यत्त अपा यदाषधीमना जगाम दूरकम ।

तत्त आ वतयामसीह त्याय जीवस ॥ ७ ॥

7. *Yat te apo yadoṣadhīrmano jagāma dūrakam.  
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over waters, herbs and trees, we bring back to normalcy for you to be at peace for the good life.

यत्त सूर्य यदुषसं मना जगाम दूरकम ।

तत्त आ वतयामसीह त्याय जीवस ॥ ८ ॥

8. *Yat te sūryam yaduṣasaṁ mano jagāma dūrakam.  
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far to the sun and the dawn, we bring back to normalcy, here to be at peace for you for the good life.

यत्त पवतान्बृहता मना जगाम दूरकम ।

तत्त आ वतयामसीह त्याय जीवस ॥ ९ ॥

9. *Yat te parvatān brhato mano jagāma dūrakam.  
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over mighty

mountains and vast floating clouds, we bring back to normalcy, here to be at peace for your good life.

यत् विश्वमिदं जगन्मना जगाम दूरकम् ।

तत् आ वतयामसीह त्वाय जीवस ॥ १० ॥

10. *Yat te viśvamidam jaganmano jagāma dūrakam.  
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over this wide world, we bring back to normalcy, here to be at peace for you so that you may live happy.

यत् परीः परावता मना जगाम दूरकम् ।

तत् आ वतयामसीह त्वाय जीवस ॥ ११ ॥

11. *Yat te parāḥ parāvato mano jagāma dūrakam.  
Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far and farther over regions unknown, we bring back to normalcy, here to be at peace for your good life.

यत् भूतं च भव्यं च मना जगाम दूरकम् ।

तत् आ वतयामसीह त्वाय जीवस ॥ १२ ॥

12. *Yat te bhūtaṁ bhavyaṁ ca mano jagāma  
dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over the past and the future that is unpredictable, we bring back to normalcy, here to be at peace for your happy life.

## Mandala 10/Sukta 59

*Devatah: Nirrti (1-3), Nirrti and Soma (4), Asuniti (5-6), Lingokta (7), Dyavaprthivya (8-9), Dyavaprthivi-Indra (10); Rshis: Bandhu, Shrutabandhu, Viprabandhu Gaupayanah*

प तायायुः पतरं नवीयः स्थातारव कर्तुमता रथस्य ।  
अध च्यवान् उक्तवीत्यर्थं परातरं सु निर्रहतिजिहीताम ॥ १ ॥

1. *Pra tāryāyuh̄ prataram̄ navīyah̄ sthātāreva kratu-  
matā rathasya. Adha cyavān ut tavītya-rtham̄  
parātaram̄ su nurrtirjihītām.*

Let new life and new initiative rise and advance higher and higher as the dynamic master of the chariot constantly moves forward and as the progressive pioneer achieves his goal and moves higher and higher. Let want and adversity fall off and depart far and farther.

साम् तु राय निधिम व इं करामह सु पुरुध श्रवांसि । ता ना  
विश्वानि जरिता ममत्तु परातरं सु निर्रहतिजिहीताम ॥ २ ॥

2. *Sāman nu rāye nidhimannvannam̄ karāmahe su  
purudha śravāmsi. Tā no viśvāni jaritā mamattu  
parātaram̄ su nurrtirjihītām.*

Let us create peace for wealth and food in abundance with security and many other forms of life's values and excellence so that the poet, the singer and the senior too may enjoy life without worry and want, and adversity, fear and insecurity may fall off and depart far and farther for good.

अभी च्वयः पांस्यभवम् द्यान भूमिं गिरया नाजान । ता  
ना विश्वानि जरिता चिकत परातरं सु निर्रहतिजि-  
हीताम ॥ ३ ॥



3. *Abhī śvaryaḥ pauṁsyairbhavema dyaurṇa bhūmiṁ girayo nājrān. Tā no viśvāni jaritā ciketa parātaram su nirṛtirjihītām.*

As the sun overwhelms the earth, as thunder overwhelms the clouds and clouds overwhelm the fields with rain, so may we overwhelm the negativities and enemies of life and society with our natural and essential strength, virtues and achievements so that the poet, the singer, the senior, the assessor and the admirer may know, and want and adversity, fear and insecurity may fall off and disappear for good.

मा षु णः साम मृत्यव परा दाः पश्यम नु सूयमुच्चरन्तम ।  
द्युभिहिता जरिमा सू ना अस्तु परातरं सु निऋतिजि-  
हीताम ॥ ४ ॥

4. *Mo śu ṇaḥ soma mṛtyave parā dāḥ paśyema nu suryam-uccarantam. Dyubhirhito jarimā sū no astu parātaram su nirṛtirjihītām.*

O Soma, lord of peace and prosperity, give us not up to death and decay. Let us go on and advance with the rising sun day by day. Let our growth in time be positive for our good day by day. Let want, adversity, ill health and death stay far away from us.

असुनीत मना अस्मासु धारय जीवातव सु प तिरा न आयुः ।  
रारन्धि नः सूयस्य संदृशि घृतन त्वं तन्वं वधयस्व ॥ ५ ॥

5. *Asunīte mano asmāsu dhāraya jīvātave su pra tirā na āyuh. Rārandhi naḥ sūryasya saṁdrśi ghr̥tena tvaṁ tanvaṁ vardhayasva.*

O mother harbinger of pranic energy, bless us with the strength of mind and morale, and for our good

living give us good health and long full age. Mature and establish us in the light of the sun and the vision of divinity, and with the lustre and energy of nature raise our health and age to the heights of perfection.

असुनीत् पुनर्स्मासु च १: पुनः पाणमिह ना धहि भागम ।  
ज्याक्पश्यम् सूयमुच्चरन्तमनुमत मृळया नः स्वस्ति ॥ ६ ॥

6. *Asunīte punarasmāsu cakṣuḥ punaḥ prāṇamiha no dhehi bhogam. Jyok paśyema sūryamuccarantam-anumate mṛḷayā naḥ svasti.*

O divine Spirit of life and energy, bless us constantly with the faculty of vision, constant pranic energy too, and vest in here in the body the capacity and faculties to live and enjoy the sweets of life. O motherly spirit of love and acceptance, may we see the rising sun for a long time. Be pleased and kind and bless us with happiness and well being all through in life.

पुनना असु पृथिवी ददातु पुनद्याद्वी पुनरन्तरिं तम ।  
पुननः सामस्तन्वं ददातु पुनः पूषा पथ्यां३ या स्वस्तिः ॥ ७ ॥

7. *Purarno asuṁ pṛthivī dadātu punardyaaurdevī punarantarikṣam. Punarnaḥ somastanvaṁ dadātu punaḥ pūṣā pathyāṁ yā svastiḥ.*

May the earth give us pranic energy of life again. So may the divine sun and the generous sky give us life again. May Soma, divine spirit of joy and peace, give us the body again, and may Pusha, divine spirit of nourishment, place us on the journey of life again and give us happiness and well being.

शं रादसी सुबन्धव यद्धी ऋतस्य मातरा । भरतामप यदपा  
द्याः पृथिवि त्मा रपा मा षु त किं चनाममत ॥ ८ ॥

8. *Śaṁ rodasī subandhave yāhvī ṛtasya mātārā.  
Bharatāmapa yadrapo dyauḥ pṛthivi kṣamā rapo  
mo ṣu te kiṁ canāmamat.*

May the mighty heaven and earth, mother spirits of truth and waters of life bring peace and joy for the holy child and loving brother of living beings. May the sun and earth, father and mother, make up whatever be wanting in body, mind and spirit and the child's senses of values. May they strengthen the child against sin and evil and forgive him for his pitfalls in the struggle for self-realisation. O man, may nothing whatever, sin or sorrow, hurt and violate you ever against your self-identity.

अव द्वक अव त्रिका दिवश्चरन्ति भषजा । ऽमा चरिष्-  
वककं भरतामप यदपा द्याः पृथिवि ऽमा रपा मा षु त किं  
चनाममत ॥ ९ ॥

9. *Ava dvake ava trikā divaścaranti bheṣajā. Kṣamā  
cariṣṇvekakam̐ bharatāmapa yadrapo dyauḥ  
pṛthivi kṣamā rapo mo ṣu te kiṁ canāma-mat.*

In two's (as the Ashvins or prana and apana) and in three's (as Ila, Sarasvati and bharati, or as light, electric energy and water) the sanatives for life and health flow from the heavenly region of light and one by one be active on earth. May the sun and earth make up what is wanting in body, mind and spirit. May they strengthen humanity against sin and evil and forgive us in the struggle for self-realisation. O man, may nothing whatever, sin or sorrow, hurt and violate you ever against your self-identity.

समिन्द्रय गामनद्वाहं य आवहदुशीनराण्या अनः । भरतामप  
यदपा द्याः पृथिवि ामा रपा मा षु त किं चनाममत ॥ १० ॥

10. *Samindrera ya gāmanadvāhaṁ ya āvahadu-  
śīnarāṇyā anah. Bharatāmapa yadrapo dyauḥ  
pṛthivi kṣamā rapo mo ṣu te kiṁ canāmamat.*

O Lord omnipotent, Indra, O Sun, inspire and energise the pranic force of the body, inspire and energise the vitality of passion, will and understanding of the body. May the sun and earth make up what is wanting in body, mind and spirit. May they strengthen humanity against sin and evil and forgive us where we fail in our struggle. O man, may nothing whatever, sin or sorrow, hurt and violate you in your struggle for perfection.

### Mandala 10/Sukta 60

*Asamati (1-4, 6), Indra (5), Jiva (7-11), Hasta (12)  
Devatah; Bandhu, Shrutabandhu, Viprabandhu  
Gaupayanah (1-5, 7-12), Agastya's sister, their mother  
(6) Rshis*

आ जनं त्वषसन्दृशं माहीनानामुपस्तुतम ।

अगन्म बिभ्रता नमः ॥ १ ॥

1. *Ā janam tveṣasaṁdrśam māhīnānāmupastu-tam.  
Aganma bibhrato namaḥ.*

Bearing gifts of homage we come to the man of radiant glory, honoured and celebrated by the greatest of the great.

असमातिं निताशनं त्वषं निययिनं रथम ।

भजरथस्य सत्यतिम ॥ २ ॥

2. *Asamātim nitośanaṁ tveṣaṁ niyayināṁ ratham.  
Bhajerathasya satpatim.*

We come to the incomparable lord and protector of the true and the good, destroyer of evil and darkness, radiant illustrious, commander of the chariot of victory in the battles of rectitude.

या जना॑न्महि॒षाँ इ॒वा तित॒स्था प॒वीर॒वान ।  
उ॒ताप॑वीरवान्यु॒धा ॥ ३ ॥

3. *Yo janān mahiṣāñ ivā'titasthau pavīravān.  
Utāpavīravān yudhā.*

We have come to the mighty hero who, whether armed or without arms, overthrows adversaries as a lion overthrows wild buffaloes.

यस्य॑ वा॒कुरु॑प॒ व॒त र॒वान्म॑रा॒य्यध॑त ।  
दि॒वीव॒ पञ्च॑ कृ॒ष्टयः॑ ॥ ४ ॥

4. *Yasyekṣvākuruṣa vrate revān marāyyedhate.  
Divīva pañca kṛṣṭayah.*

We have come to the ruling lord under whose order of law, justice and discipline, the enlightened, the opulent and the brilliant fighters and indeed all the five classes of people in their own professional fields live happy and free as in heaven on earth.

इ॒न्द॑ उ॒त्रास॑मा॒तिषु॑ रथ॒पाष्ठ॑षु धारय ।  
दि॒वीव॒ सूर्य॑ दृ॒श ॥ ५ ॥

5. *Indra kṣatrāsamātiṣu rathaprosṭheṣu dhāraya.  
Divīva sūryaṁ drśe.*

Indra, lord of light and law, ruler of the world,

first among exceptional equals of the chariot commanders of the world, pray hold and rule the order of the commonwealth of humanity as the lord supreme holds the sun in heaven for all the worlds to see.

अगस्त्यस्य नद्भ्यः समीं युनक्ति राहिता ।

पुणी यकमीरुभि विश्वानाज राधसः ॥ ६ ॥

6. *Agastyasya nadbhyah sapṭī yunakṣi rohitā.*  
*Paṇī nyakramīrabhi viśvān rājannarādhasaḥ.*

For the supporters and admirers of the simple, sinless, enlightened and disciplined ruling soul of the order, you harness two nimble bright forces of internal discipline and external defence, and, O refulgent ruler of the system, you control all the greedy, selfish, uncreative and uncommitted elements of the world order.

अयं मातायं पिता यं जीवातुरागत ।

इदं तव प्रसपाणं सुबन्धवहि निरिहि ॥ ७ ॥

7. *Ayam mātāyam pitā'yam jīvāturāgamat.*  
*Idam tava prasarpaṇam subandhavehi nirihī.*

O holy brother, O friend, O brilliant soul of the system, this systemic order is your mother, your father, come up as your life giver. Come in, come here, O soul and ruler of the system, this is your haven and home for life's advancement, its meaning and purpose.

यथा युगं वरत्रया नह्यन्ति धरुणाय कम । एवा दाधार त  
मना जीवातव न मृत्यव था अरिष्टतातय ॥ ८ ॥

8. *Yathā yugam varatrayā nahyanti dharuṇāya kam.*  
*Evā dādadhāra te mano jīvātave na mṛtyave'tho*  
*ariṣṭatātaye.*

As they bind the yoke fast with thongs for the balance and stability of the chariot on the move, so does the lord hold fast your mind and spirit, not for death but for your life, fulfilment and freedom from evil and misfortune.

यथ्र्यं पृथिवी मही दाधारमान्वनस्पतीन । एवा दाधार त  
मना जीवातव न मृत्यव था अरिष्टतातय ॥ ९ ॥

9. *Yatheyam pṛthivī mahī dādāhāremān vanaspatīn.  
Evā dādāhāra te mano jīvātave na mṛtyave'tho  
ariṣṭatātaye.*

O man, just as this great earth holds and bears these herbs and trees (for the sustenance of life), so does the soul hold and bear your mind and spirit, not for death but for your life, fulfilment and freedom from evil and misfortune.

यमादहं ववस्वतात्सुबन्धामन आभरम ।  
जीवातव न मृत्यव था अरिष्टतातय ॥ १० ॥

10. *Yamādahaṃ vaivasvatāt subandhormana  
ābharam. Jīvātave na mṛtyave'tho ariṣṭatātaye.*

I, the spirit of man, holy and blessed, bear my mind from Yama, lord of light and law, I receive my spirit of energy from the sun, I bear and hold it in equipoise, not for death but for the pleasure and fulfilment of life and freedom from sin and evil.

न्यग्वाता व वाति न्यक्तपति सूर्यः ।  
नीचीनमघ्न्या दुह न्यग्भवतु त रपः ॥ ११ ॥

11. *Nyagvāto'va vāti nyak tapāti sūryaḥ. Nīcīnam-  
aghnyā duhe nyagbhavatu te rapaḥ.*

The wind blows downwards, the heat of the sun goes downwards to the earth, the holy cow lets her milk flow down. O man, let your sin and evil too go down, leaving you free.

अयं म् हस्ता भगवानयं म् भगवत्तरः ।

अयं म् विश्वभषजा यं शिवाभिमशनः ॥ १२ ॥

12. *Ayam me hasto bhagavānayaṁ me bhagavattarah. Ayam me viśvabheṣajo'yam śivābhimarśanaḥ.*

This my hand is the hand of good fortune, this is even the hand of greater good fortune, this is the solution to all my problems of the world. This hand is for the touch of holiness with life, the instrument of action for fulfilment.

### Mandala 10/Sukta 61

*Vishvedevah Devata, Nabhanedishtha Manava Rshi*

इदमित्था रादं गूतवच्चा बह्व कत्वा शच्यामन्तराजा । काणा  
यदस्य पितरा मंहनष्टाः पषत्पक्थ अह ण सप्त हातून ॥ १ ॥

1. *Idamitthā raudraṁ gūrtavacā brahma kratvā śacyāmantarājau. Krāṇā yadasya pitarā maṁhaneṣṭhāḥ parṣat pakthe ahannā sapta hotṛn.*

The eloquent scholar displays his knowledge, in theory and practice, of this divine Vedic voice of the mysterious truth of nature and divinity in relation to Rudra, lord omnipotent of natural justice and dispensation, in the assembly of the wise and brave where his parents, teachers and eminent scholars are present on the day of academic accomplishment and



satisfies all the seven high priests of his educational yajna with a sense of fulfilment.

स इद्दानाय दभ्याय वन्वञ्च्यवान्ः सूदरमिमीत् वदिम ।

तूर्वयाणा गूर्तवचस्तम्ः तादा न रत इतऊति सिञ्चत ॥ २ ॥

2. *Sa iddānāya dabhyāya vanvañcyavānaḥ sūdairamimīta vedim. Tūrvayāṇo gūrtavacastamaḥ kṣodo na reta ita ūti siñcat.*

Thus accomplished for a creative and corrective role in life, equipped with right means and methods of art and science, he prepares the vedi, i.e., a full programme of family life and social action, for himself. Dynamic and assertive in action, bold in speech, agreeable in tone and deep in meaning, he collects the spirit of virility in the mind as in a deep reservoir and expresses it for the protection and promotion of human dignity and happiness.

मना न येषु हवन्षु तिग्मं विपः शच्या वनुथा दवन्ता । आ  
यः शर्याभिस्तुविनृम्णा अस्या श्रीणीतादिशं गभस्ता ॥ ३ ॥

3. *Mano na yeṣu havaneṣu tigmaṁ vipaḥ śacyā vanutho dravantā. Ā yaḥ śaryābhis-tuvinṛmṇo asyā'śrīṇītādīśaṁ gabhastau.*

O men and women of the land, O Ashvins, O sun and moon, with voice and action, honour the call of this vibrant scholar and master of ample wealth and power who, with all the means and methods on hand, exhorts you to join the yajnic programmes of development to which you rush at the speed of the fastest and sharpest mind.

कृष्णा यद्गाव्वरुणीषु सीदद्दिवानपाताश्विना हुव वाम ।

वीतं म यज्ञमा गतं म अ ि ववन्वांसा नषमस्मृतधू ॥ ४ ॥

4. *Kṛṣṇā yadgoṣvaruṇīṣu sīdad divo napātāśvinā huve vām. Vītaṁ me yajñamā gataṁ me annaṁ vavanvāmsā neṣamasmṛtadhṛū.*

Ashvins, children of light, when the darkness of night mingles with the crimson lights of the morning, I call upon you, come and join the lovely yajna for me, forget about all undesirables and negativities, enjoy yourselves and partake of the holy food to your heart's desire.

पथिष्ठ यस्य वीरकममिष्णदनुष्ठितं नु नया अपाहत ।

पुनस्तदा वृहति यत्कनाया दुहितुरा अनुभृतमनवा ॥ ५ ॥

5. *Prathiṣṭa yasya vīrakarmamiṣṇadanuṣṭhitaṁ nu naryo apauhat. Punastadā bṛhati yat kanāyā duhiturā anubhṛtamanarvā.*

That most expansive creativity and generative vitality of Rudra Prajapati, lord creator, animated and vested in nature, which also is an irresistible human impulse, further expands into life when it is received and borne to maturity by the loving youthful maiden, motherly agent of nature's innate urge for self-fulfilment.

मध्या यत्कत्वमभवद्भीक कामं कृण्वान पितरि युवत्याम ।

मनागता जहतुवियन्ता साना निषिक्तं सुकृतस्य याना ॥ ६ ॥

6. *Madhyā yat kartvam-abhavad-abhīke kāmam kṛṇvāne pitari yuvatyām. Manānagreto jahaturvīyantā sānau niṣiktaṁ sukṛtasya yonau.*

When the generator, father, and the youthful maiden, the mother, both joined in love and marriage with the desire to fulfil their obligation to Prajapati, lord of the household, have begot and brought up the progeny and have fulfilled their obligation in common, they give up and retire. All this, love, desire, accomplishment and fulfilment, is an extension of the process of divine creativity initiated on top of heaven at the centre of cosmic generation.

पिता यत्स्वां दुहितरमधिष्कन् मया रतः संजग्माना नि  
षिञ्चत । स्वाध्या जनयन्ब्रह्म द्वा वास्ताष्पतिं वत्पां  
निरतान् ॥ ७ ॥

7. *Pitā yat svām duhitaram-adhiṣkan kṣmayā retah sañjagamāno ni ṣiñcat. Svādhyo 'janayan brahma devā vāstoṣpatiṁ vratapām niratakṣan.*

As the father, the sun, covers the skies and the earth, his counterpart, and, shedding his living light and lustre, fills them with the vitality of life, then the devas, radiant divinities of nature, create and form Agni, keeper of the vows of the law and master of the earthly home.

स ई वृषा न फनमस्यदाजा स्मदा परदप दभचताः ।  
सरत्पदा न दक्षिणा परावृडन ता नु म पृशन्त्या जगृभ ॥ ८ ॥

8. *Sa im vṛṣā na phenamasyadājau smadā paraidapa dabhracetāḥ. Sarat padā na dakṣiṇā parāvṛṇ na tā nu me pṛśanyo jagrbhre.*

That master of the home, Agni, like a mighty generous cloud, showers the vitality of life in the process of nature and sends our homage of oblations to far off distances from us except that if some small minded

person of stingy character takes no step forward and neglects the ordinances of charity, then Agni, otherwise all embracing, does not accept our oblations.

मू न वह्निः पजाया उपब्दिर्ग्रिं न नग्र उप सीददूधः ।

सनितध्मं सनितात वाजं स धृता जज्ञ सहसा यवीयुत ॥ ९ ॥

9. *Makṣū na vahniḥ prajāyā upabdiragniṁ na nagna upa sīdadūdhaḥ. Sanitedhmaṁ sanitota vājaṁ sa dhartā jajñe sahasā yavīyut.*

The master of the home is the leader, burden bearer and the voice of the people. He must never defile the common wealth of this earthly home like a stingy selfish man defiling the sacred fire. In fact he is arisen as the protector, sharer and trustee of the common assets, energy, honour and progress of the nation, who works for its unity and advancement with his power, patience and fortitude.

मू कनायाः सुख्यं नवग्वा ऋतं वदन्त ऋतयुक्तिमग्मन ।

द्विबहसा य उप गापमागुरदि णासा अच्युता दुदु-  
न ॥ १० ॥

10. *Makṣū kanāyāḥ sakhyam navagvā ṛtaṁ vadanta ṛtayuktimagman. Dvibarhaso ya upa gopa-māgura dakṣiṇāso acyutā dudukṣan.*

Just as fresh waves of solar radiations in the morning, manifesting the laws of nature and flow of living energy, meet with homogeneity of the beautiful earth and, in contact with both the sun and earth, join the all sustaining gravitational life force, and, without taking anything for themselves create and give universal showers of imperishable creative and motherly fertility

to the earth. (So do new generations of youthful men from institutions of education, knowing, proclaiming and living the laws of nature and the land with loyalty to both find the love and friendship of their dear choice maidens in marriage and, dedicated to both the family and humanity, join the high priest of the land and create permanent gains for the nation without any selfish considerations.)

म॒ तू क॒नायाः॑ स॒ख्यं नवी॑या॒ राधा॑ न रतं ऋ॒तमित्तु॑रण्यन ।  
शु॒चि॒ यत्त॒ रक्ण॑ आ॒र्यज॑न्त स॒ब॒दु॒घायाः॑ प॒र्य उ॒स्त्रि॒-  
या॑याः ॥ ११ ॥

11. *Makṣu kanāyāḥ sakhyam navīyo rādho na reta ṛtamit turānyan. Śuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.*

Soon the solar radiations in unison with the homogeneity of fertile earth stimulate the vital process of nature's creativity and produce the liquid living energy, pure life seed, latest prize like the legacy of divinity for you, O yajamana, the gift of generous earth and the mother's milk. (Similarly the young men who win the love and friendship of the lovely maidens of their choice and earnestly observe the laws and discipline of nature and maintain the purity of their seed of life receive the generous mother's gift of noble progeny.)

प॒श्चा यत्प॒श्चा॑ वियु॒ता बु॒धन्त॑ति॒ ब॒वीति॑ व॒क्तरी॑ रराणः ।  
वसा॑वसु॒त्वा का॒रवा॑ न॒हा वि॒श्वं वि॒वष्टि॑ द॒विण॑मु॒प  
तु ॥ १२ ॥

12. *Paśvā yat paścā viyutā budhanteti bravīti vaktarī rarāṇaḥ. Vasorvasutvā kāravo'nehā viśvam viveṣṭi draviṇamaupa kṣu.*

After the fulfilment of family obligations, the man having renounced the life of senses and materiality and exulting in the joy of divine revelation exclaims : O friends of knowledge and divine law, O celebrants of songs of divinity, the lord giver of the highest wealth and haven of peace, immaculate and free, brings us the ultimate food of divine joy and supreme wealth of existence.

तदि वस्य परिषद्वाना अगमन्पुरू सदन्ता नाषदं बिभित्सन ।  
वि शुष्णास्य संगथितमन्वा विदत्युरुपजातस्य गुहा  
यत ॥ १३ ॥

13. *Tadinnvasya pariśadvāno agman purū sadanto nārṣadam bibhitsan. Vi śuṣṇasya saṁgrathi-tamanarvā vidat puruprajātasya guhā yat.*

Then the mind, pranic energies and senses, present all round, vested variously in the body, come into divine animation, having dissolved all carnal desires, when the man fulfilled in the soul knows and realises the presence of the all-mighty, all-pervasive supreme spirit in the depth of the heart and soul, interwoven indeed in the web of life itself.

भगा ह नामात यस्य द्वाः स्वर्ण य त्रिषधस्थ निषदुः ।  
अग्निह नामात जातवदाः श्रुधी ना हातऋतस्य हाता-  
धुक ॥ १४ ॥

14. *Bhargo ha nāmota yasya devāḥ svarṇa ye triśadhasthe niṣeduh. Agnirha nāmota jātavedāḥ śrudhī no hotarṛtasya hotādhruk.*

Blazing brilliant and mighty sublime is that Spirit indeed whose refulgent and divine powers like paradisaal bliss abide in the three regions of heaven, earth and the middle spaces. Agni, light and fire of the universe, is its name, animating all that is born in existence. O high priest of the yajnic dynamics of existence, clarion call of the universe, all love free from hate and animosity, pray listen to our call and prayer.

उत त्या म रादावचिमन्ता नासत्याविन्द गूतय यजध्य ।  
मनुष्वद वृक्तबहिष रराणा मन्दू हितपयसा वि ऽ  
यज्यु ॥ १५ ॥

15. *Uta tyā me raudrāvarcimantā nāsatyāvindra gūrtaye yajadhyai. Manuṣvad-vṛktabarhiṣe rarāṇā mandū hitaprayasā vikṣu yajyū.*

Indra, lord almighty, pray may those two offsprings of Rudra, lord of mercy, justice and dispensation, Ashvins, twin powers of natural complementarity, commanding the light of life, dedicated to infallible truth, both happy, givers of joy, adorable in yajna with homage, come to me, ready on the holy grass with my people, advance our yajna and acknowledge our homage and prayer among our community of celebrants.

अयं स्तुता राजा वन्दि वधा अपश्च विपस्तरति स्वसंतुः ।  
स क्व गीवन्तं रजयत्सा अग्निं नमिं न चकमवता रघुदु ॥ १६ ॥

16. *Ayam stuto rājā vandi vedhā apaśca vipratarati svasetuḥ. Sa kakṣīvantam rejayat so agniṁ nemiṁ na cakramarvato raghudru.*

This adored and refulgent ruler is worshipped.

All knowing, all doing, all vibrant pranic and soma force of divinity, all saviour bridge, by itself crosses all waters and spaces. It moves all spatial energies and all fiery elements just as horses move the centre and the circle of a fast whirling wheel.

स द्विबन्धुवतरुणा यष्टी सबर्धु धनुमस्वं दुहृद्ध्य । सं  
यन्मित्रावरुणा वृञ्ज उक्थज्यष्टभिरयमणं वरूथः ॥ १७ ॥

17. *Sa dvibandhurvaitaraṇo yaṣṭā sabardhuṃ dhenumasvaṃ duhadhyai. Saṃ yanmitrāvaruṇā vṛñja ukthair-jyeṣṭhebhīr-aryamaṇaṃ varūthaiḥ.*

He that holds the two worlds of heaven and earth in bond, the high priest of cosmic yajna, all pervasive power that helps us to cross over the flood of existence, gives us the immortal gift of eternal Word and vision when a person, with the best of chant and meditative practice, realises together Mitra, centripetal, and Varuna, centrifugal, processes of cosmic dynamics, and also Aryaman, the all-controlling spirit that controls both the centre and the circle of the wheel of existence.

तद्वन्धुः सूरिदिवि तं धियन्धा नाभानदिष्टा रपति प वनन ।  
सा ना नाभिः परमास्य वा घा हं तत्पश्चा कतिथश्चि-  
दास ॥ १८ ॥

18. *Tadbandhuḥ sūrirdivi te dhiyandhā nābhānedi-  
ṣṭho rapati pra venan. Sā no nābhiḥ paramā-sya  
vā ghā'haṃ tat paścā katithaścidāsa.*

O soul, says the celebrant in love with divinity, that binding bond, the sun in heaven, is the giver of your will and intelligence and also its guardian, your closest link of nature to life eternal. That navel link is



our highest centre of existence and of that, in consequence, I am the devoted celebrant among many.

इयं म् नाभिरिह मं सधस्थमिम मं द्वा अयमस्मि सवः ।  
द्विजा अहं पथमजा ऋतस्यदं धनुरदुहजायमाना ॥ १९ ॥

19. *Iyaṁ me nābhirihā me sadhasthamime me devā ayamāsmi sarvaḥ. Dvijā aha prathamajā ṛtasyedam dhenuraduhajjāyamānā.*

This is my navel link with life, here is my haven and ultimate home, all these divine brilliancies, winds and pranic energies are mine, here I am all, complete. Whether first born of divinity or twice born of nature and education, all this universe is born of Prakṛti in motion and action under the law of divinity. The divine cow, Vak, nature coming into existential manifestation gives birth to it and to all we need.

अधासु मन्दा अरतिविभावा वं स्यति द्विवतनिव'नषाट ।  
ऊर्ध्वा यच्छणिन शिशुदन्म ॥ स्थिरं शवृधं सूत माता ॥ २० ॥

20. *Adhāsu mandro aratirvibhāvā'va syati dvivartanirvaneṣāṭ. Ūrdhvā yacchreṇirna śīsurdan makṣū sthiram śevrdham sūta mātā.*

And in the directions of space pervades Agni, joyous, dynamic, bright, moving across heaven and earth, lord of woods, high power admirable, lovely, which, like an army array, destroys in no time. That stable power, giver of comfort and joy, too, Mother Nature generates.

अधा गाव उपमातिं कनाया अनु श्रान्तस्य कस्य चित्परयुः ।  
श्रुधि त्वं सुदविणा नस्त्वं याळाश्वघ्नस्य वावृध सूत-  
ताभिः ॥ २१ ॥

21. *Adhā gāva upamātirim kanāyā anu śvāntasya kasya cit pareyuh. Śrudhi tvaṁ sudraviṇo nastvaṁ yālāśvaghnasya vāvṛdhe sūnṛtābhiḥ.*

And as the prayers of some veteran saint reach you, lord of love and favour, O holy lord of wealth and glory, listen to our prayer: Give us the yajnic gifts of life, you who feel exalted by the joyous and truthful adorations of devotees who have risen above their senses and passions of the mind.

अध॒ त्वमि॑न्द॒ वि॒द्ध्य॑स्मान्म॒हा रा॒य नृ॒पत॒ वज॑बाहुः । र गा॑  
च ना म॒घानः॑ पा॒हि सू॒रीन॑न॒हस॑स्त हरिवा अ॒भिष्टा॑ ॥ २२ ॥

22. *Adha tvamindra viddhyasmān maho rāye nṛpate vajrabāhuḥ. Rakṣā ca no maghonaḥ pāhi sūrīnanehasaste harivo abhiṣtau.*

And O lord of might and glory, Indra, magnanimous lord protector of humanity, wielder of thunder arms, pray know us and grant us our prayers for wealth, honour and excellence. O lord of nature's forces and destroyer of suffering, protect us, promote us, all dedicated to the power and honour gifts of divine favour. We pray let us enjoy your love and good will that we may live in a state of freedom from sin and evil.

अध॒ यदा॑जाना॒ गवि॑ष्टा॒ सर॑त्सर॒ण्युः का॒रव॑ जर॒ण्युः ।  
विपः॑ प॒ष्टः स ह्य॑षां ब॒भूव॑ परा॒ च व॑ दु॒त प॑ष॒दनान॑ ॥ २३ ॥

23. *Adha yadrājānā gaviṣtau sarat saranyuh kārave jaranyuh. Vipraḥ preṣṭhaḥ sa hyeṣām babhūva parā ca vakṣaduta parṣadenān.*

And then, O men of light and wisdom, the person who is keen to rise and is rising in the search for

the lord's love and good will, who seeks to adore and serve the lord creator, such a vibrant devotee becomes the dearest of all these seekers for the lord, crosses the flood of existence and, speaking of the highest absolute and inspiring them, helps others too to seek divine fulfilment.

अधा न्वस्य जन्वस्य पुष्टा वृथा रभन्त इमह तदू नु ।  
सरण्युरस्य सूनुरश्वा विपश्चासि श्रवसश्च साता ॥ २४ ॥

24. *Adhā nvasya jenyasya puṣṭau vṛthā rebhanta īmahe tadū nu. Saraṇyurasya sūnuraśvo vipraścāsi śravasaśca sātau.*

And so for the sake of our growth and progress under the protection of this lord absolute and all victorious master of the universe, we spontaneously sing and pray : you are the creator and sole mover of this universe, all pervasive and dominant, all providing giver of fulfilment and most renowned harbinger of success and victory.

युवायदि सख्यायास्म शधाय स्तामं जुजुष नमस्वान ।  
विश्वत्र यस्मि ण गिरः समीचीः पूवीव गातुदाशत्सू-  
नृताय ॥ २५ ॥

25. *Yuvoryadi sakhyāyāsme śardhāya stomaṁ jujuṣe namasvān. Viśvatra yasminnā giraḥ samīcīḥ pūrvīva gāturdāśat sūṇṛtāyai.*

O enlightened men and women of the world, if for your love and friendship and the growth of our strength, the devotee were to offer a song of adoration with homage, humility and love to the lord to whom all earnest voices of prayer converge and reach for

fulfilment all over the world, and the lord of all might were pleased to accept, he would bless us with a vision of the path of truth and progress.

स गृणा॒ना अ॒द्भि॒द्ववा॒निति॑ सु॒बन्धु॑नमसा सू॒क्तः । वध॑-  
दु॒क्थव॑चा॒भिरा॒ हि नू॑नं व्य॒ध्वति॑ प॒र्यस॑ उ॒स्त्रिया॑याः ॥ २६ ॥

26. *Sa grṇāno adbhir-devavāniti subandhur-namasā sūktaiḥ. Vardhad-ukthair-vacobhirā hi nūnam vyadhvaiti payasa usriyāyāḥ.*

Say the lord almighty adored by holies is a friend of the divines. Noble brother and all unifier, He is to be worshipped and exalted with homage of love, hymns of faith, rituals of service and words of praise. His grace rains in showers by paths of love in piety and meditation as the mother cow's milk flows for the calf.

त ऊ॒ षु णा॑ म॒हा य॑जत्रा भू॒त दे॒वास ऊ॒तय॑ स॒जाषाः॑ ।  
य वा॒जाँ अ॒नय॑ता वि॒यन्ता॒ य स्था॑ नि॒च॒तारा॒ अमू॑राः ॥ २७ ॥

27. *Ta ū ṣu ṇo maho yajatrā bhūta devāsa ūtaye sajoṣāḥ. Ye vājāñ anayatā viyanto ye sthā nicetāro amūrāḥ.*

Great and glorious divinities, loving friends, adorable visionaries, decisive and discriminative in wisdom and judgement, pray ever abide by us for our protection and progress, you who are leading lights and harbingers of abundant food, energy, victory and ultimate fulfilment of life.

## Mandala 10/Sukta 62

*Vishvedevah or Angirasas (1-6), Vishvedevah (7),  
Savarni's Danastuti (8-11) Devatah, Nabhanedishtha  
Manava Rshi*

य यज्ञं दणिणया समक्ता इन्द्रस्य सुख्यममृतत्वमानुश ।  
तभ्या भद्रमङ्गिरसा वा अस्तु पतिं गृभ्णीत मानवं  
सुमधसः ॥ १ ॥

1. *Ye yajñena dakṣiṇayā samaktā indrasya sakhyam-  
amṛtatvam-ānaśa. Tebhyo bhadram-aṅgirasō vo  
astu prati grbhñīta mānavam sumedhasaḥ.*

Brilliant divinities of light and wisdom, Angirasas, self-realised souls dear as breath of life, who, distinguished and beautified by performance of yajna, self-sacrifice and liberal giving, have won the love and friendship of Indra, lord almighty, and attained the freedom of immortality, may there be all round auspicious good fortune for you in life. O sagely divines, pray take man under your kind care for spiritual refinement.

य उदाजन्पितरां गामयं वस्वृतनाभिन्दन्परिवत्सुर वलम ।  
दीघायुत्वमङ्गिरसा वा अस्तु पतिं गृभ्णीत मानवं सुम-  
धसः ॥ २ ॥

2. *Ya udājan pitaro gomayam vasvr̥tenābhindan  
parivatsare valam. Dīrghāyutvam-aṅgaraso vo  
astu prati grbhñīta mānavam sumedhasaḥ.*

O parental sages and scholars, Angirasas, who research, recover and create the wealth of knowledge and the divine voice and thereby, through yajna and the study of nature's law, break through and dispel the

darkness of loss and ignorance all the year round in the seasonal cycle, may Indra bless you with a long happy life. Pray take the son of Manu under your kind care, sages of holy wisdom and knowledge.

य ऋतन् सूयमाराहयन्दिव्यपथयन्पृथिवीं मातरं वि ।  
सुपुजास्त्वमङ्गिरसा वा अस्तु पतिं गृभ्णीत मानवं सुम-  
धसः ॥ ३ ॥

3. *Ya ṛtena sūryamārohayan divyaprathayan pṛthivīm mātaraṁ vi. Suprajāstvamaṅgirasō vo astu prati grbhṇīta mānavaṁ sumedhasaḥ.*

Angirasas, nature's powers of creation and evolution who, by the divine law and cosmic yajna of nature, raised the sun and set it there and formed and expanded mother earth, may you have the wealth of noble progeny. Enlightened sages of noble intellect and wisdom who study and research the laws of nature, pray take the children of humanity under your kind care.

अयं नाभा वदति वल्गु वा गृह दवपुत्रा ऋषयस्तच्छृणातन ।  
सुब्रह्मण्यमङ्गिरसा वा अस्तु पतिं गृभ्णीत मानवं सुम-  
धसः ॥ ४ ॥

4. *Ayaṁ nābhā vadati valgu vo gr̥he devaputrā ṛṣayas-tacchṛṇotana. Subrahmaṇyam-aṅgirasō vo astu prati grbhṇīta mānavaṁ sumedhasaḥ.*

O children of divinity, seers and visionaries, this central soul speaks the voice divine in your yajnic home, in the core of your heart. Listen to that. O Angirasas, may this divine voice be yours and your heritage to your posterity. O sages of holy mind and wisdom, pray take the children of humanity under your care.

विरूपास इदृषयस्त इद्रम्भीरवपसः ।

त अङ्गिरसः सूनवस्त अग्रः परि जज्ञिर ॥ ५ ॥

5. *Virūpāsa idṛṣayasta idgambhīravepasah.  
Te aṅgirasah sūnavaste agneḥ pari jajñire.*

Rshis are seers of various forms of existence including the structures and meanings of the voice divine. They are powers and performers of serious and mysterious actions. They are all Angirasas, children of the cosmic soul born as waves of cosmic energy. O cosmic soul, O cosmic energy, O Agni, they are your children, creators too in their own natural ways, born of you like sparks from the yajna fire.

य अग्रः परि जज्ञिर विरूपासा दिवस्परि ।

नवग्वा नु दशग्वा अङ्गिरस्तमः सचा द्ववषु मंहत ॥ ६ ॥

6. *Ye agneḥ pari jajñire virūpāso divaspari. Navagvo nu daśagvo aṅgirastamaḥ sacā deveṣu maṁhate.*

Of these various forms of existence born of Agni in the regions of light, the waves called navagu and dashagu being most powerful excel among the divine forms of nature.

Similarly among the living forms of existence born of the divine soul and divine energy, the human form of five elements and four powers of the self, i.e., mana, buddhi, chitta and ahankara, all together nine, and further, ten pranas and ten senses, excels as the highest and most powerful of the divine forms of life.

इन्द्रेण युजा निः सृजन्त वाघता वृजं गामन्तमृश्विनम ।

सहस्रं म ददता अष्टकण्यः श्रवा द्ववर्षकत ॥ ७ ॥

7. *Indreṇa yujā niḥ sṛjanta vāghato vrajaṃ goma-  
ntamaśvinam. Sahasraṃ me dadato aṣṭakar-nyah  
śravo deveṣvakrata.*

The wise and visionary yajakas with the inspiration of Indra, lord ruler, create knowledge relating to senses, mind and will, and with their senses raised to eighfold power and sensitivity, giving me a thousand gifts, win praise among brilliant scholars.

प नूनं जायतामयं मनुस्ताक्मव राहतु ।

यः सहस्रं शताश्वं सद्या दानाय मंहत ॥ ८ ॥

8. *Pra nūnaṃ jāyatāmayam manustokmeva rohatu.  
Yah sahasraṃ śatāśvaṃ sadyo dānāya manhate.*

May this man, for sure, arise and grow like a germinating seed in fertile soil, who creates and gives a thousand gifts of hundred horse-power achievement straight to be dedicated to charitable good.

न तमश्नाति कश्चन दिवइव सान्वारभम ।

सावण्यस्य दणिणा वि सिन्धुरिव पपथ ॥ ९ ॥

9. *Na tamaśnoti kaścana diva iva sānvārabham.  
Sāvarnyasya dakṣiṇā vi sindhuriva paprathe.*

No one can approach even the fringe of this wonder worker's achievement as the sun's on top of heaven. After all, the versatility and generosity of this man of universal competence flows ceaselessly like the flood of a river and expands as the sea.

उत दासा परिविष स्मद्दिष्टी गापरीणसा ।

यदुस्तुवश्च मामह ॥ १० ॥



10. *Uta dāsā pariviṣe smaddiṣṭī goparīṇasā.  
Yadusturvaśca māmaha.*

And the giver, the visionary, the prosperous, the industrious and the victorious, all exalt him and feel honoured to serve and support him.

सहस्रदा गाम्णीमा रिषन्मनुः सूर्यणास्य यतमानतु  
दि णा । सावणद्वाः प तिरन्त्वायुयस्मि ।श्रान्ता  
असनाम् वाजम ॥ ११ ॥

11. *Sahasradā grāmaṇīrmā riṣanmanuḥ sūryeṇā-sya  
yatamānaitu dakṣiṇā. Sāvarṇerdevāḥ pra  
tirantvāyur-yasminn-aśrāntā asanāma vājam.*

The giver of thousands, leader of the community, must not be hurt, nor would he hurt anyone. May this generosity, active and advancing, rise with the sun day by day. May the divinities prolong and elevate the health and age of the man of versatile generosity and competence, and may we, under his guidance and leadership, relentlessly advancing, win the goal and victory of our aspirations.

### Mandala 10/Sukta 63

*Vishvedevah (1-14, 17), pathyasvasti (15-16) Devatah,  
Gaya Plata Rshi*

प्रावता य दिधिषन्त आप्यं मनुपीतासा जनिमा विवस्वतः ।  
ययातय नहुष्यस्य ब्रहिषि द्वा आसत त अधि ब्रुवन्तु  
नः ॥ १ ॥

1. *Parāvato ye didhiṣanta āpyam manuprītāso  
janimā vivasvataḥ. Yayāterye nahuṣyasya barhiṣi  
devā āsate te adhi bruvantu naḥ.*

May those divinities of humanity and bounties of nature that love humanity and come from afar anxious to meet and talk to the children of light under the sun, those who join the yajna on the vedi of dynamic and aspiring humanity bound and dedicated to karma across time through birth and death, may they all speak to us of the light divine and eternal wisdom.

विश्वा हि वा नमस्यानि वन्द्या नामानि दवा उत यज्ञियानि  
वः । य स्थ जाता अदितरद्भ्यस्परि य पृथिव्यास्त म इह  
श्रुता हवम ॥ २ ॥

2. *Viśvā hi vo namasyāni vandyā nāmāni devā uta yajñiyāni vaḥ. Ye stha jātā aditer-adbhyaspari ye pṛthivyāste ma iha śrutā havam.*

O Devas, brilliancies of nature and humanity, all your names, nature and functions are venerable, adorable and worthy of yajnic communion. May all of you who are born of the earth, over the sky and space and mother Infinity may hear my call and invocation here on the vedi.

यभ्या माता मधुमत्पिन्वत पयः पीयूषं द्यारदितिरदिबहाः ।  
उक्थशुष्मान्वृषभ्रान्त्स्वप्रसस्ताँ आदित्याँ अनु मदा  
स्वस्तय ॥ ३ ॥

3. *Yebhyo mātā madhumat pinvate payaḥ pīyūṣaṁ dyauraditir-adribarhāḥ. Ukthaśuṣmān vṛṣabharāntsvapnasastāñ ādityāñ anu madā svastaye.*

Serve, exhilarate and replenish those Adityas, children of light on earth and brilliancies of nature for whom mother earth yields and augments honey sweets of the milk of life, the sun, mother infinity and the cloud

bearing sky shower nectar sweets of rain. Be grateful and rejoice with those, Adityas, who bring the resonance of mantric power to yajna, who move the mighty clouds of rain and who perform the noblest creative acts for the good, happiness and all round well being of life.

नृच त्सा अनिमिषन्ता अहणा बृहद्वासा अमृतत्वमानशुः ।  
ज्यातीरथा अहिमाया अनागसा दिवा वष्माणं वसत  
स्वस्तय ॥ ४ ॥

4. *Nṛcakṣaso animiṣanto arhaṇā bṛhaddevāso amṛtatvamānaśuḥ. Jyotīrathā ahimāyā anāgaso divo varṣmāṇam vasate svastaye.*

Ever watchful inspirers of humanity, active without a wink, adorable in their own right, mighty brilliant and generous, they attain to the freedom of immortality. They ride the chariot of light and, inviolable of might and free from sin and evil, they abide on top of heaven. May they come and bless our yajna for the good and all round well being of life. Serve them, exhilarate them, be grateful and rejoice.

समाजा य सुवृधा यज्ञमाययुरपरिहृता दधिर दिवि तयम ।  
ताँ आ विवासु नमसा सुवृक्तिभिर्महा आदित्याँ अदितिं  
स्वस्तय ॥ ५ ॥

5. *Samrājo ye suvr̥dho yajñamāyayur-aparihvr̥atā dadhire divi kṣayam. Tāñ ā vivāsa namasā suvr̥ktibhirmaho ādityāñ aditiṁ svastaye.*

Those illustrious children of light, self-refulgent and steadily rising in knowledge and wisdom, who come and grace the yajna and, straight and unassailable in action and character, abide in the sphere of the light of

divinity, those great children of inviolable mother Infinity and Mother Nature, serve, exhilarate and replenish with homage and humility for the good and all round well being of life. Be grateful with holy words of praise and rejoice.

का वः स्तामं राधति यं जुजाषथ विश्व दवासा मनुषा  
यति ष्ठन । का वा ध्वरं तुविजाता अरं करद्वा नः पषदत्यंहः  
स्वस्तय ॥ ६ ॥

6. *Ko vaḥ stomaṁ rādhati yaṁ jujoṣatha viśve devāso manuṣo yati ṣṭhana. Ko vo'dhvaraṁ tuvijātā aram karad yo naḥ paṣadatyamhaḥ svastaye.*

O Vishvedevas, brilliancies of nature and humanity, O thoughtful people, all of you born on the earth that abide on the vedi, who leads your song of divinity to success? Whom do you love and serve with adoration? Who leads your yajna to auspicious completion? He that cleanses us of sin and evil. That same divinity whom you love and adore, that same lord of yajna, serve and exhilarate for the sake of the good and all round well being of life. Be grateful and rejoice.

यभ्या हात्रां पथमामायज मनुः समिद्धाग्निमनसा सप्त  
हातृभिः । त आदित्या अभयं शम यच्छत सुगा नः कत  
सुपथा स्वस्तय ॥ ७ ॥

7. *Yebhyo hotrām prathamāmayeje manuḥ samiddhāgnirmanasā sapta hotrbhiḥ. Ta ādityā abhayaṁ śarma yacchata sugā naḥ karta supathā svastaye.*

Those Adityas, children of eternal light blest

with knowledge and wisdom of divinity, for whom Manu, omniscient creator, lighted the first fire of creative yajna with thought and tapas and conducted the yajna with seven priests (five elements with mahat and Ahankara, seven pranas, sevenfold sense and mind complex, seven rays of the sun, seven sages and seven chhandas of the Veda) may, we pray, bring a peaceful life and home with freedom from fear and make our paths of life simple, straight and clear from darkness and evil for the good and all round well being of life.

य इशिर् भुवनस्य पचतसा विश्वस्य स्थातुजगतश्च  
मन्तवः । त नः कृतादकृतादनसस्पयद्या देवासः पिपृता  
स्वस्तय ॥ ८ ॥

8. *Ya īśire bhuvanasya pracetaso viśvasya sthātur-jagataśca mantavaḥ. Te naḥ kṛtādakṛtādena-sasparyadyā devāsaḥ pipṛtā svastaye.*

Those divine, brilliant and generous powers of nature and humanity with a noble heart and mind that know and rule the entire moving and unmoving world of existence may, we pray, save us today and protect us from sin and evil whether past or future for the good and all round well being of life.

भरुष्विन्दं सुहवं हवामहं हामुचं सुकृतं दव्यं जनम । अग्निं  
मित्रं वरुणं सातय भगं द्यावापृथिवी मरुतः स्वस्तय ॥ ९ ॥

9. *Bhareṣvindraṁ suhavaṁ havāmahe 'homucaṁ sukrtaṁ daivyaṁ janam. Agniṁ mitraṁ varuṇaṁ sātaye bhagaṁ dyāvāpṛthivī marutaḥ svastaye.*

For success in our yajnic struggles of life and for victory against negativity and evils of the world, we

call upon and pray to Indra, mighty ruler of the world, instant listener, noble doer and deliverer from sin and adversity. We call upon Agni, spirit of light and fire, Mitra, loving power of friendship, Varuna, power of judgement and discrimination, Bhaga, lord of power and prosperity, earth and heaven, Maruts, tempestuous forces, and the noble and brilliant people dedicated to positive good action so that we may enjoy the good life of all round well being.

सुत्रामाणं पृथिवीं द्यामन्हसं सुशमाणमदितिं सुपणीतिम् ।  
दवीं नावं स्वरित्रामनागसमस्त्रवन्तीमा रुहमा स्वस्तये ॥ १० ॥

10. *Sutrāmāṇaṁ pṛthivīm dyāmanehasaṁ suśarmaṇamaditiṁ supaṇītim. Daivīm nāvam svaritrāmanāgasamasravantīmā ruhemā svastaye.*

In order to cross the oceanic flood of life and its challenges, let us board the boat of life equipped with sure safety measures, vast like earth, high and bright like the regions of light, free from sin and evil, comfortable and peaceful, unbreakable, well structured and well steered, divine and brilliant, fitted with fine oars, faultless and free from leakage, so that we may cross the flood with ease and enjoy the good life with all round well being.

विश्वं यजत्रा अधि वाचतातय त्रायध्वं ना दुरवाया  
अभिहुतः । सत्यया वा दवहूत्या हुवम शृण्वता देवा अवस  
स्वस्तये ॥ ११ ॥

11. *Viśve yajatrā adhi vocatotaye trāyadhvaṁ no durevāyā abhihrutaḥ. Satyayā vo devahūtyā huvema śṛṇvato devā avase svastaye.*

O Devas, brilliant and venerable sagely scholars of the science and vision of yajna, pray enlighten us on our defence and protection. Protect us from chronic evils and strengthen us with safe-guards against sudden calamities. In earnest truth we call upon you with words of divinity, pray listen and come for our protection so that we may live the good life with all round well being and happiness.

अपामीवामप विश्वामनाहुतिमपारतिं दुविदत्रामघायतः ।  
आर देवा द्वेषा अस्मद्युयातनारु णः शम यच्छता स्व-  
स्तय ॥ १२ ॥

12. *Apāmivāmapa viśvāmanāhutimapārātiṃ durvidatrāmaghāyataḥ. Āre devā dveṣo asmadyu-  
yotanoru ṇaḥ śarma yacchatā svastaye.*

Brilliant divinities of nature and humanity, pray remove all sickness and disease of the world, eliminate indifference and opposition to divine service, remove selfishness and miserliness, remove the malignance of the sinner souls, throw off hate and jealousy far from us and give us a spacious peaceful happy home so that we may live the good life with happiness and all round well being.

अरिष्टः स मता विश्व एधत् प प्रजाभिजायत् धमणस्पतिं ।  
यमादित्यासा नयथा सुनीतिभिरति विश्वानि दुरिता  
स्वस्तय ॥ १३ ॥

13. *Ariṣṭaḥ sa marto viśva edhate pra prājābhir-  
jāyate dharmaṇaspari. Yamādityāso nayathā  
sunītibhirati viśvāni durityā svastaye.*

Unhurt does the mortal advance in the world,

rises in values and practice of Dharma and thrives with family and progeny whom you, O brilliant divines, lead by noble paths of rectitude. Indeed, he crosses over all evils of the world whom you enlighten and guide for the good life and well being all round.

यं द॒वासा व॒थ वाज॑साता॒ यं शूर॑साता मरुता ह॒ित ध॒न ।  
पा॒त॒यावा॑णं॒ रथ॑मिन्द॒ सान॑सिमरि॒ष्यन्त॒मा रु॑हमा स्व-  
स्तय॑ ॥ १४ ॥

14. *Yam devāso'vatha vājasātau yam śūrasātā maruto hite dhane. Prātaryāvāṇaṁ rathamindra sānasimariṣyantamā ruhemā svastaye.*

O Lord Almighty, Indra, O Maruts, vibrant and enlightened heroes of nature and humanity, let us ride that chariot of life, unhurt, inviolable and victorious, taking off early morning at dawn, which you protect in the battle of the brave when the action is on for the victory and attainment of food, energy, culture and advancement of all for the good life and well being all round. (The chariot here is the human body for the individual, and the social, economic and the organismic commonwealth of humanity on the political level.)

स्व॒स्ति नः॑ प॒थ्यासु॑ ध॒न्वसु॑ स्व॒स्त्यप्सु॑ वृ॒जन् स्व॑वति ।  
स्व॒स्ति नः॑ पु॒त्रकृ॑थषु॒ यानि॑षु स्व॒स्ति रा॒य म॑रुता दधा-  
तन॑ ॥ १५ ॥

15. *Svasti naḥ pathyāsu dhanvasu svastyapsu vrjane svarvati. Svasti naḥ putrakṛtheṣu yoniṣu svasti rāye maruto dadhātana.*

O winds, O vibrant scientists and engineers, let there be peace, security and well being on the highways



and desert lands, all well over the waterways, rivers and seas, all good and well being in our programmes of enlightened advancement for general happiness. Let there be general good and universal well being among our women's lives and in family development programmes. O Maruts, bring us auspiciousness in our programmes of economic development for the growth of national wealth.

स्वस्तिरिद्धि पपथु श्रष्टा रक्वणस्वत्यभि या वाममति । सा  
ना अमा सा अरण नि पातु स्वावशा भवतु दवगापा ॥ १६ ॥

16. *Svastiriddhi prapathe śreṣṭhā rekṇasvatyabhi yā vāmameti. Sā no amā so araṇe ni pātu svāveśā bhavatu devagopā.*

Let there be peace, goodness and all round well being of the highest order in our long term programmes of development, only that which brings abundant wealth, noble success and honour and splendour of grace. May that peace and splendour strengthen us at home and protect us abroad and may that peace, protected by noble and brilliant divine souls, have the rightful passion and pride of self-confidence.

एवा प्लुतः सूनुरवीवृधद्वा विश्व आदित्या अदित मनीषी ।  
इशानासा नरा अमत्यना स्तावि जना दिव्या गयन ॥ १७ ॥

17. *Evā plateḥ sūnuravīvṛdhadvō viśva ādityā adite manīṣī. Īśānāso naro amartyenā'stāvi jano divyo gayena.*

O brilliant divine Adityas, children of light, O mother Aditi, thus does the intelligent and inspiring son of the fulfilled household and prosperous community

exalt you. Thus are ruling masters of themselves and their wealth and power, leading lights, the people, the enlightened, praised and celebrated by the liberated immortal and the intelligent rising generation.

### Mandala 10/Sukta 64

*Vishvedevah Devata, Gaya Plata Rshi*

क॒था द॒वानां क॒त॒मस्य॒ याम॑नि सु॒मन्तु॑ नाम॒ शृण्व॑तां म॒नाम॑ह ।  
का मृ॒ळाति॑ क॒त॒मा ना॒ मय॑स्करत्क॒त॒म ऊ॒ती अ॒भ्या  
वव॑वति ॥ १ ॥

1. *Kathā devānām katamasya yāmani sumantu nāma śṛṅvatām manāmahe. Ko mṛḷāti katamo no mayaskarat katama ūtī abhyā vavartati.*

In the course of our life, which gracious name of the divinities that hear our prayer shall we adore and how? Who is kind to us first and most? Who brings us peace and pleasure? Who cares for us and turns to us with protection constantly?

क॒तूय॑न्ति क॒त॒वा हृ॒त्सु धी॒तया॑ व॒नन्ति॑ व॒नाः प॒तय॑न्त्या  
दि॒शः । न म॑र्दि॒ता वि॒द्यत॑ अ॒न्य ए॒भ्या द॒वषु॑ म॒ अधि॑ कामा  
अय॑ंसत ॥ २ ॥

2. *Kratūyanti kratavo hrtsu dhītayo venanti venāḥ patayantyā diśaḥ. Na marḍitā vidyate anya ebhyo deveṣu me adhi kāmā ayaṁsata.*

Thoughts, desires and resolutions arise in the heart and mind anxious to do honour to divinity. Dedicated celebrants love the objects of their love and ambition and their desires and ambitions fly in various directions. For them, there is no other source of comfort

and happiness than the object of these desires, be it divine, human or material. I pray may my desires, ambitions and prayers converge and concentrate on the divinities.

नरा वा शंसं पूषणमगाह्यमग्निं देवद्धमभ्यचस गिरा ।  
सूयामासा चन्द्रमसा यमं दिवि त्रितं वातमुषसमक्तु-  
मश्विना ॥ ३ ॥

3. *Narā vā śamsaṁ pūṣaṇam-agoḥyam-agnim devedddhamabhyarcase girā. Sūryāmāsā cadramasā yamaṁ divi tritaṁ vātamuṣasam-aktum-aśvinā.*

O man, with holy words worship the divine spirit adored by humanity, study, honour and celebrate Pusha, divine unfathomable source of nourishment, Agni present in direct experience and lighted by noble and brilliant yajakas, sun and moon and their relative monthly movements, the heavenly energy operative in the three regions of the sun, sky and the earth, the dawn, the night and day and the Ashvins, complementary dynamics of natural energy in motion.

कथा क्विस्तुवीरवान्कया गिरा बृहस्पतिवावृधत  
सुवृक्तिभिः । अज एकपात्सुहवभिरृक्वभिरहिः शृणातु  
बुध्न्या३ हवीमनि ॥ ४ ॥

4. *Kathā kavistuvīravān kayā girā bṛhaspatirvā-  
vṛdhate suvrktibhiḥ. Aja ekapāt suhavebhir-  
ṛkvabhir-ahiḥ śṛṇotu budhnyo havīmani.*

How, by what words, with which mantric voices and yajnic actions is the omniscient poet, master ruler and almighty commander of infinite forces studied,

celebrated and known in his infinite nature and presence? In yajnic acts of search for knowledge, with holy words of celebrative language used with honest intention, unambiguous resolution and faithful purpose, is the one absolute power, unborn and undying, thunderous presence in space, celebrated and, if you use that language with that resolution in those actions, he would listen and respond.

द॑ स्य वादि॒त् जन्म॑नि व्र॒त राजा॑ना मि॒त्रावरु॑णा वि॒वाससि॑ ।  
अतू॑तपन्थाः पुरु॒रथा॑ अय॒मा स॒प्तहा॑ता वि॒षु॑रूपषु  
जन्म॑सु ॥ ५ ॥

5. *Dakṣasya vādite janmani vrata rājānā mitrāvārunā vivāsasi. Atūrtapanthāḥ pururatho aryamā saptahotā viṣurūpeṣu janmasu.*

And O mother Aditi, eternal nature, at the dawn of the day, you energise and illuminate both Mitra and Varuna, complementarities of unity and diversity of energy and light, both luminant and bound in law like day and night, and you bring into action the all ordaining cosmic law, Aryama, like the sun ordaining the day and night, which is unobstructed in its course, which commands the many chariots of the universe such as solar systems and galaxies, and which has seven high priests in the dynamic universal yajna, like the seven rays of the sun showing up the infinite forms of things as they come to light.

त॒ ना॒ अव॑न्ता हव॒नश्रु॑ता॒ हव॑न् विश्व॑ शृण्वन्तु वा॒जिना॑  
मि॒तर्द॑वः । स॒हस्र॑सा म॒धसा॑तावि॒व त्मना॑ म॒हा य धनं॑ स॒मि॒थषु॑  
ज॒भिर॑ ॥ ६ ॥

6. *Te no arvanto havanaśruto havam̐ viśve śṛṇvan-  
tu vājino mitadravaḥ. Sahasrasā medhasātāviva  
tmanā maho ye dhanam̐ samitheṣu jabhrire.*

May all those veteran scholars and scientists who listen to the call of the nation and, moving at measured speed, win victories in their fields, who in their pioneering adventures discover and produce great wealth in all sincerity by their own competence while they bring us a thousand gifts in our yajnic programmes, listen to our invocation and exhortation at this juncture too.

प वा वायुं रथयुजं पुरन्धिं स्तामः कृणुध्वं सख्याय पूषणम ।  
त हि द्वस्य सवितुः सवीमनि कतुं सचन्त सचितः  
सचतसः ॥ ७ ॥

7. *Pra vo vāyum̐ rathayujam̐ purandhim̐ stomaiḥ  
kṛṇudhvaṁ sakhyāya pūṣaṇam. Te hi devasya  
savituḥ savīmani kratum̐ sacante sacitaḥ sace-  
tasah.*

O yajakas, by your programmed yajnic sessions of scientific endeavour, study the munificent Vayu and Pusha, realise and harness the motive energy of wind usable in chariot and also the nourishing and invigorating power of nature as friends of life for the service of humanity. Both Vayu and Pusha in this cosmic yajna of Savita, lord creator and sustainer, are efficacious and together take life's growth and evolution forwards.

त्रिः सप्त सस्त्रा नद्या महीरपा वनस्पतीन्पवताँ अग्निमूतय ।  
कृशानुमस्तृन्तिष्यं सधस्थ आ रुदं रुदषु रुदियं हवा-  
मह ॥ ८ ॥

8. *Triḥ sapta sasrā nadyo mahīrapo vanaspatīn parvatāñ agnimūtaye. Kṛśānumastṛṇ tiṣyam sadhastha ā rudraṃ rudreṣu rudriyam havāmahe.*

For our protection and advancement, in our yajnic sessions we invoke and exalt thrice seven rays of energy active in the three regions of heaven, earth and the sky, the flowing streams, floods of water and vapour great and greater, herbs and trees, clouds and mountains, various orders of fire energy, electric energy, catalytic currents of cloud breaking energy, solar energy and the yajnic fire which destroys the negativities of the environment.

सरस्वती सरयुः सिन्धुरूमिभिमहा महीरवसा यन्तु व णीः ।  
द्वीरापा मातरः सूदयित्वा घृतवत्पया मधुम पा  
अचत ॥ ९ ॥

9. *Sarasvatī sarayuh sindhurūrmibhirmaho mahīra-vasā yantu vakṣaṇīḥ. Devīrāpo mātaraḥ sudayitvo ghr̥tavat payo madhumanno arcata.*

For our protection and progress may Sarasvati, cloud forming vapour streams, Sarayu, torrents of falling rain, rivers flowing on earth, and all mighty floods rushing and rolling at tempestuous speed flow for our benefit. O divine rivers, mother streams of nourishing waters full of living energy, ghr̥ta, nectar and honey, pray flow shining and roaring and bring us honour and grandeur.

उत माता बृहद्विवा शृणातु नस्त्वष्टा द्वभिजनिभिः पिता  
वचः । ऋभु पा वाजा रथस्पतिभगारुणवः शंसः शशमानस्य  
पातु नः ॥ १० ॥

10. *Uta mātā brhaddivā śṛṇotu nastvaṣṭā devebhirjanibhiḥ pitā vacaḥ. Rbhukṣā vājo rathaspatirbhago ranvaḥ śamsaḥ śāsamānasya pātu naḥ.*

And may mother Infinity of boundless light and father Tvashta, maker of body forms, with all divine generative forces, listen to our words of prayer and celebration. May Rbhuksha, light and energy sustaining the intelligent and wise, Vaja, spirit of nourishment and energy, the master lord of the cosmic chariot, Bhaga, spirit of grandeur, honour and power, all happy givers of felicity worthy of adoration by the celebrants, sustain, protect and promote us on the way forward.

रु॒ष्वः स॒न्दृ॒ष्टा पि॒तु॒माँ॒ इ॒व॒ । त॒या भ॒द्रा रु॒द्राणां॑ म॒रु॒तामु॒प॒-  
स्तु॒तिः । गा॒भिः ष्या॑म॒ य॒श॒सा॒ ज॒न॒ष्व॒वा स॒दा द॒वास् इ॒ळ॒या  
स॒च॒म॒हि ॥ ११ ॥

11. *Ranvaḥ sandrṣṭau pitumāñ iva kṣayo bhadrā rudrāṇām marutām-upastutiḥ. Gobhiḥ śyāma yaśaso janeṣvā sadā devāsa ṭlayā sacemahi.*

The celebration of Maruts and Rudras, scholars of the science of health and pranic energies, is full of blessings, joyous and beatific to the celebrant's vision like a haven of peace and total fulfilment. O divinities, we pray, may we always adore you with holy songs of celebration, enjoy your love and friendship and, blest with honour and wealth, live happy among the people of the world.

यां म॒ धि॒यं म॒रु॒त॒ इ॒न्द्र॒ द॒वा॒ अ॒द॒दा॒त॒ व॒रु॒ण॒ मि॒त्र॒ यू॒य॒म॒ । तां  
पी॒प॒य॒त् प॒य॒स॒व॒ ध॒नुं॒ कु॒वि॒द्भि॒रा॒ अ॒धि॒ रथ॒ व॒हा॒थ ॥ १२ ॥

12. *Yām me dhiyaṁ maruta indra devā adadāta varuṇa mitra yūyam. Tām pīpayata payaseva dhenuṁ kuvidgiro adhi rathe vahātha.*

O Maruts, vibrancies of divinity, O Indra, lord of honour and power, O divinities of nature and humanity, O Varuna, spirit of judgement, Mitra, spirit of love and friendship, let my intelligence and imagination, which is your gift to me, grow and overflow with exuberance like the cow's milk. You do always carry our prayers on the chariot and convey these to the Lord Supreme, don't you?

कुविद्ङ्ग पति यथा चिदस्य नः सजात्यस्य मरुता बुबाधथ ।  
नाभा यत्र पथमं संनसामह तत्र जामित्वमदितिदधातु  
नः ॥ १३ ॥

13. *Kuvidaṅga prati yathā cidasya naḥ saajātyasya maruto bubodhatha. Nābhā yatra prathamam saṁnasāmahe tatra jāmitvamaditirdadhātu naḥ.*

Dear Maruts, wise sages, you know and we pray enlighten us of our divine affinity and essential relationship with this Lord Supreme whatever way it is possible. May Aditi, mother Infinity, lead us to find our essential nature and identity and guide us to reach there where we may regain our first and original centre of being.

त हि द्यावापृथिवी मातरा मही द्रवी द्रवाञ्जन्मना यज्ञिय  
इतः । उभ बिभृत उभयं भरीमभिः पुरू रतांसि पितृभिश्च  
सिञ्चतः ॥ १४ ॥

14. *Te hi dyāvāpṛthivī mātara mahī devī devāñjanmanā yajñiye itaḥ. Ubhe bibhṛta ubhayaṁ bharīmabhiḥ purū retāṁsi pitṛbhiḥca siñcataḥ.*



Heaven and earth, both of them great, divine, venerable mothers of life from their very birth in existence, are united with generative vitalities of nature here itself. Both sustain the moving and unmoving forms of life with their nourishing powers and both pour out abundant fertility and generative vitalities replete with the seeds of life essence in natural form.

वि षा हात्रा विश्वमश्नाति वार्यं बृहस्पतिर्रमतिः पनीयसी ।  
गावा यत्र मधुषुदुच्यत बृहदवीवशन्त मतिभिमनी-  
षिणः ॥ १५ ॥

15. *Vi ṣā hotrā viśvamaśnoti vāryam bṛhaspatira-  
ramatiḥ panīyasī. Grāvā yatra madhuśuducyate  
bṛhad-avīvaśanta matibhir-manīṣiṇaḥ.*

That wonderful voice of divinity, the Vedic Word, which comprehends and corresponds to the entire world of cherished forms of existence is inviolable and sublime. Brhaspati, dedicated preserver and promoter of the divine Word adores it. Therein the master speaker and teacher of it is honoured as harbinger of honey sweets of joyous knowledge. Men of reason and faith with best of thought and action love and serve it beyond measure.

एवा क्विस्तुवीरवाँ ऋतज्ञा दविणस्युदविणसश्चकानः ।  
उक्थभिरत्र मतिभिश्च विपा पीपयद्रया दिव्यानि  
जन्म ॥ १६ ॥

16. *Evā kavistuvīravāñ ṛtajñā draviṇasyur-dra-  
viṇasaś-cakānaḥ. Ukthebhir-atra matibhiśca  
vipro'pīpayad-gayo divyāni janma.*

Thus does the poetic visionary, celebrant of

divinities and the divine Word, vibrant devotee of the laws of Truth, worshipper of the highest wealth of Divinity, lover of the wealth and values of existence, with thoughts, words and songs of piety in a state of inspiration and ecstasy serve and celebrate the divinities here in the congregation of the learned in this life.

एवा प्लुतः सूनुरवीवृधद्वा विश्व आदित्या अदित मनीषी ।  
इशानासा नरा अमत्यना स्तावि जना दिव्या गयन ॥ १७ ॥

17. *Evā plateḥ sūnuravīvṛdhadvo viśva ādityā adite manīṣī. Īśānāso nara amartyenā'stāvi jano divyo gayena.*

O Adityas, children of the inviolable light of the universe, O Aditi, mother Infinity, thus does the inspirer of the swimmer across the flood of existence adore you. O ruling powers of the world, O leading lights of humanity, thus is the brilliant and divine humanity celebrated by the inspired poet in a mood of ecstasy.

### Mandala 10/Sukta 65

*Vishvedevah Devatah, Vasukarna Vasukra Rshi*

अग्निरिन्द्रा वरुणा मित्रा अयमा वायुः पूषा सरस्वती  
सजाषसः । आदित्या विष्णुमरुतः स्वबृहत्सामा रुदा  
अदितिब्रह्मणस्पतिः ॥ १ ॥

1. *Agnirindro varuṇo mitro aryamā vāyuḥ pūṣā sarasvatī sajoṣasaḥ. Ādityā viṣṇu-marutaḥ svarbr̥hat somo rudro aditir-brahmaṇaspatih.*

May the cosmic spirit of divinity in its various and harmonious manifestations integrated in nature and humanity...: Agni, fire and magnetic energy of the earth,

Indra, wind and electric energy of the skies, Varuna, beauty of the moon, peace of night and depth of oceans, Mitra, warmth of the sun and freshness of the day, Aryama, cosmic gravity that orders the stars and planets in the united orbit of existence, Vayu, cosmic energy, Pusha, life energy of nourishment and growth, Sarasvati, cosmic enlightenment and universal speech vibrant in universal mind, Adityas, inviolable light energy of the stars, Vishnu, centre-hold of existence and omnipresence of sustaining divinity, Maruts, various versions of wind energy in currents, Svah, cosmic light and universal bliss, Brhat, expansive space home of the universe, Soma, cosmic spirit of peace and divine ecstasy pervasive from the sun to earth, Rudra, thundering clouds and the voice of sublimity, Aditi, imperishable infinity of existence, and Brahmanaspati, the ultimate immanent and transcendent, evolution and involution of life, may all these together in love and unison bless the life of nature and humanity in spirit, awareness and expression in thought, word and deed.

इन्द्राग्नी वृत्रहत्येषु सत्पती मिथा हिन्वाना तन्वा३ समाकसा ।  
अन्तरि॑ ऽ मह्या पंपुराजसा॒ सामा॑ घृतश्रीम॑हिमानमीर-  
चन ॥ २ ॥

2. *Indrāgnī vṛtrahatyēṣu satpatī mitho hinvānā tanvā samokasā. Antariṣam mahyā papru-rojasā somo ghr̥taśrīr-mahimānam-īrayan.*

In the dispelling of darkness and want and in the breaking of the clouds for rain, Indra and Agni, electric and fire energy, both protectors and promoters of the reality of substances, enhancing each other by their own essential power, work together in the same

system, and these together and Soma, the great and soothing life-promoting spirit with its harmonious power and lustre, all fill, energise and vitalise the great middle spaces.

तषां हि मह्ना महतामन्वणां स्तामाँ इयम्यृतज्ञा ऋता-  
वृधाम । य अप्सवमण्वं चित्रराधसस्त ना रासन्तां महय  
सुमित्र्याः ॥ ३ ॥

3. *Teṣām hi mahnā mahatām-anarvaṇām stomāñ  
iyarmyṛtajñā ṛtāvrdhām. Ye apsavam-aṇvaṇam  
citrarādhasaste no rāsantām mahaye sumitryāḥ.*

By the grandeur of these mighty, irresistible, self-sufficient powers of nature which observe and advance life's evolution by the laws of divinity, I, knowing the laws of nature and exigencies of the environment, structure, realise and accomplish my programmes of development and social advancement within the specifics of the Vishvedevas which, harbingers of wondrous possibilities, friendly and helpful, may, we pray, give us rain showers of liquid prosperity and progress for our honour and glory.

स्वणरमन्तरि णि राचना द्यावाभूमी पृथिवीं स्कम्भु-  
राजसा । पृ णइव महयन्तः सुरातया द्वाः स्तवन्त मनुषाय  
सूरयः ॥ ४ ॥

4. *Svarṇaram-antarikṣāṇi rocanā dyāvābhūmī  
pṛthivīm skambhurojasā. Pṛkṣā iva mahayantaḥ  
surātayo devāḥ stavante manuṣāya sūrayaḥ.*

These Vishvedevas, cosmic powers, by their glorious lustre and power, hold and sustain the bright sun, the shining stars, heaven and earth and the

expansive universe. Brilliant celebrants adore and exalt them as divine powers, munificent givers and generous friends for humanity.

मित्राय॑ शि॒ ॥ वरु॑णाय दा॒शुष॒ या स॒माजा॒ मनसा॒ न  
प॒युच्छ॑तः । यया॒धाम॒ धम॑णा॒ राच॑त बृ॒हद्यया॑रु॒भ राद॑सी  
नाध॑सी वृ॒ता ॥ ५ ॥

5. *Mitrāya śikṣa varuṇāya dāśuṣe yā samrājā manasā na prayucchataḥ. Yayordhāma dharmaṇā rocate bṛhad yayorubhe rodasī nādhasī vṛtau.*

Offer homage to Mitra and Varuna, complementary centripetal and centrifugal currents of cosmic energy, both sovereign and self-lustrous which never fault on their observance of law and generosity by their very nature. Their abode and sphere of operation shines by their law of Dharma and the great heaven and the great earth both abide in their vast sphere of cosmic dynamics. Offer homage to these generous givers of the light of day and peace of the night.

या गाव॑त॒निं प॒यति॑ निष्कृ॒तं पया॑ दु॒हाना॑ व॒तनी॑र॒वारतः॑ ।  
सा प॑बुवा॒णा वरु॑णाय दा॒शुष॒ द्वभ्या॑ दाशब्दु॒विषा॑  
विव॑स्वत ॥ ६ ॥

6. *Yā gaurvar-taniṁ paryeti niṣkṛtaṁ payo duhānā vratanīr-avārataḥ. Sā prabrūvāṇā varuṇāya dāśuṣe devebhyo dāśaddhaviśā vivasvate.*

The earth which goes about in her well defined orbit, ceaselessly moving on over the orbital stages of the revolution and yielding milky nourishments for life on the way for living beings, expresses her thanks to generous Varuna and does homage to Vivasvan, the

refulgent sun, Varuna dispelling it and the sun attracting it, both holding it in balance for the worshipful humanity.

दिव॑ िसा अग्निजिह्वा ऋतावृध॑ ऋतस्य॒ यानि॑ विमृशन्त॒  
आसत॑ । द्यां स्क्भित्व्य॑प॒ आ चक्रु॑राजसा॒ यज्ञं॑ जनि॒त्वी  
तन्वी॑ऽनि मा॒मृजुः॑ ॥ ७ ॥

7. *Divakṣaso agnijihvā ṛtāvṛdha ṛtasya yonim vimṛśanta āsate. Dyām skabhityapa ā cakrurojasā yajñam janitvī tanvīni māmṛjuh.*

Cosmic divinities clothed in light with tongues of fire observe and augment the law of cosmic yajna, and together, in a spirit of grateful union, sit at the centre with the central cause of all cosmic evolution. Holding the heavens high with their lustre, creating the waters of life, and lighting up and sustaining the yajna fire, they anoint themselves with divine grace.

परि॑ िता॒ पित॑रा॒ पूव॑जावरी॒ ऋतस्य॒ याना॑ । त्वत्तः॒ समा॑कसा ।  
द्यावा॑पृथि॒वी वरु॑णाय॒ सव॑त॒ घृ॒तव॑त्पया॒ महि॑षाय॒  
पिन्व॑तः ॥ ८ ॥

8. *Parikṣitā pitarā pūrvajāvarī ṛtasya yonā kṣayataḥ samokasā. Dyāvāpṛthivī varuṇāya savrate ghṛtavat payo mahiṣāya pinvataḥ.*

Extending and expanding, all embracing, each in its own sphere but both abiding together in the same one space, heaven and earth, earliest parents of life, rest in the original cause of cosmic evolution and both, dedicated to the law of divinity, replete with the waters of life, create and augment living energy for the great Varuna, pranic spirit of life.

प॒ज॒न्या॒वा॒ता वृ॒ष॒भा पु॒री॒षि॒ण॒न्द॒वा॒यू वरु॑णा मि॒त्रा अ॒र्य॒मा ।  
द॒वाँ आ॒दि॒त्याँ अ॒दि॒तिं ह॒वाम॑ह॒ य पा॒थि॑वा॒सा दि॒व्या॒सा  
अ॒प्सु य ॥ ९ ॥

9. *Parjanyaāvātā vṛṣabhā purīṣiṇendravāyū varuṇo mitro aryamā. Devāñ ādityāñ aditiṃ havāmahe ye pārthivāso divyāso apsu ye.*

Clouds and winds, mighty water bearer vapours, Indra and Vayu, currents of electric energy and the winds, Varuna, Mitra and Aryama, centrifugal, centripetal and all controlling cosmic energy, the devas, Adityas, rays of solar emissions, Aditi, mother nature, all we invoke, adore and exalt, all that pervade and abide by earth, heaven and the middle regions of the sky, for knowledge and its application in practice.

त्वष्ट॑रं वा॒यु॒मृ॒भवा॑ य आ॒ह॒त॒ द॒व्या॒ हा॒ता॒रा उ॒ष॒सं स्व॒स्तय॑ ।  
बृ॒ह॒स्प॒तिं वृ॒त्र॒खा॒दं सु॑म॒ध॒स॒मि॒न्द्रि॒यं सा॒मं ध॒न॒सा उ॑  
इ॒मह॑ ॥ १० ॥

10. *Tvaṣṭāraṃ vāyumṛbhavo ya oḥate daivyā hotārā uṣasam svastaye. Bṛhaspatiṃ vṛtrakhā-dam sumedhasamindriyam somam dhanasā u īmahe.*

O learned scholars of the science of yajna, for our achievement of wealth and all round well being, let us study and adore Tvashta, the specific natural energy that creates and shapes the forms of life, Vayu, wind and electric energy, the solar energy of the dawn, the vast space, the catalytic force that breaks the cloud and the soma energy which energises the heavenly yajakas, prana and apana, and enhances the efficacy of brain and the senses.

ब॒ह्म गाम॑श्वं ज॒नय॑न्त आ॒षधी॑व॒न॒स्पती॑न्पृ॒थि॒वीं प॒वताँ  
अ॒पः । सूर्य॑ दि॒वि रा॒हय॑न्तः सु॒दान॑व॒ आया॑ व॒ता वि॒सृज॑न्ता  
अधि॑ मि ॥ ११ ॥

11. *Brahma gāmaśvaṁ janayanta oṣadhīr-vanaspatīn pṛthivīm parvatāñ apaḥ. Sūryaṁ divi rohayantaḥ sudānava āryā vratā visṛjanto adhi kṣami.*

Let us invoke, study and adore for extension and improvement the natural processes producing and enhancing the quality of food, cows, horses, herbs and trees, earth, mountains, waters, and the facts of nature which shine and rise to the sun in heaven, all highly productive and generous givers, creating, causing and stimulating the best actions on earth.

भु॒ज्युम॑हंसः पि॒पृथा॑ नि॒रश्वि॑ना॒ श्या॒वं पु॒त्रं व॑धि॒मत्या॑  
अ॒जि॒न्व॒तम॑ । क॒म॒द्यु॒वं वि॒म॒दा॒याह॑थ्यु॒वं वि॒ष्णा॒प्त्वं  
वि॒श्व॑का॒याव॑ सृ॒जथः॑ ॥ १२ ॥

12. *Bhujyum-amhasaḥ pipṛtho niraśvinā śyāvaṁ putraṁ vadhrimatyā ajinvatam. Kamadyuvaṁ vimadāyohathur-yuvaṁ viṣṇāpvaṁ viśvakāyāva srjathaḥ.*

Ashvins, complementary powers of divine light and regeneration, you save the man of suffering and sufferance from sin and evil, refertilise the barren land and revitalise the seed to germinate, raise the genetic quality of seeds and plants for better taste and nourishment, and raise the general capacity of the seeker of knowledge to higher competence.



पावीरवी तन्यतुरकपादजा दिवा धृता सिन्धुरापः समुद्रियः ।  
विश्वं द्वासः शृणवन्वचांसि म सरस्वती सह धीभिः  
पुरन्ध्या ॥ १३ ॥

13. *Pāvīravī tanyaturekapādajō divo dhartā sindhu-  
rāpaḥ samudriyaḥ. Viśve devāsaḥ śṛṇavan  
vacāṁsi me sarasvatī saha dhībhiḥ purandhyā.*

Thunder and lightning, the one absolute unborn eternal sustainer of heaven, the sun, flowing rivers, oceanic waves and waters, rain bearing clouds, all the divinities of nature and the seasons, and the divine mother of knowledge and speech with the cosmic intelligence and will may hear my prayer and respond.

विश्वं द्वाः सह धीभिः पुरन्ध्या मनायजत्रा अमृता ऋतज्ञाः ।  
रातिषाचा अभिषाचः स्वविदः स्वगिरा ब्रह्म सूक्तं  
जुषरत ॥ १४ ॥

14. *Viśve devāḥ saha dhībhiḥ purandhyā manor-  
yajatrā amṛtā ṛtajñāḥ. Rātiṣāco abhiṣācaḥ svar-  
vidah svargiro brahma sūktaṁ juṣerata.*

May all divinities of nature and humanity, with their thoughts, intentions and will and actions, adorable at heart in yajna, immortal, self-established in divine truth and law, givers of intelligence and competence for accomplishment, loving and sociable, the very voice and vision of divinity, soul of bliss divine, listen and accept my song of divine adoration.

द्वाण्वसिष्ठा अमृताण्ववन्दु य विश्वा भुवनाभि पतस्थुः ।  
त ना रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा  
नः ॥ १५ ॥

15. *Devān vasiṣṭho amṛtān vavande ye viśvā bhuvanābhi pratasthuh. Te no rāsantāmuru-gāyamadya yūyam pāta svastibhiḥ sadā naḥ.*

The most brilliant sage celebrates and adores the immortals who abide in all regions of the world. May they now give us universal knowledge and vision of the highest adorable lord divine. O Vishvedevas, pray always protect and promote us with all that is good for total well being of life.

### Mandala 10/Sukta 66

*Vishvedevah Devata, Vasukarna Vasukra Rshi*

द्वान्हुव बृहच्छवसः स्वस्तय ज्यातिष्कृता अध्वरस्य  
पचतसः । य वावृधुः पतरं विश्ववदस इन्द्रज्येष्ठासा अमृता  
ऋतावृधः ॥ १ ॥

1. *Devān huve bṛhacchravasah svastaye jyotiṣkrto adhvarasya pracetasah. Ye vāvṛdhuḥ prataram viśvavedasa indrajyeṣṭhāso amṛtā ṛtāvṛdhah.*

For the good and well being of life all round, I invoke the Vishvedevas, all bounties and divinities of nature and humanity. Abundant and renowned are they, refulgent givers of light, enlightened promoters of the yajna of love and non-violence, who enhance the creative and productive processes of overcoming ignorance, injustice and poverty. Immortal observers and promoters of universal law with Indra, the omnipotent, as their supreme leader, they know, command and promote the entire wealth and well being of the world.

इन्द्रपसूता वरुणपशिष्टा य सूर्यस्य ज्यातिषा भाग-  
मानशुः । मरुद्रुण वृजन मन्म धीमहि माघान यज्ञं जनयन्त  
सूरयः ॥ २ ॥

2. *Indraprasūtā varuṇapraśiṣṭā ye sūryasya jyotiṣo  
bhāgamānaśuḥ. Marudgaṇe vṛjane manma  
dhīmahi māghone yajñam janayanta sūrayaḥ.*

Created, inspired, commanded and controlled by Indra, supreme ruler, instructed by Varuna, lord supreme of wisdom and judgement, the Maruts have attained to their share of the light of the sun. The wise and the brave institute yajna for the sake of divine bounties. May we too concentrate and dedicate our heart and soul to the strength and liberality of the Maruts.

इन्द्रा वसुभिः परि पातु ना गयमादित्यना अदितिः शर्म  
यच्छतु । रुदा रुदभिद्वा मृळ्याति नस्त्वष्टा ना ग्राभिः  
सुवितार्य जिन्वतु ॥ ३ ॥

3. *Indro vasubhiḥ pari pātu na gayamādityairno  
aditiḥ śarma yacchatu. Rudro rudrebhirdevo  
mṛlayāti nastvaṣṭā no gnābhiḥ suvitāya jinvatu.*

May Indra protect and promote our home with the wealth of the eight Vasus. May Aditi, mother Infinity, give us peace by all the twelve Adityas. May Rudra, lord of justice and mercy, with the eleven Rudras be pleased with us. May Tvashta promote us with the power of all the divinities for happiness and peace.

अदितिद्यावापृथिवी ऋतं महदिन्द्राविष्णु मरुतः स्वबृहत ।  
द्वाँ आदित्याँ अर्वस हवामह वसूनुदान्त्सवितारं सुदंस-  
सम ॥ ४ ॥

4. *Aditirdyāvāpṛthivī ṛtaṁ mahadindrāviṣṇū maru-  
taḥ svarbr̥hat. Devāñ ādityāñ avase havāmahe  
vasūn rudrāntsavitāraṁ sudamsasam.*

For our protection and promotion, we invoke Aditi, mother Nature, heaven and earth, the great cosmic law of Rtam, Indra, cosmic energy, Vishnu, omnipresent divinity that sustains the universe, Maruts, wind energies, cosmic joy, eight Vasus, eleven Rudras, Savita, lord of life and giver of light, lord supreme of cosmic action, and the twelve Adityas, all refulgent divinities of the universe.

सरस्वान्धीभिवरुणा धृतवतः पूषा विष्णुमहिमा वायु-  
रश्विना । ब्रह्मकृता अमृता विश्ववदसः शम' ना यंसन्त्रि-  
वरूथमंहसः ॥ ५ ॥

5. *Sarasvān dhībhirvaruṇo dhṛtavrataḥ pūṣā viṣṇu-  
mahimā vāyur-aśvinā. Brahmakṛto amṛtā  
viśvavedasaḥ śarma no yaṁsan trivarūtham-  
aṁhasaḥ.*

The rainy sky with its actions of showers, Varuna with its own laws of functioning, Pusha, nature's energy of nourishment and growth, the mighty all pervasive Vishnu, the winds, and the Ashvins, all dedicated to the supreme spirit of the universe, immortal powers in direct contact with the Supreme Divine, may, we pray, give us peace and rest for body, mind and soul free from sin and evil.

वृषा यज्ञा वृषणः सन्तु यज्ञिया वृषणा द्वा वृषणा  
हविष्कृतः । वृषणा द्यावापृथिवी ऋतावरी वृषा पजन्या  
वृषणा वृषस्तुभः ॥ ६ ॥

6. *Vṛṣā yajño vṛṣanaḥ santu yajñiyā vṛṣaṇo devā vṛṣaṇo haviṣkṛtaḥ. Vṛṣanā dyāvāpṛthivī ṛtāvarī vṛṣā parjanya vṛṣaṇo vṛṣastubhaḥ.*

May yajna bring us showers of peace and prosperity, may the yajakas be generous and abundant, may the divinities be generous and abundant, may the bearers of havi be generous and abundant, may heaven and earth replete with waters be generous and abundant, may the clouds be generous and abundant, may the celebrants of the generous divinities too be generous and abundant and bring us showers of peace and prosperity.

अग्नीषामा वृषणा वाजसातय पुरुपशस्ता वृषणा उप बुव ।  
यावीजिर वृषणा दवयज्यया ता नः शम त्रिवरूथं वि  
यंसतः ॥ ७ ॥

7. *Agnīṣomā vṛṣaṇā vājasātaye purupraśastā vṛṣaṇā upa bruve. Yāvījire vṛṣaṇo devayajyayā tā naḥ śarma trivarūthaṁ vi yaṁsataḥ.*

Agni and Soma, heat and cold, two complementarities of nature, both generous and abundant for the achievement of food, energy and advancement in knowledge and culture, universally praised and adored as generous and abundant, both of which others too serve and adore as generous and abundant by yajna, I glorify, and pray they may give us threefold peace and protection for body, mind and soul.

धृतवताः त्रिया यज्ञनिष्कृता बृहद्दिवा अध्वराणामभि-  
श्रियः । अग्रिहातार ऋतसापा अदुहा पा असृजानु  
वृत्रतूय ॥ ८ ॥

8. *Dhṛtavratāḥ kṣatriyā yajñaniṣkrto bṛhaddivā adhvarāṇāmabhiśriyaḥ. Agnihotāra ṛtasāpo adruho'po asṛjannanu vrtratūrye.*

Dedicated Kshatriyas consecrated in yajna, brilliant in the knowledge of divinity, meticulous performers of yajna with beauty and grace with Agni as their high priest of yajna in observation and exaltation of the laws of divinity, free from hate and enmity, move forward in their battle against darkness and evil and set the waters of life aflow like rain showers on the break of dark clouds.

द्यावापृथिवी जनय ऽभि वता प आषधीवनिनानि यज्ञिया ।  
अन्तरि ऽ स्वरा पपुरूतय वशं द्वासस्तन्वी ३ नि  
मामृजुः ॥ ९ ॥

9. *Dyāvāpṛthivī janayannabhi vratā''pa oṣadhīr-vanināni yajñiyā. Antarikṣam svarā paprurūtaye vaśam devāsastanvī ni māmṛjuḥ.*

Vishvedevas, divinities of nature and humanity, dedicated to their duties and discipline, creating and promoting herbs and trees and forests for nature's sacred purpose of protection and promotion of life, fill the regions of earth, sky, the sun and the highest heaven with replenitude and add beauty to their own body and the environment to their heart's desire.

धृतारा दिव ऋभवः सुहस्ता वातापजन्या महिषस्य तन्यताः ।  
आप आषधीः पतिरन्तु ना गिरा भगा रतिवाजिना यन्तु  
म् हवम ॥ १० ॥

10. *Dhartāro diva ṛbhavaḥ suhastā vātāparjanya mahiṣasya tanyatoḥ. Āpa oṣadhīḥ pra tirantu no giro bhago rātirvājino yantu me havam.*

May the divine powers, sustainers of bright heaven, roaring winds and thundering clouds, faultless perfect waves of light and Rbhus, formative intelligence of nature and expert humanity, waters, herbs and trees listen, enjoy and augment our mantric voice, and may Bhaga, abundant spirit of highest grace, Rati, mother nature's generosity, and the Vajins, fire, wind and sun, life energies of the three regions, listen to my invocation and join our yajna with abundance of gifts and teeming joy.

समुद्रः सिन्धू रजा अन्तरि मज एकपात्तनयित्पुरणवः ।  
अहिबुध्न्यः शृणवद्वचांसि म विश्व द्वास उत सूरया  
मम ॥ ११ ॥

11. *Samudraḥ sindhū rajo antarikṣamaja ekapāt tanayitnurarṇavaḥ. Ahirbudhnyah śṛṇavadvacānsi me viśve devāsa uta sūrayo mama.*

May the ocean, the sea and rivers, the middle regions of vapour and air, the one absolute eternal sustainer of the universe, the thunder, the spatial ocean, the region of dark clouds, and all divinities and eminent sages and scholars of the world, listen to my invocation and prayer and respond.

स्याम वा मनवा द्ववीतय पाञ्च ना यज्ञं प णयत साधुया ।  
आदित्या रुद्रा वसवः सुदानव इमा ब्रह्म शस्यमानानि  
जिन्वत ॥ १२ ॥

12. *Syāma vo manavo devavītaye prāñcam no yajñam pra ṇayata sādhyā. Ādityā rudrā vasavaḥ sudānava imā brahma śasyamānāni jinvata.*

O men of thought and enlightenment, may we

all be for your advancement and well being on the path of holiness and rectitude. Please take our yajnic endeavours forward in the right direction in a simple and straight manner. O Vasus, Rudras and Adityas, scholars of the first, higher and highest order, noble and generous, please refresh, promote and advance these hymns of adoration to higher achievement in the programmes.

दव्या हातारा पथमा पुराहित ऋतस्य पन्थामन्वमि साधुया ।  
 त्रस्य पतिं पतिवशमीमह विश्वान्दवाँ अमृताँ अपयु-  
 च्छतः ॥ १३ ॥

13. *Daivyā hotārā prathamā purohita ṛtasya panthāmanvemi sādhuayā. Kṣetrasya patim prativeśamīmahe viśvān devāñ amṛtāñ aprayucchataḥ.*

O divine yajakas, O high priests of nature and humanity, I follow the straight path of rectitude and universal law of nature's creativity. And we pray to the lord ruler and protector of the universe immanent in every form of existence, and, join all the divine powers, immortal and relentlessly active in the universal process, for study and advancement through yajna.

वसिष्ठसः पितृवद्वाचमकत द्वाँ इळांना ऋषिवत्स्वस्तय ।  
 पीताइव ज्ञातयः काममत्या स्म दवासा व धूनुता  
 वसु ॥ १४ ॥

14. *Vasiṣṭhāsaḥ pitṛvadvācamakrata devāñ īlāna ṛṣivat svastaye. Prītā iva jñātayaḥ kāmametyā 'sme devāso'va dhūnutā vasu.*

Brilliant sages and scholars studying the divine powers and researching the divine resources of nature



like the seers and, like parents and protectors, creating the knowledge and the language of knowledge for life's well being, and, O noble benefactors, having known our cherished needs and desires like loving friends and relations, pray energise our economy and create wealth for the community.

द्वान्वसिष्टा अमृतांन्ववन्दु य विश्वा भुवनाभि पतस्थुः ।  
त ना रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा  
नः ॥ १५ ॥

15. *Devān vasiṣṭho amṛtān vavande ye viśvā bhuvanābhi prastastuh. Te no rāsantāmurugāya-madya yūyaṁ pāta svastibhiḥ sadā naḥ.*

The brilliant sage of the first and highest order adores and celebrates the immortal Vishvedevas who abide in all regions of the world. May they give us universal knowledge and vision of the highest adorable lord divine. O Vishvedevas, pray protect and promote us for all time with all that is good for the total well being of life.

### Mandala 10/Sukta 67

*Brhaspati Devata, Ayasya Angirasa Rshi*

इमां धियं सप्तशीर्ष्णीं पिता न ऋतपजातां बृहतीम-  
विन्दत । तुरीयं स्विज्जनयद्विश्वजन्या यास्य उक्थ-  
मिन्दाय शंसन ॥ १ ॥

1. *Imām dhiyaṁ saptaśīrṣṇīm pitā na ṛtaprajātām bṛhatīmavindat. Turīyaṁ sviujanayadviśva-janyo'yāsyā ukthamindrāya śaṁsan.*

Our father creator, omniscient lord divine,

revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul.

ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासा असुरस्य वीराः ।  
विपं पदमङ्गिरसा दधाना यज्ञस्य धाम पथमं मनन्त ॥ २ ॥

2. *Rtam śamsanta ṛju dīdhyanā divasputrāso asurasya vīrah. Vipraṃ padamaṅgirso dadhānā yajñasya dhāma prathamam mananta.*

Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable lord Supreme.

हंसरिव सखिभिवावदद्विरश्मन्मयानि नहना व्यस्यन ।  
बृहस्पतिरभिकनिकदद्गा उत पास्तादुच्च विद्वाँ अगा-  
यत ॥ ३ ॥

3. *Haṃsairiva sakhibhir-vāvadadbhir-aśmanmayāni nahanā vyasyan. Bṛhaspatir-abhikanikradagdā uta prāstauducca vidvāñ agāyat.*

Chanting with friends as with hansa-like simple

sinless souls of purity, breaking the adamantine chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine.

अ॒वा द्वा॒भ्यां प॒र ए॒कया॒ गा गु॒हा ति॒ष्ठन्ती॒रनृ॒तस्य॒ सता॑ ।  
 बृ॒हस्प॒तिस्त॒मसि॒ ज्य॒तिरि॒च्छ दु॒स्त्रा आ॒क॒वि हि ति॒स्त्र  
 आवः॑ ॥ ४ ॥

4. *Avo dvābhyāṃ para ekayā gā guhā tiṣṭhanṭīra-nṛtasya setau. Brahāspatis-tamasi jyotiricchanudusrā ākarvi hi tisra āvaḥ.*

Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.)

वि॒भिद्या॒ पुरं॑ श॒यथ॒मपा॒चीं॒ नि॒स्त्रीणि॑ सा॒कमु॒दध॒रकृ॒न्तत॑ ।  
 बृ॒हस्प॒तिरु॒षसं॑ सू॒र्यं गा॒मर्कं॑ वि॒वद॒ स्तन॒र्या॒व द्याः॑ ॥ ५ ॥

5. *Vibhidyā puram śayathemapācīm nistrīṇi sākamudadherakṛantat. Brhaspatirūṣasam sūryam gāmarkam viveda stanayanniva dyauḥ.*

Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds

of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly realises the dawn, the sun rays, the sun and the light beyond the sun.

इन्दा वलं रीतारं दुघानां कुरणव् वि चकता रवण ।  
स्वदाञ्जिभिराशिरमिच्छमाना रादयत्पणिमा गा अमु-  
ष्णात् ॥ ६ ॥

6. *Indro valaṃ rakṣitāraṃ dudhānāṃ kareṇeva vi cakartā raveṇa. Svedāñjibhir-āsiram-icchamāno'rodayat paṇimā gā amuṣṇāt.*

Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance.

स ई सत्यभिः सखिभिः शुचद्विगाधायसं वि धनसरददः ।  
बह्नाणस्पतिवृषभिवराहघमस्वदभिदविणं व्यानट ॥ ७ ॥

7. *Sa īm satyebhiḥ sakhibhiḥ śucadbhir-godhāyasam vi dhanasair-adardah. Brahma-ṇaspatirvṛṣabhir-varāhair-gharmasvedebhir-draviṇam vyānaṭ.*

Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled,

fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society.

त सत्यन् मनसा गापतिं गा इयानास इषणयन्त धीभिः ।  
बृहस्पतिमिथाअवद्यपभिरुदुस्त्रिया असृजत स्वयुग्भिः ॥ ८ ॥

8. *Te satyena manasā gopatim gā iyānāsa iṣaṇayanta dhībhiḥ. Bṛhaspatirmitho avadyapebhirudusriyā asṛjata svayugbhiḥ.*

They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the ‘gopati’, i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy.

तं वृधयन्ता मतिभिः शिवाभिः सिंहमिव नानदतं सधस्थ ।  
बृहस्पतिं वृषणं शूरसाता भरभर् अनु मदम जिष्णुम ॥ ९ ॥

9. *Tam vardhayanto matibhiḥ śivābhiḥ sinhamiva nānadataṁ sadhasthe. Bṛhaspatim vṛṣaṇaṁ śūrasātau bharebhare anu madema jiṣṇum.*

Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him waxing and roaring victorious as a lion in the world’s hall of yajnic freedom and

progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy of the brave, and win our goals and enjoy life with him.

यदा वाजमसनद्विश्वरूपमा द्यामरुं ।दुत्तराणि सद्य ।  
बृहस्पतिं वृषणं वध्यन्ता नाना सन्ता बिभ्रता ज्याति-  
रासा ॥ १० ॥

10. *Yadā vājam-asanad-viśvarūpamā dyāmaru-kṣad-uttarāṇi sadma. Bṛhaspatiṁ vṛṣaṇaṁ vardha-yanto nānā santo bibhrato jyotirāsā.*

When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration.

सत्यामाशिषं कृणुता वयाध कीरिं चिद्ध्यवथ स्वभिरवः ।  
पश्चा मृधा अर्प भवन्तु विश्वास्तदादसी शृणुतं विश्व-  
मिन्व ॥ ११ ॥

11. *Satyāmāśiṣaṁ kṛṇutā vayodhai kīriṁ ciddhyavath svabhiraḥ ।  
paścā mṛdho apa bhavantu viśvāstadrodasī śṛṇutaṁ viśvaminve.*

O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfilment

listen to our prayer and adoration.

इन्द्रा॑ म॒ह्ना म॑ह॒ता अ॒ण॒वस्य॑ वि मू॒धान॑मभिनदबु॒दस्य॑ ।  
अह॑ हिमरि॒णात्सप्त॑ सिन्धू॒न्द्वावा॑पृथि॒वी पाव॑तं नः ॥ १२ ॥

12. *Indro mahnā mahato arṇavasya vi mūrdhānamabhina-darbudasya. Ahannahim-ariṇāt sapta sindhūn devair-dyāvāpṛthivī prāvataṁ naḥ.*

Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May the heaven and earth protect us by the divinities.

(The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.)

## Mandala 10/Sukta 68

*Brhaspati Devata, Ayasya Angirasa Rshi*

उ॒द॒प्रु॒ता न॒ वया॑ र॒ िमा॒णा वाव॑द॒ता अ॒भिर्य॑स्यव॒ घाषाः॑ ।  
गि॒रि॒भजा॑ नामया॒ मद॑न्ता बृ॒हस्पति॑म॒भ्यर्का॑ अ॒नाव॑न ॥ १ ॥

1. *Udapruto na vayo rakṣamāṇā vāvadato abhriya-syeva ghoṣāḥ. Giribhrajo normayo madanto brhaspatim-abhyarkā anāvan.*

Like aquatic birds playing on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.

सं गाभिराङ्गिरसा न िमाणा भग इवदयमणं निनाय । जन  
मित्रा न दम्पती अनक्ति बृहस्पत वाजयाशूरिवाजा ॥ २ ॥

2. *Sam gobhirāṅgirasō nakṣamāṇo bhaga ivedar-  
yamaṇam nināya. Jane mitro na dampaṭī anakti  
brhaspate vājayāśūrivājau.*

Just as Angirasa, enlightened disciple of the sage of living knowledge, like Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.

साध्व्या अतिथिनीरिषिराः स्याहाः सुवणा अनवद्यरूपाः ।  
बृहस्पतिः पवतभ्या वितूया निगा ऊप यवमिव स्थि-  
विभ्यः ॥ ३ ॥

3. *Sādhvaryā atithinīriṣirāḥ spārhāḥ suvarṇā  
anavadyarūpāḥ. Brhaspatiḥ parvatebhyo vitūryā  
nirgā ūpe yavamiva sthivibhyaḥ.*

Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.

आपुषायन्मधुन ऋतस्य यानिमवप एक उल्कामिव द्याः ।  
बृहस्पतिरुद्धर श्मना गा भूम्या उदनव वि त्वचं बिभद ॥ ४ ॥

4. *Āpruṣāyan madhuna ṛtasya yonimavakṣipā-  
nnarka ulkāmiva dyoḥ. Brhaspatir-uddhara-  
nnaśmano gā bhūmyā udneva vi tvacaṁ bibheda.*



Sprinkling the womb of life with the honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth.

अप॒ ज्याति॑षा॒ तमा॑ अ॒न्तरि॑ णदु॒दनः॑ शी॒पाल॑मि॒व वा॒त  
आज॑त । बृ॒हस्पति॑रनु॒मृश्या॑ व॒लस्या॒ भमि॑व॒ वात॒ आ च॑क  
आ गाः ॥ ५ ॥

5. *Apa jyotiṣā tamo antarikṣād-udnaḥ śīpālamiva vāta ājat. Bṛhaspatir-anumṛśyā valasyā'bhramiva vāta ā cakra ā gāḥ.*

As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.

य॒दा व॒लस्य॑ पी॒यता॑ जसुं॒ भद॑ बृ॒हस्पति॑रग्नित॒पाभि॑र॒कः ।  
द॒द्भि॑न जि॒ह्वा परि॑विष्ट॒माद॑दा॒विनि॒धौ र॑कृणादु॒स्त्रिया॑-  
णाम ॥ ६ ॥

6. *Yadā valasya pīyato jasum̐ bhed bṛhaspatir-agnitapobhir-arkaiḥ. Dadbhirna jihvā pariviṣṭa-mādadā-virnidhīṅrakṛṇod-usriyāṅām.*

When Brhaspati with the flames of fire and rays of the light of his creative will breaks through the darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the

food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.

बृहस्पतिरमत् हि त्यदासां नाम स्वरीणां सदन् गुहा यत ।  
आण्डव भित्त्वा शकुनस्य गभमुदुस्त्रियाः पवतस्य तमना-  
जत ॥ ७ ॥

7. *Bṛhaspatiramata hi tyadāsāṃ nāma svarīṇāṃ sadane guhā yat. Āṇḍava bhittvā śakunasya garbham-udusriyāḥ parvatasya tmanājat.*

Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life.

अश्नापिनद्धं मधु पय'पश्यन्मत्स्यं न दीन उदनि ियन्तम ।  
निष्टज्जभार चमसं न वृ गद बृहस्पतिविरवणा विकृत्य ॥ ८ ॥

8. *Aśnāpinaddham madhu paryapaśyan-matsyam na dīna udani kṣiyantam. Niṣṭajjabhāra camasam na vṛkṣād bṛhaspatir-viravenā vikṛtya.*

Brhaspati sees the sweetness and beauty of human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.

साषामविन्दत्स स्व'ः सा अग्निं सा अकण वि बबाध  
तमांसि । बृहस्पतिगावपुषा वलस्य निमज्जानं न पवणा  
जभार ॥ ९ ॥

9. *Soṣā mavindat sa svaḥ so agniṁ so arkeṇa vi babādhe tamānsi. Bṛhaspatir-govapuṣo valasya nirmajjānam na parvaṇo jabhāra.*

The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subject to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.

हिमव॑ पु॒णा मु॒षिता॑ व॒नानि॑ बृ॒हस्पति॑नाकृ॒पय॑द्ब॒ला गाः ।  
अ॒नानु॑कृ॒त्यम॑पु॒नश्च॑कार॒ यात्सू॒यामा॑सा॒ मिथ॑ उ॒च्च-  
र॑तः ॥ १० ॥

10. *Himeva parṇā muṣitā vanāni bṛhaspatinā-kṛpayadvalo gāḥ. Anānukṛtyam-apunaścakāra yāt sūryāmāsā mitha uccarātaḥ.*

Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparalleled and unrepeated as long as the sun and moon shine together and illuminate the days and nights.

अ॒भि श्या॒वं न॑ कृ॒शन॑भि॒रश्वं॑ न ।त्रि॒भिः पि॒तरा॑ द्याम॒पिंशन॑ ।  
रात्र्यां॑ तमा॒ अद॑धु॒ज्याति॑रह॒न्बृ॒हस्पति॑भि॒नदि॑दिं॒ विद॑द्गाः ॥ ११ ॥

11. *Abhi śyāvaṁ na kṛśanebhiraśvaṁ nakṣatrebhiḥ pitaro dyāmapimśan. Rātryāṁ tamo adadhurjyotirahan bṛhaspatirbhinadadriṁ vidadgāḥ.*

Like a dark horse adorned with golden trappings, the rays of light adorn the heavens with stars.

Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of divinity.

इ॒दम॑क॒म॒ न॒मा॑ अ॒भिया॑य॒ यः॒ पू॒वीर॑न्वा॒नान॑वीति । बृ॒हस्प॑तिः  
स हि गा॒भिः॒ सा अ॑श्वः॒ स वी॑र॒भिः॒ स नृ॑भि॒ना॒ वया॑  
धात ॥ १२ ॥

12. *Idamakarma namo abhriyāya yaḥ pūrvīranvānonavīti. Brhaspatiḥ sa hi gobhiḥ so āsvaiḥ sa vīrebhiḥ sa nṛbhirno vayo dhāt.*

This homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

### Mandala 10/Sukta 69

*Agni Devata, Sumitra Vadhryashva Rshi*

भ॒दा अ॒ग्रव॑'ध्य॒श्वस्य॑ स॒न्दृशा॑ व॒ामी प॑णीतिः सु॒रणा॑  
उप॑तयः । यदी॑ सु॒मित्रा॑ विशा॒ अग॑ इ॒न्धत॑ घृ॒तना॑हु॒त ज॑रत॒  
दवि॑द्युतत ॥ १ ॥

1. *Bhadrā agner-vadhryaśvasya saṁdṛśo vāmī praṇītiḥ suraṇā upetayaḥ. Yadiṁ sumitrā viśo agra indhate ghr̥tenāhuto jarate davidyutat.*

May the controlled and directed radiations of light and yajna fire, Agni, be auspicious, may its inspiration and guidance be auspicious and rewarding,

may its associations and functioning mutualities be auspicious. When noble and friendly people kindle and install it in the prime position in the vedi of yajna then, raised and fed on oblations of ghrta, it rises and shines, adored and exalted by the celebrants.

(This metaphor of physical fire and light, of which the flames and radiations are controlled and directed, is extendable to the socio-political and educational life of the human community. In this context Agni is to be interpreted as the leader, ruler, commander and teacher, leading the people to auspicious attainments. And, as in the case of all words indicative of divinity, Agni is the supreme lord of light and life whose divine functions are all self-refulgent and self-controlled, leading us all to auspicious attainments.)

घृतमग्रव'ध्यश्वस्य वध'नं घृतम ँ घृतम्बस्य मदनम ।

घृतनाहुत उविया वि पपथ सूय'इव राचत सपिरासुतिः ॥ २ ॥

2. *Ghrtamagner-vadhryaśvasya vardhanam ghrta-mannam ghrtamvasya medanam. Ghrtenāhuta urviyā vi paprathe sūrya iva rocate sarpirāsutiḥ.*

Ghrta means and is the rise and exaltation of self-controlled self-directed Agni, ghrta is the food, and ghrta is the growth and expansion with love and grace. Fed on ghrta it rises and expands unbounded and, kindled, energised and exalted with ghrta, it shines glorious and beatific like the sun.

यत्त मनुयदनीकं सुमित्रः समीध अग्र तदिदं नवीयः । स  
रवच्छाच स गिरा जुषस्व स वाजं दधि स इह श्रवा  
धाः ॥ ३ ॥

3. *Yat te manuryadanīkaṁ sumitraḥ samīdhe agne tadidaṁ navīyaḥ. Sa revacchoca sa giro juṣasva sa vājaṁ darṣi sa iha śravo dhāḥ.*

O prime and pioneering power, Agni, the bright and blazing light and flame of yours which Manu, thoughtful intellectual and noble friend, kindles with positive intention and purpose is new and it is adorable. Let it shine rich in wealth. Listen and respond to our words and voices of hope and prayer. Destroy negative forces. Create and bring us honour and prosperity here and now.

यं त्वा पूवमीळिता वध्यश्वः समीध अग्र स इदं जुषस्व ।  
स नः स्तिपा उत भवा तनूपा दात्रं र त्स्व यद्विदं तं  
अस्म ॥ ४ ॥

4. *Yaṁ tvā pūrvamīḷito vadhryaśvaḥ samīdhe agne sa idam juṣasva. Sa naḥ stipā uta bhavā tanūpā dātraṁ rakṣasva yadidaṁ te asme.*

Agni, you have been loved, studied and adored since the earliest times. The same you, I study and adore with controlled and concentrated mind, senses, intentions and motivations in my yajnic performance. Pray listen to my words and respond to this endeavour of mine. Be the protector of our homes and families and of our health of body and community, and protect this gift of yours which you have given to us.

भवा ह्युम्नी वाध्यश्वात् गापा मा त्वा तारीद्भिर्मात्तिजना-  
नाम । शूरं इव धृष्णुश्च्यवनः सुमित्रः प नु वाचं वाध्यश्वस्य  
नाम ॥ ५ ॥

5. *Bhavā dyumnī vādhryaśvota gopā mā tvā tāri-dabhimātirjanānām. Śūra iva dhṛṣṇuścyavanaḥ sumitraḥ pra nu vocaṁ vādhryaśvasya nāma.*

Agni, power of controlled light and flames of fire, be our protector and harbinger of splendour, and let no enemy of humanity challenge and assail you. Like a mighty warrior, Agni is all surpassing, all inspirer, a noble friend, and this is how I celebrate the name of the blazing power of self-control and splendour.

समज्या पवत्या३ वसूनि दासा वृत्राण्याया जिगथ । शूर इव  
धृष्णुश्च्यवना जनानां त्वमग्र पृतनायूरभि ष्याः ॥ ६ ॥

6. *Samajrya parvatyā vasūni dāsā vṛtrāṅyāryā jigetha. Śūra iva dhṛṣṇuścyavano janānām tvamagne pṛtanāyūrabhi śyāḥ.*

Agni, you win the wealth of clouds and mountains, plains and seas, conquer destructive and darkening forces, and win over noble and dynamic powers. O mighty power of light and fire, like a mighty warrior all surpassing, inspirer of people, you challenge and defeat the adversaries.

दीघतन्तुबृहदु ायमग्निः सहस्रस्तरीः शतनीथ ऋभ्वा ।  
द्युमान्द्युमत्सु नृभिमृज्यमानः सुमित्रषु दीदया दवयत्सु ॥ ७ ॥

7. *Dīrghatanturbṛhadukṣāyamagniḥ sahasras-tariḥ śatanītha ṛbhvā. Dyumān dyumatsu nṛbhirmrjya-mānaḥ sumitreṣu dīdayo devayatsu.*

This Agni, of expansive unending life, vastly generous burden bearer, thousandfold protected, mysterious and revealing, a hundred ways dynamic leader, excellent expert wise, most radiant among

brilliant, adored and exalted by leading lights among friends of noblest mind, shines among the lovers of divinity.

त्व धनुः सुदुग्धा जातवदा सश्रुतव समना सबधुक ।

त्वं नृभिर्दक्षिणावद्भिरग्न सुमित्रभिरिध्यस दव्यद्भिः ॥ ८ ॥

8. *Tve dhenuḥ sudughā jātavedo'saścateva samanā sabardhuk. Tvaṁ nṛbhir-dakṣiṇāvad-bhir-agne sumitrebhir-idhyase devayadbhiḥ.*

O Jataveda, omniscient lord of all existence, in you abides the perennial, inexhaustible mother cow, nature, the divine Word, agreeable and spontaneous giver of ceaseless streams of life sustaining light and natural energy. You are enkindled and adored by all leading lights of humanity bearing homage in abundance, noble friends, devotees who love and worship divinity.

द्वाश्चित्त अमृता जातवदा महिमानं वाध्यश्व प वाचन ।

यत्संपृच्छं मानुषीविश आयन्त्वं नृभिरजयस्त्वावृधभिः ॥ ९ ॥

9. *Devāścitte amṛtā jātavedo mahimānaṁ vādhr-yaśva pra vocan. Yat saṃpṛcchaṁ mānuṣīviśā āyan tvaṁ nṛbhirajayas-tvāvṛdhebhīḥ.*

O Jataveda, lord of infinite power and motion, the immortal divines proclaim your greatness and glory, and when mortal humans come and ask who destroys the dark and the wicked, the answer is: You win over the dark and the wicked with those noble people who adore and exalt you as the master, leader and commander.



पित॒व पु॒त्रम॑बि॒भरु॑प॒स्थ त्वा॒मग्न॑ व॒ध्य॒श्वः स॒प॒यन॑ । जु॒षा॒णा  
अ॒स्य स॒मिधं॑ यवि॒ष्टा॒त पू॒वाँ' अ॒वना॒वाध॑तश्चि॒त ॥ १० ॥

10. *Piteva putramabibharupasthe tvāmagne vadhryaśvaḥ saparyan. Juṣāṇo asya samidham yaviṣṭhota pūrvāñ avanorvrādhataścīt.*

As the father bears the child in his lap with love and supports it, so does the dedicated celebrant with controlled mind and sense place you in the vedi in the lap of mother earth, serving you with faith, reverence and awe. O power most youthful, loving and accepting his lighted faith, reverence and service, pray ward off all his enemies old as well as new.

श॒श्वद॑ग्नि॒व'ध्य॒श्वस्य॑ श॒त्रू॒र्भृ॒जिगा॑य सु॒तसा॑मव॒द्भिः । स॒म॒नं  
चि॒दद॑हश्चि॒त्रभा॒ना व॒वाध॑न्तम॒भिन॑द वृ॒धश्चि॑त ॥ ११ ॥

11. *Śaśvadagnir-vadhryaśvasya śatrūn ṛbhirjigāya sutasomavadbhiḥ. Samanam cidadaha-ścitrabhāno'va vrādhantam-abhinadvr̥dhaścīt.*

Agni, divine leader of light and life, always wins over the enemies of the self-controlled man of dynamic mind and senses by heroic men who distil the soma with faith and reverence and offer it to Agni in homage. O wondrous lord of light and fire, eliminate conflict wherever it be and, yourself rising in glory, break down violence and destruction when it is raising its head.

अ॒यम॑ग्नि॒व'ध्य॒श्वस्य॑ वृ॒त्रहा॑ स॒न॒का॒त्प॒द्भा न॑मसा॒पवा॑क्यः ।  
स न्ना॒ अजा॑मीँरु॒त वा॒ विजा॑मीन्॒भि ति॑ष्ठ॒ शध॑ता वा॒ध्य॒श्व ॥ १२ ॥

12. *Ayamagnir-vadhryaśvasya vṛtrahā sanakāt preddho namasopavākyah. Sa no ajāmīñruta vā vijāmīnabhi tiṣṭha śardhato vādhyāśva.*

This Agni, lord of self-refulgent light, all time invoked and lighted with prayer and homage, is the dispeller of darkness for the devotee of controlled mind and senses. O lord and leader of light and life, face upto and overthrow our enemies whether they are united as a community of saboteurs or as a hoard of heterogeneous antisocial destroyers.

### Mandala 10/Sukta 70

*Apriyah (Idhma or Samiddhagni-1, Narashasa-2, Ilah-3, Barhi-4, Davidvara-5, Uhasanakta-6, Daivyau Prachetasau-7, Sarasvati-Ila, Bharati-8, Tvasta-9, Vanaspati-10, Svahakrti-11) Devatah, Sumitra Vadhyashva Rshi*

इ॒मां म॑ अ॒ग्र स॒मिधं॑ जु॒षस्व॒ळस्प॒द प॒तिं ह॒या घृ॒ताची॑म ।  
व॒ष्मन्पृ॑थि॒व्याः सु॒दि॒न॒त्व अ॒ह्ना॑मू॒ध्वा भ॒व सु॒क॒ता द॒व॒य॒ज्या ॥ १ ॥

1. *Imām me agne samidham juśasveḷaspade prati haryā ghṛtācīm. Varṣman pṛthivyāḥ sudinatve ahnāmūrdhvo bhava sukrato devayajyā.*

O divine spirit of light and life, harbinger of knowledge and wisdom, on the sacred vedit of this holy earth, pray accept this homage of holy fuel and cherish this ladleful of ghrta and, O divine fire of noblest action, during this happy time of fine season rise on top of the world and shine by our faithful service to divinity by yajna.

आ द्वा॒ना॒म॒ग॒या॒व॒ह या॒तु नरा॒शं॒सा वि॒श्वरू॒पभि॒रश्वः॑ ।

ऋ॒तस्य॑ प॒था नम॑सा मि॒यधा॑ द्वा॒भ्या॑ द्वा॒तमः॑ सु॒षू॒दत ॥ २ ॥

2. *Ā devānāmagrayāveha yātu narāśaṃso viśvarūpebhiraśvaiḥ. Ṛtasya pathā namasā miyedho devebhyo devatamaḥ suśūdat.*

May Agni, prime pioneer of divinities, universally valued, praised and adored, come here to yajna with all its universal powers of light and energy and, as highest of divine agents of yajna, catalyse, manage and carry our homage with holy offerings to nature's bounties for their service and replenishment by the paths of natural laws and bring their blessings for us by the same paths of nature.

श॒श्व॒त्त॒ममी॒ळत॑ दू॒त्याय॑ ह॒विष्म॑न्ता म॒नुष्या॑सा अ॒ग्नि॒म ।

वहि॑ष्ठ॒रश्वः॑ सु॒वृ॒ता रथ॑ना द्वा॒न्वा॑नि ष॒दह॑ हा॒ता ॥ ३ ॥

3. *Śaśvattamamīlate dūtyāya haviṣmanto manuṣyāso agnim. Vahiṣṭairāśvaiḥ suvr̥tā rathenā'' devān vakṣi ni ṣadeha hotā.*

Men with homage of yajnic offerings always invoke, serve and pray to Agni to carry their offerings to the divinities and bring in their blessings. O high priest of yajna, pray come, bring in the divinities by the strongest fastest chariot drawn by most radiant carriers of natural dynamics, sit on the vedi and, by the same powers, transmit our fragrances to nature's bounties.

वि प॑थतां द्वा॒जु॒ष्टं त्रि॑श्चा दी॒र्घ द्वा॒घ्ना सु॑र॒भि भू॑त्व॒स्म ।

अ॒ह॒ळता॑ म॒नसा॑ द॒व ब॒हिरि॑न्द॒ज्य॒ष्टाँ उ॒श॒ता यी॑ । द्वा॒न ॥ ४ ॥

4. *Vi prathatām devajuṣṭam tiraścā dīrgham drāghmā surabhi bhūtvasme. Aheḷatā manasā deva barhirindrajyeṣṭhāñ uśato yakṣi devān.*

May the yajnic light, fire and prosperity loved by the divinities, grow, expand and rise all round, long, wide and lofty in space and time so that there may be sweet fragrance for us all time. O divine light, fire and fragrance of yajna, O lord of space and divine bliss, help us with a gracious mind free from hate and anger to join the brilliant divinities with Indra, omnipotent Supreme, first and highest of them.

द्विवा वा सानु स्पृशता वरीयः पृथिव्या वा मात्रया वि  
श्रयध्वम । उशतीद्वारा महिना महद्भिद्वं रथं रथयुधा-  
रयध्वम ॥ ५ ॥

5. *Divo vā sānu spr̥śatā varīyaḥ pṛthivyā vā mātrayā vi śrayadhvam. Uśatīrdvāro mahinā mahadbhirdevam ratham rathayurdhārāya-dhvam.*

O divinities of yajnic energy of nature, treasure troves of prosperity, touch the highest top of heavenly light and open and expand the fertility of earth in ample measure. Loving, passionate and gracious, ride the cosmic chariot of Infinity with the great divinities by virtue of your own grandeur and open the doors of boundless prosperity and enlightenment for humanity.

द्वी द्विवा दुहितरा सुशिल्प उषासानक्ता सदतां नि याना ।  
आ वां द्वास उशती उशन्त उरा सीदन्तु सुभग उपस्थ ॥ ६ ॥

6. *Devī divo duhitarā suśilpe uṣāsānaktā sadatām ni yonau. Ā vām devāsa uśatī uṣanta urau sīdantu subhage upasthe.*

O divine daughters of heaven, dawn of the busy day and restful night, both dexterous accomplisners of yajna, abide in the midst of the creative endeavours of humanity. Loving as you are, generous and gracious, may the dedicated and enthusiastic celebrants of divine nature come and abide in the boundless bosom of your love and good fortune.

ऊ॒ध्वा गा॒वा बृ॒हद॒ग्निः॑ समि॒द्धः॑ पि॒या धामा॒न्यदि॑तरु॒पस्थ॑ ।  
पु॒राहि॑तावृ॒त्विजा॑ य॒ज्ञ अ॒स्मिन्वि॒दुष्ट॑रा॒ दवि॑ण॒मा यज॑-  
थाम ॥ ७ ॥

7. *Ūrdhvo grāvā bṛhadagniḥ samiddhaḥ priyā dhāmānyaditerupasthe. Purohitāvṛtvijā yajñe asmin viduṣṭarā draviṇamā yajethām.*

When the sounding stone for soma goes up, the lighted fire rises in flames, and the havi vessels shine bright and lovely on the vedi in the lap of mother Infinity, then may the priest and the yajaka, Agni and Adityas, both brilliant and divine more and ever more create the wealth of life for humanity. (Yajna here is a metaphor of the creative endeavour of noble humanity in corporate action.)

तिस्रा॑ द॒वीब॒हिरि॒दं व॒रीय॑ आ सी॒दत॑ चकृ॒मा वः॑ स्या॒नम॑ ।  
म॒नुष्व॒द्यज्ञं॑ सु॒धिता॑ ह॒वींषी॑ळा॒ द॒वी घृ॒तप॑दी जुष॒न्त ॥ ८ ॥

8. *Tisro devīr-barhiridaṁ varīya ā sīdata cakṛmā vaḥ syonam. Manuṣvad-yajñam sudhitā havīṁṣīlā devī ghṛtapadī juṣanta.*

O triple divinities, Ila, Sarasvati and Bharati, mother Infinity, vibrant spirit of knowledge, language and culture, and Bharati, all bearing nature and mother

earth overflowing with ghrta, we pray, come and grace this lovely vedi which we have created for you with adoration, prayer and meditation. May divine Ila, transcendent Infinity, Sarasvati, inexhaustible spirit of light and stream of knowledge vested in awareness, well ordered, and Bharati, spirit of earthly prosperity, come, join the vedi as humans and partake of our homage with love and grace.

दव त्वष्टयद्ध चारुत्वमानड्यदङ्गिरसामभवः सचाभूः । स  
द्वानां पाथ उप प विद्वानुशन्त्या । दविणादः सुरत्नः ॥ ९ ॥

9. *Deva tvaṣṭaryaddha cārutvamānaḍ-yadaṅgi-rasāmabhavaḥ sacābhūḥ. Sa devānām pātha upa pra vidvān uśan yakṣi draviṇodaḥ suratnaḥ.*

O divine Tvashta, creator and maker of the forms of existence, when you create the beauty and graces of life and become a friend and associate of the Angirasas, spirit and energy of the life of humanity, then O generous lord of the world's wealth, loving and all knowing, pray give food and living sustenance for the holy creative people on their paths of life.

वनस्पत रशनया नियूया द्वानां पाथ उप व । विद्वान ।  
स्वदाति द्वः कृणवद्धवींष्यवतां द्यावापृथिवी हवं म ॥ १० ॥

10. *Vanaspate raśanayā niyūyā devānām pātha upa vakṣi vidvān. Svadāti devaḥ kṛṇavadd-havīm-ṣyavatām dyāvāpṛthivī havam me.*

O lord of vanaspatis, life giving sun rays, and herbs, trees and forests which provide food for living beings, you are the light giver, all watching and energising, you create the food for divinities and give it

the right form for their living systems. The generous lord of light makes the food palatable and thus forms the sacred materials as food for the living yajna of life's evolution. May heaven and earth listen to my voice of prayer and exhortation and bless us with the right forms of food for us and for our yajna and protect us.

आग्रं वह् वरुणमिष्टयं न इन्द्रं दिवा मरुता अन्तरि गत ।  
सीदन्तु बर्हिर्विश्व आ यजत्राः स्वाहा द्वा अमृता  
मादयन्ताम ॥ ११ ॥

11. *Āgne vaha varuṇamiṣṭaye na indraṃ divo maruto antarikṣāt. Sīdantu barhirviśva ā yajatrāḥ svāhā devā amṛtā mādayantām.*

Hey Agni, lord of cosmic light and living energy, bring us Varuna, water from the ocean and the clouds for our cherished yajna of the good life, Indra, light and power from the heavens, and Maruts, winds from the middle regions. May all divine yajna powers and holy yajakas of the world come and join our vedi with the chant of svaha, in truth of thought, word and deed. May all the immortal divinities rejoice and may they give us joy.

### Mandala 10/Sukta 71

*Jnana (Knowledge) Devata, Bṛhaspati Angirasa Rshi*

बृहस्पत पथमं वाचा अग्रं यत्परंत नामधयं दधानाः ।  
यदेषां श्रद्धं यदरिपमासीत्यणा तदेषां निहितं गुहाविः ॥ १ ॥

1. *Bṛhaspate prathamam vāco agram yat prairata nāmadheyam dadhānāḥ. Yadeṣāṃ śreṣṭham yadaripramāsīt preṇā tadeṣāṃ nihitam guhāvih.*

O lord of Infinite Speech, Brhaspati, the first and original form of eternal speech, which is the integration of name, word and factual reality, which the sages receive and bear in mind and articulate at the dawn of human creation, lies immanent in the universal mind. It is borne in the best and immaculate minds of the sages who make it manifest from there by divine inspiration in a state of grace.

सक्तुमिव तितउना पुनन्ता यत्र धीरा मनसा वाचमकत ।  
अत्रा सखायः सख्यानि जानत भदषां ल मीनिहिताधि  
वाचि ॥ २ ॥

2. *Saktumiva titaunā punanto yatra dhīrā manasā vācamakrata. Atrā sakhāyaḥ sakhyaṇi jānate bhadraiṣāṃ lakṣmīr-nihitādhi vāci.*

When the sages of patient and transparent mind, with their thought and imagination, conceive, visualise and articulate the divine word, crystallising it to the state of purity as they sift the grain of truth from the chaff of local variety, then the friends and associates come to know of the idea and the word and the union of word and meaning in communication, and then noble and holy is their knowledge manifested and received from the depth of the sage's language.

यज्ञं वाचः पदवीयमायन्तामन्वविन्दु ऋषिषु पविष्टाम ।  
तामाभृत्या व्यदधुः पुरुत्रा तां सप्त रभा अभि सं नवन्त ॥ ३ ॥

3. *Yajñena vācaḥ padavīyamāyan tāmanvavinda-nrṣiṣu praviṣṭām. Tāmābhṛtyā vyadadhuḥ purutrā tāṃ sapta rebhā abhi saṃ navante.*

By yajna and meeting of minds on the vedi, they



get to the form and meaning of language, tracing it word by word in the structure, realising the reality of meaning hidden in the mind of the sages. And having reached, realised and received it, they bear it around and communicate it in many ways widely in many places at various times. Thus do seven eloquent sages honour, serve and worship it, structured and articulated in seven poetic forms.

उ॒त त्वः॑ प॒श्य॒ । द॑द॒श॒ वाच॑मु॒त त्वः॑ शृ॒ण्व॒ । शृ॒णा॒त्य॒नाम॑ ।  
उ॒ता त्व॑स्म॒ त॒न्वां॑ वि॒ स॒स्र॒ जा॒य॒व॒ प॒त्य॑ उ॒श॒ती॒ सु॒वा॒साः ॥ ४ ॥

4. *Uta tvaḥ paśyan na dadarśa vācamuta tvaḥ śṛṇvan na śṛṇotyenām. Uto tvasmai tanvaṁ vi sasre jāyeva patya uśatī suvāsāḥ.*

However, even in association, in spite of discussion, someone having seen the language, let us say, in print, or having seen the meaning in practical reality, may not acknowledge it, some one having heard the language by the ear may not hear it in the soul. But Speech to someone, some honest, conscientious dedicated soul, opens up and reveals its hidden meaning as a loving wife beautifully clad opens and reveals herself, her very soul to her loving and faithful husband.

उ॒त त्वं॑ स॒ख्य॒ स्थि॒रपी॑तमाहु॒ननं॑ हि॒न्व॒न्त्य॒पि॒ वा॒जि॒न॒षु॒ ।  
अ॒ध॒न्वा॒ च॒रति॑ मा॒य॒य॒ष वाचं॑ शु॒श्रु॒वाँ अ॒फ॒ला॒म॒पु॒ष्पा॒म ॥ ५ ॥

5. *Uta tvam sakhye sthirapītamāhurnainam hinvantyapi vājineṣu. Adhenvā carati māyayaiṣa vācam śuśruvāñ aphaḷāmapuṣpām.*

Such a realised soul, they say, is a sober scholar on solid foundations in matters of language, meaning

and vision of reality. In scholarly meets they do not trifle with him, nor contradict him. But some may not even come to the fringe of his attainment. And another one moves around like a barren cow, struck by the magic of mere sound of words, hearing language without fruit or flower.

यस्तित्याजं सच्चिविदं सखायं न तस्य वाच्यपि भागा अस्ति ।  
यदीं शृणात्यलकं शृणाति नहि पवदं सुकृतस्य पन्थाम ॥ ६ ॥

6. *Yastityāja sacividaṁ sakhāyaṁ na tasya vācyapi bhāgo asti. Yadīṁ śṛṇotyalakam śṛṇoti nahi praveda sukr̥tasya panthām.*

If someone forsakes the divine speech of the Veda, a real intimate friend for life and after, there remains no substance even in his speech of daily wear, and whoever listens to him listens in vain because he does not know the path of well being and of well doing.

अ ण्वन्तः कर्णवन्तः सखाया मनाज्वष्वसमा बभूवुः ।  
आदघ्नास उपक णस उ त्व हृदाइव स्नात्वा उ त्व  
ददृश्र ॥ ७ ॥

7. *Akṣaṇvantaḥ karṇavantaḥ sakhāyo manoja-veṣvasamā babhūvuḥ. Adaghñāsa upakakṣāsa u tve hradā iva snātvā u tve dadṛśre.*

Indeed friends and companions equal of eyes and ears are unequal in mind and intellectual efficiency. Some are like tanks just waist deep, others neck deep, and yet others are deep as lakes, rivers or even seas wherein you bathe and feel sanctified and absolved.

हृदा तृष्टु मनसा ज्वषु यद बाह्यणाः संयजन्त सखायः ।  
अत्राह त्वं वि जह्वद्याभिराहबह्याणा वि चरन्त्यु त्व ॥ ८ ॥

8. *Hrdā taṣṭeṣu manaso javeṣu yadbrāhmaṇāḥ saṁyajante sakhāyaḥ. Atrāha tvaṁ vi jahurve-dyābhirohābrahmāṇo vi carantyu tve.*

When scholars in close friendly association join in intellectual meets organised with careful thought and heartfelt good intentions, even there, some they leave aside as ignorant while others, scholars of valuable subjects, actively move on with discussions of latest knowledge worth attaining.

इ॒म॒ य॒ ना॒वा॒ङ्ङ॒ न॒ प॒र॒श्च॒र॒न्ति॒ न॒ बा॒ह्य॒णा॒सा॒ न॒ सु॒त॒क॒रा॒सः॑ ।  
त॒ ए॒त॒ वा॒च॒म॒भि॒प॒द्य॑ पा॒प॒या॑ सि॒री॒स्त॒न्त्रं॑ त॒न्व॒त् अ॒प॒ज॒-  
ज्ञ॒यः॑ ॥ ९ ॥

9. *Ime ye nārvāṅ na paraścaranti na brāhmaṇāso na sutekarāsaḥ. Ta ete vācamabhipadya pāpayā sirīstantram tanvate aprajajñayah.*

Those there are who pursue neither the knowledge of this material world nor the knowledge of the spiritual world, nor are they Brahmanas interested in the holiness of the world of reality, nor even do they follow ritual and worldly life consciously with open mind. So being ignorant people they use only the non-holy language of impiety and merely extend the thread of physical existence at the human level in their life.

स॒व॑ न॒न्द॒न्ति॒ य॒श॒सा॒र्ग॒त॒न॒ स॒भा॒सा॒ह॒न॒ स॒ख्य॒ा॒ स॒खा॒यः॑ ।  
कि॒ल्वि॒ष॒स्पृ॒त्पि॒तु॒ष॒णि॒ह्य॑ षा॒म॒रं॑ हि॒ता॒ भ॒व॒न्ति॒ वा॒जि॒-  
ना॒य॑ ॥ १० ॥

10. *Sarve nadanti yaśasāgatena sabhāsāhena sakhyā sakhāyaḥ. Kilbiṣaspṛt pituṣaṇir-hyeṣāmaram hito bhavati vājināya.*

All friends feel happy and celebrate with a learned person who comes as a friend with honour, reputation and social prestige, and such a person, eliminator of sin and evil, provider of food and knowledge, rises to the position of leadership among them, being good for their honour and enlightenment.

ऋचां त्वः पाषमास्त पुपुष्वान्गायत्रं त्वा गायति शक्वरीषु ।  
ब्रह्मा त्व वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ  
त्वः ॥ ११ ॥

11. *Ṛcām tvaḥ poṣamāste pupuṣvān gāyatram tvo gāyati śakvarīṣu. Brahmā tvo vadati jātavidyām yajñasya mātṛāṁ vi mimīta u tvaḥ.*

Of the devotees of the divine voice of the Veda, one chants, celebrates and maintains the energy and enthusiasm of life vibrating in the Rks, one, the udgata, sings the gayatri verses in the Shakvari hymns of power, the Brahma, presiding high priest, proclaims the verses of universal knowledge from all the Vedas, and another, the adhvaryu, orders and organises the entire programme of the yajna in all details.

### Mandala 10/Sukta 72

*Devah Devatah, Brhaspati Laukya, or Brhaspati  
Angirasa, or Aditi Dakshayani Rshi*

द्वानां नु वयं जाना प वाचाम विपुन्यया ।  
उक्थेषु शस्यमानेषु यः पश्यादुत्तर युग ॥ १ ॥

1. *Devānām nu vayaṁ jānā pra vocāma vipanya-  
yā. Uktheṣu śasyamāneṣu yaḥ paśyāduttare yuge.*

Let us proclaim in clear words of grateful

adoration the birth and evolution of nature's divine manifestations which, when the verses are chanted, one may see and appreciate in later ages to come.

ब्रह्मणस्पतिरुता सं कुमारइवाधमत ।

द्वानां पूव्य युग सतः सदजायत ॥ २ ॥

2. *Brahmaṇaspatiretā saṁ karmāra ivādhamat.*  
*Devānām pūrvye yuge'sataḥ sadajāyata.*

Brahmanaspati, lord, master and ordainer of the cycle of existence, sets these devas in motion like an artisan in the earliest age of evolution and they awake from the unmanifest state of Being into the manifest state of Becoming in existence. (The Avyakta, intangible, becomes the Vyakta, tangible, mode of Prakṛti or Nature.)

द्वानां युग प्रथम सतः सदजायत ।

तदाशा अन्वजायन्त तदुत्तानपदस्परि ॥ ३ ॥

3. *Devānām yuge prathamē'sataḥ sadajāyata.*  
*Tadāśā anvajāyanta taduttānapadaspari.*

In the first age of the devas, the manifest stage of existence arose from the unmanifest Zero stage, i.e., the Zero state emerged into the first positive state of existence after Zero. Then in consequence arose space and the quarters of space. Thereafter arose Uttanapada, the open ended possibilities of boundless evolution further. (The one Vyakta gives rise to potential multiplicity.)

भूजज्ञ उत्तानपदा भुव आशा अजायन्त ।

अदित्द त अजायत् द ाद्वदितिः परि ॥ ४ ॥

4. *Bhūrjajña uttānapado bhuva āśā ajāyanta.  
Aditerdakṣo ajāyata dakṣādvaditiḥ pari.*

From Uttanapada arose Bhu, specific possibility, and many more such arose in space in the spatial quarters. From Aditi, inviolable nature, arose Daksha, will and intelligence, and from will and intelligence, Aditi, the desire to grow and procreate further.

अदितिह्यजनिष्ट द । या दुहिता तव ।

तां द्वा अन्वजायन्त भ्दा अमृतबन्धवः ॥ ५ ॥

5. *Aditirhyajaniṣṭa dakṣa yā duhitā tava.  
Tām devā anvajāyanta bhadrā amṛtabandhavaḥ.*

O Daksha, lord of will and intelligence, Aditi is born which is your offspring, indeed your desire to be many. In consequence, the devas are born, the noble fraternity of the immortal (Nature and divinity).

The order of the birth of the devas is thus described in the Upanishads and in Sankhya philosophy of natural evolution it is this: From avyakta Prakrti evolves Mahan or Pradhana which is vyakta Prakrti. From Mahan arises Ahankara which is described here as Uttanapad or the tree of the universe. From Prakrti are also manifested the three qualitative modes of existence: Sattva or intelligence, Rajas or energy, and Tamas or solid matter. This same is the order here in a different terminology. From Ahankara are born the five subtle bhutas and both mental and perceptive organs. From five subtle bhutas are born the five gross bhutas: Akasha, Vayu, Agni, Apah and Prthivi which all are composed of paramanus, the smallest units.

यद्वा अदः सलिल सुसंरब्धा अतिष्ठत ।

अत्रा वा नृत्यतामिव तीवा रणुरपायत ॥ ६ ॥

6. *Yaddevā adah salile susamrabdhā atiṣṭhata.  
Atrā vo nrtyatāmiva tīvro reṇurapāyata.*

O Devas, when you abide and play together dancing as if joyously in that vast space, then your radiant energy and ecstasy rises high (to receive the descent of life as the ripe gift of the sun on high).

यद्वा यतया यथा भुवनान्यपिन्वत ।

अत्रा समुद्र आ गू हमा सूर्यमजभतन ॥ ७ ॥

7. *Yaddevā yatayo yathā bhuvanānyapinvata.  
Atrā samudra ā gūḥamā sūryamajabhartana.*

O Devas, working joyously together as you energise and enliven the regions of the world, so here too in the ocean of matter, energy and prana, you hold, support and cherish the bright sun, the soul deep under the mysterious fivefold cover of existential body form.

अष्टा पुत्रासा अदितय जातास्तन्वस्परि ।

द्वाँ उप पत्सप्तभिः परा माताण्डमास्यत ॥ ८ ॥

8. *Aṣṭau putrāso aditerye jātāstanvaspari.  
Devāñ upa prait saptabhiḥ parā mārtaṇḍamāsyat.*

Eight are the divine modes of Aditi, eternal inviolable Prakṛti, which are evolved from her personality like children born of the mother (these being Mahan, Ahankara, five material forms and the sense-mind complex which is called Martanda because it bears the soul which passes through the birth and death stages). With seven of these it goes on evolving and the

eighth, Martanda, it leaves aside free (to grow by itself with the soul in the human form).

सप्तभिः पुत्ररदितिरुप पत्पूर्व्य युगम ।

पुजाय मृत्यव त्वत्पुनमाताण्डमाभरत ॥ ९ ॥

9. *Saptabhiḥ patrairaditirupa prait pūrvyam yugam. Prajāyai mṛtyave tvat punarmār-tāṇḍamā-bharat.*

With seven of her children mother Aditi retires to the post-pre-creation stage of the Avyakta absolute, but she continues to bear the Martanda, the soul with the subtle body cover during Pralaya, for birth and death again and again in the eternal cycle of existence. (For 8-9, further, refer to Gita, 7, 4-5, and Aitareya Upanishad, 1, 2, 3-5.)

## Mandala 10/Sukta 73

### Indra Devata, Gauriviti Shatya Rshi

जनिष्ठा उगः सहस तुराय मन्द आजिष्ठा बहुलाभिमानः ।

अवध्निन्दं मरुतश्चिदत्र माता यद्वीरं दधनद्धनिष्ठा ॥ १ ॥

1. *Janiṣṭhā ugraḥ sahase turāya mandra ojiṣṭho bahulābhimānaḥ. Avardhannindram marutaści-datra matā yadvīraṁ dadhanaddhaniṣṭhā.*

Indra, ruler of humanity and the world, adorable, most illustrious, blazing brilliant, highly self-confident, is born to subdue pride and opposition to humanity, and when mother Infinity, or humanity, fortunate and rightfully proud, bears such a brave hero, leader and ruler, the Maruts, leading lights, adore and exalt him.

दुहा निषत्ता पृशनी चिदवः पुरु शंसन वावृधुष्ट इन्दम ।

अभिवृतव ता महापदन ध्वान्तात्पित्वादुदरन्त गभाः ॥ २ ॥



2. *Druho niṣattā pṛsanī cidevaiḥ purū śamsena vāvṛdhuṣṭa indram. Abhīvr̥teva tā mahāpadena dhvāntāt prapitvādudaranta garbhāḥ.*

The armies of the enemy of darkness and pride stand round him well ordered and deployed with fighting forces ready for the move, and they abundantly exalt Indra with universal songs of praise. The people safe all round covered with mighty defence and security rise and progress like showers of rain released from the depth of dark and dense expansive clouds.

ऋष्व्वा त् पादा प यज्जिगास्यवधन्वाजा उत य चिदत्र ।  
त्वमिन्द सालावृकान्तसहस्रमासन्दधिष अश्विना  
ववृत्याः ॥ ३ ॥

3. *R̥ṣvā te pādā pra yajjigāsyavardhan vājā uta ye cidatra. Tvāmmindra sālāvṛkāntsahasr-amāsan dadhiṣe aśvinā vavṛtyāḥ.*

Indra, great and elevated are the columns and constituents of the system you rule over. When you advance and win your goal, the most eminent leaders, scientists and technologists, warriors and whoever others are here, all praise and exalt you. You appoint and maintain thousands of vigilant guards on the forefronts of the land. Indra, keep the social economy and all subsystems of the order moving, keep the circuit live without relent.

समना तूणिरुप यासि यज्ञमा नासत्या सुख्याय व १ ।  
वसाव्यामिन्द धारयः सहस्राश्विना शूर ददतुमघानि ॥ ४ ॥

4. *Samanā tūrṇirupa yāsi yajñamā nāsatyā sakhyāya vakṣi. Vasāvvyāmindra dhārayaḥ sahasrā'śvinā śūra dadaturmaghāni.*

Going fast forward in the struggle of life, you move close by the ways of yajna, holding on to the common creative values of corporate life and bringing all complementary forces of the system together for friendship ever in action for advancement. Indra, brave hero and ruler, hold and manage the wealth of the nation while the Ashvins, complementary forces of the system, create and contribute a thousand forms of honour, wealth and all round prosperity to the commonwealth.

मन्दमान ऋतादधि पजाय सखिभिरिन्द्र इषिरभिरथम ।  
आभिहि माया उप दस्युमागान्मिहः प तमा अंवपत्त-  
मांसि ॥ ५ ॥

5. *Mandamāna ṛtādadhi prajāyai sakhibhirindra iṣirebhirartham. Ābhirhi māyā upa dasyumāgā-nmihāḥ pra tamrā avapat tamaṁsi.*

Further, happy and joyous with the rule of inviolable law and dispensation of justice, Indra creates, holds, manages and provides wealth and well being for the people with the cooperation of his friendly and enthusiastic colleagues, and with these very cooperative forces faces the negative elements, negates their mischief and dispels all fog, depression and oppressive darkness from the land, uproots all these.

सनामाना चिद ध्वसया न्यस्मा अवाहानिन्द्र उषसा  
यथानः । ऋष्वरंगच्छुः सखिभिन्निकामः साकं पतिष्ठा हृद्या  
जघन्थ ॥ ६ ॥

6. *Sanāmānā ciddhvasayo nyasmā avāhannindra uṣaso yathānaḥ. Ṛṣvairagacchaḥ sakhibhirni-kāmaiḥ sākam pratiṣṭhā hrhyā jaghantha.*

Indra, dispel the darkness of the forces of equal name and power and subdue them with your light like the sun which overtakes the car of the dawns and turns it to day. Move forward with heroic friends who are brilliant and ambitious and with them together win the firmness and stability of your heart's desire.

त्वं जघन्थ नमुचिं मखस्युं दासं कृण्वान ऋषय विमायम ।  
त्वं चकथ मनव स्यानान्पथा दवत्राज्जसव यानान ॥ ७ ॥

7. *Tvaṃ jaghatha namuciṃ makhasyaṃ dāsaṃ kṛṇvāna ṛṣaye vimāyam. Tvaṃ cakartha manave syonān patho devatrāñjaseva yānān.*

You subdue the miserly hoarder and the negative, destructive clever trickster and convert him to be a lover of yajna and social generosity, living a simple natural life for the advancement of the seer. You make the paths of human progress peaceful and enjoyable, holy, simple and natural to follow for the pilgrims of divinity.

त्वमतानि पपिष वि नामशान इन्द दधिष गभस्ता ।  
अनु त्वा द्वाः शवसा मदन्त्युपरिबुध्नान्वनिनश्चकथ ॥ ८ ॥

8. *Tvametāni papriṣe vi nāmeśāna indra dadhiṣe gabhastau. Anu tvā devāḥ śavasā madantyu-paribudhnān vaninaścakartha.*

Indra, you fill up all these agents of positivity with strength. Ruling and controlling, you hold the rule and justice like the thunderbolt in hand. Consequently all the divinities of nature and humanity rejoice and exalt you with power and joy. Indeed you turn all the clouds above downwards to release the showers of life giving

rain.

चक्रं यदस्याप्स्वा निषत्तमुता तदस्म मध्विच्चच्छद्यात् ।  
पृथिव्यामतिषितं यदूधः पया गाव्वदधा आषधीषु ॥ ९ ॥

1. *Cakram yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt. Pṛthivyāmatiṣitaṁ yadū-dhaḥ payo goṣvadathā oṣadhīṣu.*

His wheel of power and presence which operates across the spaces and rules the dynamics of nature and humanity also fills and covers the whole system of existence with honey sweets of joy for life and for the lord's own fulfilment too, the same honey which fertilises the earth and fills the clouds, the nectar that is filled in the cow's udders and sweetens the sap in the herbs.

अश्वादियायति यद्वदन्त्याजसा जातमुत मन्य एनम ।  
मन्यारियाय हृम्येषु तस्था यतः पजज्ञ इन्द्रा अस्य वद ॥ १० ॥

10. *Aśvādiyāyeti yadvadantyojaso jātamuta manya enam. Manyoriyāya marmyeṣu tasthau yataḥ prajajñ indro asya veda.*

While some say this power and presence comes from the system itself, and I think it is born of divine lustre, arisen from passion and subsisting in forms and subsystems, the truth is that wherefrom it arises Indra alone knows the mystery.

वयः सुपणा उप सदुरिन्दं पियमधा ऋषया नाधमानाः ।  
अप ध्वान्तमूणुहि पूधि च मुमुग्ध्यस्मािधयव  
बद्धान ॥ ११ ॥

11. *Vayaḥ suparṇā upa sedurindraṃ priyamedhā ṛṣayo nādhamānāḥ. Apa dhvāntamūrṇuhi pūrdhi cakṣurmumugdhyasmān nidhayeva baddhān.*

Men of vibrant intelligence and flying imagination, seers and sages with love and reason, in a mood of supplication, prayer and faith sit and abide by Indra. O lord, unveil the truth from darkness, perfect our vision for the light of truth, release us for we are bound like birds in snares.

### Mandala 10/Sukta 74

#### *Indra Devata, Gauriviti Shaktya Rshi*

वसूनां वा चकृष इयं गन्धिया वा यज्ञवा रादस्याः । अवन्ता  
वा य रयिमन्तः साता वनुं वा य सुश्रुणं सुश्रुता धुः ॥ १ ॥

1. *Vasūnām vā cakṛṣa iyakṣan dhiyā vā yajñairvā rodasyoḥ. Arvanto vā ye rayimantaḥ sātau vanuṃ vā ye suśruṇaṃ suśruto dhuh.*

Wishing to honour the winners of the wealth and glories of heaven and earth by thought and action and by corporate yajnic performance, I celebrate the warriors of horse and commanders of wealth and honour of excellence who support the friends and destroy the assailants in the battles of life and who uphold and exalt the well received words and traditions of reputed sages and scholars.

हव एषामसुरा न त्वां श्रवस्यता मनसा निसत्ताम ।  
च ताणा यत्र सुविताय द्वा द्यान वारभिः कृणवन्त  
स्वः ॥ २ ॥

2. *Hava eṣāmasuro nakṣata dyāṁ śravasyatā manasā niṁsata kṣām. Cakṣāṇā yatra suvitāya devā dyaurna vārebhiḥ kṛṇavanta svaiḥ.*

Their call to action, with the fragrance of their yajnic performance full of freshness and rejuvenation for life, rises to heaven and, with their ideas and fame, spreads over the whole earth where brilliant sages of vision and generous leaders, with their own essential choices and best actions, create a heaven on earth for the good and all round well being of life.

इयमषाममृतांनां गीः स्वताता य कृपणन्त रत्नम ।

धियं च यज्ञं च साधन्तस्त ना धान्तु वसव्यं मसामि ॥ ३ ॥

3. *Iyameṣāmamṛtānāṁ gīḥ sarvatātā ye kṛpaṇanta ratnam. Dhiyaṁ ca yajñāṁ ca sādhanaste no dhāntu vasavyamasāmi.*

This is the voice of song in adoration of these immortals who, in the general yajna of all humanity, create and bestow on us the jewel wealth of life, elevate ideas and actions and accomplish the corporate creative programmes of total humanity by yajna. May they, we pray, bear and bring unbounded wealth and honour for us all.

आ तत्त इन्द्रायवः पनन्ताभि य ऊर्व गामन्तं तितृत्सान ।

सकृत्स्वं य पुरुपुत्रां महीं सहस्रधारां बृहतीं दुदु । न ॥ ४ ॥

4. *Ā tat ta indrāyavaḥ panantābhi ya ūrvaṁ gomantaṁ titrtsān. Sakṛtsvaṁye puruputrāṁ mahīm sahasradhārāṁ bṛahatīm dudukṣan.*

Indra, ruler of the world, the people adore and exalt you when they reap the harvest of abundant food

and milk, and when they till the land, and, like the mother cow, wish to milk the great wide earth of a thousand streams who, for her many many children, produces all things together.

शचीव इन्द्रमवस कृणुध्वमनानतं दमयन्तं पृतन्यून ।

ऋभु णं मघवानं सुवृक्तिं भता या वज्रं नर्यं पुरु णुः ॥ ५ ॥

5. *Śacīva indramavase kṛṇudhvamanānataṁ damayantaṁ pṛtanyūn. Ṛbhukṣaṇaṁ maghavā-nāṁ suvrktiṁ bhartā yo vajraṁ naryaṁ puruṣuḥ.*

O yajakas, for your protection and progress, adore and exalt Indra, lord of wondrous power and action, undaunted subduer of enemies, glorious, majestic, admirable and abundantly generous friend of humanity. And he wields the thunderbolt of power, justice and dispensation.

यद्वावानं पुरुतमं पुराषाळा वृत्रहन्दा नामान्यपाः । अचति  
पासहस्पतिस्तुविष्मान्यदीमुश्मसि कतव कर्त्तत ॥ ६ ॥

6. *Yadvāvāna purutamam purāṣālā vṛtrahendro nāmānyaprāḥ. Aceti prāsahaspatistuviṣmān yadīmuśmasi kartave karat tat.*

While Indra, subduer of the strongest enemy, destroyer of the strongholds of darkness, breaker of the clouds, is known as the justifier of his name and fame, he, lord of patience and fortitude, most powerful, helps us achieve whatever we wish to accomplish.

**Mandala 10/Sukta 75***Nadyah Devata, Sindhukshīt Praiyamedha Rshi*

प सु व आपा महिमानमुत्तमं कारुवाचाति सदन विवस्वतः ।  
 प सप्तसप्त त्रधा हि चक्रमुः प सृत्वरीणामति सिन्धुरा-  
 जसा ॥ १ ॥

1. *Pra su va āpo mahimānamuttamaṁ kārurvocāti sadane vivasvataḥ. Pra sapta-sapta tredhā hi cakramuḥ pra srtvarīṇāmati sindhurojasā.*

O fluent streams of water, energy and light, your best and highest grandeur and quality in every region of the master of earth, skies and light (Vivasvan), the scholar scientist devotee adores, describes and celebrates. Seven streams flow three ways in every one of the three regions, and in all the flowing streams the one common current flows on with its own innate energy and power.

प त रदद्वरुणा यातव पथः सिन्धा यद्वाजाँ अभ्यदवस्त्वम ।  
 भूम्या अधि पवता यासि सानुना यदषामगं जगतामिर्-  
 ज्यसि ॥ २ ॥

2. *Pra te'radadvruṇo yātave pathaḥ sindho yadvā-jāṁ abhyadravastvam. Bhūmyā adhi pravatā yāsi sānunā yadeṣāmagraṁ jagatāmirajyasi.*

O flowing stream, as you flow for the energy and vitality of foods in plants, herbs and trees, or as you flow by the tops of mountains of the earth or as you elevate the first and best part of these living and moving forms of nature with pranic energy, the sun makes the path for your flow.



दिवि स्वना यतत भूम्यापयन्तं शुष्ममुदियति भानुना ।  
अभादिव प स्तनयन्ति वृष्टयः सिन्धुयदति वृषभा न  
ररुवत ॥ ३ ॥

3. *Divi svano yatate bhūmyoparyanantaṁ śuṣma-  
mudiyarti bhānunā. Abhrādiva pra stanayanti  
vṛṣṭayaḥ sindhuryadeti vṛṣabho na roruvat.*

When the force and flood of energy is set in motion by the sun, the rumble of infinite energy shakes the spaces in heaven and the atmosphere on earth. As thunder roars and reverberates from the sky, so do showers fall and the river flood flows resounding like the cloud.

अभि त्वा सिन्धा शिशुमि । मातरा वाश्रा अषन्ति पर्यसव  
धनवः । राजव युध्वा नयसि त्वमित्सिचा यदासामगं  
पवतामिनं ऽसि ॥ ४ ॥

4. *Abhi tvā sindho śiśuminna mātaro vāsrā arṣanti  
payaseva dhenvaḥ. Rājeva yudhvā nayasi tvamit  
sicau yadāsāmagraṁ pravatāminakṣasi.*

O Sindhu, flood of water, just as mothers move with love to the child, just as lowing cows with milk move to the calf to promote life, so do streams flow to you and you take them forward flowing to the sea like a warrior king leading his armies to the battlefield for victory.

इमं मं गङ्ग यमुन सरस्वति शतुदि स्तामं सचता परुष्ण्या ।  
असिक्न्या मरुदवृध वितस्तयाजीकीय शृणुह्या सुषा-  
मया ॥ ५ ॥

5. *Imaṁ me gaṅge yamune sarasvati śutudri stomāṁ sacatā paruṣṇyā. Asidnyā marudṛdhe vitastayār-jīkīye śṛṇuhyā suṣomayā.*

O Ganga, ever flowing stream of water, life and life energy, Yamuna, stream that joins others and flows, Sarasvati, stream of abundant water and light of life, Shutudri, fast flowing stream of water and energy, Marudvr̥dha, stormy stream of water, prana and passion for life, Arjikiya, overflowing stream of life breaking over the banks, along with Parushni, sparkling stream flowing through stages, and Sushoma, stream of peace and vitality deep as the fathomless ocean, Asikni and Vistasta may all listen to this song of homage of mine and bless life.

Note: It is said that the words from Ganga to Sushoma are names of ten particular streams. It is not so. According to Yaska and Swami Dayananda, Veda is universal knowledge, there is no history and no geography in this body of knowledge. If particular streams are called by these names, the names were derived from the Vedas in which those name-words already existed, and the name-word and the characteristics of the stream corresponded. For this very correspondence, certain nerves, arteries and veins in the body also were named after these Vedic words. Pandit Jaya Deva Sharma in his translation of Rgveda (published Arya Sahitya Mandala, Ajmer, 1936, vol. 7, p. 131) quotes from a Kerala manuscript on music the following:

“Ida cha pingalakhya cha sushumna chasthi jihvika, Alambusa yatha pusha gandhari shankhini

kuhuh, Dehamadhyagata etah mukhyah syurdasha nadyah”, and continues that Ganga is Ida, which leads us to spiritual enlightenment, Yamuna is Pingala which joins with and orders various organs of the body, Sarasvati is sushumna which leads us to the joy of knowledge, Parushni (parvavati, bhaswati, kutilagamini) which goes through the vertebrae of the spine is shining, Asikni is dark, Marudvrdha is augmented by all nadis, Shutudri is fast and full, Vitasta controls body temperature, Arjikiya originates from a centre called Rjuka in the brain, also called vipat which, if it breaks, then death occurs and the pranas and the soul forsake the body. For this reason it is also called urunjara. Sindhu is the soul into which retire all the pranas and the nadis. Thus ‘streams’ and names of streams are general terms of life’s dynamics in different physical, psychic and spiritual contexts.

तृष्टामया पथमं यातव स्रजूः सुसत्वा रसया श्वत्या त्या ।  
 त्वं सिन्धा कुभया गामतीं कुमुं महत्त्वा सरथं याभिरि-  
 यंस ॥ ६ ॥

6. *Trṣṭāmayā prathamam yātave sajūḥ susartvā rasayā śvetyā tyā. Tvaṁ sindho kubhayā gomatīm krumuṁ mehatnvā saratham yābhirīyase.*

O Sindhu, flood and ocean of the dynamics of life, the streams which you first join and go on by the body chariot of existence are: Trshtama, the nadi with which food is first digested in the stomach, Susartu by which the energy produced is distributed over parts of the body system, Rasa by which energy vibrates across the whole system, Shveti by which food energy joins the blood stream, Kubha by which the skin cover is

formed and sustained, Gomati by which speech and other senses are controlled, Krumu which controls and coordinates body movements, and Mehatnu which controls the urinary function.

ऋजीत्यनी रुशती महित्वा परि जयांसि भरत् रजांसि ।  
अदब्धा सिन्धुरपसाम्पस्तमाश्वा न चित्रा वपुषीव  
दशता ॥ ७ ॥

7. *Rjityenī ruśatī mahitvā pari jrayāmsi bharate rajāmsi. Adabdhā sindhurapasāmapastamāśvā na citrā vapuṣīva darśata.*

Rjiti which moves peacefully, Eni which controls the white corpuscles, and Rushati which is bright and creates the body lustre, move by the energy and grandeur of the spiritual centre and communicate particles of energy and vitality across the system. Sindhu, the central stream and spirit, undaunted, is the most dynamic of all dynamics, wonderful as a ray of light and beautiful as a youthful maiden.

स्वश्वा सिन्धुः सुरथा सुवासा हिरण्ययी सुकृता वाजिनी-  
वती । ऊणावती युवतिः सीलमावत्युताधि वस्त सुभगा  
मधुवृधम ॥ ८ ॥

8. *Svaśvā sindhuḥ surathā suvāsā hiraṇyayī sukṛtā vājīnīvātī. Ūṇāvātī yuvatīḥ sīlamāvatyutadhi vaste subhagā madhuvṛdham.*

Sindhu, the central psychic and spiritual stream of the system commands beautiful senses and mind and the beautiful body chariot, it is fragrant, golden, nobly active, energetic achiever, handsomely covered youthful, provided with an efficient structural body

system, beatific, honey sweet and rich, which abides in and rules over all streams of the system.

सुखं रथं युयुज् सिन्धुरश्विनं तन् वाजं सनिषदस्मि गजा ।  
महान्ह्यस्य महिमा पनस्यत दब्धस्य स्वयशसा विर-  
ष्णिनः ॥ ९ ॥

9. *Sukhaṁ rathaṁ yuyuje sindhuraśvinaṁ tena vājaṁ saniṣdasminnājau. Mahān hyasya mahimā panasyate 'dabdhasya svayaśaso varapśinah.*

Sindhu, spirit of the stream of existence, flows incessantly, riding the cosmic chariot of all joy and comfort, wonderfully dynamic, by which it wins victories of attainments for its devotees and tributaries in this cosmic play. Great is its glory praised and celebrated by poets, undaunted and inviolable, innately glorious, infinitely abundant and generous.

### Mandala 10/Sukta 76

*Gravana Devata, Sarpa Airavata Jaratkarna Rshi*

आ व ऋञ्जस ऊर्जा व्युष्टिष्विन्दं मरुता रादसी अनक्तन ।  
उभ यथा ना अहनी सचाभुवा सदःसदा वरिवस्यात  
उद्भिदा ॥ १ ॥

1. *Ā va ṛñjasa ūrjāṁ vyuṣṭiṣvindraṁ maruto rodasī anaktana. Ube yathā no ahanī sacābhuvā sadaḥ sado varivasyāt udbhidā.*

O scholars and celebrants of yajna, creators of soma wealth, I honour and cooperate with you at the dawn of light and energy in the morning. Pray honour, celebrate and serve Indra, the sun, the winds, the earth and the environment and reveal their power and

potential for us so that both day and night they may produce and give us wealth born of earth for every home.

तदु श्रष्टं सर्वनं सुनातनात्या न हस्तयता अदिः सातरि ।  
विदद्ध्यया अभिभूति पस्यं महा राय चित्तरुत  
यदवतः ॥ २ ॥

2. *Tadu śreṣṭham savanam sunotanātyo na hastayato adriḥ sotari. Vidaddhyaryo abhibhūti paumsyam maho rāye cit tarute yadarvataḥ.*

Enact and accomplish that highest plan of yajnic action which like a goal-oriented programme of cloud showers in the hands of the creative maker of soma wins strength and power, progress and victory for the yajamana so that for the achievement of great wealth and progress he overcomes the worst hurdles and goes forward with quick mile stones of success.

तदिद्ध्यस्य सर्वनं विवर्पा यथा पुरा मनव गातुमश्रत ।  
गाअणसि त्वाष्ट अश्वनिणिजि पमध्वरष्वध्वराँ अशि-  
श्रयुः ॥ ३ ॥

3. *Tadiddhyasya savanam viverapo yathā purā manave gātumaśret. Go-arṇasi tvāṣṭre aśvanirṇiji premadhvar-eṣvadhavar-ām aśīśrayuḥ.*

Let that creative soma yajna programme of this yajamana promote and extend his actions and achievements the way as ever before it has opened and extended the paths of progress for humanity and inspired pioneers of positive acts of love and service to go forward in the scientific development of land, cows, culture and enlightenment and in the technological development of efficient means of transport and

civilisational attainments.

अप॑ ह॒त र॒ ऽसा॑ भङ्गु॒राव॑तः स्क्भा॒यत् नि॒ऋ॒तिं  
स॒ध॒ताम॑तिम । आ ना॑ र॒यिं स॒र्ववी॑रं सु॒नात॑न द॒वाव्यं॑ भर॒त्  
श॒ला॒क॒म॒द॒यः ॥ ४ ॥

4. *Apa hata rakṣaso bhaṅgurāvataḥ skabhāyata nirṛtiṁ sedhatāmatim. A no rayiṁ sarvavīraṁ sunotana devāvyaṁ bharata ślokamadrayaḥ.*

O yajakas and creators of soma, destroy the wicked and the evil tendencies, hold off the crooked and negative forces from the ways of development and progress, drive off want and poverty, create and bring us wealth and progeny worthy of the brave, and sing songs of thanks and praise in honour of the divinities.

द्वि॒व॒श्चि॒दा वा म॑व॒त्तर॑भ्या वि॒श्वना॑ चि॒दाश्व॑प॒स्तर॑भ्यः ।  
वा॒याश्चि॒दा सा॑म॒रभ॑स्तर॒भ्या ग्र॑श्चि॒दच॑ पि॒तुकृ॑त्त॒-  
र॑भ्यः ॥ ५ ॥

5. *Divaścidā vo'mavattarebhyo vibhavanā cidāśva-pastarebhyaḥ. Vāyościdā somarabhas-tarebhyo'gneścidarca pitukṛttarebhyaḥ.*

I sing in honour and appreciation of you all who create more and more energy and power from the light of the sun, more and more energy and speed from the electric energy of the middle regions, more and better energising tonics and sanatives from the fresh vitality of the winds, and more and better nourishing food from the heat and fertility of the earth.

भु॒रन्तु॑ ना य॒शसः॑ सा॒त्वन्ध॑सा॒ गावा॑णा वा॒चा दि॒विता॑  
दि॒वि॒त्म॑ता । नरा॑ यत्र॒ दु॒ह॒त का॑म्यं॒ मध्वा॑घ्रा॒षय॑न्ता अ॒भिता॑  
मि॒थ्र॒स्तुरः॑ ॥ ६ ॥

6. *Bharantu no yaśasaḥ sotvandhaso grāvāṇo vācā divitā divitmatā. Naro yatra duhate kāmyam madhvāghoṣayanto abhito mithasturaḥ.*

May the yajakas, creators of soma, bear and bring that nectar of honour and energy wherein, inspired by the heavenly voice of divinity rising to the skies, enlightened people together in unison distil the honey sweets of cherished love and fulfilment of life, their ecstasy resounding all round.

सुन्वन्ति सामं रथिरासा अदया निरस्य रसं गविषा दुहन्ति  
त । दुहन्त्यूर्ध्वरूपसर्चनाय कं नरा हव्या न मजयन्त  
आसभिः ॥ ७ ॥

7. *Sunvanti somam rathirāso adrayo nirasya rasam gaviṣo duhanti te. Duhantyūdhar-upasecanāya kam naro havya na marjayanta āsabhiḥ.*

Devotees of Soma, lovers of divinity, riding the body chariot in the state of dharma-megha samadhi extract the nectar juice of divine joy. Loving the vision and word of that joy they distil the taste and flavour of it. They milk the presence, the taste, the flavour of divinity from the udders of Mother Nature to sprinkle on and around the vedi of life and, as people taste the holy food with their tongue, they sanctify and experience the joy in the state of clairvoyance.

एत नरः स्वपसा अभूतन् य इन्दाय सुनुथ साममदयः ।  
वामं वामं ना दिव्याय धाम्न् वसुवसु वः पाथिवाय  
सुन्वत ॥ ८ ॥

8. *Ete naraḥ svapaso abhūtana ya indrāya sunutha somamadrayaḥ. Vāmaṁ vāmaṁ vo divyāya dhāmne vasu vasu vaḥ pāthivāya sunvate.*



O enlightened sages, such you are, people of holy action, yajakas and creators of soma, to offer your homage of living joy to Indra, lord of glory. All the beauties and graces of life you create, all the wealth, honour and excellence of earthly life you achieve is for the service of Indra, your homage in totality to Divinity, Spirit of the earth.

### Mandala 10/Sukta 77

#### *Maruts Devata, Syumarashmi Bhargava Rshi*

अ॒भ॒पु॒षा न॒ वा॒चा पु॒षा वसु॑ ह॒विष्म॑न्ता न॒ य॒ज्ञा वि॒जानु॑षः ।  
सु॒मारु॑तं न॒ ब॒ह्वाण॑म॒हसं॑ ग॒णम॑स्ता॒प्यषां॑ न॒ शा॒भसं॑ ॥ १ ॥

1. *Abhrapruṣo na vācā pruṣā vasu haviṣmanto na yajñā vijānuṣaḥ. Sumārutam na brahmāṇamarhase gaṇamastoṣyeṣām na śobhase.*

Like clouds of rain bringing showers of wealth and fertility to the earth, like yajakas bearing sacred offerings for the fire and replenishing the vitality of the environment, the vibrant currents of cosmic mind and holy sages of the divine Word bless humanity with the Vedic voice. Now, in order to do them the honour they deserve, sing and adore the assembly of the sages like the divine currents of Maruts, and do so in order that you too may deserve the honour and appreciation you would win.

श्रि॒य म॒यासा॑ अ॒ञ्जीरं॑ कृ॒ण्वत॑ सु॒मारु॑तं न॒ पू॒वीर॑ति॒ तपः॑ ।  
दि॒वस्पु॑त्रास॒ एता॑ न॒ यति॑र आ॒दित्या॑स॒स्त अ॒क्रा न॑  
वा॒वृ॒धुः ॥ २ ॥

2. *Śriye maryāso añjīmrakṛṇavata sumārutam na pūrvīrati kṣapaḥ. Divasputrāsa etā na yetira ādityāsaste akrā na vāvṛdhuḥ.*

For their honour and glory, mortals adore and celebrate them, Even veteran powers of earliest fame cannot violate them. Children of light, they shoot forward like archers and do not deviate from the course. Children of Aditi, mother Eternity, they advance like rays of light and extend the bounds of knowledge.

प य दिवः पृथिव्या न ब्रह्णा त्मना रिरिच अभा । सूर्यः ।  
पार्जस्वन्ता न वीराः पनस्यवा रिशादसा न मया अभि-  
द्यवः ॥ ३ ॥

3. *Pra ye divaḥ pṛthivyā na barhaṇā tmanā riricre abhrāṇna sūryaḥ. Pājasvanto na vīrāḥ panasyavo riśādaso na maryā abhidyaḥ.*

By virtue of their own strength and power (they are great) but not separate, not unrelated to heaven and earth just as the sun is great but not unrelated to the cloud and the sky. Commanding power and grandeur like heroes, they are adorable like mortals who destroy negativity, and they are refulgent in their own right.

युष्माकं बुध्न अपां न यामनि विथुयति न मही श्रथुयति ।  
विश्वप्सुयज्ञा अवागयं सु वः पर्यस्वन्ता न सत्राच आ  
गत ॥ ४ ॥

4. *Yuṣmākaṁ budhne apāṁ na yāmani vithuryati na mahī śratharyati. Viśvapsuryajño arvāgayam su vaḥ prayasvanto na strāca ā gata.*

In your area of operation you shine on together, as in the spaces of cosmic dynamics the earth does not shake, nor does it slacken, but goes on and on steadily on its course. Same way your yajnic operation in the cosmic law is universal, versatile and holy. Pray come

to our sessions, bear and bring us the food, energy and the wealth we need and work for.

यूयं धूर्षु प्रयुजा न रश्मिभिर्ज्यातिष्मन्ता न भासा व्युष्टिषु ।  
श्यनासा न स्वयशसा रिशादसः प्वासा न पसितासः  
परिपुषः ॥ ५ ॥

5. *Yūyaṁ dhūrṣu prayujo na raśmibhirjyotiṣmanto na bhāsā vyuṣṭiṣu. Śyenāso na svayaśaso riśā-dasaḥ pravāso na prasitāsaḥ paripruṣaḥ.*

In our programmes of progress, be like the motive powers of the plan with rays of light and reins of control. Be like light givers with sun-light on the rise of the dawns of initiative on a new day. Self-reflecting and glorious like harbingers of soma, be destroyers of violence and negativity. Like world-travellers, shining and sinless on meticulous missions, be harbingers of universal showers of rain and prosperity.

प यद्वहध्व मरुतः पराकाद्युयं महः संवरणस्य वस्वः ।  
विदानासा वसवा राध्यस्याराच्चिद द्वेषः सनुतयुयात ॥ ६ ॥

6. *Pra yadvahadhve marutaḥ parākād yūyaṁ mahāḥ saṁvaraṇasya vasvaḥ. Vidānāso vasavo rādhyasyārāccid dveṣaḥ sanutaryuyota.*

O Maruts, creators, achievers and givers of wealth and providers of peace and settlement, when you come from afar and bring great wealth of choice human value and order capable of further and capital development, then you eliminate all hate, jealousy and enmity polluting the heart within and society outside.

य उदृचि यज्ञ अध्वर॒ष्ठा म॒रुद्भ्या॒ न मानु॑षा॒ ददा॑शत ।

र॒वत्स वया॑ दधत सु॒वीरं॒ स द्वा॒ना॒मपि॑ गापी॒थ अ॒स्तु ॥ ७ ॥

7. *Ya udrci yajñe adhvareshthā marudbhyo na mānuṣo dadāsat. Revat sa vayo dadhate suvīraṃ sa devānāmapi gopīthe astu.*

The man established in Vedic chant and yajnic programmes of creation and development who gives for yajna and also gives to the brilliant and versatile Maruts achieves good health and long age blest with plenty of wealth and noble children and he also enjoys the protection of divinities on the path of rectitude.

त हि य॒ज्ञषु॑ य॒ज्ञिया॑सु ऊ॒मा आ॒दित्य॑न॒ नाम्ना॒ शंभ॑विष्ठाः ।

त ना॑ वन्तु रथ॒तूम॑नी॒षां म॒हश्च॒ याम॑ अध्व॒र च॑कानाः ॥ ८ ॥

8. *Te hi yajñeṣu yajñiyāsa ūmā ādityena nāmnā śambhaviṣṭhāḥ. Te no'vantu rathatūrmanīśām mahaśca yāmannadhvare cakānāḥ.*

May the Maruts, adorable at yajna, protectors and promoters most benevolent and blissful by the gift of solar light and enlightenment and showers of substantial waters and energy, versatile movers of the dynamics of cosmic yajna circuit protect and promote our mind, intelligence and knowledge while they love, cherish and extend our grand paths of progress in our social programmes of creation and production in the spirit of universal love, friendship and peace and non-violence.

## Mandala 10/Sukta 78

### *Maruts Devata, Syumarashmi Bhargava Rshi*

विपासा॑ न मन्म॑भिः स्वा॒ध्या॑ दवा॒व्या॒इ॑ न य॒ज्ञः स्व॒प्र॑सः ।  
राजा॑ना॒ न चि॒त्राः सु॑स॒न्दृ॒शः । ति॒तीनां॑ न मया॑ अर॒पसः॑ ॥ १ ॥

1. *Viprāso na manmabhiḥ svādhyo devāvyo na yajñai svapnasah. Rājāno na citrāḥ susaṁdrśaḥ kṣīṭinām na maryā arepasah.*

Like sages holy and self-possessed by noble thoughts and meditation, like dreamers of dreams devoted to divinity by yajnic actions, like wondrous brilliant rulers noble in person and performance, the Maruts are pure and sinless like noble mortals among humanity.

अ॒ग्नि॒न य॑ भा॒र्जसा॑ रु॒क्मव॑ त्सा॒ वाता॑सा॒ न स्व॒यु॒जः  
स॒द्य॒ऊ॒तयः॑ । प॒ज्ञा॒तारा॑ न॒ ज्य॒ष्ठाः सु॒नी॒तयः॑ सु॒श॒र्माणा॑ न  
सामा॑ ऋ॒तं य॒त ॥ २ ॥

2. *Agnirna ye bhrājasā rukmavakṣaso vātāso na svayujah sadhya-ūtayah. Prajñātāro na jyeṣṭhāḥ sunītayah suśarmāṇo na somā ṛtam yate.*

Shining with golden halo and lustre like fire, always devoted to protection and promotion of life like winds by free will and dedication of the self, highest and wholly committed to noble policies like wise and enlightened sages, they work for the peace and holy soma joy of the men of action and endeavour as divine harbingers of mental peace and spiritual bliss.

वाता॑सा॒ न य॑ धु॒नया॑ जि॒ग॒त्तवा॑ ग्री॒नां न॑ जि॒ह्वा वि॒रा॒कि॒णः ।  
वम॑प॒वन्ता॒ न या॒धाः शि॒मी॑वन्तः पि॒तृ॒णां न॑ शं॒साः  
सुरा॑तयः ॥ ३ ॥

3. *Vātāso na ye dhunayo jigatnavo 'gnīnām na jihvā virokiṇaḥ. Varmaṇvanto na yodhāḥ śimīvantaḥ pitṛṇām na śamsāḥ surātayaḥ.*

Stormy shakers are they of the stagnant as well as of the vibrant like winds, blazing like flames of fire, mighty strong like warriors clad in armour for battle, and profusely generous like blessings of the parents.

रथानां न यः राः सनाभया जिगीवांसा न शूरा अभिद्यवः ।  
वृयवा न मया घृतपुषा भिस्वतारा अर्क न सुष्टुभः ॥ ४ ॥

4. *Rathānām na ye 'rāḥ sanābhayo jigīvāṁso na śūrā abhidyavaḥ. Vareyavo na maryā ghṛtapruṣo- 'bhisvartāro ar-kaṁ na suṣṭubhaḥ.*

United in common with the centre as spokes of the wheel with the nave, lustrous like warriors thirsting for victory, liberal givers of the showers of prosperity, and soothing of speech like the holy chant of Rks, such are the Maruts for humanity.

अश्वासा न य ज्येष्ठास आशवा दिधिषवा न रथ्यः  
सुदानवः । आपा न निम्नरुदभिजिगत्वा विश्वरूपा  
अङ्गिरसा न सामभिः ॥ ५ ॥

5. *Aśvāso na ye jyeṣṭhāsa āśavo didhiṣavo na rath- yaḥ sudānavaḥ. Apo na nimnairudabhir-jigatnavo viśvarūpā aṅgirasō na sāmabhiḥ.*

They are vibrant winners of the highest order like rays of light in focus, generous givers like commanders of the chariots of plenty and charity, progressive seekers like rivers flowing down to the sea, and versatile workers of theoretical knowledge into practice like the Angiras sages of Atharva Veda realising

their hymns with the music of Samans.

गावाणा॑ न॒ सूर॒यः॑ सि॒न्धु॒मातर॑ आद॒दिरासा॑ अ॒द॒या॒ न  
वि॒श्वहा॑ । शि॒शूला॑ न की॒ळर्यः॑ सु॒मा॒तरा॑ महा॒गामा॑ न याम॑ ऽतु  
त्विषा ॥ ६ ॥

6. *Grāvāṇo na sūrayaḥ sindhumātara ādardirāso  
adrayo na viśvahā. Śiśūlā na krīlayaḥ sumātaro  
mahāgrāmo na yāmannuta tviṣā.*

Like the clouds of rain they are makers of the floods and oceans of collective wealth and knowledge, always opening the flood gates of showers like thunder across the world, playing like innocent children of noble mothers and going forward with light and lustre like a mighty community united in action.

उ॒षसां॑ न क॒तवा॑ ध्व॒रश्रि॒यः॑ शु॒भ॒यवा॑ ना॒ज्जि॒भिव्य॑ श्वित॒न ।  
सि॒न्ध॒वा॒ न य॒यिया॑ भा॒जदृ॑ष्ट॒यः॑ परा॒वता॑ न या॒र्जनानि॑  
ममि॒र ॥ ७ ॥

7. *Uṣasāṁ na ketavo'dhvaraśriyaḥ śubhamyavo  
nāñjibhirvyāśvitan. Sindhavo na yayiyo bhrāja-  
drṣṭayaḥ parāvato na yojanāni mamire.*

Like lights of the dawn they illuminate the sky and beautify the yajna on earth, themselves shining with graces and wishing the world all well all round. Moving forward like rivers in flood they shine in arms, and like pioneer travellers over boundless woods and spaces they cover miles and miles of distance in progress and achievement.

सु॒भा॒गा ॥ द॒वाः कृ॑णु॒ता सु॒रत्नान्॒स्मान्त॒स्ता॒तृन्म॑रु॒ता  
वावृ॑धानाः । अधि॑ स्ता॒त्रस्य॑ स॒ख्यस्य॑ गा॒त स॒नाद्धि॑ वा  
रत्न॑ध॒यानि॑ सन्ति ॥ ८ ॥

8. *Subhāgānno devāḥ kṛṇutā suratnānas-māntstotṛṇ maruto vāvṛdhānāḥ. Adhi stotrasya sakhyasya gāta sanāddhi vo ratnadheyāni santi.*

O noble and divine Maruts, vibrant scholars and sages, blazing warriors, benevolent philanthropists and relentless seekers and creators, let us be sharers with you, blest with noble jewel wealth of existence. Yourselves exalted by our adorations, exalt us, the celebrants. Come and acknowledge our song of praise, appreciation and friendship. Liberal you are, and immense are the gifts of your generosity for all time past, present and future.

### Mandala 10/Sukta 79

*Agni Devata, Agni Sauchika or Vaishvanara, or Sapti Vajambhara Rshi*

अपश्यमस्य महता महित्वममत्यस्य मत्यासु वि १ ।

नाना हनू विभृत् सं भरत् असिन्वती बप्सती भूयत्तः ॥ १ ॥

1. *Apaśyamasya mahato mahitvamamartasya martyāsu vikṣu. Nānā hanū vibhṛte saṁ bharete asinvatī bapsati bhūryattaḥ.*

I see and realise the sublime presence of this immortal Agni among mortals whose complementary catalytic powers open and close and open like the jaws of a living being, disjoining and joining together insatiably and relentlessly, creating, destroying and recreating new forms from old ones, and ultimately consume all things thereby consummating and completing the process of evolution back into involution and annihilation.



गुहा शिरा निहितमृधग गी असिन्व त्ति जिह्वया वनानि ।  
अत्राण्यस्म पडभिः सं भरन्त्युत्तानहस्ता नमसाधि वि ॥ २ ॥

2. *Guhā śiro nihitamṛdhagakṣī asinvannatti jihvayā vanāni. Atrānyasmai padbhiḥ saṁ bharantyyuttānahastā namasādhi vikṣu.*

The highest presence of Agni is hidden in mystery, in the cave of the heart. Its eyes of universal vision are objectified separately in the sun and moon. With its tongue it consumes various things, even the best and most beautiful too, insatiably. In homage to it, yajakas all across humanity bear holy offerings with hands raised in reverence and adoration and bring them step by step for its consumption in the fire and in the crucibles of the discipline of meditation.

प मातुः पतरं गुह्यामिच्छकुमारा न वीरुधः सपदुवीः । सुसं  
न पक्वमविदच्छुचन्तं रिरि ह्वासं रिप उपस्थ अन्तः ॥ ३ ॥

3. *Pra mātuh prataram guhyamicchan kumāro na vīrudhaḥ sarpadurvīh. Sasam na pakvamavidacchucantaṁ ririhvāmsaṁ ripa upasthe antaḥ.*

Loving and seeking the ultimate mystery of Agni, mother spirit of life and human evolution, the seeker comes like an innocent child moving up silently by and along the various folds of earthly existence, ultimately reaching the centre core of the mystery and attains the radiant presence deliciously ecstatic like the ripest fruit of life.

तद्दामृतं रादसी प बवीमि जायमाना मातरा गभा' अत्ति ।  
नाहं द्रवस्य मत्य'श्चिकताग्रिर्ङ्ग विचताः स पचताः ॥ ४ ॥

4. *Tadvomṛtaṁ rodasī pra bravīmi jāyamāno mātarā garbho atti. Nāhaṁ devasya martyaści- ketāgniraṅga vicetāḥ sa pracetāḥ.*

O heaven and earth, father and mother of life in existence, truly do I speak to you of that law of life which you observe and sustain: the baby life in the womb and, thereafter, receives its sustenance from father and mother. I, the rising vital form, the mortal, know not of the lord divine. For sure, Agni the omniscient alone knows all, Agni alone illuminates the spirit in the human form.

या अस्मा अ ऽ तृष्वा ३ दधात्याज्यघृतजुहति पुष्यति ।  
तस्म सहस्रम ऽ भिवि च १ गं विश्वतः पत्यङ्ङसि  
त्वम ॥ ५ ॥

5. *Yo asmā annaṁ trṣvādadhātyājyairghṛtair-juhōti puṣyati. Tasmāi sahasramaksabhirvi cakṣe'gne viśvataḥ pratyāṅsi tvam.*

Whoever the person that readily and enthusiastically brings and offers food to this Agni, feeds the fire and raises the flames with ghrta and intensive oblations of havi, Agni watches and enlightens him with a thousand eyes and visions. O lord of light and life, Agni, you are always with us, all time, all round, with and within at the closest.

किं द्वषु त्यज एनश्चकथाग्रं पृच्छामि नु त्वामविद्वान् ।  
अकीळन्कीळन्हरिरत्तव दन्वि पवशश्चकत् गामि-  
वासिः ॥ ६ ॥

6. *Kim deveṣu tyaja enaścakarthāgne pṛcchāmi nu tvāmaividvān. Akrīḷan kriḷan harirattave'dan vi parśaścakarta gāmivāsiḥ.*

An ignorant man, I ask you, Agni, whether among the divinities, in sport or not in sport, you subject men to sin, anger and aversion, since the omnipotent power, creator and destroyer, to swallow what is to be swallowed at the end, cuts things into particles like a knife cutting leather into pieces.

विषू॒चा अ॒श्वान्यु॒युज वन॒जा ऋ॒जी॒ति॒भी र॒श॒नाभि॒गृ॒भी॒तान ।  
 च॒ इ॒द मि॒त्रा वसु॑भिः सुजा॒तः समा॑नृ॒ध पव॑भिवावृ-  
 धानः ॥ ७ ॥

7. *Viṣūco ásvān yuyuje vanejā ṛjītibhī raśanābhir-  
 ḡrbhītān. Cakṣade mitro vasubhiḥ sujātaḥ samā-  
 nrdhe parvabhirvāvṛdhānaḥ.*

Fortunately born in a beautiful body, the soul uses various and versatile senses controlled by simple and natural operations of the will and intelligence and, loving and enlightened by Agni, cosmic lord omniscient, grows stage by stage with pranic energies and prospers.

### Mandala 10/Sukta 80

*Agni Devata, Agni Sauchika or Vaishvanara, or Sapti  
 Vajambhara Rshi*

अ॒ग्निः स॒प्ति॑वाज॒भ्रं द॑दात्य॒ग्नि॒वीरं॑ श्रु॒त्यं क॒मनिः॑ष्ठाम । अ॒ग्नी  
 रा॒द॑सी॒ वि च॑रत्सम॒ञ्ज अ॒ग्नि॒नारी॑ वी॒रकु॑क्षि॒ पुरा॑न्धि॒म ॥ १ ॥

1. *Agniḥ saptim vājambharam dadātyagnirvīram  
 śrutyaṁ karmaniṣṭhām. Agnī rodasī vi carat  
 samañjannagnirnārīm vīrakukṣim purāndhim.*

Agni gives us fast faculties of sense and mind which bring us food for life and experience with success in many fields. Agni gives valiant progeny, learned and

cultured with dedication to noble action. Agni pervades heaven and earth, beautifying them, and blesses the family home of man and woman, beautifying it with light and passion for good action, and Agni blesses the woman with fertility, motherhood of the brave and wisdom to keep a happy home.

अग्रप्रंसः समिदस्तु भद्राग्निमही रादसी आ विवश ।

अग्रिकं चादयत्समत्स्वग्निरवृत्राणि दयत पुरूणि ॥ २ ॥

2. *Agnrapnasah samidastu bhadragnimahī rodasī ā viveśa. Agnirekaṁ codayat samatsvagnirvrāṇi dayate purūni.*

May the full fire, heat and light of Agni, versatile power of action be good for universal well being, Agni which pervades both heaven and earth. Agni inspires and energises every one in the battles of life, and Agni dispels and destroys all evils of want and darkness.

अग्निहृत्यं जरतः कर्णमावाग्निर्द्भ्या निरदहज्जरूथम ।

अग्रिरत्रिंघम उरुष्यदन्तर्ग्निरमधं पजयासृजत्सम ॥ ३ ॥

3. *Agnirha tyam jarataḥ karṇamāvāgniradbhya niradahajarūtham. Agniratrim gharma uruṣya-dantaragnirṇmedham prajayāsrjat sam.*

Agni protects the devotee's health of sense and mind and establishes him in piety and prayer. Agni burns away the debilitating impurities from waters and from the blood stream of the body system. Agni protects the enlightened man free from triple bonds of infatuation with family, fame and finance. Agni establishes the man dedicated to yajnic advancement of humanity in the right relationship with family, friends and community.

अग्निदाद दविणं वीरपशा अग्निऋषिं यः सहस्रा सनाति ।  
अग्निदिवि हव्यमा ततानाग्रधामानि विभृता पुरुत्रा ॥ ४ ॥

4. *Agnirdād draviṇam vīrapesā agnirṛṣim yaḥ sahasrā sanoti. Agnirdivi havyamā tatānāgnerdhāmāni vibhṛtā purutrā.*

Agni, heroic in form and pride of the brave, gives wealth, honour and excellence and all that is valuable in the world. Agni rewards the sage, seer and visionary scholar a thousand ways. Agni raises and diffuses the fragrance of oblations to the heavens. Indeed the presence and pervasions of Agni are boundless, infinitely spread out.

अग्निमुक्थऋषया वि ह्वयन्त ग्निं नरा यामनि बाधितासः ।  
अग्निं वया अन्तरि पतन्ता ग्निः सहस्रा परि याति  
गानाम ॥ ५ ॥

5. *Agnimukthairṛṣayo vi hvayante 'gnim nara yāmani bādhitāsaḥ. Agniṁ vayo antrarikṣe patanto 'gniḥ sahasrā pari yāti gonām.*

Seers invoke Agni with the chant of sacred hymns. People in crisis on the journey onward call on Agni for help and guidance. Like birds flying up in the sky, sages on the way higher up towards the heavens or deep in awareness in the mind adore Agni. Agni, indeed, pervades and transcends a thousand abodes of light and life and inspires and enlightens the souls that seek and find.

अग्निं विश इळत मानुषीया अग्निं मनुषा नहुषा वि जाताः ।  
अग्निगान्धर्वी पथ्यामृतस्याग्रगव्यूतिघृत आ निषत्ता ॥ ६ ॥

6. *Agnim̐ viśva īlate mānuṣīryā agnim̐ manuṣo nahuṣo vi jātāḥ. Agnirgāndharvīm̐ pathyāmṛ-tasyāgnergavyūtirghṛta ā niṣattā.*

Communities of humanity conscious of their humanity and social responsibility worship Agni for guidance. People who rise above their earthly bonds thank and adore Agni. Agni holds and proclaims the holy voice of eternal truth which guides humanity on the paths of rectitude. The path that leads to Agni exists in and radiates from the lustre of Agni itself.

अग्र्य ब्रह्म ऋभवस्तत गुरगिं महामवाचामा सुवृक्तिम ।

अग्र पाव जरितारं यविष्ठाग्र महि दविणमा यजस्व ॥ ७ ॥

7. *Agnaye brahma ṛbhavastatakṣuragnim̐ mahāma-vocāmā suvrktim. Agne prāva jaritāraṁ yaviṣṭhā 'gne mahi draviṇamā yajasva.*

Rbhus, sages of divine vision and genius, compose and sing songs of adoration in honour of Agni. We too offer holy songs of reverence and worship in celebration of Agni. O Spirit of universal light and life, ever youthful Agni, pray protect and promote the celebrant and give us the highest wealth of yajnic life in communion with you.

## Mandala 10/Sukta 81

*Vishvakarma Devata, Bhauvana Vishvakarma Rshi*

य इमा विश्वा भुवनानि जुह्वदृषिहाता न्यसीदत्पिता  
नः । स आशिषा दविणमिच्छमानः पथमच्छदवराँ आ  
विवश ॥ १ ॥

1. *Ya imā viśvā bhuvanāni juhvaḍṣiḥrhotā nyasīdat pitā naḥ. Sa āśiṣā draviṇamicchamānaḥ prathamacchadavarām ā viveṣa.*

The eternal Rshi, visionary creator and cosmic yajaka, our father generator, who calls up all these worlds of the universe into existence ever abides by himself. Moved with desire to give the wealth of life with his blessings to the souls, he first generates the original Prakṛti vesting it with his divine will and then simultaneously enters and pervades the modes and forms of Prakṛti as they evolve.

किं स्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथासीत् । यता  
भूमिं' जनयन्विश्वकमा वि द्यामाणा'न्महिना विश्व-  
च ॥ २ ॥

2. *Kim svidāsīdadhīṣṭhānamārambhaṇaṁ katamat svit kathāsīt. Yato bhūmiṁ janayan viśvakarmā vi dyāmaurṇonmahimā viśvacakṣāḥ.*

What was the basis, what the beginning of the beginning, what sort and whence, from which Vishvakarma, omniscient all watching guardian of the universe, creating the heaven and earth shaped them and vested them with divine grandeur?

विश्वतश्च गुरुत विश्वतामुखा विश्वताबाहुरुत विश्वत-  
स्पात । सं बाहुभ्यां धमति सं पतत्रद्यावाभूमी' जनयन्द्व  
एकः ॥ ३ ॥

3. *Viśvataścakṣuruta viśvatomukho viśvatobāhuruta viśvataspāt. Saṁ bāhubhyām dhamati saṁ patatrairdyāvābhūmī janayan deva ekaḥ.*

All watching with cosmic eyes, all speaking with cosmic voice, all protecting with cosmic arms and all sustaining on cosmic foundations, the sole self-refulgent maker creating heaven and earth shapes and controls the universe with his hands, i.e., thought and will with strokes of the natural forces forging things into form.

किं स्विद्वनं क उ स वृ ा आसु यता द्यावापृथिवी निष्ठत ऽः ।  
मनीषिणा मनसा पृच्छतदु तद्यदध्यतिष्ठद्भुवनानि धार-  
यन् ॥ ४ ॥

4. *Kim svidvanam ka u sa vrkṣa āsa yato dyāvāprthivī niṣṭatakṣuḥ. Manīṣiṇo manasā prcchatedu tad yadadhyatiṣṭhadbhuvanāni dhārayan.*

Which is that forest and which is that tree from which the divine forces of nature carve out and shape the heaven and earth? O sages and scholars of divine vision, with your heart and intelligence ask that omniscient lord who abides and presides over the worlds of all existence, holding and controlling them in order.

या त धामानि पर्माणि यावमा या मध्यमा विश्वकम तुमा ।  
शि ऽ सखिभ्या हविषि स्वधावः स्वयं यजस्व तन्वं  
वृधानः ॥ ५ ॥

5. *Yā te dhāmāni paramāṇi yāvamā yā madhyamā viśvakarmannutemā. Śikṣā sakhibhyo haviṣi svadhāvaḥ svayaṁ yajasva tanvaṁ vṛdhānaḥ.*

O Vishvakarman, creator and maker of the universe, whatever the regions, their names and forms which are your creation, whether the highest and farthest, or the middle ones, or the lowest and closest, pray enlighten the friendly seekers and devotees about



them. O lord of your own might of Prakṛti and natural law, keep on the universal yajna by yourself, offering the fragrant havish and expanding the body form of the universe.

विश्वकमन्हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम ।  
मुह्यन्त्वन्य अभिता जनास इहास्माकं मघवा सूरिरस्तु ॥ ६ ॥

6. *Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ yajasva pṛthivīmuta dyām. Muhyantvanye abhito janāsa ihāsmākaṁ maghavā sūrirastu.*

O Vishvakarman, you yourself guide and perform the yajna of heaven and earth with the holy materials from within nature itself, yourself exlating in the expansive universe. Here the other people, unaware of the mystery, feel awe-stricken but, we pray, may you, Lord Almighty and omnificent, be the ultimate giver of enlightenment for us.

वाचस्पतिं विश्वकमाणमृतय मनाजुवं वाज अद्या हुवम ।  
स ना विश्वानि हवनानि जाषद्विश्वशम्भूरवस साधु-  
कमा ॥ ७ ॥

7. *Vācaspatiṁ viśvakarmāṇamūtaye manojuvaṁ vāje adhyā huvema. Sa no viśvāni havanāni joṣad viśvaśambhūravase sādhu-kamā.*

For our enlightenment and victory in our battle of existence and action today, we invoke Vishvakarma, lord of universal speech and the expanding universe, creative cosmic awareness inspiring human mind and thought, and we pray that the lord of holy action and universal well being be pleased to listen and grant us the fruit of all our invocations, prayers and adorations.

**Mandala 10/Sukta 82***Vishvakarma Devata, Vishvakarma Bhauvana Rshi*

च षुषः पिता मनसा हि धीरां घृतमन अजन्मन्मान ।  
 यददन्ता अददृहन्त पूव आदिद द्यावापृथिवी अपथ-  
 ताम ॥ १ ॥

1. *Cakṣuṣaḥ pitā manasā hi dhīro ghr̥tamene ajanannamnamāne. Yadedantā adadṛhanta pūrva ādiddyāvāpṛthivī aprathetām.*

The creator, protector and promoter of the light of the eye and sensitivity of mind, constant and inviolable, by his own will and resolution manifests the plasticity of nature's potential, Ahankara, from Mahat, and then the double plastic potential of psychic and material forms, mind and senses on the one hand and tanmatras, subtle materials, on the other. And when these basic bounds are shaped and confirmed, then these tangible forms of intelligential and material existence, heavens and earths grow, extend and expand.

विश्वकमा विमना आद्विहाया धाता विधाता परमात सुदृक ।  
 तषामिष्टानि समिषा मदन्ति यत्रा सप्तऋषीन्पर एक-  
 माहुः ॥ २ ॥

2. *Viśvakarmā vimanā ādvihāyā dhātā vidhātā paramota saṁdr̥k. Teṣāmiṣṭāni samiṣā madanti yatrā saptaṛṣīn para ekamāhuḥ.*

Vishvakarma is infinitely intelligent, infinitely pervasive, all sustaining, all controlling, supreme, all percipient, and all watchful. By virtue of his immanence and inspiration, living beings enjoy the cherished objects of their love and desire. It is that one Supreme Spirit

which all sages celebrate and adore as One and Absolute. It is from him that all seven mantra chants arise and unto him return.

या नः पिता जनिता या विधाता धामानि वद भुवनानि  
विश्वा । या दवानां नामधा एक एव तं संप्रश्नं भुवना  
यन्त्यन्या ॥ ३ ॥

3. *Yo naḥ pitā janitā yo vidhātā dhāmāni veda  
bhuvanāni viśvā. Yo devānām nāmadhā eka eva  
taṁ sampraśnaṁ bhuvanā yantyanā.*

Vishvakarma is our father and mother, he who is the sustainer, ruler and controller of existence, who knows all abodes and regions of the universe, who is the sole ordainer of the nature, functions and names of all divinities and the sole unity of all these in one, the one comprehensive question of all questions and the one complete answer to all questions, the one ultimate reality into whom all regions and worlds converge and merge.

त आयजन्त दविणं समस्मा ऋषयः पूव जरितारा न भूना ।  
असूत सूत रजसि निषत्त य भूतानि समकृण्वामानि ॥ ४ ॥

4. *Ta āyajanta draviṇaṁ samasmā ṛṣayaḥ pūrve  
jaritāro na bhūnā. Asūrte sūrte rajasi niṣatte ye  
bhūtāni samakṛṇvannimāni.*

The earliest Rshis, i.e., the vital energies of nature in the process of creative evolution in their own right with their power of Being, did yajnic service to the creator and offered their best input in the formative process like celebrants. Placed and abiding in the tumult of the moving and unmoving elements and forms, they

fashioned forth the later forms of Being in homage to the divine will.

पु॒रा दि॒वा पु॒र ए॒ना पृ॒थि॒व्या पु॒रा द॒वभि॒रसु॒र्यद॒स्ति । कं  
स्वि॒द्गर्भं॑ प॒थमं॑ द॒धु आ॒पा यत्र॑ द॒वाः स॒मप॑श्यन्त॒ विश्व॑ ॥ ५ ॥

5. *Paro divā para enā pṛthivyā paro devebhira-surairiyadasti. Kaṁ svidgarbhaṁ prathamam dadhra āpo yatra devāḥ samapaśyanta viśve.*

What is that generative as well as emergent spirit and reality which is beyond the heavens, beyond this earth and this entire universe, beyond the divinities and the energies, beyond and above all that is in existence? What is that presence, that Hiranyagarbha, that golden seed model of the universe which the primeval Prakṛti particles contain and which contains and generates those particles themselves, wherein all the divine existences find and realise themselves?

तमि॒द्गर्भं॑ प॒थमं॑ द॒धु आ॒प यत्र॑ द॒वाः स॒मग॑च्छन्त॒ विश्व॑ ।  
अ॒जस्य॑ ना॒भाव॒ध्यक॒मपि॑तं॒ यस्मि॒न्वि॒श्वानि॒ भुव॑नानि  
त॒स्थुः ॥ ६ ॥

6. *Tamidgarbhaṁ prathamam dadhra āpo yatra devāḥ samagacchanta viśve. Ajasya nābhāvadyekamarpitam yasmin viśvāni bhuvanāni tasthuḥ.*

That Vishvakarma is the first power and presence which the particles of Prakṛti contain as the immanent generator and which also generates, contains and rules the particles as the transcendent presiding power wherein all the divinities converge, abide and realise themselves. All that is, is self-contained in the

central generative core of the eternal unborn and undying spirit, and therein abide all the regions of the universe.

न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव ।  
नीहारण पावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥ ७ ॥

7. *Na taṁ vidātha ya imā jajānānyadyuṣmākama-  
ntaraṁ babhūva. Nihāreṇa prāvṛtā jalpyā cāsu-  
tṛpa ukthaśāsaścaranti.*

You do not comprehend that spirit which creates all these worlds of existence. That is something else, deeper than the deepest that you feel you are and know yourself. Covered by the fog of extrovert thought, playing with mere words, happy and satisfied with a breathing existence, singing songs of self-gratification, people roam around and miss the centre pole of the whirling worlds.

### Mandala 10/Sukta 83

*Manyu Devata, Manyu Tapasa Rshi*

यस्त' म॒न्या वि॒धद्व॒ज साय॑क॒ सह॒ आजः॑ पु॒ष्यति॑  
वि॒श्व॑मा॒नुष॑क । सा॒ह्याम॑ दा॒स॒मार्यं॑ त्वया यु॒जा सह॑स्कृत॒न  
सह॑सा॒ सह॑स्वता ॥ १ ॥

1. *Yaste manyo'vidhadvajra sāyaka saha ojah  
puṣyati viśvamānuṣak. Sāhyāma dāsamāryaṁ  
tvayā yujā sahaskṛtena sahasā sahasvatā.*

O Manyu, spirit of passion and ardour of mind for righteous action, awful as thunder and accurate as an arrow to hit the target, whoever bears, honours and commands you with strength and enthusiasm, rises in

universal honour and splendour. We pray that with your friendly and unfailing spirit of courage, patience and vigour, we may be able to support the noble and defeat the violent and the destroyers. (Righteous passion is the gift and spirit of all the divinities.)

म॒न्युरि॒न्दा॑ म॒न्यु॒र्वास॑ द॒वा म॒न्यु॒हाता॑ वरु॒णा जा॒तव॑दाः ।  
म॒न्युं॑ वि॒श इ॒ळत॑ मानु॒षी॒याः पा॒हि ना॑ म॒न्या॒ तप॑सा  
स॒जाषाः॑ ॥ २ ॥

2. *Manyurindro manyurevāsa devo manyurhotā varuṇo jātavedāḥ. Manyuṁ viśa īlate mānuṣīryāḥ pāhi no manyo tapasā sajoṣāḥ.*

Manyu, righteous passion of the spirit and courage of mind, is Indra, glory and power. Manyu is brilliance, manyu is yajaka and performer of yajna, manyu is Varuna, deep as ocean, blazing as sun and self confidence of choice, manyu is Jataveda, spirit of intelligence and existential awareness. Communities which live all over the human world honour and adore manyu. O spirit of passion and universal intelligence of divine mind, dearest friend and inner inspiration, pray protect and promote us with the strength and discipline of body, mind and soul.

अ॒भी॒हि म॒न्या॒ त॒वस॑स्तवी॒यान्त॑प॒सा यु॒जा वि॒ ज॒हि श॒त्रून् ।  
अ॒मि॒त्र॒हा वृ॒त्र॒हा द॑स्यु॒हा च॒ वि॒श्व॒ा व॑सू॒न्या भ॑रा॒ त्वं नः॑ ॥ ३ ॥

3. *Abhīhi manyo tavasastavīyāntapasa yujā vi jahi śatrūn. Amitrahā vṛtrahā dasyuhā ca viśvā vasūnyā bharā tvam naḥ.*

Come manyu, stronger than strength itself, one with valour and austerity of discipline, destroy the

enemies. Come, saviour of friends and destroyer of adversaries, dispeller of darkness, eliminator of evil and negativity, bear and bring us all wealth, honour and excellence of the world.

त्वं हि मन्या अ॒भिभू॒त्याजाः स्वयंभू॒भामा॑ अभिमाति॒ष्ठाहः ।  
वि॒श्वच॑ष॒णिः स॒हुरिः॑ सहा॒वान॒स्मास्वा॒जुः पृ॒तना॑सु  
धहि ॥ ४ ॥

4. *Tvaṃ hi manyo abhibhūtyajāḥ svayambhūrbhāmo abhimātiṣṭāhaḥ. Viśvacarṣaṇiḥ sahuriḥ sahāvānasmāsvojaḥ pṛtanāsu dhehi.*

O noble wrath and passionate spirit of rectitude, you are illustrious subduer of adversaries, self-existent and self justified, awesome, challenger and destroyer of hostilities, universally present among men, patient and forbearing. Pray inspire us with strength and high morale in our battles of life.

अ॒भा॒गः स॒ त्प॒ पर॑ता अ॒स्मि॒ तव॑ क॒त्वा॒ तवि॑षस्य॒ पच॑तः ।  
तं त्वा॑ म॒न्या अ॒क॒तु॒जि॑ही॒ळा॒हं स्वा॑ त॒नू॒ब॒ल॒दया॑य॒ म॒हि ॥ ५ ॥

5. *Abhāgaḥ sannapa pareto asmi tava kratvā taviṣasya pracetaḥ. Taṃ tvā manyo akraturjihīlāham svā tanūrbaladeyāya mehi.*

Being void of righteous passion, O spiritual rectitude, giver of self confidence and assertive identity, I am gone far from my own self and, by action, deprived of your spirit of lustre and inspiration. O manyu, O Indra, O Varuna, O Jataveda, I am guilty of remiss toward you, and I pray bless me with the strength of body, mind and soul.

अ॒यं त॑ अ॒स्म्यु॒प॒ म॒ह्य॒वा॒ड॒ प॒ती॒ची॒नः॑ स॒हुर॑ वि॒श्व॒धायः॑ ।  
म॒न्या॑ व॒जि॒भि॒ म॒मा व॑वृ॒त्स्व॒ ह॒ना॒व॒ द॒स्युँ॑रु॒त बा॒ध्या॒पः ॥ ६ ॥

6. *Ayam te asmyupa mehyarvāṅ pratiçīnaḥ sahure viśvadhāyaḥ. Manyo vajrinnabhi māmā vavṛtsva hanāva dasyūṁruta bodhyāpeḥ.*

Here I am all for you, O spirit of courage and self assertion, challenging sustainer of all the world, come turn to me universal spirit. O spirit of awesome passion and undaunted self-identity, wielder of the thunderbolt, come constantly, let us together dispel darkness and destroy evil. Pray inspire and awaken me, your own self.

अ॒भि॒ प॒हि॑ द॒दि॒ ण॒ता॒ भ॒वा॒ म॒ धा॑ वृ॒त्रा॒णि॒ ज॒ङ्घ॒ना॒व॒ भू॒रि॑ ।  
जु॒हामि॑ त॒ ध॒रु॒णं॑ म॒ध्वा॒ अ॒ग॒मु॒भा॒ उ॒पां॒शु॒ प॒थ॒मा॒ पि॒बा॒व ॥ ७ ॥

7. *Abhi prehi dakṣiṇato bhavā me'dhā vṛtrāṇi jaṅghāva bhūri. Juhomi te dharuṇam madhvo agramuḥbhā upāṁśu prathamā pibāva.*

Pray come forward and be on my right side in your own place, and together we shall eliminate all darkness and adversities. I offer you the best, foremost and sweetest honeyed homage of the self, and we shall together drink of the joy of victory in closest intimacy.

## Mandala 10/Sukta 84

*Manyu Devata, Manyu Tapasa Rshi*

त्व॒या॑ म॒न्या॑ स॒र॒थ॑मा॒रु॒ज॒न्ता॑ ह॒ष॑मा॒णा॒सा॒ धृ॒षि॒ता॒ म॑रु॒त्वः ।  
ति॒ग्म॑ष॒व॒ आ॒र्यु॑धा॒ सं॒शि॒शा॒ना॒ अ॒भि॒ प॒ य॑न्तु॒ नरा॑ अ॒ग्नि॒रू॒पाः ॥ १ ॥



1. *Tvayā manyo sarathamārujanto harṣamāṅāso dhṚṣiṭā marutvaḥ. Tigmeṣava āyudhā samśīśānā abhi pra yantu naro agnirūpāḥ.*

O Manyu, spirit of vaulting passion without compromise with negativities, may our leading lights, warriors of universal rectitude, riding the chariot with you, breaking through paths of advancement, joyous, bold, undaunted, stormy like wind shears, their arrows like lazer beams, weapons sharp and blazing, move forward like flames of fire.

अग्निरिव मन्या त्विषितः सहस्व सन्नीनः सहुर हूत एधि ।  
हत्वाय शत्रून्वि भजस्व वद् आज्ञा मिमान् वि मृधा  
नुदस्व ॥ २ ॥

2. *Agniriva manyo tviṣitaḥ sahava senānĪrṇaḥ sahure hūta edhi. Hatvāya śatrūn vi bhajasva veda oja mināno vi mṛdho nudasva.*

O Manyu, blazing like fire, commanding our forces, spirit of forbearance and challenge, invoked and called upon, come to lead our battles of life, face the enemies to destroy the adversaries and share the wealth, beauty and goodness of life with all. O spirit comprehending lustrous light of life, move forward, push the adversities back and throw out the adversaries.

सहस्व मन्या अभिमातिमस्म रुजन्मृणन्पमृणन्पहि शत्रून् ।  
उगं त पाजा न्वा रुरुध वशी वशं नयस एकज् त्वम ॥ ३ ॥

3. *Sahasva manyo abhimātimasme rujan mṛṇan pramṛṇan prehi śatrūn. Ugraṁ te pājo nanvā rurudhre vaśī vaśam nayasa ekaja tvam.*

O wrath of justice, rectitude and dispensation,

arise, challenge our adversaries, breaking, smashing, eliminating the forces of negation. Blazing is your face and courage, none to obstruct and stay your advance. You are the master, all in control, leader of the forces of predominance, sole born of divinity without an equal.

एका बहूनामसि मन्यवीळिता विशंविशं युधय सं शिशाधि ।  
अकृत्तरुक्त्वया युजा वयं द्युमन्तं घाषं विजयाय कृण्मह ॥ ४ ॥

4. *Eko bahūnāmasi manyavīlito viśamviśam yudhaye saṁ śiśādhi. Akṛttaruk tvayā yujā vayaṁ dyumantaṁ ghoṣaṁ vijayāya kṛṇmahe.*

Manyu, you are the one unique among many, invoked and universally adored. Pray instruct, inspire, prepare and perfect every community to fight and win against negativity and adversity. Your lustre unimpaired and unchallengeable, with you as leader and inspirer, let us raise the blazing battle cry and raise the flag of victory flying sky high.

विजृषकृदिन्द्र इवानवब्रवाइ स्माकं मन्या अधिपा भव्ह ।  
पियं त नाम सहुर गृणीमसि विद्म तमुत्सं यत आब-  
भूथ ॥ ५ ॥

5. *Vijeṣakṛdindra ivānavabrvo 'smākaṁ manyo adhipā bhaveha. Priyaṁ te nāma sahure grṇīmasi vidmā tamutsaṁ yata ābabhūtha.*

Uncontradicted, irreproachable victorious like Indra, O Manyu, be our protector and promoter here throughout life. For sure, O spirit of courage, forbearance and victory, we adore you, dear and adorable of all. We know where you arise from, fountain head of the lust for life, inspiration and victory: Dharma

and the universal love of life.

आभूत्या सहजा वज सायक् सहा बिभष्यभिभूत् उत्तरम ।  
कत्वा ना मन्या सह मद्यधि महाधनस्य पुरुहूत संसृजि ॥ ६ ॥

6. *Ābhūtyā sahajā vajra sāyaka saho vibharṣya-  
bhibhūta uttaram. Kratvā no manyo saha madye-  
dhi mahādhanasya puruhūta saṁsṛji.*

Twin brother of the ardour and glory of life, thunderbolt of divine humanity, unfailing pointed arrow, you bear the higher ardour of human love and passion for life. O Manyu, sweetest companion of living splendour universally invoked and adored, come to us with the force of unfailing yajnic action in the heat of the grand battle scene of life.

संसृष्टं धनमुभयं समाकृतमस्मभ्यं दत्तां वरुणश्च मन्युः ।  
भियं दधाना हृदयेषु शत्रवः पराजितासा अप नि  
लयन्ताम ॥ ७ ॥

7. *Saṁsṛṣṭam dhanamubhayaṁ samākṛtamasma-  
bhyaṁ dattāṁ varuṇaśca manyuḥ. Bhiyaṁ  
dadhānā hṛdayeṣu Śśatravaḥ parājitāso apa ni  
layantām.*

May Varuna, highest lord of life loved and worshipped with rational choice, and Manyu, highest ardour of life, give us integrated material and spiritual wealth of both this world of humanity and the light of divinity, and may the enemies, negativities and adversities, fear stricken at heart and defeated, run off and dissolve into the darkness of their origin.

## Mandala 10/Sukta 85

*Soma (1-5), Surya vivaha (6-16), Devah (17), Somarkau (18), Chandrama (19), Marriage (20-28), Vadhuvasa samsparsha ninda (29-30), Yakshma nashanam dampatyoh (31) Surya Savitri (32-47) Devatah; Savitri Surya Rshi*

स॒त्य॒नात्त॑भि॒ता भूमिः॑ सू॒य॒णात्त॑भि॒ता द्याः ।

ऋ॒त॒ना॒दि॒त्यास्ति॑ष्ठन्ति दि॒वि सामा॑ अधि॒ श्रितः॑ ॥ १ ॥

1. *Satyenottabhitā bhūmiḥ sūryeṇottabhitā dyauḥ. Rtenādityāstiṣṭhanti divi somo adhi śritah.*

The earth is sustained by the force of its own identity within the truth of divine law, the heaven is sustained by the sun within the same truth of divine law, the Adityas are sustained by Rtam, the natural law of Divinity, and Soma is sustained in the highest heaven of the same law.

सा॒म॒ना॒दि॒त्या ब॒लि॒नः॑ सा॒म॒न पृ॒थि॒वी म॒ही ।

अ॒था न॑ त्रा॒णामु॑षामु॒पस्थ॑ साम् आ॒हितः॑ ॥ २ ॥

2. *Somenādityā balinaḥ somena pṛthivī mahī. Atho nakṣatrāṇāmeṣāmupasthe soma āhitah.*

The Adityas are mighty by Soma, divine energy and law of existence. By Soma, the earth is great and adorable. And in the closest environment of these stars Soma is abiding in concentrations as sustaining energy.

सा॒मं म॒न्य॒त प॒पि॒वान्य॑त्सं॒पि॒षन्त्या॑ष॒धिम॑ ।

सा॒मं यं ब॒ह्म॒णां वि॒दु॒न त॒स्या॑श्नाति॒ कश्च॑न ॥ ३ ॥

3. *Somaṁ manyate papivān yat saṁpiṣantyo-ṣadhim. Somaṁ yaṁ brahmāṇo vidurna tasyā-śnāni kaścana.*

The person who drinks the soma juice feels that the herb which they crush and squeeze for the juice is soma. But the Soma which the divine sages know and realise no one can drink like that.

आच्छद्विधानगुपिता बाहतः साम रितः ।

गाव्णामिच्छृण्वन्तिष्ठसि न त अश्नाति पार्थिवः ॥ ४ ॥

4. *Ācchadvidhānairgupito vārhatāiḥ soma rakṣitāḥ.  
Grāvṇāmicchr̥ṇvan tiṣṭhasi na te aśnāti pārthi-  
vah.*

Preserved by divine ordinances, protected by the measures of Brhat Samans, Soma is guarded safely by somapalas. O Soma, you abide somewhere in divinity hearing the roar of thunder and clouds, no one earthly can drink or experience the ecstasy of your celestial nature and identity.

यत्त्वा देव प्रपिबन्ति तत् आ प्यायस पुनः ।

वायुः सामस्य रिता समानां मास आकृतिः ॥ ५ ॥

5. *Yat tvā deva prapibanti tata ā pyāyase punaḥ.  
Vāyuh̄ somasya raksitā samānām māsa ākr̥tiḥ.*

O divine Soma, when the sun rays drink you as the moon in the first, dark half of the month, then you come up to full growth as the moon in the second, bright half of the month. The wind, cosmic energy, is the protector of soma in its place. Thus the month is the constituent of years and presents the full form of the two equal fortnights of the moon.

Note: Mantras from 6 to 16 are a metaphor which can be interpreted as wedding of the dawn in the context of nature and the Veda, and as wedding of a

maiden and relevance of the Veda in the human context. The maiden and the dawn are synonymous.

रभ्यासीदनुदयी नाराशंसी न्याचनी ।  
सूयाया भ्रमिद्वासा गाथयति परिष्कृतम ॥ ६ ॥

6. *Raibhyāsīdanudeyī nārāśāṁsī nyocanī.*  
*Sūryāyā bhadrāmidvāso gāthayaiti pariṣkṛtam.*

Raibhi verses of the Veda are the bride's wedding gifts, Narashansi verses, the bride's ornaments, grace and good fortune, her bridal robes sanctified by exemplary verses relating to the good life.

चित्तिरा उपबहणं च पुरा अभ्यञ्जनम ।  
द्याभूमिः काश आसीद्यदयात्सूया पतिम ॥ ७ ॥

7. *Cittirā upabarhaṇam cakṣurā abhyañjanam.*  
*Dyaurbhūmiḥ kośa āsīd yadayāt sūryā patim.*

When Surya, the dawn, the new bride, goes to the house of her groom, then her noble mind and thought is her resting couch, her gracious eye, the collyrium, and the earth and heaven, her treasure.

स्तामा आसन्पतिधयः कुरीरं छन्द आपुशः ।  
सूयाया अश्विना वराग्रिरासीत्पुरागवः ॥ ८ ॥

8. *Stomā āsan pratidhayaḥ kuvīraṁ chanda opāśaḥ.*  
*Sūryāyā āśvanā varāgnirāsīt purogavaḥ.*

Hymns of adoration are the axle of her chariot wheels, music of the hymns, her head scarf and cushion, the Ashvins, prana and udana energies, are friends of the groom, and Agni is the first call of maturity.

सामा' वधूयुर'भवद्श्विनास्तामुभा वरा ।  
सूर्या यत्पत्य् शंसन्तीं मनसा सविताददात् ॥ ९ ॥

9. *Somo vadhūyurabhavadaśvināstāmubhā varā.  
Sūryām yat patye śaṁsanīm manasā savitādadāt.*

Soma is the proposer and Ashvins, pranic energies, the first attraction and attention, when Savita, giver of life and light, gives away the bride, love-lorn at heart, to the groom.

मना अस्या अन आसीद द्य रीसीदुत च्छदिः ।  
शुकावन्द्वाहावास्तां यदयात्सूया गृहम् ॥ १० ॥

10. *Mano asyā ana āsīd daurāsīduta cchadiḥ.  
Śukrāvanadvāhāvāstām yadayāt sūryā grham.*

The mind is her bridal chariot, bright sky its canopy, the sun and moon the motive powers when the bride, like the glorious dawn, goes to her own home with the groom.

ऋक्सामाभ्यामभिहिता गावा त सामनावितः ।  
श्रात्रं त च्चक आस्तां दिवि पन्थाश्चराचरः ॥ ११ ॥

11. *Rksāmābhyāmabhihitau gāvau te sāmanāvitaḥ.  
Śrotram te cakre āstām divi panthāścaraçrah.*

Sun and moon, both equal and glorious, yoked and celebrated by Rks and Samans, move the chariot on the new procession. Let revelation of the Word and infinite Space be the movement towards advancement, and let the path be both tumultuous and restful over the moving and the unmoving world unto the light of heaven.

शुचीं त चक्र यात्या व्याना अ ऽ आहतः ।

अना मनस्मयं सूयाराहृत्पयती पतिम् ॥ १२ ॥

12. Śucī te cakre yātyā vyāno akṣa āhataḥ.  
Ano manasmayaṁ sūyārahṛtṣayatī patim.

Surya, the new bride, rides the chariot of the mind when she moves to the house of the groom (with her dreams of the future). When she moves, her pure ears are the wheels (on which the chariot moves because the mind moves in response to the stimulants of the senses) and the wind, psychic energy of thought, is the axis of the wheels.

सूयायां वहतुः पागात्सविता यमवासृजत ।

अघासु हन्यन्त गावा जुन्याः पयुह्यत ॥ १३ ॥

13. Sūryāyā vahatuḥ prāgāt savitā yamavāsṛjat.  
Aghāsu hanyante gāvo'rjunyāḥ paryuhyate.

The bridal procession of Surya proceeds which Savita, her father, starts. The bullocks are made to move the chariot in Magha constellations and the bride is inducted into the groom's home in Phalguni constellations.

यदश्विना पृच्छमानावयातं त्रिचक्रणं वहतुं सूयायाः । विश्वं  
दुवा अनु तद्वामजानन्पुत्रः पितराववृणीत पूषा ॥ १४ ॥

14. Yadaśvinā pṛcchamānāvayātaṁ tricakreṇa  
vahatuṁ sūryāyāḥ. Viśve devā anu tadvāmajānan  
putraḥ pitarāvavrṇīta pūṣā.

O Ashvins, married couple, when you come together by the three wheeled mental chariot of Sattva, Rajas and Tamas constituents of personality in balance,



asking for fulfilment of the wedding of Surya, let all the Vishvedevas, nobilities around and the mind and senses within, know and approve your intent and purpose, and then let Pusha, future progeny for sustenance, select the life giving parents for the arrival.

यदयातं शुभस्पती वर्यं सूयामुप ।

क्वकं चक्रं वामासीत्क्व दृष्टाय तस्थथुः ॥ १५ ॥

15. *Yadayātaṁ śubhaspatī vareyaṁ sūryāmupa.  
Kvaikaṁ cakram vāmāsīt kva deṣṭrāya tastha-  
thuh.*

O Ashvins, protectors and promoters of life's good, noble men and women of reason and passion, when you come to the bride, darling choice of the groom, where is one of the wheels of your chariot and where abide the two for the purpose of benediction?

द्व त चक्र सूय ब्रह्मणा ऋतुथा विदुः ।

अथकं चक्रं यद गुहा तदद्भ्रातय इद्विदुः ॥ १६ ॥

16. *Dve te cakre sūrye brahmāṇa ṛtuthā viduh.  
Athaikaṁ cakram yadguhā tadaddhātaya idviduh.*

O Surya, bride of the new home, the sages of knowledge know the two wheels of your life's chariot according to the seasons, i.e., your words and actions according to your moods and circumstances. The third, thought, reflection and intentions, is hidden in the depths of the mind which only exceptional master minds know. And that one is a mystery.

सूयाय द्वभ्या मित्राय वरुणाय च ।

य भूतस्य पचतस इदं तभ्या करं नमः ॥ १७ ॥

17. *Sūryāyai devebhyo mitrāya varuṇāya ca. Ye bhūtasya pracetasa idaṃ tebhyo'karaṃ namaḥ.*

This homage I do and offer to Surya, the dawn, the divinities, the loving friend and the wise for the sake of intelligent progeny and to all those who know and enlighten all living beings.

पूवापरं चरता माययता शिशू कीळन्ता परि याता अध्वरम ।  
विश्वान्यन्या भुवनाभिचष्ट ऋतूरन्या विदधज्जायत  
पुनः ॥ १८ ॥

18. *Pūrvāparaṃ carato māyayaitau śīsū krīḷantau pari yāto adhvaram. Viśvānyanyo bhuvanābhi- caṣṭa ṛtūṃranyo vidadhajjāyate punaḥ.*

These two, sun and moon, move on in sequential order by their own power and virtue, playing happily like innocent children and go on participating and contributing to the divine yajna of the cosmos. Of these, one watches and enlightens all regions of the world and the other rises again and again according to the season and thereby setting the seasons in order.

नवानवा भवति जायमाना ह्रीं कतुरुषसामत्यगम । भागं  
द्वभ्या वि दधात्यायन्प चन्दमास्तिरत दीघमायुः ॥ १९ ॥

19. *Navonavo bhavati jāyamāno'hnām keturuṣa- sāmetyagram. Bhāgaṃ devebhyo vi dadhātyāyan pra candramāsirate dīrghamāyuh.*

The moon rising again and again ever anew, proclaiming days and lunar dates, comes ahead of the dawn in the dark fortnight. While coming it brings its share of the havi for divinities and gives long life to biological and human life.

सुकिंशुकं शल्मलिं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम ।  
आ राहसूय अमृतस्य लाकं स्यानं पत्यं वहतुं कृणुष्व ॥ २० ॥

20. *Sukinśukam śalmaliṁ viśvarupaṁ hirṇyavar-  
ṇaṁ suvrtaṁ sucakram. Ā roha sūrye amṛtasya  
lokaṁ syonaṁ patye vahatuṁ kṛṇuṣva.*

Welcome, O bride, bright dawn of a new morning, ride and rule the golden, well structured, well geared chariot of a homely world, beautiful and glowing like a shalmali garden in bloom and turn it into paradisaal bliss of immortal joy for the husband and the family.

उदीष्वत्तः पतिवती ह्यिषा विश्वावसुं नमसा गीभिरीळ ।  
अन्यामिच्छ पितृषदं व्यक्तां स त भागा जनुषा तस्य  
विद्धि ॥ २१ ॥

21. *Udīrṣvātaḥ pativatī hyiṣā viśvāvasuṁ namaśā  
gīrbhirīḷe. Anyāmiccha pitṛṣadaṁ vyaktāṁ  
sa te bhāgo januṣā tasya viddhi.*

Rise from here. This girl is now married as wife to a husband. Thanks and salutations I offer to the master of the world's wealth with homage and words of reverence and adoration. Love this girl, your other self, born, bred and raised to fullness in the parental home. She is now a part of your life. Know her, accept and take her as a complement of your self from the very birth by nature, culture and future growth of your life.

उदीष्वत्ता विश्वावसा नमसळामह त्वा ।  
अन्यामिच्छ पफर्व्यं सं जायां पत्या सृज ॥ २२ ॥

22. *Udīrṣvāto viśvāvaso namaseḷāmahe tvā.  
Ajjāmiccha prapharvyāṁsaṁ jāyāṁ patyā sṛja.*

Rise from here and now, O master of the wealth of a new world, we honour and adore you with reverence and homage. Love this bride, this other self of yours, fully mature and cultured, accept, take and join her in the role of husband.

अ॒नृ॒रा ऋ॒जवः॑ सन्तु॒ पन्था॑ य॒भिः सखा॑या॒ यन्ति॑ ना  
व॒र्यम॑ । सम॒य॒मा सं भगा॑ ना निनीया॒त्सं जा॑स्पत्यं सु॒यम॑मस्तु  
दवाः ॥ २३ ॥

23. *Anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti no vareyam. Samaryamā saṁ bhago no ninīyāt saṁ jāspatyam suyamamastu devāḥ.*

Let our paths be simple, natural and comfortable, free from obstacles, by which our friends may win the goal of their choice. May Aryama, lord of vision, justice and rectitude, and Bhaga, lord of power, prosperity and glory, lead us on to fulfilment. O divinities of nature and humanity, may our married life be happy, noble and fruitful.

प॒ त्वा॑ मु॒ञ्चामि॑ वरु॒णस्य॑ पाशा॒द्यन् त्वाब॑ध्नात्सवि॒ता  
सु॒शवः॑ । ऋ॒तस्य॑ या॒ना सु॒कृतस्य॑ ला॒क रि॑ष्टां त्वा स॒ह प॒त्या  
दधामि॑ ॥ २४ ॥

24. *Pra tvā muñcāmi varuṇasya pāṣād yena tvābadhnāt savitā suśevaḥ. Ṛtasya yonau sukṛtasya loke riṣṭām tvā saha patyā dadhāmi.*

I free you from the bonds of Varuna, discipline of virginity observed in the spirit of justice, freedom and responsibility in the parental home, into which Savita, lord giver of life and natural growth unto maturity, had bound you in full dedication without

inhibition, and I settle and establish you with your husband into a new life of natural conjugal order in the world of noble action free from sin, violence and violation of the law.

पता मुञ्चामि नामुतः सुबद्धाममुतस्करम ।

यथ्यमिन्द मीढवः सुपुत्रा सुभगासति ॥ २५ ॥

25. *Preto muñcāmi nāmutaḥ subaddhāmamuta-skaram. Yatheyamindra mīḍhvaḥ suputrā subhagāsati.*

I release you from here, the parental home and its discipline, but not from there, the husband's home, where I establish you duly bound in the new conjugal law and discipline so that, O Indra, O noble husband, she may be the proud and fortunate mother of noble progeny.

पूषा त्वता नयतु हस्तगृह्याश्विना त्वा प वहतां रथेन ।

गृहान्गच्छ गृहपत्नी यथासा वशिनी त्वं विदथमा  
वदासि ॥ २६ ॥

26. *Pūṣā tveto nayatu hastagrhyāśvinā tvā pravaḥatām rathena. Gṛhān gaccha gṛhapatnī yathāso vaśinī tvaṁ vadathamā vadāsi.*

May Pusha, the husband who would maintain you, having accepted your hand, lead you to the new home. May the Ashvins, other leading personalities, escort you by chariot to the husband's home. O bride, go to the new home and new families as mistress of the new home and new family so that you become the darling ruler of the new hearth and home. You are come to a new yajnic order, and you speak a new language of

yajnic dedication.

इह पियं पृजया त् समृध्यतामस्मिन्गृह गाहपत्याय  
जागृहि। एना पत्या तन्वं सं सृजस्वाधा जिवी विदथमा  
वदाथः ॥ २७ ॥

27. *Iha priyaṁ prajayā te samṛdhyatāmasmin gr̥he  
gārhapatyāya jāgr̥hi. Enā patyā tanvaṁ saṁ  
sṛjasvādḥā jivrī vidathamā vadāthaḥ.*

Here in the new home may your new love and happiness increase to new heights with family and children. In this new home keep awake for the good of the children and the family. Here with this husband of yours join in body and mind, and both of you enjoy good fellowship, company and converse till full age and fulfilment in yajnic life.

नीललाहितं भवति कृत्यासक्तिव्यज्यत ।  
एधन्त अस्या ज्ञातयः पतिबन्धषु बध्यत ॥ २८ ॥

28. *Nilalohitaṁ bhavati kṛtyāsaktirvyajyate.  
Edhante asyā jñātayaḥ patirbandheṣu badhyate.*

Then the blood grows dark and red, love and desire vibrates for fulfilment, the near kinsmen of this bride swell with hope and expectation, and the husband is bound in new responsibilities.

परा दहि शामुल्यं ब्रह्मभ्या वि भजा वसु ।  
कृत्यषा पद्धती भूत्व्या जाया विशत् पतिम ॥ २९ ॥

29. *Parā dehi śāmulyaṁ brahmabhyo vi bhajā vasu.  
Kṛtyaiṣā padvatī bhūtvya jāyā viśate patim.*

Cast away the sense of sin and impurity, share

wealth and knowledge with and from the holy and wise, and when the bride has taken the seven steps to conjugal duty, she joins the husband heart and soul.

अश्रीरा तनूभवति रुशती पापयामुया ।

पतियद्वध्वा३ वाससा स्वमङ्गमभिधित्सत ॥ ३० ॥

30. *Aśrīrā tanūrbhavati ruśatī pāpayāmuyā. Patirya-*  
*dvadhavo vāsasā svamaṅgamabhidhitsate.*

The body becomes polluted, injured and injurious by that impious act if the husband touches or wants to touch his body with the clothes of the wife in her period.

य वध्वश्चन्द्रं वहतुं य मा यन्ति जनादनु ।

पुनस्तान्यज्ञिया द्वा नयन्तु यत् आगताः ॥ ३१ ॥

31. *Ye vadhvaścandraṁ vahatum yakṣmā yanti*  
*janādanu. Punastān yajñiyā devā nayantu yata*  
*āgatāḥ.*

Those consumptive ailments which afflict the health and handsomeness of the husband or the beauty and fertility of the wife from birth, let the sages and brilliant specialists of yajna treat and cure upto the source whence, otherwise, they may come and afflict again.

मा विदन्परिपन्थिना य आसीदन्ति दम्पती ।

सुगभिदुगमतीतामप दान्त्वरातयः ॥ ३२ ॥

32. *Mā vidan paripanthino ya āsīdanti dampatī.*  
*Sugebhirdurgamaṭītāmapa drāntvarātayah.*

And those which overtake and afflict the wedded

couple on their course of life must not come, and may all adversities, wants and malignities disappear and go down to far off depths beyond recurrence.

सुमङ्गलीरियं वधूरिमां समत पश्यत ।

साभाग्यमस्य दत्वायाथास्तं वि परेतन ॥ ३३ ॥

33. *Sumaṅgalīriyaṁ vadhūrimāṁ sameta paśyata.*  
*Saubhāgyamasyai dattvāya'thāstaṁ vi paretana.*

Auspicious is this bride, gracious, please come, see her to wish her all good fortune in life, and having thus blessed her, you may please retire homeward.

तृष्टमतत कटुकमतदपाष्ठवद्विषव् तदत्तव ।

सूर्या या ब्रह्मा विद्यात्स इद्वाधूयमहति ॥ ३४ ॥

34. *Trṣṭametata kaṭukametadapāṣṭhavadvīṣav-*  
*annaitadattave. Sūryāṁ yo brahmā vidyāt sa*  
*idvādhūya-marhati.*

Matrimony? It is roughshod, it is thorny bitter, all barbs, all poison, it is dangerous to flirt with it. Only the wise youth of divine vision who knows and realises the light and sanctity of Surya, he deserves the prize he may carry away.

आशसनं विशसनमथा अधिविकतनम ।

सूयायाः पश्य रूपाणि तानि ब्रह्मा तु शुन्धति ॥ ३५ ॥

35. *Āśasanam viśasanamatho adhivikartanam.*  
*Sūryāyāḥ paśya rūpāṇi tāni brahmā tu śandhati.*

Hope, fear and debasement, frustration, anger and cruelty, and the irony that cuts too deep to the very core, these are various moods and manners of women.



These the wise vision knows and corrects, purifies or excuses with superior understanding.

गृभ्णामि त साभगत्वाय हस्तं मया पत्या जुरदष्ट्रियथासः ।  
भगा अयमा सविता पुरन्धिमह्यं त्वादुगाहपत्याय द्वाः ॥ ३६ ॥

36. *Grbhñāmi te saubhagatvāya hastam mayā patyā jaradaṣṭriyathāsaḥ. Bhago aryamā savitā purandhirmahyam tvādurgārhapatyāya devāḥ.*

I take your hand for the sake of good fortune so that you may live a long full life till old age with me, your husband. Bhaga, lord of glory, Aryama, lord of cosmic order, Savita lord giver of life and light, and Purandhi, divine beneficence, have given you to me for the creation of a happy home and family.

तां पूषञ्छिवतमामरयस्व यस्यां बीजं मनुष्या इ वपन्ति ।  
या न ऊरू उशती विश्रयात् यस्यामुशन्तः पहराम्  
शपम ॥ ३७ ॥

37. *Tām pūṣaṅchivatamāmerayasva yasyām bījam manuṣyā vapanti. Yā na ūrū uśatī viśrayāte yasyāmuśantaḥ praharāma śepam.*

Pushan, O lord of creativity and growth, inspire her, the most auspicious wife, in whom men sow the seed of life, who, moved with love and desire for progeny, surrenders herself with body and mind and men too with love and passion enter into the conjugal rite of consummation.

तुभ्यमग पयवहन्त्सूर्या वहतुनी सह ।  
पुनः पतिभ्या जायां दा अग्र पजया सह ॥ ३८ ॥

38. *Tubhyamagre paryavahantsūryām vahatunā saha. Punaḥ patibhyo jāyām dā agne prajayā saha.*

O lord of divine fire, Agni, parents bring Surya, the bright bride to you with her gifts and ornaments. O yajna fire, pray give back the bride to the husband alongwith her potential to bear children for the husband.

पुनः पत्नीमग्निरदादायुषा सह वचसा ।

दीघायुरस्या यः पतिजीवाति श्रदः शतम् ॥ ३९ ॥

39. *Punaḥ patnīmagniradādāyusaḥ saha varcasā. Dīrghāyurasyā yaḥ patirjīvāti śaradaḥ śatam.*

Agni then gives Surya, now a wife, when the wedding ceremony is complete, to the husband along with her health and age, honour and lustre of life with the blessing: Long live the man who is her husband for a full hundred years.

सामः पथमा विविद गन्ध्वा विविद् उत्तरः ।

तृतीया अग्रिष्ट पतिस्तुरीयस्त मनुष्यजाः ॥ ४० ॥

40. *Somaḥ prathamo vivide gandharvo vivida uttarah. Tr̥tīyo agniṣṭe patisturīyaste manuṣyajāḥ.*

O Surya, bright girl, your first protective and promotive guardian is Soma, nature's energy which leads you to puberty. The next is Gandharva which energises you with fertility. The third is Agni which inspires you with love and passion. And your fourth guardian is your husband, son of man, for the extension of humanity.

सामा ददद्गन्ध्वाय गन्ध्वा ददद्ग्रय ।

रुयिं च पुत्राँश्चादादग्रिमह्यमथा इमाम् ॥ ४१ ॥

41. *Somo dadadgandharvāya gandharvo dadadagnaye. Rayim ca putrāmścādādagmirmahyamatho imām.*

Soma gives you to Gandharva, Gandharva gives you to Agni, and O dear bride, Agni then gives this wife to me, the husband, and with her gives me progeny and wealth, honour and excellence of family life.

इहव स्तं मा वि याष्टं विश्वमायुर्व्यश्नुतम ।

कीळन्ता पुत्रनसृभिमादमाना स्व गृह ॥ ४२ ॥

42. *Ihaiva staṁ mā vi yauṣṭaṁ viśvamāyurvyāśnutam. Kṛīḷantaṁ putrainapṛbhirmoḍam-ānau sve gṛhe.*

O man and wife, live here itself in the family joined together, never separate, live and enjoy a full life in your own home playing and celebrating life with children and grand children.

आ नः पृजां जनयतु पृजापतिराजरसाय समनक्त्वयमा ।  
अदुमङ्गलीः पतिलाकमा विश् शं ना भव द्विपद् शं  
चतुष्पद ॥ ४३ ॥

43. *Ā naḥ prajāṁ janayatu prajāpatirājarasāya samanaktvāyamā. Adurmaṅgalīḥ patilokamā viśa śaṁ no bhava dvipade śaṁ catuspade.*

May Prajapati bless us with children, may Aryama bring us honour and glory upto the completion of a long full age, may the blessed wife abide with grace in the husband's home of paradisaal bliss, and may there be all round peace and well being for humans and animals all.

अघारच णुरपतिघ्न्यधि शिवा पशुभ्यः सुमनाः सुवचाः ।  
वीरसूद्वकामा स्याना शं ना भव द्विपद् शं चतुष्पद् ॥ ४४ ॥

44. *Aghoracakṣurapatighnyedhi śivā paśubhyaḥ  
sumanāḥ suvarcāḥ. Vīrasūrdevṛkāmā syonā  
śaṁ no bhava dvipāde śaṁ catuspade.*

Be lady of the gracious eye for the husband. Be kind and good to the animals, noble at heart and brilliant in mind and sense of honour and propriety. Be the mother of brave and noble children. Love your husband's brothers. Be cheerful and blissful. Let there be all round peace and total well being for us all, peace and well being for humans and animals all.

इमां त्वमिन्द मीढवः सुपुत्रां सुभगां कृणु ।  
दशास्यां पुत्राना धहि पतिमकादशं कृधि ॥ ४५ ॥

45. *Imāṁ tvamindra mīḍhavaḥ suputrāṁ subhagāṁ  
kṛṇu. Daśāsyāṁ putrānā dhehi patimekādaśaṁ  
kṛdhi.*

Lord of glory and fertility, Indra, bountiful ruler of the world and the home, bless this bride for noble progeny, honour and glory. Give her ten children, and let the husband be the eleventh, as guardian over all.

समाज्ञी श्वशुर भव समाज्ञी श्वश्र्वां भव ।  
ननान्दरि समाज्ञी भव समाज्ञी अधि द्रवृषु ॥ ४६ ॥

46. *Samrājñī śvaśure bhava samrājñī śvaśrvāṁ  
bhava. Nanāndari samrājñī bhava samrājñī adhi  
devṛṣu.*

Be a darling queen for the father-in-law, be a favourite queen for the mother-in-law, be a loving queen

for the sister-in-law, and a kind queen for the brothers-in-law.

समञ्जन्तु विश्वं द्वाः समापा हृदयानि ना ।

सं मातरिश्वा सं धाता समु दष्टी दधातु ना ॥ ४७ ॥

47. *Samañjantu viśve devāḥ samāpa hr̥dayāni nau. Saṁ mātariśvā saṁ dhātā samu deṣṭrī dadhātu nau.*

Listen and know all ye Vishvedevas, divinities of nature and nobilities of humanity, like the waters of two streams our hearts and mind are one. May the Vayu join us as one personality. May the lord controller of the world make us one personality. May mother Sarasvati of the divine voice join and proclaim us as one. May the Vishvedevas join and integrate our hearts and minds into one inseparable personality.

### Mandala 10/Sukta 86

*Indra Devata, Indra (1, 8, 11-12, 14, 19-22), Vrshakapi Aindra (7, 13, 23), and Indrani (2-6, 9, 10, 15-18) Rshis*

वि हि सातारसृत् नन्दं द्वममंसत । यत्रामदद वृषाकपिर्यः  
पुष्टेषु मत्सखा विश्वस्मादिन्द उत्तरः ॥ १ ॥

1. *Vi hi sotorasṛkṣata nendraṁ devamamsata. Yatrāmadadvṛṣākāpiraryah puṣṭeṣu matsakhā viśvasmādindra uttarah.*

The creatures having been created flowed forth, streamed too far and strayed from acknowledgement of the creator Indra, where Vrshakapi, the human soul, jivatma, top master among the created, rejoiced among them.

My friend and favourite Indra, great and generous, is supreme over the whole creation, says Prakṛti, the mother consort.

परा ह्रीन्द् धावसि वृषाकपरति व्यथिः । ना अह प  
विन्दस्यन्यत्र सामपीतय विश्वस्मादिन्द उत्तरः ॥ २ ॥

2. *Parā hīndra dhāvasi vṛṣākaperati vyathiḥ. No aha pra vindasyanyatra somapītaye viśvasmādindra uttarah.*

Indra, far too far you move from Vrshakapi who feels too sorrow stricken. O jivatma you would not find anywhere else other than Indra's presence to enjoy the soma joy of life... Indra is supreme over all.

किमयं त्वां वृषाकपिश्चकार हरिता मृगः । यस्मा इरस्यसीदु  
न्वया वा पुष्टिमद्वसु विश्वस्मादिन्द उत्तरः ॥ ३ ॥

3. *Kimayaṁ tvāṁ vṛṣākapiścakāra harita mṛgaḥ. Yasmā irasyasīdu nvyayo vā puṣṭimadvasu viśvasmādindra uttarah.*

What has this Vrshakapi done to you, this golden green natural, who needs initiation but who is the top master spirit of the created, toward whom you show so much resentment?

Indra is supreme over the whole creation.

यमिमं त्वं वृषाकपिं प्रियमिन्दाभिरसि । श्वा न्वस्य  
जम्भिषदपि कर्ण' वराहयुविश्वस्मादिन्द उत्तरः ॥ ४ ॥

4. *Yamimaṁ tvāṁ vṛṣākapiṁ priyamindrābhira-kṣasi. Śvā nyasya jambhiṣadapi karṇe varāhayur-viśvasmādindra uttarah.*

Indra, your darling Vrshakapi whom you protect and favour so much falls a victim to greed which crushes him in its jaws as a hound seizes a boar by the ear.

Indra is supreme over the whole creation.

पि॒या त॒ष्टानि॑ म॒ क॒पि॒व्य॑क्ता॒ व्य॒दू॒षत॑ । शि॒रा॒ न्व॒स्य॑ रा॒विषं॑  
न सु॒गं दु॒ष्कृतं॑ भु॒वं वि॒श्व॑स्मा॒दि॒न्द॒ उत्तरः॑ ॥ ५ ॥

5. *Priyā taṣṭāni me kapirvyaktā vyadadūṣat. Śiro nvasya rāviṣam na sugam duṣkṛte bhuvan viśvasmādindra uttarah.*

And all my dear forms of existence wrought into beauteous being, he pollutes. I would rather push his head down, I would not be good and never allow him anything too easily for this sinner.

Indra is supreme over all the world.

न मत्स्त्री सु॒भ॒सत्तरा॑ न सु॒याशु॑तरा भु॒वत॑ । न मत्पति॑च्यवी॒  
यसी॑ न सक्थ्यु॒द्यमी॑यसी॒ वि॒श्व॑स्मा॒दि॒न्द॒ उत्तरः॑ ॥ ६ ॥

6. *Na mat strī subhasattarā na suyāśutarā bhuvat. Na mat praticyavīyasī na sakthyudyamīyasī viśvasmādindra uttarah.*

There is no other creative consort of Indra other than Prakṛti, no female more charming, more agreeable, more pliant, more responsive, more attractive and more elevating, none other than me.

Indra is supreme over all the world.

उ॒व अ॑म्ब सु॒ला॒भिक॑ यथ॒वा॒ङ्ग॑ भ॒वि॒ष्यति॑ । भ॒सन्म॑ अ॒म्ब  
सक्थि॑ म॒ शि॒रा॑ म॒ वी॒व हृ॒ष्यति॑ वि॒श्व॑स्मा॒दि॒न्द॒ उत्तरः॑ ॥ ७ ॥

7. *Uve amba sulābhike yathevāṅga bhaviṣyati.  
Bhasanme amba sakthi me śiro me vīva hr̥ṣyati  
viśvasmādindra uttarah.*

Mother Nature, Prakrti, blessed and blissful fertility and giver of virility, whatever is to be shall be. My breast, my loins, my head all vibrate with energy, your gift. Indra is supreme over all.

किं सुबाहा स्वङ्गुर पृथुष्ट पृथुजाघन । किं शूरपत्नि  
नस्त्वमभ्यमीषि वृषाकपिं विश्वस्मादिन्द उत्तरः ॥ ८ ॥

8. *Kim subāho svaṅgure pṛthuṣṭo pṛthujāghane. Kim  
śūrapatni nastvamabhyamīṣi vṛṣākapiṁ viśva-  
smādindra uttarah.*

O lady of lovely arms and nimble fingers, wavy hair and ample zone, divine consort of omnipotence, why do you arraign Vrshakapi, why blame jivatma?

Indra is supreme over all.

अवीरामिव मामयं शरारुरभि मन्यत । उताहमस्मि वीरि-  
णीन्दपत्नी मरुत्सखा विश्वस्मादिन्द उत्तरः ॥ ९ ॥

9. *Avīrāmiva māmayaṁ śarārurabhi manyate.  
Utāhamasmi vīriṇīndrapatnī marutsakhā viśva-  
smādindra uttarah.*

This naughty thinks of me as naught, bereft of the brave, while I am blest with heroes, and I am the creative consort of Indra and friend of the Maruts, stormy troops of the winds of nature.

Indra is supreme over all.



संह्रात्रं स्म पुरा नारी समनं वाव गच्छति । वधा ऋतस्य  
वीरिणीन्दपत्नी महीयत विश्वस्मादिन्द उत्तरः ॥ १० ॥

10. *Samhaotraṁ sma purā nārī samanāṁ vāva gacchati. Vedhā ṛtasya vīriṇīndrapantī mahīyate viśvasmādindra uttaraḥ.*

The creative force in original time receives the cosmic seed and stirs into action for the dynamics of creative evolution. For this very reason, Prakṛti, impregnated with the cosmic seed, is exalted as the consort of Indra, mother of the universal brave, controller of the laws of existence.

Indra is supreme over all.

इन्द्राणीमासु नारिषु सुभर्गामहमश्रवम । नह्यस्या अपरं च न  
जरसा मरत पतिविश्वस्मादिन्द उत्तरः ॥ ११ ॥

11. *Indrāṇīmāsu nāriṣu subhagāmahamaśrvam. Na hyasyā aparaṁ cana jarasā marate patirviśvasmādindra uttaraḥ.*

So have I heard of Indrani among the creative dames as the mother of glory. Never shall her lord, Indra, ever die of old age like others, men of mortal nature. Indra is supreme over all.

नाहमिन्द्राणि रारण सख्युवृषाकपत्रृते । यस्यदमप्यं हविः  
पियं दुवषु गच्छति विश्वस्मादिन्द उत्तरः ॥ १२ ॥

12. *Nāhamindrāṇi rāraṇa sakhyurvṛṣākaperṛte. Yasyedamapyāṁ haviḥ priyāṁ deveṣu gacchati viśvasmādindra uttaraḥ.*

O divine consort, Indrani, I never enjoy the play of existence without my friend and companion,

Vrshakapi, generous playful humanity, since the havi given by him and given for nature and humanity goes up and reaches the divinities which I share.

Indra is supreme over all.

वृषाकपायि रवति सुपुत्र आदु सुसुनुष । घसन्त इन्द उ णः  
पियं काचित्करं हविर्विश्वस्मादिन्द उत्तरः ॥ १३ ॥

13. *Vṛṣākāpāyi revati suputra ādu susnuṣe. Ghasanta indra uṣaṇaḥ priyaṁ kācitkaraṁ havirviśvasmādindra uttarah.*

O Vrshakapayi, mother Prakrti, provider of living beings, opulent and abundant power, mother of noble children and giver of joy and bliss, mother fertility, Indra would ultimately take over and consume whatever dear, creative and inspiring havi you would offer here in the created world.

Indra is supreme over all the world.

उ णा हि म पञ्चदश साकं पचन्ति विंशतिम् । उताहमद्भि  
पीव इदुभा कु णी पृणन्ति म विश्वस्मादिन्द उत्तरः ॥ १४ ॥

14. *Vṛṣākāpāyi revati suputra ādu susnuṣe. Utāhamadmi pīva idubhā kuṣī pṛṇanti me viśvasmādindra uttarah.*

Natural powers of creative mother Prakrti ripen, mature and give up fifteen evolutionary forms of matter, energy and mind with twenty parts of the biological systems which I swallow at the completion of the existential cycle and I feel satisfied with the involutory consumption of the Rtam and Satyam modes of existence. Indra is supreme over all.

वृषभा न त्रिगमशृङ्गा न्तयूथेषु रारुवत । मन्थस्त इन्द्र शं  
हृद यं त सुनाति भावयुविश्वस्मादिन्द्र उत्तरः ॥ १५ ॥

15. *Vṛṣabho na tigmaśṛṅgo'ntaryūtheṣu roruvat.  
Manthasta indra śaṁ hr̥de yaṁ te sunoti bhāva-  
yurviśvasmādindra uttarah.*

Indra, just as a sharp horned bull bellows and lords over the herds of cattle with pride, so may the joyous process of the creative cycle which the dedicated celebrant and loving Prakṛti enacts for you give you satisfaction and joy at heart as lord and master of the world.

Indra is supreme over all.

न सश यस्य रम्बत न्तरा सक्थ्याऽ कपृत । सदीश यस्य  
रामशं निषदुषा विजृम्भत विश्वस्मादिन्द्र उत्तरः ॥ १६ ॥

16. *Na seśe yasya rambate'ntarā sakthayā kapṛt.  
Sedīśe yasya romaśaṁ niṣeduṣo vijṛmbhate viśva-  
smādindra uttarah.*

That person does not rule over the self whose hedonic mind roams and rambles around among objects of sensual pleasure. That person rules as master of the self whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness. Indra is supreme over all.

न सश यस्य रामशं निषदुषा विजृम्भत । सदीश यस्य  
रम्बत न्तरा सक्थ्याऽ कपृद्विश्वस्मादिन्द्र उत्तरः ॥ १७ ॥

17. *Na seśe yasya romaśaṁ niṣeduṣo vijṛmbhate.  
Sedīśe yasya rambate'ntarā sakthayā kapṛd  
viśvasmādindra uttarah.*

That person whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness does not rule the world of Prakrti. The master that rules the world of Prakrti is the power whose ecstatic presence in peace and sovereignty pervades in and over space and time. Indra is supreme over all.

अयमिन्द वृषाकपिः परस्वन्तं हुतं विदत । असिं सूनां नवं  
चरुमादधस्यान् आर्चितं विश्वस्मादिन्द उत्तरः ॥ १८ ॥

18. *Ayamindra vṛṣākapiḥ parasvantam hatam vidat.  
Asim sūnām navam carumādedhasyān ācitam  
viśvasmādirindra uttarah.*

Indra, lord omnipresent and omnipotent, let this Vrshakapi, lover of joyous showers and shaker of thoughts of evil, know and realise that the duality between the self and the super self is ended. Then he will attain the soul inspiring pranic energy, creative intelligence, new spirit of yajnic performance and full achievement of the saving light of divinity.

Indra is supreme over all the world.

अयममि विचाकशद्विचिन्वन्दासुमायम । पिबामि पाक-  
सुत्वंना भि धीरमचाकशं विश्वस्मादिन्द उत्तरः ॥ १९ ॥

19. *Ayamemi vicākaśad vicinvan dāsamāryam.  
Pibāmi pākasutvano'bhi dhīramacākaśam  
viśvasmādirindra uttarah.*

Perceiving the light of knowledge, building up my score of yajnic action, I come to the omnificent vibrant presence of divinity, and I drink of the nectar of the light and life of purity, eternity and direct realisation of divine communion. Indra is greater than the world

of existence.

धन्वं च यत्कृन्तत्रं च कति स्वित्ता वि याजना । नदीयसा  
वृषाकप स्तमहि गृह्णो उप विश्वस्मादिन्द उत्तरः ॥ २० ॥

20. *Dhanva ca yat kṛntatram ca kati svit tā vi yojanā.  
Nedīyaso vṛṣākape 'stamehi gṛhāṃ upa viśvasmā-  
dindra uttarah.*

The desert land, the dead-wood or the dark abyss, whatever, wherever, howsoever many they be, they must be given up. Come closer to your own homes, shelter of the closest divinity. Indra is supreme over all the world.

पुनरहि वृषाकप सुविता कल्पयावह । य एष स्वप्नंशना -  
स्तमषि पथा पुन विश्वस्मादिन्द उत्तरः ॥ २१ ॥

21. *Punarehi vṛṣākape suvitā kalpayāvahai. Ya eṣaṃ  
svapnanamśano 'stameṣi pathā punaviśvasmā-  
dindra uttarah.*

O Vrshakapi, come again and both of us would create good things for your peace and comfort in well being. Thus destroying the state of dream and sleep, this lover of showers and breeze, Vrshakapi comes home by the paths of existence and piety again and again. Indra is supreme over all the world.

यदुदञ्चा वृषाकप गृहमिन्दाजगन्तन । क्व स्य पुल्वघा  
मृगः कर्मगञ्जनयार्पना विश्वस्मादिन्द उत्तरः ॥ २२ ॥

22. *Yadudañco vṛṣākape gṛhamindrājagantana.  
Kva sya pulvagho mṛgaḥ kamāgañjanayopano  
viśvasmādindra uttarah.*

O Vrshakapi, O Indra, when the higher souls

come rising to the state of peace in the divine home, then where does the sinner, the vexatious and the seeker roaming around go, to what state of life?

Great is Indra, supreme over all the world.

पशुह नाम मानवी साकं संसूव विंशतिम् । भद्रं भलं त्यस्या  
अभूद्यस्या उदरमामयद्विश्वस्मादिन्द्र उत्तरः ॥ २३ ॥

23. *Parsurha nāma mānavī sākaṁ sasūva viṁśatim.*  
*Bhadraṁ bhala tyasyā abhūd yasyā udaramā-*  
*mayad viśvasmādindra uttaraḥ.*

The creative and catalytic power of omniscient Indra, universal mother, together creates twenty varying modes of matter, energy and thought for physical, biological and intelligent forms of existence. O noble soul, blessed be the mother who suffers the travail to bear the transmigrant soul on way to earthly pleasure and pain and then the bliss divine. Great is Indra, greater than all, supreme over all the world.

### Mandala 10/Sukta 87

*Agni Rakshoha Devata, Payu Bharadvaja Rshi*

रु ग्राहणं वाजिनमा जिघमि मित्रं पथिष्ठमुप यामि शर्म ।  
शिशाना अग्निः कर्तुभिः समिद्धः स ना दिवा स रिषः  
पातु नक्तम् ॥ १ ॥

1. *Rakṣohaṇaṁ vājinamā jigharmi mitraṁ prathi-*  
*ṣthamupa yāmi śarma. Śisāno agniḥ kratubhiḥ*  
*samidhah sa no divā sa riṣaḥ pātu naktam.*

I sprinkle the holy fire with ghrta and dedicate myself to Agni, light and fire of life, destroyer of evil and giver of victory, friend and saviour most boundless,

and there I find peace and freedom for life eternal. May Agni, sharp and blazing with yajnic actions of creativity, protect and promote us against hate and enmity, violence and obstruction day and night.

अयादंष्ट्र अचिषा यातुधानानुप स्पृश जातवद्ः समिद्धः ।  
आ जिह्वया मूर्दवानभस्व क्व्यादा वृक्त्व्यपि धत्स्वा-  
सन ॥ २ ॥

2. *Ayodaṁṣtro arciśā yātudhānānupa spr̥śa jāta-vedah samiddhaḥ. Ā jihvayā mūradevān rabhasva kravyādo vṛktyapi dhatsvāsan.*

Omnipresent spirit of life and protection of existence, blazing with flames of fire and fierce with jaws of steel, destroy the anti-life elements with the touch of your laser beams, seize the agents of death with flames, catch the blood suckers and flesh eaters with the jaws and crush them to naught.

उभाभयावि गुप धहि दंष्ट्रा हिंस्रः शिशाना वरं परं च ।  
उतान्तरिं ऽ परिं याहि राजञ्जम्भुः सं धह्याभि यातुधा-  
नान ॥ ३ ॥

3. *Ubhobhayāvinnapa dhehi daṁṣtrā himsrah śiśāno'varaṁ paraṁ ca. Utāntarikṣe pariyāhi rājañjambaiḥ saṁ dhehyabhi yātudhānān.*

Destroyer of the negative, refining the positive, commanding both creative and corrective powers for protective and punitive purposes, promote life both here and hereafter. O refulgent ruler of the world, fly over the skies and, with the force of both power and persuasion, overwhelm the violent and destructive, and either correct and integrate them or throw them out.

य॒ज्ञरिषूः॑ सं॒नम॑माना अग्र॒ वा॒चा श॒ल्याँ अ॒शनि॑भिदिहानः ।  
ताभि॑विध्य॒ हृद॑य यातु॒धाना॑न्पती॒चा बा॒हून्पति॑ भङ्ध्य॒-  
षाम ॥ ४ ॥

4. *Yajñairiṣūḥ saṁnamamāno agne vācā śalyāṁ aśanibhirdihānaḥ. Tābhirvidhya hrdaye yātudhānān pratīco bāhūn prati bhaṅdhyeṣām.*

Organising the armed forces into order, alliance and submission by discussion, cooperation and submission, shining and updating the forces by the addition of lightning weapons and thereby paralysing the heart core of the terrorist forces, break their violent arms all round.

अग्र॒ त्वचं॑ यातु॒धानस्य॑ भिन्धि हिं॒स्त्राशनि॑हरसा हन्त्व॒नम ।  
प॒ प॒र्वाणि॑ जा॒तव॑दः शृ॒णीहि॑ क॒व्यात्क॑ वि॒ष्णुवि॑ चि॒नातु॑  
वृ॒क्कम॑ ॥ ५ ॥

5. *Agne tvacaṁ yātudhānasya bhindhi himśrāśanirharasā hantvenam. Pra parvaṇi jātavedaḥ śṛṇīhi kravyāt kraviṣṇurvi cinotu vṛkṣam.*

Agni, Jataveda, present everywhere, break through the cover, camouflage, secret shelters and hideouts of the elements of evil, violence and sabotage with fatal light and penetrative power, split up every section and every unit of it to bits, disperse and destroy them all, and let the fire which consumes the dead collect and consume the remains and reduce them to ash.

यत्र॒दानीं॑ पश्य॒सि जा॒तव॑द॒स्तिष्ठ॑न्तमग्र॒ उ॒त वा॒ चर॑न्तम ।  
यद्वा॒न्तरि॑ । प॒थिभिः॑ प॒तन्तं॑ तमस्ता॒ विध्य॑ श॒वा  
शि॒शानः॑ ॥ ६ ॥



6. *Yatredānīm paśyasi jātavedastiṣṭhantamagna uta vā carantam. Yadvāntarikṣe pathibhiḥ patantam tamastā vidhya śarvā śiśānaḥ.*

And now, whenever you see, O ruler all knowing, Agni, the enemies of life, elements of darkness and destruction, covered in clusters or roaming around or even flying in the sky by paths of air, then sharp, shining and instantly shooting, destroy the enemy with a fatal shot of thunderous missile.

उ॒ताल॑ब्धं स्पृ॒णुहि॑ जा॒तव॑द आ॒लभा॑नादृ॒ष्टिभि॑यातु॒धाना॑त ।  
अ॒ग्र॒ पू॒वा॒ नि॒ ज॒हि॑ शा॒शु॒चान॑ आ॒मा॒दः॑ वि॒ङ्गा॒स्तम॑-  
द॒न्त्वनीः॑ ॥ ७ ॥

7. *Utālabdham sprṇuhi jātaveda ālebhānādrṣtibhiryātudhānāt. Agne pūrvo ni jahi śośucāna āmādaḥ kṣvinkāstamadantvenīḥ.*

Agni, first and foremost power, bright and blazing, knowing and commanding over everything born, with the strike of your force, power and punishment, release the innocents caught up in the clutches of the forces of violence and terror, destroy the carnivorous, blood suckers and eaters into the flesh, and let them be thrown to the vociferous vultures.

इ॒ह॒ प॒ ब्रू॑हि॒ य॒त॒मः॑ सा॒ अ॒ग्र॒ या॒ या॑तु॒धाना॒ य॒ इ॒दं॑ कृ॒णाति॑ ।  
त॒मा॒ र॒भ॒स्व॒ स॒मि॒धा॑ य॒वि॒ष्ठ॒ नृ॒च॒ । स॒श्च॑ । ष॒ र॒न्ध॒य॒न॒म॑ ॥ ८ ॥

8. *Iha pra brūhu yatamaḥ so agne yo yātudhāno ya idam kṛṇoti. Tamā rabhasva samidhā yaviṣṭha nṛcakṣasaścaksuṣe randhayainam.*

Agni, expose and proclaim right here whoever

be the violent force that does this damage. O youthful power ever watchful of humanity, subject it to the fuel fire and destroy it that all may see.

ती णनाग्र च णुषा र ा यज्ञं पाञ्चं वसुभ्यः प णय  
पचतः । हिंस्रं र णिस्यभि शाशुचानं मा त्वा दभन्यातुधानां  
नृच ाः ॥ ९ ॥

9. *Tikṣṇenāgne cakṣuṣā rakṣa yajñam prāñcam vasubhyaḥ pra ṇaya pracetaḥ. Himsram rakṣāmsyabhi śośucānam mā tvā dabhan yātudhānā nṛcakṣaḥ.*

O Agni, blazing ruling power of nature and the world, ever alert, ever watchful of humanity, with penetrative and comprehensive eye, guard, protect and promote the yajnic order of society enacted and proceeding so clearly and transparently, and let it progress for the achievement of wealth, honour and excellence for all the people. Unsparing destroyer of the negatives, shining, and burning the destructive, let no violent force terrorize or depress you ever.

नृच ा र ाः परि पश्य वि णु तस्य त्रीणि पति शृणीह्यगा ।  
तस्याग्र पृष्टीहरसा शृणीहि त्रधा मूलं यातुधानस्य  
वृश्च ॥ १० ॥

10. *Nṛcakṣā rakṣaḥ pari paśya vikṣu tasya trīṇi prati śṛṇīthyagrā. Tasyāgne pṛṣṭīrharasā śṛṇīhi tredhā mūlam yātudhānasya vṛśca.*

Agni, all watchful power, watch for the wicked enemy hidden among the people, crush his three prime forces of intelligence, arms and follow up. With your blazing fire and passion, break his back three ways,

financial, manpower and allies. Throw up and throw out the forces of violence and destruction root and branch wherever they be.

त्रियातुधानः पसितिं त एत्वृतं या अग्र अनृतन हन्ति ।  
तमचिषा स्फूजयञ्जातवदः सममनं गृणत नि  
वृडधि ॥ ११ ॥

11. *Triryātudhānaḥ prasitim ta etvṛtaṁ yo agne anṛ-  
tena hanti. Tamarciṣā sphūrjayañjātavedaḥ  
samakṣamenam grṇate ni vṛṇdhi.*

Agni, all knowing Jataveda, brilliant ruler, whoever violates the law of truth with the force of untruth, must suffer threefold shackles of your law and power, justice, punishment and deterrence. Crashing on him with the light and power of truth, crushing him down openly before the law abiding and socially dedicated people, root out the evil and the violent.

तद्ग्र च ुः पतिं धहि र्भ शफारुजं यन पश्यसि यातुधानम ।  
अथववज्यातिषा दव्यन सत्यं धूवन्तमचितं न्याष ॥ १२ ॥

12. *Tadagne cakṣuḥ prati dhehi rebhe śaphārujaṁ  
yena paśyāsi yātudhānam. Atharvavajjyotiṣā  
daivyena satyaṁ dhūrvantamacitaṁ nyoṣa.*

O Agni, cast the same eye of light on the law abiding celebrant of the social order by which you watch the violent and antisocial elements treading on the peace and order of society. As an enlightened power undisturbed at heart, with your divine light and power, light up or burn out the callous and violent destroyer of truth and law.

यदग्र अद्य मिथुना शपाता यद्वाचस्तृष्टं जनयन्त र्भाः ।  
मन्यामनसः शर्व्याइ जायत या तया विध्य हृदय यातु-  
धानान ॥ १३ ॥

13. *Yadagne adya mithunā śapāto yadvācastrṣṭam janayanta rebhāḥ. Manyormanasah śaravyā jāyate yā tayā vidhya hrdaye yātudhānān.*

Agni, the sharp and shooting words with which fighting rivals revile and execrate, the rough and raging words which the poet creates for irony, the piercing pain that issues forth in words from the mind in a state of passion, with that language chastise and strike the demonic violent deep to the heart core (yourself undisturbed).

परा शृणीहि तपसा यातुधानान्पराग्र र ॥ हरसा शृणीहि ।  
पराचिषा मूर्दवाञ्छृणीहि परासुतृपा अभि शाशु-  
चानः ॥ १४ ॥

14. *Parā śṛṇīhi tapasā yātudhānān parāgne rakṣo harasā śṛṇīhi. Parārciṣā mūradevāñchṛṇīhi parā-sutrpo abhi śośucānaḥ.*

Agni, shatter the violent with heat, destroy the demonic with passion, destroy the destroyers with blaze, and destroy the devitalizers with light.

पराद्य द्वा वृजिनं शृणन्तु प्रत्यगनं शपथा यन्तु तृष्टाः ।  
वाचास्तनं शर्व ऋच्छन्तु मन्विश्वस्यतु पसितिं यातु-  
धानः ॥ १५ ॥

15. *Parādya devā vṛjinam śṛṇantu pratyagenam śapathā yantu trṣṭāḥ. Vācāstenam śarava ṛchchan-  
ntu marman viśvasyaitu prasitiṁ yātudhānaḥ.*

Let the divinities break off the crooked, let the cruel curses visit back upon the crooked curser, let the arrows reach the heart core of the thief with the right message, and let the saboteur suffer universal bondage with loss of freedom under the rule of Agni.

यः पारुषयण कृविषा समङ्ग या अश्व्येन पशुना यातुधानः ।  
या अघ्न्याया भरति गिरमग्र तषां शीषाणि ह्रसापि  
वृश्च ॥ १६ ॥

16. *Yaḥ pauruṣeṇa kraviṣā samaṅkte yo aśvyena paśunā yātudhānaḥ. Yo aghnyāyā bharati kṣīramagne teṣāṃ śīrṣāṇi harasāpi vṛśca.*

Whoever feeds himself upon the flesh of humanity, whoever prospers by animal wealth at the cost of animal wealth by destroying it, whoever carries off the milk of the inviolable cow and destroys the fertility of the earth, O Agni, strike off their heads with light and passion for truth.

संवत्सरीणं पय उस्त्रियायास्तस्य माशीद्यातुधानां नृच १ः ।  
पीयूषमग्र यतमस्तिर्प्सात्तं पत्यञ्चमचिषा विध्य  
ममन ॥ १७ ॥

17. *Samvatsarīṇaṃ paya usriyāyāstasya māśīdyātu-dhāno nṛcaḥṣaḥ. Pīyūṣamagne yatamastitṛpsāt taṃ pratyañcamarciṣā vidhya marman.*

Agni, watchful guardian of humanity, let the oppressor not drink milk of the cow for a year, and if the oppressor drinks of the milk and excessively too, punish him with your flame unto the heart core.

विषं गवां यातुधानाः पिबन्त्वा वृश्च्यन्तामादितय  
दुरवाः । परानन्द्वः सविता ददातु परा भ्रागमाषधीनां  
जयन्ताम ॥ १८ ॥

18. *Viṣaṁ gavāṁ yātudhānāḥ pibantvā vṛścyantāma-  
ditaye durevāḥ. Parainān devaḥ savitā dadātu  
parā bhāgamoṣadhīnāṁ jayantām.*

Let the oppressors of the cows, earth and the environment drink poison instead of milk. Let the oppressors of Aditi, mother, sister and nature suffer in isolation. O Savita, saviour soul of renewal and replenishment, throw them off to ruin and let them be denied their share of herbs and trees. (Those who oppress the creative and productive powers of natural sustenance of life and pollute the sources of energy themselves deny the sustenance because that is the law of Agni in nature and life).

सनादग्र मृणसि यातुधाना र त्वा र तांसि पृतनासु जिग्युः ।  
अनु दह सहमूरान्क्व्यादा मा ते हृत्या मु त् दव्यायाः ॥ १९ ॥

19. *Sanādagne mṛṇasi yātudhānān na tvā rakṣāmsi  
pṛtanāsu jigyuḥ. Anu daha sahamūrān kravyādo  
mā te hetyā mukṣata daivyāyāḥ.*

Agni, you destroy the oppressors since time immorial. Never can the evil dominate over you in their battles against the good. Let the flesh eaters alongwith the cruel and wicked be destroyed, and may they never escape the strike of your divine punishment and natural retribution.

त्वं ना अग्र अधरादुदक्तात्त्वं पश्चादुत रं ा पुरस्तात ।  
पति त ते अजरासस्तपिष्ठा अघशंसं शाशुचता दहन्तु ॥ २० ॥

20. *Tvaṃ no agne adharādudaktāt tvaṃ paścāduta rakṣā purastāt. Prati te te ajarāsastapiṣṭhā agha-śāmsaṃ śośucato dahantu.*

Agni, pray protect us from below, from above, from behind and in front against the oppressors facing us. May those unaging flames shining and blazing burn down the malignant and sinful enemies of life to ashes.

प॒श्चात्पुरस्तादध॒रादुद॑क्तात्क॒विः काव्ये॒न परि॑ पाहि राजन ।  
सख॒ सखा॑यम॒जरा॑ जरि॒म्णा गृ॒ मताँ॑ अ॒मत्य॒स्त्वं नः ॥ २१ ॥

21. *Paścāt purastādadharādudaktāt kaviḥ kāvyena pari pāhi rājan. Sakhe makhāyamajaro jarimṇe 'gne martāṃ amartyastvaṃ naḥ.*

O refulgent ruler, divine visionary, protect us all round, from the back and front, from above and below, as now and hereafter, by the light of your vision and wisdom. O Agni, unaging friend, immortal divinity, save the mortals, save your friend, bless us all mortals to live a happy life till a full age of fulfilment.

परि॑ त्वागृ॒ पुरं॑ व॒यं वि॒पं स॒हस्य॑ धीमहि ।  
धृ॒षद्व॑र्णं दि॒वदि॒व ह॒न्तारं॑ भड॒गुरा॑वताम ॥ २२ ॥

22. *Pari tvāgne puraṃ vayaṃ vipraṃ sahasya dhī-mahi. Dhṛṣadvarṇaṃ divedive hantāraṃ bhaṅgu-rāvatām.*

Agni, day in and day out all time, we celebrate and adore you, eternal giver of fulfilment, wise, resolute and brave, redoubtable vanquisher of the mischievous and destroyer of the destroyers of life and nature.

विषण॑ भङ्गुराव॑तः॒ पति॑ ष्म र्त्सा॑ दह।

अग्र॑ तिग्मन॑ शाचि॒षा॒ तपुर॑गाभि॒र्रुष्टि॑भिः ॥ २३ ॥

23. *Viṣeṇa bhaṅgurāvataḥ prati śma rakṣaso daha.*  
*Agne tigmena sociṣā tapuragrābhirṛṣṭibhiḥ.*

Agni, with pervasive and expansive light, heat and penetrative flames and with beams of constant action against the negativities of life and society, pray burn up the crooked and destructive elements of life in every field of their activity.

पत्य॑ग्र मिथु॒ना द॑ह यातु॒धाना॑ किमी॒दिना॑ ।

सं त्वा॑ शिशामि॒ जागृ॑ह्यद॒ब्धं वि॒प॒ मन्म॑भिः ॥ २४ ॥

24. *Pratyagne mithunā daha yātudhānā kimīdinā.*  
*Sam tvā śiśāmi jāgrhyadabdhāṁ vipra manma-*  
*bhiḥ.*

Agni, burn up the oppressive and destructive alliances and combinations of the negativities of life and nature on the prowl looking for where to strike. O power all intelligent and wise, with holy thoughts and prayers, I invoke and exhort you. Arise, O power indomitable, and strike against the killers.

पत्य॑ग्र॒ हर॑सा॒ हरः॑ शृणी॒हि वि॑श्वतः॒ पति॑ ।

यातु॑धान॒स्य र्त्सा॒ बलं॑ वि॒ रुज॑ वी॒र्या॑म ॥ २५ ॥

25. *Pratyagne harasā haraḥ śṛṇīhi viśvataḥ prati.*  
*Yātudhānasya rakṣaso balaṁ vi ruja vīryam.*

Agni, universal spirit of light and fire, creator, protector and destroyer, refulgent ruler of nature, life and society, with your love and passion for life and goodness and with your wrath against evil, sabotage



and negativity, seize, cripple and all round destroy the strength, vigour, valour and resistance of the negative and destructive forces of evil and wickedness, lurking, working and persisting in nature, life and society. Save the good and destroy the demons.

### Mandala 10/Sukta 88

*Surya, Vaishvanaragni Devata, Murdhanvan Angirasa  
or Vamadevya Rshi*

हविष्पान्तमजरं स्वविदि दिविस्पृश्याहुतं जुष्टमग्रा ।

तस्य भमण भुवनाय द्वा धमण कं स्वधया पपथन्त ॥ १ ॥

1. *Haviṣpāntamajaram svarvidi divisprśyāhutam juṣṭamagnau. Tasya bharmeṇe bhuvanāya devā dharmeṇe kam svadhayā paprathanta.*

Devas, the divines of humanity and divinities of nature, with food and reverence, offer delicious, expansive, loved and solemnly dedicated havi into the holy fire which rises to the skies and reaches the sun. Thus do they exalt Agni so that they may well be, rise and exalt in the gracious order of Agni under the divine shelter and support of the order.

गीर्णं भुवनं तमसापगू हमाविः स्वरभवज्जात अग्रा । तस्य  
द्वाः पृथिवी द्यारुतापा रणय णषधीः सख्य अस्य ॥ २ ॥

2. *Gīrṇam bhuvanam tamasāpagūḥhmāviḥ svараbhavajjāte agnau. Tasya devā pṛthivī dyaaurutāpo'raṇapannoṣadhīḥ sakhye asya.*

The world of existence lay deeply engulfed and covered in the darkness of the night of Pralaya, annihilation, and then on the rise of Agni, Lord Supreme

of light and life, it rose and manifested: Akasha, time-space continuum manifested, and then others followed, earth, light and heat, waters, herbs and trees all arose, and all the devas, divine spirits of nature, rejoiced in the love and friendship of this Lord Supreme, Agni.

द्वभिन्विषिता यज्ञियभिरग्निं स्ताषाण्यजरं बृहन्तम । या  
भानुना पृथिवीं द्यामुतमामाततान् रादसी अन्तरिं त्म ॥ ३ ॥

3. *Devebhirnviṣito yajñiyebhiragnim stoṣānyajaram  
br̥hantam. Yo bhānunā pṛthivīm dyāmutemā-  
mātatāna rodasī antarikṣam.*

Inspired by Devas and lighting the fire of yajnas, I adore and exalt Agni, lord unaging and eternal, infinite, who, by his self-refulgence, pervades this earth and heaven and expands both heaven and earth and the middle regions of the skies.

या हातासीत्प्रथमा द्वजुष्टा यं समाञ्ज् ण्यना वृणानाः ।  
स पतत्रीत्वरं स्था जगद्यच्छ्वात्रमग्निरकृणाज्जातवदाः ॥ ४ ॥

4. *Yo hotāsīt prathamō devajuṣṭo yaṁ samāñjan-  
nājyenā vṛṇānāḥ. Sa patatrītvaram sthā jaga-  
dyacchvātramagnirakṛṇojjātavedāḥ.*

I adore and exalt Agni who is the first, original and efficient cause of the cosmic yajna, loved and celebrated by the devas, whom the best of men with cherished love and choice sprinkle and serve with sacred ghrta, who creates, shapes and rules the world of flying, moving, non-moving and revolving objects and living beings. That is Agni, Jataveda, self-refulgent and omniscient.

यज्जातवद्वा भुवनस्य मूध तिष्ठता अग्र सह राचनन । तं त्वाहम  
मत्तिभिर्गीभिरुक्थः स यज्ञिया अभवा रादसिपाः ॥ ५ ॥

5. *Yajjātavedo bhuvanasya mūrdhannatiṣṭho agne saha rocanena. Tam tvāhema matibhirgīrbhirukthaiḥ sa yajñiyo abhavo rodasiprāḥ.*

O Jataveda, Agni, who abide and shine on top of the world with the sun, with our thoughts, words and holy songs we adore and worship you. You are adorable, worthy of worship, pervasive all over heaven and earth.

मूधा भुवा भवति नक्तमग्निस्ततः सूया जायत पातरुद्यन ।  
मायामू तु यज्ञियानामतामपा यत्तूणिश्चरति पजानन ॥ ६ ॥

6. *Mūrdhā bhuvo bhavati naktamagnistataḥ sūryo jāyate prātarudyān. Māyāmū tu yajñiyānāmetāmapo yat tūrṇiścarati prajānan.*

Agni as Vaishvanara is awake and vibrates as the prime reality and spirit of existence at night when the whole world sleeps. Then in the morning, rising with the dawn, it shines as the sun. It is but the wondrous work of the highest of adorables, cosmic Maya, that it thus moves and vibrates at the fastest, knowing and watching all actions and movements of the world of moving and non-moving objects.

दृशन्या या महिना समिद्धा राचत द्वियानिविभावा ।  
तस्मिग्ना सूक्तवाकन द्वा हविविश्व आजुहवुस्तनूपाः ॥ ७ ॥

7. *Drśenyo yo mahinā samiddho'rocata divi yonirvibhāvā. Tasminnagnau sūktavākena devā havirviśca ājuhavustanūpāḥ.*

Wondrous in form, Agni, who, refulgent with

its own grandeur, shines in heaven as the light most gracious is the divinity into whom, in sacred fire form, all devas, divinities of nature and humanity, guardians of our health and body, offer yajnic oblations of havi with the chant of Vedic mantras.

सूक्तवाकं पथममादिद्दिग्निमादिद्धविरजनयन्त द्वाः ।

स एषां यज्ञा अभवत्तनूपास्तं द्यावद् तं पृथिवी तमापः ॥ ८ ॥

8. *Sūktavākaṁ prathamamādidagnimdidhvira-janayanta devāḥ. Sa eṣāṁ yajño abhavat tanūpā-staṁ dyaurveda taṁ pṛthivī tamāpaḥ.*

The devas, noble yajakas, first chant the divine Word, then they light the fire and then they prepare and offer the havi. That Agni is the adorable lord of them all, guardian and promoter of health and age. That the heaven receives, that the earth receives, and that the waters receive, and that all of them realise, the pervasive power and energiser.

यं द्वासा जनयन्ताग्निं यस्मि ऋजुहवुभुवनानि विश्वा ।

सा अचिषा पृथिवीं द्यामुतमामृजूयमाना अतपन्महित्वा ॥ ९ ॥

9. *Yaṁ devāso'janayantāgniṁ yasminnājuhavurbhuvanāni viśvā. So arciṣā pṛthivīm dyāmutemā-mrjūyamāno atapanmahitvā.*

Agni which all the divine powers of the universe create and serve, into which all worlds of the universe offer their oblations at the cosmic yajna of evolution and devolution, that Agni, radiant and natural ordainer, lights and energises this earth and heaven with its glory and self refulgence.

स्तामन् हि दिवि द्वासा अग्निमजीजनञ्छक्तिभी रादसिपाम ।  
तमू अकृण्वन्त्रधा भुव कं स आषधीः पचति विश्व-  
रूपाः ॥ १० ॥

10. *Stomena hi divi devāso agnimajījanañchaktibhī rodasiprām. Tamū akṛṇvan tredhā bhuve kaṁ sa oṣadhīḥ pacati viśvarūpāḥ.*

By mantric power and their own potential the divine powers in heaven create and raise Agni which pervades earth and sky too, thus creating it in three ways: Agni or fire on earth, Vayu or electricity in the sky, and Aditya or light in heaven. This same Agni of all universal forms well matures and ripens herbs and all vegetation on earth.

यददन्मदधुयज्ञियासा दिवि द्वाः सूर्यमादित्यम । यदा  
चरिष्णू मिथुनावभूतामादित्पापश्यन्भुवनानि विश्वा ॥ ११ ॥

11. *Yadedenamadadhuryajñiyāso divi devāḥ sūrya-māditeyam. Yadā cariṣṇū mithunāvabhūtāmādit prāpaśyan bhuvanāni viśva.*

When the divine powers, performers of cosmic yajna, place this sun, child of the refulgence of Aditi, mother Infinity, in the heavenly region, then it becomes two, moving together as twofold power, Agni and Vaishvanara, sun and dawn, and as they pervade all regions of the world, so do all regions of the world see them.

विश्वस्मा अग्निं भुवनाय द्वा वश्वानरं क्तुमह्वामकृण्वन ।  
आ यस्ततानाषसा विभातीरपा ऊणाति तमा अचिषा  
यन ॥ १२ ॥

12. *Viśvasmā agniṃ bhuvanāya devā vaiśvānaram ketumahnāmakṛṇvan. Ā yastatānoṣaso vibhātī-rapo ūrṇoti tamo arcīṣā yan.*

Devas, divine powers, create and make the solar form of Vaishvanara Agni, and make it the flag sign of the day for the sake of the whole world, and the sun, radiating, lights up the bright dawns and dispels the darkness of the night with its light, unveiling the day.

व॒श्वान॑रं क॒वया॑ य॒ज्ञिया॑सा॒ग्निं द॒वा अ॑जनय॒ ज्यु॒यम॑ । न त्रिं  
प॒त्नम॑मिन॒च्चरि॑ष्णु॒ य॒ तस्या॑ध्यं ऽ तवि॒षं बृ॑हन्त॑म ॥ १३ ॥

13. *Vaiśvānaram kavayo yajñiyāso' gniṃ devā ajana-yannajuryam. Nakṣatram pratnamaminaccariṣṇu yakṣasyādhyakṣam taviṣam bṛhantam.*

Wise and visionary Devas, adorable divine powers, create the unaging Vaishvanara Agni, the ancient star unalterable and inviolable, moving as the ruling star of space, blazing and expansive.

व॒श्वान॑रं वि॒श्वहा॑ दी॒दिवा॑सं मन्त्र॑र्गिं क॒विम॑च्छं॒ वदामः॑ ।  
या म॑हि॒म्ना परि॑ब॒भूवा॑वी उ॒तावस्ता॑दु॒त द॒वः प॑रस्ता॑त ॥ १४ ॥

14. *Vaiśvānaram viśvahā dīvivāmsam mantrairagniṃ kavimacchā vadāmaḥ. Yo mahimnā paribabhū-vorvī utāvastāduta devaḥ parastāt.*

With Vedic mantras we invoke and adore Agni, Vaishvanara, light divine ever shining bright, the very eye of omniscience which, with its might and grandeur, enlightens and overwhelms both heaven and earth, the ultimate light and bliss above and below, the end and the foundation both.

द्व स्रुती अश्रृणवं पितृणामहं द्वानामुत मर्त्यानाम ।  
ताभ्यामिदं विश्वमजत्समति यदन्तरा पितरं मातरं च ॥ १५ ॥

15. *Dve sruṭī aśṛṇavaṃ pitṛṇāmaham devānāmuta martyānām. Tābhyāmidaṃ viśvamejat sameti yadantarā pitaraṃ mātaraṃ ca.*

I hear there are two paths of life in existence: Pitryana, the path of average mortals to earthly bliss, and Devayana, the path of divine souls to divine bliss. By these does the world of vibrant life travel transmigrating from birth by father and mother to death and attains whatever is between earth and heaven.

द्व समीची बिभृतश्चरन्तं शीघ्रता जातं मनसा विमृष्टम । स  
पत्यङ्घ्रिश्वा भुवनानि तस्थावपयुच्छन्तरणिभाजमानः ॥ १६ ॥

16. *Dve samīcī bibhṛataścarantaṃ śīghrata jātaṃ manasā vimṛṣṭam. Sa pratyaṅ viśvā bhuvanāni tasthāvaprayucchan taranirbhrājamānaḥ.*

Two, earth and heaven, together bear Agni born on top, vibrant and radiating from the highest heaven, and that abides immanent and pervasive all over the worlds of existence, unremissive, radiant and divinely self-refulgent.

यत्रा वदत अवरः परश्च यज्ञन्याः कतरा ना वि वद ।  
आ शकुरित्सधमादं सखाया न न्त यज्ञं क इदं वि  
वाचत ॥ १७ ॥

17. *Yatrā vadete avaraḥ paraśca yajñanyoḥ kataro nau vi veda. Ā śekurit sadhamādaṃ sakhāyo nakṣanta yajñam ka idaṃ vi vocat.*

Where both terrestrial agni and supratererestrial

agni, both high priests of yajna, communicate and commingle then, for us, which one of these excels and proclaims the distinction? When yajakas do perform the yajna and serve and celebrate Agni together on the vedi, who would speak to us of the distinction?

कत्यग्र्यः कति सूर्यासुः कत्युषासुः कत्यु स्विदापः ।  
नापस्पिजं वः पितरा वदामि पृच्छामि वः कवया विद्वान्  
कम ॥ १८ ॥

18. *Katyagnayah kati sūryāsaḥ katyuṣāsaḥ katyu svidāpaḥ. Nopaspijam vaḥ pitaro vadāmi pṛcchāmi vaḥ kavayo vidmane kam.*

How many are the fires? How many the suns? How many the dawns? How many the waters? O enlightened sages, I say this not out of curiosity, I ask you this in all seriousness for the sake of knowledge.

यावन्मात्रमुषसा न पतीकं सुपण्यां वसंत मातरिष्वः ।  
तावद्दधात्युप यज्ञमायन्बाह्यणा हातुरवरा निषीदन ॥ १९ ॥

19. *Yāvanmātramūṣaso na pratīkaṁ suparṇyo vasate mātariśvaḥ. Tāvaddadhātyupa yajñamāyan brahmaṇo hoturavaro niṣīdan.*

As long as the all moving glorious Vayu, the electric form of Agni, with radiant sun rays bears and wears the face of dawn as its banner of the day, so long would the holy yajaka, the Brahmana, go to the yajna vedi and sit and offer the fragrant havi in honour of the terrestrial fire, the high priest of yajna.

Note: The answer to these questions is given in Rgveda 8, 58, 2: The same one Agni shines and blazes in many forms, The same one sun shines in all lights of



the universe, the same one dawn rises over all this world, and the same one lord of existence manifests in all forms of the world,

## Mandala 10/Sukta 89

*Indra-Varunau Devate, Renu Vaishvamitra Rshi*

इन्द्रं स्तवा नृतमं यस्य मह्ना विबबाध राचना वि ज्मा  
अन्तान । आ यः पपा चषणीधृद्वराभिः प सिन्धुभ्या  
रिश्चाना महित्वा ॥ १ ॥

1. *Indraṃ stavā nṛtamaṃ yasya mahṇā vibabādhe rocanā vi jmo antān. Ā yaḥ papraucarṣaṇī-dhṛdvarobhiḥ pra sindhubhyo riricāno mahitvā.*

Adore and celebrate Indra, highest over humanity, who overwhelms the lights of the world with his grandeur and rules over the ends of the earth, who, watchful sustainer of humanity, pervades and fills the worlds of the universe by his excellences and, all overpowering, exceeds the oceans of earth and space by his glory and grandeur.

स सूर्यः पयुरू वरांस्यन्द्रा ववृत्यादथ्यव चक्रा । अतिष्ठन्तम-  
पस्यं न सर्गं कृष्णा तमांसि त्विष्या जघान ॥ २ ॥

2. *Sa sūryaḥ paryurū varāṃsyendro vavṛtyādra-  
thyeva cakrā. Atiṣṭhantamapasyaṃ na sargaṃ  
kṛṣṇā tamāṃsi tviṣyā jaghāna.*

Indra, self-refulgent cosmic Sun, greater than the greatest, he moves the worlds of existence like chariot wheels and, destroying the deepest darknesses of the world with his refulgence, keeps the dynamic universe in ceaseless flow like a particle in a wave of

energy.

स॒मा॒न॒म॒स्मा॒ अ॒न॒पा॒वृ॒द॒च॒ म॒या॒ दि॒वा॒ अ॒स॒मं॒ ब॒ह्म॒ न॒व्य॒म॒ ।  
वि॒ यः॒ पृ॒ष्ठ॒व॒ ज॒नि॒मा॒न्य॒य॒ इ॒न्द्र॒श्चि॒का॒य॒ न॒ स॒खा॒य॒-  
मी॒ष॒ ॥ ३ ॥

3. *Samānamasmā anapāvṛdarca kṣmayā divo asamaṁ brahma navyam. Vi yaḥ pṛṣṭheva janimānyarya indraścikāya na sakhāyamīṣe.*

Worship Indra, constant, evident and immanent, greater than heaven and earth, infinite, adorable ever new, who, as primary foundation and ultimate master, knows all that are born in existence and neither deserts friends nor hurts the devotees.

इ॒न्द्रा॒य॒ गि॒रा॒ अ॒नि॒शि॒त॒स॒गा॒ अ॒पः॒ प॒रं॒यं॒ स॒ग॒र॒स्य॒ बु॒ध्ना॒त॒ ।  
या॒ अ॒ ण॒व॒ च॒क्रि॒या॒ श॒ची॒भि॒वि॒ष्व॒क्त॒स्त॒म्भं॒ पृ॒थि॒वी॒मु॒त॒  
द्या॒म॒ ॥ ४ ॥

4. *Indrāya giro atīśitasargā apaḥ prerayam sagarasya budhnāt. Yo akṣeṇeva cakrīya śacībhirviśvak tastambha pṛthivīmuta dyām.*

I sing songs of praise and make incessant streams of water flow from the oceans of space and sky in honour of Indra who, with his cosmic power and actions, sustains the heaven and earth in motion like wheels of a chariot held in balance by the axle.

आ॒पा॒न्त॒म॒न्यु॒स्तृ॒प॒ल॒प॒भ॒मा॒ धु॒निः॒ शि॒मी॒वा॒ञ्छ॒रु॒माँ॑ ऋ॒जी॒षी॒ ।  
सा॒मा॒ वि॒श्वान्य॒त॒सा॒ व॒ना॒नि॒ ना॒वा॒गि॒न्द्रं॒ प॒त्ति॒मा॒ना॒नि॒  
द॒भुः॒ ॥ ५ ॥

5. *Āpāntamanyustrpalaprabharmā dhuniḥ śimīvā-  
ñcharumām̃ ṛjīṣī. Somo viśvānyatasā vanāni  
nārvāgindraṃ pratimānāni debhuḥ.*

Boundless in passion and potential, impetuous in action, mighty mover and shaker, awfully powerful, strongly armed, simple and natural, creative and inspiring like Soma, is Indra. Not all the winds and weapons of the world, not all the lights and blazes, no measures and comparisons of the finite world, can face, equal, much less exceed and overcome Indra.

न यस्य द्यावापृथिवी न धन्व नान्तरिं ऽ नार्दयः सामा अ णः ।  
यदस्य मन्युरधिनीयमानः शृणाति वीळु रुजति स्थि-  
राणि ॥ ६ ॥

6. *Na yasya dyāvāpṛthivī na dhanva nāntarikṣam  
nādrayaḥ somo akṣāḥ. Yadasya manyuradhini-  
yamānaḥ śṛṇāti vīḷu rujati sthirāṇi.*

Neither heaven and earth, nor sky, nor space, nor clouds and mountains, equal his might, creative and inspiring Soma as he is, especially when his power and passion, overwhelming all, shatters the strongest and shakes the firmest fixed.

जघान वृत्रं स्वधितिवनेव रुराज पुरा अरद । सिन्धून । बिभद  
गिरिं नवमि । कुम्भमा गा इन्द्रा अकृणुत स्वयुग्भिः ॥ ७ ॥

7. *Jaghāna vṛtraṃ svadhityirvaneva ruroja puro  
aradanna sindhūn. Bibheda giriṃ navaminna  
kumbhamā gā indro akṛṇuta svayugbhiḥ.*

Destroying the demon of darkness like lightning striking the woods, Indra shatters the strongholds of evil. He breaks the clouds and mountains like a little

new earthen jar, and as he sets floods of rivers aflow, so with his own waves of divine energy, he lets the streams of psychic energy and spiritual enlightenment flow for the devotee.

त्वं हृ त्यदृणया इन्द्र धीरा सिन पव' वृजिना शृणासि । प  
य मित्रस्य वरुणस्य धाम युजं न जनां मिनन्ति मित्रम ॥ ८ ॥

8. *Tvaṃ ha tyadrṇayā indra dhīro 'sirna parva vṛjinā śṛṇāsi. Pra ye mitrasya varuṇasya dhāma yujaṃ na janā minanti mitram.*

You alone are the constant and magnificent giver of bliss, and you alone, like the sword severing every knot and joint of negativity, destroy the evil and crookedness of life for those good people who do not violate the light and law of Mitra and Varuna, universal spirit of love, friendship and judgement and for those who do not ever deceive a real sincere friend of all time.

प य मित्रं पायमणं दुरवाः प संगिरः प वरुणं मिनन्ति ।  
न्यमि॑ मित्रेषु व॒धमिन्द्र॑ तुमं वृष॑न्वृषा॒णमरु॑षं शि॒शीहि ॥ ९ ॥

9. *Pra ye mitraṃ prātyamaṇaṃ durevāḥ pra saṃgiraḥ pra varuṇaṃ minanti. Nyamitreṣu vadhamindra tumraṃ vṛṣaṇ vṛṣāṇamaruṣaṃ śīśīhi.*

And against those crooked men of unholy ways who deceive the friend, violate the progressive man of justice and rectitude, hurt dedicated men of positive social support and oppose the man of judgement and enlightenment, O lord of power and progress, Indra, prepare the thunderbolt, instant, overwhelming and blazing but just and unquestionable, and strike such unfriendly and negative forces without delay.

इन्दा॑ दि॒व इ॒न्द इ॒श पृथि॒व्या इ॒न्दा॑ अ॒पामि॒न्द इ॒त्पव॑तानाम ।  
 इ॒न्दा॑ वृ॒धामि॒न्द इ॒न्मधि॑राणा॒मि॒न्दः । त्म॒ याग॒ हव्य॒  
 इ॒न्दः ॥ १० ॥

10. *Indro diva indra īśe pṛthivyā indro apāmindra it parvatānām. Indro vṛdhāmindra inmedhir-ānāmindraḥ kṣeme yoga havya indraḥ.*

Indra rules over the heavens, Indra rules over the earth, Indra rules over the waters of earth and space, Indra rules over mountains and the clouds, and Indra rules over all our actions and ambitions. And Indra is the spirit and power for the rising wise on way to progress in times of peace and prosperity to be invoked and worshipped for protection and preservation of what has been gained and for the achievement of that what has yet to be gained further. (Yoga is achievement, and Kshema is preservation and protection of what has been achieved, and both these are two aspects of progress.)

पा॒क्तु॒भ्य॒ इ॒न्दः प॒ वृ॒धा अ॒ह॒भ्यः पा॒न्तरि॑ । त्प॒ संमु॑दस्य॒ धा॒सः ।  
 प॒ वा॒तस्य॒ प॒थ॒सः प॒ ज्मा॑ अ॒न्ता॒त्प॒ सि॒न्धु॒भ्या॒ रिरि॑च॒ प॒  
 ि॒त्ति॒भ्यः ॥ ११ ॥

11. *Prāktubhya indraḥ pra vṛdho ahabyaḥ prāntari-kṣāt pra samudrasya dhāseḥ. Pra vātasya prathamāḥ pra jmo antāt pra sindhubhyo ririce pra kṣitibhyaḥ.*

Indra is far greater than the nights of existence, greater than days, space, and the bounds of space. He transcends the expansive currents of energy, the bounds of the universe, the flowing flux of existence, and all definitions of the flux in form.

प शाशुचत्या उषसा न कतुरसिन्वा त वततामिन्द हृतिः ।  
अश्मव विध्य दिव आ सृजानस्तपिष्ठन हर्षसा दाघ-  
मित्रान ॥ १२ ॥

12. *Pra śośucatyā uṣaso na keturasinvā te vartatā-  
mindra hetih. Aśmeva vidhya diva ā sṛjānastapi-  
ṣṭhena heṣasā droghamitrān.*

Like the blazing flames of dawn dispelling the dark, let your boundless thunderbolt strike. With that blazing thunder, like a shot from heaven pierce the forces of hate and enmity.

अन्वह मासा अन्विद्वनान्यन्वाषधीरनु पवतासः । अन्विदं  
रादसी वावशान अन्वापा अजिहत जायमानम ॥ १३ ॥

13. *Anvaha māsā anvidvanānyanvoṣadhīranu parva-  
tāsaḥ. Anvindraṁ rodasī vāvaśāne anvāpo ajihata  
jāyamānam.*

Indeed, days and months, herbs and forests, clouds and mountains, shining skies and earth and the oceans and vapours of space, all move and proceed in accordance with Indra as it emerges into manifestation.

कहिं स्वित्सा त इन्द चत्यासदघस्य यद्भिन्दा र एषत ।  
मित्रकुवा यच्छसन न गावः पृथिव्या आपृगमुया  
शयन्त ॥ १४ ॥

14. *Karhi svit sā ta indra cetyāsadaghasya yadbhī-  
nado rakṣa eṣat. Mitrakruvo yacchasane na gāvaḥ  
pṛthivyā āpṛgamuya śayante.*

Where is that punitive power of yours, Indra, and when does it strike, the power that picks up and shatters the sinner, the criminal, and the perpetrator of

evil, and struck by which the betrayers of friends, felled and dead, lie on the ground like cattle carcasses.

शत्रूयन्ता अ॒भि य नस्तत॒स्त्र महि॑ वा॒धन्त॒ आग॒णास॑ इ॒न्द्र ।  
अ॒न्धना॒मित्रा॒स्तम॑सा सचन्तां सु॒ज्या॒तिषा॑ अ॒क्तव॒स्ताँ अ॒भि  
ष्युः ॥ १५ ॥

15. *Śatrūyanto abhi ye nastatasre mahī vrādhanta ogaṇāsa indra. Andhenāmitrāstamasā sacantāṁ sujyotiṣo aktavastāṁ abhi syuḥ.*

Enemies of humanity, obstructionist forces, highly organised gangs which afflict us, may all unfriendly forces suffer deep darkness on their way, and may the powers of enlightenment and progressive culture face them and overcome them.

पु॒रू॒णि हि॑ त्वा॒ सर्व॑ना॒ जना॑नां॒ ब॒र्ह्या॒णि म॒न्द॒न्गृ॒ण॒ता॒-  
मृ॒षी॑णाम । इ॒मामा॑घा॒ष॒ त्वसा॑ सहू॒तिं ति॒रा वि॒श्वान् अ॒च॒ता  
या॒ह्यवा॑ङ् ॥ १६ ॥

16. *Purūṇi hi tvā savanā janānāṁ brahmāṇi mandan grṇatāmṛṣiṇām. Imāmāghoṣannavasā sahūtiṁ tiro viśvāṁ arcato yāhyarvāṅ.*

May all felicitative yajnas of the people and holy songs of celebrant seers adore and exalt you. O lord, listening to this prayer and invocation, proclaiming your acceptance and pleasure, come to all the devotees in direct experience and bless them with peace and protection.

ए॒वा त॑ व॒यमि॒न्द्र भु॒ञ्जती॑नां वि॒द्याम॑ सु॒मती॑नां च॒वाना॑म ।  
वि॒द्याम॑ व॒स्ता॒रव॑सा गृ॒णन्ता॑ वि॒श्वामि॑त्रा उ॒त त॑ इ॒न्द्र  
नू॒नम॑ ॥ १७ ॥

17. *Evā te vayamindra bhujñinām vidyāna sumatīnām navānām. Vidyāma vastoravasā gṛṇanto viśvā-mitrā uta ta indra nūnam.*

Thus may we, O lord omnipotent, Indra, know of, experience and enjoy your protective, enlightening and ever new gifts of kindness and grace. And may we, being friends of the world, singing and celebrating your divine gifts, know you and be happy by your favour and protection day and night.

शुनं हुवम मघवानमिन्दमस्मिन्भर् नृतमं वाजसाता ।  
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-  
नाम ॥ १८ ॥

18. *Śunam huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugramūtaye samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhanānām.*

We invoke and adore Indra, lord of bliss, omnipotent, highest leader and guide of humanity in this our battle of life for protection, victory and further advancement. Indra is listening, blazing in battles, destroying demons of darkness, negativity and obstructions, and winning the honours, wealth and excellences of the world for humanity.

## Mandala 10/Sukta 90

*Purusha Devata, Narayana Rshi*

सहस्रशीषा पुरुषः सहस्रा १ः सहस्रपात ।  
स भूमिं विश्वता वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥ १ ॥

1. *Sahasraśīṣā puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṁ viśvato vṛtvātyatiṣṭhadṣaṅgulam.*



Purusha, the cosmic soul of existence, is Divinity personified, of a thousand heads, a thousand eyes and a thousand feet. It pervades the universe wholly and entirely and, having pervaded and comprehended the universe of ten Prakrtic constituents, It transcends the world of existence.

पुरुष एवदं सर्वं यद्भूतं यच्च भव्यम ।

उतामृतत्वस्यशान्ना यदनातिराहति ॥ २ ॥

2. *Puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvam. Utāmṛtatvasyeśāno yadannenātirohati.*

All this that is and was and shall be is Purusha ultimately, sovereign over immortality and ruler of what expands by living food.

एतावानस्य महिमाता ज्यायँश्च पुरुषः ।

पादास्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

3. *Etāvānasya mahimāto jyāyāṁśca pūruṣaḥ. Pādo'sya viśvā bhūtāni tripādasyāmṛtaṁ divi.*

So great is the grandeur and glory of It, and still the Purusha is greater. The entire worlds of existence are but one fourth of It. Three parts of Its mystery are in the transcendental heaven of immortality beyond the universe.

त्रिपादूर्ध्व उदत्पुरुषः पादास्यहाभवत्पुनः ।

तता विष्वङ व्यकामत्साशनानशन अभि ॥ ४ ॥

4. *Tripādūrdhva udait puruṣaḥ pādo'syehābhavat punaḥ. Tato viṣvaṁ vyakramt sāśanānaśane abhi.*

Three parts higher rises the Purusha above the

universe in which only one measure of Its glory manifests again and again, pervading all the material and biological world and thence remains transcendent over the universe.

तस्माद्विराळजायत विराजा अधि पूरुषः ।

स जाता अत्यरिच्यत पश्चाद्भूमिमथा पुरः ॥ ५ ॥

5. *Tasmādvirāḷajāyata virājo adhi pūruṣaḥ.*  
*Sa jāto atyaricyata paścādbhūmimatho puraḥ.*

From Purusha arose Virat, the cosmic idea, the blue-print in terms of Prakrti. The Purusha manifests in the Virat and remains sovereign over it. Though manifested, it exceeds, transcends and then creates the universe and the world regions for forms of existence.

यत्पुरुषेण हविषा द्वा यज्ञमतन्वत ।

वसन्ता अस्यासीदाज्यं गीष्म इध्मः शरद्भुविः ॥ ६ ॥

6. *Yat puruṣeṇa haviṣā devā yajñamatanvata.*  
*Vasanto asyāsīdājyaṁ grīṣma idhmaḥ śara-*  
*ddhaviḥ.*

When the sages visualise the universal yajna of creation and enact it in communion with the Purusha in meditation, then the spring season is the ghrta, summer is the fuel, and winter is the havi. (This meditative enactment is in terms of nature. In fact, the creation of the universe is an evolutionary process beginning with Prakrti evolving into material, biological and psychic forms as follows in this very hymn.)

तं यज्ञं ब्रह्मिषि पा ऽन्पुरुषं जातमगतः ।

तर्न द्वा अयजन्त साध्या ऋषयश्च य ॥ ७ ॥

7. *Tam yajñam barhiṣi praukṣan puruṣam jātama-grataḥ. Tena devā ayajanta sādhyā ṛṣyaśca ye.*

The Rshis of universal vision, sages of universal accomplishment and scholars of the Veda, invoke and worship the eternal Purusha, self-manifested in advance of every thing else of the cosmic yajna. They spread and consecrate the grass over the vedi in mind and offer the oblations in the cosmic fire with Veda mantras.

तस्माद्यज्ञात्सवहुतः संभृतं पृषदाज्यम् ।

प्रशून्ताँश्चक वायव्यानारण्यान्गाम्याश्च य ॥ ८ ॥

8. *Tasmādyajñāt sarvahutaḥ sambhṛataṁ pṛṣadā-jyam. Paśūn tāṁścakre vāyavyānāraṇyān grām-yāśca ye.*

From that cosmic yajna with total input of Prakṛti, by the universal Purusha was prepared and received the sacred ghrta, living plasma, the universal material of creation. He created the animals, all those birds of the air, rangers of the forest and inmates of the village.

तस्माद्यज्ञात्सवहुत ऋचः सामानि जज्ञिर ।

छन्दांसि जज्ञिर तस्माद्यजुस्तस्मादजायत ॥ ९ ॥

9. *Tasmādyajñāt sarvahuta ṛcaḥ sāmāni jajñire. Chandānsi jajñire tasmādyajustasmādajāyata.*

From that Lord of universal yajna were born the Rks and the Samans. From him were born the Chhandas and from him were born the Yajus.

तस्मादश्वा अजायन्त य क चाभ्यादतः ।

गावा ह जज्ञिर तस्मात्तस्माज्जाता अजावयः ॥ १० ॥

10. *Tasmādaśvā ajāyanta ye ke cobhayādataḥ.  
Gāvo ha jajñire tasmāt tasmājjātā ajāvayaḥ.*

From that yajna were born the horses and those which have two rows of teeth up and down. From that were born the cows and from that were born the goat and sheep.

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।

मुखं किमस्य का बाहू का ऊरू पादा उच्यत ॥ ११ ॥

11. *Yat puruṣam vyadadhuh katidhā vyakalpayan.  
Mukham kimasya kau bāhu kā ūrū pādā ucyete.*

How do the Rshis visualise the manifestive modes of the Purusha? What was his mouth? What the arms? What the thighs? What are the feet as they are said to be?

ब्राह्मणां स्य मुखमासीद्बाहू राजन्यः कृतः ।

ऊरू तदस्य यद्वश्यः पद्भ्यां शूदा अजायत ॥ १२ ॥

12. *Brāhmaṇo'sya mukhamāsīdbāhū rājanyaḥ kṛtaḥ.  
Ūrū tadasya yadvaiśyaḥ padbhyām śūdro ajāyata.*

The Brahmana, man of divine vision and the Vedic Word, is the mouth of the Samrat Purusha, the human community. Kshatriya, man of justice and polity, is created as the arms of defence. The Vaishya, who produces food and wealth for the society, is the thighs. And the man of sustenance and ancillary support with labour is the Shudra who bears the burden of the human family as the legs bear the burden of the body.

चन्द्रमा मनसा जातश्च ऽः सूया' अजायत ।

मुखादिन्दश्चाग्निश्च पाणाद्वायुरजायत ॥ १३ ॥

13. *Candramā manaso jātaścakṣoḥ sūryo ajāyata. Mukhādindraścāgniśca prāṇādvāyurajāyata.*

The moon is born of the cosmic mind, the sun is born of the eye, the fire and energy is born from the mouth and the wind is born from the breath.

नाभ्यां आसीदन्तरि ऽ शीष्णा द्याः समवतत ।

पद्भ्यां भूमिदिशः श्रात्रात्तथा लाकाँ अकल्पयन ॥ १४ ॥

14. *Nābhyā āsīdantarikṣam śīrṣṇo dyauḥ samavartata. Padbhyām bhūmirdiśṣaḥ śrotrāt tathā lokām akalpayan.*

The sky was born of the navel of the cosmic Purusha, that is, the sky is the navel part of the universe, the heaven of light arose from the head, the earth solidified from the dust of the feet, the space quarters emanated from the ear, and the other regions of the universe similarly arose from the Purusha.

सप्तस्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।

द्वा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम ॥ १५ ॥

15. *Saptāsyāsan paridhayastrīḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñam tanvānā abadhnan puruṣam paśum.*

Seven are the bounds of the vedi of cosmic yajna in meditation, thrice seven, twenty one, are the samidhas, fuel sticks, ordained and offered into the yajna fire. When the sages enact the yajna within, they concentrate on the Purusha, the universal observer, whose presence they crystallise and fix upon in the soul for direct realisation.

Note: In this mantra the word 'pashu' does not mean 'animal' as has been interpreted by certain translators. The word 'pashu' is derived from the root 'pash' which means 'to see, to observe'. 'Pashu' then means 'one who sees', and here it means the 'Purusha, cosmic observer' whose presence is the object of concentration in meditation.

Seven bounds and twenty one samidhas is the mystique of meditative yajna of creation which has been explained in different ways. Swami Dayanand explains it thus in his commentary on Yajurveda, 31, 15:

Seven bounds are the seven chhandas, metrical compositions of Veda mantras such as Gayatri. Twenty one samidhas are: Prakrti, potential material cause of the universe, Mahat, material cause actualised, Ahankara, individualised identity of the universe which may also be called the blue print of the universe, five subtle elements or tanmatras, five gross elements, five senses, and three qualitative orders of the creative materials, i.e., Sattva (thought), Rajas (energy) and Tamas (matter), and that makes up twenty one.

In the Introduction to his Commentary on the Vedas Swami Dayanand explains the same thing in a different and detailed manner in the chapter on creation.

For an average reader, a simpler way to understand is to refer to the seven stages of creative evolution: Prakrti, Mahat, Ahankara, Tanmatra, perceptive faculties, volition faculties, and gross elements. These stages of evolution are the seven bounds of creative yajnas performed by Purusha. They are also samidhas because each successive evolute arises from

yajnic consumption of the preceding one. And each of these seven is of three orders of quality, Sattva, Rajas and Tamas. That makes it thrice seven.

Another way to realise the seven boundaries is to refer to the seven Vyahrtis: Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam which are the boundaries of each loka or region of existence.

यज्ञं यज्ञमयजन्त द्वास्तानि धर्माणि पशुमान्यासन । त  
ह नाकं महिमानः सचन्त यत्र पूव' साध्याः सन्ति  
द्वाः ॥ १६ ॥

16. *Yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

By that yajna of the mind, and in meditative realisation of the cosmic process of evolution, the sages worship the master of cosmic yajna and realise the eternal and original Dharmas of existence. Blest with the light of the divine, they experience that heaven of freedom which the primeval sages of the world enjoyed at the dawn of creation.

In objective terms: Divine powers and potentials by integration and interaction conduct and accomplish the yajna of creation. They are the primary modes of the laws and causes of creative evolution which, while they wield and realise their potential in evolution, they also embody and realise the heavenly purpose, the original and efficient cause, the Purusha, and they are also the same original and eternal potentials of divinity which carry on the eternal cycle of existence.

**Mandala 10/Sukta 91****Agni Devata, Aruna Vaitahavya Rshi**

सं जागृवद्भिर्जरमाण इध्यत् दम् दमूना इषर्याळस्पद ।  
विश्वस्य हाता हविषा वरण्या विभुविभावा सुषखा  
सखीयत् ॥ १ ॥

1. *Sam jāgrvadbhirjaramāṇa idhyate dame damūnā iṣayanniḷaspade. Viśvasya hotā haviṣo vareṇyo vibhurvibhāvā suṣakhā sakhīyate.*

Agni, celebrated by enlightened devotees, is kindled and lighted in yajnic halls on the holy ground on earth. Generous it is, loving and inspiring, universal giver and receiver of yajnic materials and fragrances of yajna, loving choice of all, all pervasive, refulgent, and an unfailing friend who loves the devotees as friends and is honoured by them as a friend.

स दशतश्रीरतिथिगृहगृह वनवन शिश्रिय तक्ववीरिव ।  
जनंजनं जन्या नाति मन्यत् विश आ ति विश्याइ  
विशंविशम ॥ २ ॥

2. *Sa darṣataśrīratithirgrhegrhe vanevane śisriye takvavīriva. Janamjanam janyo nāti manyate viśa ā kṣeti viśyo viśamviśam.*

Commanding excellent grace and grandeur, honoured like a holy guest, it abides in every home and every forest like a flying bird. Lover of humanity, it blesses every community, ignores none, scorns none, loves every class of people and lives with all classes and communities with equal love and favour.



सु॒द ॥ द ॥ १ः क॒र्तु॒नासि सु॒क॒तु॒र॒ग्रं क॒विः का॒व्य॒नासि  
वि॒श्व॒वित॑ । वसु॒वसू॒नां । य॒सि॒ त्वम॒क॒ इद॑ द्यावा॒ च॒ या॒नि  
पृथि॒वी च॒ पु॒ष्य॒तः ॥ ३ ॥

3. *Sudakṣo dakṣaiḥ kratunāsi sukraturagne kaviḥ  
kāvyenāsi viśvavit. Vasurvasūnām kṣayasi  
tvameka id dyāvā ca yāni pṛthivī ca puṣyataḥ.*

Refulgent Agni, generous with immense gifts, noblest performer by holy works, you are the omniscient poetic creator evidently by your cosmic poetry of existence. You alone dwell in the world as the highest Vasu of life shelters and living forms, and you are the master of all that the heaven and earth create and sustain.

प॒जा॒न॒ । ग॒ तव॑ या॒नि॒मृ॒त्विय॑मि॒ळा॒या॒स्प॒द॒ घृ॒तव॑न्त॒मा॒स॒दः ।  
आ॒ तं चि॑कि॒त्र उ॒ष॒सा॒मि॒व॒त॒या र॒प॒सः॒ सू॒य॑स्य॒व  
र॒श्म॒यः ॥ ४ ॥

4. *Prajānannagne tava yonimṛtviyamiḷāyāspade  
ghṛtavantamāsadaḥ. Ā te cikitra uṣasāmivetayo-  
'repasaḥ sūryasyeva raṣmayah.*

Agni, lighted and refulgent, come and take your holy seat in the vedi prepared and sprinkled with ghrta according to the season on the floor of the yajnic earth. The light and flames of your arrival shine and appear like rise of the dawns, like rays of the sun, pure, immaculate, beatific.

तव॑ श्रि॒या॒ व॒ष्य॑स्य॒व वि॒द्यु॒त॒श्चि॒त्रा॒श्चि॒कि॒त्र उ॒ष॒सां॑ न  
क॒तवः॑ । यदा॑ष॒धीर्भिसृ॑ष्टा॒ वना॑नि च॒ परि॑ स्व॒यं चि॑नु॒ष  
अ॒मा॒स्य॑ ॥ ५ ॥

5. *Tava śriyo varṣyasyeva vidyutaścitrāścikitra uṣasām na ketavaḥ. Yadoṣadhīrabhisṛṣṭo vanāni ca pari svayaṁ cinuṣe annamāsyē.*

Your wonderful lustre and beauties shine like lightning flashes of the clouds of rain, like lights of the rising dawns, specially when, radiating warm and free, you reach and shine upon the herbs and trees and fields of grain and receive them into the shining warmth of your maturing and ripening radiations.

तमाषधीदधिर् गभमृत्वियं तमापा अग्निं जनयन्त मातरः ।  
तमित्समानं वनिनश्च वीरुधा न्तवतीश्च सुवत च  
विश्वही ॥ ६ ॥

6. *Tamoṣadhīrdadhire garbhamṛtviyaṁ tamāpo agniṁ janayanta mātaraḥ. Tamit samānaṁ vaninaśca vīrudho'ntarvatīśca suvate ca viśvahā.*

That Agni, energy, the herbs and waters receive into them and they bear it as mothers, producing it on maturity as nourishment and energy for life forms. The same Agni, the herbs and trees of the forest receive equally, hold it in the womb and always produce it as the embodiment of energy.

वातापधूत इषिता वशां अनु तृषु यद ऽ वविषद्वितिष्ठस ।  
आ त यतन्त रथ्या इ यथा पृथक्शर्धास्यग्र अजराणि  
ध ततः ॥ ७ ॥

7. *Vātopadhūta iṣita vaśāṁ anu tṛṣu yadannā vevi-ṣadvitiṣṭhase. Ā te yatante rathyo yathā pṛthak śardhāṁsyagne ajarāṇi dhakṣataḥ.*

When urged and impelled by wind, Agni, you

rush fast to objects of your choice love and consumption, then your youthful unaging flames, burning and blazing, rush on like the horses of a monarch's chariot.

म॒धा॒का॒रं॒ वि॒दथ॑स्य॒ प॒सा॒ध॒न॒म॒ग्निं॑ हा॒ता॒रं॒ परि॒भू॒त॒मं॒ म॒ति॒म ।  
त॒मि॒द॒भ॑ ह॒वि॒ष्या॒ सं॒मा॒न॒मि॒त्त॒मि॒न्म॒ह॒ वृ॒ण॒त॒ नान्यं॑ त्व॒त् ॥ ८ ॥

8. *Medhākāraṃ vidathasya prasādhanamagnim hotāraṃ paribhūtamaṃ matim. Tamidarbhe haviṣyā samānamit taminmahe vṛṇate nānyam tvat.*

Devotees choose to worship Agni alone, none other than Agni, giver of intelligence, accomplisher of yajna and education for knowledge, high priest of yajnic existence, supreme over all, omniscient wise, and equally loving for all, whether the havi offered is small or great, whether the purpose is high or low. O lord of light, they choose none other than you.

त्वा॒मि॒द॒त्रं॑ वृ॒ण॒त॒ त्वा॒य॒वा॒ हा॒ता॒र॒म॒ग्न॒ वि॒दथ॑षु॒ व॒ध॒सः॑ ।  
यद्द॒व्य॒न्ता॒ द॒ध॒ति॒ प॒यांसि॑ त॒ ह॒वि॒ष्म॒न्ता॒ म॒न॒वा॒ वृ॒क्त॒-  
ब॒हि॒षः॑ ॥ ९ ॥

9. *Tvāmidatra vṛṇate tvāyavo hotāramagne vidatheṣu vedhasaḥ. Yaddevayanto dadhati prayāmsi te haviṣmanto manavo vṛktabarhiṣaḥ.*

Agni, here in the world, your loving devotees, wise sages, thoughtful people, choose to worship you, high priest of yajna, when dedicated to divinity and the divine potentials of nature, having spread the holy grass on the vedi and bearing sacred havi, they offer their dearest fragrant oblations to you.

तवाग्ने ह्यत्रं तव पात्रमृत्वियं तव नष्टं त्वमग्निदृतायतः । तव  
पशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च ना दम ॥ १० ॥

10. *Tavāgne hotram tava potramṛtviyaṃ tava neṣtram tvamagnidṛtāyataḥ. Tava praśāsram tvamadhvarīyasi brahmā cāsi gṛhapatiśca no dame.*

Agni, you are the over all master and lord of yajna, yours are all the functions: you are the yajaka, you are the purifier, you are the leader, you are the kindler, you are the director, you are the manager, you are the Brahma, presiding priest, and you are the chief of our yajnic home.

यस्तुभ्यमग्र अमृताय मर्त्यः समिधा दाशदुत वा हविष्कृति ।  
तस्य हाता भवसि यासि दूत्यमुप बूष यजस्यधरी-  
यसि ॥ ११ ॥

11. *Yastubhyamagne amṛtāya martyaḥ samidhā dāśaduta vā haviṣkṛti. Tasya hotā bhavasi yāsi dūtyamupa brūṣe yajasyadhvarīyasi.*

Agni, whoever the mortal that gives unto you, Spirit imperishable, Lord immortal, and surrenders himself by way of fuel fire, dedicates his total life as yajnic performance, you yourself become the yajaka for him, move as his messenger, speak to him in the soul, and take over his life itself as manager of the yajna. (Surrender, O man, to the Immortal for the sake of immortality.)

इमा अस्म मृतया वाचा अस्मदाँ ऋचा गिरः सुष्टुतयः  
समग्मत । वसूयवा वसव जातवदस वृद्धासु चिद्वधना यासु  
चाकनत ॥ १२ ॥

12. *Imā asmai matayo vāco asmadāṁ ṛco girah  
suṣṭutayaḥ samagmata. Vasūyavo vasave jāta-  
vedase vṛddhāsu cidvardhano yāsu cākanat.*

May all these thoughts, words, Rks, holy voices and songs of adoration, prayers for peace, prosperity and fulfilment reach this Agni, omniscient, omnipresent and ultimate haven of all that exists, the lord that waxes with love and exaltation when these rise and reach him.

इमां पत्नाय सुष्टुतिं नवीयसीं वाचयमस्मा उशत शृणातु  
नः । भूया अन्तरा हृद्यस्य निस्पृश जायव पत्य उशती  
सुवासाः ॥ १३ ॥

13. *Imām pratnāya suṣṭutiṁ navīyasīm voceyasmā  
uśate śṛṅtotu naḥ. Bhūyā antarā hr̥dyasya nispr̥ṣe  
jāyeva patya uśatī suvāsāḥ.*

Let me raise this new holy song of praise to the loving and gracious eternal Agni. May the Lord listen. And let it be like an inspiring creative poem full of love and passion in a beautiful form for the master, able to touch and move his heart within to bless me.

यस्मि ण्वास ऋषभास उ णा वशा मषा अंवसृष्टास  
आहुताः । कीलालप सामपृष्ठाय वधस हृदा मतिं जनय  
चारुमग्रय ॥ १४ ॥

14. *Yasminnaśvāsa ṛṣabhāsa ukṣaṇo vaśā meṣā  
avasṛṣṭāsa āhutāḥ. Kīlālope somapṛṣṭhāya  
vedhase hr̥dā matiṁ janaye cārumagnaye.*

With love and devotion at heart I create this song of thoughtful praise for the kind and gracious Agni under whose order and dispensation horses, virile bulls, cows,

sheep and goats are created and range around freely and then are called back to the stalls.

अहाव्यग्र हविरास्य त स्तुचीव घृतं चम्बीव सामः । वाजसनिं  
रयिमुस्म सुवीरं पशुस्तं धहि यशसं बृहन्तम ॥ १५ ॥

15. *Ahāvyaagne havirāsye te srucīva ghr̥taṁ camvīva somah̥. Vājasaniṁ rayimasme suvīraṁ praśastaṁ dhehi yaśasaṁ br̥hantaṁ.*

Agni, fragrant havi is offered into the sacred fire as ghr̥ta in the ladle and soma in the cup. Pray bear and bring us rising prosperity with food, sustenance and victory, wealth, noble progeny, and honour and glory of the noblest order.

## Mandala 10/Sukta 92

*Vishvedevah Devatah, Sharyata Manava Rshi*

यज्ञस्य वा रथ्यं विश्वपतिं विशां हातारमक्कारतिथिं विभा-  
वसुम । शाचञ्छुष्कासु हरिणीषु जभुरद वृषा क्तुयजता  
द्यामशायत ॥ १ ॥

1. *Yajñasya vo rathyam̐ viśpatiṁ viśāṁ hotārama-  
ktoratithiṁ vibhāvasum. Śocañchuṣkāsu hariṇīṣu  
jarbhurad vṛṣā keturyajato dyāmaśāyat.*

Honour and adore Agni, leader of your life's yajna, ruler and sustainer of communities of the people, pioneer and chief priest of the universe, useful giver of the peace of night, and spectrum light of the world. Generous and virile, brilliant illuminator, worthy of honour and adoration, burning the dry woods and vibrating in the greens it pervades every thing on earth and reposes in the regions of light.

इममञ्जस्यामुभय अकृण्वत धर्माणमग्निं विदथस्य साध-  
नम । अक्तुं न यह्वमुषसः पुराहितं तनूनपातमरुषस्य  
निंसत ॥ २ ॥

2. *Imamañjaspāmubhaye akṛṇvata dharmāṅama-  
gniṁ vidathasya sādhanam. Aktuṁ na yahvamū-  
ṣasaḥ purohitam tanūnapātamaruṣasya niṁsate.*

Both humans and divines honour and adore this Agni, by nature energising life constantly, sustainer of the world and its dharma, accomplisher of yajna. They love and adore it like the mighty sun, harbinger of the dawn and child inviolable of the blazing cosmic energy.

बळस्य नीथा वि प्णश्च मन्मह वया अस्य पहुता  
आसुरत्तव । यदा घारासा अमृतत्वमाश्रतादिज्जनस्य दव्यस्य  
चकिरन ॥ ३ ॥

3. *Balasya nīthā vi paṇēśca manmahe vayā asya  
prahutā āsurattave. Yadā ghorāso amṛtatvamāśa-  
tādijjanasya daivyasya carkiran.*

Truly do we love and adore the various gifts of this Agni. May the food, energy and sustenance, all with light divine, blessed gifts, be good for consumption and advancement. Indeed, when relentless devotees come to realise the imperishable joy and freedom of immortality, then are the gifts of this divine Agni truly realised in actuality.

ऋतस्य हि पसितिद्यारुरु व्यचा नमा मह्यश्रमतिः पनीयसी ।  
इन्दा मित्रा वरुणः सं चिकित्रिर था भगः सविता  
पूतद ासः ॥ ४ ॥

4. *Ṛtasya hi prasitirdyaururu vyaco namo mahyaramatiḥ pañiyasī. Indro mitro varuṇaḥ sam cikitrire'tho bhagaḥ savitā pūtadakṣasaḥ.*

All this existence is an extension, a web, of nature and her law under the ordinance of Agni: the heavens of light, the vast skies, adorable earth, expansive space, all are but fragrant manifestations of Agni, the cosmic high priest. Mitra, the sun, Varuna, the night, Bhaga, cosmic power, Savita, cosmic creativity, all reveal the omnipotence of the generous lord of light and purity that gives everything in plenty. They all do homage to Agni.

प रुदणं ययिनां यन्ति सिन्धवस्तिरा महीमरमतिं दधन्विर ।  
यभिः परिज्मा परियं गुरु जया वि रारुवज्जठर् विश्व-  
मु त्त ॥ ५ ॥

5. *Pra rudreṇa yayinā yanti sindhavastiro mahīmaramatiṁ dadhanvire. Yebhiḥ parijmā pariyanuru jrayo vi roruvajjathare viśvamukṣate.*

Showers of rain and floods of rivers which cover the earth move by the tempestuous currents of cosmic energy of the Maruts, and by the same currents the vast ocean of vapours far traversing across the middle regions roars in the womb of skies and showers and fertilises the world of life.

काणा रुदा मरुतां विश्वकृष्टया दिवः श्यनासा असुरस्य  
नीळयः । तभिश्चष्ट वरुणा मित्रा अयमन्दा द्वभिरव-  
शभिरवशः ॥ ६ ॥

6. *Krāṇā rudrā maruto viśvakṛṣṭayo divaḥ syenāso asurasya nīlayaḥ. Tebhiścaṣṭe varuṇo mitro aryamendro devebhirarvaśebhirarvaśaḥ.*



Active currents of the cosmic energy of the Maruts, dwelling all over the universe, move from the regions of the sun as directed companions of the ocean of vapours, and along with those dynamic currents are seen the dynamic Varuna, Mitra, Aryama and Indra, forces of nature's catalysis, integration, direction and motive energy.

इन्द्र भुजं शशमानास आशत सूरु दृशीक वृषणश्च पस्य ।  
प य न्वस्याहणा ततार युजं वजं नृषदनषु कारवः ॥ ७ ॥

7. *Indre bhujam śaśamānāsa āśata sūro dr̥śīke vṛṣa-  
ṇaśca pauṁsye. Pra ye nyasyārhaṇā tatakṣire  
yujam vajram nṛṣadaneṣu kāravaḥ.*

Indra, cosmic energy, is self-potent, creative and immensely fertile. In Indra, in its splendid self-manifestive power to be observed and pursued with the mind, they find possibilities of human profit, and they, creative and competent craftsmen in elite human institutions, invent usable instruments of power, prosperity and protection.

सूरश्चिदा हरिता अस्य रीरमदिन्द्रादा कश्चिद्भयत  
तवीयसः । भीमस्य वृष्णा जठरादभिश्वसा दिवदिव सहुरिः  
स्तर्बाधितः ॥ ८ ॥

8. *Sūraścidā harito asya rīramadindrādā kaścidbha-  
yate tavīyasaḥ. Bhīmasya vṛṣṇo jaṭharādabhi-  
śvaso divedive suhurīḥ stannabādhitaḥ.*

Even the sun radiates its rays of light under the power and law of Indra, supreme omnipotent. Every powerful force obeys the law and power of Indra. Under the power of fertile and potent Indra, the whistling winds

blow from its vault and the mighty cloud roars without obstruction day by day.

स्तामं वा अद्य रुद्राय शिक्वस ॒ यद्वीराय॒ नमसा दिदिष्टन ।  
यभिः शिवः स्ववाँ एव्यावभिद्विः सिषक्ति॒ स्वयशा  
निकामभिः ॥ ९ ॥

9. *Stomam̐ vo adya rudrāya śikvase kṣayadvīrāya namasā didiṣṭana. Yebhiḥ śivaḥ svavāṃ evayāva-bhiḥrdivaḥ siṣakti svayaśā nikāmabhiḥ.*

Offer now a song of praise and adoration with homage to Rudra, mighty lord of justice and dispensation, leader, protector and ruler of the brave, self-existent, self-glorious, lover of peace and well being, commanding bright power and forces moving on their ordered course by which he blesses loving devotees with the fulfilment of their cherished desires.

त हि पजाया॒ अभरन्त॒ वि श्रवा॒ बृहस्पति॑वृषभः॒ साम-  
जामयः । य॒ज्ञरथ॑वा पथ॒मा वि धार॑यद्वा द । भृ॒गवः॒ सं  
चि॑कि॒त्रिः ॥ १० ॥

10. *Te hi prajāyā abharanta vi śravo bṛhaspatirvṛ-ṣabhaḥ somajāmayah. Yajñairatharvā prathamo vi dhārayaddevā dakṣairbhṛgavaḥ sam cikitrire.*

They for sure hold and know the evolution of life, birth of divinity's children: Brhaspati, lord of Prakṛti and the Word of knowledge, Vrshabha, generator of the seed of life in the form of Hiranyagarbha, and the Soma currents of vitality which bear the seeds in life form. These, first Atharvan holds in knowledge and disseminates in form and word by processes of yajna, and later, the divine Bhrgus, sages of knowledge and

austere discipline, acquire the knowledge by tradition and their own expertise.

त हि द्यावापृथिवी भूरिरतसा नराशंसश्चतुरङ्गा यमा -  
दितिः । द्रवस्त्वष्टा दविणादा ऋभु णः प रादसी मरुता  
विष्णुरहिर ॥ ११ ॥

11. *Te hi dyāvāpṛthivī bhūriretasā narāśamsaścatu-  
raṅgo yamo'ditiḥ. Devastvaṣṭā draviṇodā ṛbhū-  
kṣaṇaḥ pra rodasī maruto viṣṇurarhire.*

These for sure are the divinities which contribute to the evolution and flow of life : the solar region and the earth both replete with life and fertility, the middle region which overflows with electric energy, air, vapour, and elements of nourishment, evolutionary law in its course, imperishable mother nature, divine Tvashta which is the formative power immensely generous and keen to structure the forms, pranic energy, wind energy, and Vishnu, divine power of sustenance. These are powers worthy of our gratitude, reverence and worship.

उत स्य न उशिजामुर्विया कविरहिः शृणातु बुध्न्याꣳ  
हवीमनि । सूयामासा विचरन्ता दिवि ता धिया शमीनहुषी  
अस्य बाधतम ॥ १२ ॥

12. *Uta sya na uśijāmurviyā kavirahiḥ śṛṇotu budh-  
nyo havīmani. Sūryāmāsā vicarantā diviḥṣitā  
dhiyā śamīnahuṣī asya bodhatam.*

And may that Ahirbudhnya, omnipresent, omniscient and all watching lord of expansive Prakṛti, listen to our profuse prayer and adoration offered in our yajna with unbounded love and faith. And may the sun and moon, both stationed in heaven and moving in

space, acknowledge our homage with their sensitive natural perception, and may the heaven and earth too acknowledge our homage.

प नः पूषा चरथं विश्वदव्या पां नपादवतु वायुरिष्टय ।  
आत्मानं वस्या अभि वातमचत तदश्विना सुहवा यामनि  
श्रुतम ॥ १३ ॥

13. *Pra naḥ pūṣā caratham viśvadevyo'pām napā-davatu vāyuriṣṭaye. Ātmānam vasyo abhi vāta-marcata tadaśvinā suhavā yāmani śrutam.*

And may Pusha, divine spirit of nature's nourishment, protect and promote our living and moving wealth. May the life-giving Vayu energy, sustainer of life's vitality, and all natural divinities protect and promote us to achieve our cherished desires for well being. O dedicated celebrants of divinity, honour and adore the glorious spiritual energy within the soul, and may the Ashvins, complementary currents of natural life energy in yajnic touch with us, perceive our earnestness on way and bring us blessings of divinity.

विशामासामभयानामधि तं गीभिरु स्वयशसं गृणीमसि ।  
ग्राभिविश्वाभिरदितिमनवर्णमक्तायुवानं नृमणा अधा  
पतिम ॥ १४ ॥

14. *Viśāmāsāmabhayānāmadhikṣitam gīrbhiru svyaśasam grṇīmasi. Gnābhirviśvābhiraditi-manarvaṇamaktoryuvānaṁ nṛmaṇā adhā patim.*

With songs of praise we celebrate Agni, ruling divine power abiding at heart among these fearless people, the divinity glorious by its own actions. Along with all the world's divine powers of nature and

humanity, we also praise Aditi, imperishable Prakrti, the moon, youthful ruler of the night, and the self-existent, self-refulgent sun, gracious life giver of the people.

रभदत्रं जनुषा पूवा अङ्गिरा गावाण ऊर्ध्वा अभि च पुर्ध्वरम ।  
यभिविहाया अभवद्विच णः पाथः सुमकं स्वधितिव-  
नन्वति ॥ १५ ॥

15. *Rebhadatara januṣā pūvo aṅgirā grāvāṇa ūrdhvā abhi caḥṣuradhvaram. Yebhirvihāyā abhavadvic-  
caḥṣaṇaḥ pāthaḥ sumekaṁ svadhitiṛvananvati.*

By birth, the first and foremost sage Angira sings the song of divinity, the soma makers look up and watch the process of divine creation and all those powers by which the all watching creator waxes great and his omnipotence creates and provides the highest kind of food for humanity for the journey ahead.

### Mandala 10/Sukta 93

*Vishvedevah Devatah, Tanva Parthyā Rshi*

महिं द्यावापृथिवी भूतमुवी नारीं यह्वी न रादसी सदं नः ।  
तभिनः पातं सह्यस एभिनः पातं शूषणि ॥ १ ॥

93. *Mahi dyāvāpṛthivī bhūtamurvī nārī yahvī na rodasī sadam naḥ. Tebhirnaḥ pātam sahyasa ebhirnaḥ pātam śūṣaṇi.*

May the great earth and high heaven be vaster and greater, and always waxing and rising for us, may they like mothers help us rise and grow. May they, stronger and more prosperous, promote us by those heavenly gifts of light and rain. May they, ever stronger,

amiable, procreative and productive, help us grow with these gifts of rain and food.

य॒ज्ञय॑ञ्ज स म॒त्या' द॒वान्त्स॑पयति ।

यः सु॒म्नदी'घ॒श्रुत्त॑म आ॒विवा॑सात्यनान ॥ २ ॥

2. *Yajñeyajñe sa martyo damvāntsaparyati.*  
*Yaḥ sumnairdīrghaśrutṭama āvivāsātyenān.*

That mortal man serves and augments the divinities who, risen in knowledge and wisdom by reading and listening to the utmost, serves them in every yajnic programme with holy works of cleansing and replenishment to be creative and productive more and more.

वि॒श्व॑षामि॒रज्य॑वा द॒वानां॑ वा॒महः॑ ।

वि॒श्व॒ हि वि॒श्वम॑हसा॒ विश्व॑ य॒ज्ञषु॑ य॒ज्ञियाः॑ ॥ ३ ॥

3. *Viśveṣāmirajyavo devānām vārmahaḥ.*  
*Viśve hi viśvamahasō viśve yajñeṣu yajniyāḥ.*

O masters of the world, great is the glory of the divinities. All of them command universal majesty, all of them are adorable in yajnic congregations.

त घा॒ राजा॑ना अ॒मृत॑स्य म॒न्दा अ॒य॒मा मि॒त्रा वरु॑णः परि॒ज्मा ।

क॒दु॒दा नृ॒णां स्तु॒ता म॒रुतः॑ पू॒षणा॑ भ॒गः ॥ ४ ॥

4. *Te ghā rājāno amṛtasya mandrā aryamā mitra varuṇaḥ pariḥjā.*  
*Kadrudā nrṇāṃ stuto marutaḥ pūṣaṇo bhagaḥ.*

They are lights of immortality, happy and joyous, harbingers of well being to humanity: Aryama, spirit of justice and rectitude in conduct, Mitra, divine

love, friendship and unity, Varuna, spirit of judgement and choice, Parijma, all moving air, Rudra, destroyer of suffering, Maruts, cosmic currents of energy, Pushana, energy and nourishment for growth, Bhaga, spirit of divine glory and human power and prosperity. Everyone of them is valued, loved and respected by humanity.

उ॒त॒ न॒ा॒ न॒क्त॒म॒पां॑ वृ॒ष॒ण्व॒सू॒ सू॒या॒मा॒सा॒ सद॒नाय॑ स॒ध॒न्या॑ ।  
स॒चा॒ य॒त्सा॒द्य॑षा॒महि॑बु॒ध॒न॒षु॑ बु॒ध॒न्यः॑ ॥ ५ ॥

5. *Uta no naktamapām vṛṣaṇvasū sūryāmāsā sadanāya sadhanyā. Sacā yat sādyeṣāmahir-budhneṣu budhnyah.*

And those harbingers of rain and wealth, the Ashvins, the sun and moon, auspicious givers of wealth for the home, the clouds of vapour floating in the skies and their auxiliaries which abide in nature, may all these be friendly and bless us with wealth and joy day and night.

उ॒त॒ न॒ा॒ द्वा॒वा॒श्वि॒ना॑ शु॒भ॒स्प॒ती॑ धा॒म॒भि॒मि॒त्रा॒वरु॑णा  
उ॒रु॒ष्य॒ता॒म॒ । म॒हः॑ स॒ रा॒य॑ ए॒ष॒त॒ ति॒ ध॒न्व॑व॒ दुरि॑ता ॥ ६ ॥

6. *Uta no devāvaśvinā śubhaspatī dhāmabhir-mitrā-varuṇā uruṣyatām. Mahah sa rāya eṣate'ti dhanveva duritā.*

And may the divine Ashvins, complementary currents of natural energy, Mitra and Varuna, prana and udana energies of the body system vibrating in nature, protect and promote us. One whom they protect and promote rises great in wealth, rules it as the master and crosses over all evils with a single leap.

उत ना रुदा चिन्मृळतामश्विना विश्व द्वासा रथस्पतिभगः ।  
ऋभुवाज ऋभु ाणः परिज्मा विश्ववदसः ॥ ७ ॥

7. *Uta no rudrā cinmṛṣatāmaśvinā viśve devāso rathaspatirbhagaḥ. Ṛbhurvāja ṛbhukṣaṇaḥ parijmā viśvavedasaḥ.*

And may the health giving Rudra pranas, the Ashvins, prana and apana energies, all brilliant holy men of the world, Bhaga, spirit of honour, power and prosperity of life, the presiding power of the chariot of human life for the individual and society, Rbhu, the wise sage of creative expertise, Vaja, commander of strength and progressive advancement, Rbhuksha, skilful technician, all moving wind energy, and managers of the world's wealth be kind and good for our welfare.

ऋभुऋभु ॥ ऋभुविधता मद् आ त् हरीं जूजुवानस्य  
वाजिना । दुष्टं यस्य सामं चिदृधग्यज्ञा न मानुषः ॥ ८ ॥

8. *Ṛbhurṛbhukṣā ṛbhurvidhato mada ā te harī jūjuvānasya vājinā. Duṣṭaram yasya sāmā cidṛdhagyajño na mānuṣaḥ.*

Great is Indra, cosmic energy, great is the joy of the creator of cosmic energy. O mighty lord of cosmic energy, great are the complementary currents of your energy circuit. Grand, not easy, is the knowledge and articulation of the divine energy of nature, and its management too at the human level as yajnic process is not easy.

कृधी ना अहया दव सवितुः स च स्तुष मघानाम । सहा न  
इन्दा वह्निभिन्वेषां चषणीनां चक्रं रश्मिं न यायुव ॥ ९ ॥



9. *Kṛdhī no ahrayo deva savitaḥ sa ca stuṣe magho-  
nām. Saho na indro vahnibhirnyeṣām carṣaṇinām  
cakram raśmiṁ na yoyuve.*

Savita, O lord of light and life's creativity, admired and exalted by the strong and powerful, pray make us bold and self-confident, let us never be subjected to shame and ignominy. Indra, lord of power, controls and directs the power and wisdom of these people of the earth with psychic currents of pranic energies as a driver controls and directs the movement of the chariot by reins and the wheels.

एषु द्यावापृथिवी धातं महद्दस्म वीरषु विश्वर्षणि श्रवः ।  
पृ ँ वाजस्य सातय पृ ँ रायात तुवर्ण ॥ १० ॥

10. *Aiṣu dyāvāpṛthivī dhātaṁ mahadasme vīreṣu  
viśvacarṣaṇi śravaḥ. Pṛkṣaṁ vājasya sātaye pṛ-  
kṣaṁ rāyota turvaṇe.*

O earth and heaven, mother and father of humanity, pray vest high honour and fame of universal human order in these brave heroes. Exalt them with food and energy, honour and enthusiasm, and wealth and excellence for the achievement of victory and conquest over evil forces.

एतं शंसमिन्द्रास्मयुष्ट्वं कूचित्सन्तं सहसावभिष्टय सदा  
पाह्यभिष्टय । म्दतां वदता वसा ॥ ११ ॥

11. *Etaṁ śamsamindrāsmayuşṭvaṁ kūcit santam  
sahasāvannabhiṣṭaye sadā pāhyabhiṣṭaye.  
Medatām vedatā vaso.*

Indra, lord omnipotent, you are our father, mother, protector and all, pray accept this celebrant all

time wherever he be, protect him for his good, promote him for his cherished happiness and well being. Pray take on the seeker, enlighten the lover, save me, O shelter home of the world.

एतं म् स्तामं तना न सूय' द्युतद्यामानं वावृधन्त नृणाम ।  
सुवननं नाश्व्यं तष्ट्वानपच्युतम ॥ १२ ॥

12. *Etam me stamam tanā na sūrye dyutadyāmānaṁ vāvṛdhanta nṛṇām. Saṁvananaṁ nāśvyaṁ taṣṭevānapacyutam.*

May the singers of divinity and celebrants of humanity exalt and extend this my song of divine adoration and united human celebration like radiant rays of the sun spreading light or a craftsman launching an infallible automotive fast chariot on boundless ways.

वावत यषां राया युक्तषां हिरण्ययी ।  
नमधिता न पांस्या वृथेव विष्टान्ता ॥ १३ ॥

13. *Vāvarta yeṣāṁ rāyā yuktaiṣāṁ hiraṇyayī. Nemadhitā na paṁsyā vr̥theva viṣṭāntā.*

The prayer of devotees whose words are replete with the wealth of conscience and sincerity naturally and spontaneously bears the golden fruit of divine love and salvation, just as the heroic exploits of warriors in battle, united and directed to the same one end, lead to victory and never go waste.

प तहुःशीम पृथवान वन प राम वाचमसुर मघवत्सु ।  
य युक्त्वाय पञ्च शतास्मयु पथा विश्राव्येषाम ॥ १४ ॥

14. *Pra tadduḥśīme pṛthavāne vene pra rāme vocamasure maghavatsu. Ye yuktvāya pañca śatāsmayu pathā viśrāvyeṣām.*

To the restless, celebrated, emotional, sensual, exuberant and powerful, let me speak of that knowledge and wisdom which is heard of these our well wishers of humanity who control and direct five hundred fluctuations of their mind by meditation to peace and divinity. (That is the path of living, knowing and speaking.)

अधी वत्र समृतिं च स्म च । सद्या दिदिष्ट तान्वः सद्या  
दिदिष्ट पाथ्यः सद्या दिदिष्ट मायवः ॥ १५ ॥

15. *Adhīnvatra saptatim ca sapta ca. Sadyo didiṣṭa tānvaḥ sadyo didiṣṭa pārthyah sayo didiṣṭa māyavaḥ.*

Here in the matter of body and mind, divine nature gives and simultaneously orders and controls seventy seven nerves of the body, seventy seven bone structures, and seventy seven articulatory functions.

### Mandala 10/Sukta 94

*Gravana Devata, Arbuda Sarpa Kadraveya Rshi*

पत वदन्तु प वयं वदाम् गावभ्या वाचं वदता वदद्भ्यः ।  
यददयः पवताः साकमाशवः श्लाकं घाषं भरथन्दाय  
सामिनः ॥ १ ॥

1. *Praite vadantu pra vadāma grāvabhyo vācam vadatā vadadbhyaḥ. Yadadrayaḥ parvatā sākamāśavaḥ ślokaṁ ghoṣaṁ bharathendrāya sominaḥ.*

Let these veteran sages speak, let us also speak the Word from the sages who speak for us. You too, O yajakas, speak the Word when the sages of eminent

standing, bearers of soma, together passionately offer the words of divine praise to Indra.

एत वदन्ति शतवत्सहस्रवदभि कन्दन्ति हरितभिरासभिः ।  
विष्ट्वी गावाणः सुकृतः सुकृत्यया हातुश्चित्पूव' हविरद्य-  
माशत ॥ २ ॥

2. *Ete vadanti śatavat sahasravadabhi krandanti haritebhirāsabhiḥ. Viṣṭvī grāvāṇaḥ sukrataḥ sukratyayā hotuścīt pūrve haviradyamāśata.*

The sages speak as they do to hundreds and thousands, and proclaim the Word loud and bold with resounding voice. Eloquent sages of long standing, noble performers, sitting on the vedi, speak with noble tongue in sacred language and partake of the yajnic hospitality of the yajamana.

एत वदन्त्यविदना मधु न्यूङ्खयन्त अधि पक्व आमिषि ।  
वृ तस्य शाखामरुणस्य बप्सतस्त सूभवा वृषभाः पमरा-  
विषुः ॥ ३ ॥

3. *Ete vadantyavidannanā madhu nyūṅkhayante adhi pakva āmiṣi. Vṛkṣasya Ṣṣākhāmaruṇasya bapsataste sūbharvā vṛṣabhāḥ premarāviṣuḥ.*

They speak only when they know the subject by experience, having tasted with relish the honey sweets of the juice in the ripe fruit. Enjoying the fruit of life on the bright branch of the tree of existence they, mighty wise, bearing the knowledge by experience in the mind, speak the word of wisdom and reveal the truth.

बृहद्वदन्ति मदिरणं मन्दिनन्दं काशन्ता विदना मधु ।  
संरभ्या धीराः स्वसृभिरनतिषुराघाषयन्तः पृथिवीमु-  
पब्दिभिः ॥ ४ ॥

4. *Bṛhadvadanti madireṇa mandinendre krośanto'vidannanā madhu. Saṁrabhyā dhīrāḥ sva-srbhīranartiṣurāghoṣyantaḥ pṛthivīmupabdibhiḥ.*

They speak wide and bold, exalt Indra with joy in words of ecstasy, tasting, knowing and proclaiming sweets of honey by music of the tongue. Having experienced and enjoyed the taste of sweetness repeatedly, the veterans express the ecstasy in dance with gestures, movements and expressions, the earth resounding with the music of their joy.

सुपुणा वाचमकृतापु द्यव्याखुर कृष्णा इषिरा अनतिषुः ।  
न्युडनि यन्त्युपरस्य निष्कृतं पुरू रता दधिर सूय-  
शिवतः ॥ ५ ॥

5. *Suparṇā vācamakratopa dyavyākhare kṛṣṇā iṣirā anartiṣuḥ. Nyāñni yantyparasya niṣkṛtaṁ purū rato dadhire sūryaśvltāḥ.*

Birds of imagination fly up to the bounds of heaven and raise their voice of adoration, vibrant clouds dance in the deepest caverns of space and celebrate their joy, the spirits distil the ecstasy of highest realisation and, pure and radiant as sunlight, receive profuse showers of immortal life.

उगाइव पवहन्तः समायमुः साकं युक्ता वृषणा बिभता  
धुरः । यच्छ्वसन्ता जगसाना अराविषुः शृण्व एषां पाथथा  
अवतामिव ॥ ६ ॥

6. *Ugrā iva pravahantaḥ samāyamuhḥ sākam yuktā vṛṣaṇo bibhrato dhurah. Yacchvasanto jagrasānā arāviṣuḥ śṛṇva eṣāṁ prothatho arvatāmiva.*

Like virile bulls yoked together bearing the

chariot pole and drawing the chariot forward, they, inspired and mighty enthusiastic, lead humanity forward. Breathing, panting, happily accepting all pleasure and pain of social experience, they go on proclaiming their message, and the echoes of their proclamation is heard like the breathing of victorious race horses.

दशावनिभ्या दशक यभ्या दशयाक्त्रभ्या दशयाजनभ्यः ।  
दशाभीशुभ्या अचताजरभ्या दश धुरा दश युक्ता  
वहद्भ्यः ॥ ७ ॥

7. *Daśāvanibhyo daśakakṣyebhyo daśayoktrebhyo daśayojanebhyaḥ. Daśābhīśubhyo arcatājarebhyo daśa dhuro daśa yuktā vahadbhyaḥ.*

Honour those who work at ten levels of earthly life and create the soma joy of existence, ten equal cooperators like the ten fingers, ten equal cooperative faculties such as the senses, ten possible cooperatives such as energies of passion and understanding, ten partners such as the pranic energies, ten dynamic forces such as will and determination, ten unaging ones such as desires and ambitions, ten burden bearers joined to carry on the tenfold business of living such as the rules of personal and social discipline.

त अद्या दशयन्त्रास आशवस्तर्षामाधानं पयति ह्यतम ।  
त ऊ सुतस्य साम्यस्यान्धसां शाः पीयूषं पथमस्य  
भजिर ॥ ८ ॥

8. *Te adrayo daśayantrāsa āśavasteṣāmādhānam paryeti haryatam. Ta ū sutasya somyasyāndhasom'śoḥ pīyūṣam prathamasya bhejire.*

They are the sages and scholars strong as adamant, high as mountains, roaring as clouds, working with tenfold discipline and freedom of mind, fast and instant workers and thinkers whose total energy and attention is concentrated on the one central end and aim of life: the creation of joy. And they alone share and enjoy the first, original and immortal nectar sweet of the blissful energy and ecstasy of life created and refined by sages.

त सामादा हरी इन्द्रस्य निंसत् शं दुहन्ता अध्यासत् गवि ।  
तभिरदुग्धं पिबान्त्साम्यं मध्विन्दा वधत् पथत वृषायत ॥ ९ ॥

9. *Te somādo harī indrasya nimsateṁ śum duhanto adhyāsate gavi. Tebhirdugdham papivāntsomyaṁ madhvindro vardhate prathate vṛṣāyate.*

They, tasting of soma joy, attain to both knowledge and action toward both secular and sacred aims of life under divine dispensation and, distilling the joy of life, abide confident in the state of yoga on the earth and then on higher planes as well. Indra, the soul, drinking of the honey sweet milk of divine ecstasy, rises, expands and expresses itself in showers of creative joy and positive activity.

वृषा वा अंशुन किला रिषाथनळावन्तः सदमित्स्थनाशिताः ।  
रत्वत्यव महसा चारवः स्थन यस्य गावाणा अजुषध्व-  
मध्वरम ॥ १० ॥

10. *Vṛṣā vo aṁśurna kilā riṣāthaneḷāvantah sadamit sthanāśitāḥ. Raivatyeva mahasā cāravaḥ sthana yasya grāvāṇo ajuṣadhvamadhvaram.*

O lovers and creators of soma, strong, generous

and inexhaustible is your soma of joy. You would never be hurt or violated. Blest with food, energy and enlightenment, live ever satisfied and happy. O sages, abide in life as great and brilliant as with the spirit of the wealth, honour and excellence of life. The stalk of your joy whose yajna you live by is deep, eternal and immortal.

तृदिला अतृदिलासा अदया श्रमणा अशृथिता अमृत्यवः ।  
अनातुरा अजराः स्थामविष्णवः सुपीवसा अतृषिता  
अतृष्णजः ॥ ११ ॥

11. *Ṭṛdilā atrdilāso adrayo 'śramaṇā aśr̥thitā amṛ-  
tyavaḥ. Anāturā ajarāḥ sthāmaviṣṇavaḥ supī-vaso  
atr̥ṣitā atr̥ṣṇajah.*

O revered sages, be ever relentless, inviolable, destroyers of evil, indefatigable, immortal, unafflicted, unaging, steadfast and dynamic, strong and healthy, uninhibited and unfrustrated, and free from greed.

धुवा एव वः पितरा युगयुगं तमकामासः सदसान युञ्जत ।  
अजुयासा हरिषाचा हरिद्व आ द्यां रवण पृथिवीमशु-  
श्रवुः ॥ १२ ॥

12. *Dhṛvā eva vaḥ pitaro yugeyuge kṣemakāmāsaḥ  
sadaso na yuñjate. Ajuryāso hariṣājo haridrava  
ā dyāṁ ravaṇa pṛthivīmaśuśravuḥ.*

O veteran sages, parental lovers of humanity, be all time strong and steadfast, well wishers of all as members of one joint family. Untouched by age, lovers of life's greenery, inspirers of life's joy, speak so that your voice resounds and is heard across the earth and skies.



तदिद्वन्द्वन्त्या विमाचन यामं तज्जस्पाइव घदुपब्दिभिः ।  
वपन्ता बीजमिव धान्याकृतः पृञ्चन्ति सामं न मिनन्ति  
बप्सतः ॥ १३ ॥

13. *Tadidvadantyadrayo vimocane yāmanñāñjaspā  
iva ghedupabdibhiḥ. Vapanto bījamiva dhānyā-  
kṛtaḥ pṛñcanti somaṁ na minanti bapsataḥ.*

Veteran sages on way to freedom from the bonds of mortality speak of immortal Indra like bards in a state of ecstasy. As the farmer, having sowed the corn, guards it till ripeness, they, enjoying the soma experience, guard and mature the nectar, they do not violate it, never destroy the taste of immortality.

सुत अध्वर अधि वाचमकृता कीळ्या न मातरं तुदन्तः ।  
वि षू मुञ्चा सुषुवुषा मनीषां वि वतन्तामदयश्चार्य-  
मानाः ॥ १४ ॥

14. *Sute adhware adhi vācamakratākṛīlayo na māta-  
raṁ tudantaḥ. Vi ṣū muñcā suṣuvuṣo manīṣāṁ vi  
vartantāmadrayaścāyamānāḥ.*

Just as children in love vex the mother while playing, so when the yajna is on and soma is extracted, let the sages recite the hymns with love and a sense of freedom and release in spontaneity and then let them retire with love and reverence into rest and silence.

### Mandala 10/Sukta 95

*Devata: Urvashi (1, 3, 6, 8-10, 12, 14, 17), Pururava (2, 4, 5, 7, 11, 13, 15, 16, 18), Rshi: Pururava Aila (1, 3, 6, 8-10, 12, 14, 17), Urvashi (2, 4, 5, 7, 11, 13, 15, 16, 18)*

(This sukta is a dialogue between Pururava, the

man, and Urvashi, the consort.)

हय जाय मनसा तिष्ठ घार् वचांसि मिश्रा कृणवावह नु ।

न न मन्त्रा अनुदितास एत मयस्करन्परतर चनाहन ॥ १ ॥

1. *Haye jāye manasā tiṣṭha ghore vacāmsi miśrā kṛṇavāvahai nu. Na nau mantrā anuditāsa ete mayaskaran paratare canāhan.*

Hey venerable one, awful too though, stay awhile with mind at ease. Let us have a dialogue between us, words of mutual interest, of love and sweetness. These words and thoughts have remained unexpressed between us. Will they not do some good to us some later day?

किमता वाचा कृणवा तवाहं पाकमिषमुषसामगियव ।

पुरुरवः पुनरस्तं परहि दुरापना वार्तइवाहमस्मि ॥ २ ॥

2. *Kimetā vācā kṛṇavā tavāhaḥ prākra-miṣamu-ṣasāmagriyeva. Purūravaḥ punarastam parehi durāpanā vāta ivāhamasmi.*

What shall we do with these words of yours? I am yours but I go like mist of the morning before dawn. Go back to your abode, Pururava, I am unattainable, elusive like the winds.

इषुन श्रिय इषुधरसना गाषाः शतसा न रंहिः ।

अवीर कता वि दविद्युत्त गरा न मायुं चितयन्त धुनयः ॥ ३ ॥

3. *Iṣurna śriya iṣudherasanā goṣāḥ śatamā na ram-hiḥ. Avīre kratau vi davidyutannorā na māyūm citayanta dhunayaḥ.*

I am not able to shoot the arrow from the quiver

for victory and glory, and though I am strong and brave, I cannot win the hundreds of lands with the roar of victory. O lady bereft of the brave, I shine not in the rising battles of life, my own powerful forces forsake me.

(The dialogue develops as a dialogue between man in love with life and the search for inspiration, purpose and consummation of living. The love is intense, excessive and vociferous like the thundering cloud's and the inspiration is lovely and seductive like the elusive lightning. It can be interpreted as a dialogue between the ambitious ruler and the social power, and ultimately, between the liver (man) and the possibilities of life, the passion and the unattainable, the dawn and the day, the night and the morrow.)

Note that Pururava is Aila, child of Ila, nature, and Urvashi is infinite beauty, and their consummation is joy and creativity.

सा वसु दधती श्वशुराय वय उषा यदि वष्ट्यन्तिगृहात ।

अस्तं नन । यस्मिञ्चाकन्दिवा नक्तं श्नथिता वतसनं ॥ ४ ॥

4. *Sā vasu dadhī śvaśurāya vaya uṣo yadi vaṣṭya-  
ntigrhāt. Astaṁ nanakṣe yasmiñcākan divā  
naktam śnathitā vaitasena.*

If Urvashi (electric energy or the dawn) bearing light and nourishment for the coming day were to rise from the depth of space or darkness of night, and stricken with love as catalytic agent, were to visit the lover's chamber, the heart of the cloud or the sun on the rise, then she would be struck with three way charge of positive, negative and consummative 'vaitasa', process

of nature's evolutionary activity. Day and night, all time?

(‘Vaitasa’ is the name of a process of movement, attainment, fertility, enlightenment, extension, consumption and evolution in the natural cycle. The catalytic agent does not stay with the mode it causes to change and move toward growth. The electric charge causes the cloud thunder, breaks the cloud into rain, and that causes the earth to produce vegetation. The processes of catalysation, rain and growth are described in the Brahmanas and quoted by Swami Dayananda in his commentaries on Vedic mantras.)

त्रिः स्म माह्नः श्नथया वत्सनात् स्म म व्यत्य पृणासि ।  
पुरूरवा नुत् कतमायं राजा म वीर तन्वस्तदासीः ॥ ५ ॥

5. *Triḥ sma māhnaḥ śnathayo vaitasenota sma me'vyatyai pṛṇāsi. Purūravo'nu te ketamāyaṁ rājā me vīra tanva tadāsiḥ.*

O Pururava, cloud, day, thrice in a unit of time you would move me with the energy of procreative nature and thus achieve the fulfilment of nature's purpose. Come to your chamber thus for fulfilment, O brave one, you would be the ruler of my body. (But stay I cannot.)

Mantras 4 and 5 are spoken by Urvashi like a thoughtful soliloquy.

या सुजूणिः श्रणिः सुम्नअपिहृदच तुन गन्थिनी चरण्युः ।  
ता अञ्जया रुणया न संस्रुः श्रिय गावा न धनवा -  
नवन्त ॥ ६ ॥

6. *Yā sujūrṇiḥ śreṇiḥ sumnapirhradecakṣurna granthinī caranyuḥ. Tā añjāyo'ruṇāyo na sasruḥ śiryē gāvo na dhenavo'navanta.*

Waves of energy flow, exciting, wavy, soothing, successive and cyclic, and move in circuit, beautiful, shining red rays, harbingers of beauty and prosperity like young loving cows of the family.

समस्मिञ्जायमान आसत् ग्रा उतमवध इद्यः स्वगूताः ।  
मह यत्त्वा पुरुरवा रणायावधयन्दस्युहत्याय द्वाः ॥ ७ ॥

7. *Samasmiñjāyamāna āsata gnā utemavardhan nadyaḥ svagūrtāḥ. Mahe yat tvā purūravo raṇāyāvardhayan dasyuhatyāya devāḥ.*

When this roaring cloud is formed or when the sun is risen for the day, then many forces like divine consorts of nature join and, self-energised and fluent like showers of rain and streams of water, exalt it. O Pururava, then the devas too, brilliant divinities of nature and humanity, prepare and exalt you for the mighty battle against want and darkness to destroy evil from nature and society.

(The metaphor of natural forces here may be said to touch the field of human society. Many divine, natural and human forces join in the wedding of the young man and in the investiture of the ruler in his office. Both are like the cloud formed for showers and like the sun risen for the day, and the function of both is to dispel want and darkness from nature and society.)

सचा यदासु जहतीष्वत्कममानुषीषु मानुषा निषव । अप  
स्म मत्तरसन्ती न भुज्युस्ता अत्रसनथस्पृशा नाश्वाः ॥ ८ ॥

8. *Sacā yadāsu jahatīṣvatkamamānuṣīṣu mānuṣo niṣeve. Apa sma mat tarasantī na bhujyustā atrasan rathasprśo nāśvāḥ.*

When Pururava, the mighty cloud, takes over earthly form and joins the unearthly forms of nature after they have given up their natural super-human character, they, which earlier had feared him like the game fearing the hunter, do not fear him as horses joined to the chariot do not fear the master.

यदासु मता' अमृतासु निस्पृक्सं गाणीभिः कतुभिन पृङ्ग ।  
ता आतया न तन्वः शुम्भत स्वा अश्वासा न कीळया  
दन्दशानाः ॥ ९ ॥

9. *Yadāsu marto amṛtāsu nispr̥k saṁ kṣoṇībhiḥ  
kratubhirna pr̥kte. Tā ātayo na tanvaḥ śumbhata  
svā aśvāso na krīlayo dandaśānāḥ.*

When the mortal Puruava loving these immortal beings joins them with loving words as well as with noble actions, then they, like swans playing in water, shine and show their bodies like horses playing with the bridle in their teeth.

विद्यु । या पतन्ती दविद्याद्भरन्ती म् अप्या काम्यानि ।  
जनिष्टा अपा नयः सुजातः पावशीं तिरत दीघमार्युः ॥ १० ॥

10. *Vidyunna yā patantī davidyodbharantī me apyā  
kāmyāni. Janoṣṭo apo naryah̥ sujātaḥ prorvaśī  
tirata dīrghamāyuh̥.*

Like lightning, falling and flashing, bringing me cherished gifts of water showers, Urvashi who creates blissful floods and streams for humanity blesses me with long life and health.

जज्ञिष इत्था गापीथ्याय हि द्धाथ तत्पूरुवा म् आजः ।  
अशासं त्वा विदुषी सस्मि ह । म् आशृणाः किमभुग्व-  
दासि ॥ ११ ॥

11. *Jajñiṣa itthā gopīthyāya hi dadhātha tat purūravo ma ojaḥ. Aśāsam tvā viduṣī sasminnahanna ma āsr̥ṇoḥ kimabhugvadāsi.*

Pururava, you are born and destined for the protection of earth and promotion of life. Pray bear and command the lustre of life for me. Educated and cultured in the art of home life, I advised you day in and day out, pray listen to me. What can you say if you do not serve life and mother earth? Nothing.

कदा सूनुः पितरं जात इच्छच्छक ाश्रु वतयद्विजानन । का  
दम्पती समनसा वि यूयादथ यदग्निः श्वशुरषु दीद-  
यत ॥ १२ ॥

12. *Kadā sūnuḥ pitaraṁ jāta icchāccakranāśru vartayadvijānan. Ko daṁpatī samanasā vi yūyo-dadha yadagniḥ śvaśureṣu dīdayat.*

When would the progeny born, grown, knowing and coming without tears and actively doing love and favour the parents? And who would separate the couple wedded in mutual love when the passion for life shines among the brave? None.

पतिं ब्रवाणि वतयत अश्रु चक । कन्ददाध्यं शिवाय ।  
प तत्तं हिनवा यत्त अस्म परह्यस्तं नहि मूर मापः ॥ १३ ॥

13. *Prati bravāṇi vartayate aśru cakran na kranda-dādhye śivāyai. Pra tat te hinavā yat te asme parehyastam nahi mūra māpaḥ.*

And I say to you, Pururava, by way of warning: if the untoward happens in case of separation, the child would come to you crying, in tears, yearning for

consolation and comfort. I would send him to you who is now ours and spurn you off: O fool, impetuous, infructuous man, go off your way, I am not for you!

सुदुवा अद्य पपतदनावृत्परावतं परमां गन्तवा उ । अधा  
शयीत निर्रहतरुपस्थ धनं वृका रभसासा अद्युः ॥ १४ ॥

14. *Sudevo adya prapatedanāvṛt parāvataṃ para-  
mām gantavā u. Adhā śayīta nirṛterupasthe 'dhai-  
naṃ vṛkā rabhasāso adyuaḥ.*

Urvashi, if such a calamity befall, let the ardent lover immediately fall to no redemption, go far to the farthest distance, let him lie in the depth of denial and adversity, and let voracious wolves devour him.

पुरुरवा मा मृथा मा प पप्ता मा त्वा वृकासा अशिवास उ  
न । न व स्वर्णानि सुख्यानि सन्ति सालावृकाणां हृद-  
यान्यता ॥ १५ ॥

15. *Purūravo mā mṛthā mā pra pāpta mā tvā vṛkāso  
aśivāsa u kṣan. Na vai straiṇāni sakhyāni santi  
sālāvṛkāṇām hṛdayānyetā.*

Pururava, let this never be: do not die, never fall, never must cursed wolves devour you, such are not the loves and friendships of women. It is only women of wolfish heart that deceive and betray the covenant.

यद्विरूपाचरं मत्येष्ववसं रात्रीः शरदश्चतस्रः । घृतस्य  
स्ताकं सकृदह्ण आशनां तादवदं तातृपाणा चरामि ॥ १६ ॥

16. *Yadvirūpācaraṃ martyeṣvavasāṃ rātrīḥśarada-  
ścatasaḥ. Ghṛtasya stokaṃ sakṛdahna āśnām  
tādevedaṃ tātrpāṇā carāmi.*

When I came down from the divine into this



different earthly form living happily for four years among mortals, I have lived on one time little drop of ghrta a day, and content with that alone I sojourn among men.

अन्तरि ऽपां रजसा विमानीमुप शि ाम्युवशीं वसिष्ठः । उप  
त्वा रातिः सुकृतस्य तिष्ठाति वतस्व हृदयं तप्यत म ॥ १७ ॥

17. *Antariṣaprāṁ rajaso vimānīmupa śikṣāmyurvaśīm vasiṣṭhaḥ. Upa tvā rātiḥ sukṛtasya tiṣṭhānni vartasva hrdayaṁ tapyate me.*

I, Vasishtha, closest ardent lover, speak to Urvashi, spirit of boundless beauty, light and love, and celebrate this ranger of the skies, controller of vapours and breaker of the cloud. May the bounty of divine generosity ever abide by you. My heart is burning, pray turn, return and fulfil the divine purpose.

इति त्वा द्वा इम आहुरळ यथमत्तद्भवसि मृत्युबन्धुः । पजा  
त द्वान्हविषा यजाति स्वर्ग उ त्वमपि मादयास ॥ १८ ॥

18. *Iti tvā devā ima āhuraila yathemetadbhavasi mrtyubandhuḥ. Prajā te devān haviṣā yajāti svarga u tvamapi mādayāse.*

Pururava Aila, child of nature, word of divinity, this is what the divines have spoken: Kinsman of death you would be, your children would serve the divinities with homage and fragrant havi into the yajna fire, and you too would abide in paradise and be happy.

(This sukta is a myth, a mystery, until it is unraveled.)

It is a myth of the love between man and woman,

fickle as well as unbreakable and sacred. The flower and fruit of it is the child, continuance of the race. And it may be called the myth of Purusha and Prakrti and the cycle of existence. It is a myth of the cloud, thunder and lightning. The cloud is a mass of gases, then the electric charge, thunder, lightning, rain and life on earth. And it points to a wonder possibility:

The thunderous cloud, Pururava, is ineffective without Urvashi, the lightning charge. Urvashi, the heavenly nymph, lives on one drop of ghrta per day. The children of the couple live and perform yajna, and the parents abide in paradise. Can we say: One drop of ghrta into the yajna fire per day feeds Urvashi which causes the cloud to rain and the yajaka contributes to a life of paradise on earth?

### Mandala 10/Sukta 96

*Hari Devata, Baru Angirasa or Sarvahari Aindra Rshi*

प त मह विदथं शंसिषं हरी प त वन्व वनुषा ह्यतं मदम ।  
घृतं न या हरिभिश्चारु सचत् आ त्वा विशन्तु हरिवपसं  
गिरः ॥ १ ॥

1. *Pra te mahe vidathe śamsiṣaṁ harī pra te vanve vanuṣo haryataṁ madam. Ghrtaṁ na yo hari-bhiścāru secata ā tvā viśantu harivarpaśaṁ girah.*

O lord omnipotent, Hari, in your great cosmic yajna, I adore your forces of Rtam and Satyam. Lord of beauty, glory and bliss, I pray for the joy of your ecstatic bliss, which, beautiful and beatific with showers of joy, blesses life on earth as ghrta exalts the sacred fire. May our words of adoration and prayer reach your blissful presence immanent in the universe.

हरिं हि यानिमभि य समस्वरन्दिन्वन्ता हरीं दिव्यं यथा  
सदः । आ यं पृणन्ति हरिभिन धनव इन्द्राय शूषं हरिवन्त-  
मचत ॥ २ ॥

2. *Harim hi yonimabhi ye samasvaran hinvanto hari  
divyam yathā sadah. Ā yaṁ pṛṇanti haribhirna  
dhenava indrāya śūṣam harivantamarcata.*

You, who in concert adore and exalt Hari, omnipotent original cause of the universe as he pervades the divine spatial home, whom hymns of Veda and rays of the sun please and fulfil with their vibrations and radiations as cows fulfil the yajna with ghrta and milk, whose powers of Rtam and Satyam with their centrifugal and centripetal forces you praise, please study and honour that power of his which bears the burden of the world of nature and humanity. Do so for the sake of the honour and excellence of life on the way forward.

सा अस्य वजा हरिता य आयसा हरिनिकामा हरिरा  
गभस्त्याः । द्युम्नी सुशिपा हरिमन्युसायक इन्द्र नि रूपा  
हरिता मिमि र ॥ ३ ॥

3. *So asya vajro harito ya āyaso harirnikāmo harirā  
gabhastyoh. Dyumnī suśipro hariman-yusāyaka  
indre ni rūpā haritā mimikṣire.*

That power of Hari, omnipotent Indra, is the thunderbolt, and the thunderbolt is electric, magnetic, unfailing in aim and desire and it is borne in the hands of centrifugal and centripetal forces. It is bright and blazing, mighty passionate, punitive and destructive for the evil. Indeed in Indra as in the sun, all forms, all colours and all beauties are integrated.

दिवि न क॒तुरधि॑ धायि ह॒यता वि॒व्यच॒द्वजा॑ ह॒रिता॒ न रं॒ह्या ।  
तुददहिं॑ ह॒रिशि॒पा य आय॑सः स॒हस्र॑शाका॒ अभव॑द्ध॒रिंभ्रः॑ ॥ ४ ॥

4. *Divi na keturadhi dhāyi haryato vivyacadvajro harito na raṁhyā. Tudadahim hariśipro ya āyasaḥ sahasraśokā abhavaddharimbharaḥ.*

The power of Indra, the Bajra, is held as the sun blazing in heaven. It expands and pervades like the bright rays radiating all over space. Destroying evil, breaking the clouds of darkness, glorious and mighty, the adamantine Bajra of a thousand flames shines as the symbol of the power of omnipotence.

त्वंत्वम॑हयथा॒ उपस्तु॑तः पू॒र्वाभि॑रिन्द्र ह॒रिक्श॑ य॒ज्वभिः॑ ।  
त्वं ह॑यसि॒ तव॑ वि॒श्वमु॑क्थ्य॒मसामि॑ राधा॑ ह॒रिजा॑त  
ह॒यत॑म ॥ ५ ॥

5. *Tvaṁ tvamaharyathā upastutaḥ pūrvebhirindra harikeśa yajvabhiḥ. Tvaṁ haryasi tava viśva-mukthyamasāmi rādho harijāta haryatam.*

Indra, lord of light and knowledge, self-manifested universal spirit of light, love and beauty, loved and adored by the earliest celebrant sages, you alone received, acknowledged and blest the adorations of the past, and you alone are the sole, unique, beloved, universally adorable giver of success and fulfilment who love, receive, acknowledge and bless the gifts of adoration and yajna offered to you.

ता व॒जिणं॑ म॒न्दिनं॑ स्ताम्यं॒ मद॒ इन्द्रं॑ रथं॒ वह॑ता ह॒यता॑ ह॒री ।  
पु॒रू॒ण्य॑स्म॒ सर्व॑नानि॒ हय॑त॒ इन्द्रा॑य॒ सामा॑ ह॒रया॑ दध॒न्विर॑ ॥ ६ ॥

6. *Tā vajriṇaṁ mandinaṁ stomyaṁ mada indraṁ rathe vahato haryatā harī. Purūṇyasmai savanāni haryata indrāya somā harayo dadhanvire.*

Those adorable carriers, centrifugal and centripetal forces of divine nature, bear and sustain the power and presence of the thunder armed, joyous, adorable Indra in the divine blissful chariot as the universe of existence. For this Indra, blissful lord, many yajna sessions, soma oblations and beautiful gifts of homage are prepared and offered.

अ॒रं॒ का॒मा॒य॒ ह॒र॒या॒ द॒ध॒न्वि॒र॒ स्थि॒रा॒य॒ हि॒न्व॒न्ह॒र॒या॒ ह॒रीं॒ तुरा॑ ।  
अ॒व॒द्भिया॑ ह॒रि॒भि॒जा॒ष्मी॒यत् सा॒ अ॒स्य॒ का॒मं॒ ह॒रि॒वन्त॑-  
मा॒न॒श ॥ ७ ॥

7. *Araṁ kāmāya harayo dadhnvire sthirāya hinvan harayo harī turā. Arvadbhiryō haribhyirjoṣamīyate so asya kāmam harivantamānaśe.*

The dynamics of divine nature sustain the refulgent Indra for its holy solar purpose. The same powers energise the gravitational forces to hold the sun in balanced orbit. By these energy forces does Indra's presence vibrate in the universe with love. And through these very forces does Indra fulfil his dear divine purpose.

ह॒रि॒श्म॒शा॒रु॒ह॒रि॒क॒श॒ आ॒य॒स॒स्तु॒र॒स्प॒य॒ या॒ ह॒रि॒पा॒ अ॒व॒ध॒त ।  
अ॒व॒द्भिया॑ ह॒रि॒भि॒वा॒जि॒नी॒व॒सु॒र॒ति॒ विश्वा॑ दु॒रि॒ता॒ पा॒रि॑-  
ष॒द्ध॒रीं ॥ ८ ॥

8. *Hariśmaśārurharikeśa āyasasturaspeye yo haripā avardhata. Arvadbhiryō haribhirvājīnīvasurati viśvā durityā pariṣaddharī.*

The world's greenery is his hair, golden rays of light, his locks. Wielding thunder and gravitation, his radiation enters waters of the earth and vapours of space, he expands in power and presence, and with powers of instant radiation, he shines as lord of abundant earth and overcomes all evils of disease and darkness with his catalytic forces.

स्रुवव॑ यस्य॒ हरि॑णी विप॒ततुः॑ शिप॒ वाजा॑य हरि॑णी  
दवि॑ध्वतः । प यत्कृ॑त च॒मस॑ ममृ॑ज॒द्धरी॑ पी॒त्वा मद॑स्य  
हय॑तस्यान्ध॒सः ॥ ९ ॥

9. *Sruveva yasya hariṇī vipetatuh śipre vājāya hariṇī davidhvataḥ. Pra yat kṛte camase marmṛjaddharī pītvā madasya haryatasyān-dhasaḥ.*

His golden eyes, sun and moon, move and radiate light as two ladles of ghrta feed and exalt the fire, and the heaven and earth like his golden jaws move for the food, energy and advancement of life. In his created world, having tasted of the delicious and inspiring food and drink, man refines and exalts his will and understanding.

उ॒त स्म॑ स॒द्रा॑ हय॑तस्य॒ प॒स्त्या॑रु॒त्या न॑ वाजं॒ हरि॑वाँ अचि॒-  
क॒दत॑ । म॒ही चि॒द्धि॑ धि॒षणा॑ह॒यदा॑जसा बृ॒हद्व॑या॑ दधिष  
हय॑तश्चि॒दा ॥ १० ॥

10. *Uta sma sadra haryatasya pastyoratyo na vājam harivāṅ acikradat. Mahī ciddhi dhiṣaṇāharyadojasā brhadvayo dadhiṣe haryataścidā.*

Potent and charming Indra pervades the regions of heaven and earth as his home and with his power and presence roars like a hero going to war. With his

might he wields both the great earth and the refulgent heaven, loves them and bears abundant food, strength and joy for life there.

आ रादसी हय'माणा महित्वा नव्यंनव्यं हयसि मन्म् नु  
पियम । प पस्त्वमसुर हयतं गाराविष्कृधि हरय  
सूयाय ॥ ११ ॥

11. *Ā rodasī haryamāṇo mahitvā navyamnavyam  
haryasi manma nu priyam. Pra pastyamasura  
haryataṁ gorāviṣkṛdhi haraye sūryāya.*

Lord of love and beauty, loved and loving all, you beautify and beatify the heaven and earth with new and newer favours, you love and create fresh and rising thoughts of admiration and adoration. O lord of vital energy and inspiration, pray open the homely state of earth and humanity to the illumination of the sun and light divine.

आ त्वा हयन्तं पयुजा जनानां रथं वहन्तु हरिशिपमिन्द ।  
पिबा यथा पतिभृतस्य मध्वा हयन्यज्ञं सधमाद् दशा-  
णिम ॥ १२ ॥

12. *Ā tvā haryataṁ prayujo janānām rathe vahantu  
hariṣipramindra. Pibā yathā pratibhṛtasya  
madhvo haryan yajñam sadhamāde daśaṇim.*

Indra, may the radiations of your light bear and bring you, glorious lord of golden visor, by your cosmic chariot to the people so that you, loving the yajna, drink of the honey sweet soma extracted and prepared with utmost dexterity of hand and care in the hall of yajna.

अपाः पूव'षां हरिवः सुतानामथा इदं सर्वनं कवलं त ।  
ममद्धि सामं मधुमन्तमिन्द सत्रा वृषञ्जठर आ वृष-  
स्व ॥ १३ ॥

13. *Apāḥ pūrveṣāṃ harivaḥ sutānāmatho idaṃ sava-  
naṃ devalaṃ te. Mamaddhi somaṃ madhu-  
mantamindra satrā vṛṣañjathara ā vṛṣasva.*

Indra, lord of light divine and solar radiations, you have drunk of the soma of the ancients of earliest sessions. This yajna session and the soma extracted in here is only for you. O lord of generous showers in this session, pray, drink of the honey sweet soma of our love and faith and let the showers of bliss flow and fill the skies and space unto the depth of our heart.

### Mandala 10/Sukta 97

*Oshadhayah Devata, Bhishag Atharvana Rshi*

या आषधीः पूवा जाता द्वभ्यस्त्रियुगं पुरा ।  
मन् नु बभूणामहं शतं धामानि सप्त च ॥ १ ॥

1. *Yā oṣadhīḥ pūrvā jātā devebhyasrīyugam purā.  
Manai nu babhūṇāmahaṃ śataṃ dhāmāni sapta ca.*

Let me observe, investigate and know the herbs, ancient and best for all the three seasons and ages, born of the divine gifts of nature for people, herbs yellow, ripe and brown, and hundred and seven of them with places where they grow and where they work. ('Shatam dhamani sapta cha' can also be interpreted as seven hundred herbs and the places where they grow.)

शतं वा अम्ब धामानि सहस्रमुत वा रुहः ।  
अथा शतकत्वा यूयमिमं म अगदं कृत ॥ २ ॥



2. *Śataṁ vo amba dhāmāni sahasramuta vo ruhaḥ.  
Adhā śatakratvo yūyamimam me agadaṁ kṛta.*

O mother herb, hundreds are the places where you arise and work, thousands your varieties and extensions, and hundreds your gifts and efficacies. Pray make this life free from affliction and disease.

आषधीः पतिं मादध्वं पुष्पवतीः प्रसूवरीः ।  
अश्वाइव सजित्वरीवीरुधः पारयिष्णवः ॥ ३ ॥

3. *Oṣadhīḥ prati modadhvaṁ puṣpavatīḥ prasū-  
varīḥ. Aśvā iva sajitvarīrvīrudhaḥ parāyiṣṇavaḥ.*

O herbs, plants and creepers ever growing, rise and rejoice in response to life's health, blossoming and fragrant, procreative and fructifying, victorious like winsome life energy itself, taking us across all suffering and disease.

आषधीरिति मातरस्तद्वा दवीरुपं ब्रुव ।  
सनयमश्वं गां वास आत्मनं तव पूरुष ॥ ४ ॥

4. *Oṣadhīriti mātaraṣṭadvo devīrupa bruve.  
Saneyamaśvaṁ gāṁ vāsa ātmānaṁ tava pūruṣa.*

“O herbs, mothers, divine gifts of nature,” thus do I speak of you in confidence and say: O man, the horse, the cow, the home, even your body, mind and soul, I entrust for health to the herbs.”

अश्वत्थ वा निषदनं पृण वा वसतिष्कृता ।  
गाभाज इत्किलासथ यत्सनवथ पूरुषम ॥ ५ ॥

5. *Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā.  
Gobhāj it kilāsatha yat sanavatha puruṣam.*

Your seat is on the ashvattha tree, on the air and the cloud, your residence is made on the leaf and on the parna tree, you share your efficacy with the earth, sun rays and the cow by which you bestow health and vitality for life.

यत्राषधीः समग्मत राजानः समिताविव ।

विपः स उच्यत भिषगं गृहामीवचातनः ॥ ६ ॥

6. *Yatrauṣadhīḥ samagmata rājānaḥ samitāviva.*  
*Vipraḥ sa ucyate bhiṣag rakṣohāmīvacātanah.*

Where herbs and medicines concentrate as ruling powers in consult, that sagely scholar is called 'physician', destroyer of evil, eliminator of disease and ill health.

अश्ववतीं सामावतीमूजयन्तीमुदाजसम ।

आवित्सि सवा आषधीरस्मा अरिष्टतातय ॥ ७ ॥

7. *Aśvāvatīm somāvatīmūrjayantīmudojasam.*  
*Āvitsi sarvā oṣadhīrasmā ariṣṭatātaye.*

For the recovery and rehabilitation of the sick and for his freedom from ailment in future, I know and can provide all herbal medicines, for example, Ashvavati, the herb for revival and energy, Somavati, for soothing and energising, Urjayanti for strengthening, and Udojas, exceedingly powerful for life saving, and others.

उच्छुष्मा आषधीनां गावां गाष्टादिवरत ।

धनं सनिष्यन्तीनामात्मानं तव पूरुष ॥ ८ ॥

8. *Ucchuṣmā oṣadhīnāṁ gāvo gaṣṭhādiverate.*  
*Dhanam saniṣyantīnāmātmānaṁ tava pūruṣa.*

And the strength and vitality of herbs which, O man, they bestow on you as the wealth of health for your body, mind and soul, stream forth to you like cows emerging from their stall or light rays radiating at dawn.

इष्कृतिनाम वा माताथा यूयं स्थ निष्कृतीः ।

सीराः पत्रिणीं स्थन यदामर्यति निष्कृथ ॥ ९ ॥

9. *Iṣkṛtirnāma vo mātātho yūyaṁ stha niṣkṛtīḥ.*  
*Sīrāḥ patatrinīḥ sthana yadāmayati niṣkṛtha.*

O herbs, the name of your mother is Ishkrti, good health, immunity and prevention, gifts of food, earth and nature. And you are cleansers and protectors. Be circulating in veins and arteries, throw out all that ails the body's health.

अति विश्वाः परिष्ठाः स्तनइव वजमकमुः ।

आषधीः पाचुच्यवुयत्किं च तन्वाइ रपः ॥ १० ॥

10. *Ati viśvāḥ pariṣṭhāḥ stena iva vrajamakramuḥ.*  
*Oṣadhīḥ prācucyavuryat kiṁ ca tanvo rapaḥ.*

Just as a thief breaks into a cattle stall (and is thrown out) so should all the herbals circulating all over the body attack and throw out the ailments that afflict the body.

यदिमा वाजय हमाषधीहस्त आदध ।

आत्मा य मस्य नश्यति पुरा जीवगृभा यथा ॥ ११ ॥

11. *Yadimā vājayannahamoṣadhīrhasta ādadhe.*  
*Ātmā yakṣmasya naśyati purā jīvagr̥bhā yathā.*

When I take up these medicines in hand to administer them against ailments, it is like a warning of death for them and their very soul and root disappears,

totally destroyed, even before the dose.

यस्याषधीः प॒सप॒थाङ्ग॑मङ्गं॒ परु॑ष्यरुः ।

तता॒ य मं॒ वि बा॑धध्व उ॒गा म॑ध्यम॒शीरि॑व ॥ १२ ॥

12. *Yasyauśadhīḥ prasarpathāṅgamaṅgaṁ paruṣparuh. Tato yakṣmaṁ vi bādhadhva ugro madhyamaśriva.*

O herbals, cure the sick whose body you spread over part by part, joint by joint, stop and throw out the disease like a sharp and aggressive mediator.

सा॒कं यं म॒ प प॑त॒ चाष॑ण कि॒किदी॒विना॑ ।

सा॒कं वा॑तस्य॒ धाज्या॑ सा॒कं न॑श्य नि॒हाक॑या ॥ १३ ॥

13. *Sākaṁ yakṣma pra pata cāṣeṇa kikiḍivinā. Sākaṁ vātasya dhrājyā sākaṁ naśya nihakayā.*

Consumptive disease is cured with increase in appetite, administration of medicine by mouth and cleansing by vomiting, with bitter medication, with strong and deep breathing in clean air, and cleansing of the system by eliminating the sputum and congestion.

अ॒न्या वा॑ अ॒न्याम॑वत्व॒न्या॒न्यस्या॑ उ॒पाव॑त ।

ताः सर्वाः॑ संवि॒दाना॑ इ॒दं म॒ पाव॑ता॒ वचः॑ ॥ १४ ॥

14. *Anyā vo anyāmatvatvanyānyasyā upāvata. Tāḥ sarvāḥ samvidānā idam me prāvata vacaḥ.*

Let one medicine supplement and cover another, and let the other follow another with the same effect, and let them all thus accordant and cooperative justify and prove this word of mine in effect.

याः फलिनीया अफला अपुष्पा याश्च पुष्पिणीः ।

बृहस्पतिपसूतास्ता ना मुञ्चन्त्वंहसः ॥ १५ ॥

15. *Yāḥ phalinīryā aphalā apuṣpā yāśca puṣpiṇīḥ.  
Bṛhaspatiprasūtāstā no muñcantvamhasaḥ.*

Let those herbs which bear fruit, and those which do not bear fruit, let those which bloom with flowers and those which do not blossom, and all of those blest by Brhaspati, ripened by the sun, and prepared and energised by the physician deliver us from suffering.

मुञ्चन्तु मा शपथ्या इदथा वरुण्यादुत ।

अथा यमस्य पडवीशात्सवस्माद्दवकिल्लिषात ॥ १६ ॥

16. *Muñcantu mā śapathyādatho varuṇyāduta. Atho yamasya paḍvīśāt sarvasmāddevakilviṣāt.*

Let them deliver me from ailments caused by curses and imprecations, dampness and stagnant waters, stiffness of joints and the whole body, and those coming from disturbance and depression of mind and senses.

अवपतन्तीरवदन्दिव आषधयस्परि ।

यं जीवमश्नवामह न स रिष्याति पूरुषः ॥ १७ ॥

17. *Avapatantīravadan diva oṣadhayaspari.  
Yaṁ jīvamāśnavāmahai na sa riṣyati pūruṣaḥ.*

Descending from heaven the herbs, by their fragrance, energy and vitality, declare: the person whose life we pervade and vitalise comes to no harm.

या आषधीः सामराज्ञीब्रह्मीः शतविच णाः ।

तासां त्वमस्युत्तमारं कामाय शं हृद ॥ १८ ॥

18. *Yā oṣadhīḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.  
Tāsām tvamasyuttamāraṁ kāmāya śaṁ hr̥de.*

Of all those herbs which shine with the soma element from the moon, which are abundant and instantly effective, you that fulfil the desire and are blissful for the heart are the best. (That is soma.)

या आषधीः सामराज्ञीविष्टिताः पृथिवीमनु ।

बृहस्पतिपसूता अस्य सं दत्त वीर्यम ॥ १९ ॥

19. *Yā oṣadhīḥ somarājñīrviṣṭhitāḥ pṛthivīmanu.  
Bṛhaspatiprasūtā asyai śaṁ datta vīryam.*

You herbs which shine and abound in soma element and overspread the earth, blest by Brhaspati and energised by the sun, pray bless this ailing body with life saving vitality.

मा वा रिषत्खनिता यस्मिं चाहं खनामि वः ।

द्विपच्चतुष्पदस्माकं सर्वमस्त्वनातुरम ॥ २० ॥

20. *Mā vo riṣat khanitā yasmai cāhaṁ khanāmi vaḥ.  
Dvipacchatuspadasmākaṁ sarvamastvanāturam.*

Let not the man who digs you from earth violate you, nor should he come to harm, nor should I come to harm who dig you out. May all human beings, all our animals, and all others be free from suffering and disease.

याश्चदमुपशृण्वन्ति याश्च दूरं परागताः ।

सर्वाः संगत्य वीरुधा स्य सं दत्त वीर्यम ॥ २१ ॥

21. *Yāścedamupaśṛṇvanti yāśca dūraṁ parāgatāḥ.  
Sarvāḥ saṁgatyā vīrudho'syai śaṁ datta vīryam.*

Those herbs which hear this word close by, and those which grow far away, may all these herbs join together and give life's vitality to this patient.

आषधयः सं वदन्तु सामन सह राज्ञा ।

यस्म कृणाति बाह्यणस्तं राजन्पारयामसि ॥ २२ ॥

22. *Oṣadhayaḥ saṁ vadante somena saha rājñā.*  
*Yasmai kṛṇoti brāhmaṇastaṁ rājan pārayāmasi.*

The herbs joined together with the ruling radiant soma say: O ruling lord of health and life, for whosoever the sagely physician makes use of us we save and pilot him over suffering and disease.

त्वमुत्तमास्याषध तव वृ ण उपस्तयः ।

उपस्तिरस्तु सां स्माकं या अस्माँ अभिदासति ॥ २३ ॥

23. *Tvamuttamāsyāṣadhe tava vṛṣā upastayaḥ.*  
*Upastirastu so'smākaṁ yo asmāṁ abhidāsati.*

O herb, O medicine, you are the best, most efficacious. The trees such as peepal and banyan are your auxiliaries, they are solid concentrations, next to you, of medical properties diffused all over. May all that helps us with health and comfort be our ally. May all that harms us, such as disease, be under our control.

## Mandala 10/Sukta 98

*Devah Devata, Devapi Arshtishena Rshi*

बृहस्पत पतिं म दवतामिहि मित्रा वा यद्वरुणा वासिं पूषा ।  
आदित्यवा यद्वसुभिमरुत्वान्त्स पजन्यं शन्तनव वृषाय ॥ १ ॥

1. *Bṛhaspate prati me devatāmihi mitro vā yadva-*  
*ruṇo vāsi pūṣā. Ādityairvā ydvasubhirmaru-*  
*tvāntsa parjanyaṁ śāntanave vṛṣāya.*

Brhaspati, lord of unbounded rain and thunder, come and bless me as the epitome of divine powers, whether you are Mitra or Varuna or Pusha or commander of the Marut winds with Adityas and Vasus. Let the cloud rain for the man of peace and lover of knowledge.

(This mantra is a prayer for physical as well as for spiritual rain of water and peace for the lover of knowledge and peace. Brhaspati, Mitra, Varuna and other devas are physical powers of rain, and this process of vapourisation, electric catalysis of gases and condensation has been explained in his essays on the composition of water and atmosphere by late Pandit Gurudatta Viyarhi in his book **Wisdom of the Rshis**, republished by Dr. Ravi Prakash Arya, Email : vedicscience@hotmail.com).

आ द्वा दूता अजिरश्चिकित्वान्त्वद्वाप अभि मामगच्छत ।  
पृतीचीनः पतिः मामा ववृत्स्व दधामि त द्युमतीं वाच-  
मासन ॥ २ ॥

2. *Ā devo dūto ajiraścikityān tvaddevāpe abhi māmagacchat. Praṭīcīnaḥ prati māmā vavṛtsva dadhāmi te dyumatīm vācamāsan.*

May the divine messenger, fast and brilliant, harbinger of collected light of knowledge come to me. Brhaspati, come to me constantly and continuously in circuitous series. I receive your illuminant Word into my mind and speech.

अस्म धहि द्युमतीं वाचमासन्बृहस्पत अनमीवामिषिराम ।  
यया वृष्टिं शन्तनव वनाव दिवा दप्सा मधुमाँ आ विवश ॥ ३ ॥



3. *Asme dhehi dyumatīm vācamāsan bṛhaspate anamīvāmiṣirām. Yayā vṛṣṭīm śantanave vanāva divo drapso madhumāṁ ā viveśa.*

Infinite lord of nature, knowledge and the divine word, bring us for our mind and speech illuminant shower of the divine voice, immaculate, unrestrained and inspiringly energetic by which we may bring about an earthly rain of peace and enlightenment for the lover of knowledge and well being for all, and let a shower of paradisaal honey sweets bless the earth from heaven.

आ ना द्रप्सा मधुमन्ता विशन्त्विन्द द्रह्यधिरथं सहस्रम ।

नि षीद ह्यत्रमृतुथा यजस्व द्रवान्दवाप हविषा सपय ॥ ४ ॥

4. *Ā no drapsā madhumanto viśantvindra dehyadhiraṭhaṁ sahasram. Ni ṣīda hotramṛtuthā yajasva devān devāpe haviṣā saparya.*

Let showers of honey bless us, Indra, give us a thousandfold wealth of peace and prosperity of high order. O harbinger of Devas, sit on the vedi, perform the yajna according to the seasons and serve the divinities with oblations of havi as required for the purpose.

आष्टिषणा ह्यत्रमृषिनिषीदन्द्वापिदवसु मतिं चिकित्वान ।

स उत्तरस्मादधरं समुदमपा दिव्या असृजद्वष्टा अभि ॥ ५ ॥

5. *Ārṣṭiṣeṇo hotramṛṣirniṣīdan devāpirdevasumatim cikityān. Sa uttarasmādadharaṁ samudramapo divyā asṛjadvarṣā abhi.*

Arshtishena Devapi, sagely seer knowing the dynamics of yajnic creation and the qualities and functioning of different divine facts of nature and life

in full knowledge of the moods of beneficent divinities, may seat himself on the vedi of yajna, create clouds of divine water in the vast sky above and bring down showers from the ocean above to the earth for fields, rivers and the seas.

अस्मिन्त्समुद्रे अध्युत्तरस्मिन्नापा द्वभिनिवृता अतिष्ठन् ।  
ता अदव आष्टिषण्णनं सृष्ट्वा द्वापिना पषिता मृत् णीषु ॥ ६ ॥

6. *Asmintsamudre adhyuttarasminnāpo devebhir-nivṛtā atiṣṭhan. Tā adravannārṣiṣeṇena sṛṣṭā devāpitā preṣitā mrkṣiṇīṣu.*

In this upper oceanic sky water vapours stay held up by divine forces of nature. Catalised by electric charge caused by divine marut energies, they condense, and, sent down into clouds, they shower, upon the earth in torrents.

यद्वापिः शन्तनव पुराहिता ह्यत्राय वृतः कृपय दीधत ।  
द्वश्रुतं वृष्टिवनिं रराणा बृहस्पतिवाचमस्मा अयच्छत ॥ ७ ॥

7. *Yaddevāpiḥ śāntanave purohito hotrāya vṛtaḥ kṛpayannadīdhet. Devāśrutam vṛṣṭivanim rārāṇo bṛhaspatirvācamasmā ayacchat.*

When Devapi, friend of divinities, the priest appointed for the purpose of rain yajna, prays and shines with adoration, Brhaspati, listening to his prayer to divinity for rain, waxes with joy and grants him the gift of thunderous Word and shower for the peace and prosperity of humanity.

यं त्वा द्वापिः शुशुचाना अग्र आष्टिषण्णा मनुष्यः समीध ।  
विश्वभिद्वरनुमद्यमानः प पजन्यमीरया वृष्टिमन्तम ॥ ८ ॥

8. *Yam̐ tvā devāpiḥ śusucāno agna āṛṣṭiṣeṇo manu-  
ṣyaḥ samīdhe. Viśvebhirdevairan-upadyamānaḥ  
pra parjanyamīraya vṛṣṭimantam.*

Agni, whom Devapi, priest and sagely scholar of the science of rain, shining with ardent adoration among men, lights and serves with sacred fire and prayer, be pleased along with all the divine powers and move the clouds laden with rain showers for humanity.

त्वां पूव ऋषया गीभिरायन्त्वामध्वरषु पुरुहूत विश्व ।  
सहस्राण्यधिरथान्यस्म आ ना यज्ञं राहिदुश्वाप याहि ॥ ९ ॥

9. *Tvām pūrva ṛṣayo gīrbhirāyan tvāmadhvareṣu  
puruhūta viśve. Sahasrānyadhirathānyasme  
ā no yajñam̐ rohidaśvopa yāhi.*

Agni, universally invoked and adored yajnic power and showers of rain, saints and seers of the world of all time approached you with songs of adoration and prayer in yajna. O lord of red flames and thunderous voice, pray visit our yajna and grant us a thousandfold gifts overflowing our chariots of life.

एतान्यग्र नवतिनव त्व आहुतान्यधिरथा सहस्रा । तभिवधस्व  
तन्वः शूर पूवीदिवा ना वृष्टिमिषिता रिरिहि ॥ १० ॥

10. *Etānyagne navatirṇava tve āhutānyadhirathā  
sahasrā. Tebhirvardhasva tanvaḥ śūra pūrvīrdivo  
no vṛṣṭimiṣito rirīhi.*

Agni, these ninety and nine chariots of life laden with overfulls of a thousand gifts of homage are offered to you. With these, O Lord Almighty, rise in flames of glory and grace and, thus loved and adorned, pray move the eternal showers of bliss for us from the light of

heaven.

एतान्यग्र नवतिं सहस्रा सं प यच्छ वृष्ण इन्द्राय भागम ।  
विद्वान्पथ ऋतुशा देवयानानप्यालानं दिवि देवषु धहि ॥ ११ ॥

11. *Etānyagne navatiṁ sahasrā saṁ pra yaccha vṛṣṇa  
indrāya bhāgam. Vidvān patha ṛtuśo devayānā-  
napyolānaṁ divi deveṣu dhehi.*

Agni, these ninety and nine thousand gifts of homage, pray, send up to Indra, generous lord of showers, for our share of his divine service and, knowing the paths of the divine movements of nature according to seasons, put the clusters of vapour in heaven among the divinities, Maruts, Mitra, Varuna and others for showers of rain.

(‘Aulana’ may also be interpreted as the devout human soul and ‘showers’ as showers of divine bliss.)

अग्र बाधस्व वि मृधा वि दुग्हापामीवामप र गांसि सध ।  
अस्मात्समुदाद बृहता दिवा ना पां भूमानमुप नः  
सृजह ॥ १२ ॥

12. *Agne bādhasva vi mṛdho vi durgahāpāmivām-apa  
rakṣāṁsi sedha. Asmāt samudrādbṛhato divo  
no’pām bhūmānamupa naḥ sṛjeha.*

Agni, drive away the violent, open up the impassables, eliminate ill health and disease, repel and destroy the evil, and from that infinite ocean of the waters of life, release the showers of heavenly bliss on earth for us.

## Mandala 10/Sukta 99

### *Indra Devata, Vamra Vaikhanasa Rshi*

कं नश्चित्रमिषण्यसि चिकित्वान्पृथुग्मानं वाश्रं वावृधध्य ।  
कत्तस्य दातु शवसा व्युष्टा त द्वजं वृत्रतुरमपिन्वत ॥ १ ॥

1. *Kaṁ naścitramiṣaṇyasi cikitvān pṛthugmānaṁ vāśraṁ vāvṛdhadyai. Kat tasya dātu śavaso vyuṣṭau takṣadvajraṁ vṛtraturamapinvat.*

Knowing us all, Indra wishes us well, gives us comfort and well being, gifts wondrous and varied, expansive and admirable, for our progress and advancement. Great is his gift of bliss, the mighty one, for our fulfilment. And what could be our gift in return for his kindness? He creates and wields the thunder for breaking the cloud and strikes the thunderbolt to destroy the evil, and he gives us the showers that we may grow and rise in life.

स हि द्युता विद्युता वति सामं पृथुं यानिमसुर्त्वा संसाद ।  
स सनीळभिः पसहाना अस्य भातुन ऋत सप्तथस्य  
मायाः ॥ २ ॥

2. *Sa hi dyutā vidyutā veti sāmaṁ pṛthum yonima-suratvā sasāda. Sa sanīḷebhiḥ prasahāno asya bhrāturna ṛte saptathasya māyāḥ.*

He, challenger of adversaries and destroyer of suffering and violence, goes on with light and lightning, pervades the vast space, and rules and breaks the mighty clouds with his kindred Maruts. Such is the power and splendour of the ruler and sustainer of the highest heavens.

स वाजं यातापदुष्पदा यन्त्स्वषाता परि षदत्सनिष्यन ।  
अनवा यच्छतदुरस्य वदा घ्नञ्छिनर्दवाँ अभि वपसा  
भूत ॥ ३ ॥

3. *Sa vājam yātāpaduṣpadā yantsvarṣātā pari ṣadat  
saniṣyan. Anarvā yacchatadurasya vedo ghnāñ-  
chiśnadevāṃ abhi varpasā bhūt.*

He goes on with the dynamics of existence by straight unfailing paths of law and rectitude, giving showers of joy, presiding over it all, keen to share it with one and all, irresistible and unhurting, opening a hundred doors of possibility for wealth and excellence, and subduing the demons of lust and impiety with force, the one supreme ruling power.

स यद्वायुं वनीगाष्ववा जुहति पध्न्यासु सस्त्रिः ।

अपादा यत्र युज्यासा रथा द्राण्यश्वास इरत घृतं वाः ॥ ४ ॥

4. *Sa yahvyo'vanīrgoṣvarvājuhoti pradhanyāsu  
sasriḥ. Apādo yatra yujyāso'rathā drōnyaśvāsa  
īrate ghr̥tam vāḥ.*

That mighty Indra, moving, flowing and advancing, showers torrents of rain over fertile lands where fast and deep streams, cooperative friends of Indra, receive and make the precious waters move of themselves by gravity, without external aids such as legs and chariots.

(In the third and fourth mantras, Indra may be interpreted as human soul in the context of yoga meditation and control over mind and senses. In this context, the flow would mean the flow of consciousness. In the physical sense Indra may be interpreted as Vayu,

the catalytic electric energy that breaks the clouds of vapour into showers of rain. Indra as the supreme cosmic power that rules and sustains the world of existence, of course, is obvious throughout the hymn.)

स रुद्रभिरशस्तवारु ऋभ्वा हित्वी गयमारअवद्यु आगात ।  
वमस्य मन्य मिथुना विववी अ मभीत्यारादयन्मुषा-  
यन ॥ ५ ॥

5. *Sa rudrebhiraśastavāra ṛbhvā hitvī gayamāre avadya āgāt. Vamrasya manye mithunā vivavṛī annamabhītyārodayanmuṣāyan.*

That Indra, mighty energy, free from despicables and undesirables, and possessed of indescribable wealth of force, moves with Rudras, catalytic forces, in serial motion leaving one place for another and, I believe, it gets to the gaseous couple that produce and deliver the waters, and having broken the cloud and taken away the waters, food of life, leaves it roaring.

स इद्दासं तुवीरखं पतिदन्षळ ि त्रिशीषाणं दमन्यत । अस्य  
त्रिता न्वाजसा वृधाना विपा वराहमयाअगया हन ॥ ६ ॥

6. *Sa iddāsaṃ tuvīravam patirdan ṣaḷakṣaṃ triśīr-ṣāṇaṃ damanyat. Asya trito nvojasā vṛdhāno vipā varāhamayo agrāya han.*

That Indra, sustainer of life, attacking the six-eyed three-headed cloud, subdues it, and Trita, threefold Agni power, rising by the power and lustre of Indra, with currents sharp as razor's edge, breaks the cloud and delivers the rain.

(The cloud is six eyed because it is active and awake all the six seasons of the year. It is three headed

because it arises from three regions: from the solar region as soma, from the middle regions as parjanya and from the earthly region as water vapour.

Agni is threefold, Trita, because it has three varieties of its form and function: terrestrial fire as agni, middle region vayu or electric energy, and solar region aditya or light, and all of them play their part in the formation of the cloud in the form of water vapour on earth, parjanya in the middle region and soma in the solar region.)

स दुह्वण॑ मनु॒ष ऊ॒ध्वसान॑ आ सा॒विषद॑शसा॒नाय॑ शरु॒म ।  
स नृ॒तमा॑ नहु॒षा स्मत्सु॑जा॒तः पुरा॑ भि॒नद॑ह॒न्दस्यु॑ह॒त्य ॥ ७ ॥

7. *Sa druhvaṇe manuṣa ūrdhvasāna ā sāviṣadarśasānāya śarum. Sa nṛtamo nahuṣo'smat sujātaḥ puro'bhinadarhan dasyuhatyē.*

Indra, lord supreme, highest potent, best and foremost leader among humanity committed to truth and right and controller of the lawless and violent, strikes the weapon of justice and punishment against the forces of jealousy, enmity and destruction and, risen to nobility and grandeur of personality in his own right, deserving the highest position, destroys the strongholds of negativity in our struggle against anti-social and anti-life elements.

सा अ॒भिया॑ न यव॑सा उद॒न्यन्॑ या॒याय॑ गा॒तुं वि॒द ता॑ अ॒स्म ।  
उप॑ यत्सीद॒दिन्दुं॑ शरी॒रः श्य॑ना या॒पाष्टि॑ह॒न्ति दस्यु॑न् ॥ ८ ॥

8. *So abhriyo na yavasa udanyan kṣayāya gātum vidanno asme. Upa yat sīdadindram śarīraiḥ śyeno'yopāṣṭirhanti dasyūn.*



Just as the cloud waxing with water vapours goes down in showers on earth for the nourishment of fields and pastures, so does Indra, ruling soul, overflowing with generosity, goes forward to the earth for our peaceful home life and with the iron spur of his heels strikes and drives away the evils around us, since he, a tempestuous soul in body like the eagle, sits close to the Indu, blissful source of the nectar of life.

स वार्धतः शवसानभिरस्य कुत्साय शुष्णं कृपणं परीदात ।  
अयं कविमनयच्छस्यमानमत्कं या अस्य सनितात  
नृणाम ॥ ९ ॥

9. *Sa vrādhataḥ śavasānebhirasya kutsāya śuṣṇaṁ kṛpaṇe parādāt. Ayam kavimanayacchasyamāna-matkaṁ yo asya sanitota nṛṇām.*

He throws off the violent with his powerful forces, he removes drought and adversity, and he thereby gives strength and confidence to the supplicant devotee. He leads that man of vision and imagination to the heights of fame and admiration who, of all men, knows his real form and nature and in his spirit realises his divine presence.

अयं दशस्य त्वभिरस्य दस्मा द्वभिवरुणा न मायी ।  
अयं कनीनं ऋतुपा अवद्यमिमीतारुं यश्चतुष्पात ॥ १० ॥

10. *Yam daśasyan naryebhirasya dasmo devebhir-varuṇo na māyī. Yam kanīnaṁ ṛtupā avedyamimītāraṁ yaścatuspāt.*

He, generous giver of favours by the dynamics of his divine powers, gracious and wondrous like Varuna, cosmic spirit of justice and retribution, throws

off evil, violence and negativity. He is known as gentle and kind, protector and ordainer of the seasons of the world and, existent in four states of cosmic being, overcomes jealousy and aggression.

अस्य स्तामभिराशिज ऋजिश्चा वृजं दरयद बृषभण पिपाः ।  
सुत्वा यद्यजता दीदयद्दीः पुर इयाना अभि वपसा  
भूत ॥ ११ ॥

11. *Asya stomebhirauśija ṛjiśvā vrajaṃ darayadvṛ-  
ṣabheṇa piproh. Sutvā yadyajato dīyayadgāḥ pura  
iyāno abhi varpasā bhūt.*

When the simple, natural and ardent yajaka, having prepared the soma of adoration, shines with his words of praise, then, crossing the physical, pranic, mental and intellectual covers of the soul's existential state, and breaking into the secret cave of the soul's divinity by the showers of the grace of the lord giver of life and spiritual strength, he becomes established in his essential nature and shines in his natural spiritual essence.

एवा महा असुर व तथाय वमकः पडभिरुप सपदिन्दम ।  
स इयानः करति स्वस्तिमस्मा इषमूर्जं सुतिं विश्व-  
माभाः ॥ १२ ॥

12. *Evā maho asura vakṣathāya vamrakah paḍbhi-  
rupa sarpdindram. Sa iyānaḥ karati svastimasmā  
iṣamūrjaṃ sukṣitiṃ viśvamābhāḥ.*

Thus, O lord of life and pranic energy of the universe, the humble devotee bursting forth in song and adoration step by step moves on to you, great burden bearer and ordainer of the universe. Thus does the lord

revealing the presence does good to this devotee giving him all the world's wealth of food, energy, peace and shelter of divinity and shines to him in full glory.

## Mandala 10/Sukta 100

### *Vishvedevah Devatah, Duvasyu Vandana Rshi*

इन्द्र दृष्ट्यं मघवन्त्वावदिद्भुज इह स्तुतः सुतपा बाधि ना  
वृध । द्वभिनः सविता पार्वतु श्रुतमा स्वतातिमदितिं  
वृणीमह ॥ १ ॥

1. *Indra dr̥ṣṭyaṃ maghavan tvāvadidbhūja iha stutaḥ  
sutapā bodhi no vṛdhe. Devebhirnaḥ savitā prā-  
vatu śrutamā sarvatātimaditiṃ vṛṇīmahe.*

Indra, lord almighty of universal glory, pray strengthen the soul akin to you so that it may be happy and feel exalted with life. Pleased with our songs of adoration here, accepting the soma of our love and faith, pray let the Presence be revealed to us for our spiritual growth. With our mind and senses and the Vishvedevas, all divinities of nature and humanity, may the self-refulgent spirit of light, life and energy, Savita. protect and promote our knowledge already revealed to us and bless us that we may by reason, faith and choice abide by the eternal, divine, imperishable spirit of total existence.

भराय सु भरत भागमृत्वियं प वायव शुचिप कन्ददिष्टय ।  
गारस्य यः पर्यसः पीतिमानुश आ स्वतातिमदितिं  
वृणीमह ॥ २ ॥

2. *Bharāya su bharata bhāgamṛtviyaṃ pra vāyave  
śucipe krandadiṣṭaye. Gaurasya yaḥ payasaḥ  
pītimānaśa ā sarvatātimaditiṃ vṛṇīmahe.*

For the divine sustainer, bear and bring your part of homage and yajnic offerings for the vibrant winds and roaring clouds of divinity, all purifying for our good. They accept, taste and enjoy the nectar sweets of the songs and homage of the enlightened devotees. By reason, faith and choice of will, we wholly abide in and by the divine imperishable mother spirit of total existence.

आ ना॑ द॒वः स॒वि॒ता सा॒वि॒ष॒द्वयं॑ ऋजू॒य॒त य॒ज॒मा॒नाय॑ सु॒न्व॒त ।  
यथा॑ द॒वान्प॑ति॒भूष॑म पाक॒वदा॑ स॒व॒ताति॑मदि॒तिं वृ॒णी॒मह ॥ ३ ॥

3. *Ā no devaḥ savitā sāviṣadvaya rjūyate yajamānāya sunvate. Yathā devān pratibhūṣema pākavadā sarvatātimaditiṁ vṛṇīmahe.*

May the self-refulgent generous Savita, divine inspirer and light giver, bless the simple, natural and creative yajamana with good health, long life and wealth of maturity and discipline of performance, so that we may serve and exalt the devas with homage and piety of mind and soul. With total submission and faith, we love and adore the universal mother Infinity.

इन्द्रा॑ अ॒स्म सु॒मना॑ अस्तु वि॒श्वहा॑ राजा॒ सामः॑ सु॒वि॒तस्या॒॑  
ध्य॑तुनः । यथा॑यथा मि॒त्र॒धि॒तानि॑ स॒न्द्र॒धुरा॑ स॒व॒ताति॑मदि॒तिं  
वृ॒णी॒मह ॥ ४ ॥

4. *Indro asme sumanā astu viśvahā rājā somaḥ suvitasyādhyetu naḥ. Yathāyathā mitradhitāni saṁdadhurā sarvatātimaditiṁ vṛṇīmahe.*

May Indra, lord of cosmic energy, ever be good and gracious to us, may the refulgent and inspiring soma,

spirit of universal peace, bless us with prosperity, may all the divinities bear and bring all the good things of divine value for friends and devotees according to time and need. We honour and adore the universal spirit and power of imperishable eternal mother Infinity.

इन्द्र उक्थन् शर्वसा परुदध बृहस्पत पतरीतास्यायुषः । यज्ञा  
मनुः परमतिनः पिता हि कामा स्वतातिमदितिं वृणीमह ॥ ५ ॥

5. *Indra ukthena śavasā parurdadhe bṛhaspate pratarītāsyāyuṣaḥ. Yajño manuḥ pramatirnaḥ pitā hi kamā sarvatātimaditiṁ vṛṇīmahe.*

With divine energy realisable by adoration, Indra sustains every state and every stage of life and its structure. O lord of Infinity, Brhaspati, you are the harbinger of life and health of higher order for us. Reflected in yajna, power of thought and meditation, holiness of intelligence, you are our sustainer as father giver of happiness. We honour and adore Aditi, imperishable Infinity, the universal mother.

इन्द्रस्य नु सुकृतं दव्यं सहा ग्निगृह जरिता मधिरः क्विः ।  
यज्ञश्च भूद्विदथ चारुरन्तम आ स्वतातिमदितिं वृणी-  
मह ॥ ६ ॥

6. *Indrasya nu sukṛtaṁ daivyaṁ saho'gnirgṛhe jaritā medhiraḥ kaviḥ. Yajñaśca bhūdvidathe cāsurantama ā sarvatātimaditiṁ vṛṇīmahe.*

Agni in the home is a version and reflection of mighty Indra itself, holy performer, divine power, celebrant divinity, adorable in yajna, creator and giver of light and poetic vision, which is yajna itself, closest and most beautiful in the holiest creative and social acts.

We honour and adore Aditi, mother Infinity of universal and imperishable order of divine generosity.

न वा गुहा चकृम भूरि दुष्कृतं नाविष्ट्यं वसवा दवहळनम ।  
माकिना दवा अनृतस्य वपस आ स्वतातिमदितिं  
वृणीमह ॥ ७ ॥

7. *Na vo guhā cakṛma bhūri duṣkṛtaṁ nāviṣṭyaṁ  
vasavo devaheḷanam. Mākirno devā anṛtasya  
varpasa ā sarvatātimaditiṁ vṛṇīmahe.*

O Devas, generous divinities of nature and humanity, O Vasus, givers of peace and settlement at heart, never must we do any act of sin and violence open or covert toward you, never incur the displeasure of divinity. Never must we put on the garb of untruth in thought, word and deed. We honour and adore the universal imperishable mother spirit of divine nature.

अपामीवां सविता साविष् यग्वरीय इदप सधन्त्वदयः ।  
गावा यत्र मधुषुदुच्यत बृहदा स्वतातिमदितिं वृणीमह ॥ ८ ॥

8. *Apāmivāṁ savitā sāviṣannyagvarīya idapa  
sedhantvadrayaḥ. Grāvā yatra madhuṣuducyate  
brhadā sarvatātimaditiṁ vṛṇīmahe.*

May Savita, self-refulgent light of the world, ward off and destroy all pollution and disease. May the wise, like clouds and mountains, stall and wash off even the tempting most irresistible sin and wrong wherever abundant soma is extracted and the wise are highly respected. We honour and adore the universal generosity and imperishable wisdom and purity of divinity.

ऊ॒ध्वा गा॒वा वस॒वा स्तु सा॒तरि॒ विश्वा॒ द्वेषांसि॒ सनु॒तयु॑यात ।  
स ना॑ द॒वः स॒विता पा॒युरी॒ड्य आ स॒वता॒त्तिम॒दितिं॑ वृणी॒-  
मह ॥ ९ ॥

9. *Ūrdhvo grāvā vasavo'stu sotari viśvā dveṣāmsi sanutaryuyota. Sa no devaḥ savitā pāyurīḍya ā sarvatātimaditim vṛṇīmahe.*

O Vasus, givers of peace and shelter, may the learned be highly respected in the soma yajaka's yajna. Uproot and throw off all jealousies and enmities of the world from afflicted hearts. May the self-refulgent Savita be our saviour, protector and our adorable lord and master. We honour and adore the all generous and blissful imperishable mother Infinity.

ऊ॒र्जं॑ गा॒वा यव॑स् पी॒वा अ॒त्तन॑ ऋ॒तस्य॒ याः स॒दन॑ काश॒  
अ॒ङ्ध्व । त॒नूर्व॑ त॒न्वा अस्तु॑ भ॒ष॒जमा॑ स॒वता॒त्तिम॒दितिं॑  
वृणी॒मह ॥ १० ॥

10. *Ūrjam gāvo yavase pīvo attana ṛtasya yāḥ sadane kośe aṅdhve. Tanūreva tanvo astu bheṣajamā sarvatātimaditim vṛṇīmahe.*

O cows, knowledge, wisdom and culture, just as cows feed on grass in the pasture, drink from the water reservoir, grow and produce energy giving milk, similarly, O holy words of wisdom and knowledge, feed on whatever you find in the house of eternal truth on the flow, and in the depth of the heart core of spirit, grow abundant with light and energy, and let the body of language be the medicinal corrective and sanative for the body of knowledge and culture. We honour the universal imperishable Mother Nature and mother Ila

and Sarasvati for our mother land, Mahi and Bharati, for universal progress of knowledge and culture.

कतुपावा जरिता शश्वतामव इन्द इन्द्रदा पमतिः सुता-  
वताम । पूणमूधदिव्यं यस्य सिक्तय आ स्वतातिमदितिं  
वृणीमह ॥ ११ ॥

11. *Kratuprāvā jaritā śaśvatāmava indra idbhadrā pramatih sutāvatām. Pūrṇamūdhardivyaṃ yasya siktaya ā sarvatātimaditiṃ vṛṇīmahe.*

Giver of success in actions, appraiser of the permanent, protector and promoter of the makers of soma, Indra is the giver of noble intelligence, understanding and wisdom for all. Full is his treasure of wealth like the mother cow's stream of milk. We honour and adore the universal generosity of divine imperishable inexhaustible Mother Nature.

चित्रस्त भानुः कतुपा अभिष्टिः सन्ति स्पृधा जरणिपा  
अधृष्टाः । रजिष्ठया रज्या पश्व आ गास्तूतूषति पयगं  
दुवस्युः ॥ १२ ॥

12. *Citraste bhānuḥ kratuprā abhiṣṭih santi sprdho jaraṇiprā adhrṣṭāḥ. Rajiṣṭhayaḥ rajyā paśva ā gostūtūrṣati paryagraṃ duvasyuh.*

Wondrous is your light, adorable your gift of success in action, irresistible your will and power which gives fulfilment to the devotees. Just as a shepherd can lead a cow forward by a simple rope, so may the devotee realise your presence directly revealed before him by simple prayer and adoration.



## Mandala 10/Sukta 101

*Vishvedevah or Rtvijah Devatah, Budha Saumya Rshi*

उद बुध्यध्वं समनसः सखायः समग्निमिन्ध्वं ब्रह्वः  
सनीळाः । द्धिकामग्निमुषसं च द्वीमिन्द्रावता वस नि  
ह्य वः ॥ १ ॥

1. *Udbudhyadhva samanasaḥ sakhāyaḥ samagni-  
mindhvaṁ bahavaḥ saniḷāḥ. Dadhikrāmagni-  
muśasaṁ ca devīmindrāvato'vase ni hvaye vaḥ.*

Awake, arise, O friends of equal mind, light the fire together, more than many living and working together under the same one roof of equal order, lovers of energy, worshippers of Indra, one lord omnipotent of nature and entire humanity. I call upon you and exhort you for the sake of mutual defence and protection and for common progress of all. Light and develop the fire energy of the earth, atmospheric energy of thunder and lightning of the sky, and the divine energy of the rising dawn of the sun.

मन्दा कृणुध्वं धिय आ तनुध्वं नावमरित्रपरणीं कृणुध्वम ।  
इष्कृणुध्वमायुधारं कृणुध्वं पाञ्चं यज्ञं प णयता  
सखायः ॥ २ ॥

2. *Mandrā kṛṇudhvaṁ dhiya ā tanudhvaṁ nāva-  
maritraparaṇīm kṛṇudhvam. Iṣkṛṇudhvam-āyu-  
dhāraṁ kṛṇudhvaṁ prāñcaṁ yajñam pra ṇayatā  
sakhāyaḥ.*

Create peace and joy, develop rational thought and science and extend the field of action, design and develop boats and ships to cross the seas with oars, produce food for body, mind and soul, promote the arms

of peace and security, and take the yajnic programme forward that faces you upfront, O my friends and friends of humanity.

युनक्तु सीरा वि युगा तनुध्वं कृत याना वपतह बीजम ।  
गिरा च श्रुष्टिः सभरा असं नदीय इत्सृण्यः पक्व-  
मयात ॥ ३ ॥

3. *Yunakta sīrā vi yugā tanudhvaṃ kṛte yonau vapateha bījam. Girā ca śruṣṭiḥ sabharā asanno nedīya it sṛṇyaḥ pakvameyāt.*

Take up the plough, yoke the bullocks and extend the process, and when the soil is prepared sow the seed. With songs of thanks and joy, let the crop grow green and mature, and when the grain is ripe, let the sickle approach to harvest the grain.

सीरा युञ्जन्ति क्वया युगा वि तन्वत पृथक् ।  
धीरा द्वेषु सुम्या ॥ ४ ॥

4. *Sīrā yuñjanti kavayo yugā vi tanvate pṛthak. Dhīrā deveṣu sumnyā.*

Intelligent and enlightened farmers use the plough for production and develop the infrastructure separately in each department, and the wise with peace and vision direct their efforts for development to human values and the divine gifts of nature and environment.

निराहावान्कृणातन् सं वत्रा दधातन ।  
सिञ्चामहा अवतमुदिणं वयं सुषक्मनुपि तम ॥ ५ ॥

5. *Nirāhāvān kṛṇotana saṁ varatrā dadhātana. Siñcāmahā avatamudriṇaṃ vayaṃ suṣekaman-upakṣitam.*

Develop the sources of water, manage the connections, and let us replenish and maintain the full water sources inexhaustibly good for the purpose of consumption and irrigation.

इष्कृताहावमवतं सुवर्त्रं सुषचनम ।

उदिणं सिञ्च अतिम ॥ ६ ॥

6. *Iṣkṛtāhāvamavataṁ suvaratraṁ suṣecanam.*  
*Udriṇaṁ siñce akṣitam.*

Protect and maintain the water reservoir well connected between the source and the outlet, keep it full for drinking and irrigation purposes, let it be self-abounding and inexhaustible, let me water plants and orchards and also keep it replenished.

पीणीताश्वान्हितं जयाथ स्वस्तिवाहं रथमित्कृणुध्वम ।

दाणाहावमवतमश्मचक्रमंसत्रकाशं सिञ्चता नृपाणाम ॥ ७ ॥

7. *Prīṇītāśvān hitaṁ jayātha svastivāhaṁ rathamit*  
*kṛṇudhvam. Droṇāhāvamavatatamaśmacakra-*  
*maṁsatrakośaṁ siñcatā nṛpāṇam.*

Keep the horses well fed. Realise your common interests. Design, make and maintain the chariot that brings you comfort, peace, prosperity and well being. Protect and maintain the big water vessel. Maintain the rain cycle and keep the supply line on by drinking water tanks and wells for human consumption and irrigation.

वृजं कृणुध्वं स हि वा नृपाणा वम सीव्यध्वं बहुला पृथूनि ।

पुरः कृणुध्वमायसीरधृष्टा मा वः सुस्त्राच्चमसा दृंहता  
तम ॥ ८ ॥

8. *Vrjam kṛṇudhvam sa hi vo nṛpāṇo varma sīvyadhvam bahulā pṛthūni. Puraḥ kṛṇudhvamāya-sīradhrṣṭā mā vaḥ susroccamaso dūhatā tam.*

Establish stalls for cattle, build roads, sew corselets and build great walls, that would be the safety and security measure for people. Build cities of steel undaunted. May your ladle of yajna divine and human never suffer leakage. Strengthen the ladle, raise and expand the quality of life.

आ वा धियं यज्ञियां वत ऊतय दवा दवीं यजतां यज्ञियामिह ।  
सा ना दुहीयद्यवसव गत्वी सहस्रधारा पर्यसा मही गाः ॥ ९ ॥

9. *Ā vo dhiyam yajñiyām varta ūtaye devā devīm yajatām yajñiyāmaiha. Sā no duhīyadyavaseva gatvī sahasradhārā payasā mahī gauḥ.*

O saints and scholars, noble people all, I exhort your spirit of self-sacrifice for thought and action, exalt this holy yajnic spirit, will and intelligence. And may this great spirit and divine will bring us a thousand streams of nectar joy and prosperity like the cow fed on grass which gives us milk for life and health.

आ तू षिञ्च हरिमीं दारुपस्थ वाशीभिस्त ताश्मन्मयीभिः ।  
परि ष्वजध्वं दश कृ याभिरुभ धुरा पति वह्निं युनक्त ॥ १० ॥

10. *Ā tū ṣiñca harimīm drorupasthe vāśībhīstakṣatāśmanmayībhīḥ. Pari ṣvajadhvam daśa kakṣyābhirubhe dhurau prati vahniṁ yunakta.*

O yajaka, pour inspiring soma into the cask, fill it to the brim, refine the cask with chiselled strokes of adamantine will, season the soma and secure the cask with ten sensitive fingers, and yoke the horse to the two

suspension poles of the chariot.

उ॒भ धुरा॑ व॒ह्नि॒रा॒पि॒ब्द॒मा॒ना॒ न्त॒यान॑व च॒रति॑ द्वि॒जानिः॑ ।  
व॒न॒स्पतिं॑ व॒न॒ आ॒स्था॒पय॑ध्वं॒ नि षू॑ द॒धि॒ध्व॒मख॑नन्त॒  
उत्स॑म ॥ ११ ॥

11. *Ubhe dhurau vahnirāpibdamāno'ntaryoneva carati dvijāniḥ. Vanaspatiṁ vana āsthāpayadhvaṁ ni ṣū dadhidhvamakhananta utsam.*

Bearing two poles of life, the mind, like a chariot horse, goes voluble flying like a bird over the sky. O yajaka, place the fire amid the samits, dig into depths of the soul and hold on there.

क॒पृ॒रः क॒पृ॒थमु॒द्द॒धात॑न चा॒दय॑त खु॒दत् वा॒ज॒सा॒तय॑ ।  
नि॒ष्टि॒ग्र्यः पु॒त्र॒मा च्या॑वया॒तय॑ इ॒न्दं स॒बा॒ध इ॒ह सा॒म॒  
पी॒तय॑ ॥ १२ ॥

12. *Kapṛnnaraḥ kapṛthamuddadhātana codayat khudata vājasātaye. Niṣṭigryaḥ putramā cyāvayotaya indraṁ sabādha iha somapītaye.*

Noble yajakas, Divinity is kind. Hold the gracious presence in the depths of the mind, move it for grace, rejoice in the presence and pray for food, energy and fulfilment of life. Adore and exalt the divine spirit of Eternity, Indra, for freedom from bondage and for the ecstasy of being here on earth itself.

### Mandala 10/Sukta 102

*Drughana or Indra Devata, Mudgala Bharmyashva Rshi*

प॒ त् रथं॑ मि॒थू॒कृ॒त्मि॒न्दा॑ व॒तु॑ धृ॒ष्णु॒या ।  
अ॒स्मि॒ गा॒जा पु॑रु॒हू॒त श्र॑वा॒य्यं॒ ध॒न॒भ॒ षु॒ ना व॑ ॥ १ ॥

1. *Pra te ratham̐ mithūkr̥tamindro'vatu dhṛṣṇuyā.  
Asminnājau puruhūta śravāyye dhanabhakṣeṣu  
no'va.*

O ruler and commander, may Indra with his irresistible might and weapon protect your chariot designed and structured by the team of scientist and technologist and working on double stream of energy. O universally invoked leader, in this famous and terrible battle of the nation against all-destroying forces, pray protect us and lead us to victory.

उत्सु वाता वहति वासा अस्या अधिरथं यदजयत्सुहस्रम् ।  
रथीरभून्मुद्गलानी गविष्टा भर कृतं व्यचदिन्दसुना ॥ २ ॥

2. *Ut sma vāto vahati vāso asyā adhiratham̐  
yadajayat sahasram. Rathīrabhūnmudgalānī  
gaviṣṭau bhare kṛtam̐ vyacedindrasenā.*

The wind raises and unfurls the banner of this force of Indra on the chariot which wins over thousands. The mace of the waxing force of Indra rides the chariot as commander in the heat of battle, the army moves and extends its exploits (against malice, hate and enmity).

अन्तयच्छ जिघांसता वज्रमिन्दाभिदासतः ।  
दासस्य वा मघव गायस्य वा सनुतयवया वधम् ॥ ३ ॥

3. *Anaryaccha jighāmsato vajramindrābhidā-sataḥ.  
Dāsasya vā maghavannāryasay vā sanutaryavayā  
vadham.*

Indra, lord of glory, ruling soul of the human system, blunt, revert and recycle the weapons of hate and enmity of the violent who destroy and enslave the spirit of love and freedom. Whether the weapon of

negativity belongs to a destroyer or a dynamic person, always turn it off from negativity and re-employ the energy for positive good.

उदन हृदमपिबज्जह'षाणः कूटं स्म तृहदभिर्मातिमति । प  
मुष्कभारः श्रव इच्छमाना जिरं बाहू अभर्त्सिषासन ॥ ४ ॥

4. *Udno hradamapibajjarhrṣāṇaḥ kūṭam sma tr̥ṃhadabhimātimeti. Pra muṣkabhāraḥ śrava icchamāno 'jiram bāhū abharat siṣāsan.*

Indra, exalted spirit of energy and joyous generosity, overflows with the spirit of life and love and enmity. Abundant and rapturous as a roaring cloud, loving order and enlightenment, he wields the twin arms of positive and negative power and, building and breaking, breaking and building, he advances upon the areas of conflict and darkness seeking to bring in light and love.

न्यकन्दय तुपयन्त एनममहयन्वृषभं मध्य आजः ।

तन् सूभर्व शतवत्सहस्रं गवां मुद्गलः पधन जिगाय ॥ ५ ॥

5. *Nykrandayannupayanta enamamehayan vṛṣabham madhya ājeḥ. Tena sūbharvaṃ śatavat sahasraṃ gavāṃ mudgalaḥ pradhane jigāya.*

In the battle between the positive and negative forces of nature and humanity, the powers of evolution strike this abundant cloud of concentrated wealth and energy at the closest and make it roar as it breaks into showers. Thus, by the evolutionary process of positive catalysis, does Mudgala, Indra, joyous ruling power of nature and humanity in the struggle for progress, win a hundred-thousandfold sustaining wealth of lands, cows

and culture of enlightenment against darkness and negativity.

कुकद'व वृषभा युक्त आसीदवावचीत्सारथिरस्य कशी ।  
दुधयुक्तस्य दवतः सहानस ऋच्छन्ति ष्मा निष्पदा मुद्ग-  
लानीम ॥ ६ ॥

6. *Kakardave vṛṣabho yukta āsīdavāvachīṭ sārathirasya keśī. Dudheryuktasya dravataḥ sahānasa ṛcchanti śmā niṣpado mudgalānīm.*

Generous and joyous, lord of evolution and progress is Indra, Vrshabha, Mudgala, terribly strong, committed to positivity. Its chariot conductor like the electric force in the firmament, magnetic force on earth and socio-political forces in society, is vocal, thunderous and far reaching like hair on the head and radiations of the sun. Of this determined, committed, radiant lord in state alongwith its conductive force, the allies are like atoms of energy in nature and individuals in society. These all join its consort power, Mudgalani, of their own will, without any coercion or outside basis of supportive and persuasive elements.

उत पधिमुदह अस्य विद्वानुपायुनग्वंसगमत्र शि िन ।  
इन्द उदावत्पतिमघ्न्यानामरंहत पद्याभिः ककुद्धान ॥ ७ ॥

7. *Uta pradhimudahannasya vidvānupāyuna-gvaṃsagamatra śikṣan. Indra udāvat patimaghnyānā-maramhata padyābhiḥ kakudmān.*

And taking on to the steering wheel of the system, the scholar leader should take to the leading power, at the same time energising it. Thus does Indra animate and drive the master power of the circuit of



currents, imperishable energies, and, more and more powerful, moves on his mission by motions of the wheels.

(The mantra may be applied to the individual human system and its spiritual advancement. Indra, the soul, takes on the Buddhi, intelligential steering wheel, controlling the master power of the senses, that is, the mind, and using the senses of perception and will for onward motion, lives a dynamic life of success and progress.)

शुनमष्ट्राव्यचरत्कपर्दी वरत्रायां दावानह्यमानः । नृम्णानि  
कृण्वन्ब्रह्मव जनाय गाः पस्पशानस्तविषीरधत्त ॥ ८ ॥

8. *Śunamaṣṭrāvvyacarat kapardī varatrāyām dārvā-  
nahyamānaḥ. Nṛmṇāni kṛṇvan bahave janāya gāḥ  
paspasānastaviṣīradhatta.*

The dynamic disciplined soul, Indra, insulated within the circuitous energies of the self by inviolable control of the fluctuations of mind, moves on happily on way to spiritual progress, and similarly the self-disciplined leader and ruler, concentrating on social welfare against outer disturbances, creating many positive gifts for all people, watching his personal actions and movements of society, bears and commands the strength and glory of the nation.

इमं तं पश्य वृषभस्य युञ्जं काष्ठाया मध्यं दुघ्नं शयानम ।  
यनं जिगाय शतवत्सहस्रं गवां मुद्गलः पृतनाज्येषु ॥ ९ ॥

9. *Imaṁ taṁ paśya vṛṣabhasya yuñjaṁ kāṣṭhāyā  
madhye drughṇaṁ śayānam. Yena jigāya śatavat  
sahasraṁ gavāṁ mudgalaḥ pṛtanājyeṣu.*

Watch this, the power and force of the might and mace of Indra within the battle field of existence, destroying hate and enmity and abiding at peace by which Mudgala, generous lord of abundance in the warlike contests of life forces, has won a hundred thousandfold wealth of lands, cows and culture for the enlightenment of people.

आ॒र अ॒घा का न्वि॑त्था ददश॒ यं यु॒ञ्जन्ति॑ तम्वा  
स्था॒पयन्ति॑ । नास्म॒ तृणं॑ नाद॒कमा॑ भर॒न्त्युत्तरा॑ धुरा॒ वहति॑  
प॒ददि॑शत ॥ १० ॥

10. *Āre aghā ko nvitthā dadarśa yaṁ yuñjanti tamvā sthāpayanti. Nāsmāi tṛṇaṁ nodakamā bharaṅtyuttaro dhuro vahati pradediśat.*

Who has seen that which thus drives away sin and crime, hate and enmity, poverty and adversity, the power which they use and establish among themselves? For this generous and virile power they bring no grass, no water, the one that is higher and higher as you try to know and see, that bears the centre hold of the world, points out the paths of life and directs us on the way.

प॒रिवृ॑क्तव॒ पति॑विद्यमान॒ट पी॒ष्याना॑ कू॒चक॑णव॒ सिञ्च॑न ।  
ए॒ष॒ष्या चि॑द॒थ्या ज॑यम॒ सुम॑ङ्गलं॒ सि॒नव॑दस्तु॒ सा॒तम ॥ ११ ॥

11. *Parivrkteva patividyamānaṭ pīpyāna kūcakreṇeva siñcan. Eṣaiṣyā cidrathyā jayema sumāṅgalam sinavadastu sātam.*

Like a woman who has missed her husband for long and on reunion waxes with joy, like a water wheel that constantly moves and provides water for irrigation, let us win happiness and well being for life by constant

endeavour and dynamic will and power, and let our victory be the giver of prosperity and fulfilment.

त्वं विश्वस्य जगत्श्च पुरिन्दसि च पुषः । वृषा यदाजिं  
वृषणा सिषाससि चादयन्वधिणा युजा ॥ १२ ॥

12. *Tvaṃ viśvasya jagataścakṣurindrāsi cakṣuṣaḥ.  
Vṛṣā yadājim vṛṣaṇā siṣāsasi codayan vadhrinā  
yujā.*

Indra, lord of power and energy, giver of fulfilment, you are the real and ultimate eye of the vision of the entire world of existence who, lord omnipotent, joined with cosmic powers of nature, inspiring and energising, win the battle of life's evolution and rule over the world.

### Mandala 10/Sukta 103

*Indra (1-3, 5-11), Brhaspati (4), Apva (12), Indra or  
Maruts (13) Devatah; Apratiratha Aindra Rshi*

आशुः शिशाना वृषभा न भीमा घनाघनः । अभणश्चष-  
णीनाम । संकन्दना निमिष एकवीरः शतं सना अजयत्सा-  
कमिन्दः ॥ १ ॥

1. *Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ  
kṣobhanaścaraṣaṇīnām. Sakrandano 'nimiṣa  
ekavīraḥ śataṃ senā ajayat sākamindraḥ.*

Instantly swift, sharp as a lazer beam, terrible like a bull, breaker of the darkest cloud, shaker of mighty men, roaring awful without a wink, sole hero without a second, Indra overthrows a hundred armies together at once.

सुंकन्दननानिमिषण जिष्णुना युत्कारण दुश्च्यवनं  
धृष्णुना । तदिन्द्रेण जयत तत्सहध्वं युधा नर इषुहस्तन  
वृष्णा ॥ २ ॥

2. *Samkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa  
duścyavanena dhṛṣṇunā. Tadindreṇa jayata tat  
sahadhvaṃ yudho nara iṣuhastena vṛṣṇā.*

O warriors, leading lights of heroes, take up that challenge of antilife forces, fight that war and win with Indra, roaring and terrifying the enemy forces, relentless fighter, ambitious for victory, expert tactician, unshakable, irresistible, generous and brave, and armed with unfailing missiles for victory.

स इषुहस्तः स निषङ्गिभिवृशी संस्रष्टा स युध इन्दा गुणन ।  
संसृष्टजित्सामपा बाहुशुध्युगधन्वा पतिहिताभिरस्ता ॥ ३ ॥

3. *Sa iṣuhastaiḥ sa niṣaṅgibhirvaśīsamsraṣṭā sa  
yudha indro gaṇeṇa. Samsṛṣṭajit somapā bāhu-  
śardhyugradhanvā pratihitābhirastā.*

Indra is the warrior with bow and arrows in hand, conquers with joint armed forces, multiple enemy hosts, and wins over concentrated forces. Protector and promoter of soma peace and joy of life, strong of arms wielding a terrible bow, he throws out the enemies with the shots of his unfailing arrows.

बृहस्पत परि दीया रथेन र गृहामित्रौ अपबाधमानः ।  
प्रभञ्जन्त्सनाः पमृणा युधा जयत्स्माकमध्यविता रथा-  
नाम ॥ ४ ॥

4. *Bṛhaspate pari dīyā rathenarakṣohāmitrāṃ  
apabādhamānaḥ. Prabhañjantsenāḥ pramṛṇo  
yudhā jayannasmākamedhyavitā rathānām.*

Fly by the chariot, Brhaspati, destroyer of demons, repeller of enemies, breaking through and routing their forces. Fighting and conquering by battle, come, defend and save our chariots of the social order.

बल्विज्ञायः स्थविरः पवीरः सहस्वान्वाजी सहमान उग्रः ।  
अभिवीरा अभिसत्वा सहाजा जत्रमिन्दु रथमा तिष्ठ  
गावित ॥ ५ ॥

5. *Balavijñāyaḥ sthaviraḥ pravīraḥ sahasvān vājī sahamāna ugraḥ. Abhivīro abhisatvā sahojā jaitramindra rathamā tiṣṭha govit.*

Indra, tactical organiser of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing, steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over rebellious lands.

गात्रभिदं गाविदं वज्रबाहुं जयन्तमज्म पमृणन्तमाजसा ।  
इमं संजाता अनु वीरयध्वमिन्दं सखाया अनु सं रभ-  
ध्वम ॥ ६ ॥

6. *Gotrabhidam govidam vajrabāhuṃ jayanta-majma pramṛṇantamojasā. Imam sajatā anu vīrayadhvamindram sakhāyo anu sam rabhadhvam.*

O friends, unite, prepare and mount the assault with Indra, our friend and comrade, breaker of enemy strongholds, winner of lands, hero of thunder arms and victorious breaker of dark mighty clouds by his valour. Follow the brave and advance.

अभि गात्राणि सहसा गार्हमाना द्यावीरः शतमन्युरिन्द्रः ।  
दुश्च्यवनः पृतनाषाळयुध्याइ स्माकं सना अवतु प  
युत्सु ॥ ७ ॥

7. *Abhi gotrāṇi sahasā gāhamāno'dayo vīraḥ śata-manyurindraḥ. Duścyavanah pṛtanāṣālyudhyo'smākaṁ senā avatu pra yutsu.*

May Indra, breaker of clouds and enemy strongholds, with his courage and valour, unmoved by pity, hero of a hundredfold passion, shaker of the strongest evils, destroyer of enemy forces, irresistible warrior, protect our army in our assaults and advances.

इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सामः ।  
द्वसनानामभिभञ्जतीनां जयन्तीनां मरुता यन्त्वगम ॥ ८ ॥

8. *Indra āsāṁ netā bṛhaspatirdakṣiṇā yajñah pura etu somaḥ. Devasenānāmabhibhañjatīnām jayantīnām maruto yantvagram.*

Of these armies of the Devas, divine forces of nature and humanity, men of noble intentions and far sight, breaking through and conquering evil and negative elements of life, Indra of lighting power is the leader and commander, Brhaspati, commanding knowledge, tactics and wide vision, is the guide with yajna on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and enthusiasm, march in front.

इन्द्रस्य वृष्णा वरुणस्य राज्ञ आदित्यानां मरुतां शध उगम ।  
महामनसां भुवनच्यवानां घाषा द्वानां जयतामुद-  
स्थात ॥ ९ ॥

9. *Indrasya vṛṣṇo varuṇasya rājña ādityānām maru-  
tām śardha ugram. Mahāmanasām bhuvana-  
cyavānām ghoṣo devānām jayatāmudasthāt.*

Great is the valour and passion of victorious and virile Indra, of the ruler Varuna, visionary Adityas and impetuous Maruts, all great and magnanimous at heart who shake the world with their vision and performance, and so let these victorious divinities' tumultuous uproar of victory rise and reverberate in the skies.

उद्धृषय मघव॑ ण्यु॒धान्यु॒त्स॒त्वंनां॑ मा॒म॒कानां॑ म॒नांसि॑ । उद  
वृ॒त्रह॒न्वा॒जिनां॑ वा॒जिना॒न्युद॒थानां॑ ज॒यतां॑ य॒न्तु घा॒षाः ॥ १० ॥

10. *Uddharṣaya maghavannāyudhānyut satvanām  
māmakānām manāmsi. Udvṛtrahan vājinām  
vājinānyudrathānām jayatām yantu ghoṣāḥ.*

Indra, Maghavan, lord of glory, ruler of the land, raise, calibrate and sharpen your weapons, raise the mind and morale of my brave warriors, O breaker of the clouds and darkness of evil, raise the calibre and hitting efficiency of the fast moving forces of cavalry, armour and air force, and let the roar of the victorious warriors rise and rumble in space.

अ॒स्माक॒मिन्द्रः॑ स॒मृ॒तषु॑ ध्व॒ज॒ष्वस्माकं॑ या इ॒षव॒स्ता ज॑यन्तु ।  
अ॒स्माकं॑ वी॒रा उ॒त्तर॑ भव॒न्त्वस्माँ॑ उ॒ दवा॑ अव॒ता ह॒व॑षु ॥ ११ ॥

11. *Asmāmamindraḥ samṛtṣu dhvajeṣvasmākaṁ yā  
iṣavastā jayantu. Asmākaṁ vīrā uttare bhava-  
ntvasmāṁ u devā avatā haveṣu.*

In international gatherings, let Indra, our leader, raise our flag high in the flag lines, may our shots of arrows hit the targets and win the battles, let our brave

progeny and our brave warriors be higher than others in excellence, and may the divinities protect us in the call to action in the battle field.

अमीषां चित्तं पतिलाभयन्ती गृहाणाङ्गान्यप्व परहि । अभि  
पहि निदह ह्रत्सु शाकरन्धनामित्रास्तमसा सचन्ताम ॥ १२ ॥

12. *Amīṣāṃ cittam pratilobhayantī grhāṅgānyapve parehi. Abhi prehi nirdaha hr̥tsu śokairandhe-nāmitrāstamasā sacantām.*

Get off, schizophrenia, that torment the heart and delude their mind, depart, ill health, that afflict and disable the body system of those who are children of light. Go forward, be there and burn with pain in the heart of those who are negative souls and love to abide with darkness of mind and sloth of body with suffering and unfriendliness as their food of life.

पता जयता नर इन्द्रा वः शम यच्छतु ।

उगा वः सन्तु बाहवा नाधृष्या यथासथ ॥ १३ ॥

13. *Pretā jayatā nara indro vaḥ śarma yacchatu. Ugrāḥ vaḥ santu bāhavo'nādhr̥ṣyā yathāsatha.*

Go forward, leading lights, achieve your goals and win your victories. May Indra, lord omnipotent of honour and glory, bless you with peace and fulfilment. Let your arms be strong and bold so that you may live an active life of irresistible honour and joy without fear.

## Mandala 10/Sukta 104

*Indra Devata, Ashtaka Vaishvamitra Rshi*

असावि सामः पुरुहूत तुभ्यं हरिभ्यां यज्ञमुप याहि तूर्यम ।  
तुभ्यं गिरा विपवीरा इयाना दधन्विर इन्द्र पिबा सुतस्य ॥ १ ॥



1. *Asāvi somaḥ purūhūta tubhyaṁ haribhyāṁ yajñamupa yāhi tūyam. Tubhyaṁ giro vipravīrā iyānā dadhanvira indra pibā sutasya.*

Indra, omnipotent ruler of the world, lord invoked by all people, our soma of love and adoration is prepared and seasoned for you, come soon to our yajna by the radiations of your refulgent presence. Vibrant poets and sages have prepared songs of adoration for you. Pray come, accept and enjoy our homage, and protect and promote this world of your own creation for us.

अप्सु धूतस्य हरिवः पिबह नृभिः सुतस्य जठरं पृणस्व ।

मिमि गुयमदय इन्दु तुभ्यं तभिवधस्व मदमुक्थवाहः ॥ २ ॥

2. *Apsu dhūtasya harivaḥ pibeha nrbhiḥ sutasya jatharaṁ pṛṇasva. Mimikṣuryamasraya indra tubhyaṁ tebhirvardhasva madamukthavāhaḥ.*

Indra, lord omnipotent, Hariva, saviour from suffering and commander of nature's forces, drink of the ecstatic soma created and seasoned in the joyous currents of our karma at heart in the soul by enlightened sages. Pray accept, protect and promote this soma of joy showered by clouds and seasoned by sages for you, and feel exalted with them all to your full satisfaction and ever increase the joy.

पागां पीतिं वृषा इयमि सत्यां पय सुतस्य हयश्च तुभ्यम ।

इन्दु धनाभिरिह मादयस्व धीभिविश्वाभिः शच्या

गृणानः ॥ ३ ॥

3. *Progrām pītiṁ vṛṣṇa iyarmi satyāṁ prayai sutasya haryaśva tubhyaṁ. Indra dhenābhiriha mādayasva dhībhirviśvābhiḥ śacyā gṛṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

ऊ॒ती श॑ची॒वस्त॑व॒ वी॒य॑ण॒ वया॑ द॒धाना॑ उ॒शिज॑ ऋ॒त॒ज्ञाः ।

प॒जाव॑दि॒न्द॒ मनु॑षा॒ दुरा॑ण॒ त॒स्थुगृ॑ण॒न्तः स॒ध॒माद्या॑सः ॥ ४ ॥

4. *Ūtī śacīvastava vīryeṇavayo dadhānā usija ṛtajñāḥ. Prajāvadindra manuṣo duroṇe tasthurgrṇantaḥ sadhamādyāsaḥ.*

Indra, lord of holy actions of creation, sustenance and finale, under your protection by your power and generosity, ardent devotees bearing food, good health and long age, knowing and pursuing the laws of truth and yajnic living, blest with good progeny and noble humanity, abide in their yajnic home, singing, rejoicing and celebrating your generosity.

प॒णी॑ति॒भिष्ट॑ ह॒यश्च॑ सु॒ष्टाः सु॒षु॒म्नस्य॑ पु॒रुरु॑चा॒ जना॑सः ।

मं॒हि॒ष्ठा॒मू॒तिं वि॒तिर् द॒धानाः॑ स्ता॒तार॑ इ॒न्द॒ तव॑ सू॒नृ॒ताभिः॑ ॥ ५ ॥

5. *Praṇītibhiṣṭe haryaśva suṣṭoḥ suṣumnasya pururuco janāsaḥ. Maṇhiṣṭhāmūtiṃ vitire dadhānāḥ stotāra indra tava sūnṛtābhiḥ.*

Indra, lord of radiant powers, adorable, gracious and self-refulgent, noble people, your celebrants, bearing the advantage of your generous protection, cross the seas of existence by virtue of your divine directions and the wisdom of your words of eternal truth.

उ॒प॒ ब॒ह्म॒णि॒ हरि॒वा॒ हरि॑भ्यां॒ साम॑स्य॒ याहि॒ पी॒तय॑ सु॒तस्य॑ ।  
इ॒न्द॒ त्वा य॒ज्ञः । त॑म॒माण॑मान॒ड॒ दा॒श॒वाँ अ॒स्य॑ध्व॒रस्य॑ प॒क॒तः ॥ ६ ॥

6. *Upa brahmāṇi harivo haribhyām somasya yāhi pītaye sutasya. Indra tvā yajñah kṣamamā-ṇamānaḍ dāśvām asyadhvarasya praketaḥ.*

Indra, lord of radiant powers, come by the radiations of your divine presence to our songs and acts of adoration to listen and to drink the soma of our love and homage distilled from the heart. May our yajna reach you, lord omnipotent, gracious and forgiving. You are the generous giver, you know the yajna, and you award the fruits of yajna.

स॒ह॒स्र॑वा॒जम॑भि॒माति॑षा॒हं सु॒तर॑णं॒ म॒घ॒वा॒नं सु॒वृ॒क्ति॑म ।  
उ॒पं भू॑ष॒न्ति॒ गिरा॑ अ॒प॒ती॒त॒मि॒न्दं न॑म॒स्या ज॑रि॒तुः प॑न॒न्त ॥ ७ ॥

7. *Sahasravājamabhimātiṣāham sutenāṇam maghavanam suvṛktim. Upa bhūṣanti giro apratīta-mindram namasyā jarituh pananta.*

Him, who is lord of a thousand powers, subduer of challenging enmities, lover of soma and his own creation, mighty glorious, adorable, matchless Indra, songs of adoration exalt and salutations of celebrants praise.

स॒सा॒पा॑ द्द॒वीः सु॒रणा॑ अ॒मृ॒क्ता॒ याभिः॑ सि॒न्धु॒म॒तर॑ इ॒न्द॒ पू॒भित॑ ।  
न॒व॒तिं स्रा॒त्या न॒व च॑ स्र॒व॒न्ती॒द्व॒भ्या॑ गा॒तुं म॑नु॒ष च॑  
वि॒न्दः ॥ ८ ॥

8. *Saptāpo devīḥ suraṇā amṛktā yābhiḥ sindhumata tara indra pūrbhit. Navatiṁ srotyā nava ca sravantīrdevebhyogātum manuṣae ca vindah.*

Indra, lord breaker of the strongholds of darkness, want and negativities, seven are the divine streams which flow free and unobstructed, by which you fill the sea and help us cross it, ninety are the streams flowing, and nine the sources of the flow by which you bless the divines and humans to find and follow the paths of life to the destination.

अ॒पा म॒हीर॒भिर्श॑स्तरमु॒ञ्चा जा॑गरा॒स्वधि॑ द्व॒ एकः॑ । इन्द्र॒  
यास्त्वं वृ॒त्रतू॑य' च॒कथ॑ ताभि॒र्विश्वा॑यु॒स्तन्वं॑ पुपुष्याः ॥ ९ ॥

9. *Apo mahīrabhiśasteramuñco'jāgarāsvadhi deva ekaḥ. Indra yāstvaṃ vṛtratūrye cakartha tābhirviśvāyustanvaṃ pupuṣyāḥ.*

The great streams of water which you released from ignominious self-containment, i.e., from the hoarding clouds and the adamantine mountains, and over which you, the sole one divinity, keep relentless watch, ever awake, Indra, those which you brought into being by breaking the cloud and whatever else you did, by the same streams, O life of life, nourish and promote the body and health of all living beings of the world.

वी॒र॒ण्यः॑ क॒तुरि॒न्द्रः॑ सु॒श॒स्तिरु॒तापि॑ ध॒ना पुरु॑हू॒तमी॒ड् ।  
आद॑यद वृ॒त्रम॑कृ॒णादु॒ ला॒कं स॑सा॒ह श॒कः॑ पृ॒त॒ना  
अ॒भि॒ष्टिः॑ ॥ १० ॥

10. *Vīreṇyaḥ kraturindraḥ suśastirutāpi dhenā puru-  
hūtamīḍṭe. Ādayadvṛtramakṛṇodu lokam sasāhe  
śakraḥ pṛtanā abhiṣṭiḥ.*

Indra is brave, noble doer, admirable, and so does the Vedic voice adore him, universally loved and invoked. He breaks the demons of darkness, want and

ignorance, brings in light, and, mighty protector as he is, conquers all antilife forces.

शुनं हुवम म्घवान्मिन्दमस्मिन्भरु नृतमं वाजसाता ।  
शृण्वन्तमुगमूतय समत्सु घ्नन्त वृत्राणि संजितं धना-  
नाम ॥ ११ ॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtye samatsu ghnantaṁ vṛtrāṇi sanjitaṁ dhanānām.*

We invoke and adore Indra, lord of bliss, glorious, best of men and leaders, in this our battle of life for protection, victory and further progress. He is the best listener, illustrious, blazing in battles, destroyer of the demons of darkness and winner of wealth and honours.

### Mandala 10/Sukta 105

*Indra Devata, Sumitra or Durmitra Kautsa Rshi*

कदा वसा स्तात्रं हयत आव श्मशा रुध्द्वः ।  
दीर्घं सुतं वाताप्याय ॥ १ ॥

1. *Kadā vaso stotraṁ haryata āva śmaśā rudhadvāḥ. Dīrghaṁ sutaṁ vātāpyāya.*

O Vasu, shelter home of life, when does the spirit inspire, impel and create the joyous song of celebration for Indra? When it controls the various flow of the mind, then the lasting soma is prepared for the ecstatic soul.

हरी यस्य सुयुजा विवता वरवन्तानु शपा ।  
उभा र्जी न कृशिना पतिदन ॥ २ ॥

2. *Harī yasya suyujā vivrtā verarvantāni śepā.  
Ubhā rajī na keśinā patirdan.*

The person whose senses of perception and volition are properly under control, dedicated to the soul in repose and illuminative like the sun and moon in unison, is blest by the master with the gift of peace and divine ecstasy in the state of grace.

अप॒ यारि॒न्दः पाप॑ज॒ आ म॒ता न॒ श॑श्र॒मा॒णा बि॒भ्वी॒वान् ।  
शु॒भ यद्यु॑युज॒ तवि॑षी॒वान् ॥ ३ ॥

3. *Apa yorindrah pāpaja ā marto na śaśramāṇo  
bibhīvān. Śubhe yadyuyuje taviṣivān.*

Repeller is Indra for the man of sin, fearsome like a person sitting in judgement for punishment, but for the man dedicated to good and joined to the divine spirit, he is the giver of light and power.

स॒चा॒यारि॒न्द॒श्च॒कृ॒ष आँ उ॑पा॒न॒सः स॒प॒यन॑ ।  
न॒द॒या॒वि॒व॒र्त॒याः शू॒र् इ॒न्दः ॥ ४ ॥

4. *Sacāyorindraścarkṛṣa āṁ upānasaḥ saparyan.  
Nadayorvivratayoḥ śūra indrah.*

For the person dedicated to him, serving him and faithfully depending on him as the master, Indra is a friend and comrade and does every good thing for him, but for the vociferous and the refractory, he is a mighty awful punitive and corrective power.

अ॒धि य॒स्त॒स्था क॑श॒व॒न्ता॒ व्य॒च॒स्व॒न्ता॒ न पु॑ष्ट्य॒ ।  
व॒ना॒ति॒ शि॒पा॒भ्यां शि॒पि॒णी॒वान् ॥ ५ ॥

5. *Adhi yastasthau keśvantā vyacasvantā na puṣṭyai.  
Vanoti śiprābhyām śipriṇivān.*

Indra who, like the sun of radiant and expansive light, abides and rules over the world of heaven and earth with his potent and pervasive presence for the evolution and progress of life, wins over the contraries and provides everything for the pious and law abiding by both his promotive and punitive powers.

पास्तादृष्वजा ऋष्वभिस्तत ऽ शूरः शवसा ।  
 ऋभुन कर्तुभिमातरिश्वा ॥ ६ ॥

6. *Prāstaudrṣvaujā ṛṣvebhistatakṣaḥ śūraḥ śavasā.  
 Rbhurna kratubhirmātariśvā.*

Indra, glorious lord of omnipotence, is universally adored and served by cosmic forces and he, Matarishva, mighty presence active in universal nature, as Rbhu, cosmic architect, creates and structures the universe by his divine vision, intelligence and shaping powers.

वज्रं यश्चक्र सुहनाय दस्यव हिरीमशा हिरीमान ।  
 अरुतहनुरद्भुतं न रजः ॥ ७ ॥

7. *Vajraṁ yaścakre suhanāya dasyave hirīmaśo  
 hirīmān. Arutahanuradbhutaṁ na rajah.*

He, the lord who made the Vajra, cosmic force of universal dynamics, for breaking and building, consumption and creation through transformation of the forms in evolutionary process, and for emergence of light over darkness and positive over negative, is the lord of golden glory. He commands golden blissful powers and inviolable creative imagination, and is mysterious and sublime like the expansive space and time continuum.

अव ना वृजिना शिशीह्युचा वनमानृचः ।  
 नाब्रह्मा यज्ञ ऋधृग्जाषति त्व ॥ ८ ॥

8. *Ava no vṛjinā śiśīhyrcā vanemānṛcaḥ.  
 Nābrahmā yajña ṛdhagjoṣati tve.*

Reduce and remove our sin and crookedness. Let us win over the negationists with hymns of positive celebration of nature and divinity. Yajna, pursuit of knowledge and joint action, without grateful celebration of divinity with Vedic hymns does not at all win your approval and blessing.

ऊध्वा यत्त त्रितिनी भूद्यज्ञस्य धृषु सद्वन ।  
 सजूनान्वं स्वयशसं सचायाः ॥ ९ ॥

9. *Ūrdhvā yat te tretinī bhūdyajñasya dhūrṣu  
 sadman. Sajūrnāvaṃ svayaśasaṃ sacāyoḥ.*

Your Trinity of divine glory and power rising with the flames of cosmic yajna, the Trinity of Purusha, Prakṛti and Jiva, the soul, which pervades the threefold universe of Sattva, Rajas and Tamas, matter, energy and thought, which pervades the three worlds of heaven, earth and the skies, which activates divine stuti, prarthana and upasana (adoration, prayer and meditation) rising in the hearts of yajakas, and which perfumes the house of cosmic yajna in space, that is the ark, friend of humanity, with its own divine glory, and life companion of the human soul in the world of existence: that ark of life and divinity may we embark with the three-dimensional mantra of Rk, Sama and Yajus and cross the seas of existence.



श्रिय त पृश्निरुपसचनी भूच्छ्रिय दविररपाः ।

यया स्व पात्रं सिञ्चस उत ॥ १० ॥

10. *Śriye te pṛśnirupasecanī bhūcchriye darvira-repāḥ. Yayā sve pātre siñcasa ut.*

Let the sun, the skies and the divine voice be for your glory, expression of the showers of bliss. Let the yajnic ladle of immaculate ghrta be for the celebration of your glory without a trace of human selfishness. By these you shower the grace of your light and bliss with water on your own seat of humanity, the earth.

शतं वा यदस्यु पतिं त्वा सुमित्र इत्थास्ताहुमित्र इत्थास्तात ।

आवा यदस्युहत्यं कुत्सपुत्रं पावा यदस्युहत्यं कुत्सवत्सम ॥ ११ ॥

11. *Śataṁ vā yadasurya prati tvā sumitra itthā-stauddurmitra itthāstaut. Āvo yaddasyuhatyē kutsaputraṁ prāvo yaddasyuhatyē kutsavatsam.*

O lord of cosmic energy of pranic existence, thus does the positive friend of divinity adore you a hundred ways and more. Thus does the negative friend of negativities adore you a hundred times and more, you who save the child of the pious in the elimination of evil, you who protect the darling child of the celebrant in the struggle against negationists.

### Mandala 10/Sukta 106

*Ashvins Devate, Bhutansha Kashyapa Rshi*

उभा उ नूनं तदिदथयथ वि तन्वाथ धिया वस्त्रापसव ।

सधीचीना यातव पमजीगः सुदिनव पृ १ आ तंसयथ ॥ १ ॥

1. *Ubhā u nūnaṁ tadidarthayethe vi tanvāthe dhiyo vastrāpaseva. Sadhrīcīnā yātave premaḥjigaḥ sudineva pṛkṣa ā taṁsayethe.*

O Ashvins, complementarities of nature's energy and human resources, you want just that medium and opportunity for your operation by which you may extend your field of action like the weavers extending the warp and woof of their cloth. The yajamana has been waiting and waking so that you come together and, as in happy time, you may add beauty and comfort to life with joint relations and corporate activity.

उ॒ष्टार॑व॒ फव॑रषु श्रयथ पाया॒गव॒ श्वात्र्या॒ शासु॑रथः ।

दू॒तव॒ हि॒ष्ठा य॒शसा॒ जन॑षु माप॒ स्थातं॑ महि॒षवा॑व॒पाना॑त ॥ २ ॥

2. *Uṣṭāreva pharvareṣu śrayethe prāyogeva śvātryā śāsurethaḥ. Dūteva hi ṣṭho yaśasā janeṣu māpa stātaṁ mahiṣevāvapānāt.*

As the loving and shining twins of nature at the beginning of creation, you take on work worth completion. Like a perfect team of fast and united experts, you move and work within the master's order and design. Stay within the community with honour and fame like welcome prophets of good news, do not stay away as veteran achievers do not go away from their ideal station of self- fulfilment.

सा॒कं॒युजा॑ शकु॒नस्य॑व प॒ ॥ प॒श्वव॑ चि॒त्रा यजु॑रा गमिष्टम ।

अ॒ग्नि॑रिव॒ दव॒यादी॑दि॒वांस॑ परि॒ज्मान॑व यजथः पुरु॒त्रा ॥ ३ ॥

3. *Sākanyujā śakunasyeva pakṣā paśveva citrā yajurā gamiṣtam. Agniriva devayordīdivāṁsā pariḥmāneva yajathaḥ purutrā.*

Team of simultaneous workers like wings of a bird, wondrous as visionaries, lovers of divinity bright as fire, come and join our yajna together and, like the winds blowing all time and seasons over spaces, continue the programme abundantly.

आपी वा अस्म पितरव पुत्रागव रुचा नृपतीव तुय ।  
इयव पुष्ट्य किरणव भुज्य श्रुष्टीवानव हवमा गमिष्टम ॥ ४ ॥

4. *Āpī vo asme pitareva putrogreva rucā nṛpatīva turyai. Iryeva puṣṭyai kiraṇeva bhujyai śruṣṭīvāneva havamā gamiṣṭam.*

Twin brothers of ours, protective as parents for children, bright as blazing fire and the sun, instant achievers like ruling twins, nourishing and strengthening life like pranic energies, soothing as warmth of sun rays for comfort and joy, pray listen to our call and come immediately as success itself.

वंसगव पूषया शिम्बाता मित्रव ऋता शतरा शातपन्ता ।  
वाजवाच्चा वयसा घर्म्यष्टा मषवषा सप्याइ पुरीषा ॥ ५ ॥

5. *Vamsageva pūṣaryā śimbātā mitreva ṛtā śatarā śātapantā. Vājevoccā vayasā gharmyeṣṭhā meṣe-veṣā saparyā purīṣā.*

Providers of food and nourishment like a team of bullocks, givers of love and peace like friends, omnipresent observers of truth and law, hundredfold performers, saviours and protectors in a hundred ways, high and great like the spirit of energy, harbingers of good health and age, dedicated to Dharma, strong like rams in raiment like the golden fleece, and worthy of service and reverence, that's what you are.

सृण्यव जभरी तुफरीतू नताशव तुफरी पफरीका ।

उदन्यजव जमना मद्रू ता म जराख्वजरं मरायु ॥ ६ ॥

6. *Śṛṇyeva jarbharī turpharītū naitośeva turpharī parpharīkā. Udanyajeva jemanā maderū tā me jarayvajaram marāyu.*

Shining and supporting like the moon, destroyers of hate and enmity, distributors of boons, powers of punishment for evil, breakers of darkness, pearls of the sea, victorious, joyous, may the Ashvins give the aging mortal like me the gift of unaging health and immortality.

पजव चचरं जारं मरायु ाव्वाथषु ततरीथ उगा ।

ऋभू नापत्खरमजा खरजुवायुन पफरत् ादयीणाम ॥ ७ ॥

7. *Pajreva carcaram jāraṁ marāyu kṣadmev-ārtheṣu tartarītha ugrā. Ṛbhū nāpat kharamajrā kharajrurvāyurna parpharat kṣayadrayiṇām.*

Ashvins, like mighty fast and illustrious pilots, take the uncertain, transitory, aging mortal through the objects of value and desire across the seas. Like artists of perfect expertise and builders of the chariot, may the Ashvins come like impetuous winds and bring us wealth and life's fulfilment.

घमव मधु जठरं सनरू भगविता तुफरी फारिवारंम । पत्रव

चचरा चन्दनिणिड मनऋङ्गा मनन्याइ न जग्मी ॥ ८ ॥

8. *Gharmeva madhu jaṭhare sanerū bhagevitā turpharī phārivāram. Patareva cacarā candra-nirṇiṁ manarṅgā mananyā na jagmī.*

Like the warmth and cool of the sun and moon,

you make us share the honey sweets of life at the heart of the nation. Protectors of the nation's honour, well equipped with power, force, and armaments for defence, ever on the watch like birds on the move, blissful of form like the moon, dynamic as mind in action, perceptive and responsive as visionary wise sages and tacticians: Such you are, rulers and warriors of the nation of humanity.

बृहन्तव गम्भरंषु पतिष्ठं पादव गाधं तरत विदाथः ।

कणव शासुरनु हिस्मराथां शव ना भजतं चित्रमप्रः ॥ ९ ॥

9. *Bṛhanteva gambhareṣu pratiṣṭhāmpādeva gādham tarate vidāthaḥ. Karṇeva śāsuranu hi smarāthom'śeva no bhajataṁ citramapnaḥ.*

Like all great men, you have attained stability of mind and action in the deeper situations of life. Like the feet of the traveller fording a stream, you feel the depth of the water. Like the ears, you listen to the ruler and you remember and remind all others of their duty. Pray, like rays of the sun, please share the wonders of our karma.

आर्ङ्गरव मध्वरयथ सारघव गवि नीचीनवार । कीनारव  
स्वदमासिष्वदाना तामवाजा सूयवसात्सचथ ॥ १० ॥

10. *Āraṅgareva madhverayethe sāragheva gavi nīcīnavāre. Kīnāreva svedamāsiṣvidānā kṣāmevorjā sūyavasāt sacethe.*

In approval and appreciation of our performance you excite and inspire us with the sweetness of life. Like humming bees filling the honey comb hanging down, you bring the milk and honey of nature from

above down to the earth and the cow. Like toiling farmers sowing the seeds of their sweat in the field and the earth yielding food from crops and herbs, you bring life energy for the body, mind and soul.

ऋध्याम् स्तामं सनुयाम् वाज्जमा न्ना मन्त्रं सुरश्चहार्प यातम ।  
यशा न पक्वं मधु गाष्वन्तरा भूतांशा अश्विनाः काम-  
मपाः ॥ ११ ॥

11. *Ṛdhvāma stomaṁ sanuyāma vājamā no mantraṁ sarathehopa yātam. Yaśo na pakvaṁ madhu goṣvantarā bhūtāṁśo aśvinoḥ kāmamaprāḥ.*

Let us realise and extend the meaning and application of the mantric song of life and achieve further progress. O Ashvins, come close by your car, share and confirm our mantras and mantric success in practice. And may the honour and excellence of the nation as well as ripe grain, honey, and milk in the cow's udders and our knowledge of the physical essence of the world fulfil the hopes and expectations of the Ashvins and of the men and women of the world.

### Mandala 10/Sukta 107

*Dakshina or Dakshina-datarah Devata, Divya Angirasa  
or Dakshina Prajapatya Rshi*

आविरभून्महि माघानमषां विश्वं जीवं तमसा निरमाचि ।  
महि ज्यातिः पितृभिर्दत्तमागादुरुः पन्था दक्षिणाया  
अदशि ॥ १ ॥

1. *Āvirabhunmahi māghonameṣāṁ viśvaṁ jīvaṁ tamaso niramoci. Mahi jyotiḥ pitṛbhirhattamāgāduruḥ panthā dakṣiṇāyā adarṣi.*

Revealed and manifest is the great light and glory of these sun-rays, the entire life of the world is revealed and released from darkness. Mighty light given by parental radiations of the sun is come, yajna is accomplished, and the broad flow of generosity is seen on high.

उच्चा दिवि दि िणावन्ता अस्थुय अश्वदाः सह त सूयण ।  
हिरण्यदा अमृतत्वं भजन्त वासादाः साम प तिरन्त  
आयुः ॥ २ ॥

2. *Uccā divi dakṣiṇāvanto asthurye aśvadāḥ saha te sūryeṇa. Hiranyadā amṛtatvaṁ bhajante vāsodāḥ soma pra tiranta āyuh.*

Generous givers of dakshina holy gift, abide on high in the regions of light and bliss. Those who give horse in charity ride with the sun. Givers of gold win immortality. O Soma, friend of peace and joy, givers of shelter and clothes cross the hurdles of life and live a long age.

दवीं पूतिदि िणा दवयज्या न क्वारिभ्या न्हि त पूणन्ति ।  
अथा नरः पर्यतदि िणासा वद्यभिया बहवः पूणन्ति ॥ ३ ॥

3. *Daivī pūrtirdakṣiṇā devayajyā na kavāribhyo nahi te pṛṇanti. Athā naraḥ prayatadākṣiṇāso-’vadyabhiyā bahavaḥ pṛṇanti.*

Divine fulfilment and yajnic dakshina for the holy Devas is not for the stingy, selfish and the mean, because they give not for anyone, anything. And many are those who give liberally for fear of ignominy and shame, they give for the fulfilment of the deserving holy ones.

श॒त॒धा॒रं वा॒यु॒म॒र्कं स्व॒वि॒दं नृ॒च॒ । स॒स्त॒ अ॒भि च॒ । त॒ ह॒विः ।  
 य॒ पृ॒ण॒न्ति॒ प॒ च॒ य॒च्छ॒न्ति॒ सं॒ग॒म॒ त॒ द॒ि॒ णां॒ दु॒हत॒ स॒प्त॒-  
 मा॒तर॒म॒ ॥ ४ ॥

4. *Śatadhāraṁ vāyumarkaṁ svarvidam nṛcakṣa-  
 saste abhi cakṣate haviḥ. Ye pṛṇanti pra ca ya-  
 cchanti saṅgame te dakṣiṇam duhate saptamā-  
 taram.*

They know and give liberal dakshina for Vayu blowing in a hundred streams, for the sun in heaven and for many other Devas who love, watch and guard humanity. And those who serve the devas and offer homage and gifts in yajna wherein they join the divinities themselves receive the fruits of yajna flowing in by seven streams.

द॒ि॒ णा॒वा॒न्प॒थ॒मा॒ हू॒त॒ ए॒ति॒ द॒ि॒ णा॒वा॒न्ना॒म॒णी॒र॒ग॒म॒ति॒ ।  
 त॒म॒व॒ म॒न्य॒ नृ॒प॒तिं॒ ज॒ना॒नां॒ यः प॑थ॒मा॒ द॒ि॒ णा॒मा॒वि॒वा॒य॒ ॥ ५ ॥

5. *Dakṣiṇāvān prathamo hūta eti dakṣiṇāvān grā-  
 maṅiragrameti. Tameva manye nṛpatiṁ janānām  
 yaḥ prathamo dakṣiṇāmavivāya.*

The giver of dakshina is first invited and goes about in advance of all, the giver of dakshina is chosen as leader and head of the community and goes to occupy the first place. I accept him as leader and ruler of the people, who rises first and highest as the man of generous giving.

त॒म॒व॒ ऋ॒षिं॑ त॒मुं ब॒ह्वा॒र्ण॒मा॒हु॒य॒ज्ञ॒न्यं॑ सा॒म॒गा॒मु॒क्थ॒शा॒स॒म॒ ।  
 स॒ शु॒क॒स्य॑ त॒न्वा॒ व॒द॒ तिस्रा॑ यः प॑थ॒मा॒ द॒ि॒ णा॒या॒ र॒रा॒ध॒ ॥ ६ ॥



6. *Tameva ṛṣim tamu brahmāṇamāhuryajñanyam sāmāgāmukthaśāsam. Sa śukrasya tanvo veda tisro yaḥ prathamo dakṣiṇayā rarādha.*

He alone they call Rshi, the seer, Brahma, presiding priest of yajna, Adhvaryu, prime organiser, Samaga, singer of Saman hymns, and Ukthashasa, scholar specialist of the Rks, and he alone is the knower of immaculate divinity, who has first realised the three mantras of Aum, three branches of Veda, Rk, Yajuh and Sama, three orders of yajnic fire, Agni, Vayu and Aditya, and who has first fulfilled the basic part and pre-requisite of yajna, Dakshina.

द॒ि॒णा॒श्वं॑ द॒ि॒णा॒ गां॑ द॒दा॒ति॒ द॒ि॒णा॒ च॒न्द॒मु॒त॒ य॒द्धि॒-  
र॒ण्य॒म॒ । द॒ि॒णा॒ ऽ॒ व॒नु॒त॒ या॒ न॒ आ॒त्मा॑ द॒ि॒णां॑ व॒म॑ कृ॒णु॒त॒  
वि॒जा॒न॒न ॥ ७ ॥

7. *Dakṣiṇāśvaṁ dakṣiṇā gāṁ dadāti dakṣiṇā candramuta yaddhiranyam. Dakṣiṇānnaṁ vanute yo na ātmā dakṣiṇāṁ varma kṛṇute vijānan.*

He who gives a horse as dakshina, who gives a cow, who gives silver, who gives gold, gives food and food grains, that giver is our own, the very soul of yajna and, knowing this secret of yajna, he creates a protective cover for himself by dakshina.

न॒ भ॒जा॒ म॒मु॒न॒ न्य॒थ॒मी॒यु॒न॒ रि॒ष्य॒न्ति॒ न॒ व्य॒थ॒न्त॒ ह॒ भ॒जाः॑ ।  
इ॒दं॑ य॒द्वि॒श्वं॑ भु॒व॒नं॑ स्व॒श्च॒त॒त्स॒र्वं॑ द॒ि॒णा॒भ्या॑ द॒दा॒ति ॥ ८ ॥

8. *Na bhojā mamurna nyardhamīyurna riṣyanti na vyathante ha bhojāḥ. Idaṁ yadviśvaṁ bhuvanāṁ svaścaitat sarvaṁ dakṣiṇaibhyo dadāti.*

The givers of food die not, nor do they suffer

want and poverty, they are never hurt, never violated, never suffer pain, because they give food in charity. And all this that the world is, all this that is comfort, joy and bliss, all this, Dakshina gives to those who give in charity.

भा॒जा जि॒ग्युः सु॒र॒भिं या॒नि॒मगं॑ भा॒जा जि॒ग्युव॒ध्वं॑ या  
सु॒वासाः॑ । भा॒जा जि॒ग्युरन्तः॒पयं॑ सु॒राया॑ भा॒जा जि॒ग्युय  
अ॒हू॒ताः प्र॒यन्ति॑ ॥ ९ ॥

9. *Bhojā jigyuḥ surabhiṁ yonimagre bhojā jigyur-  
vadhvaṁ yā suvāsāḥ. Bhojā jigyurantaḥpeyaṁ  
surāyā bhojā jirgyurye ahūtāḥ prayanti.*

The givers of food and relief first get a good fragrant home, liberal givers win a fair accomplished wife, generous givers reach the end sweetness of all drinks, and they win over even those who assail them, without challenge or provocation.

भा॒जायाश्च॑ सं मृ॒जन्त्या॒शुं भा॒जायास्त॑ क॒न्या॒ऽऽ शु॒म्भ-  
मा॒ना । भा॒जस्य॑दं पु॒ष्करि॑णीव॒ वश्म॑ परि॒ष्कृतं॑ द॒वमा॒नव  
चि॒त्रम॑ ॥ १० ॥

10. *Bhojāyāśvaṁ saṁ mṛjantyāśuṁ bhujāyāste kanyā  
śumbhamānā. Bhojasyedaṁ puskariṇīva veśma  
pariṣkṛtaṁ devamāneva citram.*

For the generous giver they embellish and adorn the fleet horse, for the generous groom the maiden waits and sits on the wedding vedi in all her finery, and for the generous man is this home, lovely as a rose bouquet and decorated, wonder worked and sanctified as a temple of divinities.

भा॒जम॑श्वाः सु॒ष्ठुवा॑हा॒ वह॑न्ति सु॒वृ॒दथा॑ वतत॒ दि॒ णा॒याः ।  
भा॒जं द॑वासा॒ वता॑ भर॒षु भा॒जः श॒त्रून्त्सम॑नी॒कषु॑ जता ॥ ११ ॥

11. *Bhojamaśvāḥ suṣṭhuvāho vahanti suvrdratho vartate dakṣiṇāyāḥ. Bhojaṁ devāso'vatā bhareṣu bhojaḥ śatrūntsamanīkeṣu jetā.*

Well trained horses bear the generous master along in his travels, by dakshina gift to the craftsman a comfortable chariot is obtained, the divinities protect and advance the generous yajamana in all his yajnic battles for life, and the generous giver alone is the winner over oppositions in all conflicts.

### Mandala 10/Sukta 108

*Devata: Sarama (1, 3, 5, 7, 9), Panayah (2, 4, 6, 8, 10, 11); Rshi: Panayah Asurah (1, 3, 5, 7, 9), Sarama Devashuni (2, 4, 6, 8, 10, 11)*

This sukta is a dialogue between the Panis who are also Asuras, and Sarama. At the physical level the Panis are the dark clouds of vapours, and Sarama is thunder and lightning. At the spiritual, the Panis are the senses and pranas and Sarama is the energy of the spirit, the soul's urge for living, elan vital or Ashish.

कि॒मि॒च्छन्ती॑ स॒रमा॑ प॒दमा॑न॒ड दूर॑ ह्य॒ध्वा॒ जगु॑रिः प॒रा॒चः ।  
का॒स्महि॑तिः॒ का॒ परि॑त॒क्म्या॑सीत्क॒थं र॒साया॑ अ॒तरः॑  
प॒यांसि॑ ॥ १ ॥

1. *Kimicchantī saramā predamānaḍ dūre hyadhvā jaguriḥ parācaiḥ. Kāsmehitiḥ kā paritakmyāsīt katham rasāyā atarah payāmsi.*

What does she want? Sarama, thunder voice of

divinities, that is come here? The path which the higher ones tread is far off, not here. And what is our interest here in her coming? How deep is the darkness like the unfathomable night! How has she crossed the floods of the skies. (This is what the Panis say in response to Sarama's approach.)

इन्द्रस्य दूतीरिषिता चरामि मह इच्छन्तीं पणया  
निधीन्वः । अतिष्कदा भियसा त । आवत्तथा रसाया  
अतरं पयांसि ॥ २ ॥

2. *Indrasya dūtīriṣitā carāmi maha icchantī paṇayo nidhīn vah. Atiṣkado bhiyasā tanna āvat tathā rasāyā ataram payānsi.*

Sarama: O clouds, O pranic energies, I am the dynamic spirit of Indra, inspired by Indra, I sojourn here, anxious to take on the treasures and pleasures of your living possibilities. I wander from the boundless force of Indra, and I wander with fear. May Indra protect us. That's how I have crossed the floods of water and the golden greens of Indra's court.

कीदृङ्ङिन्दः सरम का दृशीका यस्यदं दूतीरसरः  
परकात । आ च गच्छान्मित्रमना दधामाथा गवां  
गार्पतिना भवाति ॥ ३ ॥

3. *Kīdr̥ṅṅindraḥ sarame kā dr̥śīkā yasyedaṁ dūtīrasaraḥ parākāt. Ā ca gacchānmitramenā dadhāmā'thā gavāṁ gopatirno bhavāti.*

Panis: O Sarama, voice of thunder and lightning, O dynamic spirit of life, what sort is this Indra? What is his strength and splendour whose messenger you come travelling from far, whom we should receive as a friend

and bear as one that he may be our master and the master of our cows, our powers and potentials for living?

नाहं तं वद दभ्यं दभत्स यस्यदं दूतीरसरं पराकात ।  
न तं गूहन्ति स्रवता गभीरा हुता इन्द्रेण पणयः शयध्व ॥ ४ ॥

4. *Nāham taṁ veda dabhyam dadhat sa yasyedam dūtīrasaram parākāt. Na taṁ gūhanti sraavato gabhīrā hatā indreṇa paṇayaḥ śayadhve.*

Sarama: O Panis, O clouds, O senses and pranic powers of practical living, I do not comprehend that power, Indra, which is undaunted, which is overpowering, whose messenger I am, come from afar. Mighty rolling oceans of unfathomable depth cannot cover it, nor contain it. Indeed, struck by Indra, the clouds fall in showers and lie on the ground.

इमा गावः सरम् या एच्छः परि दिवा अन्तान्तसुभग  
पतन्ती । कस्त एना अव सृजादयुध्व्युतास्माकमायुधा  
सन्ति तिग्मा ॥ ५ ॥

5. *Imā gāvaḥ sarame yā aicchaḥ pari divo antān subhage patantī. Kasta enā ava sṛjādayudhvyu tāsmākamāyudhā santi tigamā.*

Panis: O noble and glorious Sarama, these streams of rain, these vibrations of senses, mind and energies which you want, travelling unto the bounds of heaven, who would release these for you without struggle? And our weapons too are sharp and powerful.

असून्या वः पणया वचांस्यनिषव्यास्तन्वः सन्तु पापीः ।  
अधृष्टा व एतवा अस्तु पन्था बृहस्पतिव उभया न  
मृळात ॥ ६ ॥

6. *Asenyā vaḥ paṇayo vacāsyaniṣavyāstanvaḥ santu pāpīḥ. Adhr̥ṣto va etavā astu panthā bṛhaspatirva ubhayā na mṛlāt.*

Sarama: O Panis, clouds of vapour, mind and sense vibrations, your words are not worthy of fight, your bodies are too tenuous for the arrows, your path of motion too is not strong enough for any campaign. And even Brhaspati, lord of speech and space, himself would not be too indulgent toward you. You are too lost in the dust around to be free from sin.

अयं निधिः सरम् अदिबुध्ना गाभिरश्वभिवसुभिन्वृष्टः ।  
र न्ति तं पणया य सुगापा रकु पदमलकमा जगन्थ ॥ ७ ॥

7. *Ayaṁ nidhiḥ sarame adribudhno gobhiraśvebhirvasubhirnyrṣṭaḥ. Rakṣanti taṁ paṇayo ye sugopā reku padamalakamā jagantha.*

Panis: O Sarama, light of lightning, spirit of life's will, this treasure is locked in the cloud, it is vibrant with sunlight within, lustre of nature and wealths of life. And that treasure, practical possibilities guard. Wonderful guards are they. In vain have you come to this place, it is void of anything for you.

एह गमं तृषयः सामशिता अयास्या अङ्गिरसा नवग्वाः ।  
त एतमूर्व वि भजन्त गानामथतद्वचः पणया वमन्ति ॥ ८ ॥

8. *Eha gamannṛṣayaḥ somaśitā ayāsyo aṅgirasō navagvāḥ. Ta etamūrvaṁ vi bhajanta gonāmathaitadvacaḥ paṇayo vamannit.*

Sarama: O Panis, calculative clouds of small gain, here come the sharpest shears of wind, stormy gusts of winds, sudden whirl winds, which all will

shatter this concentration of waves and vapours of living possibilities of the rains of life, (render them meaningless and purposeless without the presence of Indra, the soul). Mind therefore, and withdraw those words.

एवा च त्वं सरम आजगन्थु पबाधिता सहसा दव्यन ।  
स्वसारं त्वा कृणव मा पुनर्गा अप त गवां सुभग  
भजाम ॥ ९ ॥

9. *Evā ca tvaṁ saram ājagantha prabādhitā sahasā daivyaena. Svasāraṁ tvā kṛṇavai mā punargā apa te gavāṁ subhage bhajāma.*

Panis: O Sarama, thunderous voice and lightning version of Indra, this way, then, you come equipped with divine powers and forces. We then accept you as our self-fluent and self-energised sister. O glorious sister, pray do not go back, we share the waves and vapours of life with you, and we give you what is yours.

नाहं वेद भातृत्वं ना स्वसृत्वमिन्दा विदुरङ्गिरसश्च घाराः ।  
गाकामा म अच्छदयन्धदायमपात इत पणया वरीयः ॥ १० ॥

10. *Nāhaṁ veda bhrāṭṛtvaṁ no svasṛtvamindro viduraṅgarasaśca ghorāḥ. Gokāmā me acchadayan yadāyamapāta ita paṇayo varīyaḥ.*

Sarama: O Panis, I know no brotherliness, nor sisterhood. Indra and fiery winds and energies of nature's law know what is to be known. Those who want to live by senses and pranas, the source whence I come, would move and win you. Hence you go off far from here.

दूरमित पणया वरीय उद्गावा यन्तु मिनती ऋतन । बृहस्पतिया  
अविन्दिगू हाः सामा गावाण ऋषयश्च विपाः ॥ ११ ॥

11. *Dūramita paṇayo varīya udgāvo yantu minatī-  
ṛtena. Bṛhaspatiryā avindannigūḥāḥ somo  
grāvāṇa ṛṣayaśca viprāḥ.*

O Panis, O clouds, go far away to the best place you can. Let the vapours break the bonds and go up by the law of nature, and Brhaspati, master of space and rain, Soma, master of herbs, Gravana, scholar scientist of vapours and condensation, the sages of vision and holily motivated specialists would obtain them wherever hidden, however so deep. So will Indra, the soul, win the senses and pranas to satisfy the will to live in the world of existence.

### Mandala 10/Sukta 109

*Vishvedevah Devata, Brahmajaya Juhu or Brahma Putra  
Urdhvanabha Rshi*

त वदन्पथमा ब्रह्मकिल्बिष कूपारः सलिला मातरिश्वा ।  
वीळुहरास्तप उगा मयाभूरापा द्वीः पथमजा ऋतन ॥ १ ॥

1. *Te'vadan prathamā brahmakilviṣe'kūpāraḥ salilo  
mātariśvā. Viḷuharāstapa ugro mayabhūrāpo  
devīḥ prathamajā ṛtena.*

In the beginning, to express and reveal the joyous manifestation of the creativity of Supreme Brahma, those first borns of the dynamics of divine law, Akupara, the light principle or Aditya Rshi, Salila, the liquid principle or Angira Rshi, Matarishva, the wind energy principle or Vayu Rshi, Viduhara, the fiery catalytic principle or Agni Rshi, all like yajnic fire



burning and creative, illustrious, soothing, flowing, divine souls and spirits express and reveal the divine voice of the Veda. (This voice is the Ila.)

सामा॒ राजा॑ पथ॒मा ब॒ह्मजा॒यां पुनः॑ पा॒र्यच्छु॒दह॑णीयमानः ।  
अ॒न्व॒त्ति॒ता वरु॑णा मि॒त्र आ॒सीद्गि॒हाता॑ हस्त॒गृह्या  
नि॒नाय ॥ २ ॥

2. *Soma rājā prathamo brahmajāyām punaḥ prāyacchadahṛṇīyamānaḥ. Anvartitā varuṇo mitra āsīdagnirhotā hastagrhyā nināya.*

Soma, the ruling spirit of life, all at peace, having first received the divine Word, the Vedic voice, concomitant of omniscience, gives it again to Brahma in the dynamic Sarasvati form. Varuna, Mitra and Agni follow, and the yajaka Agni holds it by hand as in the yajnic ladle and leads it on.

हस्त॒न्व ग्रा॒ह्या आ॒धिर॑स्या ब॒ह्मजा॒ययमि॒ति च॒दवा॑चन ।  
न दू॒ताय॑ प॒ह्या तस्थ॑ ए॒षा तथा॑ रा॒ष्ट्रं गु॒पितं॑ ।॒त्रिय॑स्य ॥ ३ ॥

3. *Hastenaiva grāhya ādhirasyā brahmajāyeyamiti cedavocan. Na dūtāya prahye tastha eṣā tathā rāṣṭraṁ gupitaṁ kṣatriyasya.*

The received form of this divine Vak is to be practically received by hard discipline. “This is the child of heaven,” this having been said, “This is not for communication without practice,” this is the important injunction. It does not wait for any one, it does not stand still, it moves on. Its meaning is hidden like the state of the dominion of a ruler.

द्व॑वा ए॒तस्या॑मवदन्त॒ पूव॑ सप्त॒ऋष॑य॒स्तप॑स॒ य नि॑ष॒दुः । भी॒मा  
जा॒या ब॑ह्य॒णस्या॑पनीता दु॒र्धा द॑धाति पर॒म व्या॑मन ॥ ४ ॥

4. *Devā etasyāmavadanta pūrve saptarṣayastapase ye niṣeduḥ. Bhīmā jāyā brāhmaṇasyopanītā durdhām dadhāti parame vyoman.*

The divinities of eternal time and seven ancient sages who sit down for tapas and cosmic yajna speak and communicate this. It is the mighty companion of the devotee of Brahman received through discipline of celibacy and initiation. Brhaspati, lord of Infinity holds this sublime Vak in infinite space and time.

ब॒ह्यचा॑री च॒रति॑ ववि॒षद्वि॑षः स द॒वानां॑ भव॒त्यक॑मङ्ग॒म ।  
तर्न॑ जा॒यामन्व॑विन्द॒द बृ॑ह॒स्पतिः॑ सा॒मन॑ नी॒तां जु॒ह्वी॑ न  
द॒वाः ॥ ५ ॥

5. *Brahmacārī carati veviṣadviṣaḥ sa devānām bhavatyekamaṅgam. Tena jāyāmanvavindadbrha-spatiḥ somena nītām juhvaṁ na devāḥ.*

The Brahmachari, dedicated to this sublime subject, goes on pursuing the discipline of the divine voice and, internalising it, becomes one of, and with, the nature and presence of the Devas. And thereby, O sages, the scholar obtains the Word and the wedded wife escorted to him by the blissful somaic preceptor like the ghrta ladle for yajnic offering and achievement.

पुन॑व द॒वा अ॑ददुः पुन॑मनु॒ष्या उ॒त ।  
राजा॑नः स॒त्यं कृ॑ण्व॒ाना ब॑ह्यजा॒यां पुन॑ददुः ॥ ६ ॥

6. *Punarvai devā adaduḥ punarmanuṣyā uta. Rājānaḥ satyaṁ kṛṇvānā brahmajāyāṁ punardaduḥ.*

Noble teachers and scholars continuously go on teaching the Vedic voice and noble people conduct the yajnic programmes of education. Rulers and brilliant men of knowledge and generous disposition serving the divine truth carry on the propagation of the holy Word and its extension in practice and application.

पुन॒दाय॑ ब॒ह्वजा॒यां कृ॒त्वी द॒वनि॑किल्बिष॒म ।

ऊ॒र्जं पृ॒थि॒व्या भ॒क्त्वाया॑रुगा॒यमुपा॑सत ॥ ७ ॥

7. *Purardāya brahmajāyāṁ kṛtvī devairnikilviṣam.*  
*Ūrjaṁ pṛthivyā bhaktvāyorugāyamupāsate.*

Thus do sages, scholars and noble people, serving and spreading the light of divine knowledge and the Vedic Word, sanctified and energised for life's purity, excellence and joy by Devas, serve Brahma, Lord Supreme in order that they may enjoy and extend the wealth and creativity of mother earth and the environment.

### Mandala 10/Sukta 110

*Apriyaj (Idhama or Samiddhagni, Taru-napat, Ila, Barhi, Davidvara, Ushasanakta, Daivyu Hotarau Prachetasau, Tisradevyah, Tvashta, Vanaspati, Svahakrtis) Devata, Jamadagni Bhargava or Rama Jamadagnya Rshi*

समि॒द्धा अ॒द्य म॒नुषा॑ दु॒रा॒ण द॒वा द॒वान्य॑जसि जा॒तव॑दः ।

आ च॒ वह॑मि॒त्रम॒हश्चि॑कित्वा॒न्त्वं दू॒तः क॒विर॑सि॒ प॒च॑ताः ॥ १ ॥

1. *Samiddho adya manuṣo durāṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaścikitvān tvam dūtaḥ kavirasi pracetāḥ.*

O Jataveda, life pervasive in all that is born,

lighted fire of life, light of light, greatest friend, bearer of the fragrance of life, all awareness, all intelligence, you are the poetic seer and creator, and when you are lighted faithfully in the human homes you invoke, bring in and join the divinities. Pray bring in today for us all that is divine in life and nature.

तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्तस्वदया सुजिह्व ।  
मन्मानि धीभिरुत यज्ञमृन्धन्दवत्रा च कृणुह्यध्वरं नः ॥ २ ॥

2. *Tanūnapāt patha ṛtasya yānān madhvā samañjantsvadayā sujihva. Manmāni dhībhiruta yajñamṛndhan devatrā ca kṛṇuhyadhvaraṁ naḥ.*

O Tanu-napat, sustainer of your own existential form and promoter of our health and mind, O divine light of holy flames, enjoy and sprinkle with honey the paths of yajna by which the fragrances rise and the yajakas proceed to the divinities by observance of the law of Truth, and, augmenting our thoughts with acts of holiness and beatifying the yajna, take over our songs and yajna of love and non-violence and establish it in the heights of divinities.

आजुह्वान इड्या वन्द्यश्चा याह्यग्र वसुभिः सजाषाः ।  
त्वं द्वानामसि यह्व हाता स एनान्य णिषिता यजीयान ॥ ३ ॥

3. *Ājuhvāna īdyo vandyāścāyāhyagne vasubhiḥ sajaṣāḥ. Tvaṁ devānāmasi yahva hotā sa enān yakṣiṣito yajīyān.*

Invoked and invoking, venerable and adorable Agni, come with all the pervasive wealth and excellences of life and join this yajna. Mighty great you are among the divinities, presiding priest of divine

nature, sociable, loved, admired and cherished for company, pray bring in the divinities to the yajna.

पा॒चीनं॑ ब॒हिः प॒दिशा॑ पृथि॒व्या वस्तार्स्या॑ वृ॒ज्यत् अग॑  
अ॒ह्नाम॑ । व्यु॒ पथ॑त॒ वित॒रं वरी॑या॒ द्वभ्या॑ अ॒दित॑य॒ स्या॒-  
नम॑ ॥ ४ ॥

4. *Prācīnam barhiḥ pradiśā pṛthivyā vastorasyā  
vrjyate agre ahnām. vyu prathate vitaram varīyo  
devebhyo aditaye syonam.*

In advance of the days and dawns for the vestment of this earth as ever, holy grass is gathered and spread out over the vedi by divine ordainment, and the creative yajna proceeds and expands wide and high, joyous and brilliant for mother earth and the divinities.

(This yajna may be interpreted either as the daily morning yajna or the first creative yajna at the dawn of each existential cycle.)

व्य॒च॒स्वती॑रु॒व्या वि॑ श्र॒यन्तां॑ पति॒भ्या॑ न॒ जन॑युः शु॒म्भ॒-  
मा॒नाः । द॒वी॑द्वा॒रा बृ॒हती॑वि॒श्वमि॒न्वा द्व॒भ्या॑ भव॑त  
सु॒पा॒य॒णाः ॥ ५ ॥

5. *Vyacasvatīrurviyā vi śrayantām patibhyo na  
janayah śumbhamānāḥ. Devīrdvāro brhatīrvi-  
śvaminvā devebhyo bhavata suprāyaṇāḥ.*

Let the doors of divine vision and wisdom open wide and high, unbounded, unbarred, universal, accommodative and blissful for the divinities of nature and humanity, and sustain and promote the people as gracious women with open arms inspire and exalt their husbands.

आ सुष्वयन्ती यजत उपाक उषासानक्ता सदतां नि याना ।  
दिव्य याषण बृहती सुरुक्म अधि श्रियं शुक्रपिशं दधान ॥ ६ ॥

6. *Ā suṣvayanī yajate upāke uṣāsānaktā sadatām ni yonau. Divye yoṣaṇe brhatī surukme adhi śriyaṁ śukrapīṣaṁ dadhāne.*

Creative, generous and peaceable, companionable and adorable day and night, divine, youthful, expansive, brilliant and beautiful, wearing and bearing grace and grandeur of the purest powerful order may abide together and join us in this yajna.

दव्या हातरा पशुमा सुवाचा मिमाना यज्ञं मनुषा यजध्य ।  
पचादयन्ता विदथेषु कारू पाचीनं ज्यातिः पदिशा  
दिशन्ता ॥ ७ ॥

7. *Daivyā hotārā prathamā suvācā mimānā yajñam manuṣo yajadhyaī. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiṣā diśantā.*

Divine Agni and Aditya, first and foremost universal yajakas of noble expression, participants in cosmic yajna, promoting all yajnic programmes of nature and humanity and projecting the universal light of existence, directing and showing it by various paths of nature, may, we pray, inspire and promote us in order to help us enact and accomplish all our human programmes of yajnic nature and purpose.

आ ना यज्ञं भारती तूयमत्विळा मनुष्वदिह चतयन्ती ।  
तिस्रा द्वीब्रहिरदं स्थानं सरस्वती स्वपसः सदन्तु ॥ ८ ॥

8. *Ā no yajñam bhārati tūyametviḷā manuṣvadiha cetayanī. Tisro devīrbrahiredaṁ syonaṁ sara-svatī svapasah sadantu.*

May Ila, the spirit of transcendent divinity, Sarasvati, dynamic spirit of universal immanent omniscience, and Bharati, generous spirit of mother nature and mother earth, all three divinities of holy light, knowledge and love, noble doers of divine acts, come at the earliest and seat themselves here on the lovely sacred grass of our vedi like human mothers and bless us with vision, wisdom and enlightenment.

य इम द्यावापृथिवी जनित्री रूपरपिंशद्भुवनानि विश्वा ।  
तमद्य हातरिषिता यजीयान्द्वं त्वष्टारमिह र्यं । विद्वान् ॥ ९ ॥

9. *Ya ime dyāvāpṛthivī janitrī rūpairapimśadbhuvanāni viśvā. Tamadya hotariṣito yajīyān devam tvaṣṭāramiha yakṣi vidvān.*

That shaping power of divinity which adorns with beautiful forms these two creative motherly heaven and earth and all other natural forms of existence, that divine refulgent Tvashta, O learned yajaka, loved and venerable, invoke, adore and worship in the yajna here today.

उपावसृज तमन्या समञ्जन्दवानां पाथं ऋतुथा हवींषि ।  
वनस्पतिः शमिता द्वा अग्निः स्वदन्तु हव्यं मधुना  
घृतन ॥ १० ॥

10. *Upāvasṛja tmanyā samañjan devānām pātha ṛtuthā havīmṣi. Vanaspatiḥ śamitā devo agniḥ svadantu havyam madhunā ghr̥tena.*

And sincerely with your heart and soul, offer holy havis into the yajnic fire, having prepared the holy materials, seasoning them with honey and ghr̥ta for food of the divinities according to the seasons, and let

Vanaspati, nature's greenery, Shamita, breaker of the clouds for showers of peace and prosperity, and the refulgent sun taste and consume the offerings with delight.

सद्य जा॒ता व्य॒मिमी॒त य॒ज्ञम॒ग्नि॒द्वाना॑म॒भवत्पु॒रागाः । अ॒स्य  
हा॒तुः प॒दिश्य॑तस्य॒ वा॒चि स्वा॒हाकृ॑तं ह॒विर॑दन्तु॒ द॒वाः ॥ ११ ॥

11. *Sadyo jāto vyamimīta yajñamagnirdevānā-mabhavat purogāḥ. Asya hotuḥ pradiśyrtasya vāci svāhākṛtaṁ haviradantu devāḥ.*

Agni which is the first and pioneer of the divinities enacts and lights up the yajna as soon as it arises and accomplishes it to the end, so may the divinities, under the action and direction of this yajaka, share and consume the fragrant havis offered with Svaha into the flames of yajnic fire with complete faith and dedication.

## Mandala 10/Sukta 111

*Indra Devata, Ashtadanshtra Vairupa Rshi*

मनी॒षिणः॑ प॒ भर॑ध्वं मनी॒षां यथा॑यथा म॒तयः॑ सन्ति॒ नृणा॑म ।  
इ॒न्दं स॒त्यर॑रयामा कृ॒तभिः॑ स हि वी॒रा गि॑वण॒स्युवि॑दानः ॥ १ ॥

1. *Manīṣiṇaḥ pra bharadhvaṁ manīṣāṁ yathāyathā matayaḥ santi nṛṇām. Indram satyairerayāmā kṛtebhiḥ sa hi vīro girvaṇasyurvidānaḥ.*

O men of thought and wisdom, judgement and reflection, bear your thoughts and offer your songs and prayers to Indra according to whatever are the thoughts and faith of the people. With our sincere thoughts, words and actions, we praise and pray to Indra. He alone is



the lord omnipotent and generous, he alone knows all that is, and he knows and accepts the thoughtful celebrant.

ऋतस्य हि सदसा धीतिरद्यात्सं गाष्टया वृषभा गाभिरानट ।  
उदतिष्ठत्तविषणा रवण महान्ति चित्सं विव्याचा रजांसि ॥ २ ॥

2. *Rtasya hi sadaso dhītiradyaut saṁ gāṣṭaiyo vṛṣabho gobhirānaṭ. Udatiṣṭhat taviṣeṇā raveṇa mahānti cit saṁ vivyācā rajāṁsi.*

Indra is the splendour and sustainer of the regions of light and vapours of skies, he rises and shines, playful like the youthful calf of a heifer or Prakṛti at the dawn and comes up in glory with attendant radiations. He rises with the blaze of light and proclamation of its might pervading wide and bold the great expansive regions of space.

इन्द्रः किल श्रुत्या अस्य वद स हि जिष्णुः पथिकृत्सूयाय ।  
आन्मनां कृण्व च्युता भुवद्गाः पतिदिवः संजा  
अपतीतः ॥ ३ ॥

3. *Indraḥ kila śrutyā asya veda sa hi jiṣṇuḥ pathikṛt sūryāya. Ānmenāṁ kṛṇvannacyuto bhuvadgoḥ patirdivaḥ sanajā apratītaḥ.*

Indra knows the course of existence in entirety as is known by revelation of the Veda. He alone is the ultimate victorious over all, he alone sets the orbit for the sun, he alone reveals the sacred Word of divine knowledge. He alone is the master of heaven and earth, imperishable, eternal, infinite.

इन्दा म॒ह्ना म॒हता अ॒णव॒स्य व॒तामि॒नादङ्गि॑राभिगृणा॒नः ।  
पु॒रूणि चि॒त्ति॑ त॒ताना॑ रजांसि द॒धार॑ या ध॒रुणं॑ स॒त्य-  
ता॒ता ॥ ४ ॥

4. *Indro mahnā mahato arṇavasya vratāminā-  
daṅgirobhirgrṇānaḥ. Purūṇi cinni tatānā rajāmsi  
dādharma yo dharuṇam satyatātā.*

Indra is lord almighty by his own omnipotence, ruling the spatial ocean of particles of matter and energy, both manifesting and withdrawing them, homage being done by vibrant sages and blazing stars of the universe. He creates and extends the many many worlds of space and he wields the law and the power that holds the entire worlds of existence.

इन्दा दि॒वः प॒ति॒मानं॑ पृ॒थि॒व्या वि॒श्वा वद॑ सर्व॒ना ह॒न्ति  
शु॒ष्णाम॑ । म॒हीं चि॒द द्या॒मात॑ना॒त्सू॒य॑ण चा॒स्क॒म्भं चि॒त्क॒म्भ॒न॒न॒  
स्क॒भी॒यान॑ ॥ ५ ॥

5. *Indro divaḥ pratimānam pṛthivyā viśvā veda  
savanā hanti śuṣṇam. Mahī cid dyāmātanot  
sūryeṇa cāskambha cit kambhanena skabhīyān.*

Indra is the maker and measure of heaven and earth, knows all operations of the world in existence, and destroys drought and adversity by showers of rain and divine grace. He enlightens the great heavens by the sun and he himself is the pillar of the universe holding it in dynamic balance by the law of divine Rtam working in nature.

व॒ज॒ण॒ हि वृ॒त्र॒हा वृ॒त्र॒म॒स्तर॑द॒वस्य॑ शू॒शु॒वान॑स्य मा॒याः । वि  
धृ॒ष्णा॒ अत्र॑ धृ॒ष॒ता ज॒घ्न॒थाथा॑भवा मघव॒न्बा॒ह्वाजाः॑ ॥ ६ ॥

6. *Vajreṇa hi vṛtrahā vṛtramastaradevasya śūśuvānasya māyāḥ. Vi dhṛṣṇo atra dhṛṣatā jaghanthā-thābhavo maghavan bāhvojāḥ.*

O lord of glory, destroyer of darkness, negativity and want, destroy the demon of evil by the Bajra, unfailing catalytic power of nature you wield. O lord indomitable, be the mighty hero of arms of adamant and steel, destroy the violent forces of terror, frustrate the wiles and designs of the uncreative forces of society and be the saviour by unassailable power of Divinity.

सचन्त यदुषसः सूर्येण चित्रामस्य कृतवा रामविन्दन ।

आ य । इन्द्रं ददृश दिवा न पुनर्यता नकिरद्भा नु वद ॥ ७ ॥

7. *Sacanta yaduṣasaḥ sūryeṇa citrāmasya ketavo rāmavindan. Ā yannakṣatram dadṛśe divo na punaryato nakiddhā no veda.*

When the lights of the dawn join the sun, then its rays assume wonderful beauty and glory. Then (in the day) I see no (other) star of heaven nor any joining the rising dawn again. Why? What is this mystery? Who knows of this? (Only Indra).

दूरं किल पथमा जग्मुरासामिन्दस्य याः पसव सस्त्रुरापः ।  
क्व स्विदगं क्व बुध्न आसामापा मध्यं क्व वा नून-  
मन्तः ॥ ८ ॥

8. *Dūram kila prathamā jagmurāsāmindrasya yāḥ prasave sasrurāpaḥ. Kva svidagram kva budhna āsāmāpo madhyam kva vo nūnamantaḥ.*

At the rise of the sun, the first rays and the first mists of the morning move and go far far away. Who

knows what and where is their beginning, what is their basic foundation, what is their middle, and what and where their end? Who among you knows this mystery? (Only Indra).

सृजः सिन्धूर्हिना जगसानाँ आदिदताः प विविज ज्वन ।  
मुमुग्माणा उत या मुमुच धदता न रमन्त नितित्ताः ॥ ९ ॥

9. *Sṛjaḥ sindūmrāhinā jagrasānāṃ adidetāḥ pravivijre javena. mumukṣamāṇā uta yā mumucree-dhedetā na ramante nitiktāḥ.*

Indra, when you release the showers of rain engulfed by the cloud, then these flow down free and rapidly. Thus those who want freedom and release from bondage are released by Indra, and once released, they do not stop on way involved in the bonds (they have cast away).

सुधीचीः सिन्धुमुशतीरिवायन्त्सनाज्जार अरितः पूभिदा-  
साम । अस्तमा त पाथिवा वसून्यस्म जग्मुः सूनृता इन्द  
पूवीः ॥ १० ॥

10. *Sadhrīcīḥ sindhumuśatīrivāyantsanājāra āritāḥ pūrbhidāsām. Astamā te pārthivā vasūnyasme jagmuḥ sūnṛtā indra pūrvīḥ.*

Together the streams released by Indra flow and join the sea like loving women joining their husband, the lord of time and breaker of the existential bonds always since eternity is their inspirer and freedom giver. O Indra, may all our earthly wealth and excellences of sense and mind, all your gifts here, and all our songs of adoration and voices of prayer ultimately reach you, the destination from existence to the essence.

## Mandala 10/Sukta 112

### *Indra Devata, Nabha Prabhedana Vairupa Rshi*

इन्द्र पिब पतिकामं सुतस्य पातःसावस्तव हि पूवपीतिः ।  
हषस्व हन्तव शूर शत्रूनुक्थभिष्ट वीयाइ प बवाम ॥ १ ॥

1. *Indra piba pratikāmaṁ sutasya prātaḥ sāvastava hi pūrvapītiḥ. Harṣasva hantave śūra śatrūnu-kthebhiṣṭe vīyā pra bravāma.*

Indra, lord of glory, drink of the soma of love and adoration prepared and offered you as you please in response to our desire. This morning prayer, adoration and yajnic homage is primarily and exclusively for you. Pray be exalted and rise to destroy the enemies and negativities of life. With our songs and praise we celebrate your acts of omnipotence and generosity.

यस्त रथा मनसा जवीयानन्द तन सामपयाय याहि ।  
तूयमा त हरयः प दवन्तु यभियासि वृषभिमन्दमानः ॥ २ ॥

2. *Yaste ratho manaso javīyānendra tena somape-yāya yāhi. Tūyamā te harayaḥ pra dvavantu yebhiryāsi vṛṣabhirmandamānaḥ.*

Indra, come by that chariot of yours which is faster than the mind, come to taste the sweets of our soma of adoration and prayer. May the horses of your chariot instantly turn and speed hither, mighty horses by which, all happy and blissful, you come and bless the devotees.

हरित्वता वचसा सूयस्य श्रष्ट रूपस्तन्वं स्पशयस्व ।  
अस्माभिरिन्द्र सखिभिहुवानः संधीचीना मादयस्वा  
निषद्य ॥ ३ ॥

3. *Haritvatā varcasā sūryasya śreṣṭhai rūpaistan-  
vaṁ sparśayasva. Asmābhirindra sakhibhirhu-  
vānaḥ sadhrīcīno mādayasvā niṣadya.*

Let our body, mind and soul be touched by golden glory of the sun and transmuted into the highest forms of beauties and graces of life. Indra, thus invoked and adored by us who yearn for company and communion with you, pray come, be seated in the heart and soul in union, joyous and exalted, and lead us to the divine goal.

यस्य त्वत् महिमानं मदध्विम मही रादसी नाविविक्ताम ।  
तदाक् आ हरिभिरिन्द युक्तः प्रियभियाहि प्रियम ।-  
मच्छ ॥ ४ ॥

4. *Yasya tyat te mahimānaṁ madeṣvime mahī rodasī  
nāviviktām. Tadoka ā haribhirindra yuktaiḥ  
priyebhiryāhi priyamannamaccha.*

Indra, whose grandeur in the state of divine ecstasy even the great heaven and earth do not comprehend, exalted in that very halo and glory of ecstasy, come by the dear golden radiations of divinity harnessed to your chariot and well enjoy the presentations of our homage, the food cherished by Divinity.

यस्य शश्वत्पिवाँ इन्द्र शत्रूननानुकृत्या रण्या चक्रथ ।  
स त पुरन्धिं तविषीमियति स त मदाय सुत इन्द्र सामः ॥ ५ ॥

5. *Yasya śaśvat papivāṁ indra śatrūnanānukṛtyā  
raṅyā cakartha. Sa te purandhim taviṣīmiyarti  
sa te madāya suta indra somaḥ.*

Indra, that soma which you always enjoy, and

that yajamana whom you always protect and destroy his enemies with inimitable and incomparable weapons, that soma is distilled and ready for your drink and, and that yajamana solicits your radiant attention and generous favour of grace.

इदं त पात्रं सनवित्तमिन्द पिबा साममना शतकता । पूण  
आहावा मदिरस्य मध्वा यं विश्व इदभिहयन्ति द्वाः ॥ ६ ॥

6. *Idam te pātram sanavittamindra pibā somamenā śatakrato. Pūrṇa āhāvo madirasya madhvo yaṁ viśva idabhiharyanti devāḥ.*

Indra, lord of infinite action, this heart and soul is ever dedicated to you, pray accept and enjoy the love and homage presented by the celebrant. Over flowing is the heart and soul with ecstatic joy and honey sweets of devotion which all divinities of heaven and earth love and cherish.

वि हि त्वामिन्द पुरुधा जनासा हितपयसा वृषभ ह्यन्त ।  
अस्माकं त मधुमत्तमानीमा भुवन्त्सर्वना तषु हय ॥ ७ ॥

7. *Vi hi tvāmindra purudhā janāso hitaprayaso vṛṣabha hvayante. Asmākaṁ te madhumattam-ānīmā bhuvantsavanā teṣu harya.*

Many many people with various kinds of homage and prayer invoke you, lord of infinite power and generosity. All these our presents of love, honour and adoration of the sweetest order are for you only. Pray accept these with love and favour.

प त इन्द पूव्याणि प नूनं वीया वाचं पथमा कृतानि ।  
सतीनमन्युरश्रथाया अदिंसुवदनामकृणाबहणं गाम ॥ ८ ॥

8. *Pra ta indra pūryāṇi pra nūnaṁ vīryā vocaṁ  
prathamā kṛtāni. Saṁnamanyuraśrathāyo adriṁ  
suvedanāmakṛṇorbrahmaṇe gām.*

Indra, I celebrate and glorify your eternal manifestations of might and the highest exploits you have ever before accomplished. Lord of essential power and passion, you break the cloud, open the mountains, and you break the deep silence of the night of annihilation and proclaim the Word for the men of vision and wisdom.

नि षु सीद गणपत गणेषु त्वामाहुविपतमं कवीनाम ।

न ऋत त्वत्क्रियत किं चनार महामर्कं मघवज्जित्रमच ॥ ९ ॥

9. *Ni ṣu sīda gaṇapate gaṇeṣu tvāmāhurvipra-  
tamaṁ kavīnām. Na ṛte tvat kriyate kiṁ canāre  
mahā-markaṁ maghavañcitramarca.*

O lord of the people, stay and abide with the people, they celebrate you as the highest incomparable of the poets of the world of existence. Nothing happens, nothing is done without you far or near. O lord of glory, I offer you the highest and most wonderful tribute and homage and adoration.

अभिख्या ना मघव गधमानान्त्सखं बाधि वसुपत  
सखीनाम । रणं कृधि रणकृत्सत्यशुष्माभक्त चिदा भजा  
राय अस्मान ॥ १० ॥

10. *Abhikhyā no maghavan nādhamānāntsakhe bodhi  
vasupate sakhīnām. Raṇaṁ kṛdhi raṇakṛt satya-  
śuṣmābhakte cidā bhajā rāye asmān.*

Pray turn to us, watch us with favour, lord of



glory, we beseech you. O lord of world's wealth, honour and excellence, O friend, know, acknowledge and accept the friend of divinity. Fight out our enemies, lord of battle, commander of imperishable power and force, lead us on to achieve and share the wealth and honour so far unshared and unknown.

### Mandala 10/Sukta 113

*Indra Devata, Shataprabhedana Vairupa Rshi*

तमस्य द्यावापृथिवी सचतसा विश्वभिद्वरनु शुष्ममाव-  
ताम । यदत्कृण्वाना महिमानमिन्द्रियं पीत्वी सामस्य कतुमां  
अवधत ॥ १ ॥

1. *Tamasya dyāvāpṛthivī sacetasā viśvebhirdevairanu śuṣmamāvatām. Yadait kṛṇvāno mahimānamindriyaṃ pītīvī somasya kratumāṃ avardhata.*

May heaven and earth along with all the nobilities of nature and humanity, all of equal and agreeable mind, follow, protect and promote the might of Indra, this ruling power of the world, when he goes forward to display that power and grandeur of his mind and senses and, exalted by the happy and exhilarating glory of his dominion in action, rises in greatness and majesty.

तमस्य विष्णुमहिमान्माजसांशुं दधन्वान्मधुना वि रप्शत ।  
द्वभिरिन्द्रा मघवा स्यावभिवृत्रं जघन्वाँ अभवद्वरण्यः ॥ २ ॥

2. *Tamasya viṣṇurmahimānamojasāṃ'śuṃ dadhānvān madhuno vi rapśate. Devebhirindro maghavā sayāvabhi vrṣtraṃ jaghanvāṃ abhavadvareṇyaḥ.*

Vishnu, pervasive power and presence of nature

and humanity, holding, sharing and sustaining its own part of the power and Dharma of Indra's dominion by virtue of its own might and lustre, exalts the sweetness and grace of his system, and Indra, ruler of the glorious dominion, destroying the evil factors of darkness, want and ignorance with the assistance of his supporters and divine partners rises mightier, proves his greatness and majesty and becomes the object of his devotees' choice all the more.

वृत्रेण॑ यदहि॑ना॒ बिभ्र॑दायु॒धा स॒मस्थि॑था यु॒धय॑ शंस॒मावि॑द ।  
विश्वं॑ त॒ अत्र॑ म॒रुतः॑ स॒ह त्मना॑वध॒ णुग॑ महि॒मान॑मि-  
न्द्रि॒यम ॥ ३ ॥

3. *Vṛteṇa yadahinā bibhrdāyudhā samasthithā yudhaye śaṁsamāvide. Viśve te atra marutaḥ saha tmanāvardhannugra mahimānamindriyam.*

When against forces of darkness and serpentine crookedness you bear weapons and stand firm to fight, win all agreement, approval and admiration that all is well, then, O blazing lord of might and glory, all the Maruts, vibrant powers of nature and humanity in the world, together with their heart and soul join and exalt your greatness and the magnanimity of your majesty of mind and soul.

ज॒ज्ञान॑ ए॒व व्य॑बाध॒त स्पृ॑धः॒ पाप॑श्यद्वी॒रा अ॒भि प॑स्यं॒ रण॑म ।  
अ॒वृ॑श्च॒दद्रि॑मव॒ स॒स्यदः॑ सृ॒ज॒दस्त॑भ्ना॒ णकं॑ स्व॒प॒स्यया॑  
पृ॒थुम ॥ ४ ॥

4. *Jajñāna eva vyabādhata sprdhaḥ prāpaśyadvīro abhi pauṁsyaṁ raṇam. Avṛścadadrimava sasyadaḥ srjadastabhnānnākam svapasyayā pṛthum.*

From the very rise and manifestation, repelling, expelling and removing conflicts and confrontations of jealous forces, watching, assessing and affirming his fighting forces, breaking down clouds of pent up waters and mountainous hoards of resources and releasing all stagnant potentials, and sustaining the mighty vast world of light and joy by his will, wisdom and active power, Indra rules and reigns in glory.

आदिन्द्रः सत्रा तविषीरपत्यत् वरीया द्यावापृथिवी अबाधत ।  
 अवाभरद धृषिता वज्रमायसं शवं मित्राय वरुणाय  
 दाशुष ॥ ५ ॥

5. *Āindrah satrā taviṣīrapatyata variyo dyāvā-  
 pṛthivī abādhata. Avābharaddhṛṣito vajramāya-  
 saṁ śevaṁ mitrāya varuṇāya dāśuṣe.*

Indra keeps, rules and controls all the dynamic forces of the world together in order, separates, holds, energises and moves heaven and earth and maintains the order of separate identity and togetherness in balance, and, undaunted and invincible, he wields the thunderbolt of justice and punishment as well as the golden sceptre of peace and law for people of love, justice, free choice and generosity.

इन्द्रस्यात्र तविषीभ्या विरप्सिन ऋघायता अरंहयन्त मन्यव ।  
 वृत्रं यदुगा व्यवृश्चदाजसापा बिभ्रतं तमसा परीवृतम ॥ ६ ॥

6. *Indrasyātra taviṣībhyo virapsina ṛghāyato aram-  
 hayanta manyave. Vṛtram yadugro vyavṛścado-  
 jasāpo bibhrataṁ tamasā parivṛtam.*

When the blazing Indra with his might breaks the demonic cloud hoarding the waters of life covered

in darkness, then in honour of the brave hero of shattering thunder and his brilliant forces, poets sing songs of adoration.

या वीर्याणि पथ्मानि कर्त्वा महित्वभियतमाना समीयतुः ।  
ध्वान्तं तमा व दध्वस हत इन्द्रा मृह्ना पूवहूतावपत्यत ॥ ७ ॥

7. *Yā vīryāṇi prathamāni kartvā mahitvebhiryatamānau samīyatuḥ. Dhvāntam tamo'va dadhvase hata indro mahnā pūrvahūtāva-patyata.*

When two warriors, Indra and Vrtra, meet in battle doing mighty acts of the first order of valour with their respective valour and power, then, when the covering darkness is destroyed, Indra with his might rules the scene and dominates over the first invocation and institution of yajna.

विश्वं द्वासा अध् वृष्यानि त वधयन्त्सामवत्या  
वचस्यया । रुद्धं वृत्रमहिमिन्द्रस्य हन्मनाग्निं जम्भस्तृष्व ि-  
मावयत ॥ ८ ॥

8. *Viśve devāso adha vṛṣṇyāni te'vardhayantsomavatyā vacasyayā. Raddham vṛtramahimindrasya hanmanāgnirna jambhaistrṣvannamāvayat.*

And then all saints and holy men of the world celebrate and exalt your mighty deeds with voices full of sweetness, love and adoration. And when Vrtra is destroyed by the fatal blow of Indra and darkness is dispelled, Indra like the sun waxes in glory as fire rises in flames, having consumed fuel food with its jaws and crackling tongues.

भूरि द िभिवचनभिःत्रहक्वभिः सख्यभिः सख्यानि प  
वाचत । इन्द्रा धुनिं च चुमुरिं च दम्भयञ्छद्दामनस्या शृणुत  
दभीतय ॥ ९ ॥

9. *Bhūri dakṣebhirvacanebhirrkvabhiḥ sakhyebhiḥ  
sakhyāni pra vocata. Indro dhuniṁ ca cumuriṁ  
ca mambhayañchraddhāmanasyā śṛṇute dabhī-  
taye.*

O celebrants of Indra dedicated to yajnic union and cooperation, celebrate your kinship with Indra enthusiastically and proclaim with words of power, praise, love and friendship: Indra listens with faith, understanding and sympathy at heart to invocation and prayer for relief of the oppressed and subdues the vociferous ogres and terrorising destroyers of life and values of good living. (Such a person is worthy of being the ruler, Indra of the human nation.)

त्वं पुरुण्या भरा स्वश्व्या यभिर्मसं निवचनानि शंसन ।  
सुगभिविश्वा दुरिता तरम विदा षु ण उविया गाध-  
मद्य ॥ १० ॥

10. *Tvaṁ purūṇyā bharaḥ svasvyaḥ yebhirmaṁsai  
nivacanāni śaṁsan. Sugebhirviśvā duritā tarema  
vido ṣu ṇa urviyā gādhamadya.*

Indra, omnipotent ruler of the world, bear and bring us abundant wealth, honour and excellence flowing in from all sides so that I may be able to think and meditate with words of prayer, praise and thankfulness: O lord, let us get over all difficulties, evils and undesirables of the world by simple, natural and navigable paths of progress, and you now, today itself,

firmly seat and settle yourself over the wide world and receive our homage and admiration as tribute of love at heart in faith.

## Mandala 10/Sukta 114

*Vishvedevah Devatah, Sadhri Vairupa or Gharma  
Tapasa Rshi*

घृमा समन्ता त्रिवृतं व्यापतुस्तयाजुष्टिं मातरिश्वा जगाम ।  
दिवस्पया दिधिषाणा अवषन्विदुद्वाः सहसामान-  
मकम ॥ १ ॥

1. *Gharma samantā trivṛtaṁ vyāpatustayornuṣṭim mātarīśvā jagāma. Divaspayo didhiṣāṇā aveṣan vidurdevāḥ sahasāmānamarkam.*

Bright heat and light in conjunction pervade the threefold universe of heaven, earth and the middle regions. Matarishva, basic cosmic energy and pranic vitality, joins these two in friendly alliance for love and service. From the heaven of light and divine awareness flow vibrations bearing the milk of life and the divine message of knowledge for human awareness, and divine souls receive the light of eternal illumination, the Vedic message with the music of Samans in ecstasy.

तिस्रा दृष्टाय निरृतीरुपासत दीघश्रुता वि हि जानन्ति  
वह्नयः । तासां नि चिक्युः कवया निदानं परेषु या गुह्येषु  
व्रतषु ॥ २ ॥

2. *Tisro deṣṭrāya nirṛtīrupāsatedīrghaśruto vi hi jānanti vahnayaḥ. Tāsām ni cikyuḥ kavayo nidānam pareṣu yā guhyeṣu vratesu.*

Sages who have heard the divine message for

long through discipline carry it on to pass it on to others. They know, closely watch, internalise and worship the trinity of eternal reality and its existential dynamics: Brahma, Prakrti, and Jiva, three modes of Prakrti: sattva, rajas and tamas, three phases of temporal existence: creation, continuance and completion, three aspects of the good life: knowledge, karma and worship, three aspects of worship: adoration, prayer and meditation in the triple world of earth, skies and heaven. Poetic vision arises and creative souls know the original cause of all these orders of existence and knowledge which operate in all other open and covert, lowest and highest facts, activities and disciplines of life. That cause is One, Supreme, Unique.

चतुष्कपदा युवतिः सुपशा घृतपतीका वयुनानि वस्त ।  
तस्यां सुपणा वृषणा नि षदतुयत्र द्वा दधिर भाग-  
धयम ॥ ३ ॥

3. *Catuṣkapardā yuvaṭiḥ supeṣā ghṛtapraṭikā vayu-  
nāni vaste. Tasyāṃ supaṇa vṛṣaṇā ni ṣedatur-  
yatra devā dadhire bhāgadheyam.*

Fourfold is that reality of existence, knowledge and the language of knowledge: Prakrti, jiva, immanent ordainer and the transcendent; matter, energy, intelligence and avyakta Prakrti; Rks, Samans, Yajus and Chhandas; Para, pashyanti, madhyama and vaikhari, in other words, nama, akhyata, upasarga and nipata. The vedi of existence in which it abides is ever young, beyond age and death, eternal. It is beautiful and exciting, golden gracious, which covers all the rules and laws of existence. In that abide two generous, creative beautiful birds on the tree of life: the one that

watches is the Supreme Spirit of the cosmos, and the other that eats the fruit and tastes the sweet and the bitter of it is the individual human soul. In that existence, that knowledge and that Word of knowledge, noble souls find, live and experience their share of existence and the divine essence.

एकः सुपुणः स समुद्रमा विवशु स इदं विश्वं भुवनं वि  
चष्ट। तं पाकेन मनसापश्यमन्तितस्तं माता रंहि स उ  
रंहि मातरम ॥ ४ ॥

4. *Ekaḥ suparṇaḥ sa samudramā viveśa sa idaṁ viśvaṁ bhuvanaṁ vi caṣṭe. Taṁ pākena manasā-pāśyamantitastaṁ mātā relhi sa u relhi mātaram.*

One and One only is the cosmic spirit which pervades and manifests in the boundless ocean of space-and-time. It watches, illuminates and inspires this entire universe. I see it with pure and transparent mind manifesting at the closest. Prakṛti which is the mother medium of its manifestation embraces it in love, and it too loves and embraces the mother medium. So also, divine Speech which is the mother medium of its expression embraces it in love, and it too loves and embraces the mother medium.

सुपुर्ण विपाः क्वया वचाभिरकं सन्तं बहुधा कल्पयन्ति ।  
छन्दांसि च दधता अध्वरषु गहान्तसामस्य मिमत् द्वादश ॥ ५ ॥

5. *Suparṇaṁ viprāḥ kavayo vacobhirekaṁ santaṁ bahudhā kalpayanti. Chandāṁsi ca dadhato adhvaraṣu grahāntsomasya mimate dvādaśa.*

Vibrant self-realised sages and visionary poets visualise and express the One immutable Spirit by words



of their experiential vision. Taking on to the poetic compositions of Vedic mantras in yajnas and meditative sessions they visualise and restructure twelve cyclic manifestations and self-expressions of soma, the moon, the sun and the light beyond the sun and moon, and the spirit of life itself.

षटत्रिंशच्च चतुरः कल्पयन्तश्छन्दांसि च दधत आद्वाद-  
शम । यज्ञं विमार्य कवया मनीष ऋक्सामाभ्यां प रथं  
वतयन्ति ॥ ६ ॥

6. *Ṣaṭtriśāṁśca caturaḥ kalpayantaśchandānsi ca dadhata ādvādaśam. Yajñam vimāya kavayo maṇīṣa ṛksāmābhyāṁ pra ratham vartayanti.*

Visualising and re-structuring the modes and manifestations of the Soma spirit through thirty-six and four poetic structures bearing upto the twelfth of the forms, having enacted the yajna with their thought and imagination, the sages accomplish the yajnic cycle with Rks and Samans.

चतुदशान्य महिमाना अस्य तं धीरा वाचा प णयन्ति सप्त ।  
आप्रांनं तीर्थं क इह प वाचद्यन पथा पपिबन्त सुतस्य ॥ ७ ॥

7. *Caturdaśānye mahimāno asya taṁ dhīrā vācā pra ṇayanti sapta. Āpnānaṁ tīrthaṁ ka iha pra vocadyena pathā prapibante sutasya.*

Fourteen are other majestic manifestations of this soma spirit of the universe in dynamic yajnic form which seven grand sages conduct with the voice divine. And here, in this world of limited human imagination, who can explain and reveal in human terms that all-pervasive saviour spirit in its reality and that central

path by which the sages move up to divinity and have a drink of the soma ecstasy of divinity distilled through experience?

सहस्रधा पञ्चदशान्युक्त्वा यावद् द्यावापृथिवी तावदित्त ।  
सहस्रधा महिमानः सहस्रं यावद् बह्व विष्टितं तावती  
वाक ॥ ८ ॥

8. *Sahasradhā pañcadaśānyukthā yāvad dyāvāpṛthivī tāvadit tat. Sahasradhā mahimānaḥ sahasraṁ yāvadbrahma viṣṭhitam tāvatī vāk.*

Thousandfold are the Vedic hymns, fifteen of them the highest and best, all extended as far as the heaven and earth. Thousandfold are the majesties and glories of it, the Vedic Word and vision extending and abiding as far as the vision and omniscience of divinity.

कश्छन्दसां यागमा वद् धीरः का धिष्यां पति वाचं पपाद ।  
कमृत्विजामष्टमं शूरमाहुहरी इन्दस्य नि चिकाय कः  
स्वित ॥ ९ ॥

9. *Kaśchandasām yogamā veda dhīraḥ ko dhiṣṇyām prati vācam papād. Kamṛtvijām-aṣṭamam śūramā-hurharī indrasya ni cikāya kaḥ svit.*

Who is the constant sage that knows the structure, end and purpose of the hymns? Who attains to the centre meaning of divine reality corresponding to the word of divine voice? Who would say who is the eighth veteran of the sagely yajakas? Who knows the two mighty carriers of the cosmic chariot of Indra?

भूम्या अन्तं पयकं चरन्ति रथस्य धूषु युक्तासा अस्थुः ।  
श्रमस्य दायं वि भजन्त्यभ्या यदा यमा भवति ह्यम्य  
हितः ॥ १० ॥

10. *Bhūmyā antaṁ paryeke caranti rathasya dhūrṣu yuktāso asthuḥ. Śramasya dāyaṁ vi bhajantye-bhyo yadā yamo bhavati harmye hitaḥ.*

Some of the horses of Indra, master of the solar chariot, as rays of the sun, reach the ends of the solar regions while they abide yoked to the poles of the chariot. The divinities of nature provide them with food to replenish the energy spent, when the sun rests inside its chamber.

### Mandala 10/Sukta 115

*Agni Devata, Upastuta Varshtihavya Rshi*

चित्र इच्छिशास्तरुणस्य व तथा न या मातरावप्यति धातव ।  
अनुधा यदि जीजनदधा च नु वव ऽ सद्या महि दूत्यं  
चरन ॥ १ ॥

1. *Citra icchiśostarūṇasya vakṣatho na yo mātārā-vapyeti dhātave. Anūdhā yadi jījanadadhā ca nu vavakṣa sadyo mahi dūtyaṁ caran.*

Wondrous is the invigorating and sustaining power of the newly risen youthful Agni which never goes to its parental source for food and energy replenishment. And if you say that the udderless creator has given it birth, even so, going on its great ambassadorial mission, it carries the fragrant message of yajna to the divinities immediately on its birth.

अग्निह नाम धायि दपस्तमः सं या वना युवत् भस्मना  
दता । अभिपमुरा जुहा स्वध्वर इना न पार्थमाना यवस  
वृषा ॥ २ ॥

2. *Agnirha nāma dhāyi dannapastamaḥ saṁ yo vanā yuvate bhasmanā datā. Abhipramurā juhvā svadhvara ino na prothamāno yavase vṛṣā.*

Agni, 'high priest' is the name given to 'fire', fiery leader of yajna, which, heroic of action, giving generously, takes to the woods with blazing flames and crackling jaws and, noble deity of yajna as it is, with ladlefuls of havi joins us with gifts of life like a mighty roaring cloud raining on pastures and fields of corn.

तं वा विं न दुषदं द्रुवमन्धस इन्दुं पार्थन्तं पवपन्तमणवम ।  
आसा वह्निं न शाचिषा विरष्णिन् महिवतं न सरजन्तम-  
ध्वनः ॥ ३ ॥

3. *Taṁ vo viṁ na druṣadam devamandhasa indum prothantaṁ pravapantamarṇavam. Āsā vahniṁ na śociṣā virapṣiṇaṁ mahivrataṁ na sarajanta-madhvanaḥ.*

O celebrants of yajna, celebrate Agni, the leader, watching every thing like a bird on the tree, abiding in every thing dynamic, brilliant and generous, profuse giver of food and joy, thundering as a cloud of living showers and deep as the sea, consumer of havi by flames of fire and giver of light by sun rays, mighty strong and exalted, grand achiever of victories and pioneer path maker and illuminator like the sun.

वि यस्य त जयसानस्याजर धानवाताः परिसन्त्यच्युताः ।  
आरुण्वासा युयुधया न सत्वन् त्रितं नशन्त पशिषन्त  
इष्टय ॥ ४ ॥

4. *Vi yasya te jrayasānasyājara dhakṣorna vātāḥ pari santyacyutāḥ. Ā raṇvāso yuyudhayo na stvanam tritam naśanta pra śiṣanta iṣṭaye.*

Agni, power unaging and dynamic, inviolable and imperishable are your forces like the radiations of dazzling light and blazing fire which, like victorious warriors, come to you, power indomitable and presence pervasive in three worlds, and exhort you for their life's fulfilment.

स इद्ग्निः कण्वतमः कण्वसखायः परस्यान्तरस्य तरुषः ।  
अग्निः पातु गृणता अग्निः सूरीनग्निददातु तषामवा नः ॥ ५ ॥  
अथक नविंशा वगः ॥ १९ ॥

19. *Sa idagniḥ kaṇvatamaḥ kaṇvasakhāryaḥ para-syāntarasya taruṣaḥ. Agniḥ pātu gṛṇato agniḥ sūrīnagnirdadātu teṣāmavo naḥ.*

That Agni, lord and leader of life, wisest pioneer and comrade of the warring wise, is the saviour giver of success and fulfilment to devotees far and near across difficulties within and outside. May Agni protect and promote the celebrants and the brave and give us the advantage of their protection and advancement.

वाजिन्तमाय सह्यास सुपित्र्य तृषु च्यवाना अनु जातवदस ।  
अनुद चिद्या धृषता वरं सत महिन्तमाय धन्वनद-  
विष्यत ॥ ६ ॥

6. *Vājintamāya sahyase supitrya tṛṣu cyavāno anu jātavedase. Anudre cidyo dhṛṣatā varam sate mahintamāya dhanvanedaviṣyate.*

Resplendent fatherly presence between heaven and earth, I, spontaneously inspired and exalted, offer homage and pray for protection to the most powerful presence, Agni, forbearing as well as challenging, all pervasive and aware, ever true, highest and most

glorious protector and promoter who provides succour and sustenance of high order even in dry desert lands of no water by his indomitable power and potential.

एवाग्निमतः सह सूरिभिवसु ष्टव सहसः सूनरा नृभिः ।  
मित्रासा न य सुधिता ऋतायवा द्यावा न द्युम्नर्भि सन्ति  
मानुषान् ॥ ७ ॥

7. *Evāgnimartaiḥ saha sūribhirvasuḥ ṣṭave sahasaḥ sūnaro nṛbhiḥ. Mitrāso na ye sudhitā ṛtāyavo dyāvo na dyumnairabhi santi mānuṣān.*

Thus Agni, wealth, power and shelter of the world, inspirer of strength, ambition and enthusiasm for life, is adored and exalted by the brave along with the leading lights of vision and action, though mortals all, who, constantly disciplined in mind, dedicated to truth and yajnic action for creativity and production of good things for life, like friends of mankind in unison and united action, excel and lead ordinary humanity by virtue of their brilliance and shining achievements.

ऊजा नपात्सहसाविति त्वापस्तुतस्य वन्दत वृषा वाक ।  
त्वां स्ताषाम् त्वया सुवीरा दाधीय आयुः पतरं दधानाः ॥ ८ ॥

8. *Ūrjo napāt sahasāvanniti vopastutasya vandate vṛṣā vāk. Tvāṁ stoṣāma tvayā suvīrā drāghīya āyuh prataraṁ dadhānāḥ.*

“Child of energy, creator, sustainer and master of strength, energy and victory, undaunted and inviolable wielder of courage, patience and enthusiasm for living”, thus does the celebrant’s profound vision and word describe you as he closely watches and adores you. We, holy, brave and grateful, praise you while we

enjoy your gift of good health, long life and the vision and hope of ultimate success and fulfilment.

इति त्वाग््न वृष्टिहव्यस्य पुत्रा उपस्तुतास् ऋषया वाचन ।  
ताँश्च पाहि गृणतश्च सूरीन्वषडवषळित्यूध्वासा अन १-  
त्मा नम् इत्यूध्वासा अन १ ॥ १ ॥

9. *Iti tvāgne vṛṣṭihavyasya putrā upastutāsa ṛṣayo' -  
votan. Tāṁśca pāhi grṇataśca sūrīn vaṣaḍva-  
ṣṭityūrdhvāso anakṣan namo nama ityūrdhvāso  
anakṣan.*

Agni, lord omniscient, leading light of existence, cosmic energy of nature, thus do visionary sages, close watchful scholars, children of yajakas pursuing, enacting and accomplishing yajnic acts for rain showers and gifts of generous nature, describe and adore you. Pray protect and promote them with success. Bless the celebrants. Advance the veteran scholars. “Here is the havi, pray accept the oblation”, saying this they raise the hand for offering and rise. “Salutations to Agni and honour to the generous giver for the achievement of showers, food and energy,” saying this with surrender and submission they rise and achieve their mission’s success and fulfilment.

### Mandala 10/Sukta 116

*Indra Devata, Agniyuta Sthaura or Agniyupa  
Sthaura Rshi*

पिबा सामं महत इन्द्रियाय पिबा वृत्राय हन्तव शविष्ठ ।  
पिब राय शवस हूयमानः पिब मध्वस्तृपदिन्द्रा वृषस्व ॥ १ ॥

1. *Pibā somam mahata indriyāya pibā vṛtrāya  
hantave Śṣaviṣṭha. Piba rāye śavase hūyamānaḥ  
piba madhvastṛpadindrā vṛṣasva.*

Indra, lord omnipotent, light of life, ruler of the world, harbinger of the showers of prosperity, drink of the soma of our homage, and protect and promote the honour of your own creation for the power and glory of humanity on earth. Mightiest lord, take over and rule the world for the elimination of evil and the promotion of the positive values of life. Invoked and exalted, inspire your own people for the sake of strength, high morale and prosperity, honour and excellence. Promote the sweetness and culture of life and, happy and satisfied, bring us showers of all round progress and prosperity.

अस्य पिब पुमतः पस्थितस्यन्द सामस्य वरमा सुतस्य ।

स्वस्तिदा मनसा मादयस्वावाचीना र्वत् साभगाय ॥ २ ॥

2. *Asya piba kṣumataḥ prasthitasyendra somasya varamā sutasya. Svastidā manasā mādayasvārvācīno revate saubhagāya.*

Indra, taste the best of beauty and sweetness of this abundant and powerful soma of the social and spiritual system prepared and seasoned to purity and sanctity of the highest order and presented in full faith. O giver of good and all round welfare of life, come straight to our vedi for the gift of wealth, honour and excellence of prosperity, happy at heart, and let us all rejoice.

ममत्तु त्वा दिव्यः साम इन्द ममत्तु यः सूयत् पार्थिवेषु ।

ममत्तु यन् वरिवश्चकथ ममत्तु यन् निरिणासि शत्रून् ॥ ३ ॥

3. *Mamattu tvā divyaḥ soma indra mamattu yaḥ sūyate pārthiveṣu. Mamattu yena varivaścakartha Mamattu yena niriṇāsi śatrūn.*



Let the heavenly soma of the sun and moon exhilarate you. Let the soma sweetness and beauty of things earthly created here exhilarate you. Let the soma of your own grandeur by which you do wonders exhilarate you. And let the soma of your own valour by which you destroy the enemies exhilarate you.

आ द्विबर्हा अमिना यात्विन्दा वृषा हरिभ्यां परिषिक्तमन्धः ।  
गव्या सुतस्य पभृतस्य मध्वः सत्रा खदामरुशहा वृषस्व ॥ ४ ॥

4. *Ā dvibarhā amino yātvindro vṛṣā haribhyām pariṣiktamandhaḥ. Gavyā sutasya prabhṛtasya madhvaḥ satrā khedāmaruśahā vṛṣasva.*

May generous Indra, mighty ruler of the powers of heaven and earth, come with complementary powers of centrifugal and centripetal forces of nature and society and taste the sweet sustaining assets of food and energy created on earth. O lord breaker of clouds and destroyer of enemies, adversity and exhaustion, let there be ceaseless showers of abundant honey sweets of distilled and seasoned wealth, honour and excellence of life on earth.

नि तिग्मानि भ्राशयन्भ्राश्यान्यव स्थिरा तनुहि यातुजूनाम ।  
उगायं त सहा बलं ददामि पतीत्या शत्रून्विगदषु वृश्च ॥ ५ ॥

5. *Ni tig māni bhrāśayan bhrāśyānyava sthirā tanuhi yātujūnām. Ugrāya te saho balaṁ dadāmi pratītyā śatrūn vigadeṣu vṛṣca.*

Indra, lord of solar power, sharpening your catalysis and shining your blazing radiations, reduce and destroy the strong persistent life destroying forces from nature and society. I offer you power and persistent

forces of resistance to cooperate with your blazing fight against the anti-life elements. Face the enemies and uproot them in our battle for health and the good life.

व्य॑य इ॒न्द तनु॑हि श्रवा॑स्याजः स्थि॒रव॑ धन्व॑ना भिमा॑तीः ।  
अ॒स्म॒द्य॑ग्वावृ॒धानः॑ सहा॑भिरनिभृ॒ष्टस्त॒न्वं वावृ॑धस्व ॥ ६ ॥

6. *Vyarya indra tanuhi śravāmsyojaḥ sthireva dhanvano'bhimātīḥ. Asmadyagvāvṛdhānaḥ sahoahiranibhrṣṭastanvaṁ vāvṛdhasva.*

Indra, lord of life and human society, expand the resources of food, energy and sustenance, heighten the power and prestige of life and extend the spatial knowledge and power as on a permanent basis. Unresisted and inviolable by virtue of your own patience, persistence and power, rising in strength and lustre of glory before us, raise the power and prestige of the self and the total human organisation.

इ॒दं ह॒विम॑घव॒न्तुभ्यं॑ रा॒तं पति॑ समा॒ळह॑णाना गृ॒भाय॑ । तुभ्यं॑  
सु॒ता म॑घव॒न्तुभ्यं॑ प॒क्वा॒इ॒ द्धी॑न्द् पिब॑ च॒ पस्थि॑तस्य ॥ ७ ॥

7. *Idaṁ havirmaghavan tubhyaṁ rātaṁ prati samrāḥaḥṇāno ḡrbhāya. Tubhyaṁ suto maghavan tubhyaṁ pakvo 'ddhīndra piba ca prasthitasya.*

Indra, lord of glory, this homage and tribute is offered to you. O ruler of self, humanity and all life, pray take it freely without inhibition or hesitation. For you is the soma distilled and offered, O lord of majesty. For you is the food prepared and seasoned. Pray accept it, taste of it and drink of it as it is prepared with faith and love without reservation.

अ॒द्धीदि॒न्द॒ प॒स्थित॒मा ह॒वींषि॒ चना॑ दधिष्व॒ पच॒तात॑ साम॒म ।  
पय॑स्वन्तः॒ पति॑ ह॒याम॑सि॒ त्वा स॒त्याः स॒न्तु॒ यज॑मानस्य॒  
कामाः॑ ॥ ८ ॥

8. *Addhīdindra prasthitemā havīm̐ṣi cano dadhiṣva  
pacatota somam. Prayasvantah̐ prati haryāmasi  
tvā satyāḥ santu yajamānasya kāmāḥ.*

Indra, ruling lord of nature and human society, pray accept these offers of homage as inputs in the natural and human system of evolution and progress. Take the food prepared and the soma distilled as our share of contribution and generate and bring the divine gifts of food and natural energy for health and joy. Bearing food and tribute of homage we love and honour you and pray may the cherished desires of the yajamana be fulfilled.

प॒न्द्राग्नि॑भ्यां॒ सुव॑च॒स्यामि॑यमि॒ सिन्धा॑विव॒ पर॑यं॒ नाव॑मु॒कः ।  
अ॒या॑ इ॒व॒ परि॑ चरन्ति॒ द्वा य॑ अ॒स्मभ्यं॑ ध॒न॒दा उ॒द्भि॒-  
द॑श्च ॥ ९ ॥

9. *Prendrāgnibhyām̐ suvacasyāmiyarmi sindhāviva  
prerayaṁ nāvamarkaiḥ. Ayā iva pari caranti devā  
ye asmabhyam̐ dhanadā udbhidaśca.*

I send up this song of adoration to Indra, lord of power, and to Agni, lord of light. It is infused with the inspiration of mantras and I launch these prayers like a boat on the sea. Devas range around and move like harbingers of good fortune, they are abundant givers of wealth and they destroy misfortune and uproot evil.

**Mandala 10/Sukta 117***Dana-stuti or Indra Devata, Bhikshu Angirasa Rshi*

न वा उ द्वाः ऽधुमिद्वधं ददुरुताशितमुप गच्छन्ति  
 मृत्यवः । उता रयिः पृणता नाप दस्यत्युतापृणन्मडितारं  
 न विन्दत ॥ १ ॥

1. *Na vā u devāḥ kṣudhamidvadham dadurutā-  
 śitamupa gacchanti mṛtyavaḥ. Uto rayiḥ pṛṇato  
 nopa dasyatyutāpṛṇan marḍitāraṁ na vindate.*

The devas have ordained death for mortals, but not for reasons of hunger alone, because death overtakes the rich and well provided too. The wealth of the generous giver of charity does not diminish while the uncharitable finds no grace, none to comfort him.

य आधाय चकमानाय पित्वा विन्त्सनफितायापजग्मुष ।  
 स्थिरं मनः कृणुत सर्वत पुराता चित्स मडितारं न  
 विन्दत ॥ २ ॥

2. *Ya ādhrāya cakamānāya pitvo'navāntsan  
 raphitāyopajagmuṣe. sthiram manaḥ kṛṇute  
 sevate puroto cit sa marḍitāraṁ na vindate.*

The man of means in plenty who does not give in charity to the poor, needy, hunger afflicted supplicant that comes to his door but hardens his heart and, further, himself enjoys the fruits of his riches in his very presence, finds no grace, no comfort, none to console him.

स इद्भ्राजा या गृहव ददात्य कामाय चरत कृशाय ।  
 अरमस्म भवति यामहूता उतापरीषु कृणुत सखायम ॥ ३ ॥

3. *Sa idbhojo yo gṛhave dadātyannakāmāya carate kṛśāya. Aramasmai bhavati yāmahūtā utāpa-rīṣu kṛṇute sakhāyam.*

Bounteous blest is he who gives to the needy seeker desirous of food and to the wanderer in search, gone feeble. Amplitude comes to him at his call for his purpose, and he creates friendly alliances even among those who once opposed him.

न स सखा या न ददाति सख्यं सचाभुव सचमानाय पित्वः ।  
अपास्मात्पया । तदाका अस्ति पृणन्तमन्यमरणं चिदि-  
च्छत ॥ ४ ॥

4. *Na sa sakhā yo na dadāti sakhye sacābhuve sacamānāya pitvaḥ. Apāsmāt preyānna tadoko asti pṛṇantamanyamaraṇaṁ cidicchet.*

No friend is he who gives no help and sustenance to the friend, the assistant and the associate. Denied, the friend goes away from him. No home is this house of the miser mean, if the friend in need has to knock at another door, the house of a generous helpful person.

पृणीयादि णधमानाय तव्यान्दाधीयांसमनु पश्यत पन्थाम ।  
आ हि वतन्त रथ्यव चकान्यमन्यमुप तिष्ठन्त रायः ॥ ५ ॥

5. *Pṛṇīyādinnādhamānāya tavyān drāghīyām-samanu paśyeta panthām. O hi vartante rathyeva cakrānyamanyamupa tiṣṭhanta rāyaḥ.*

The rich man should give for the poor seeker, he should see the paths of life in the long run. Riches move like wheels of the chariot: Now they are at one place, now they move to another.

माघम ँ विन्दतु अपचताः सत्यं ब्रवीमि वध इत्स तस्य ।  
नायमणं पुष्यति ना सखायं कर्वालाघा भवति कव-  
लादी ॥ ६ ॥

6. *Moghamannaṁ vindate apracetāḥ satyaṁ  
bravīmi vadha it sa tasya. Nāryamaṇaṁ puṣyati  
no sakhāyaṁ kevalāgho bhavati kevalādi.*

The man of no knowledge and short vision gets food in vain and prosperity for nothing. Verity I say that prosperity is his ruin, his very death in life. He prospers not who helps neither the friend nor the wise, eating all by himself he eats nothing but sin.

कृषित्फाल आशितं कृणाति य ध्वानमप वृङ्ग चरित्रः ।  
वदन्ब्रह्मावदता वनीयान्पृण णपिरपृणन्तमभि घ्यात ॥ ७ ॥

7. *Kṛṣannit phāla āśitaṁ kṛṇoti yannadhvān-amapa  
vr̥ṅkte caritraiḥ. Vadan brahmāvadato vanīyān  
pṛṇannāpirapṛṇantamabhi ṣyāt.*

The ploughman ploughing the land produces food for the hungry, the traveller while moving crosses the path to destination, the vocal sage is better than the silent, and the giving friend and brother is better than the non-giving.

एकपाद्भूया द्विपदा वि चकम द्विपात्रिपादमभ्यति पश्चात ।  
चतुष्पादति द्विपदामभिस्वर संपश्यन्पङ्कीरुपतिष्ठमानः ॥ ८ ॥

8. *Ekapādbhūyo dvipado vi cakrame dvipāt tripā-  
damabhyeti paścāt. Catuspādeti dvipadā-mabhi-  
svare saṁpaśyan paṅktīrupatiṣṭhamānaḥ.*

In the process of evolution and mutual exhortation, the man of the first order of wealth looks

up to the man of double order of wealth and, if he be active and generous, may even surpass the doubly rich person. Similarly, the man of double order of wealth looks up to the man of triple wealth and may even surpass him. Later, the man of triple wealth looks up to the man of fourfold wealth and may overtake and even surpass him. Thus in evolution, competition, cooperation and mutual exhortation, the generous man of initiative goes on and on, watching and abiding in the line of the progressive evolution of humanity.

स॒मा चि॒द्धस्ता॒ न स॒मं वि॒विष्टः॑ स॒मा॒तरा॑ चि॒न्न स॒मं दु॒हात॑ ।  
य॒मया॑श्चि॒त् १ स॒मा वी॒याणि॑ ज्ञा॒ती चि॒त्सन्ता॒ न स॒मं  
पृ॒णीतः॑ ॥ ९ ॥

9. *Samau ciddhastau na samam viviṣṭaḥ saṁmātarā cinna samam duhāte. Yamayościn-na samā vīryāṇi jñātī cit santau na samam pṛṇītaḥ.*

The two hands, howsoever alike, do not perform equally well, two mother cows, alike and equal otherwise, do not yield the same quality and quantity of milk, the power and performance of even twins is not equal and the same, and two persons may be closely related, still they are not equal and exactly alike in charity.

### Mandala 10/Sukta 118

*Agni Rakshoha Devata, Urukshaya Amahiyava Rshi*

अ॒ग्र हंसि॑ न्य॒त्रिणं॑ दी॒द्यन्म॒त्येष्वा॑ । स्व॒ तय॑ शुचि॒वत॑ ॥ १ ॥

1. *Agne haṁsi nyatrinam dīdyanmartyeṣvā. Sve kṣaye śucivrata.*

Agni, fire divine, you destroy the consumptive

forces which damage life and, shining and blazing immortal among mortals, wherever you abide in your own form and place, you go on dedicated to your Dharma of purification and sanctification.

उत्तिष्ठसि स्वाहुता घृतानि पति मादस ।

यत्त्वा स्रुचः समस्थिरन ॥ २ ॥

2. *Uttiṣṭai svāhuto ghr̥tāni prati modase.  
Yat tvā srucaḥ samasthiran.*

You rise in flames of glory and respond with fragrant joy to the oblations of ghr̥ta when ladlefuls are brought close to the vedi and poured into the fire.

स आहुता वि राचत् गिरीळन्या गिरा ।

स्रुचा पतीकमज्यत ॥ ३ ॥

3. *Sa āhuto vi rocate'gnirīḷnyā girā.  
Srucā pratīkamajyate.*

Venerable Agni, when it is invoked and adored with Vedic mantras, rises and shines when it is served and exalted with ladlefuls of ghr̥ta as the prime power of yajna.

घृतनाग्निः समज्यत् मधुपतीक् आहुतः ।

राचमाना विभावसुः ॥ ४ ॥

4. *Ghr̥tenāgniḥ samajyate madhupratīka āhutaḥ.  
Rocamāno vibhāvasuḥ.*

Agni, honoured and adored with ghr̥ta, served and adorned with honey sweets, invoked and exalted with Vedic hymns, shines and illuminates us as the sun.



जरमाणः समिध्यस दुवभ्या हव्यवाहन ।

तं त्वा हवन्त मत्याः ॥ ५ ॥

5. *Jaramāṇaḥ samidhyase devebhyo havyavāhana.  
Taṁ tvā havanta martyāḥ.*

Invoked, celebrated and exalted, you rise and shine, harbinger of fragrances for the divinities of nature and noble humanity, and as such the mortals invoke and adore you in their yajnic celebrations.

तं मता अमर्त्यं घृतनाग्निं सपयत । अदाभ्यं गृहपतिम ॥ ६ ॥

6. *Taṁ martā amartyaṁ ghr̥tenāgniṁ saparyata.  
Adābhyaṁ gr̥hapatim.*

That immortal Agni, the mortals serve with ghr̥ta, Agni that is the redoubtable master protector of the home and family.

अदाभ्यन शाचिषाग्नौ र इस्त्वं दह ।

गापा ऋतस्य दीदिहि ॥ ७ ॥

7. *Adābhyena śociṣāgne rakṣastvaṁ daha.  
Gopā ṛtasya dīdihī.*

Agni, with your inviolable and irresistible light and heat, burn the negative forces that damage life, and shine and blaze as protector and promoter of the yajna of life's progress.

स त्वमग्ने पतीकन् प्रत्याष यातुधान्यः ।

उरु रयिषु दीद्यत ॥ ८ ॥

8. *Sa tvamagne pratīkena pratyōṣa yātudhānyaḥ.  
Urukṣayeṣu dīdyat.*

Agni, with your heat and light rays burn and destroy all forces of germs, viruses, insects and impurities that damage life, shine as you do in vast vedis of scientific programmes of yajna.

तं त्वा गी॒भिरु॒रु॒ त्वा ह॒व्य॒वाहं॑ समी॒धिर॑ ।  
यजि॑ष्ठं॒ मानु॑ष॒ जन॑ ॥ ९ ॥

9. *Tam tvā gīrbhiruruṣayā havyavāhaṁ samīdhire.*  
*Yajisṭhaṁ mānuṣe jane.*

Agni, carrier and harbinger of fragrant havis to divinities and humanity, most adorable in human communities, men of dignity and grand mansions invoke and light you in vast vedis with holy songs of the Veda.

### Mandala 10/Sukta 119

*Atma Devata, Laba Aindra Rshi*

इति॑ वा इति॑ म॒ मना॑ गाम॒श्वं स॒नुया॑मिति॑ ।  
कु॒वित्सा॒म॒स्यापा॑मिति॑ ॥ १ ॥

1. *Iti vā iti me mano gāmaśvaṁ sanuyāmiti.*  
*Kuvit somasyāpāmiti.*

This and this alone is what I am at heart: Let me win over the cow and the horse, wealth of the earth and all possible progress onward, and wholly control my senses and dynamics of the mind, for I have drunk the soma of the divine spirit.

प॒ वाता॑इव॒ दाध॑त॒ उन्मा॑ पी॒ता अ॑यंसत ।  
कु॒वित्सा॒म॒स्यापा॑मिति॑ ॥ २ ॥

2. *Pra vātā iva dodhata unmā pītā ayamsata.*  
*Kuvit somasyāpāmiti.*

Like impetuous winds have the exhilarations of the draughts of soma raised me to the state of ecstasy, as I have drunk the soma of the divine spirit.

उन्मा पीता अयंसत् रथमश्वाइवाशवः ।

कुवित्सामस्यापामिति ॥ ३ ॥

3. *Unmā pītā ayaṁsata rathamaśvā ivāśavaḥ.*  
*Kuvit somasyāpāmiti.*

The draughts of divine soma have raised me up in ecstasy of body, mind and spirit like swift horses carrying the chariot and the master, for I have drunk of the soma of the divine spirit.

उप मा मतिरस्थित वाश्रा पुत्रमिव प्रियम ।

कुवित्सामस्यापामिति ॥ ४ ॥

4. *Upa mā matirasthita vāśrā putramiva priyam.*  
*Kuvit somasyāpāmiti.*

My heart, mind and intelligence is stable and has stabilised me in the object of my divine love like the loving mother cow having reached its darling calf, for I have drunk of the soma of the divine spirit.

अहं तष्टव बन्धुरं पयचामि हृदा मतिम ।

कुवित्सामस्यापामिति ॥ ५ ॥

5. *Ahaṁ taṣṭeva bandhuraṁ paryacāmi ḥṛdā matim.*  
*Kuvit somasyāpāmiti.*

Just as the maker makes and controls the well-structured chariot so do I control my mind and intellect at heart by soul, since I have drunk of the soma of the divine spirit.

न॒हि म॑ अ॒प॒च्य॒ना॒च्छा॒न्त॒सुः प॒ञ्च॑ कृ॒ष्टयः॑ ।

कु॒वित्सा॒म॒स्यापा॒मिति॑ ॥ ६ ॥

6. *Nahi me akṣipaccanācchāntsuh pañca kṛṣṭayah.  
Kuvit somasyāpāmiti.*

Nor can all the five communities elude or blur the vision of my eye and what I see, for I have drunk of the soma of the divine spirit.

न॒हि म॑ रा॒द॒सी उ॒भ॒ अ॒न्यं॑ प॒ ङं॑ च॒न॒ पति॑ ।

कु॒वित्सा॒म॒स्यापा॒मिति॑ ॥ ७ ॥

7. *Nahi me rodasī ubhe anyam paṅśam cana prati.  
Kuvit somasyāpāmiti.*

Nor can the physical earth and heaven both be the other and opposite side of my divine personality, for I have drunk of the soma of the divine spirit.

अ॒भि द्यां॑ म॒हिना॑ भु॒वम॒भी॒रु॒मां पृ॒थि॒वीं म॒हीम॑ ।

कु॒वित्सा॒म॒स्यापा॒मिति॑ ॥ ८ ॥

8. *Abhi dyām mahinā bhuvamabhīrūmāṃ pṛthivīm mahīm. Kuvit somasyāpāmiti.*

By the grandeur of my divine experience I realise the greatness of the solar regions and the greatness of this great earth, for I have drunk of the soma of the divine spirit.

ह॒न्ता॒हं पृ॒थि॒वीमि॒मां नि॑ द॒धानी॒ह व॒ह वा॑ ।

कु॒वित्सा॒म॒स्यापा॒मिति॑ ॥ ९ ॥

9. *Hantāham pṛthivīmimāṃ ni dadhānīha vaha vā.  
Kuvit somasyāpāmiti.*

And may be I shall hold the beauty and generosity of this earthly existence here or, later, there, for I have drunk of the soma of the spirit divine.

आषमित्पृथिवीमहं जङ्घनानीह वह वा ।

कुवित्सामस्यापामिति ॥ १० ॥

10. *Oṣamit pṛthivīmahaṁ jaṅghanānīha veha vā.*  
*Kuvit somasyāpāmiti.*

And I can heat up this earthly body to light and take it here, there, anywhere, for I have drunk of the soma of the spirit divine.

दिवि म अन्यः प ा३ धा अन्यमचीकृषम ।

कुवित्सामस्यापामिति ॥ ११ ॥

11. *Divi me anyah pakṣo'dho anyamacīkṛṣam.*  
*Kuvit somasyāpāmiti.*

I realise one mode of my existence high up in heaven and the other down here on earth, for I have drunk of the soma of the spirit divine.

अहमस्मि महामहा भिनभ्यमुदीषितः ।

कुवित्सामस्यापामिति ॥ १२ ॥

12. *Ahamasmi mahāmaho'bhinabhyamudīṣitaḥ.*  
*Kuvit somasyāpāmiti.*

I am greatest of the greats, shining bright, radiating upwards to the skies and spaces, for I have drunk of the soma of the spirit divine.

गृहा याम्यरंकृता द्वभ्या हव्यवाहनः ।

कुवित्सामस्यापामिति ॥ १३ ॥

13. *Ḡr̥ho yāmyaram̐kr̥to devebhyo havyaavāhanah.  
Kuvit somasyāpāmiti.*

Receiving the light and ecstasy of divinity, beatified by grace, I have become the fire that carries the fragrances of love and faith to the divinities and the highest Divine, for I have drunk of the soma of the spirit divine and I have become the divine ecstasy itself.

### Mandala 10/Sukta 120

*Indra Devata, Brhaddiva Atharvana Rshi*

तदिदासु भुवनेषु ज्येष्ठं यता जज्ञ उगस्त्वषनृम्णः ।

सद्य जज्ञाना नि रिणाति शत्रूननु यं विश्व मदन्त्युमाः ॥ १ ॥

1. *Tadidāsa bhuvaneṣu jyeṣṭham yato jajña ugra-  
stveṣanr̥mṇah. Sadyo jajñāno ni riṇāti śatrūnanu  
yam viśve madantyaumāḥ.*

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, refulgent potent sun which, always rising every moment, destroys the negativities which damage life and by which all positive and protective powers and people of the world rejoice and celebrate life.

वावृधानः शर्वसा भूयाजाः शत्रुदासाय भियसं दधाति ।

अव्यनच्च व्यनच्च सस्त्रि सं त नवन्त पभृता मदेषु ॥ २ ॥

2. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya  
bhīyasam dadhāti. Avyanacca vyanacca sasti  
sam te navanta prabhṛtā madeṣu.*

Growing mighty in strength, immensely lustrous, destroyer of negativities, it strikes fear into

the heart of forces causing damage to life and the environment. Bountiful purifier and sustainer of the breathing and non-breathing world, all the people and powers which receive sustenance from you join to do honour to you in their joy and celebration of life.

त्व कतुमपि वृञ्जन्ति विश्व द्वियदत् त्रिभवन्त्यूमाः । स्वादाः  
स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि याधीः ॥ ३ ॥

3. *Tve kratumapi vṛñjanti viśve dviryadete trirbhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, surrender all actions and prayers to you when they join in couples and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey and with divine sweetness and bliss create life overflowing with love and ecstasy.

इति चिद्धि त्वा धना जयन्तं मदमद अनुमदन्ति विपाः ।  
आजीया धृष्णा स्थिरमा तनुष्व मा त्वा दभन्यातुधाना  
दुरवाः ॥ ४ ॥

4. *Iti ciddhi tvā dhanā jayantaṁ madamade anumadanti viprāḥ. Ojīyo dhṛṣṭṇo sthiraṁ mā tanuṣva mā tvā dabhan yātudhānā durevāḥ.*

Thus with joy on every happy occasion of life, grateful people and vibrant sages celebrate you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the commonwealth of permanent values. Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

त्वया वयं शाशद्वाह रणेषु पपश्यन्ता युधन्यानि भूरि ।  
चादयामि त आयुधा वचाभिः सं त शिशामि ब्रह्मणा  
वयांसि ॥ ५ ॥

5. *Tvayā vyaṁ śāśadmahe raṇeṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śiśāmi brahmaṇā vayānsi.*

With your divine inspiration, well knowing the weapons of war, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula I sharpen the target efficacy of the arrows and missiles of defence and offence.

स्तुष्यं पुरुवपसृभ्वमिनतममाप्त्यमाप्त्यानाम ।  
आ दषत शर्वसा सप्त दानून्य सा त पतिमानानि भूरि ॥ ६ ॥

6. *Stuṣeyyaṁ puruvarpasamṛbhvaminatamamāptyamāptyānām. Ā darṣate śavasā sapta dānūn pra sākṣate pratimānāi bhūri.*

We love and celebrate Indra in song, lord adorable infinite in form, all pervasive, most glorious and wisest of the self-realised wise. With his might he breaks seven types of clouds and seven orders of sin and evil, and he challenges and subdues the many adversaries that arise in the world of nature and humanity.

नि तद्दधिष वरं परं च यस्मि णविथावसा दुराण । आ मातरा  
स्थापयस जिगतू अत इनाषि कवरा पुरूणि ॥ ७ ॥

7. *Ni taddadhiṣe'varam param ca yasminnāvithāvasā duroṇe. Ā mātara sthāpayase jigatnu ata inoṣi karvarā purūṇi.*



You sustain this visible world of physical reality and the other invisible world of meta-physical and spiritual reality in which you maintain and protect everything with your might in their very home. And you hold and stabilise the revolving motherly earth and heaven, inspire many great actions therein and see them accomplished.

इ॒मा ब॒ह्व॑ बृ॒हद्दि॒वा वि॒व॒क्ती॒न्दा॒य शू॒षम॒गि॒यः स्व॒षाः । म॒हा  
गा॒त्रस्य॑ । यति॒ स्व॒राजा॒ दु॒र॒श्च॒ विश्वा॑ अ॒वृ॒णा॒दप॒ स्वाः ॥ ८ ॥

8. *Imā brahma brhaddivo vivaktīndrāya śūṣama-griyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājo duraśca viśvā avṛṇodapa svāḥ.*

The poet of boundless heavenly light speaks these divine verses in honour of Indra for his own spiritual peace and pleasure. First and foremost among eminent poets, self-illuminant, self-refulgent and self-controlled, he masters the mighty treasure of Vedic wisdom and he opens the flood gates of his own vision of universal light and wisdom.

ए॒वा म॒हा॒न्बृ॒हद्दि॒वा अथ॒वावा॑च॒त्स्वां त॒न्व॑मि॒न्द॒म्व ।  
स्व॒सा॒रा मा॒तरि॑भ्व॒रीरि॒षा हि॒न्वन्ति॑ च॒ शर्व॑सा॒ व॒धय॑न्ति  
च ॥ ९ ॥

9. *Evā mahān brhaddivo atharvāvocat svām tanva-mindrāmeva. Svasāro mātariḥvarīriṣā hinvanti ca śarvasā vardhayanti ca.*

Thus does the sage of boundless light and vision of wisdom with settled mind address his song of adoration to Indra only, and the pure immaculate fluent streams of speech like motherly creations inspire the

world and exalt humanity with strength and enthusiasm.

### Mandala 10/Sukta 121

*Kah (Prajapati) Devata, Hiranyagarbha Prajapatya Rshi*

हिरण्यगर्भः समवततागं भूतस्य जातः पतिरक आसीत् ।  
स दाधार पृथिवीं द्यामुतमां कस्म द्वाय हविषा विधम ॥ १ ॥

1. *Hiranyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādihāra pṛthivīm dyāmutemām kasmāi devāya haviṣā vidhema.*

Hiranyagarbha, the golden Seed, one lord of light and the sole creator of lights such as the sun, existed before creation (as he ever exists). He alone was and is the lord and sustainer of all forms of created being. He holds and sustains the earth and heaven and supports this whole universe. We worship the same one lord and offer him homage with oblations of fragrant materials.

य आत्मदा बलदा यस्य विश्व उपासत पशिषं यस्य द्वाः ।  
यस्य छायामृतं यस्य मृत्युः कस्म द्वाय हविषा विधम ॥ २ ॥

2. *Ya ātmadā baladā yasya viśva upāsate praśiṣam yasya devāḥ. Yasya cāyāmṛtaṁ yasya mṛtyuḥ kasmāi devāya haviṣā vidhema.*

The lord who is the giver of birth to the soul with its power and potential in body, whose glory all the divinities of the world celebrate in song, whose shade of protection is immortality and falling off is death, to him we offer our homage and worship in hymns with havi.

यः पाणता निमिषता महित्वक इदाजा जगता बभूव । य  
इश अस्य द्विपदश्चतुष्पदः कस्म द्वाय हविषा विधम ॥ ३ ॥

3. *Yaḥ prāṇato nimiṣato mahitvaika idrājā jagato babhūva. Ya īṣe asya dvipadaścatuspadaḥ kasmai devāya haviṣā vidhema.*

The sole one lord who, with his own might, creates and rules over the world of those who breathe and see, the lord who rules over both men and animals, to that sovereign lord of bliss and majesty we offer homage and worship with our heart and soul.

यस्यम हिमवन्ता महित्वा यस्य समुदं रसया सहाहुः ।

यस्यमाः पदिशा यस्य बाहू कस्म द्वाय हविषा विधम ॥ ४ ॥

4. *Yasyeme himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ. Yasyemāḥ pradiṣo yasya bāhū kasmai devāya haviṣā vidhema.*

Whose majesty these snow covered mountains proclaim, whose depth and grandeur the ocean with rivers declares, whose arms these quarters of space extend to infinity, that lord of light and sublimity let us worship with offers of homage in havis.

यन् द्यारुगा पृथिवी च दृ हा यन् स्वः स्तभितं यन् नाकः ।

या अन्तरि रजसा विमानः कस्म द्वाय हविषा विधम ॥ ५ ॥

5. *Yena dyaurugrā pṛthivī ca dṛḥhā yena svaḥ stabhitam yena nākaḥ. Yo antarikṣe rajaso vimānaḥ kasmai devāya haviṣā vidhema.*

By him the suns blaze, by him the earth is firm, by him the heaven of bliss is sustained, by him the ecstasy of Moksha is constant, and he is the creator of the worlds of space. Let us worship the lord refulgent and omnipotent with offers of homage in havis.

यं कन्दसी अवसा तस्तभान अभ्य तां मनसा रजमान ।  
यत्राधि सूर उदिता विभाति कस्म द्वाय हविषा विधम ॥ ६ ॥

6. *Yaṁ krandasī avasā tastabhāne abhyaikṣetām  
mansā rejamāne. Yatrādhi sūra udito vibhāti  
kasmai devāya haviṣā vidhema.*

Whom eloquent heaven and earth sustained in balance by divine power, shining in splendour and inspired at heart, manifest in glory and celebrate in song, under whose law the sun rises, shines and illuminates the world, that self-refulgent lord let us worship with offers of havis.

आपा ह यद बृहतीविश्वमायन्गर्भं दधाना जूनयन्तीरग्निम ।  
तता द्वानां समवततासुरकः कस्म द्वाय हविषा विधम ॥ ७ ॥

7. *Āpo ha yadbṛhatīrviśvamāyan garbham dadhānā  
janayantīragnim. Tato devānām samavartatā-  
surekaḥ kasmai devāya haviṣā vidhema.*

When the boundless ocean of charged particles of Vayu energy comes into existence bearing the implicit blue print of the cosmos in seed form, creating the heat mode of existence, then the one supreme of the divinities, living breathing life itself, emerges in advance of all cosmic forms, and that One all-comprehensive divine lord let us worship with oblations of havi, who else? That is Hiranyagarbha.

यश्चिदापा महिना पयपश्यद् इ दधाना जूनयन्तीयज्ञम ।  
या द्वष्वधि द्व एक आसीत्कस्म द्वाय हविषा विधम ॥ ८ ॥

8. *Yaścidāpo mahinā paryapaśyad dakṣaṁ dadhānā  
janayantīryajñam. Yo deveṣvadhi deva eka āsīt-  
kasmai devāya haviṣā vidhema.*

The one who with his might pervades, watches and overall controls the ocean of charged particles of Vayu energy bearing the heat mode producing the yajnic process of life's evolution, who is on top of all the divinities of existence, that One supreme lord let us worship with havis.

मा ना हिंसीज्जनिता यः पृथिव्या या वा दिवं सत्यधर्मा  
ज्जानं । यश्चापश्चन्द्रा बृहतीज्जानं कस्मद्वायं हविषा  
विधम ॥ ९ ॥

9. *Mā no himsījjanitā yaḥ pṛthivyā yo vā divam satyadharmā jajāna. Yaścāpaścandrā bṛhatīrjajāna kasmā devāya haviṣā vidhema.*

May the one lord supreme never hurt us, the lord that is creator of the earth, who also creates the heavens and who also creates the vast oceans of energies and waters, all beautiful, soothing and blissful, the master, controller and ordainer of all the laws of existence in operation in truth. Let us worship that one lord supreme with offers of faith and havis.

प्राजापत न त्वदतान्यन्या विश्वा जातानि परि ता बभूव ।  
यत्कामास्त जुहुमस्त ता अस्तु वयं स्याम पतया रयी-  
णाम ॥ १० ॥

10. *Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva. Yat kāmāste juhūmastanno astu vyaṁ syāma pataya rayīṇām.*

Prajapati, lord of life and your children, there is none other than you who rules over life forms and materials in existence, for yours are the laws of existence, none else's. Whatever our desires, whatever

you wish we should desire, all that we pray for, may all that be fulfilled in life for us. May we be masters in control of the wealths, honours and excellences of the world within your laws of life.

## Mandala 10/Sukta 122

*Agni Devata, Chitramaha Vasishtha Rshi*

वसुं न चित्रमहसं गृणीष वामं श्वमतिथिमद्विषण्यम । स  
रांसत शुरुधा विश्वधायसा ग्रिहाता गृहपतिः सुवीर्यम ॥ १ ॥

1. *Vasum na citramahasam grṇīṣe vāmaṁ śeva-  
matithidviṣeṇyam. Sa rāsate śurudho viśvadhā-  
yaso'gnirhotā grhapatihḥ suvīryam.*

I adore Agni like my life's parental home, wondrous generous and refulgent, lovely, comfortable, welcome as a noble guest, all love free from jealousy. Master protector of the home, yajamana as well as high priest of life's yajna, he blesses us with all protective, universally nourishing and positive heroic powers and creative energies of life.

जुषाणा अग्र पति ह्य म वचा विश्वानि विद्वान्वयुनानि  
सुकता । घृतनिणिग्बह्मण गातुमरय तव द्वा अजनय नु  
व्रतम ॥ २ ॥

2. *Juṣāṇo agne prati harya me vaco viśvāni vidvān  
vayunāni sukrato. Ghṛtanirṇigbrahmaṇe gātu-  
meraya tava devā ajanayannanu vratam.*

Loving and adorable Agni, universal knower of the laws and ways of life, presiding power of all holy works, pray listen to my words and accept my prayer : Rising and refulgent with ghṛta, inspire the sage and

open up the paths of progress for him. Divinities and noble souls raising you in yajna adore you, join you and raise themselves in pursuance of your laws of life.

सप्त धामानि परिय मर्त्या दाशद्वाशुष सुकृत मामहस्व ।  
सुवीर'ण रयिणाग्र स्वाभुवा यस्त आनट समिधा तं  
जुषस्व ॥ ३ ॥

3. *Sapta dhāmāni pariyannamartyo dāśaddāśuṣe sukrate māmahasva. Suvīreṇa rayiṇāgne svābhuvā yasta ānaṭ samidhā taṁ juṣasva.*

Immortal Agni, pervading seven regions of the universe, bhu, bhuva, sva, maha, jana, tapa and satyam, advance and exalt the noble and generous yajamana of holy action. Whoever brings and offers holy fuel and fragrant havi to you, pray accept and bless him with noble progeny and abundant wealth of life.

यज्ञस्य कृतुं पथमं पुराहितं हविष्मन्त इळत सप्त वाजिनम ।  
शृण्वन्तमग्निं घृतापृष्ठमु णं पृणन्तं द्रवं पृणत सुवीर्यम ॥ ४ ॥

4. *Yajñasya ketuṁ prathamam purohitam haviṣmanṭa īlate sapta vājinam. Śṛṇvantamagniṁ ghr̥ta-pṛṣṭhamukṣanam pṛṇantam devam pṛṇate suvīryam.*

Seven priests with seven pranas and seven faculties of sense and mind offer havi and adore Agni, first and original performer of creation yajna who bears on the banner of creative yajna to its victorious completion, and they go on serving the seven-rayed light of life, listening, fed on and rising by ghr̥ta, generous lord refulgent who blesses the dedicated celebrant with noble strength and happy progeny.

त्वं दूतः पथमा वरण्यः स ह्ययमाना अमृताय मत्स्व । त्वां  
मजयन्मरुता दाशुषा गृह त्वां स्तामभिभृगवा वि रुरुचुः ॥ ५ ॥

5. *Tvaṁ dūtaḥ prathamō vareṇyaḥ sa hūyamāno  
amṛtāya matsva. Tvāṁ marjayan maruto daśuṣo  
gr̥he tvāṁ stomebhirbhr̥gavo vi rurucuḥ.*

Agni, you are the messenger and harbinger of the breeze of fresh life. You are the first divinity of our love and choice. As such, invoked and adored for the sake of immortality, pray rejoice at yajna and let us rejoice too. Vibrant celebrants and veteran sages, shining and raising you in the house of generous yajamana, honour and exalt you with holy songs of adoration.

इषं दुहन्त्सुदुघां विश्वधायसं यज्ञपिय यजमानाय सुकता ।  
अग्रं घृतस्त्रुस्त्रिऋतानि दीद्यद्व्रतियज्ञं परियन्त्सुकतूयस ॥ ६ ॥

6. *Iṣaṁ duhantsudughāṁ viśvadhāyasam yajñapriye  
yajamānāya sukrato. Agne ghṛtasnustrirṛtāni  
dīdyadvratiryajñam pariyantsukratūyase.*

Agni, light and presiding power of yajnic action, bringing plenty of food, energy, prosperity and the milk of human generosity by the mother spirit of the universe for the noble yajamana dedicated to yajna in love and faith, rising in flames of glory by oblations of ghrta, pervading the three dynamic regions of heaven, earth and the skies with light and splendour, and suffusing the yajnic home in life's fragrance, you carry on the divine purpose in the world of nature and humanity.

त्वामिदस्या उषसा व्युष्टिषु दूतं कृण्वाना अयजन्त मानुषाः ।  
त्वां द्वा महयाय्याय वावृधुराज्यमग्र निमृजन्ता अध्वर ॥ ७ ॥



7. *Tvāmidasyā uṣaso vyuṣṭiṣu dūtaṁ kṛṇvānā  
ayajanta mānuṣāḥ. Tvāṁ devā mahayāyyāya  
vāvṛdhurājyamagne nimṛjanto adhware.*

Agni, light of life, in the rising lights of this morning's dawn, thoughtful people adore you in yajna as the harbinger of nature's bounties and carrier of their love and faith with fragrance to the divinities. Nobilities adore you and divinities exalt you, great as you are, and pray for their own rise in merit while they suffuse you in ghrta in the yajna vedi.

नि त्वा वसिष्ठो अह्वन्त वाजिनं गृणन्ता अग्र विदथेषु  
वधसः । रायस्पाषं यजमानेषु धारय यूयं पात स्वस्तिभिः  
सदा नः ॥ ८ ॥

8. *Ni tvā vasiṣṭhā ahvanta vājinam gṛṇanto agne  
vidatheṣu vedhasaḥ. Rāyaspoṣaṁ yajamāneṣu  
dhāraya yūyam pāta svastibhiḥ sadā naḥ.*

Agni, men of light and vision established in divine consciousness invoke and adore you, light and spirit of cosmic power, and they celebrate your divine supremacy over nature and humanity. O victorious lord of universal knowledge, power and prosperity, pray bear and bring us the wealth of life's health and excellence for the yajamanas. O sages and scholars of divinity and science of yajna, pray protect and promote us always with all round well being of life on earth.

### Mandala 10/Sukta 123

*Vena Devata, Vena Bhargava Rshi*

अयं वनश्चादयत्पृश्निगभा ज्यातिजरायू रजसा विमान ।  
इममपां संगम सूयस्य शिशुं न विपा मतिभी रिहन्ति ॥ १ ॥

1. *Ayam venaścodayat pṛṣṇigarbhā jyotirjarāyū rajaso vimāne. Imamapāṁ saṁgame suryasya śiśuṁ na viprā matibhī rihanti.*

This loving and lovely light, glorious sun, womb of light, shines in varied light and beauty in the ocean of particles of mist in middle space, moves and energises the clouds of vapour, and in the meeting of the sun rays and the vapours sages celebrate and adore the sun with songs of prayer and love with gratitude as a child of divinity.

समुदादूमिमुदियति वना नभाजाः पृष्ठं ह्यतस्य दशि । ऋतस्य  
सानावधिं विष्टपि भाट समानं यानिमभ्यनूषत् वाः ॥ २ ॥

2. *Samudrādurmimudiyarti veno nabhojāḥ pṛṣṭham haryatasya darṣi. Ṛtasya sānāvadhī viṣṭapi bhrāt samānaṁ yonimabhyanūṣata vrāḥ.*

Rising from the skies, the sun radiates its waves of light, draws waves of mist from the ocean, energises clouds of mist from the ocean of space, the vault of glorious heaven across the skies is seen, the glory shines on top of the high heaven of nature's yajna, and the sages celebrate both dawn and the vault of heaven together.

समानं पूवीरभि वावशानास्तिष्ठन्वत्सस्य मातरः सनीळाः ।  
ऋतस्य सानावधिं चकमाणा रिहन्ति मध्वा अमृतस्य  
वाणीः ॥ ३ ॥

3. *Samānaṁ pūrvīrabhi vāvaśānāstiṣṭhan vatsasya mātaraḥ sanīlāḥ. Ṛtasya sānāvadhī cakramāṇā rihanti madhvo amṛtasya vāṇīḥ.*

Equal and abundant, shining and thundering

currents of natural energy, mother generators of clouds of rain, abiding together with vapours and sun rays in the skies, also active on top of nature's dynamics, inspire the honey sweets of sage's immortal songs of divine celebration.

जा॒नन्ता॑ रू॒पम॑कृ॒पन्त॑ वि॒पा मृ॑गस्य॒ घाषं॑ महि॒षस्य॒ हि ग्मन॑ ।  
 ऋ॒तन् यन्ता॑ अधि॒ सिन्धु॑मस्थु॒विद॑द्रन्ध्र॒वा अ॒मृता॑नि  
 नाम॑ ॥ ४ ॥

4. *Jānanto rūpamakṛpanta viprā mṛgasya ghoṣaṁ mahiṣasya hi gman. Ṛtena yanto adhi sindhuma-sthurvidadgandharvo amṛtāni nāma.*

The sages, knowing the form, structure and functioning of the cloud and the roaring thunder, celebrate it and realise it in practice. Going by laws of natural truth, waters, evaporation and cloud formation and catalysis in the depth of spatial ocean, they realise that it is really the sun which holds the earth and controls the immortal waters for sure.

अ॒प्स॒रा जा॒रमु॑पसि॒ष्मिया॑णा या॒षा बि॒भति॑ प॒र्म व्या॑मन ।  
 च॒र॒त्प्रिय॑स्य॒ यानि॑षु॒ प्रियः॑ सन्त्सीद॑त् ॥ ५ ॥

5. *Apsarā jāramupasiṣmiyāṇā yoṣā bibharti paramavyoman. Carat priyasya yoniṣu priyaḥ santsīdat pakṣe hiranyaye sa venah.*

Like a youthful belle holding on to her lover, the lightning with a brilliant smile holds on to and sustains with the cloud in the highest skies, and the cloud too, dear and lovely, moving about in the spatial home of his lovely light and lightning, stays by the side of the

golden beloved.

नाकं सुपणमुप यत्पतन्तं हृदा वनन्ता अभ्यर्चत त्वा ।  
हिरण्यपि वरुणस्य दूतं यमस्य यानां शकुनं भुरण्युम ॥ ६ ॥

6. *Nāke suparṇamupa yat panantaṁ hṛdā venanto abhyacakṣata tvā. Hiranyapakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuranyum.*

O Sun, wrapped in wondrous rays flying around in the highest heaven, loving sages with their heart and soul see and realise you at the closest as a messenger of the supreme lord of love and justice and as a mighty bird blazing and flying with golden wings in the vast space of the lord ordainer of the universe.

ऊर्ध्वा गन्धर्वा अधि नाकं अस्थात्पत्यङ् चित्रा बिभ्रदस्या-  
युधानि । वसाना अत्कं सुरभिं दृश कं स्वर्ण नाम जनत  
प्रियाणि ॥ ७ ॥

7. *Ūrdhvo gandharvo adhi nāke asthāt pratyāṅ citrā bibhradasyāyudhāni. Vasāno atkaṁ surabhiṁ dṛśe kaṁ svarṇa nāma janata priyāṅi.*

High up over there abides the sun in the region of heavenly light. It bears wondrous weapons of divinity such as thunder and lightning. It wears a beautiful, fragrant form soothing for people to see, and like the light and bliss of heaven creates divine waters and many other dear divine gifts for life.

दृप्सः समुदमभि यज्जिगाति पश्यन्गृधस्य च सा  
विधमन । भानुः शुकुणं शाचिषा चकानस्तृतीयं चक  
र्जसि प्रियाणि ॥ ८ ॥

8. *Drapsaḥ samudramabhi yajjigāti paśyan  
gṛdhrasya cakṣasā vidharman. Bhānuḥ śukreṇa  
śociṣā cakānastrīye cakre rajasi priyāṇi.*

When the sun in the third, highest, heaven, shining on the oceans and vapours in the skies with the light of its fervent rays reaches the clouds of vapour, then the blazing heat with pure and powerful energy catalyses the clouds and condenses the vapours into dear valuable drops that shower in rain upon the earth.

### Mandala 10/Sukta 124

*Devata: Agni (1), Agni's Atma (2-4), Varuna (5, 7-8),  
Soma (6), Indra (9); Rshi: Agni, Varuna, Soma (1, 5-9),  
Agni (2-4)*

इमं ना अग्न उपा यज्ञमहि पञ्चयामं त्रिवृतं सप्ततन्तुम् । असा  
हव्यवाळुत नः पुरागा ज्यागव दीर्घं तम् आशयिष्ठाः ॥ १ ॥

1. *Imaṁ no agna upa yajñamehi pañcayāmaṁ trivṛ-  
taṁ saptatantum. Aso havvyavāḷuta naḥ purogā  
jyogeva dīrghaṁ tama āśayiṣṭhāḥ.*

Agni, yajnic light of life, come to this life yajna of ours: which has five divisions, i.e., Brahma-yajna, Deva-yajna, Pitr-yajna, Atithi-yajna, and Balivaishvadeva-yajna; conducted by five people, i.e, four socio-economic classes of Brahmans, Kshatriyas, Vaishyas and Shudras and others like chance visitors from other groups there might be; which is threefold, i.e., paka yajna, haviryajna and somayajna; and which has seven extensions, i.e., Agnishtoma, Atyagnishtoma, Ukthya, Shodashi, Vajapeya, Atiratra and Aptoyami. You are our leader and pioneer, Agni, and you are the carrier of our yajna to the divinities as well as harbinger of the fruits

of yajna to us. Pray come and be our all time dispeller of the cavern of deep darkness from life.

(Yajna is a creative process of development in life from the individual to the social, national, global and environmental level of life. The explanation above is related to the social level. Swami Brahmamuni explains the yajna at the individual level, and that is also suggested in Rgveda 10, 7, 6: ‘Svayam yajasva’, and yajurveda 4, 13: “Iyam te yajniya tanu”, which means: Develop yourself by yajna according to the seasons of your growth, and remember your life in body, mind and soul is worthy of yajnic service for your personal development, your body being the first instrument of your wider yajna of life. This personal yajna is fivefold, for the elemental balance of earth, water, heat, air and ether; threefold for the balance of vata, pitta and kaf, and also for balanced growth of body, mind and soul; sevenfold for the growth of rasa, rakta, mansa, meda, asthi, majja and virya. Thus yajna is the process of growth beginning with the individual, accomplished at the cosmic level.)

अद॒वाह॒वः प॒चता॒ गुहा॒ यन्प॒श्य॒मान॒ अमृ॒तत्व॒ममि॑ । शि॒वं  
यत्स॒न्त॒मशि॒वा ज॒हामि॑ स्वात्स॒ख्याद॒र॒णीं॑ ना॒भिममि॑ ॥ २ ॥

2. *Adevāddevaḥ pracatā guhā yan prapaśyamāno amṛtatvamemi. Śivaṁ yat santamaśivo jahāmi svāt sakhyādaraṇīm nābhimemi.*

When I, the soul, transcending the mere physical, non-divine, form, take on to the light of divinity within the heart cave of the soul, I see the light of divinity within and attain to it. Thus when I relinquish my dark side of personality, attaining to the light and

peace of divinity, then by reason of my essential affinity with divinity, I reach the life divine, sole centre of existence, just like fire existing at peace in the arani wood, its natural abode, rising into heat and light at yajna.

पश्यं न्यस्या अतिथिं वयाया ऋतस्य धाम वि मिम पुरूणि ।  
शंसांमि पित्र असुराय शर्वमयज्ञियाद्यज्ञियं भागममि ॥ ३ ॥

3. *Paśyannanyasyā atithiṁ vayāyā ṛtasya dhāma vi mime purūṇi. Śamsāmi pitre asurāya śevamayajñiyādyaññiyam bhāgamami.*

Watching the traveller of another path of life other than the physical, the bird on another branch of the tree, and seeing the original home of the cosmic yajna, I enact many vedis to follow the yajnic paths of living. I sing songs of homage in honour of the omnipotent father giver of life and take to my share of yajnic living, away from the selfish ways of existence.

बह्वीः समा अकरमन्तरस्मिन्दं वृणानः पितरं जहामि ।  
अग्निः सामा वरुणस्त च्यवन्त पयावदाष्टं तदवाम्यायन ॥ ४ ॥

4. *Bahvīḥ samā akaramantarasmindam vṛṇānaḥ pitaraṁ jahāmi. Agniḥ samo varuṇaste cyavante paryāvadrāṣṭraṁ tadavāmyāyan.*

Having lived in this body, vedi of living yajna, and choosing Indra, omnipotent father, for worship, I give up the vedi. Agni, vital heat, Varuna, mind and senses and the water element, and Soma, living vitality, depart, and moving ahead I come to the freedom of existence which I cherish and protect for further life.

निमाया उ॒ त्य असुरा॑ अभूवन्त्वं च॒ मा वरुण॑ कामयांस॑ ।  
ऋ॒त॒न॒ राज॒ नृतं॑ विविञ्चन्मम॑ रा॒ष्टस्याधि॑पत्यमहि॑ ॥ ५ ॥

5. *Nirmāyā u tye asurā abhūvan tvaṁ ca mā varuṇa kāmayaṁse. Ṛtena rājannanṛtaṁ viviñcan mama rāṣṭrasyādhipatyamehi.*

When I get the freedom of my state of being, let the demonic forces be void of their powers, and O Varuna, lord of love, justice and fulfilment, pray bless me with love and protection. O ruling lord of existence, eliminating untruth by the rule of truth and divine law, come and take over the ultimate sovereignty of my free state.

इ॒दं स्व॑रि॒दमिदा॑स वा॒मम॑यं प॒का॒श उ॒व॑न्ति॒रि॑म ।  
ह॒ना॒व वृ॒त्रं नि॒रहि॑ साम॒ ह॒विष्ठा॑ सन्तं॒ ह॒विषा॑ यजाम ॥ ६ ॥

6. *Idaṁ svaridamidāsa vāmamayaṁ prakāśa urvantarikṣam. Hanāva vṛtraṁ nirehi soma haviṣṭvā santam haviṣā yajāma.*

O Soma, spirit of life in the state of freedom, this is the state of bliss, this is beauty, this is the light of life, this is the expansive space to sojourn at will. Come up out of all sense of bondage. We two shall eliminate darkness and nescience. You are the havi and you the object of love and adoration too. We powers of divine law and truth of existence serve and bless you, our darling, with your real self and blessings of total fulfilment.

क॒विः क॒वित्वा॑ दि॒वि रू॒पमा॑स॒ज॒दप॑भूती॒ वरु॑णा॒ निर॒पः  
सृ॒जत॑ । तं कृ॒ण्वाना॑ ज॒नया॑ न सि॒न्धव॑स्ता अ॒स्य॒ वर्ण॑  
शु॒चया॑ भरिभति ॥ ७ ॥



7. *Kaviḥ kavitvā divi rupamājsajadaprahūti varuṇo nirapaḥ sṛjat. Kṣemaṁ kṛnvānā janayo na sindhavastā asya varṇam śucayo bharibhrati.*

The sovereign creator with his divine vision and power created the light and placed it as the sun in heaven. Varuna, the same lord omnipotent of the element of waters, created and released the rivers aflow which, pure and creative mothers, harbingers of peace and joy, bear and manifest the generosity and majesty of the lord.

ता अस्य ज्येष्ठमिन्द्रियं संचन्त ता इमा इति स्वधया  
मदन्तीः । ता ई विशा न राजानं वृणाना बीभत्सुवा अप  
वृत्रादतिष्ठन ॥ ८ ॥

8. *Tā asya jyeṣṭhamindriyaṁ sacante tā imā kṣeti svadhāyā madantīḥ. Tā im viśo na rājānam vṛṇānā bībhatsuvo apa vṛtrādatiṣṭhan.*

Those streams of living waters share and bear the highest power and beneficence of this lord Varuna, and the lord rules and abides in these streams which sparkle and flow, enjoying the fragrance of oblations offered in yajna. They, also, like people choosing and abiding by the ruler, free from fear and keeping off from darkness and evil, flow free from fear and obstruction.

बीभत्सूनां सयुजं हंसमाहुरपां दिव्यानां सख्य चरन्तम ।  
अनुष्टुभमनु चचूयमाणमिन्द्रं नि चिक्युः क्वया मनीषा ॥ ९ ॥

9. *Bībhatsūnām sayujam haṁsamāhurapām divyānām sakhye canantam. Anuṣṭubhamanu carcūmaṇamindram ni cikyuḥ kavayo manīṣā.*

The sun, companion of the free and fearless clouds, which sojourns in space as a comrade of the

holy waters, the poets call the ‘celestial bird’, and the wind and electric energy blowing and radiating in response to yajna with anushtup verses, they know with their vision and imagination, and this they call ‘Indra’.

## Mandala 10/Sukta 125

### *Atma Devata, Vagambhrni Rshi*

अहं रुद्रभिर्वसुभिश्चराम्यहमादित्यरुत विश्वदेवः ।

अहं मित्रावरुणाभा बिभम्यहमिन्द्राग्नी अहमश्विनाभा ॥ १ ॥

1. *Ahaṁ rudrebhirvasubhiścarāmyahamādityair-uta viśvadevaiḥ. Ahaṁ mitrāvaruṇobhā bibhamyahamindrāgnī ahamaśvinobhā.*

I am Vak-ambhrni, voice of omniscience, Universal Speech all bearing, all borne, co-existent with eleven Rudras, pranic energies and the soul, eight Vasus, earth, water, fire, air, space, moon, sun and stars, all abodes and supports of life, twelve Adityas, year’s twelve phases of the sun, and all the Vishvedevas, divinities of nature and humanity. I pervade and support both Mitra and Varuna, day and night, I pervade and support Indra and Agni, wind and fire, and I bear and support both the Ashvins, all complementarities of nature and humanity such as positive and negative currents of energy and science and technology.

(Language, Vak or Word, is a system corresponding to and co-existent with existence as a system and the awareness or knowledge of existence. Hence language at the level of divine awareness is co-existent and co-extensive with existence itself. In other words, at the level of omniscience, existence is language and language is existence. In our life, our language is

the seat of correspondence between our awareness and knowledge of existence and its articulation in experience, expression and communication.)

अहं साममाह्नसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम । अहं  
दधामि दविणं हविष्मत सुपाव्यं यजमानाय सुन्वत ॥ २ ॥

2. *Ahaṁ somamāhanasaṁ bibharmyahaṁ tvaṣṭāra-  
muta pūṣaṇaṁ bhagam. Ahaṁ dadhāmi draviṇam  
haviṣmate suprāvye yajamānāya sunvate.*

I bear the reception and expression of experience in communication and the soma joy of corporate existence. I bear the formative evolution, nourishment and growth, and the power and glory of life and its progress. I bear the wealth and prosperity of life for the yajamana who creates beauty and sweetness for life and bears liberal havis of corporate yajna for the common welfare of humanity and indeed all life. (In other words, the content of Language is Existence and the awareness of Existence.)

अहं राष्ट्रीं संगमनीं वसूनां चिकितुषीं पथमा यज्ञियानाम ।  
तां मा द्वा व्यदधुः पुरुत्रा भूरिस्थात्रां भूयावशयन्तीम ॥ ३ ॥

3. *Ahaṁ rāṣṭrīṁ saṅgamanī vāsūnāṁ cikituṣī  
prathamā yajñiyānām. Tām mā devā vyadadhuḥ  
puruṭrā bhūriṣṭhātrām bhūryāveśayanīm.*

I am the spirit and organisation of the social system. I am the pioneer and harbinger of the wealth, honours and excellences of the corporate system with the people. I am the thought, awareness and determined organisation of the basics of human life and its values. Sages and scholars establish me in many socio-political

forms with many permanent stabilities and many evolving powers and possibilities of progress in various directions.

मया सा अ मत्ति या विपश्यति यः पाणिंति य ईं शृणा-  
त्युक्तम् । अमन्तवा मां त उप ति यन्ति श्रुधि श्रुत श्रद्धिवं  
त वदामि ॥ ४ ॥

4. *Mayā so annamatti yo vipaśyati yaḥ prāṇiti ya  
īm śṛṇotyuktam. Amantavo mām ta upa kṣiyanti  
śrudhi śruta śraddhivam te vadāmi.*

O listener, listen, what I say to you is worth listening and doing in faith: Whoever sees whatever he sees, whoever breathes whatever he breathes, whoever hears what is said, he receives the food of life by me. Those who do not listen, do not care, do not believe what I say and neglect me, they waste away, they come to ruin.

(We may realise here that Vagambhrni is not only the voice of divinity, it is also the voice of the people who think and speak truly, positively and jointly whenever and wherever they happen to do so, whether it be in parliaments or assemblies or in the press or in the universities. And this voice must be invariably true and authentic.)

अहमव स्वयमिदं वदामि जुष्टं देवभिरुत मानुषभिः । यं  
कामय तंतमुगं कृणामि तं ब्रह्माणं तमृषिं तं सुमधाम ॥ ५ ॥

5. *Ahameva svayamidaṁ vadāmi juṣṭam devebhi-  
ruta mānuṣebhiḥ. Yam kāmaye taṁ tamugraṁ  
kṛṇomi taṁ brahmāṇaṁ tamṛṣiṁ taṁ sumedhām.*

And all this that is loved, adored and spoken by

the sages and veteran scholars and even by average mortals of honest mind, take it that I, voice of divinity, speak it myself. Whosoever I love by virtue of his or her merit of nature, character and performance, I raise to brilliance, to piety worthy of a yajnic Brahma, to the vision of a poetic sage and high intelligence of an exceptional thinker.

अहं रुदाय धनुरा तनामि ब्रह्मद्विष शरंव हन्त्वा उ ।  
अहं जनाय समदं कृणाम्यहं द्यावापृथिवी आ विवश ॥ ६ ॥

6. *Ahaṁ rudrāya dhanurātanimi brahmadviṣe śarave hantavā u. Ahaṁ janāya samadam kṛṇo-myahaṁ dyāvāpṛthivī ā viveśa.*

I draw the bow for Rudra, powers of justice and punishment, to eliminate the forces of hate and violence against lovers and observers of piety and divinity. I fight for the people and create felicity and joy for them, and I reach and pervade the heaven and earth.

अहं सुव पितरमस्य मूधन्मम् यानिर्प्स्वन्तः समुद । तता  
वि तिष्ठ भुवनानु विश्वातामूं द्यां वष्मणार्प स्पृशामि ॥ ७ ॥

7. *Ahaṁ suve pitaramasya mūrdhan mama yonirapsvantaḥ samudre. Tato vi tiṣṭhe bhuvanānu viśvotāmuniḥ dyāṁ varṣmaṇopa sprśāmi.*

I create the parental protector on top of this human nation and this world in the form of the ruler and the sun. My place is in the depth of waters and the sea and in the particles of space. That same way I abide in all worlds of the universe, and I reach that heaven of light and touch the very top of it with my light and grandeur.

अहमव वातइव प वाम्यारभमाणा भुवनानि विश्वा ।

परा दिवा पर एना पृथिव्यतावती महिना सं बभूव ॥ ८ ॥

8. *Ahameva vāta iva pra vāmyārabhamāṇā bhuvanāni viśvā. Paro divā para enā pṛthivyaitāvātī mahinā saṁ babhūva.*

Loving, embracing and pervading all regions of the universe, I flow forward like the wind that blows across the spaces. Beyond the heaven, beyond this world I am, so much is my power and potential, immanent and transcendent my presence.

### Mandala 10/Sukta 126

*Vishvedevah Devata, Kulmala Barhisha Shailusha or Ahomuk Vamadevya Rshi*

न तमंहा न दुरितं दवासा अष्ट मत्यम ।

सजाषसा यमयमा मित्रा नयन्ति वरुणा अति द्विषः ॥ १ ॥

1. *Na tamāṅho na duritaṁ devāso aṣṭa martyam. Sajoṣaso yamaryamā mitro nayanti varuṇo ati dviṣaḥ.*

O devas, divinities of nature, noble scholars and sages, neither sin nor suffering, nor anything vicious can touch the mortal whom Aryama, spirit of enlightened guidance, Mitra, spirit of love and friendship, and Varuna, spirit of judgement and justice, all together with love and care without relent, lead across hate, jealousy and enmity.

तद्धि वयं वृणीमह वरुण मित्रायमन ।

यना निरंहसा यूयं पाथ नथा च मत्यमति द्विषः ॥ २ ॥

2. *Taddhi vayan̄ vr̄ṇīmahe varuṇa mitrāryaman.  
Yenā niraṃhaso yūyam̄ pātha nethā ca martya-  
mati dviṣaḥ.*

O Mitra, Varuna and Aryama, divinities of love, justice and rectitude within and without in society, nature and beyond, that protection and guidance of yours we seek of you, yourself all beyond sin and evil. Save the mortals from sins and lead them to success and fulfilment across and beyond hate, jealousy, enmity and all negativity.

त नूनं ना यमूतय वरुणा मित्रा अयुमा ।

नयिष्ठा उ ना नषणि पषिष्ठा उ नः पषण्यति द्विषः ॥ ३ ॥

3. *Te nūnaṃ no'yamūteye varuṇo mitro aryamā.  
Nayiṣṭhā u no neṣaṇi parṣiṣṭhā u naḥ parṣṇyati  
dviṣaḥ.*

This Varuna, this Mitra, this Aryama, surely they are for our protection, guidance and success. O protective and guiding divinities of rectitude, take us and guide us on the path we ought to take, lead us to the goal we ought to reach, take us across and beyond the hate, jealousy and enmity we ought to avoid.

यूयं विश्वं परि पाथ वरुणा मित्रा अयुमा ।

युष्माकं शमणि पिय स्याम सुपणीतया ति द्विषः ॥ ४ ॥

4. *Yūyam̄ viśvaṃ pari pātha varuṇo mitro aryamā.  
Yuṣmākaṃ śarmani priye syāma supraṇītayo'ti  
dviṣaḥ.*

Mitra, Varuna and Aryama, you protect, guide and lead the world to their goal of success and fulfilment. We pray, under the loving care, security and felicity of

your law and order, let us advance to our cherished goal, pursuing noble ethics and policies beyond the wicked.

आदित्यासा अति स्त्रिधा वरुणा मित्रा अयमा ।

उगं मरुद्धी रुदं हुवमन्दमग्निं स्वस्तय ति द्विषः ॥ ५ ॥

5. *Ādityāso ati sridho varuṇo mitro aryamā. Ugram marudbhī rudraṁ huvemendramagniṁ svastaye ' - ti dviṣaḥ.*

May the Adityas, brilliant scholars of the Aditya order of forty eight years discipline, Varuna, Mitra and Aryama, powers of justice, love and rectitude, protect us and guide us across violence and enmity and lead us to success. We invoke the blazing commander with his tempestuous commandos, Rudra, determined destroyer of evil and suffering, Indra, mighty ruler, and Agni, brilliant teacher and scholar, for all round protection and well being so that we may overcome the forces of hate, jealousy and enmity and reach our goals.

नतार ऊ षु णस्तिरा वरुणा मित्रा अयमा ।

अति विश्वानि दुरिता राजानश्चषणीनामति द्विषः ॥ ६ ॥

6. *Netāra ū ṣu ṇastira varuṇo mitro aryamā. Ati viśvāni duritā rājānaścaṣaṇīnāmati dviṣaḥ.*

May Varuna, Mitra and Aryama, leaders and brilliant rulers of the people, judicious, loving and nobly motivated, safely pilot us across all sin and evil of the world and all forces of hate, jealousy and enmity of society.

शुनमस्मभ्यमृतय वरुणा मित्रा अयमा ।

शम' यच्छन्तु सपथ आदित्यासा यदीमह अति द्विषः ॥ ७ ॥



7. *Śunamasmabhyamūtaye varuṇo mitro aryamā.  
Śarma yacchantu sapratha ādityāso yadīmahe ati  
dviśah.*

May Varuna, Mitra and Aryama, powers of justice, and noble choice, love and friendship, and noble ethics and policy, bring us peace and progress for our protection and advancement. May the Adityas, brilliant scholars, teachers and researchers give us lasting comfort and well being of wide variety which we seek and pray for, and may all these divine nobilities lead us beyond the reach of the forces of hate and enmity.

यथा हृ त्यद्वसवा गार्यं चित्पदि षिताममुञ्चता यजत्राः ।  
एवा ष्वस्मन्मुञ्चता व्यंहः प तायग पतरं न आयुः ॥ ८ ॥

8. *Yathā ha tyadvasavo gauryam cit padi śitāma-  
muñcatā yajatrāḥ. Evo śvasmanmuñcatā vyam-  
hah pra tāryagne prataram na āyuh.*

O Vasus, world powers of peace and settlement, scholars of the Vasu order, all loving and adorable in yajnic association, just as you set a noble but fettered cow at freedom to roam around at peace with joy, so pray release us from the bonds of sin and evil. O Agni, lord of light, give us a life of enlightenment, a long life of good health and light of wisdom.

### Mandala 10/Sukta 127

*Ratri Devata, Kushika Saubhara or Ratri  
Bharadvaji Rshi*

रात्री व्यख्यदायती पुरुत्रा द्व्यग्भिः ।  
विश्वा अधि श्रिया धित ॥ १ ॥

1. *Rātrī vyakhyadāyaṭī purutrā devyakṣabhiḥ.  
Viśva adhi śriyo'dhita.*

Look, there comes the night divine with many many starry eyes, embracing the wide world, wearing all her finery of the beauty and grandeur of the skies.

आव'पा॒ अम॑त्या नि॒वता॑ द॒व्यु॑द्धतः ।  
ज्याति॑षा बाध॒त॒ तमः॑ ॥ २ ॥

2. *Orvaprā amartyā nivato devyudvataḥ.  
Jyotiṣā bādhatē tamah.*

The immortal night divine comes filling vast spaces high and low and arrests the darkness with the light of her stars.

निरु॒ स्वसा॑रमस्कृ॒ता॒षसं॑ द॒व्याय॑ती ।  
अप॑दु॒ हास॑त॒ तमः॑ ॥ ३ ॥

3. *Niru svasāramaskṛtoṣasam devyāyaṭī.  
Apedu hāsate tamah.*

Coming and advancing, the night divine prepares the way for its sister dawn which then dispels the dark.

सा ना॑ अ॒द्य यस्या॑ व॒यं नि॒ त॒ याम्॑ िवि॒ महि॑ ।  
वृ॒ ि न॑ वस॒तिं व॑र्यः ॥ ४ ॥

4. *Sā no adya yasyā vayamni te yāmannavikṣmahi.  
Vṛkṣe na vasatiṁ vayah.*

That night divine, on whose arrival we rest in the home like birds asleep in their nest, may, we pray, be restful and auspicious for us now.

नि गामासा अवि त् नि पद्वन्ता नि प्णि णः ।

नि श्यनासश्चिदथिनः ॥ ५ ॥

5. *Ni grāmaso avikṣata ni padvanto ni pakṣiṇaḥ.  
Ni śyenāsaścidarthinaḥ.*

People come back home and rest in sleep. So do animals, so do birds, eagles too. They need rest and sleep after the day's toil.

यावया वृक्यं वृकं यवय स्तनमूम्य ।

अथा नः सुतरा भव ॥ ६ ॥

6. *Yāvayā vṛkyam vṛkaṁ yavaya stenamūrmye.  
Athā naḥ sutarā bhava.*

O peaceful night, keep away the wolf and the wolfish deeds. Keep away the thief. Fold them in sleep. Be peaceable, soothing and refreshing for us.

उप मा पपिश्तमः कृष्णं व्यक्तमस्थित ।

उष ऋणव यातय ॥ ७ ॥

7. *Upa mā pepiśat tamaḥ kṛṣṇaṁ vyaktamasthita.  
Uṣa ṛṇeva yātaya.*

Enveloping darkness in all its intensity has come and smothered me. O dawn, take it off and give me relief like freedom from a heavy debt.

उप त् गाड्वाकरं वृणीष्व दुहितदिवः ।

रात्रि स्तामं न जिग्युष ॥ ८ ॥

8. *Upa te gā ivākaraṁ vṛṇiṣva duhitardivaḥ.  
Rātri stomaṁ na jigyuṣe.*

O night, daughter of heaven, I present this song

of adoration like a gift of milch cows. Pray accept it as homage for the sake of the supplicant who is keen for victory of rest and light over the wolf and the darkness of life.

### Mandala 10/Sukta 128

*Vishvedeva Devata, Vihavya Angirasa Rshi*

ममांग्र वचा' विह्वष्वस्तु वयं त्वन्धानास्तन्वं पुषम ।

मह्यं नमन्तां पदिशश्चतस्त्रस्त्वयाध्यं ण पृतना जयम ॥ १ ॥

1. *Mamāgne varco vihaveṣvastu vyaṁ tvendhā-nāstanvaṁ puṣema. Mahyaṁ namantāṁ pradiśa-ścatasra-stvayādhyakṣeṇa pṛtanā jayema.*

Agni, light of life, leader and pioneer of men, let there be vigour and lustre in me in the battles of life. Let us shine and rise in body, mind and soul while we kindle you in the yajnic development of human society. Let the four directions of life and the people there be favourable to me in love and faith, and let us win the battles of life under your leadership and presiding power.

मम द्वा विह्व संन्तु सव इन्द्रवन्ता मरुता विष्णुरग्निः ।

ममान्तरि' मरुलोकमस्तु मह्यं वातः पवतां काम अस्मिन् ॥ २ ॥

2. *Mama devā vihave santu sarva indravanto maruto viṣṇuragniḥ. Mamāntarikṣamurulokam-astu mahyaṁ vātaḥ pavatāṁ kāme asmin.*

In the battle of life when the clarion call is given, let all the Devas, divinities of nature and nobilities of humanity be for me. Let the Maruts, Vishnu and Agni, all with Indra, stormy troops, all pervasive people power,

and the leading lights of humanity, all inspired with passion and energy, all wielding weapons of fire, wind and electric power, be with me. Let the sky and space be the vast world for me. And let the winds blow for me in this beautiful world for the fulfilment of this yajnic ambition for personal and collective expansion.

मयि द्वा दविणमा यजन्तां मय्याशीरस्तु मयि द्वहूतिः ।  
दव्या हातारा वनुषन्त पूव रिष्टाः स्याम तन्वा सुवीराः ॥ ३ ॥

3. *Mayi devā draviṇamā yajantāṃ mayyāśīrastu mayi devahūtiḥ. Daivyā hotāro vanuṣanta pūrve-riṣṭāḥ syāma tanvā suvīrāḥ.*

May the Devas bless me with power, wealth and excellence. Let there be all good wishes, benediction and self fulfilment for me at yajna. May the invocation and homage to Devas bring me success. May veteran and divine yajakas in nature and humanity join me in our yajna for the general good. May we be blest with health of body, mind and spirit, be inviolable and blest with noble progeny.

मह्यं यजन्तु मम यानि हव्याकूतिः सत्या मनसा म अस्तु ।  
एना मा नि गां कतमच्चनाहं विश्व दवासा अधि वाचता  
नः ॥ ४ ॥

4. *Mahyam yajantu mama yāni havyākūtiḥ satyā manaso me astu. Eno mā ni gāṃ katamaccanāham viśve devāso adhi vocatā nah.*

May my havis that I offer in yajna bring me the success I plan. May the thoughts and intentions of my mind be true and fruitful. May I never take to sin or evil whatsoever. O divinities of the world, bless us and say:

May all be well with you!

दवीः षळुवीरुरु नः कृणात् विश्वं दवास इह वीरयध्वम ।  
मा हास्महि पजया मा तनूभिमा रंधाम द्विषत साम राजन ॥ ५ ॥

5. *Devīḥ ṣaḷurvīruru naḥ kṛṇota viśve devāsa iha vīrayadhvam. Mā hāsmahi prajayā mā tanūbhir-mā radhāma dviṣate soma rājan.*

May six divinities, heaven and earth, day and night, fire and water, through the six seasons of the year do us great favour so that we may rise and progress in power and achievement. O divinities of the world, be brave and great and help us rise to bravery and grandeur. Never deplete us either by loss of health and virility or by loss of progeny. O ruling Soma, lord of peace, light and glory, let us never fall a prey to the forces of hate, jealousy and enmity.

अग्रं मन्युं पतिनुदन्परषामदब्धा गापाः परि पाहि नस्त्वम ।  
प्रत्यञ्चा यन्तु निगुतः पुनस्त इमषां चित्तं प्रबुधां वि  
नशत ॥ ६ ॥

6. *Agne manyuṃ pratinudan pareṣāmadabdhogopāḥ pari pāhi nastvam. Pratyañco yantu nigutaḥ punastemaiṣāṃ cittam prabhudhām vi neśat.*

O Agni, sovereign ruling lord of light and fire, ever awake and protective, warding off the anger and attack of foreign and negative powers, defend, protect and promote us without relent. Let our enemies withdraw and go back, repulsed, frustrated and routed. Howsoever clever, intelligent tacticians they think they are, destroy their mind, morale and intelligence

altogether.

धा॒ता धा॑त॒ृणां भु॒व॒नस्य॑ य॒स्पति॑द्व॒वं त्रा॒तारं॑म॒भिमा॑तिषा॒-  
हम । इ॒मं य॒ज्ञम॒श्विना॒भा बृ॒हस्पति॑द्व॒वाः पा॑न्तु॒ यज॑मानं  
न्य॒थात् ॥ ७ ॥

7. *Dhātā dhātṛṇāṃ bhuvanasya yaspatirdevam trātāramabhimātiṣāham. Imaṃ yajñamāśvinobhā bṛhaspatirdevāḥ pāntu yajamānaṃ nyarthāt.*

The one lord sustainer of all sustainers of the world such as sun and earth, the one that is the supreme lord creator, ruler and protector of the universe, the one that subdues the proudest of the enemies of life and humanity, the one that saves and gives fulfilment, that One I worship and adore. May the Ashvins, twin divine complementarities of nature and humanity, Brhaspati, lord of Infinity and the sage dedicated to Infinity, and the infinite divine voice and all other divinities of the world, we pray, promote this yajna and save this yajamana from sin and evil.

उ॒रु॒व्यचा॑ ना म॒हिषः॑ श॒मं यंस॑द॒स्मिन्हव॑ पुरु॒हूतः॑ पु॒रु॒ १ुः ।  
स नः॑ प॒जाय॑ ह॒यश्व॑ मृ॒ळ्यन्द॒ मा ना॑ री॒रिषा॒ मा परा॑ दाः ॥ ८ ॥

8. *Uruvyacā no mahiṣaḥ śarma yamsadasmin have puruhūtaḥ puruḥṣuḥ. Sa naḥ prajāyai haryaśva mṛḷayendra mā no rīriṣo mā parā dāḥ.*

Indra, all pervasive lord of the expansive universe, infinitely potent, universally invoked and adored, infinitely opulent and generous, may, we pray, give us peace and fulfilment in this great war-like yajna of life. O lord of the dynamics of existence, Indra, we

pray give us the joy of fulfilment for our people and for our future generations, pray never hurt us, never forsake us.

य नः सपत्ना अप त भवन्त्विन्द्राग्निभ्यामव बाधामह तान ।  
वसवा रुदा आदित्या उपरिस्पृशं मागं चत्तारमधिराज-  
मकन ॥ ९ ॥

9. *Ye naḥ sapantā apa te bhavantvindrāgnibhyā-  
mava bādhamāhe tān. Vasavo rudrā ādityā upari-  
sprśaṁ mograṁ cettāramadhirājamakran.*

Those who are our adversaries, enemies and hostile rivals, let them be off ! We keep them off, we throw them out in conflict by Indra and Agni, divine air and fire power. May the Vasus, shelter and support givers of life and the general order of educated people, Rudras, powers of justice and order and the middle order of intellectuals, and Adityas, powers of light and the highest order of scholars and sages raise me high, inspire me with the brilliance of fire, enlighten me and anoint me as the highest ruling authority.

### Mandala 10/Sukta 129

*Bhavavrttam Devata, Prajapati Parameshthi Rshi*

नासदासी ण सदासीत्तदानीं नासीदजा ना व्यामा परा  
यत । किमावरीवः कुह कस्य शम ऽम्भः किमासीद्गहनं  
गभीरम ॥ १ ॥

1. *Nāsadāsīṅno sadāsīt tadānīm nāsīdrajo no vyomā  
paro yat. Kimāvarīvaḥ kuha kasya śarmanna-  
mbhaḥ kimāsīdgahanam gabhīram.*

It was neither a-sat nor sat, neither non-existence



nor positive existence, then, nothing tangible, neither particles nor sky nor space nor anything beyond. What form? What content? None. Where? What purpose, for whom? What mist? What deep darkness? None, nothing, and yet not nothing.

(It was the zero state of existence after the completion of one cycle and before the beginning of the next cycle, like the zero hour between two dates. It is a state intangible and inexplicable because thought and language too terminate into the intangible and inexplicable silence at the completion of the cycle. The zero hour exists and yet it does not, it doesn't exist and yet it does, that's the mystery of it. The state under meditation in this sukta is the hour of Infinity in the womb of Infinity self-brooding on the zero; the One upon the zero.)

न मृत्युरासीदमृतं न तहि न रात्र्या अह्न आसीत्पकृतः ।  
आनीदवातं स्वधया तदकं तस्माद्धान्यं । परः किं  
चनास ॥ २ ॥

2. *Na mṛtyurāsidamṛtaṁ na tarhi na rātryā ahna  
āsīt praketaḥ. Ānīdavātaṁ svadhayā tadekaṁ  
tasmāddhānyanna paraḥ kiṁ canāsa.*

There is, then, neither death nor deathlessness of immortality, neither night nor day as we know the night and day. There is only That, the One self-existent Brahma, breathing without breath, the sole One, one with its potential. Any other apart or beyond That there was none whatsoever.

तम आसीत्तमसा गू हमगं पकृतं सलिलं सवमा इदम ।  
तुच्छयनाश्वपिहितं यदासीत्तपस्तन्महिनाजायतकम ॥ ३ ॥

3. *Tama āsīt tamasā gūḷhamagre'praketaṁ salilaṁ sarvamā idam. Tucchyenābhvapihitaṁ yadāsīt-tapasastanmahinājāyataikam.*

There is only dark, darker and deeper than darkness itself before the world of existence comes into being, something misty beyond knowledge and experience, this all that now is. That living mystery, which then exists, covered in something more mysterious than mystery itself, self-manifests by the exercise of Its own grandeur of power and potential solely by Itself.

कामस्तदगु समवतताधि मनसा रतः पथमं यदासीत् । सता  
बन्धुमसति निरविन्दन्हृदि प्रतीष्या क्वया मनीषा ॥ ४ ॥

4. *Kāmastadagre samavartatādhi manaso retah prathamam yadāsīt. Sato bandhumasati niravindan hr̥di praṭīṣyā kavayo manīṣā.*

There is love and desire before the creation at the heart of Brahma which is the first, original and ultimate seed of the world of existence that comes into being. Sages blest with vision, by divine inspiration and mind in meditation, realise the world of existence from the tangible upto the intangible state implicit in the seed state of Prakṛti subsisting in the divine mind.

तिरश्चीना वितता रश्मिरषामधः स्विदासीद्दुपरि  
स्विदासीत् । रताधा आसन्महिमान आसन्त्वधा अवस्ता-  
त्यतिः प्रस्तात् ॥ ५ ॥

5. *Tiraścīno vitato raśmireṣāmadhaḥ svidāsīdupari svidāsīt. Retadhā āsan mahimāna āsantsvadhā avastāt prayatiḥ parastāt.*

The waves and vibrations of these causal potentials of divine Prakrti extend in time and space all round, up, down and transverse. There are the individual souls also, seedlings great and yearning for emergence into life. In all this process of creation and evolution, the divine will is supreme, and the divine potential, Prakrti, the seeding souls, and potential evolutions, are all subservient and subordinate to the divine will.

का अ॒द्धा व॑द क इ॒ह प वा॑च॒त्कु॒त आ॒जा॒ता कु॒त इ॒यं  
वि॒सृ॒ष्टिः । अ॒वाग्द॒वा अ॒स्य वि॒सज॑न॒नाथा॒ का व॑द॒ यत्  
आब॒भूव॑ ॥ ६ ॥

6. *Ko addhā veda ka iha pra vocat kuta ājātā kuta  
iyam visṛṣṭiḥ. Arvāgdevā asya visarjanenā-  
thā ko veda yata ābabhūva.*

Who for certain knows, who here would declare whence this universe has come, whence this variety has emerged? The visionary sages all come after the creation and diversity of it. Who of them would then know whence and why all this has come into existence? Only He, the creator, would know, only He can reveal and declare.

इ॒यं वि॒सृ॒ष्टि॒यत् आब॒भूव॑ यदि॑ वा द॒ध यदि॑ वा॒ न । या  
अ॒स्याध्य॑ १: प॒र्म व्या॑म॒न्त्सा अ॒ङ्ग व॑द॒ यदि॑ वा॒ न व॑द ॥ ७ ॥

7. *Iyam visṛṣṭiryata ābabhūva yadi vā dadhe yadi  
vā na. Yo asyādhyakṣaḥ parame vyomantso aṅga  
veda yadi vā na veda.*

O dear seeker, whence this multitudinous variety of existence arises, who holds and sustains it, or whether He doesn't hold and sustain it while He terminates it,

only He knows who is the presiding power of it at the highest heavenly level of mystery. Only He knows and pervades it, and He only knows when he doesn't pervade it while it subsists in Him as in the state of Pralaya.

### Mandala 10/Sukta 130

*Bhavavrttam Devata, Yajna Prajapatya Rshi*

या यज्ञा विश्वतस्तन्तुभिस्तत एकशतं दवकमभिरायतः ।  
इम वयन्ति पितरा य आययुः प वयार्प वयत्यासत तत ॥ १ ॥

1. *Yo yajño viśvatastantubhistata ekaśataṁ deva-karemebhirāyataḥ. Ime vayanti pitaro ya āyayuh pra vayāpa vayetyāsate tate.*

The yajnic cosmos, the web of existence, which is extended and expands all round by vibrations, radiations, currents, flames, streams, fibres and filaments spun out and woven by a hundred plus one divine actions (by eight Vasus, twelve Adityas, eleven Rudras, eleven Vishvedevas, forty-nine Maruts and ten Vishvasrj creative processes) all this web of yajna, these divinities universally prevailing weave up and down all round, and all these divinities, actions and processes abide therein, in the yajna itself.

पुमाँ एनं तनुत उत्कृणन्ति पुमान्वि तन्न अधि नाकं अस्मिन् ।  
इम मयूखा उप सदुरू सदः सामानि चकुस्तसराण्या-  
तव ॥ २ ॥

2. *Pumāṁ enaṁ tanuta ut kṛṇanti pumān vi tatne adhi nāke asmin. Ime mayūkhā upa sedurū sadaḥ sāmāni cakrustasarāṅyotave.*

The supreme cosmic Purusha weaves this web

of existence and the same Purusha winds it up on time. He alone in this cosmos and beyond the heaven of time and space extends it. These radiations, vibrations, threads, filaments and creative processes abide and act in this vast yajna of the cosmos, and they structure the holy formulas and they spin the threads of the warp and woof of this web.

कासीत्प्रमा पतिमा किं निदानमाज्यं किमासीत्परिधिः क  
आसीत् । छन्दः किमासीत्पउगं किमुक्थं यद्देवा द्दमयजन्त  
विश्वं ॥ ३ ॥

3. *Kāsīt pramā pratimā kiṁ nidānamājyaṁ kimāsīt  
paridhiḥ ka āsīt. Chandaḥ kimāsīt pra-ugam  
kimuktham yaddevā devamayajanta viśve.*

What is the central vision and comprehensive blueprint of the design of cosmic yajna? What is the measure of the progressive stages of the yajna upto accomplishment? What is the basic cause and ultimate purpose? What is the ghrta input of the yajna? What is the ultimate bound? What is the chhanda, joyous formula, from the inception and conception to completion? What is the beginning, middle and the hymnal close of the divine yajna? When the divinities join the Supreme Divinity in the yajna of cosmic creation, what are these constituents of the creative process?

अग्रगायत्र्यभवत्सयुग्वाष्णिहया सविता सं बभूव । अनुष्टुभा  
साम उक्थमहस्वान्बृहस्पतर्बृहती वाचमावत ॥ ४ ॥

4. *Agnergāyatryabhavat sayugvoṣṇihayā savitā saṁ  
babhūva. Anuṣṭubhā soma ukthairmahasvān  
br̥haspaterbr̥hatī vācamāvat.*

Gayatri is the companion of Agni, Savita manifests with ushnik, Soma with anushtup, the sun manifests with uktha hymns of celebration, and brhati comes to express the voice of Brhaspati. (That is, the mantras associated with these deities are composed in these verse forms.)

विराणिमित्रावरुणयारभिश्रीरिन्दस्य त्रिष्टुबिह भागा अह्नः ।  
विश्वान्दवाञ्जगत्या विवशु तन चाक्लृप ऋषया  
मनुष्याः ॥ ५ ॥

5. *Virāṇmitrāvaruṇayorabhiśrīrindrasya triṣṭubiha bhāgo ahnaḥ. Viśvān devāñjagatyā viveśa tena cākḷpra ṛṣayo manuṣyāḥ.*

Virat is associated with Mitra and Varuna together, trishtup is associated with Indra as share of the mid-day session, jagati joins with the Vishvedevas and by that the sages and ordinary people are joined and receive their strength of being. (The Chhandas, metres, of the Vedas, thus, are part of the process of creation.)

चाक्लृप तन ऋषया मनुष्या यज्ञ जात पितरा नः पुराण ।  
पश्यन्मन्य मनसा च सा तान्य इमं यज्ञमयजन्त पूव ॥ ६ ॥

6. *Cākḷpre tena ṛṣayo manuṣyā yajñe jāte pitara naḥ purāṇe. Paśyan manye manasā cakṣasā tān ya imam yajñamayajanta pūrve.*

When the creation yajna of all time is accomplished, thereby our ancient forefathers, seers and ordinary mortals receive their being and strength of identity, and, visualising them with the eye of the mind and imagination, I honour and adore those who in times

of yore enact this yajna of creation.

स॒हस्ता॑माः स॒हस्र॑न्दस आ॒वृ॒तः स॒हस्र॑मा ऋ॒षयः॑ स॒प्त  
द॒व्याः । पू॒व॑षां पन्था॑मनुदृ॒श्य॑ धी॒रा अ॒न्वा॒ल॑भि॒र र॒थ्या॑इ  
न र॒श्मी॑न ॥ ७ ॥

7. *Sahastomāḥ sahachandasa āvṛtaḥ sahapramā ṛṣayaḥ sapta daivyāḥ. Pūrveṣāṁ panthāmanu- dṛśya dhīrā anvālebhire rathyo na raśmīn.*

Well versed in Vedic hymns of yajna and the cosmic process of evolution, the verse forms of Chhandas associated with divinities, and the evolutionary stages of the cosmos, seven divine sages of vision and wisdom, self-established in peace of mind and soul, having realised the holy path of the ancients and following in their footsteps, realise the cosmic process of divine evolution and live their life to perfection like the driver holding reins of his chariot and controlling his horses in the right direction.

### Mandala 10/Sukta 131

*Devata: Indra (1-3, 6, 7), Ashvins (4-5), Rshi: Sukirti  
Kakshivata*

अप॒ पाच॑ इ॒न्द्र वि॒श्वँ अ॒मित्रा॑न॒पापा॑चा अ॒भिभू॑त नुद॒स्व ।  
अपा॑दी॒चा अप॑ शू॒राध॒राच॑ उ॒रा यथा॑ तव॒ शम॑न्म॒दम॑ ॥ १ ॥

1. *Apa prāca indra viśvāṁ amitṛānapāpāco abhubhūte nudasya. Apodīca apa śūrādharāca urau yathā tava śarman madema.*

Indra, all powerful ruler of the world, subduer of all enemies of the world, drive off all enemies that stand in front, who attack from behind, who arise from

below, and all those who descend from above so that we may live in peace with joy without fear in your vast territory.

कुविदङ्ग यवमन्ता यवं चिद्यथा दान्त्यनुपूर्वं वियूय । इहहृषां  
कृणुहि भाजनानि य बहिषा नमावृक्तिं न जग्मुः ॥ २ ॥

2. *Kuvidaṅga yavamanta yavaṁ cidyathā dāntya-nūpūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo namovṛktiṁ na jagmuḥ.*

Well then, just as master farmers of grain harvest the crop in order and separate the grain from the chaff, so, dear lord, here, there, everywhere, in order create and provide food and sustenance for those who never neglect yajnic offerings but bear the holy grass and bring homage to the vedi.

नहि स्थ्यूतुथा यातमस्ति नात श्रवा विविद संगमषु । गव्यन्त  
इन्द्रं सख्याय विपा अश्वायन्ता वृषणं वाजयन्तः ॥ ३ ॥

3. *Nahi sthūrytuthā yātamasti nota śravo vivide saṅgameṣu. Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇaṁ vājayantaḥ.*

A one horse cart never reaches the destination on time according to season and purpose, nor, in battle, supplies are received on time without the favour of Indra. Therefore nobles and sages well desirous of cows and horses, seeking success and victory, pray for the favour and friendship of the generous and virile Indra.

युवं सुराममश्विना नमुचावासुर सचा ।  
विपिपाना शुभस्पती इन्द्रं कमस्वावतम ॥ ४ ॥

4. *Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānā śubhaspatī indraṁ karmasvāvatam.*



O Ashvins, complementary powers of humanity, men and women, scholars and teachers, masters and protectors of the good, valuable and auspicious, well enjoying the soma taste of life together, help and assist Indra, ruler of life in the world, in the struggles of life and society against the demonic forces of want, violence and meanness.

पुत्रमिव पितरं वश्विना भन्द्रावथुः काव्यर्दसानाभिः । यत्सुरामं  
व्यपिबः शचीभिः सरस्वती त्वा मघव अभिष्णाक ॥ ५ ॥

5. *Putramiva pitārāvaśvinobhendrāvathuḥ kāvyair-  
daṁsanābhiḥ. Yat surāmaṁ vyapibaḥ śacībhiḥ  
sarasvatī tvā maghavannabhiṣṇak.*

As parents support the child with all their power and potential, so O lord of power and glory, Indra, let the Ashvins, complementary powers of nature and society, men and women, scholars and scientists, leaders and followers, all support you with words of adoration and actions of profuse generosity when you defend the nation with bold actions and enjoy the peace, prosperity and power of the order, and may Sarasvati, divine intelligence, support and guide you.

इन्द्रः सुत्रामा स्ववाँ अवाभिः समृळीका भवतु विश्ववदाः ।  
बाधतां द्वेषा अभयं कृणातु सुवीर्यस्य पतयः स्याम ॥ ६ ॥

6. *Indraḥ sutrāmā svavāṁ avobhiḥ sumṛḷīko bhavatu  
viśvavedāḥ. Bādhatām dveṣo abhyaṁ kṛṇotu  
suvīryasya patayaḥ syāma.*

May Indra, self-potent, saviour protector and promoter, master of all wealth, power and glory of the world, be gracious to us by his support and protection

for peace and security. May he ward off and drive away hate and enmity, grant freedom from fear, so that we too may be masters and protectors of noble strength and heroic splendour.

तस्य वयं सुमता यज्ञियस्यापि भद्र सामनस स्याम । स  
सुत्रामा स्ववाँ इन्द्रा अस्म आराच्छिद द्वर्षः सनुतयुयातु ॥ ७ ॥

7. *Tasya vyaṃ sumatau yajñiyasyāpi bhadre saumanase syāma. Sa sutrāmā svavāṃ indro asme ārāccid dveṣaḥ sanutaryuyotu.*

We pray may we ever abide in the good will and loving kindness of adorable Indra. May he, self-refulgent, self-potent, saviour protector, keep off and drive away for all time elements of hate and enmity far and near, all.

### Mandala 10/Sukta 132

*Mitra-Varuna (2-7) and others (1) Devata, Shakaputa  
Narmedha Rshi*

इजानमिद द्य गूतावसुरीजानं भूमिर्भि पभूषणि ।  
इजानं द्वावश्विनावभि सुमनरवधताम ॥ १ ॥

1. *Ījānamid dyaurgūrtāvasurījānaṃ bhūmirabhi prabhuṣaṇi. Ījānaṃ devāvaśvināvabhi sumnairavardhatām.*

May the Heaven of welcome treasures of abundance bless and promote the man of love, non-violence and yajna with peace, plenty and joy. May the earth of abundant riches and beauty bless the man of love, charity and yajna with plenty, progress and joy. May the Ashvins, twin divines of nature and humanity,

by their systemic complementarities bless and promote the man of dynamic creativity and yajna with personal success, social prestige and divine fulfilment.

ता वां मित्रावरुणा धारयति ती सुषुम्नषितत्वती यजामसि ।  
युवाः क्राणाय सख्यर्भि ष्याम र्त्सः ॥ २ ॥

2. *Tā vāṃ mitrāvaruṇā dhārayatkṣitī suṣumne-  
ṣitatvatā yajāmasi. Yuvoh krāṇāya sakhyairabhi  
śyāma rakṣasaḥ.*

O Mitra and Varuna, lord of light and love, and lord of sovereign judgement and freedom, you are both sustainers of the earth and givers of peace and comfort to mankind. We serve and worship you with love for the sake of cherished fulfilment. We pray, let us, with your favour and friendship, win over the forces of evil and negativity for the advancement of the lover and performer of yajna and deeds of charity.

अधां चि ु यद्दिधिषामह वामभि पियं रक्णः पत्यमानाः ।  
दद्वं वा यत्पुष्यति रक्णः सम्वार्त्किरस्य मघानि ॥ ३ ॥

3. *Adhā cinnu yaddidhiṣāmahe vāmabhi priyaṃ  
rekṇaḥ patyamānāḥ. Dadvāṃ vā yat puṣyati  
rekṇaḥ samvāran nakirasya maghāni.*

And when we bear and bring liberal gifts of homage to you, ourselves being masters of our favourite wealth and property, or when the generous giver of gifts and homage augments his wealth, then the wealth, power and glory of such a person never diminishes, never exhausts, in fact it increases manifold.

असावन्या असुर सूयत् द्यास्त्वं विश्वेषां वरुणासि राजा ।  
मूधा रथस्य चाक्त्तावतनसान्तकधुक ॥ ४ ॥

20. *Asāvanyo asura sūyata dyaustvaṃ viśveṣāṃ varu-  
ṇāsi rājā. Mūrdhā rathasya cākan naitāvataina-  
sāntakadhruk .*

O Mitra, sun, life giving light and pranic energy, that other, mother Infinity, has given you birth. O Varuna, breath of life and cosmic air, you are the ruler and life giver of the world. You, Mitra-Varuna, are the head of the chariot of life, the cosmic yajna. You are the antidote of death. Let not our yajna be vitiated even by a remote touch of sin.

अस्मिन्त्स्व३ तच्छकपूत एना हित मित्र निर्गतान्हन्ति  
वीरान । अवावा यद्वात्तनूष्ववः प्रियासु यज्ञियास्ववा ॥ ५ ॥

5. *Asmintsvetacchakapūta eno hite mitre nigatān  
hanti vīrān. Avorvā yaddhāt tanuṣvavaḥ priyāsu  
yajñiyāsvavā.*

In this yajna instituted by the yajamana, who is otherwise competent in his own right of strength, one sin of omission would vitiate the performance if Mitra, the sun, alone is invoked for oblations. The omission vitiates the inner strength and others in the family unless the other protector, Varuna, too is invoked. When this other protector is invoked and served, no want or short coming remains in the cherished body health of the yajna, the yajaka and the yajaka's family.

युवाहि मातादिति विचतसा द्यान भूमिः पर्यसा पुपूतनि ।  
अव प्रिया दिदिष्टन सूरा निनिक्त रश्मिभिः ॥ ६ ॥

6. *Yuvorhi mātāditirvicetasā dyaurna bhūmiḥ  
payasā pupūṭani. Ava priyā didiṣṭana sūro ninikta  
raśmibhiḥ.*

Mitra and Varuna, givers of light and intelligence, known with special effort of the mind, your mother power is eternal Nature, the giver of knowledge about you is eternal Veda which washes the cover of ignorance as heaven and earth wash away the evils of darkness and want. The sun illuminates with rays of light, the earth gives cherished wealth of food.

युवं ह्यप्रराजावसीदतं तिष्ठदथं न धूषदं वनृषदम । ता नः  
कणूकयन्तीन्मधस्तत्र अंहसः सुमधस्तत्र अंहसः ॥ ७ ॥

7. *Yuvaṃ hyapnarājāvasīdataṃ tiṣṭhadrathaṃ na dhūrṣadam vanarṣadam. Tā naḥ kaṇūkayanīrṇmedhastatre aṃhasaḥ sumedhastatre aṃhasaḥ.*

O Mitra and Varuna, givers of light and life energy for positive action, be seated on the vedi of cosmic yajna. Ascend the chariot strongly structured and balanced, worthy of universal movement to fight out those vociferous forces of the enemy poised against us. You save the yajaka dedicated to the progress of united humanity from sin. You save the yajamana of intelligential and scientific yajna from going astray on the path of evil and destructivity.

### Mandala 10/Sukta 133

*Indra Devata, Sudah Paijavana Rshi*

पा ष्वस्म पुरार्थमिन्द्राय शूषमचत । अ॒भीकं चिदु  
लाक॒कृत्संग॑ समत्सु वृ॒त्रहा॑स्माकं बाधि चादिता नभन्ता-  
मन्य॒कषां ज्या॒का अधि॑ धन्वसु ॥ १ ॥

1. *Pro ṣvasmai purorathamindrāya śūṣamarcata. Abhike cidu lokakṛt saṅge samatsu vṛtrahāsmākaṃ bodhi coditā nabhantāmanayakeṣāṃ jyākā adhi dhanvasu.*

Offer a song of abundant praise in honour of this ruling lord Indra for his mighty force and front rank chariot. He, destroyer of darkness and evil, inspires us in our battles of life at the closest and enlightens us in our struggle for universal freedom. Let the strings of the alien enemy bows be snapped by the strike of the forces of Indra.

त्वं सिन्धूर्वासृजा धराचा अहं हिम । अशत्रुरिन्द जज्ञिष  
विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामह नभन्तामन्यकषां  
ज्याका अधि धन्वसु ॥ २ ॥

2. *Tvaṃ sindhūrāvāsṛjo 'dharāco ahannahim. Aśatrurindra jajñiṣe viśvaṃ puṣyasi vāryaṃ taṃ tvā pari ṣvajāmahe nabhantāmanayakeṣāṃ jyākā adhi dhanvasu.*

Indra, you release the floods of rivers to flow down on the earth. You destroy the demon of darkness, evil, want and ignorance. You are born without an equal, adversary and enemy, and you promote the choicest wealth and excellence of the world. Such as you are we love and embrace you as our closest loving friend and companion. Let the alien strings of the enemy bows snap upon their bows.

वि षु विश्वा अरातया या नशन्त ना धियः । अस्तासि  
शत्रव वधं या न इन्द जिघांसति या त रतिद दिवसु नभन्ता-  
मन्यकषां ज्याका अधि धन्वसु ॥ ३ ॥

3. *Vi ṣu viśvā arātaya 'ryo naśanta no dhiyaḥ. Astāsi śatrave vadhaṃ yo na indra jighāṃsati yā te rātirdadirvasu nabhantāmanayakeṣāṃ jyākā adhi dhanvasu.*

Indra, may the facts and forces of enmity, adversity and ungenerosity be eliminated from life and the world. May all our thoughts and actions be inspired by love and generosity. You strike the thunderbolt of justice and punishment upon the enemy who wants to destroy us or frustrate our love and generosity. May your grace and generosity bring us wealth, honour and excellence of life. Let the strings of enemy bows snap by the tension of their own negativities.

या न इन्दाभिता जना वृकायुरादिदशति । अधस्पदं तमीं  
कृधि विबाधा असि सासहिनभन्तामन्यकषां ज्याका अधि  
धन्वसु ॥ ४ ॥

4. *Yo na indrābhito jano vṛkāyurādideśati. Adhaspa-  
daṁ tamīm kṛdhi vibādho asi sāsahirnabhantā-  
manayakeṣām jyākā adhi dhanvasu.*

And the thief and the man wolf that designs against us all round all time, pray crush down to naught. You are the protector, Indra, the power to resist and overthrow the danger. Let the strings of enemy bows snap under their own fear and frustration.

या न इन्दाभिदासति सनाभियश्च निष्टयः । अव तस्य बलं  
तिर महीव द्वारध त्मना नभन्तामन्यकषां ज्याका अधि  
धन्वसु ॥ ५ ॥

5. *Yo na indrābhidāsati sanābhīryaśca niṣṭyaḥ. Ava  
tasya balaṁ tira mahīva dauradha tmanā  
nabhantāmanayakeṣām jyākā adhi dhanvasu.*

Indra, whoever the man or power equal or lower in rank, or strength that tries to suppress and enslave us, overcome his force and crush him by your own

strength and power which is great as the blazing sun. Let the bow strings of the enemies snap under the heat of your blaze.

वयमिन्द त्वायवः सखित्वमा रभामह । ऋतस्य नः पथा  
नयाति विश्वानि दुरिता नभन्तामन्यकषां ज्याका अधि  
धन्वसु ॥ ६ ॥

6. *Vayamindra tvāyavaḥ sakhitvamā rabhāmahe. Ṛtasya naḥ pathā nayāti viśvāni durityā nabhantāmanayakeṣām jyākā adhi dhanvasu.*

Indra, we are yours, we love you and cherish your friendship. Lead us forward by the path of truth and rectitude across all sins and evils of the world. Save us and let the alien strings and force of the bows of sin and evil snap under their own tension.

अस्मभ्यं सु त्वमिन्द तां शि १ या दाहत पति वरं जरित्र ।  
अच्छिदाध्नी पीपयद्यथा नः सहस्रधारा पर्यसा मही  
गाः ॥ ७ ॥

7. *Asmabhyam su tvamindra tāṁ śikṣa yā dohate prati varam jaritre. Acchidrodhnī pīpayadyathā naḥ sahasradhārā payasā mahī gauḥ.*

Indra, lord of splendour, pray bless us with that perennial cow, that speech, knowledge and vision which gives the cherished milk of life for the celebrant so that this great earth, this light of divinity, an infinite ocean of living vitality, may shower us with abundance in a thousand streams.



## Mandala 10/Sukta 134

*Indra Devata, Mandhata Yauvanashva (1-6 first line),  
Godha (6 second line -7) Rshi*

उ॒भ यदि॑न्द् राद॑सी आप॒पाथा॑षाईव । म॒हान्तं॑ त्वा म॒हीनां॑  
स॒माजं॑ चषणी॒नां द॒वी जनि॑त्र्यजीजनद्भू॒दा जनि॑त्र्यजीज-  
नत ॥ १ ॥

1. *Ubhe yadindra rodasī āpaprāthoṣā iva. Mahāntam tvā mahīnām samrājam carṣaṇījām devī janitryajījanadbhadrā janitryajījanat.*

Indra, lord of light and glory, ruler of the world, when you fill the earth and the environment with splendour like the dawn, the divine Mother Nature raises you and manifests you as the great ruler of the great people of the world. The gracious mother elevates you in refulgence and majesty as the mighty Indra. (Indra at the cosmic level is the Lord Almighty; at the human level, the world ruler; and at the individual level, Indra is the soul, ruler of the body, senses, mind and intelligence.)

अव॑ स्म दु॒हणा॑य॒ता म॒तस्य॑ तनु॒हि स्थि॑रम । अ॒ध॒स्प॒दं तमी॑  
कृ॒धि या अ॒स्माँ आ॒दिद॑शति द॒वी जनि॑त्र्यजीजनद्भू॒दा  
जनि॑त्र्यजीजनत ॥ २ ॥

2. *Ava sma durhaṇāyato martasya tanuhi sthiram. Adhaspadam tamīm kṛdhi yo asmāñ ādideśati Devī janitryajījanadbhadrā janitryajījanat.*

Strike down the adamantine stubbornness of the mortal enemy who wickedly injures the law and order of the system. Crush him down to naught who suppresses us and enslaves us. The divine mother create

you, the gracious mother elevates you in glory as the great ruler.

अव॒ त्या बृ॒हती॒रिषा॑ वि॒श्वश्च॑न्दा अमि॒त्रहन॑ । श॒चीभिः॑  
शक॑ धू॒नुही॒न्द॒ विश्वा॑भिरू॒तिभि॑द्वी जनि॒त्र्यजी॑जन॒द्भूदा॑  
जनि॒त्र्यजी॑जनत ॥ ३ ॥

3. *Ava tyā bṛhatīriṣo viśvaścandrā amitrahan. Śacībhiḥ śakra dhūnuhīन्द्रा viśvābhirūtibhir-devī janitryajājanadbhadrā janitryajājanat.*

O mighty ruler, grand achiever, destroyer of adversities, negativities and enmities, bring here those vast, magnificent wealths, energies and excellences of the world to the earth from the light of heaven by your grand actions and victorious exploits. Shake up and discover the resources of nature and humanity by positive, protective and regenerative techniques possible across the world. The divine mother creates you, the gracious mother elevates you to eminence.

अव॒ यत्त्वं श॑तक॒त॒विन्द॑ विश्वा॒नि धू॒नुष॑ । र॒यिं न सु॑न्व॒त  
सचा॑ सह॒स्त्रिणी॑भिरू॒तिभि॑द्वी जनि॒त्र्यजी॑जन॒द्भूदा॑ जनि॒त्र्य-  
जी॑जनत ॥ ४ ॥

4. *Ava yat tvaṁ śatakratavindra viśvāni dhūnuṣe. Rayiṁ na sunvate sacā sahasriṇībhirūtibhirdevī janitryajājanadbhadrā janitryajājanat.*

Indra, lord of a hundred powers, actions and achievements, when you move and exploit the resources of the world's possibilities by thousands of protective and regenerative techniques and grant the benefits of wealth to the creative partners in the developmental yajna, then the divine mother elevates you to honour,

the gracious mother exalts you to glory.

अव॒ स्वदा॑इवा॒भिता॒ विष्व॑क्पतन्तु॒ दिद्यवः॑ । दूर्वा॒याइव॑  
तन्त॒वा व्य॑स्मद॒तु दु॒म॒तिद्वी॑ जनि॒त्र्यजी॑जनद्भ॒दा जनि॒त्र्य-  
जी॑जनत ॥ ५ ॥

5. *Ava svedā ivābhito viṣvak patantu didyavaḥ.  
Dūrvāyā iva tantavo vyasmadetu durmatirdevī  
janitryajījanadbhadrā janitryajījanat.*

Let the blazing warriors of the enemies and their shining weapons fall down all round like particles of mist. Let all hate, enmity and all malignant forces droop and fall like blades of grass. The divine mother exhorts you, the gracious mother exalts you.

दी॒र्घं ह्य॑ङ्कु॒शं य॒था श॒क्तिं॑ बि॒भर्षि॑ मन्तुमः । पू॒व॑ण  
मघ॒वन्प॒दाजा॒ व॒यां य॒था य॒मा द्वा॒वी जनि॒त्र्यजी॑जनद्भ॒दा  
जनि॒त्र्यजी॑जनत ॥ ६ ॥

6. *Dīrdham hyaṅkuśam yathā śaktim bibharṣi  
mantumaḥ. Pūrveṇa maghavan padājo vayām  
yathā yamo devī janitryajījanadbhadrā janitrya-  
jījanat.*

Lord of intelligence, imagination and foresight, as an elephant driver wields the hook to control the strength and direction of the elephant, so you wield your power of far-reaching potential to control the world order, its forces and direction, and as the eternal ruler and controller holds the reins of time, so do you, O lord of might and magnanimity, hold the reins of the social order steps ahead of possibility long before actuality. The divine mother enlightens you, the gracious mother exalts you.

नकिदवा मिनीमसि नकिरा यापयामसि मन्त्रश्रुत्यं चरामसि ।  
प अभिरपिक् अभिरत्राभि सं रभामह ॥ ७ ॥

7. *Nakirdevā minīmasi nakirā yopayāmasi mantra-śrutyaṃ carāmasi. Pakṣebhirapikakṣebhiratrabhi saṃ rabhāmahe.*

O devas, divinities of nature and nobilities of humanity, we never transgress the law, never frustrate any plan, never violate the order, never act surreptitiously. (We are an open minded people), we follow the law, and act according to the divine mantra, tradition and mantric declaration of the principles and policies of the order. In matters of the social order we love and cooperate with all parties of our view as well as with others whether they are rivals or people on the periphery.

### Mandala 10/Sukta 135

*Yama Devata, Kumara Yamayana Rshi*

यस्मिन्वृ ऽ सुपलाश द्वः संपिबत यमः ।  
अत्रा ना विश्पतिः पिता पुराणाँ अनु वनति ॥ १ ॥

1. *Yasmin vṛkṣe supalāśe devaiḥ saṃpibate yamaḥ. Atrā no viśpatiḥ pitā purāṇāṃ anu venati.*

On the leafy silken tree on which yama, the human soul in control of its senses and mind, sits and tastes the fruits of its own performance, on the same tree, our father, ruler and controller of the universe, sits, lives, loves, and watches the eternal human souls in accordance with their performance.

पुराणाँ अनुवनन्तं चरन्तं पापयामुया ।  
असूय ऽभ्यचाकशं तस्मा अस्पृहयं पुनः ॥ २ ॥

2. *Purāṇāṃ anuvenantaṃ carantaṃ pāpayāmyā.  
Asūyannabhyacākaśaṃ tasmā asrṛḥayaṃ  
punaḥ.*

I see the father loving and watching the eternal human souls. I see the human soul discontented, displeased, protesting and still living with that same sinful conduct. I see all this and yet I wish I would love to live the same again.

यं कुमार् नवं रथमचक्रं मनसाकृणाः ।  
एकषं विश्वतः पाञ्चमपश्युर्धि तिष्ठसि ॥ ३ ॥

3. *Yaṃ kumāra navaṃ rathamacakraṃ manasā-  
kṛṇoḥ. Ekeṣaṃ viśvataḥ pāñcamapaśyannadhi  
tiṣṭhasi.*

O soul, dear child, without seeing, without knowing, you ride a new chariot, of the body, which you have yourself caused to have been created, by your own mind. It goes round and round all round in various forms of life and states of existence without wheels and by only one pole of desire and energy.

यं कुमार् पार्वतया रथं विप्रेभ्यस्परि ।  
तं सामानु पार्वततु समिता न्वाव्याहितम् ॥ ४ ॥

4. *Yaṃ kumāra prāvartayo rathaṃ viprebhyaspari.  
Taṃ sāmānu prāvartata samito nāvyaḥitam.*

O soul, that body which you move like a chariot away from the sages, the wise man settled at peace in the heart moves the same chariot all secure as if it is safely placed in a boat to cross the seas.

कः कुमरमजनयदथं का निरवतयत ।

कः स्वित्तदद्य ना ब्रूयादनुदयी यथाभवत ॥ ५ ॥

5. *Kaḥ kumāramajanayadratham ko niravatrayat.  
Kaḥ svat tadadya no brūyādanudeyī yathābhavat.*

Dear soul, who creates this chariot for the spirit? Who completes and who dismantles it? Who at all would speak of this to us now so that we could have a vision of the future and knowledge of restitution? The Lord alone can say.

यथाभवदनुदयी तता अगमजायत ।

पुरस्ताद बुध्न आततः पश्चात्तरयणं कृतम ॥ ६ ॥

6. *Yathābhavadanudeyī tato agramajāyata.  
Purastādbudhna ātataḥ paścānnirayaṇam kṛtam.*

As this body, this other than the soul, is created, similarly before this, mind and thought is created. Before that Prakṛti is all pervasive and expansive, and from that all forms emerge and evolve.

इदं यमस्य सार्दनं दवमानं यदुच्यत ।

इयमस्य धम्यत नाळीरयं गीभिः परिष्कृतः ॥ ७ ॥

7. *Idam yamasya sādanaṁ devamānaṁ yaducyate.  
Iyamasya dhamyate nālīrayaṁ gībhiḥ pari-  
skṛtaḥ.*

This body is the abode of the spirit, it is also the abode of death. It is said to be made of devas, divine evolutes of nature such as earth, water and others. This pulse of the body system beats, and as long as it beats the soul and body is celebrated and exalted with songs of adoration.

### Mandala 10/Sukta 136

*Keshina (Agni, Surya, Vayu) Devata, Vatarashanah Munayah Rshis. The Rshis' details are: Juti (1), Vatajuti (2), Viprajuti (3), Vrshanaka (4), Karikrata (5), Etasha (6), Rshyashrngā (7)*

क॒श्य॑ग्निं क॒शी वि॒षं क॒शी बि॒भृति॑ राद॒सी ।  
क॒शी वि॒श्वं स्व॑दृ॒श क॒शीदं॑ ज्याति॒रुच्यत॑ ॥ १ ॥

1. *Keśyagnim keśi viṣam keśi bibhrti rodasī.  
Keśi viśvam svardṛṣe keśīdam jyotirucyate.*

Keshi, the sun of radiant rays, holds and sustains the fire, the water, the heaven and earth and, indeed, the world, and it is called the light that reveals the world, illuminating it, so that we may see and enjoy the beauty and bliss of it.

(This mantra as others too may also be interpreted at the microcosmic level. In that case Keshi is the soul which sustains the pranic energy and the elements, processes and subsystems of the body system. The soul is the inner light which itself is further illuminated by the cosmic spirit precisely in the way the sun itself is illuminated by the cosmic light of existence.)

मु॒न॒या वा॒तर॑श॒नाः पि॒शङ्गा॑ वस॒त् म॒ला ।  
वा॒त॒स्या॒नु धा॒जिं य॒न्ति॑ यद्द॒वासा॑ अ॒वि॒ तत॑ ॥ २ ॥

2. *Munayo vātaraśanāḥ piśaṅgā vasate malā.  
Vātasyānu dhrājim yanti yaddevāso avikṣata.*

Self-energised objects of space controlled by cosmic energy wear a dull yellow vestment and they follow the currents of cosmic energy when rays of the

sun touch and affect their behaviour.

(Sages harmoniously self-controlled in tune with the currents of cosmic energy wear a soothing vestment of yellow hue, and when their senses become totally internalised, they identify their being with the cosmic energy of divinity.)

उन्मदिता॑ मानयन्॒ वाताँ॑ आ तस्थिमा॒ वयम॑ ।

शरीर॑दस्माकं॒ यूयं॑ मतासा॒ अ॒भि पश्यथ॑ ॥ ३ ॥

3. *Unmaditā mauneyena vātāṁ ā tasthimā vayam.  
Śrīredasmākaṁ yūyaṁ martāso abhi paśyatha.*

Inspired by the sun we, space objects, abide in orbital stability by the cosmic currents of universal energy. O mortals, you may see our body on the surface, but nothing inside.

(Pranic energies of the sage inspired by spiritual energy, we abide in balance with the psychic currents of the soul. O mortals, you can visualise and observe our physical movements, but the inner reality, you can't.)

अन्तरि॑ ण पतति॒ विश्वा॑ रूपाव॒चाक॑शत ।

मुनि॑द्वस्य॒दवस्य॒ साकृ॑त्याय॒ सखा॑ हितः ॥ ४ ॥

4. *Antarikṣeṇa patati viśvā rūpāvacākaśat.  
Munirdevasyadevasya saukṛtyāya sakhā hitaḥ.*

The sun which is an object of meditative realisation flies through space, illuminating and watching the forms of heavenly bodies in the solar system. It itself is placed in orbit by the divine spiritual energy of the cosmos for the sake of harmony among the heavenly objects of the cosmic system.



(So does the soul vibrate in the microcosmic system illuminating, the intelligence and energising the mind and senses and the pranas to achieve the individual's harmony with himself and the totality of existence.)

वा॒त॒स्या॒श्वा॑ वा॒याः सखा॑था॒ द्व॒षिता॒ मुनिः॑ ।

उ॒भा संमु॑दावा॒ त्ति॒ यश्च॒ पूव॑ उ॒तापरः॑ ॥ ५ ॥

5. *Vātasyāśvo vāyoḥ sakhātho deveṣito muniḥ.  
Ubhau samudrāvā kṣeti yaśca pūrva utāparaḥ.*

The sun moves in orbit by the dynamics of cosmic energy. It is a cooperative friend of cosmic energy, inspired and energised by the supreme Divinity. An object of realisation in meditation, it illuminates both sides of its cosmic movement in space, the former and the latter both in the cosmic orbit.

(The soul in meditation can illuminate both sides of its orbit in time and space, the past and the future both as revealed by the sage Patanjali in accordance with the Veda.)

अ॒प्सर॒सां गन्ध॒वाणां॑ मृ॒गाणां॑ च॒रण॒ चर॑न ।

क॒शी क॑तस्य वि॒द्वान्त्सखा॑ स्वा॒दुम॒दिन्त॑मः ॥ ६ ॥

6. *Apsarasām gandharvāṇām mṛgāṇām caraṇe caran. Keśī ketasya vidvāntsakhā svādur-madintamah.*

Pervasive and radiating in the course of light rays in the sky, over the earth and in the solar region itself, the sun, treasure source of radiation, concomitant with fire, warmth of life and light, is the highest inspirer of joy, most soothing source of the sweetness of

existence.

(The soul itself is the reservoir of eternal joy in the microcosmic existence of the human individual in its spiritual journey on earth, in the sky, in the solar region, in short, all over in its state of existence all time all over space.)

वा॒युर॑स्मा॒ उपो॑मन्थत्पि॒नष्टि॑ स्मा॒ कुन॑ ऽमा ।

क॒शी वि॒षस्य॑ पात्रे॒ण यदु॑दगापि॒बत्स॑ह ॥ ७ ॥

7. *Vāyurasmā upāmanthat pinaṣṭi smā kunannamā.  
Keśī viṣasya pātreṇa yadrudreṇāpibat saha.*

When the sun drinks the soma fragrance of yajna and the vapours of water arising from the earthly vedi by the spatial cup along with the fire of the vedi, then the wind churns the wealth of nature's bounties and the inviolable thunder grinds the grosser gifts of nature to the refined particles of rain for the earth and the moral and spiritual yajnic values for the soul of humanity.

### Mandala 10/Sukta 137

*Vishvedevah Devatah, Saptarshis Bharadvaja, Kashyapa, Gotama, Atri, Vishvamitra, Jamadagni, Vasishtha Rshis*

उ॒त दे॒वा अ॒वहि॑तं दे॒वा उ॒ यथा॑ पुनः ।

उ॒ताग॑श्च॒कुषं॑ दे॒वा दे॒वा जी॒वय॑था पुनः ॥ १ ॥

1. *Uta devā avahitaṁ devā unnayathā punaḥ.  
Utāgaścakruṣaṁ devā devā jīvayathā punaḥ.*

O Devas, sages and noble scholars, raise the frustrated and the fallen. O divinities, save the despaired and raise him again. O saints, redeem the man committed to sin. O divines, give him the life again. Let the lost

live once again.

द्वाविमा वाता वात आ सिन्धारा परावतः ।

द ि त अन्या आ वातु परान्या वातु यदपः ॥ २ ॥

2. *Dvāvimau vātau vāta ā sindhorā parāvataḥ.  
Dakṣaṁ te anya ā vātu parānyo vātu yadrapaḥ.*

Here are two winds of life that blow: one from and upto the sea, the other beyond. May the one bring you strength and vigour of freshness, let the other blow out sin, evil and pollution far away.

आ वात वाहि भषजं वि वात वाहि यदपः ।

त्वं हि विश्वभषजा दवानां दूत इयस ॥ ३ ॥

3. *Ā vāta vāhi bheṣajaṁ vi vāta vāhi yadrapaḥ.  
Tvam hi viśvabheṣajo devānām dūta iyase.*

O breeze of fresh life, bring in the healing balm, blow out whatever is sinful and polluted. You blow as the divine breath of life and freshness, and you alone bring in the universal sanative.

आ त्वागमं शन्तातिभिरथा अरिष्टतातिभिः ।

द ि त भदमाभार्ष परा य मं सुवामि त ॥ ४ ॥

4. *Ā tvāgamaṁ śantātibhiratho ariṣṭatātibhiḥ.  
Dakṣaṁ te bhadramābhārṣaṁ parā yakṣmaṁ  
suvāmi te.*

I am come with all palliatives and protectives for peace and tranquillity. I bring you auspicious, resistant and regenerative vitality and root out all debility.

त्रायन्तामिह द्वास्त्रायतां मरुतां गणः ।

त्रायन्तां विश्वा भूतानि यथायमरपा असत ॥ ५ ॥

5. *Trāyantāmiha devāstrāyatām marutām gaṇaḥ.  
Trāyantām viśvā bhūtāni yathāyamarapā asat.*

May the divinities save us here in body and mind. May the forces of Maruts, air, breeze, wind and even storm protect us. May all forms of nature and living beings protect and promote us so that this body system may be fine, free and immaculate.

आप इद्वा उ भषजीरापा अमीवचातनीः ।

आपः सवस्य भषजीस्तास्त कृण्वन्तु भषजम ॥ ६ ॥

6. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ.  
Āpaḥ sarvasya bheṣajīstāste kṛṇvantu bheṣajam.*

All waters and other liquid energies are sanatives. Waters are cleansers and destroyers of disease and sickness. Waters are medicaments for all living beings. O man, O sufferer, let the waters cure and wash you clean as natural medicine.

हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरागवी ।

अनामयित्नुभ्यां त्वा ताभ्यां त्वाप स्पृशामसि ॥ ७ ॥

7. *Hastābhyām daśaśākhābhyām jihvā vācaḥ  
purogavī. Anāmayitnubhyām tvā tābhyām tvopa  
sprśāmasi.*

The tongue is the leading articulator of the physician's speech. The two hands and ten fingers are the physician's magical touch. The soothing speech and soft sympathetic touch of both hands and ten fingers, with these two inspiring curatives, O suffering man, we

touch and retouch you and caress you back to health and self-assurance.

## Mandala 10/Sukta 138

### *Indra Devata, Anga Aurava Rshi*

तव॒ त्य इ॒न्द स॒ख्येषु॑ व॒ह्नय॑ ऋ॒तं म॒न्वा॒ना व्य॑ददि॒रुव॒लम॑ ।  
यत्रा॑ द॒श॒स्य पु॒षसा॑ रि॒ण॒पः कु॑त्सा॒य॒ मन्म॑ ह्य॒श्च  
दं॒सयः॑ ॥ १ ॥

1. *Tava tya indra sakhyeṣu vahnaya ṛtaṁ manvānā vyadardirurvalam. Yatrā daśasyannuṣaso riṇanapaḥ kutsāya manmannahyaśca daṁsayah.*

O lord of cosmic energy, Indra, in consonance with your will and law, these flames of fire carrying yajnic fragrance, and these currents of wind bearing electrical energy, break the vaporous force of the mighty cloud, and when the mantras are chanted and you radiate the lights of the dawn, catalytic power is initiated and showers of rain are released in response to the wishes of the yajakas.

अवा॑सृ॒जः प॒स्वः श्व॑ञ्च॒या गि॒रीनु॑दा॒ज उ॒स्रा अ॒पि॒बा॒ मधु॑  
पि॒यम॑ । अ॒व॒ध॒या व॒निना॑ अ॒स्य॒ दं॒स॒सा शु॒शा॒च॒ सू॒य॑ ऋ॒त॒  
जा॑त॒या गि॒रा ॥ २ ॥

2. *Avāsrjah prasvaḥ śvañcayo girīnudāja usrā apibo madhu priyam. Avardhaya vanino asya daṁsasā śuśoca sūrya ṛtajātayā girā.*

Indra, lord of cosmic winds and energy, creates the vapours, breaks the clouds, initiates radiations of light and energy, absorbs the honey sweets of fragrances, augments the oceans of water in space, and by the order

and power of its liberal potential, will and voice, the winds blow and the sun shines in heaven.

वि सू॒या॒ म॒ध्यं॒ अ॒मु॒च॒द॒थं॒ दि॒वा॒ वि॒द॒द्वा॒सा॒य॒ प॒ति॒मा॒न॒मा॒यः॑ ।  
दृ॒ह॒ हानि॑ पि॒पा॒र॒सु॒र॒स्य॒ मा॒यि॒न् इ॒न्द्रा॒ व्या॒स्य॒च्च॒कृ॒वाँ ऋ॒जि॒-  
श्र॒व॒ना ॥ ३ ॥

3. *Vi sūryo madhye amucadratham divo viddāsāya pratimānamāryah. Dr̥ḥhāni piprora-surasya māyina indro vyāsyaccakṛvāṃ ṛjīśvanā.*

The sun in the midst of the regions of light releases the energy flood of its rays, creating thereby a complementary adversary for the mighty cloud which holds the wealth of vapours. Thus does Indra, omnipotent performer, controller of cosmic dynamics, break the formidable concentrations of the wondrous mighty collector's hoard of living showers by the strike of the catalytic operation of its natural law.

अ॒ना॒धृ॒ष्टा॒नि॒ धृ॒षि॒त॒ व्या॒स्य॒न्नि॒धी॑र॒दे॒वाँ अ॒मृ॒ण॒दा॒या॒स्यः॑ ।  
मा॒स॒व॒ सू॒या॒ व॒सु॒ पु॒य॒मा॒ द॒दे॒ गृ॒णा॒नः॑ श॒त्रूँ॑र॒शृ॒णा॒द्वि॒-  
रु॒क्म॒ता ॥ ४ ॥

4. *Anādhr̥ṣṭāni dhṛṣito vyāsyannidhīradevāṃ amṛṇadayāsyah. Māseva sūryo vasu puryamā dade gr̥ṇānaḥ śtrūṃraśṛṇādvirukmatā.*

Dauntless and valiant Indra, ruler of the world, breaks down the formidable unimpaired selfish hoarders of wealth and power and, just as the sun by seasonal heat of its rays takes up the waters, so does he take out the concealed wealth and power of the antisocial elements, and, adored and celebrated, destroys the enemies of humanity by the lustre of his justice and

power.

अयुद्धसना विभ्वा विभिन्दता दाशद वृत्रहा तुज्यानि तजत ।  
इन्द्रस्य वजादबिभदभिश्नथः पाकामच्छुन्ध्यूरजहादुषा  
अनः ॥ ५ ॥

5. *Ayuddhaseno vibhyā vibhindatā dāśadvṛtrahā tujyāni tejate. Indrasya vajrādabhedabhiśnathah prākramacchundhyūrajahāduṣā anah.*

Indra, heroic commander of irresistible force, omnipresent and boundless, destroyer of evil and darkness by his inviolable potential, is generous, reduces the hurtful and promotes the progressive. The evil and wicked fear the shattering thunderbolt of Indra who is ever moving forward, illuminating and purifying, and every day the morning moves his chariot for a new dawn of light and progress for humanity.

एता त्या त श्रुत्यानि क्वला यदक एकमकृणारयज्ञम ।  
मासां विधानमदधा अधि द्यवि त्वया विभि ि भरति पृधिं  
पिता ॥ ६ ॥

6. *Etā tyā te śrutyāni kevalā yadeka ekamakṛṇo-rayajñam. Māsām vidhānamadadhā adhi dyavi tvayā vibhinnaṁ bharati pradhiṁ pitā.*

Indra, these are the celebrated deeds of yours, lord absolute, who alone by yourself fix every selfish uncreative power. You hold and sustain the sun in heaven, and the sun, inspirer and promoter of life on earth, regulates the months and seasons of the year and abides by the path carved out by you in space.

**Mandala 10/Sukta 139**

*Savita (1-3) Vishvavasu Atma (4-6) Devata, Vishvavasu  
Devagandharva Rshi*

सूय॑रश्मि॒हरि॑कशः पुरस्तात्सवि॒ता ज्याति॑रुद॒याँ अज॑स्रम ।  
तस्य॑ पू॒षा प॑स॒व या॑ति वि॒द्वान्त्स॒म्पश्य॑न्वि॒श्वा भुव॑नानि  
गा॒पाः ॥ १ ॥

1. *Sūryaraśmirharideśaḥ purastāt savitā jyotirudayāṁ ajasram. Tasya pūṣā prasave yāti vidvāntsaṁpaśyan viśvā bhuvanāni gopāḥ.*

Savita, eternal light of life, wearing the rays of the sun, golden haired, is risen there from the east. On his rise in the world of his creation, Pusha, living energy of divinity for life forms on earth, rises, seeing, blessing and promoting all regions of the world as protector of life and its activity.

नृ॒च ॥ ए॒ष दि॒वा म॒ध्य आ॒स्त आ॒पपि॒वाना॑द॒सी अ॒न्तरि॑ ।  
स वि॒श्वाची॑र्भि च॒ष्ट घृ॒ताची॑रन्तरा पू॒वम॑परं च क॒तुम ॥ २ ॥

2. *Nṛcakṣā eṣa divo madhya āsta āpaprivān rodasī antarikṣam. Sa viśvācīrabhi caṣṭe ghṛtācīrantarā pūrvamaparam ca ketum.*

Watching and enlightening humanity, this light divine of life abides in the midst of heaven, filling heaven, earth and the middle region with its light and glory. It illuminates all quarters of space with universal light and bliss before and after and everywhere in between over the planets and the node.

रा॒या बु॒ध्नः॑ सं॒गम॑ना॒ वसू॑नां वि॒श्वा रू॒पाभि॑ च॒ष्ट श॒चीभिः॑ ।  
द्व॒इव॑ सवि॒ता स॒त्यध॑म॒न्दा न त॑स्था स॒मर॑ ध॒र्नाना॑म ॥ ३ ॥



3. *Rāyo budhnaḥ saṁgamano vasūnām̐ viśvā rūpābhi caṣṭe śacībhiḥ. Deva iva savitā satya-dharmendro na tasthau samare dhanānām.*

The very root and foundation of wealth, power and excellence, giver of health, peace, comfort and security of life, Savita watches, illuminates and inspires every thing of life with its forms and powers of action. Like omnificent divinity itself, the very essence and spirit of truth and Dharma, Savita abides by us in our battles for life's wealth, beauty and excellence.

विश्वावसुं साम गन्धुवमापा ददृशुषीस्तदृतना व्ययन ।  
तदन्ववदिन्दा रारहाण आसां परि सूर्यस्य परिधीरं-  
पश्यत ॥ ४ ॥

4. *Viśvāvasuṁ soma gandharvamāpo dadṛśuṣīsta-dṛtenā vyāyan. Tadanvavidindro rārahāṇa āsām̐ pari sūryasya paridhīmrapasyat.*

O Soma, blessed seeker, just as vapours of water rise up by the heat of yajna and reach the sun, sustainer of the earth and life giver of the world, similarly self-realising souls by meditative yajna rise to the cosmic soul, and just as dynamic wind energy moves in consonance with the sun to the vaporous halo round the sun, similarly self-realising souls watch the cosmic halo round divinity, and the exceptional soul, having stayed existential complexities, reaches the divine presence at the centre of the halo.

विश्वावसुर्भि त गृणातु दिव्या गन्धुवा रजसा विमानः ।  
यद्वा घा सत्यमुत य । विद्वा धिया हिन्वाना धियु इ ग  
अव्याः ॥ ५ ॥

5. *Viśvāvasurabhi tanno grṇātu divyo gandharvo rajaso vimānaḥ. Yadvā ghā satyamuta yanna vidma dhiyo hinvāno dhiya inno avyāḥ.*

May the spirit of the universe, shelter home of the world and world's wealth and knowledge, divine sustainer of the universe and universal wisdom, maker and measurer of the universe in space and time, enlighten us of what is the truth of existence, what we do not know. May he inspire our vision and intelligence, and protect and promote our intelligence, will and actions.

सस्त्रिमविन्दच्चरण नदीनामपावृणादुरा अश्मवजानाम ।  
पासां गन्ध्वा अमृतानि वाचदिन्दा द इं परि जानाद-  
हीनाम ॥ ६ ॥

6. *Sasnimavindaccaraṇe naḍināmapāvṛṇodduro aśmavrajānām. Prāsāṃ gandharvo amṛtāni voca-dindro dakṣaṃ pari jānādahīnām.*

May Gandharva, eternal lord sustainer of the universe, knowledge and speech, abiding deep at the centre and on the circumference of the fluent streams and rolling oceans of speech and knowledge, open up for us the doors of knowledge locked in adamant mystery and release the nectar streams of these mysteries in speech and vision. Indra, lord omnipotent and omniscient, alone knows in full the depth and far outreach of these mysteries.

## Mandala 10/Sukta 140

### *Agni Devata, Agni Pavaka Rshi*

अग्र॒ तव॒ श्रवा॒ वया॒ महि॑ भाजन्त॒ अ॒चया॑ विभावसा ।

बृह॑द्भाना॒ शव॑सा॒ वाज॑मुक्थ्यं॒ दधा॑सि दा॒शुष॑ कव ॥ १ ॥

1. *Agne tava śravo vayo mahi bhrājante arcayo vibhāvaso. Bṛhadbhāno śavasā vājamukthyaṁ dadhāsi dāśaṣe kave.*

Agni, leading light of life, great is your vigour, power and felicity, shining, inspiring and incessantly flowing. O refulgent lord, your flames rise high and blaze fiercely. Light and fire of Infinity, omniscient poet and creator, by your power, potential and abundance, you bear and bring admirable food, energy and fulfilment with the sense of victory for the generous giver and selfless yajaka.

पा॒व॒क॒व॒चाः॑ शु॒क॒व॒चा॒ अनू॑नव॒चा॒ उ॒दिय॑षि भानु॒ना ।

पु॒त्रा मा॒तरा॑ वि॒चर्त्तु॑पावसि पृ॒णा॒त् रा॒दसी॑ उ॒भ ॥ २ ॥

2. *Pāvakavarcāḥ śukravarcā anūnavarcā udiyarṣi bhānunā. Putro mātara vicarannupāvasi pṛṇakṣi rodasī ubhe.*

Lord of flames of purity, master of immaculate light and power absolutely free from want and weakness, you rise with self-refulgence and, just as the son closely abides by the parents, serves and protects them, so do you pervade, sustain and protect the heaven and earth.

ऊजा॑ नपाज्जातवदः सुश॑स्तिभि॒मन्द॑स्व धी॒तिभि॑हितः ।

त्व इ॒षः सं द॑धुभू॒रिव॑पस॒श्चि॒त्रा॒तया॑ वा॒मजा॑ताः ॥ ३ ॥

3. *Ūrjo napājjātavedaḥ suśastibhirmandasva dhītibhirhitaḥ. Tve iṣam saṁ dadhurbhūrivarpasa-ścitrotayo vāmajātāḥ.*

O divine light and fire of life, child as well as protector and sustainer of energy pervasive in the entire world of existence, rise and rejoice as well as exhilarate us, with hymns and noble thoughts and actions as you are invoked and kindled in the vedi and in the heart and soul. Faithful celebrants bring you food in homage, and in you they vest their desires and aspirations of various forms and wondrous efficacy arisen from love of the heart and soul.

इ॒र॒ज्य॒ इ॒ग्र॒ प॒थय॑स्व॒ ज॒न्तु॒भिर्॒स्म॒ राया॑ अ॒मत्य॑ ।

स॒ द॒श॒तस्य॑ व॒पु॒षा॒ वि॒ र॒जसि॑ पृ॒णा॒ ि॒ सान॑सिं॒ क॒तु॒म ॥ ४ ॥

4. *Iraiyannagne prathayasva jntubhirasme rāyo amartya. Sa darśatasya vapuṣo vi rājasi pṛṇakṣi sānasim kratum.*

Immortal Agni, waxing and exalting with all living beings, develop and expand the wealth and excellence of life for us. Of noble and gracious form as you are and shine and rule as you do, join us with yajnic action and bless us with abundant fruit of success and victory.

इ॒ष्क॒तार॑म॒ध्व॒रस्य॑ प॒च॒तसं॑ । र्य॒न्तं॑ रा॒धसा॑ म॒हः ।

रा॒तिं॑ वा॒मस्य॑ सु॒भगां॑ म॒हीमि॑षं॒ दधा॑सि॒ सान॑सिं॒ र्यिम॑ ॥ ५ ॥

5. *Iṣkartāramadhvarasya pracetasam kṣayantam rādhaso mahāḥ. Rātim vāmasya subhagām mahī-miṣam dadhāsi sānasim rayim.*

Agni, lord, spirit, and power of the light and

fire of life, we celebrate and adore you, inspirer, impeller and promoter of holy yajna of love and non-violence, omniscient treasure giver and controller of the great world's wealth, who bear and bring us abundant gifts of beauty and splendour and the good fortune of life, high energy and food, plenty and prosperity, indeed all wealth, honour and excellence of life.

ऋतावानं महिषं विश्वदशतमग्निं सुम्नाय दधिर पुरा जनाः ।  
श्रुत्कर्णं सप्रथस्तमं त्वा गिरा दव्यं मानुषा युगा ॥ ६ ॥

6. *Ṛtāvānaṃ mahiṣaṃ viśvadarśatamagniṃ  
sumnāya dadhire puro janāḥ. Śrutkarṇaṃ sapra-  
thastamaṃ tvā girā daivyaṃ mānuṣā yugā.*

Men, first of all since earliest times, worship, adore and inculcate you, Agni, omniscient lord of life, yajna and the law of life, great and glorious, most gracious presence of the world, for the sake of peace, pleasure and prosperity for the good life. O lord of life and grace, mortals singly and in couples and family with holy words celebrate and exalt you, divine, kind listener, infinite presence.

### Mandala 10/Sukta 141

*Vishvedeva Devata, Agni Tapasa Rshi*

अग्र अच्छा वदह नः प्रत्यङ् नः सुमना भव ।  
प ना यच्छ विशस्पत धनदा असि नस्त्वम ॥ १ ॥

1. *Agne acchā vadeha naḥ pratyāṅ naḥ sumanā  
bhava. Pra no yaccha viśaspate dhanado asi na-  
stvam.*

Agni, lord of light, knowledge and speech, speak

to us here of the knowledge of science and divinity, be good and gracious to us here and now, direct. O Vishpati, protector and promoter of the people, you are the giver of life's wealth, knowledge and enlightenment, pray give us the wealth, knowledge and enlightenment about life and the art of living.

प ना॑ यच्छत्वय॒मा प भग॒ः प बृ॒हस्पतिः॑ ।

प द्वाः पात॑ सू॒नृता॑ रा॒या द॒वी द॒दातु॑ नः ॥ २ ॥

2. *Pra no yacchatvaryamā pra bhagaḥ pra brhaspatiḥ. Pra devāḥ prota sunṛtā rāyo devī dadātu nah.*

May Aryama, lord of justice and rectitude, Bhaga, lord giver of wealth, power and glory, Brhaspati, lord of expansive space, universal vision and speech, Devas, all divinities of nature and nobilities of humanity, and divine Sunrta, Vedic voice of truth and law of existence, give us wealth, honour and prosperity of life, wisdom and enlightenment.

सामं॑ राजान॒मव॑सु॒ गिं गी॒भिह॑वामह ।

आ॒दित्या॑न्विष्णुं॒ सूर्यं॑ ब्र॒ह्माणं॑ च॒ बृ॒हस्पति॑म ॥ ३ ॥

3. *Somam rājānamavase'gnim gīrbhirhavāmahe. Ādityān viṣṇuṁ sūryam brahmāṣṇam ca brhaspatim.*

We invoke brilliant Soma, exhilarating spirit of peace for protection and progress, Agni, spirit of light and warmth of life, with holy words and songs of devotion. We invoke and adore the Adityas, brilliant powers of enlightenment, Vishnu, lord omniscient and omnipresent awareness, Surya, self-refulgent divine

source of light, Brahma, the sage of divinity, and Brhaspati, the scholar visionary of divinity.

इन्द्रवायू बृहस्पतिं सुहवह हवामह ।

यथा नः सव इज्जनुः संगत्यां सुमना असत ॥ ४ ॥

4. *Indravāyū bṛhaspatim suhaveha havāmahe.*  
*Yathā naḥ sarva ijjanah saṅgatyāṁ sumanā asat.*

We invoke, adore and pray for the cosmic energy of omnipotent Indra, Vayu, wind energy of cosmic Vayu, Brhaspati, cosmic sustenance of the infinite wielder of the universe, all worthies of love, invocation and adoration so that our people, noble and happy at heart, be united in cooperation for the peace and progress of life on the earth.

अयमणं बृहस्पतिमिन्द्रं दानाय चादय ।

वातं विष्णुं सरस्वतीं सवितारं च वाजिनम् ॥ ५ ॥

5. *Aryamaṇam bṛhaspatimindram dānāya codaya.*  
*Vātaṁ viṣṇuṁ sarasvatīṁ savitāraṁ ca vājinam.*

For the gifts of wealth, honour and excellence of life, invoke, adore and inculcate Aryaman, law of life, Brhaspati, cosmic expansion and centrifugal energy, Indra, cosmic electric energy, Vata, wind energy, Vishnu, cosmic gravitation and centripetal energy, Sarasvati, cosmic knowledge and speech of divinity, and Savita, cosmic creative energy which is the overall and ultimate all winner over negativities.

त्वं ना अग्र अग्निभिबह्य यज्ञं च वधय ।

त्वं ना द्वतातय राया दानाय चादय ॥ ६ ॥

6. *Tvaṃ no agne agnibhirbrahma yajñam ca var-  
dhaya. Tvaṃ no devatātaye rāyo dānāya codaya.*

Agni, leading light of the world, by the gifts of enlightenment increase and develop our knowledge and corporate action, and inspire and enlighten us for the service of the divinities to win their gifts of wealth, honour and excellence.

### Mandala 10/Sukta 142

*Agni Devata, Sharngah Rshis: Jarita (1-2), Drona (3-4),  
Sariskva (5-6), Stambamitra (7-8)*

अयमग्र जरिता त्व अभूदपि सहसः सूना नृह्यान्यदस्त्या-  
प्यम । भृदं हि शम' त्रिवरूथमस्ति त आर हिंसानामप दिद्युमा  
कृधि ॥ १ ॥

1. *Ayamagne jaritā tve abhūdapi sahasaḥ sūno  
nahyanyadasytyāpyam. Bhadram hi śarma  
trivarūthamasti ta āre hiṃsānāmapa didyumā  
kṛdhi.*

O self-refulgent light of life, Agni, this celebrant is dedicated to you wholly in worship and service. O creator and inspirer of strength, patience and fortitude, there is none other than you worth attaining. Blissful is your power of body, mind and soul. Pray cast away the pain and sufferance caused by the burning oppression of violent enemies.

पवत्त अग्र जनिमा पितूयतः साचीव विश्वा भुवना  
न्यृञ्जस । प सप्तयः प सनिषन्त ना धियः पुरश्चरन्ति  
पशुपाइव त्मना ॥ २ ॥



2. *Pravat te agne janīmā pitūyataḥ sēcīva viśvā bhuvanā nyṛñjase. Pra saptayaḥ pra saniṣanta no dhiyaḥ puraścaranti paśupā iva tmanā.*

Agni, your presence radiates, desiring to take things into your fold like a companion power reaching all regions of the world. And our thoughts and songs of homage too, spontaneously flying vibrations of heart and soul, reach on to you like eager servants of the divine master.

उ॒त वा उ॒ परि॑ वृ॒ण॒ि॒ । ब॒प्स॒द॒ ब॒ह॒ार॒ग्न॒ उ॒ल॒प॒स्य॒ स्व॒धावः॑ ।  
उ॒त खि॒ल्या उ॒व॒रा॒णां भव॒न्ति॒ मा त॑ ह॒तिं त॒वि॒षीं  
चु॒कु॒धाम॑ ॥ ३ ॥

3. *Uta vā u pari vṛṇakṣi bapsadbahoragna ulapasya svadhāvaḥ. Uta khilyā urvarāṇām bhavanti mā te hetim taviṣim cukru dhām.*

Agni, self-refulgent fire and power, when you burn and devour heaps of grass, sometimes you spare patches of green and sometimes vast areas of fertile lands become wastelands. Let us understand this mystery and the way so that we do not excite the onslaught of your blazing power of destruction.

य॒दु॒द्ध॒ता॑ नि॒व॒ता॒ या॒सि॒ ब॒प्स॒त्पृ॒थ॒ग॒षि॒ प॒ग॒धि॒नी॒व॒ स॒ना॑ । य॒दा॑  
त॒ वा॒ता॑ अ॒नु॒वा॒ति॒ श॒ा॒चि॒व॒स॒व॒ श्म॒श्रु॒ व॒प॒सि॒ प॒ भू॒म॑ ॥ ४ ॥

4. *Yadudvato nivato yāsi bapsat pṛthageṣi pragardhinīva senā. Yadā te vāto anuvāti śocirvapteva śmaśru vapasi pra bhūma.*

When you rise and spread, devouring both high and low like a fierce army thirsting for victory, and specially when the wind blows favourable to your blaze,

then like a barber shaving off beard and moustache you lay waste vast areas of land.

पत्यस्य श्रणया ददृश्र एकं नियानं ब्रह्वा रथासः ।

बाहू यदग्र अनुममृजाना न्यङ्ङुत्तानामन्वषि भूमिम ॥ ५ ॥

5. *Pratyasya śreṇayo dadṛśra ekaṁ niyānaṁ bahavo rathāsaḥ. Bāhū yadagne anumarmṛjāno nyanṅnu-ttānāmanveṣi bhūmim.*

The flames of Agni in rising sequence are seen like a row of chariots following one leader as engine when, Agni, you raise your arms waxing and shining and cover hills and valleys on the land.

उत्त शुष्मा जिहतामुत्त अचिरुत्त अग्र शशमानस्य वाजाः ।

उच्छ्वञ्चस्व नि नम वधमान आ त्वाद्य विश्व वसवः  
सदन्तु ॥ ६ ॥

6. *Ut te śuṣmā jihatāmut te arcirut te agne śaśamānasya vājāḥ. Ucchvañcasva ni nama vardhamāna ā tvādya viśve vasavaḥ sadantu.*

Agni, lord of light, illuminative and enlightening power, may your bright flames rise higher, may the radiations of your light and grandeur and your victories over want and darkness rise high and elevate the body, mind and soul of the celebrant. Yourself rising and expanding, raise the high higher, condescend, save and raise the low, and may all the soothing, sheltering powers and personalities of the world sit by you on the vedi and rehabilitate the uprooted here today and now.

अपामिदं न्ययनं समुदस्य निवर्शनम ।

अन्यं कृणुष्वतः पन्थां तन याहि वशाँ अनु ॥ ७ ॥

7. *Apāmidam̐ nyayanam̐ samudrasya niveśanam̐.  
Anyam̐ kṛṇuṣvetah̐ panthām̐ tena yāhi vaśām̐ anu.*

This is the vast reservoir of waters, bottomless bound of the sea. Agni, create some other higher path from these here, so you may proceed to the fulfilment of your heart's desire.

आय॑न त॒ प॒राय॑ण॒ दू॒वा रा॒हन्तु॑ पु॒ष्पिणीः॑ ।

हृ॒दाश्च॑ पु॒ण्डरी॑काणि॒ समु॒दस्य॑ गृ॒हा इ॒म ॥ ८ ॥

8. *Āyane te parāyaṇe dūrvā rohan̐tu puṣpiṇīḥ.  
Hradāśca puṇḍarīkāṇi samudrasya grhā ime.*

Agni, may flowers and holy grass grow on your arrival, may flowers and holy grass shower on your departure. Let all these homes be homes close to the infinite ocean, with reservoirs and flowers around.

(The seventh and eighth verses may be addressed to the human soul as well as to Agni, leading light and creative spirit of the cosmos.)

### Mandala 10/Sukta 143

*Ashvinau Devate, Atri Sankhya Rshi*

त्यं॑ चि॒दत्रि॑मृ॒तजु॒र॒मथ॑मश्वं॒ न या॑त॒व ।

क॒ णि॒वन्तं॑ यदी॒ पुना॑ रथं॒ न कृ॑णु॒था न॒वम॑ ॥ १ ॥

1. *Tyam̐ cidatrimṛtajuramarthamaśvaṁ na yātave.  
Kakṣīvantam̐ yadī punā ratham̐ na kṛṇutho  
navam.*

Hey Ashvins, complementary energies of nature and complementary nobilities of humanity such as physician and surgeon, teacher and preacher, father and

mother, men and women, the person who observes the laws of nature and principles of truth and grows up in the yajnic way of life, whether he or she loves to enjoy the experience of living or has grown out of life's colourfulness and temptation, such a person you strengthen like a strong force in harness with every side of personality renewed to top condition of health and body to reach the goal and realise the purpose and values of life.

त्यं चिदश्वं न वाजिनमरणवा यमत्नत ।

दृ हं गन्धिं न वि ष्यत्तमत्रिं यविष्ठमा रजः ॥ २ ॥

2. *Tyam cidaśvaṁ na vājinamareṇavo yamatnata.  
Dṛḥam graṅhiṁ na vi ṣyatamatriṁ yaviṣṭhamā  
rajaḥ.*

And the person most youthful, dynamic, ever in harness for winning the goal of life, but bound by the web of life through senses, mind and pranas, all unsoiled though by dust, pray release, undo the bondage like a gordian knot of life so that the person may live free from possible dust and pollution.

नरा दंसिष्ठावत्रय शुभा सिषासतं धियः ।

अथा हि वां दिवा नरा पुनः स्तामा न विशसं ॥ ३ ॥

3. *Narā daṁsiṣṭhāvatrāye śubhrā siṣāsataṁ dhiyaḥ.  
Athā hi vām divo narā punaḥ stoma na viśvase.*

O leading lights, noble souls, brilliant scholars, pray release the worldly man in search of freedom from bondage, bless him with holy thoughts and intelligence, since the enlightened man's song of prayer and adoration in order to celebrate you reaches you, harbingers of light,

again and again.

चित तद्वां सुराधसा रातिः सुमतिरश्विना ।

आ य १ः सदने पृथा समन पषथा नरा ॥ ४ ॥

4. *Cite tadvām surādhasā rātiḥ sumatiraśvinā.  
Ā yannaḥ sadane pṛthau samane paṣatho narā.*

Ashvins, harbingers of wealth, competence and success, that wealth of noble thoughts and intelligence, that generous gift of yours, is for the enlightenment of humanity which, O leading lights, you bring in showers in this vast world of life, in this hall of yajna, in this struggle of our life for happiness and freedom.

युवं भुज्युं समुद्र आ रजसः पार इङ्क्षितम् ।

यातमच्छा पतत्रिभिनासत्या सातय कृतम् ॥ ५ ॥

5. *Yuvaṁ bhujyūṁ samudra ā rajasaḥ pāra ṛṅkhi-  
tam. Yātamacchā patatribhiraśatyā sātaye  
kṛtam.*

Ashvins, bright like fire and the sun, inviolably committed to truth and law, pray come with faultless ark and oars to humanity beaten about in the depth of dust and rolling seas, to help us swim to the shore to freedom and victory.

आ वां सुम्नः शंयू इव मंहिष्ठा विश्ववदसा ।

समस्म भूषतं नरात्सं न पिप्युषीरिषः ॥ ६ ॥

6. *Ā vām sumnaiḥ śamyū iva maṁhiṣṭhā viśva-  
vedasā. Samasme bhūṣataṁ narotsaṁ na pipyu-  
ṣīriṣaḥ.*

Leading lights of the world, greatest and most

liberal masters of universal wealth and knowledge, come like benevolent harbingers of peace and freshness of joy, bless us and refine us with your gracious favours of peace, freedom and happiness as abundant showers of rain fill the lake.

### Mandala 10/Sukta 144

*Indra Devata, Suparna Tarkshya or Urdhvakrshana  
Yamayana Rshi*

अ॒यं हि॒ त॒ अम॑त्य॒ इन्द्रु॑रत्या॒ न प॑त्य॒त ।  
द॒ ता॑ वि॒श्वायु॑व॒धस॑ ॥ १ ॥

1. *Ayam hi te amartya induratyo na patyate.  
Dakṣo viśvāyurvedhase.*

Indra, lord eternal and omnipotent, this immortal soma rises to you like a flying courser. Versatile, living vitality of the world, it rises in homage to the lord creator of the world.

अ॒यम॑स्मासु॒ काव्य॑ ऋ॒भुवजा॑ दास्व॒त ।  
अ॒यं बि॑भ्रत्य॒ध्वकृ॑शनं॒ मद॑मृ॒भुन कृ॑त्व्यं॒ मद॑म ॥ २ ॥

2. *Ayamasmāsu kāvya ṛbhurvajro dāsvate. Ayam bibhrtyūrdhvakṛśanam madamṛbhurna kṛtyam madam.*

Here among us it is inspiring and adorable, brilliant, a very thunderbolt of protection for the generous, and scourge of punishment for the destructive. And it bears the exhilaration that elevates like rising flames of fire just as the wise sage bears the passion for creativity.

घृषुः श्यनाय कृत्वन् आसु स्वासु वंसगः ।

अव दीधदहीशुवः ॥ ३ ॥

3. *Ghr̥ṣuḥ śyenāya kṛtvana āsu svāsu vaṁsagaḥ.  
Ava dīdhedahīśuvaḥ.*

Effulgent, agile and exhilarating for the dynamic creative personality, inspiring and vitalising among its own people, it blesses them and their progeny with high energy and enthusiasm.

यं सुपुणः परावतः श्यनस्य पुत्र आभरत ।

शतचक्रं याइ ह्या वतनिः ॥ ४ ॥

4. *Yaṁ suparṇaḥ parāvataḥ śyenasya putra ābharat.  
Śatacakraṁ yo'hyo vartaniḥ.*

Soma, which Vayu, cosmic energy, child of all pervasive space, bears and carries from far off solar regions, is performer of a hundred divine acts of nature and it is the very life of the cloud and indestructible vitality of life.

यं तं श्यनश्चारुमवृकं पदाभरदरुणं मानमन्धसः ।

एना वया वि तायायुजीवस एना जागार बन्धुता ॥ ५ ॥

5. *Yaṁ te śyenaścārumavṛkaṁ padābharadaruṇaṁ mānamandhasaḥ.  
Enā vayo vi tāryāyurjīvasa enā jāgāra bandhutā.*

The essence of life's vitality, soma, lovely and pleasing, unassailable and sunny bright, which nature's energy brings by its own spirit and power, is the vitality by which health and fertility for life grows higher and the kinship and continuity of humanity keeps living and awake.

एवा तदिन्द्र इन्दुना द्वेषु चिद्धारयात् महि त्यजः ।

कत्वा वया वि तायायुः सुकता कत्वायमस्मदा सुतः ॥ ६ ॥

6. *Evā tadindra indunā deveṣu ciddhārayāte mahi tyajah. Kratvā vayo vi tāryāyuh sukrato kratvā-yamasmadā sutah.*

Thus does Indra, life of life, through soma life energy, disseminate and bear the great creative vitality in the divine forms of nature and humanity. O lord of holy action, the health and age of distinct life forms is extended and maintained by holy acts of soma activity, and this vitality is created and distilled from us by us through the holy discipline of yajnic living with brahmacharya.

### Mandala 10/Sukta 145

#### *Sapatni-badhanam Devata, Indrani Rshi*

The subject matter of this hymn at the surface level is getting rid of a rival wife, and for that purpose the speaker takes recourse to a herb also. Thus the hymn reads like a spell cure and possibly with a magical herb. But this approach would not do justice to the deeper meaning of the hymn which is integration or re-integration of personality with a single, undivided, focussed interest in the pursuit of a definite goal of positive value.

Split personality is a problem in modern times. So is schizophrenia, a devastating disease. The cure can be both herbal and psychological. The word 'Upanishat' helps us to read the hymn in this Vedic direction of practical yoga in which sanative herbs, mental concentration and spiritual faith all play an important



role (refer Yoga Sutras of Patanjali, 4, 1.).

इमां खनाम्याषधिं वीरुधं बलवत्तमाम ।

यया सपत्नीं बाधत् यया संविन्दत् पतिम् ॥ १ ॥

1. *Imām khanāmyaṣadhīṃ vīrudhaṃ balavattamām.  
Yayā sapatnīm bādhatē yayā samvīndate patim.*

I dig out this luxuriant and most powerful herb by which one can annul a rival fascination and by which the pursuant can recover a single, all absorbing love for successful attainment.

उत्तानपण सुभग दवजूत सहस्वति ।

सपत्नीं म परा धम पतिं म कवलं कुरु ॥ २ ॥

2. *Uttānaparṇe subhage devajūte sahasvati.  
Sapatnīm me parā dhama patim me kevalam kuru.*

O soma plant growing up with luxuriant leaves and branches, nobly effective, divinely energised, giver of peace, patience and courageous vitality, transform me to concentrate on my one and only love. Throw off my evil fascination. Let me be with my master spirit of life.

उत्तराहमुत्तर उत्तरदुत्तराभ्यः ।

अथा सपत्नी या ममाधरा साधराभ्यः ॥ ३ ॥

3. *Uttarāhamuttara uttareduttarābhyah.  
Athā sapatnī yā mamādhara sādharābhyah.*

O soma, you are higher, more efficacious. I also am higher than the fascination, greater than all others who are superior, generally speaking. May that which is my rival be lower than the lowest fascinations.

नह्यास्या नाम गृभ्णामि ना अस्मिन्मत् जन ।  
परांमव परावतं सपत्नीं गमयामसि ॥ ४ ॥

4. *Nahyasyā nāma gr̥bhṇāmi no asmin ramate jane.  
Parāmeva parāvataṁ sapatnīm gamayāmasi.*

I do not even think of its name. No one entertains this human distraction, no one is distracted by this human fascination. We throw this remote fascination far off at the farthest.

अहमस्मि सहमानाथ त्वमसि सासहिः ।  
उभ सहस्वती भूत्वी सपत्नीं म सहावह ॥ ५ ॥

5. *Ahamasmi sahamānātha tvamasi sāsahih.  
Ubhe sahasvatī bhūtvī sapatnīm me sahāvahai.*

I am patient, challenging and victorious. O soma, you too are unassailable, you and I, both challenging and victorious, we shall subdue the rival.

उप त धां सहमानामभि त्वाधां सहीयसा । मामनु प त् मना  
वत्सं गारिव धावतु पथा वारिव धावतु ॥ ६ ॥

6. *Upa te'dhām sahamānāmabhi tvādhām sahīyasā.  
Māmanu pra te mano vatsaṁ gauriva dhāvatu  
pathā vāriva dhāvatu.*

O soma, O spirit of peace, O spiritual knowledge of the Upanishad, I love you at heart and hold on to you in faith, patient and victorious as you are. I hold on to you with a determined mind. May your spirit radiate and come to me like the mother cow hastening to the calf and water rushing straight down to the lake.

## Mandala 10/Sukta 146

*Aranyani Devata, Devamuni Airammada Rshi*

अरण्यान्यरण्यान्यसा य पव नश्यसि ।

कथा गामं न पृच्छसि न त्वा भीरिव विन्दती३ ॥ १ ॥

1. *Aranyānyaranyānyasau yā preva naśyasi. Kathā grāmaṁ na pṛcchasi na tvā bhīriva vindatīṁ.*

Tarry, O spirit of the forest, who disappear like a phantom in no time. Why not stay for a moment by the village? And you don't fear even fear itself, which fears to touch your presence.

वृषारवाय वदत यदुपावति चिच्चिकः ।

आघाटिभिरिव धावय रण्यानिमहीयत ॥ २ ॥

2. *Vṛṣāravāya vadate yadupāvati ciccikaḥ. Āghāṭibhiriva dhāvayannaranyānirmahīyate.*

In response to howls and noises of the forest, birds chirp and crickets sing, all appears like temple bells and thereby the forest presence gets exalted.

उत गावइवादन्त्युत वश्मव दृश्यत ।

उता अरण्यानिः सायं शकटीरिव सजति ॥ ३ ॥

3. *Uta gāva ivādantya uta veśmeva dṛśyate. Uta aranyāniḥ sāyaṁ śakaṭīriva sarjati.*

Forest animals graze like cows, clusters of flowers give a homely look, and the forest spirit appears to say good bye to the carts that leave for village homes.

गामङ्गष आ ह्वयति दावङ्गषा अपावधीत ।

वस रण्यान्यां सायमकुं दिति मन्यत ॥ ४ ॥

4. *Gāmaṅgaiṣa ā hvayati dārvaṅgaiṣo apāvadhīt.  
Vasannarāṇyānām sāyamakruṣaditi manyate.*

Dear spirit and forest presence, someone calls upon his cow to come home, this one cuts the tree, and in the evening someone staying in the forest shrieks, someone howls, someone bursts in song also.

न वा अरण्यानिहन्त्यन्यश्च ाभिगच्छति ।

स्वादाः फलस्य जग्ध्वाय यथाकामं नि पद्यत ॥ ५ ॥

5. *Na vā arāṇyānirhantyanyaścennābhigacchati.  
Svādoḥ phalasya jagdhvāya yathākāmaṁ ni  
padyate.*

The forest does not hurt anyone. Whoever goes to the forest without the intent to damage eats the delicious fruit and roams around as he wishes at will.

आञ्जनगन्धिं सुरभिं बह्वामकृषीवलाम ।

पाहं मृगाणां मातरमरण्यानिमशंसिषम ॥ ६ ॥

6. *Āñjanagandhiṁ surabhiṁ bahvannāmakṛṣīvalām.  
Prāhaṁ mṛgāṇāṁ mātaramaṇyānima-  
saṁsiṣam.*

I revere and celebrate the forest and the spirit of the forest not subjected to human encroachment by farming, abounding in wild fruit, fragrant, flowery beautiful, mother of wild life and sustaining friend of humanity.

## Mandala 10/Sukta 147

### *Indra Devata, Suveda Shairishi Rshi*

श्रुत्तं दधामि पथुमायं मन्यव हृन्त्यद वृत्रं नर्यं विवरुपः ।  
उभ यत्त्वा भवता रादसी अनु रजत् शुष्मात्पृथिवी  
चिददिवः ॥ १ ॥

1. *Śratte dadhāmi prathamāya manyave'hanya-dvṛtram naryam viverapah. Ubhe yattvā bhavato rodasī anu rejate śuṣmāt pṛthivī cidadrivah.*

Indra, potent ruler of nature and humanity, lord of thunder and clouds, mover of mountains, I am all faith, reverence and admiration in truth of commitment for your first and foremost power and passion by which you break the clouds and release the showers of rain for humanity, by virtue of which both heaven and earth abide by your law, the power and force by which the firmament shakes with awe.

त्वं मायाभिरनवद्य मायिनं श्रवस्यता मनसा वृत्रमदयः ।  
त्वामि त्वां वृणत गर्विष्टिषु त्वां विश्वासु हव्यास्विष्टिषु ॥ २ ॥

2. *Tvam māyābhiranavadya māyinaṁ śravasyatā manasā vṛtramardayah. Tvaminnaro vṛṇate gaviṣṭiṣu tvām viśvāsu havyāsvaiṣṭiṣu.*

Irreproachable power, with your mind and desire to produce more food and energy, by your mighty forces you break open the treasure-holds of mysterious hidden energies of nature. Leading lights of humanity take to you in their search for rays of light, and in all their cherished programmes of common good they honour you as the source of success.

एषु चाकन्धि पुरुहूत सूरिषु वृधासा य मघव तान्शुमघम ।  
अचन्ति ताक तनय परिष्टिषु मधसाता वाजिनमहय  
धन ॥ ३ ॥

3. *Aiṣu cākandhi puruhūta sūriṣu vṛdhāso ye magha-  
vannānaśurmagham. Arcanti toke tanaye pari-  
ṣṭiṣu medhasātā vājinamahraye dhane.*

O lord universally invoked and celebrated, be gracious and bring the light of knowledge to these noble leaders of humanity. O lord of power and glory, progressive men of wisdom who have achieved power and prosperity in life honour and adore you in their congregations as the chief power of success and victory for the attainment of irreproachable wealth and other values for themselves, their children and grand children.

स इ ऽ रायः सुभृतस्य चाकनन्मदं या अस्य रंह्यं चिकेतति ।  
त्वावृधा मघवन्दाश्वध्वरा म् ऽ स वाजं भरत् धना  
नृभिः ॥ ४ ॥

4. *Sa innu rāyaḥ subhṛtasya cākananmadam̐ yo asya  
raṁhyam̐ ciketāni. Tvāvṛdho maghavan dāśva-  
dhvaro makṣū sa vājam̐ bharate dhanā nṛbhiḥ.*

He alone values and obtains wealth worthy of achievement who knows and realises in life the inspiring power and ecstasy of Indra. O lord of power and prosperity, the man inspired and empowered by you, who is dedicated to positive giving and yajnic programmes with leading lights of scientific yajna, achieves wealth and victory at the earliest because he knows the secret of success.

त्वं शर्धाय महिना गृणान उरु कृधि मघवञ्छुग्धि रायः ।  
 त्वं ना मित्रा वरुणा न मायी पित्वा न दस्म दयस  
 विभक्ता ॥ ५ ॥

5. *Tvaṁ śardhāya mahinā grṇāna uru kṛdhi magha-  
 vañchagdhi rāyaḥ. Tvaṁ no mitro varuṇo na māyī  
 pitvo na dasma dayase vibhaktā.*

Indra, lord giver and creator of glory, pray let us rise and expand in the field of knowledge and action. Give us wealth and power of a high order of nobility. You are Mitra and Varuna for us, friend and just guide, giver and commander of wondrous capability, noble and blissful, and one with us, you give us food for body, mind and soul for the individual and the human community.

## Mandala 10/Sukta 148

*Indra Devata, Prthu Vainya Rshi*

सुष्वानास इन्द स्तुमसि त्वा ससवांसश्च तुविनृम्ण  
 वाजम । आ ना भर सुवितं यस्य चाकन्तमना तना सनुयाम  
 त्वाताः ॥ १ ॥

1. *Suṣvāṇāsa indra stumasi tvā sasavāṁsaśca  
 tuvinṛmṇa vājam. Ā no bhara suvitam yasya cākan  
 tmanā tanā sanuyāma tvotāḥ.*

Indra, lord of abundant wealth and power, creative and expressive devotees with divine gifts of heavenly food and energy, we celebrate and adore you. Pray bless us with that wealth and well being which you please is for our good, so that, under your gracious protection, we may win the power and prosperity of life to live well and enjoy the beauty and goodness of

life to the fulfilment of our heart and soul.

ऋष्वस्त्वमिन्द शूर जा॒ता दा॒सी॒वि॒शः॒ सू॒य॑ण॒ स॒ह्याः॒ ।

गु॒हा॒ हि॒तं गु॒ह्यं गू॒ ह॒म॒प्सु बि॒भृ॒मसि॑ प॒त्रव॑ण॒ न सा॒म॒म ॥ २ ॥

2. *Ṛṣvastvamindra śūra jāto dāsīrviśaḥ sūryeṇa sahyāḥ. Guhā hitam guhyaṁ gūḥhamapsu bibhṛmasi prasraṇe na somam.*

Indra, you are the mighty maker and terrible breaker both at the same time in the creative process of nature and life, great and brave at the very manifestation of your power, who challenge and break open the negative forces of dark clouds by the sun, so that, on showers of the divine grace of rains, we receive and enjoy the soma nectar hidden in the mystery held at the heart of the vapours and water showers.

(In the spiritual sense, Indra is present deep in the self, and when by grace it breaks the darkness, we receive the light and the divine nectar.)

अ॒या वा॒ गिरा॑ अ॒भ्य॒च वि॒द्वानृ॑षीणां॒ वि॒पः॒ सु॒म॒तिं च॑का॒नः॒ ।

त॒ स्या॑म॒ य र॒णय॑न्त॒ साम॑र॒नात् तु॒भ्यं र॒था ह॒भ॒ ॥ ३ ॥

3. *Aryo vā giro abhyarca vidvānṛṣīṇāṁ vipraḥ sumatiṁ cakānaḥ. Te syāma ye raṇyanta somai-  
renota tubhyaṁ ratholha bhakṣaiḥ.*

O lord of the cosmic chariot, ruler protector of the universe, vibrant and omniscient Indra, lover of the sages' songs of adoration, pray accept and honour our words of prayer so that, serving and celebrating you with delicious homage of soma and ourselves exulting, we may ever abide in your gracious favour and presence.



इ॒मा ब॒ह्वान्द् तु॒भ्यं शंसि॒ दा नृ॒भ्या नृ॒णां शूर॒ शवः॑ ।  
त॒भि॒भव॒ सक॒तु॒यषु॑ चा॒क॒तु॒त त्रा॒यस्व॑ गृ॒णत॒ उ॒त स्ती॒न ॥ ४ ॥

4. *Imā brahmendra tubhyaṁ śamsi dā nṛbhyo nṛṇāṁ śūra śavaḥ. Tebhirbhava sakraturyeṣu cāka-annuta trāyasva grṇata uta stīn.*

Indra, lord omnipotent, brave leader, these songs of adoration are offered in homage to your honour. Be pleased to accept these. Pray bless us with strength and power worthy of the brave. Bless these leading lights with love and sure fulfilment in their holy acts of yajna. Save the celebrants and upraise the fallen who depend on you and look up for help.

श्रु॒धी ह॒वमि॒न्द शूर॒ पृथ्॒या उ॒त स्त॒वस॑ व॒न्यस्या॒कः । आ  
य॒स्त॒ यानि॑ घृ॒तव॑न्त॒मस्वा॒रूमि॑न॒ नि॒म्नद॑व॒यन्त॒ वक्वाः॑ ॥ ५ ॥

5. *Śrudhī havaminrda śūra pṛthyā uta stavase venya-syārkaiḥ. Ā yaste yonim ghṛtavantam-asvārūmirna nimmairdravayanta vakvāḥ.*

Indra, leading light of the world, omnipotent lord, brave all-presence, listen to the invocation and prayer of humanity at large. Adored and exalted you are by the celebrative songs of the wise, who sit in your hall of prayer round the vedi lighted and sprinkled with ghrta and attend to you, while the singer celebrants run to you like streams rushing down to sea, by paths of surrender.

### Mandala 10/Sukta 149

*Savita Devata, Archan Hairanyastupa Rshi*

स॒वि॒ता य॒न्त्रः पृथि॒वीम॑र॒म्णाद॑स्क॒म्भ॒न स॒वि॒ता द्या॑म॒दू॒ह॒त ।  
अ॒श्व॑मि॒वाधु॒ ऽद्भु॑नि॒मन्त॑रि॒ त॒म॒तू॒त॑ ब॒द्धं स॒वि॒ता स॑मु॒द॒म ॥ १ ॥

1. *Savitā yantraiḥ pṛthivīmaramṇādaskambhane savitā dyāmadr̥mhat. Aśvamivādhuḥṣaddhūnimantarikṣamatūrte baddham savitā samudram.*

Savita, lord creator, places the earth in orbit, and Savita places the region of light, in columnless space by the forces of cosmic gravitation. Savita moves the thundering cloud like a horse in skies and brings the showers, and Savita places the middle regions and the vast expanse of vapours and waters bound in boundless space.

यत्रा समुद्रः स्कंधिता व्यानृदपां नपात्सविता तस्य वद ।  
अता भूरत आ उत्थितं रजा ता द्यावापृथिवी अपथ-  
ताम ॥ २ ॥

2. *Yatrā samudraḥ skabhito vyainadapām napāt savitā tasya veda. Ato bhūrata ā utthitam rajo' to dyāvāpṛthivī aprathetām.*

Where the ocean of vapours and water is sustained and whence it sprinkles the earth with showers, only Savita, eternal sustainer of waters, knows that mystery. Thence, from Savita, arises the earth, thence arises the sky and thence only the heaven and earth arise in mutual relation and expand.

पश्चदमन्यदभवद्यजत्रममत्यस्य भुवनस्य भूना । सुपुणा  
अङ्ग सवितुगरुत्मान्पूर्वा जातः स उ अस्यानु धम ॥ ३ ॥

3. *Paścedamanyadabhavadyajatramamartyasya bhuvanasya bhūna. Suparṇo aṅga saviturga- rutmān pūrvo jātaḥ sa u asyānu dharmā.*

Later all this other world arises in mutual relationship by the omnipotence of eternal lord Savita.

Dear seeker, from Savita only first arises the grand flying bird of fire, the sun, in conformity with the laws of Savita, and then the others.

गाव॑इव॒ गामं॑ यूयु॒धिरि॒वाश्वा॑न्वा॒श्रव॑ व॒त्सं सु॒मना॑ दु॒हाना॑ ।  
पति॑रिव॒ जा॒याम॑भि॒ न॒ न्य॑तु॒ ध॒ता दि॒वः स॒वि॒ता वि॒श्व॒-  
वा॑रः ॥ ४ ॥

4. *Gāva iva grāmaṁ yūyudhirivāsvān vāśreva vatsaṁ sumanā duhānā. Patiriva jāyāmaḥi no nyetu dhartā divaḥ savitā viśvavārah.*

Just as cows hasten to the village, the warrior takes to the horse, loving mother cow anxious at heart runs to the calf for milk, the husband goes to the wife for love, so may Savita, sustainer of the heavenly world, love of all humanity, come and bless us as his children.

हिर॑ण्यस्तूपः स॒वित॒यथा॑ त्वाङ्गि॒र॒सा जु॒ह्व वाज॑ अ॒स्मिन् ।  
ए॒वा त्वा॒च॒ त्वसु॑ वन्द॒मानः॑ सा॒मस्य॑वा॒शुं पति॑ जाग॒-  
र॒हम॑ ॥ ५ ॥

5. *Hiranyastūpaḥ savitaryathā tvāṅgirasō juhve vāje asmin. Evā tvārcannavase vandamānaḥ somasyevāśuṁ prati jāgarāham.*

O Savita, just as Angirasa, yogi with controlled pranic energy, established in the golden beauty of the spirit, invokes you in this yajna for the essence through existence, so do I, dedicated to worship and prayer with adoration, keep awake waiting for the revelation of divinity as my share of soma, divine ecstasy of ultimate freedom.

**Mandala10/Sukta 150***Agni Devata, Mrdika Vasishtha Rshi*

समिद्धश्चित्समिध्यस द्वाभ्यां हव्यवाहन ।

आदित्य रुद्रवसुभिन् आ गहि मृळीकार्य न आ गहि ॥ १ ॥

1. *Samiddhaścīt samidhyase devebhyo havya-vāhana. Ādityai rudrairvasubhurna ā gahi mṛṣī-kāya na ā gahi.*

Agni, fire of the vedi, heat and light of life, carrier of fragrance and freshness to nobilities and divine forces of nature, kindled, burning and ever awake, you are still kindled and raised to burn and shine for the renewal of life and life energy by yajna. Pray come to us with Aditya, radiations of the sun, with Rudras, electric catalysis of natural energy, and with Vasus, gifts of earth and pranic energies. Come to us for peace, prosperity and all round well being of life.

इमं यज्ञमिदं वचा जुजुषाण उपागहि ।

मर्तासस्त्वा समिधान हवामह मृळीकार्य हवामह ॥ २ ॥

2. *Imaṃ yajñamidaṃ vaco jujuṣāṇa upāgahi. Martāsastvā samidhāna havāmahe mṛṣīkāya havāmahe.*

Loving, accepting and appreciating this yajna, this word of prayer and divine adoration, pray come close to join us. Shining, burning and blazing fire divine, we mortals invoke you, we kindle and adore you for peace, prosperity and all round well being of life.

त्वामु जातवदसं विश्ववारं गृण धिया ।

अग्र द्वाँ आ वह नः पियवतान्मृळीकार्य पियवतान ॥ ३ ॥

3. *Tvāmu jātavedasam viśvavāram gr̥ṇe dhiyā. Agne devāṃ ā vaha naḥ priyavratān mṛṭīkāya priyavratān.*

Agni, with sincerity of thought, word and action, I adore you, eternal knower of all that is born, universal lover and saviour of all by their own choice. O light and fire of universal life, bring hither the nobilities of humanity to join us, bring hither the divinities of nature to bless us, they are all lovers of the laws and discipline of life. Pray bring hither the lovers of law and discipline of life for peace, progress and all round well being of humanity.

अग्निद्वा द्वा नाम भवत्पुराहिताग्निं मनुष्या इ ऋषयः  
समीधिर । अग्निं महा धनसातावहं हुव मृळीकं धन-  
सातय ॥ ४ ॥

4. *Agnirdevo devānāmabhavat purohito'gnim manuṣyā ṛṣayah samīdhire. Agnim mahodhanasātāvaham huve mṛṭīkaṃ dhanasātaye.*

Agni, lord omniscient and self-refulgent, Agni, universal spirit of life, was and is the high priest of all divine forces of nature and all nobilities of humanity. The same Agni, leading light and life of existence, ordinary people and enlightened sages invoke and light in the heart and home. I invoke and light the great Agni in the soul and in the home vedi for the achievement of wealth, honour and excellence of life. I pray to the spirit of divine peace for victory over all wealth and excellence of life.

अग्निरत्रिंभरद्वाजं गविष्ठिरं पाव १ः कण्वं त्रसदस्युमाह्व ।  
अग्निं वसिष्ठा हवत पुराहिता मृळीकाय पुराहितः ॥ ५ ॥

5. *Agniratrim bharadvājam gaviṣṭhiram prāvannah  
kaṇvam trasadasyumāhave. Agniṃ vasiṣṭho  
havate purohito mṛṭikāya purohitah.*

Agni, self-refulgent fire and spirit of life, protects Atri, winner over the weaknesses of body, mind and soul, Bharadvaja, harbinger of food and energy with enlightenment for people, Gavishthira, victor over sense and mind, Kanva, enlightened visionary, and Trasadasyu, controller of the wicked negativists, and indeed all of us in our battle of life for peace and progress. Vasishtha, brilliant high priest and leader settled at heart, invokes and adores Agni at yajna, the leader adores and prays to Agni for the achievement of all round well being in life.

### Mandala10/Sukta 151

*Shraddha Devata, Shraddha Kamayani Rshi*

श्रद्धयाग्निः समिध्यत श्रद्धया हूयत हविः ।

श्रद्धां भगस्य मूर्धनि वचसा वदयामसि ॥ १ ॥

1. *Śraddhayāgniḥ samidhyate śraddhayā hūyate  
haviḥ. Śraddhām bhagasya mūrdhani vacasā  
vedayāmasi.*

Agni is kindled with Shraddha, faith in truth pursued with commitment in thought, word and deed. Oblations into fire are offered with complete faith and commitment to truth and sincerity of conviction. And we, on top of life's highest glory, celebrate and exalt faith with the sacred Word of the Veda and declare it as commitment to truth and reason.

पियं श्रद्ध ददतः पियं श्रद्ध दिदासतः ।

पियं भाजषु यज्वस्विदं म उदितं कृधि ॥ २ ॥

2. *Priyaṁ śraddhe dadataḥ priyaṁ śraddhe didā-sataḥ. Priyaṁ bhojeṣu yajvasvidaṁ ma uditam kṛdhi.*

O Shraddha, faith committed to truth, reason and more, do good to the faithful who give. Shraddha, do good to the faithful disposed to give. Do good to those who give and those who receive. Do good to the performers as well as to the beneficiaries of yajna. Pray do this and justify what I have said of faith and truth.

यथा द्वा असुरेषु श्रद्धामुगेषु चक्रिः ।

एवं भाजेषु यच्चस्वस्माकमुदितं कृधि ॥ ३ ॥

3. *Yathā devā asureṣu śraddhāmugreṣu cakrire. Evaṁ bhojeṣu yajvasvasmākamuditam kṛdhi.*

Just as noble and creative powers have faith in how they must deal with the cruel and the evil doers, so let my word of faith and truth be justified in relation to the generous and the yajnic for their success and fulfilment.

श्रद्धां द्वा यजमाना वायुगोपा उपासत ।

श्रद्धां हृदय्यायाकृत्या श्रद्धया विन्दत वसु ॥ ४ ॥

4. *Śraddhām devā yajamānā vāyugopā upāsate. Śraddhā hṛdayyayākūtyā śraddhayā vindate vasu.*

Divinities of nature and humanity, performers of yajna, all protected by the universal energy of Vayu in meditation, love and value Shraddha without compromise. Shraddha, unshakable faith, which is heartfelt and unquestionable in conviction, deserves and earns wealth, honour and excellence in life. This is possible only by Shraddha.

श्रद्धां पातहवामह श्रद्धां मध्यन्दिनं परि ।

श्रद्धां सूर्यस्य निमुचि श्रद्ध श्रद्धापयह नः ॥ ५ ॥

5. *Śraddhām prātarhavāmahe śraddhām madhyam-dinaṁ pari. Śraddhām sūryasya nimruçi śraddhe śraddhāpayeha naḥ.*

We invoke, love and worship divine faith in truth, at dawn. We love and worship faith in truth at the mid-day session of yajna. We love and worship Shraddha at the time of sun-set. O Shraddha, faith in truth and divinity, pray establish us all in faith in truth, charity and service of both divinity and humanity.

### Mandala10/Sukta 152

*Indra Devata, Shasa Bharadvaja Rshi*

शास इत्था महाँ अस्यमित्रखादा अब्हुतः ।

न यस्य हन्यत सखा न जीयत कदा चन ॥ १ ॥

1. *Śavāsa itthā asyamitrakhādo adbhutaḥ. Na yasya hanyate sakhā na jīyate kadā cana.*

Indra, you are truly the great ruler and controller of the world, wondrous unique, destroyer of unfriendly and negative forces, supreme power whose friend and devotee is never destroyed, never hurt, never overcome.

स्वस्तिदा विशस्पतिवृत्रहा विमृधा वशी ।

वृषन्दः पुर एतु नः सामपा अभयंकरः ॥ २ ॥

2. *Svastidā viśaspatirvṛtrahā vimṛdho vaśī. Vṛṣendraḥ pura etu naḥ somapā abhayamkaraḥ.*

Generous and virile Indra, giver of happiness and all round well being, ruler and protector of the



people, destroyer of darkness, sin and evil, who destroys enemies and rules and controls the world, may, we pray, ever be with us as protector and promoter of the soma joy of his creation and give us freedom from fear and oppression.

वि र ॥ वि मृधा जहि वि वृत्रस्य हनू रुज ।  
वि म॒न्युमि॒न्द वृ॒त्रह ॥ मि॒त्रस्या॒भिदा॑सतः ॥ ३ ॥

3. *Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja.*  
*Vi manyumindra vṛtrahannamitrasyābhidāsataḥ.*

Destroyer of the demon and the destroyer, break the jaws of evil. O Indra, destroyer of evil and darkness, shatter the mind and morale of the enemy who tries to suppress, subdue and enslave us.

वि न इ॒न्द मृ॒धा जहि॑ नी॒चा य॑च्छ पृ॒तन्य॑तः ।  
या अ॒स्माँ अ॒भिदा॑स॒त्यध॑रं गमया॒ तमः॑ ॥ ४ ॥

4. *Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.*  
*Yo asmāñ abhidāsatyadharaṁ gamayā tamaḥ.*

Indra, throw off those powers and tendencies which seek to destroy us. Subdue those who seek to fight and subdue us. Take those down to deep darkness who seek to subdue and enslave us.

अ॒प॒न्द द्वि॒षता॑ मना॒ प॒ जि॒ज्या॑सता॒ व॒धम॑ ।  
वि म॒न्याः श॑र्म॒ यच्छ॑ वरी॒या य॑वया॒ व॒धम॑ ॥ ५ ॥

5. *Apendra dviṣato mano 'pa jijyāsato vadham.*  
*Vi manyoḥ śarma yaccha varīyo yavayā vadham.*

Indra, beat off and eliminate the mind and intention of the jealous, blunt off the weapon of the

powers that wish to destroy. Let anger be calmed down, give us peace and comfort of higher order, and remove the killer death.

### Mandala10/Sukta 153

*Indra Devata, Indramatara Devajamaya Rshis*

इङ्क्षयन्तीरप्स्युव इन्दं जातमुपासत ।

भजानासः सुवीर्यम् ॥ १ ॥

1. *Īṅkhayan̄tīrapasyuva indram jātamupāsate.  
Bhejānāsaḥ suvīryam.*

Active, expressive and eloquent people, conscious of their rights and duties, serve and abide by the ruling power of the system, Indra, as it arises and advances, and while they do so they enjoy good health, honour and prosperity of life for themselves and their progeny.

त्वमिन्दु बलादधि सहसा जात आजसः ।

त्वं वृषन्वृषदसि ॥ २ ॥

2. *Tvamindra balādadhī sahaso jāta ojasah.  
Tvam vṛṣan vṛṣedasi.*

Ruling power, Indra, you have risen high by virtue of your strength, patient courage, and grandeur of personality. Generous as showers of blissful rain, you are mighty, excellent and refulgent as the sun.

त्वमिन्दासि वृत्रहा व्यन्तरि ऽमतिरः ।

उद द्यामस्तभ्ना आजसा ॥ ३ ॥

3. *Tvamindrāsi vṛtrahā vyntarikṣamatirah.  
Ud dyāmastabhñā ojasā.*

You, Indra, are destroyer of evil and demonic darkness of the system, breaker of the clouds for rain, you cross the skies and, like the sun sustaining the regions of light by its self-refulgence, you sustain the rule of light and law by your own charismatic grandeur of character and personality.

त्वमिन्द सृजाषसमर्कं बिभषि बाह्वाः ।

वज्रं शिशान् आर्जसा ॥ ४ ॥

4. *Tvamindra sajoṣasamarkaṁ bibharṣi bāhvoh.*  
*Vajraṁ śiśāna ojasā.*

You, Indra, bear a united and participative refulgence of personal dignity and social brilliance, keeping the force of your arms and blaze of justice and rectitude fresh and shining by the constant manifestation of your dynamic vigour of personality.

त्वमिन्दाभिभूरसि विश्वा ज्ञान्यार्जसा ।

स विश्वा भुव आभवः ॥ ५ ॥

5. *Tvamindrābhibhūraṣi viśvā jñānyojasā.*  
*Sa viśvā bhuva ābhavaḥ.*

You, Indra, are the supreme ruler over all things come into existence by your self-refulgence which indeed is the light and life of all the worlds. O ruler, you too be that all over the world.

### Mandala10/Sukta 154

*Bhava-vrttam Devata, Yami Vaivasvati Rshi*

साम् एकंभ्यः पवत घृतमक् उपासत ।

यभ्या मधु पधावति ताँश्चिद्वापि गच्छतात ॥ १ ॥

1. *Soma ekebhyaḥ pavate ghr̥tameka upāsate.  
Yebhyo madhu pradhāvati tāṃścidevāpi gaccha-  
tāt.*

Soma flows for many, they chant the Samans. Many love ghr̥ta for the yajna fire, they chant the Yajus. Honey flows for those who chant the Atharva verses, and knowledge for the lovers of Rks. The spirit of life flows for all them, universally.

तपसा य अनाधृष्यास्तपसा य स्वययुः ।

तपा य चक्रि महस्ताँश्चिद्वापि गच्छतात ॥ २ ॥

2. *Tapasā ye anādhr̥ṣyāstapasā ye svaryayuh.  
Tapo ye cakrire mahastāṃścidevāpi gacchatāt.*

There are those who by tapas rise undaunted, those who by tapas rise to the heaven of bliss, and those who perform tapas of high order. The spirit of life flows for all of them, universally.

य युध्यन्त पधनषु शूरासा य तनूत्यजः ।

य वा सहस्रंदि णास्ताँश्चिद्वापि गच्छतात ॥ ३ ॥

3. *Ye yudhyante pradhaneṣu śūrāso ye tanutyajah.  
Ye vā sahasradakṣiṇāstāṃścidevāpi gacchatāt.*

There are the brave who fight to the end in battles, who give up the body, and those who give in charity a thousand ways. The spirit of life flows to them also, universally.

य चित्पूव ऋतसाप ऋतावान ऋतावृधः ।

पितृन्तपस्वता यम् ताँश्चिद्वापि गच्छतात ॥ ४ ॥

4. *Ye cit pūrva ṛtasāpa ṛtāvāna ṛtāvṛdhaḥ.  
Pitṛn tapasvato yama tāṃścidevāpi gacchatāt.*

And those ancients eternally committed to the truth of law, committed to the law of truth by yajna, promoters of truth and yajna, parents and forefathers established in tapas, O soul on travel in existence, the spirit of life flows to them and through them too, eternally.

सहस्र॒णी॒थाः क॒वया॒ य गा॒पा॒य॒न्ति॒ सू॒र्य॑म ।

ऋ॒षी॒न्त॒प॒स्व॒ता य॒म त॒पा॒जाँ अ॒पि॑ ग॒च्छ॒तात॑ ॥ ५ ॥

5. *Sahasraṇīthāḥ kavayo ye gopāyanti sūryam. Rṣīn tapasvato yama tapojāṃ api gacchatāt.*

Poets, seers and sages of hundredfold vision and virtue who adhere to the light of eternity at heart, and the Rshis established in tapas, O soul on the sojourn of existence, the spirit of life flows to them all and through them all, eternally.

### Mandala10/Sukta 155

*Alakshmiḡnam (1, 4), Brahmanaspati (2, 3), Vishvedevah (5) Devatah, Shirimbishtha Bharadvaja Rshi*

अ॒रा॒यि॒ का॒ण॒ वि॒क॒ट॒ गि॒रिं॑ ग॒च्छ॒ स॒दा॒न्व॑ ।

शि॒रि॒म्बि॒ठ॒स्य॒ स॒त्व॒भि॒स्त॒भि॒ष्ट्वा॑ चा॒त॒या॒म॒सि॑ ॥ १ ॥

1. *Arāyi kāṇe vikaṭe girim gaccha sadānve. Śirimbīṭhasya satvabhistebhiṣṭvā cātayāmasi.*

O Stingy deprivation, famine and misfortune, distorted in vision, crooked of character, always whining and protesting, get away to naught. We scare you away by those superior forces of profuse rains of the cloud on mountains where you too may go.

च॒त्ता इ॒तश्च॒त्तामु॒तः स॒र्वा भू॒णान्या॒रुषी॑ ।

अ॒रा॒य्यं ब॒ह्मण॑स्प॒त् त॒ी णं॑शृ॒ङ्गादृ॒षति॑हि ॥ २ ॥

2. *Catto itaścattāmutaḥ sarvā bhrūṅānyāruṣī.*  
*Arāyyaṁ brahmaṇaspate tīkṣṇaśṛṅgodṛṣannihī.*

Gone from here, be gone from there also, away from the mountain and the cloud. O lord of cosmic force, sharp with catalytic energy, come here, destroying this presence of deprivation, famine and indigence.

अ॒दा यद्द॑रु॒ प्ल॒वत॑ सि॒न्धाः प॒र अ॑पू॒रुष॑म ।

तदा॑ र॒भस्व॑ दु॒हणा॑ त॒नं ग॑च्छ॒ पर॑स्त॒रम ॥ ३ ॥

3. *Ado yaddāru plavate sindhoḥ pāre apūruṣam.*  
*Tadā rabhasva durhaṇo tena gaccha parastaram.*

O man destroyer of want and deprivation, see that unmanned wooden boat that floats on water to cross the flood, take to that and sail to the other side (to fight out this want through enterprise and initiative).

यद्ब॒हू पा॒चीर॑ज॒गन्त॑रा॒ मण॑डूर॒धाणि॑कीः ।

ह॒ता इ॒न्द्रस्य॑ श॒त्रवः॑ स॒र्व बु॑द॒बुद॑या॒शवः॑ ॥ ४ ॥

4. *Yaddha prācīrajagantoro maṇḍūradhāṇikīḥ.*  
*Hatā indrasya śatravaḥ sarve budbudayāśavaḥ.*

When floods of water flow forth bearing iron ore, rejoicing as if with croaking frogs, all adversities, enemies of humanity, disappear like bubbles, at once.

प॒री॒म गा॑र्म॒नष॑त् प॒यु॒ग्नि॑र्म॒हृष॑त् ।

द॒व॒ष्व॒कत् श्र॑वः॒ क इ॒माँ आ॑ द॒धष॑ति ॥ ५ ॥

5. *Parīme gāmaneṣata paryagnimahrṣata.  
Deveṣvakraṭa śravaḥ ka imām ā dadharṣati.*

These farmers lead the bullocks to the fields. They light the fires all round to cook and for yajna. They offer libations to the fire for natural forces. Who can push them down to the state of poverty and misfortune? (None.)

### Mandala10/Sukta 156

*Agni Devata, Ketu Agneya Rshi*

अग्निं हिन्वन्तु ना धियः सप्तिमाशुमिवाजिषु ।  
तनं जष्म धनंधनम ॥ १ ॥

1. *Agniṁ hinvantu no dhiyaḥ saptimāśumivājiṣu.  
Tena jeṣma dhananḍhanam.*

Let our thought, will and actions research and develop fire energy like a fleet or horse spurred to battle for victory so that thereby we may achieve the real wealth of wealths.

यया गा आकरामह सनयाशु तवात्या ।  
तां ना हिन्व मघत्तय ॥ २ ॥

2. *Yayā gā ākarāmahe senayāgne tavotyā.  
Tām no hinva maghattaye.*

O leading light of life, energy of fire, with your powers and means of protection by which we acquire our lands and develop our fields and cattle wealth, pray enhance and accelerate that same power for us for acquisition of wealth, power and honour.

आग्रं स्थूरं रयिं भर पृथुं गामन्तमश्विनम ।

अङ्घ्रि खं वृतया पणिम ॥ ३ ॥

3. *Āgne sthūraṁ rayiṁ bhara pṛthum gomanta-  
maśvinam. Aṅgdhi khaṁ vartayā paṇim.*

O light and fire of life, bring us solid, vast and lasting wealth rich in lands, cows and culture, horses, transport and achievement, fill the firmament with profuse rain and vapour, and turn poverty and indigence into plenty and generosity.

अग्रं न त्रिमज्जमा सूर्यं राहया दिवि ।

दधज्यातिजनभ्यः ॥ ४ ॥

4. *Agne nakṣatramajaramā sūryaṁ rohayo divi.  
Dadhajjyotirjanebhyah.*

Agni, light of life, ruler of existence, let the unaging sun, star of good fortune, rise high in heaven so that it may bring light and energy for humanity and enhance their well being.

अग्रं कतुविशामसि पष्ठः श्रष्ठ उपस्थसत ।

बाधां स्तात्र वया दधत ॥ ५ ॥

5. *Agne deturviśāmasi preṣṭhaḥ śreṣṭha uapastha-  
sat. Bodhā stotre vayo dadhat.*

Agni, light and fire of life, you are the essential brilliant definition and identity of humanity, blazing ensign of human culture, dearest, best, closest, freest, bearing food, energy and enlightenment for the celebrant. Pray listen, enlighten, and bless.



## Mandala10/Sukta 157

*Vishvedeva devata, Bhuvana Aptya or Sadhana  
Bhauvana Rshi*

इमा नु कुं भुवना सीषधामन्दश्च विश्वं च द्वाः ॥ १ ॥

1. *Imā nu kaṁ bhuvanā sīṣadhāmandraśca viśve ca devāḥ.*

Let us proceed, study and win our goals, successfully and peacefully, across these regions of the world, study and harness electric energy, and let all divine forces of nature and nobilities of humanity be favourable to us.

यज्ञं च नस्तन्वं च प्रजां चादित्यरिन्दः सह चीक्लृपाति ॥ २ ॥

2. *Yajñam ca nastanvam ca prajā cādityairindraḥ saha cīklṛpāti.*

Indra, the sun, the wind, electric energy of the firmament with all year's phases of the sun, supports, strengthens and promotes our yajna, our body's health and our people and future generations.

आदित्यरिन्दः सर्गणा मरुद्धिरस्माकं भूत्वविता तनूनाम ॥ ३ ॥

3. *Ādityairindraḥ sargaṇo marudbhirasmākaṁ bhūtvavitā tanūnām.*

May Indra, ruling power of the world with all its natural and human forces, winds and stormy troops across the sun's phases over the year, be the protector and promoter of our health of body and social organisations.

हत्वाय द्वा असुरान्यदायन्द्वा दवत्वमभिर िमाणाः ॥ ४ ॥

4. *Hatvāya devā asurān yadāyan devā devetvama-  
bhirakṣamānāḥ.*

Divine forces of nature and nobilities of humanity attain to their status of divine positivity when they come together to preserve, protect and promote the positive forces and destroy the demonic forces of negativity and destruction.

प्रत्यञ्चमकमनयञ्चचीभिरादित्स्वधामिषिरां पयपश्यन ॥ ५ ॥

5. *Pratyañcamarkamanayañchacībhirādit svadhā-  
miṣirāṁ paryapaśyan.*

When the Vishvedevas, divinities of nature and human nobilities, offer their songs of adoration in their best of yajnic homage higher and higher forward, then only they see and experience divine inspiration and invigoration descending to them step by step from divinity through nature to humanity.

## Mandala10/Sukta 158

*Surya Devata, Chakshu Saurya Rshi*

सूया' ना दिवस्पातु वाता' अन्तरि' गत ।  
अग्निः पार्थिवभ्यः ॥ १ ॥

1. *Sūryo no divaspātu vāto antarikṣāt.  
Agnirnaḥ pārhivebhyaḥ.*

May Surya, the sun, protect and promote us from the regions of light, may Vayu, the winds, protect and promote us from the middle regions of the sky, and may Agni, fire and vital heat, protect and promote us from the earthly regions.

जाषा सवितयस्य त हरः शतं सवाँ अहति ।

पाहि ना दिद्युतः पतन्त्याः ॥ २ ॥

2. *Joṣā saviraryasya te haraḥ śataṁ savāṁ arhati.  
Pāhi no didyutaḥ patantyāḥ.*

O Savita, lord creator and giver of light and life, O sun, whose receptive and radiative refulgence is worthy of a hundred yajnic activities on earth and other planets by human and natural forces, pray accept our homage and prayer and protect and save us from the flying and falling strikes of light and lightning.

च िना द्वः सविता च िन उत पवतः ।

च िधाता दधातु नः ॥ ३ ॥

3. *Caṣurno devaḥ savitā caṣurna uta parvataḥ.  
Caṣurdhātā dadhātu naḥ.*

May Savita, generous refulgent sun, give us light of the eye, may the cloud and mountain give us light of the eye, and may Dhata, lord controller and sustainer of life on earth, bless us with light of the eye.

च िना धहि च िष च िविविख्य तनूभ्यः ।

सं च्चदं वि च पश्यम ॥ ४ ॥

4. *Caṣurno dhehi caṣuṣe caṣurvikhyai tanū-  
bhyāḥ. Saṁ cedam vi ca paśyema.*

Give us the light for vision outer and inner, give us the light to see the past and future for ourselves and our children, give us the vision to see this life and the world as a whole as well as in parts integrated in the essence.

सुस॒न्दृ॒शं त्वा व॒यं पति॑ पश्य॒म सू॒य ।  
वि पश्य॑म नृ॒च ।सः ॥ ५ ॥

5. *Susan̄dr̄ṣaṁ tvā vayaṁ prati paśyema sūrya.*  
*Vi paśyema nṛcakṣasaḥ.*

O refulgent Sun of blissful light, may we always see you, and again and again see you as high and higher divinity, and in your divine light see things worthy of being seen by humanity for our guidance.

### Mandala10/Sukta 159

*Shachi Devata, Shachi Paulomi Rshi*

उद॒सा सू॒या' अगा॒दुद॒यं मा॒म॒का भ॒गः ।  
अ॒हं तद्वि॑द्व॒ला पति॑म॒भ्य॒सा । वि॒षास॒हिः ॥ १ ॥

1. *Udasau sūryo agādudayaṁ māmako bhagaḥ.*  
*Ahaṁ tadvidvalā patimabhyasākṣi viṣāsahīḥ.*

There rises the sun. It is also my good fortune thus arisen. I know this for certain. I have found my protection and sustenance and I shall overcome all my rivals and adversaries.

अ॒हं क॒तु॒र॒हं मू॒धाह॑मु॒गा वि॒वा॒र॒च॒नी ।  
मम॑दनु॒ कतुं॑ पतिः॒ स॒ह्या॒नाया॑ उ॒पा॒च॒र॒त ॥ २ ॥

2. *Ahaṁ keturahaṁ mūrdhāhamugrā vivācanī.*  
*Mamedanu kratuṁ patiḥ sohānāyā upācaret.*

I am my own refulgence, I am the one on top, I am the passion and the fire. I speak and I must have the response. I am the challenger, my master would surely know my acts and intentions positively and would respond favourably.

मम पुत्राः शत्रुहणा था म दुहिता विराट ।  
उताहमस्मि संजया पत्या म श्लाक उत्तमः ॥ ३ ॥

3. *Mama putrāḥ śatruhaṇo 'tho me duhitā virāṭ.  
Utāhamasmi sañjayā patyau me śloka uttamah.*

My sons are destroyers of enmity. My daughter is refulgent. I am the victor all round, so my song of adoration rises to my master who is the light and life of the world.

यनन्दा हविषा कृत्यभवद द्युम्युत्तमः ।  
इदं तदकि दवा असपत्ना किलाभुवम ॥ ४ ॥

4. *Yenendro haviṣā kṛtyabhavad dyumnyuttamah.  
Idaṁ tadakri devā asapatnā kilābhuvam.*

The means and holy materials by which Indra, master and ruler, rises to honour and glory in action, I create and follow, and thereby I become free from rivals and adversaries.

असपत्ना सपत्नघ्नी जयन्त्यभिभूवरी ।  
आवृ मन्यासां वचा राधा अस्थयसामिव ॥ ५ ॥

5. *Asapatnā sapantaghrnī jayantyabhibhūvarī.  
Āvrkṣamanyāsām varco rādho astheyasāmiva.*

I have no rivals, I throw off the adversaries, I emerge the victor, greater than the challengers, I turn to naught the power and valour of others who are no better than passing gusts of mild winds.

समजषमिमा अहं सपत्नीरभिभूवरी ।  
यथाहमस्य वीरस्य विराजानि जनस्य च ॥ ६ ॥

6. *Samajaiṣamimā ahaṁ sapatnīrabhibhūvarī.  
Yathāhamasya vīrasya virājāni janasya ca.*

I, ruling presence, must win over all these rivals so that I might shine in the eyes of my master and shine and rule over this people.

### Mandala10/Sukta 160

*Indra Devata, Purana Vaishvamitra Rshi*

तीवस्याभिवयसा अस्य पाहि सवर्था वि हरी इह मुञ्च ।  
इन्द मा त्वा यजमानासा अन्य नि रीरमन्तुभ्यमिम  
सुतासः ॥ १ ॥

1. *Tivrsyābhivayaso asya pāhi sarvarathā vi harī  
iha muñca. Indra mā tvā yajamānāso anye ni  
rīraman tubhyamime sutāsaḥ.*

O ruler of the world, Indra, take on, protect and promote this vibrant youthful social order, release all the versatile and abundant resources of development here for this purpose, let no other programme or programmers distract your attention. For you and your purpose all these natural and human resources are ready, trained and matured to the full.

तुभ्यं सुतास्तुभ्यमु सात्वांसुस्त्वां गिरः श्वात्र्या आ ह्वयन्ति ।  
इन्दु दमद्य सर्वनं जुषाणा विश्वस्य विद्वाँ इह पाहि  
सामम ॥ २ ॥

2. *Tubhyam sutāstubhyamu sotvāsastvām girah  
śvātryā ā hvayanti. Indredamadya savanam  
juṣāṇo viśvasya vidvām iha pāhi somam.*

To you are these resources dedicated, those that are ripe and ready and those that are being prepared.

Voices of sincere devotion call on you. Indra, knowing well, loving and fully dedicated to this world programme of development, take it on here and now, protect, promote and raise the world to the heights of attainment.

य उ॒श॒ता मन॑सा॒ साम॑मस्म॒ सव॑हृ॒दा दु॒वका॑मः सु॒नाति॑ । न  
गा इन्द्र॑स्तस्य॒ परा॑ ददाति पशु॑स्तमि॒च्चारु॑मस्म॒ कृणा॑ति ॥ ३ ॥

3. *Ya uśatā manasā somamasmai sarvahr̥dā devakāmaḥ sunoti. Na gā indrāstasya parā dadāti praśastamiccārumasmai kṛṇoti.*

Whoever is loyal and dedicated with enthusiastic mind and total devotion of heart and soul, and creates and matures the soma of universal value for Indra and the social order, the lord never ignores his words of prayer, never alienates his property and possessions, in fact he recognises his services with honour and makes him feel proud and blest.

अनु॑स्पष्टा भवत्य॒षा अ॑स्य॒ या अ॑स्म र्वा । सु॒नाति॑ साम॑म ।  
निर॑र॒त्ना म॒घवा॒ तं द॑धाति ब॒ह्वद्वि॑षा॒ ह॒न्त्यर्ना॑नुदिष्टः ॥ ४ ॥

4. *Anuspaṣṭo bhavatyēṣo asya yo asmai revān na sunoti somam. Niraratnau maghavā taṁ dadhāti brahmadviṣo hantyanānudiṣṭaḥ.*

The lord keeps in close and direct vicinity the person who, like a generous prosperous man, creates and offers the soma of sincere dedication to him. He, lord of all power and glory, protects him in full security without the shackles, and even without prayer, destroys the enemies of positivity and divinity in the social order.

अ॒श्वाय॑न्ता॒ ग॒व्यन्ता॑ वा॒जय॑न्ता॒ हवी॑मह॒ त्वाप॑गन्त॒वा उ॑ ।  
आ॒भूर्ष॑न्तस्त सु॒म॒ता न॒वायां॑ व॒यमि॑न्द॒ त्वा शु॑नं हु॒वम ॥ ५ ॥

5. *Aśvāyanto gavyanto vājayanto havāmahe tvopagantavā u. Ābhūṣantaste sumatau navāyām vayamindra tvā śunam huvema.*

Enthusiastic and advancing for progress, prosperity and pride of achievement, we call upon you, Indra, ruling lord of the world, to come close to us and be with us. Winning the graces of life and doing glory to divinity, we pray, let us abide in your favour and adorable good will. We pray for peace and well being, we ask for divine grace.

### Mandala10/Sukta 161

*Indra-Agni or Rajayakshmanashanam Devata,  
Yakshmanashana Prajapatya Rshi*

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातय मादुत राज-  
य मात । गार्हिजगाह यदि वतदनं तस्यो इन्द्राग्नी प  
मुमुक्तमनम ॥ १ ॥

1. *Muñcāmi tvā haviṣā jīvanāya kamajñataya-  
kṣmāduta rājayakṣmāt. Grāvīrjagrāha yadi vaita-  
denam tasyā indrāgnī pra mumuktamenam.*

I cure you and release you from the consumptive killer disease even of the highest severity and immunize you against such disease, known or unknown, with the administration of medicine and tonics by homa so that you may live a full and happy life. And if stroke, atrophy or paralysis has seized this patient, then let Indra, penetrative beams of nature's energy, and Agni, vital heat of life in the body, light of the sun and magnetic force of the earth cure and release the patient.



यदि ितायुयदि वा परंता यदि मृत्यारन्तिकं नीत एव ।

तमा हरामि निर्रुपस्थादस्पाषमनं शतशारदाय ॥ २ ॥

2. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikam nīta eva. Tamā harāmi nirrterupasthādaspārṣamenam śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and bring him back from the depth of despair to live his full hundred years of life. (The word ‘asparsham’ suggests the efficacy of touch therapy.)

सहस्रा ण शतशारदन शतायुषा हविषाहाषमनम ।

शतं यथ्रमं शरदा नयातीन्दा विश्वस्य दुरितस्य पारम ॥ ३ ॥

3. *Sahasrākṣeṇa śataśāradena śatāyuṣā haviṣāhārṣamenam. Śataṁ yathemaṁ śarado nayātīndro viśvasya durityasya pāram.*

With medicines, herbs and tonics of a thousandfold efficacy of light power, a hundred year’s vitality capable of sustaining a hundred year span of life, I have brought this patient back to life and health just as Indra, lord of life and his physician version, the doctor, takes this patient across all evils and maladies of the world to a full life of hundred years.

शतं जीव शरदा वधमानः शतं हन्ताञ्छतमु वसन्तान ।

शतमिन्दाग्नी सविता बृहस्पतिः शतायुषा हविषमं पुनदुः ॥ ४ ॥

4. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantāñchatamu vasantān. Śatamindrāgnī savitā bṛhaspatiḥ śatāyuṣā haviṣemaṁ punarduḥ.*

O patient, live a hundred years through autumn,

winter and spring seasons, rising, growing and advancing. May Indra, lord of strength, power and glory, Agni, lord of light and fire in the fore front, Savita, lord of life's generation and sustenance, and Brhaspati, lord of space and radiant knowledge, bless you with hundredfold joy and vest you with hundredfold span of life again with herbs and medications of high order for good health.

आहार्षं त्वाविदं त्वा पुनरागाः पुननव ।

सर्वाङ्गं सर्वं त च तुः सवमायुश्च त विदम ॥ ५ ॥

5. *Āhārṣam tvāvidam tvā punarāgāḥ punarnava. Sarvāṅga sarvaṁ te cakṣuḥ sarvamāyusca te'-vidam.*

I have delivered you from death and disease, brought you back to life. Live life again, renewed, refreshed again, healthy over all in all limbs, organs and systems function. I have brought back your vision and understanding in full, your life and age in full.

### Mandala10/Sukta 162

*Garbha Samsrave Prayashchittam Devata, Rakshoha  
Brahma Rshi*

ब्रह्मणाग्निः संविदाना रं ग्राहा बाधतामितः ।

अमीवा यस्तु गर्भं दुणामा यानिमाशय ॥ १ ॥

1. *Brahmaṇāgniḥ samvidāno rakṣohā bādhatā-mitaḥ. Amīvā yaste garbham durnāmā yonimāśaye.*

May Agni, 'chitraka', with Brahma, 'udumbara', combined according to the formula in medical literature,

destroy the infection and viral pain that has entered, infects and afflicts your foetus, ovary and uterus in the reproductive system.

यस्तु गभ्रममीवा दुणामा यानिमाशय ।

अग्निष्टं ब्रह्मणा सह निष्कव्यादमनीनशत ॥ २ ॥

2. *Yaste garbhamamīvā durṇāmā yonimāśaye.*  
*Agniṣṭam brahmaṇā saha niṣkravyādamaṇīnaśat.*

The acute infection that has entered your womb in the reproductive system and consumes your foetus, let Agni, 'chitraka', in combination with Brahma, 'udumbara', according to the specific formula, destroy and eliminate.

यस्तु हन्ति पतयन्तं निषत्सुं यः सरीसृपम ।

जातं यस्तु जिघांसति तमिता नाशयामसि ॥ ३ ॥

3. *Yaste hanti patayantam niṣatsnum yaḥ sarīsṛpam.*  
*Jātam yaste jighāmsati tamito naśāyāmasi.*

Whatever afflicts the insemination and fertilisation process or the moving foetus or whatever hurts and damages your new born baby, we destroy from here.

यस्तु ऊरू विहरत्यन्तरा दम्पती शय ।

यानि या अन्तरारिह तमिता नाशयामसि ॥ ४ ॥

4. *Yasta ūrū viharatyantarā dāmpatī śaye.*  
*Yonim yo antarāreḥiha tamito nāśāyāmasi.*

Whatever disturbs your thighs, interferes with the conjugal relation of the wife and husband, disturbs the couple in sleep or destroys the seed and the embryo

in the womb, we destroy and eliminate from here.

यस्त्वा॒ भाता॒ पति॑भूत्वा जा॒रा भू॒त्वा नि॒पद्य॑त ।  
प॒जां यस्त॒ जिघां॑सति॒ तमि॒ता ना॑शयामसि ॥ ५ ॥

5. *Yastvā bhrātā patirbhūtvā jāro bhūtvā nipadyate.  
Prajām yaste jighāmsati tamito nāśayāmasi.*

Whatever evil and affliction comes as brother, i.e., genetically, or as husband, i.e., through conjugal relationship, or otherwise through love and passion, and hurts, damages or destroys your progeny, we destroy and eliminate from here.

यस्त्वा॒ स्वप्न॑न् तम॒सा मा॒हयि॑त्वा नि॒पद्य॑त ।  
प॒जां यस्त॒ जिघां॑सति॒ तमि॒ता ना॑शयामसि ॥ ६ ॥

6. *Yastvā svapnena tamasā mohayitvā nipadyate.  
Prajām yaste jighāmsati tamito nāśayāmasi.*

Whoever or whatever approaches you either by creating dreams of reality or in the state of sleep or under veil of darkness or by hypnosis, and hurts or destroys your progeny, that we eliminate from here.

### Mandala10/Sukta 163

*Yakshma Nashanam Devata, Vivrha Kashyapa Rshi*

अ॒ णि॒भ्यां त॒ नासि॑काभ्यां॒ कणा॑भ्यां॒ छुबु॑का॒दधि॑ ।  
य मं॑ शी॒षण्यं॑ म॒स्तिष्का॑ज्जि॒ह्वाया॒ वि वृ॑हामि त ॥ १ ॥

1. *Akṣībhyaṃ te nāsikābhyāṃ karṇābhyāṃ chubukādadhī. Yakṣmaṃ śīṣaṇyaṃ mastiṣkājjihvāyā vi vṛhāmi te.*

I eliminate the consumptive disease from your

eyes, nostrils, ears, mouth, head, fore head and tongue.

गीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्या अनुक्यात ।

य मं दाषण्यमंसाभ्यां बाहुभ्यां वि वृहामि त ॥ २ ॥

2. *Grīvābhyasta uṣṇihābhyah kīkasābhyo anūkyāt.  
Yakṣmaṁ doṣaṇyamamsābhyāṁ bāhubhyāṁ vi  
vrhāmi te.*

I remove the consumption, cancerous disease, from your throat, sinews, bones, spine, shoulders, arms and hands.

आन्त्रभ्यस्त गुदाभ्या वनिष्ठाहृदयादधि ।

य मं मतस्त्राभ्यां यक्नः प्लाशिभ्या वि वृहामि त ॥ ३ ॥

3. *Āntrebhyaste gudābhyo vaniṣṭhorhṛdayādadhi.  
Yakṣmaṁ matasnābhyāṁ yaknaḥ plāśibhyo vi  
vrhāmi te.*

I banish consumptive cancer from your intestines, rectum, colon, heart, kidneys, liver, and the lower and other parts of the digestive system.

ऊरुभ्यां त अष्टीवद्भ्यां पाणिभ्यां पपदाभ्याम ।

य मं श्राणिभ्यां भासदाद्भंससा वि वृहामि त ॥ ४ ॥

4. *Ūrubhyāṁ te aṣṭhīvadbhyāṁ pārṣṇibhyāṁ  
prapadābhyāṁ. Yakṣmaṁ śronibhyāṁ bhāsadā-  
dbhaṁsaso vi vrhāmi te.*

I uproot the cancerous disease from your thighs, knees, heels, forefeet, hips, lower back and groin.

महनाद्वनंकरणांल्लामभ्यस्त नखभ्यः ।

य मं सवस्मादात्मनस्तमिदं वि वृहामि त ॥ ५ ॥

5. *Mehanādvanaṅkaraṅāllomabhyaste nakhe-  
bhyah. Yakṣmaṅ sarvasmādātmanastamidaṅ vi  
vṛhāmi te.*

I uproot the cancerous disease from your prostate and urinary system, hair, nails and indeed I eliminate whatever wastes and consumes the vitality of your entire living system, I throw it out.

अङ्गादङ्गाल्लाम्नालाम्ना जातं पवणिपवणि ।  
य मं सवस्मादात्मनस्तमिदं वि वृहामि त ॥ ६ ॥

6. *Aṅgādaṅgāllomnolomno jātaṅ parvaṅiparvaṅi.  
Yakṣmaṅ sarvasmādātmanastamidaṅ vi vṛhāmi  
te.*

I eliminate the cancer, consumption and canker from every limb, every hair, every joint, wherever this wasting negativity takes root, from your entire living system, I throw it out for your life.

### Mandala10/Sukta 164

*Duh-svapna Nashanam Devata, Pracheta Angirasa Rshi*

अपहि मनसस्पत प काम पुरश्चर ।  
परा निरृहत्या आ च व बहुधा जीवता मनः ॥ १ ॥

1. *Apehi manasaspte'pa krāma paraścara.  
Paro nirṛtyā ā cakṣva bahudhā jīvato manaḥ.*

Off with you, hypnosis of the mind, disturb not, get away and wander far around with death and adversity, and there proclaim that I am not for you, I am alive, awake and alert, my mind is wakeful and versatile.

भ॒दं व वरं वृ॒णत भ॒दं यु॒ञ्जन्ति॒ द॒ णि॒म ।  
 भ॒दं वव॑स्व॒त च पु॑ब॒हुत्रा जी॒वता॒ मनः ॥ २ ॥

2. *Bhadraṁ vai varaṁ vṛṇate bhadraṁ yuñjanti dakṣiṇam. Bhadraṁ vaivasvate cakṣurbahutrā jīvato manah.*

People prefer to choose what is good and auspicious. They apply their mind to win the good and blissful. The eye is for the holy vision of the lord of refulgence. My mind is live and awake, alert and versatile.

यदा॑शासा॒ निःशासा॑भि॒शासा॑पा॒रि॒म जा॒गता॒ यत्स्व॑पन्तः ।  
 अ॒ग्नि॒वि॒श्वान्य॑प॒ दुष्कृ॑तान्यजु॒ष्टान्यार॑ अ॒स्मद्दधा॑तु ॥ ३ ॥

3. *Yadāśasā niḥ śasābhiśasopārima jāgrato yat svapantaḥ. Agnirviśvānyapa duṣkṛtānyajuṣṭānyāre asmad dadhātu.*

Whatever ill and undesirable we might have committed either in hope and expectation, or for fear and despair, or hate and calumny, while sleeping, dreaming or awake, may Agni, lord of light, giver of enlightenment, cast off all those alien evils and undesirables far away from us (leaving us only with the good and auspicious).

यदि॑न्द॒ ब॒ह्यण॑स्पत॒ भि॒दा॒हं च॑रा॒मसि॑ ।  
 प॒चता॑ न आ॒ङ्गि॒रसा॑ द्वि॒षतां॑ पा॒त्वंह॑सः ॥ ४ ॥

4. *Yadindra brahmaṇaspate'bhidrohaṁ carāmasi. Pracetā na āngiraso dviṣatām pātvaṁhasaḥ.*

O lord omnipotent, Indra, O lord omniscient, giver of enlightenment, Brahmanaspati, whatever

hateful or malicious we might be facing or entertaining in thought and behaviour, may the divine spirit of knowledge, wisdom and love ever awake protect and save us from the sin and wrath of the enemies.

अज॒ष्माद्या॒सना॒म चा॒भू॒माना॑गसा व॒यम । जा॒ग॒त्स्व॒प्रः  
सङ्क॒ल्पः पा॒पा यं द्वि॒ष्मस्तं स ऋ॑च्छतु॒ या ना॒ द्विष्टि॑  
तमृ॑च्छतु ॥ ५ ॥

5. *Ajaiṣmādyāsanāma cābhūmānāgaso vayam.  
Jāgratsvapnaḥ saṅkalpaḥ pāpo yaṁ dviṣmastaṁ  
sa ṛcchatu yo no dveṣṭi tamṛcchatu.*

(By the grace of Indra, Brahmanaspati, wakeful Pracheta and ever vibrant and loving Angirasa) we have won over sin and evil today, we have obtained love and freedom, and we have become pure and immaculate. Let the residue of sin and undesirable thought in the mind, if any, retire into that negativity hates us and which we reject.

## Mandala10/Sukta 165

### *Vishvedeva Devata, Nairrta Kapota Rshi*

This is a hymn of the Vishvedeva's, i.e., the leading lights', response to the arrival of a 'pigeon', bird of mysterious message, something like a premonition of destiny, and the human response with honour, acknowledgement and self-preparation. Any such message can be a message of love, friendship and cooperation, or it can be a message of disaster. In either case humanity must respond and make proper preparations to face the consequences. In modern terms, it is an ambassadorial hymn.



दवाः कृपात इषिता यदिच्छन्दूता निर्रहत्या इदमाजगाम ।  
तस्मा अचाम कृणवाम निष्कृतिं शं ना अस्तु द्विपद् शं  
चतुष्पद ॥ १ ॥

1. *Devāḥ kapota iṣito yadicchan dūto nirṛtyā idamā-jagāma. Tasmā arcāma kṛṇavāma niṣkṛtimśam no astu dvipade śam catuspade.*

O Devas, leading lights of the nation, here is the pigeon, bird of message, ambassador from the land of destiny, come to deliver some message of deep intent. We honour the messenger and prepare for the response. May there be peace and well being for us, for our birds, animals and our people.

शिवः कृपात इषिता ना अस्त्वनागा दवाः शकुना गृहषु ।  
अग्निहिविपा जुषतां हविनः परि हतिः पृ णी वृणक्तु ॥ २ ॥

2. *Śivaḥ kapota iṣito no astvanāgā devāḥ śakuno gr̥heṣu. Agnirhi vipro jiṣatām havirnaḥ pari hetih pakṣiṇī no vṛṇaktu.*

May this bird sent from the land of destiny be good and auspicious for us. May the bird and its message be free from blame and violence in and for our homes. Let this vibrant messenger accept and enjoy our hospitality offered with faith and let there be no strike of the winged force of arms to disturb and uproot us from our settled land.

हतिः पृ णी न दभात्यस्मानाष्ट्यां पदं कृणुत अग्निधानं ।  
शं ना गाभ्यश्च पुरुषभ्यश्चास्तु मा ना हिंसीदिह दवाः  
कृपातः ॥ ३ ॥

3. *Hetiḥ pakṣiṇī na dabhātyasmānāṣṭryāṁ padam  
kṛṇute agnidhāne. śam no gobhyaśca puruṣe-  
bhyaścāstu mā no hiṁsīdiha devāḥ kapotaḥ.*

Let not the winged force of the messenger attack, destroy or deceive us. Let it create a place for itself in our space and in the yajnic hall. Let there be peace for our lands, cows and culture and for our people. O leading lights, this messenger must not hurt us here.

यदुलूका वदति माघमतद्यत्कृपातः पदमग्रा कृणाति । यस्य  
दूतः पहित एष एतत्तस्म यमायु नमा अस्तु मृत्यव ॥ ४ ॥

4. *Yadulūko vadati moghametadyat kapotaḥ  
padamagnau kṛṇoti. Yasya dūtaḥ prahita eṣa  
etattasmai yamāya namo astu mṛtyave.*

If the messenger is politic and speaks misleading and ambiguous language, that effort must be frustrated. If he thus risks his foot in the fire, then for his sender and controller let there be our thunderbolt for his death.

ऋचा कृपातं नुदत पणादमिषं मदन्तः परि गां नयध्वम ।  
संयापयन्ता दुरितानि विश्वा हित्वा न ऊर्जं प पता-  
त्यतिष्ठः ॥ ५ ॥

5. *Ṛcā kapotaṁ nudata praṇodamiṣaṁ madantaḥ  
pari gāṁ nayadhvam. Saṁyopayanto duritāni  
viśvā hitvā na ūrjaṁ pra patāt patiṣṭhaḥ.*

All the same, honour the messenger of the distant land with words of praise and courteous appreciation, and exhilarating him with choice hospitality, control your interpretation positively and happily advance your message in response. Thus effacing all weaknesses and negativities of the message

and the response, send him back without having touched and compromised our power and force of the nation.

### Mandala10/Sukta 166

*Sapatnagham Devata, Rshabha Vairaja or Rshabha  
Shakvara Rshi*

ऋषभं मा समानानां सपत्नानां विषासहिम ।  
हन्तारं शत्रूणां कृधि विराजं गापतिं गवाम ॥ १ ॥

1. *Rṣabhaṁ mā samānānāṁ sapatnānām viṣāsahim.  
Hantāraṁ śatrūṇāṁ kṛdhi virājaṁ gopatiṁ  
gavām.*

Make me brave and generous among equals, challenger of rivals and adversaries, subduer of enemies, and brilliant leader, protector and promoter of lands, cows and culture of the peoples of the earth.

अहमस्मि सपत्नहन्दइवारिष्टा अ तः ।  
अधः सपत्ना म पदारिम सव'अभिष्टिताः ॥ २ ॥

2. *Ahamasmi sapatnahendra ivāriṣṭo akṣataḥ.  
Adhaḥ sapatnā me padarime sarve abhiṣṭhitāḥ.*

I am like Indra, destroyer of adversaries, unhurt, uninjured, and unbroken. All these rivals, adversaries and enemies ranged against me are under my foot.

अत्रव वा पि नह्याम्युभ आत्नीइव ज्यया ।  
वाचस्पत नि षधमान्यथा मदधरं वदान ॥ ३ ॥

3. *Atraiva vo 'pi nahyāmyubhe ārtnī iva jyayā. Vāca-  
spate ni ṣedhemān yathā madadharaṁ vadān.*

Here itself, both of you, rival parties, I bind and

hold you together in balance like the bow string holding both ends of the bow in tension. O Vachaspati, speaker and master of the Word of order and law of judgement, control these so that they speak under my discipline and control.

अभिभूरहमार्गमं विश्वकर्मण धाम्ना ।

आ वश्चित्तमा वा व्रतमा वा हं समितिं दद ॥ ४ ॥

4. *Abhibhūrahamāgarṃ viśvakarmaṇa dhānmā. Ā vaścittamā vo vratamā vo'haṃ samitiṃ dade.*

I am the controller and disciplinarian over all, come with the light and power over the entire activity here. I take over, accept and honour your mind and speech, your law, discipline and behaviour, and your assembly under my power and control.

याग त्मं व आदायाहं भूयासमुत्तम आ वा मूधानमकमीम ।  
अधस्पदान्म उद्वदत मण्डूका इवादकान्मण्डूका उदका-  
दिव ॥ ५ ॥

5. *Yogakṣemaṃ va ādāyāhaṃ bhūyāsamuttama ā vo mūrdhānamakramīm. Adhaspadānma udvadata maṇḍūkā ivodakānmaṇḍūkā udakādīva.*

Having taken over the power and responsibility of the defence, protection and security of public achievements and the progress and advancement of the nation further, and having become the highest and best of equals, I strive to lead you up to your highest and farthest possibility, and then under the law and discipline of the highest office of government, you would raise your voice of choice and freedom as free and vocal citizens in a state of transparent clarity, as a celebrant

society in a joyous state of advancement upward.

### Mandala10/Sukta 167

*Indra and others Devata, Vishvamitra and  
Jamadagni Rshis*

तुभ्यदमिन्द परि षिच्यत् मधु त्वं सुतस्य कूलशस्य राजसि ।  
त्वं रधिं पुरुवीरामु नस्कृधि त्वं तपः परितप्याजयः स्वः ॥ १ ॥

1. *Tubhyedamindra pari śicyate madhu tvam sutasya kalaśasya rājasi. Tvam rayim paruvīrāmu naskṛdhi tvam tapaḥ paritapyājayaḥ svaḥ.*

Indra, ruler of the human nation, this exciting sweet soma state of society is matured and perfected for you to govern and enjoy your office. You rule and administer the state of law and order in perfect form. Pray create for us now the wealth and honour of an abundant youthful nation worthy of the brave. You have achieved this happy and heavenly state of the commonwealth through an arduous discipline of life and work.

स्वजितं महि मन्दानमन्धसा हवामह परि शकं सुताँ उप ।  
इमं ना यज्ञमिह बाध्या गहि स्पृधा जयन्तं मघवान-  
मीमह ॥ २ ॥

2. *Svarjitam mahi mandānamandhaso havāmahe pari śakraṁ sutāṁ upa. Imam no yajñamiha bodhyā gahi sprdho jayantam maghavānamīmahe.*

Mighty winner of high renown, creator of a high state of freedom and happiness, lover and giver of the joy of achievement, we invite and adore you. Pray

acknowledge this yajnic success of our corporate creative struggle for social development, come and take it over. We invoke, exhort and exalt the mighty victor over rivals, adversaries and fighting forces of the enemies of life and humanity.

सामस्य राज्ञा वरुणस्य धर्माणि बृहस्पतरनुमत्या उ शर्माणि ।  
तवाहमद्य मघव पुस्तुता धातविधातः कलशाँ अभ यम ॥ ३ ॥

3. *Somasya rājño varuṇasya dharmaṇi bṛhaspatera-numatyā u śarmaṇi. Tavāhamadya maghavan-nupastutau dhātarvidhātaḥ kalaśāṃ abha-kṣayam.*

O Maghavan, lord of power and glory, Dhata, ruler, Vidhata, controller of the state and its administration, this day I invite you to the holy investiture and to take over the various departments and institutions of the state in the ruling order of the law of Soma, peace, and Varuna, justice, in the house of Brhaspati, supreme presiding power, and Anumati, will of the nation.

पसूता भ् इमकरं चरावपि स्तामं चमं पथमः सुरिरुन्मृज ।  
सुत सातन यद्यागमं वां पति विश्वामित्रजमदग्नी दम ॥ ४ ॥

4. *Prasūto bhakṣamakaram carāvapi stomaṃ cemaṃ prathamāḥ sūrirunmrje. Sute sātena yadyāgamaṃ vāṃ prati viśvāmitrajamadagnī dame.*

O Vishvamitra, holy spirit of universal love and friendship, Jamadagni, blazing fire and radiant light of yajna, as I come up to you duty bound in this ruling

order enacted by the people, with the authority vested in me by the social will, now I, invested and anointed, take over the office of the state ruler, accept and honour this holy order, and first of all, with the best of knowledge, will and confidence, I would maintain the purity and glory of the order, I promise.

### Mandala10/Sukta 168

*Vayu Devata, Anila Vatayana Rshi*

वातस्य नु महिमानं रथस्य रुज इति स्तनयं अस्य घाषः ।  
द्विविस्पृग्यात्यरुणानि कृण्वन्तु एति पृथिव्या रणुम-  
स्यन् ॥ १ ॥

1. *Vātasya nu mahimānaṁ rathasya rujanneti stanayannasya ghoṣaḥ. Divispr̥gayātyaruṇāni kṛṇvannuto eti pṛthivyā reṇumasyan.*

Let us describe the greatness of the impetuous chariot of the wind: the storm goes roaring, thundering, crashing, shattering as it blows, touching the heights of heaven, raising a storm of dust over earth, and turning the skies red in all directions.

सं परंतु अनु वातस्य विष्टा एनं गच्छन्ति समनं न याषाः ।  
ताभिः सयुक्स्रथं द्व इयत् स्य विश्वस्य भुवनस्य  
राजा ॥ २ ॥

2. *Sam prerate anu vātasya viṣṭhā enaṁ gacchanti samanāṁ na yoṣāḥ. Tābhiḥ sayuk sarathaṁ deva īyate'sya viśvasya bhuvanasya rājā.*

Plants, creepers and solid structures on earth, like trees, wave and shake in deference to Vayu, wind energy, just as youthful maidens go to their love and

flashes of lighting go with the sky. And one with all these, goes the ruling energy of this whole universe, divine wind on the chariot of its currents.

अन्तरि॑ । प॒थिभि॒रीय॑माना॒ न नि॒ विश॑त॒ कत॑मच्च॒नाहः॑ ।  
अ॒पां स॒खां प॑थम॒जा ऋ॒तावा॒ क्व॑ स्विज्जा॒तः कु॒त आ॒  
ब॒भूव॑ ॥ ३ ॥

3. *Antarikṣe pathibhirīyamāno na ni viśate katama-ccanāha. Apām sakhā prathamajā ṛtāvā kva svijjātaḥ kuta ā babhūva.*

Ever on the move by its own paths in the sky, the wind energy does not relent even for an instant. Friend and comrade of the waters, first born of nature after space, observing the divine laws of existence, where was it born? Where and whence emerged?

आ॒त्मा द्वा॒नां भु॒वन॑स्य॒ गभा॑ यथाव॒शं च॑रति॒ द्व ए॒षः ।  
घा॒ष्ठा इ॒दस्य॑ शृ॒ण्वि॒र न रू॒पं तस्म॑ वा॒ताय॑ ह॒विषा॑ वि॒धम॑ ॥ ४ ॥

4. *Ātmā devānām bhuvanasya garbho yathāvaśaṁ carati deva eṣaḥ. Ghoṣā idasya śṛṇvire na rūpaṁ tasmai vātāya haviṣā vidhema.*

Energy and identity of the divine forces of nature, sustainer of the universe, this divine wind roams around at will freely. We have heard the roar of it but we have not seen its form. To that divine Vayu, we offer homage and adoration with oblations of havi to develop energy.



## Mandala10/Sukta 169

*Gavah Devata, Shabara Kakshivata Rshi*

म॒या॒भू॒वाता॑ अ॒भि वा॑त॒स्रा ऊ॒ज॑स्वती॒राष॑धी॒रा रि॑शन्ताम ।  
पी॒र्व॑स्वती॒जीव॑ध॒न्याः पि॑बन्त्व॒वसा॑य॒ प॒द्वत् रु॑द मृळ ॥ १ ॥

1. *Mayobhūrṅvāto abhi vātūsṛā ūrjasvatīroṣadhīrā riśantām. Pīvasvatīrjivadhanyāḥ pibantvavasāya padvate rudra mṛḷa.*

May the wind blow fresh, delightful, exciting and blissful. Let cows feed on nourishing and energising herbs and grasses and drink abundant life giving waters. O Rudra, divine spirit of peace, joy and compassion, be kind and generous to the animals to provide them with ample food and water.

याः स॒रू॒पा वि॒रू॒पा ए॒करू॒पा या॑सा॒मग्नि॑रि॒ष्ट्या॒ नामा॑नि॒ वद॑ ।  
या अ॒ङ्गि॑र॒सस्त॑र्प॒सुह॑ च॒कु॒स्ताभ्यः॑ प॒जन्य॑ महि॒ शम॑  
यच्छ ॥ २ ॥

2. *Yāḥ sarūpā virūpā ekarūpā yāsāmagniriṣṭyā nāmāni veda. Yā aṅgirasastapaseha cakru-stābhyah parjanya mahi śarma yaccha.*

O Parjanya, generous powers of life and liquid nourishment, provide great peace, comfort, protection and felicity to cows and other animals of similar species, different forms but the same one genus, whose names and qualities, Agni, the scientist, knows through developmental study, and which the Angirasas, technologists, have developed through continuous dedicated research and experimentation.

या द्वेषु तन्वामरयन्त यासां स म विश्वा रूपाणि वद ।  
ता अस्मभ्यं पर्यसा पिन्वमानाः पजावतीरिन्द गाष्ठ  
रिरीहि ॥ ३ ॥

3. *Yā deveṣu tanvamairayanta yāsāṃ somo viśvā rūpāṇi veda. Tā asmabhyam payasā pinvamānaḥ prajāvatīrindra goṣṭhe rirīhi.*

Indra, ruler and controller of life's development and progress, bring to our dairy farms those cows which produce and yield abundant quality milk for noble and brilliant people, all forms, breeds and qualities, of which creative experts know, which yield more and more milk for our health and growth, and which produce better and better breed of calves.

पजापतिमह्यमता रराणा विश्वद्वः पितृभिः संविदानः ।  
शिवाः सतीरुप ना गाष्ठमाकस्तासां वयं पजया सं  
सदम ॥ ४ ॥

4. *Prajāpatirmahyameta rārāṇo viśvairdevaiḥ pitṛ-  
bhiḥ samvidānaḥ. Śivāḥ satīrupa nogoṣṭhamā-  
kastāsāṃ vayam prajayā sam sadema.*

Prajapati, lord protector, sustainer and promoter of the people with all divine energies of nature's brilliance and nourishment, and the nation's food minister with active consultation and advice of all brilliant scholars and nutrition experts of the land, give us these cows with joyous enthusiasm and bring to our cow stall such cows as are the best and most abundant in nourishing milk. May we continue to benefit from the cow's progeny of excellent breed.

## Mandala10/Sukta 170

*Surya Devata, Vibhrat Saurya Rshi*

विभाड बृहत्पिबतु साम्यं मध्वायुदधद्यज्ञपतावविहुतम ।  
वातजूता या अभिर तिति त्मना पजाः पुपाष पुरुधा वि  
राजति ॥ १ ॥

1. *Vibhrāḍ bṛhat somyam madhvāyurdadhadyajñapatāvavihutam. Vātajūto yo abhirakṣati tmanā prajāḥ pupoṣa purudhā vi rājati.*

May the mighty refulgent sun hold, shower, protect and promote the honey sweets of life's soma nourishment, and bear and bring untainted health and long life for the performer and promoter of yajna, the sun which, energised by Vayu energy of divine nature protects and sustains all forms of life by its very essence, shines and rules life in many ways.

विभाड बृहत्सुभृतं वाजसातमं धमन्दिवा धरुण सत्यम-  
पितम । अमित्रहा वृत्रहा दस्युहंतमं ज्यातिजज्ञ असुरहा  
सपत्नहा ॥ २ ॥

2. *Vibhrāḍ bṛhat subhṛtam vājasātamaṁ dharman divo dharuṇe satyamarpitam. Amitrahā vṛtrahā dasyuhantamaṁ jyotirjajñe asurahā sapatnahā.*

The mighty refulgent sun, destroyer of unfriendly forces, darkness and evil, anti-life elements, adversaries and enemies, rises, bearing the light that is the highest giver of food, energy and growing advancement. Truly vested in the established order of nature in the solar region, blissfully sustained, it is the highest killer of negative and destructive forces prevailing in life and nature.

इदं श्रष्टं ज्यातिषां ज्यातिरुत्तमं विश्वजिद्धं नजिदुच्यत बृहत ।  
विश्वभाड भ्राजा महि सूया' दृश उरु पपथ सह आज्ञा  
अच्युतम ॥ ३ ॥

3. *Idam śreṣṭham jyotiṣāṃ jyotiruttamaṃ viśvaji-  
ddhanajiducyate bṛhat. Viśvabhṛāḍ bhrājo mahi  
sūryo dṛśa uru paprathe saha oja acyutam.*

This mighty best and highest light of lights is exalted as universally pervasive winner and giver of wealth. This world illuminant light, great sun, is the light for the world's vision. It expands far and wide, undaunted lustre and majesty that it is, imperishable and eternal.

विभाज्ज्यातिषा स्वर्गच्छा राचनं दिवः । यनमा विश्वा  
भुवनान्याभृता विश्वकमणा विश्वदव्यावता ॥ ४ ॥

4. *Vibhrājañjyotiṣā svaragaccho rocanam divaḥ.  
Yenemā viśvā bhuvanānyābhr̥tā viśvakarmaṇā  
viśvadevyāvata.*

Blazing with self-refulgence, light of heaven, you pervade all regions from earth to heaven. By you are all these world regions sustained, omnipotent divine lord of universal action and universal glory: Vishvadeva.

## Mandala10/Sukta 171

*Indra Devata, Ita Bhargava Rshi*

त्वं त्यमित्ता रथमिन्द्र पावः सुतावतः ।  
अश्रृणाः सामिन्ना हवम ॥ १ ॥

1. *Tvam tyamiṭata rathamindra prāvahaḥ sutāvataḥ.  
Aśṛṇoḥ somino havam.*

Indra, lord omnipotent, you hear the invocation and prayer of soma yajna, and you honour, protect and sustain the cherished desire of the celebrant who moves on way to divinity through meditation and yajna and distils the Soma for offering.

त्वं म॒खस्य॒ दाध॑तः शिरा व॒ त्व॒चा भरः॑ ।

अग॑च्छः स॒मिना॑ गृहम ॥ २ ॥

2. *Tvaṁ makhasya dodhataḥ śiro'va tvaco bharaḥ.  
Agacchaḥ somino gṛham.*

You forsake the body and mind of the dissolute scoffer of yajna, and you reach and bless the house of the devotee who performs yajna and offers you the homage of exalted devotion, joyous divine soma.

त्वं त्यमि॑न्द॒ मत्य॑मास्त्रबु॒ध्नाय॑ व॒न्यम॑ ।

मुहुः॑ श्रथ्ना म॒न॒स्यव॑ ॥ ३ ॥

3. *Tvaṁ tyamindra martyamāstrabudhnāya venyam.  
Muhuh śrathnā manasyave.*

Indra, for the man of meditative thought and vision on way to freedom of the spirit over body, pray slacken and cast off the bonds of mortal love, hate and jealousy constantly, without relent.

त्वं त्यमि॑न्द॒ सूर्य॑ प॒श्चा स॑न्तं पुर॒स्कृ॑धि ।

द॒वानां॑ चि॒त्तिरा॑ व॒शम॑ ॥ ४ ॥

4. *Tvaṁ tyamindra sūryaṁ paścā puraskṛdhi.  
Devānām cittiro vaśam.*

Indra, let the sun, now gone out of sight in the west, arise upfront in the east, mystery otherwise beyond

the reach of the devas, the senses.

## Mandala10/Sukta 172

### *Usha Devata, Samvarta Angirasa Rshi*

आ याहि वनसा सह गावः सचन्त वतनिं यदूधभिः ॥ १ ॥

1. *Ā yāhi vanasā saha gāvaḥ sacanta vartanīm yadūdhabhiḥ.*

Come, O Dawn, with holy light, with rays of blissful radiance on the chariot. The cows are on the move with the wealth of milk.

आ याहि वस्व्या धिया मंहिष्ठा जारयन्मखः सुदानुभिः ॥ २ ॥

2. *Ā yāhi vasvyā dhiyā mamhiṣṭho jārayanmakhaḥ sudānubhiḥ.*

Come with blessed intelligence and holy action. The most generous yajamana is on way to completion of the yajna with most liberal gifts of homage.

पितुभृता न तन्तुमित्सुदानवः प्रति दध्मा यजामसि ॥ ३ ॥

3. *Pitubhṛto na tantumit sudānavaḥ prati dadhmo yajāmasi.*

Like generous performers of yajna bearing homage of havi and food, we carry on the thread of life and yajna from dawn to dawn.

उषा अप स्वसुस्तमः सं वतयति वतनिं सुजातता ॥ ४ ॥

4. *Uṣā apa svasustamaḥ saṁ vartayati vartanīm sujātātā.*

The dawn continuously removes the darkness of its sister night, by circular motion of its rise every

morning through the succession of day and night.

### Mandala10/Sukta 173

*Raja Devata, Dhruva Angirasa Rshi*

आ त्वाहाषमन्तरधि ध्रुवस्तिष्ठाविचाचलिः ।

विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्दृष्टमधि भशत ॥ १ ॥

1. *Ā tvāhārṣamanteradhi dhruvastiṣṭhāvicācaliḥ.  
Viśastvā sarvā vāñchantu mā tvadrāṣṭramadhi  
bhraśat.*

I, high priest of the nation, take you, O Ruler, to the high seat of governance and pray take it in our midst. Be firm, stay undisturbed. All the people have chosen and welcome you. Let not the state suffer embarrassment because of you, nor must the state fall foul of you.

इहवधि मापं च्याष्टाः पवतइवाविचाचलिः ।

इन्दइवह ध्रुवस्तिष्ठह राष्ट्रमु धारय ॥ २ ॥

2. *Ihaivaidhi māpa cyoṣṭhāḥ parvata ivāvicācaliḥ.  
Indra iaveha dhruvastiṣṭheha rāṣṭramu dhāraya.*

Here only, on this seat, Indra, be firm as a rock, never vascillate. Here as the one supreme, pole star of the nation, stay, rule and sustain the Rashtra, one organismic, self-governing, well governed common wealth, brilliant, glorious.

इममिन्द्रा अदीधरद ध्रुवं ध्रुवणं हविषा ।

तस्म सामा अधि बवत्तस्मा उ ब्रह्मणस्पतिः ॥ ३ ॥

3. *Imamindro adīdharad dhruvaṁ dhruveṇa haviṣā.  
Tasmai somo adhi bravat tasmā u brahmaṇa-  
spatiḥ.*

This common wealth, Indra, lord all potent, is committed to you. And this common wealth, the ruler holds and maintains steady, firm, inviolable, with the homage gift of steady, unshaken and unshakable rule and governance. O Ruler, to you and for this Rashtra, Soma Brahmanaspati, the divine, peaceable Advisor who knows, observes and communicates the wisdom of universal vision and conscience, speaks, and to this he holds you committed.

ध्रुवा द्याध्रुवा पृथिवी ध्रुवासः पर्वता इम ।

ध्रुवं विश्वमिदं जगद ध्रुवा राजा विशामयम ॥ ४ ॥

4. *Dhruvā dhaurdhruvā pṛthivī dhruvāsaḥ parvatā ime. Dhruvaṁ viśvamiḍaṁ jagad dhruvo rājā viśāmayam.*

Firm is heaven, firm is the earth, firm are these mountains. Firm is this universe which is ever on the move, steadily and balanced at the optimum. Firm is this ruler of the people, steady, dynamic with optimum balance of constant movement.

ध्रुवं त राजा वरुणा ध्रुवं द्वा बृहस्पतिः ।

ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम ॥ ५ ॥

5. *Dhruvaṁ te rājā varuṇo dhruvaṁ devo brhaspatiḥ. Dhruvaṁ ta indraścāgniśca rāṣṭraṁ dhārayatām dhruvam.*

For you, the brilliant ruling Varuna, head of law and justice, firmly maintains the state of law and order. Brilliant and generous Brhaspati, chief advisor, with supreme vision and knowledge of the nation's genius, firmly maintains the character and culture of the nation.



For you, the commander of the nation's forces, Indra, firmly maintains the peace and protection of the state. For you does Agni, enlightened leader of education and research, maintain the system of education and employment. May all these chiefs help you maintain the Rashtra firm, dynamic, steady and inviolable.

ध्रुवं ध्रुवर्णं हृविषाभि सामं मृशामसि ।

अथा त इन्द्रः कवलीविशा बलिहृतस्करत ॥ ६ ॥

6. *Dhruvaṁ dhruveṇa haviṣābhi somam mṛśāmasi.  
Atha ta indraḥ kevalīviśa balihṛtaskarat.*

With steady and undisturbed will and homage we accept, honour and support the firm, steady and unshakable Soma Ruler dedicated to peace and progress. May Indra, omnipotent ruler of the universe, enlighten and commit the people solely to the nation and the ruler so that they pay their due share of homage and gifts of havi for the yajnic governance of the common-wealth. (Let no one neglect the payment of taxes.)

### Mandala10/Sukta 174

**Raja Devata, Abhivarta Angirasa Rshi**

अभीवृत्तं हृविषा यनन्द्रा अभिवावृत ।

तनास्मान्ब्रह्मणस्पत भि राष्ट्राय वतय ॥ १ ॥

1. *Abhīvartena haviṣā yenendro abhivāvṛte.  
Tenāsmān brahmaṇaspate'bhi rāṣṭrāya vartaya.*

O Brahmanaspati, lord of knowledge, governance and statecraft, enlighten us for dedication to the Rashtra, commonwealth of the people, with those means and methods of advancement and victory by

which Indra, ruler, advances to planned and time bound goals of progress and victory.

अ॒भिवृ॒त्य॑ स॒पत्नान॑भि॒ या ना॒ अरा॑तयः ।

अ॒भि पृ॑त॒न्यन्तं॑ ति॒ष्ठाभि॒ या न॑ इ॒र॒स्यति॑ ॥ २ ॥

2. *Abhivṛtya sapatnānabhi yā no arātayaḥ.*  
*Abhi pṛtanyantaṁ tiṣṭhābhi yo na irasyati.*

O ruler commander of the nation, having surrounded and cornered the adversaries, our selfish exploiters, whoever want to wage war against us, or who hate and envy to down us, break down their force and rule over them.

अ॒भि त्वा॒ द्वः स॒वि॒ताभि॑ सा॒मा अ॒वीवृ॑तत ।

अ॒भि त्वा॒ विश्वा॑ भू॒तान्य॑भी॒वृता॒ यथा॑स॒सि ॥ ३ ॥

3. *Abhi tvā devaḥ savitābhi samo avīvṛtat.*  
*Abhi tvā viśvā bhūtānyabhīvṛto yathāsasi.*

May the self-refulgent Savita, creative sun, Soma, nature's spirit of peace and joy, and all the forms of matter, energy, thought and life of the universe, ever advance you so that you may rule over the world.

यन॑न्दा॒ ह॒विषा॑ कृ॒त्व्यभ॑वद॒ द्यु॒म्यु॒त्तमः॑ ।

इ॒दं तद॑कि॒ दवा॑ अस॒पत्नः॑ कि॒ला॑भुवम ॥ ४ ॥

4. *Yenendro haviṣākṛtyabhavad dyumnyuttamaḥ.*  
*Idaṁ tadakri devā asapatnaḥ kilābhuvam.*

That input of vision, knowledge and action, that homage of faith and havi into Rashtra yajna by which Indra becomes a great performer, glorious, best and highest, that homage, O devas, brilliancies of nature

and humanity, I have done so that I may become free from rivals, adversaries and enemies.

अ॒स॒प॒त्रः संप॒त्र॒हा॒भिरा॒ष्टा वि॒षास॒हिः ।

यथा॒हम॒षां भू॒तानां॑ वि॒राजा॒नि जन॑स्य च ॥ ५ ॥

5. *Asapatnaḥ sapatnahā 'bhirāṣtro viṣāsahīḥ.  
Yathāhameṣāṁ bhūtānāṁ virājāni janasya ca.*

Destroyer of enemies, free from enemy forces, I must still be a challenger and subduer of rivals, adversaries, oppositions and contradictions so that as ruler of the state I may control and rule over these citizens and a host of other forms of life.

### Mandala10/Sukta 175

*Gravanah Devata, Urdhvagrava Sarpa Arbudi Rshi*

प वा॑ गावाणः स॒वि॒ता द॒वः सु॒वतु॑ ध॒र्मणा॑ ।

धू॒षु यु॑ज्यध्वं सु॒नुत॑ ॥ १ ॥

1. *Pra vo grāvāṇaḥ savitā devaḥ suvatu dharmaṇā.  
Dhūrṣu yujyadhvaṁ sunuta.*

O Gravana, veteran wise scholars and sages, may Savita, self-refulgent creator, the sun and the noble ruler inspire you with the sense of Dharma and noble performance so that you may be appointed to high positions and you play a positive and valuable part in state affairs.

गावा॑णा॒ अप॑ दु॒च्छु॒ना॒मप॑ स॒धत॑ दु॒म॒तिम॑ ।

उ॒स्राः क॑तन भ॒ष॒जम॑ ॥ २ ॥

2. *Grāvāṇo apa ducchunāmapa sedhana durmatim.  
Usrāḥ kartana bheṣajam.*

O Gravana, yajnic participants in state affairs, remove the evils of ignorance, injustice and poverty, stop and cast away nonsense, negativity and cynicism, and being generous and brilliant like rays of the sun, cure the ailments and distresses of society.

गावाण॑ उप॒र॒ष्वा म॒ही॒यन्त॑ स॒जाष॑सः ।

वृ॒ष्ण॑ दध॒ता वृ॒ष्ण्य॑म ॥ ३ ॥

3. *Grāvāṇa upareṣvā mahīyante sajoṣasaḥ.*  
*Vṛṣṇe dadhato vṛṣṇyam.*

Sages and scholars in high positions, while they contribute generously to the power performance of the mighty generous ruler, they rise in honour and esteem among the people around since they love, respect and cooperate with them all.

गावा॑णः स॒वि॒ता नु॑ वा॒ द॒वः सु॑व॒तु ध॒र्म॑णा ।

य॒ज॑मा॒नाय॑ सु॒न्व॒त ॥ ४ ॥

4. *Grāvāṇaḥ savitā nu vo devaḥ suvatu dharmanā.*  
*Yajamānāya sunvate.*

O Gravana, sagely participants in national rule and development with the ruler and the people, may Savita, lord creator, the Ruler and the cooperative people, all generous and brilliant, inspire you with Dharma by Dharma for the generous creative yajamana, the ruler in council with the people in the Rashtra yajna.

### Mandala10/Sukta 176

*Rbhavah (1), Agni (2-4) Devata, Sunu Arbhava Rshi*

प॒ सून॑व॒ ऋ॒भू॒णां बृ॒ह॒ वि॒न्त॑ वृ॒जना॑ ।

ता॒मा॒ य॒ वि॒श्व॑धा॒य॒सा॒ श्न॑न्ध॒नुं न॒ मा॒तर॑म ॥ १ ॥

1. *Pra sūnava ṛbhūṅāṃ vṛhannavanta vṛjanā.  
Kṣāmā ye viśvadhāyaso'snan dhenum na māta-  
ram.*

The children and disciples of Rbhus, expert makers, celebrate their mighty achievements of science and technology and, sustainers of world community, children of mother earth, they reach and explore the earth for service and resources like calves rushing to mother cows.

प द्रवं द्रव्या धिया भरता जातवदसम ।  
ह्रव्या ना व दानुषक ॥ २ ॥

2. *Pra devaṃ devyā dhiyā bharatā jātavedasam.  
Havyā no vakṣadānuṣak.*

O scholars and experts, with your divine and brilliant intelligence and actions, serve Agni, spirit of the light and life of all that exists, which instantly bears our oblations abroad as well as brings us the creative rewards of yajna without fail.

अयमु ष्य प द्रव्युहाता यज्ञाय नीयत ।  
रथा न यार्भीवृता घृणीवाञ्चतति त्मना ॥ ३ ॥

3. *Ayamu śya pra devayurhotā yajñāya nīyate.  
Ratho na yorabhīvṛto ghrṇīvāñcetati tmanā.*

This Agni is the same lover of brilliant divines dedicated to life and nature which is the leading light and power of yajna and which is invoked and honoured for the completion and success of any creative project, the same which is radiant and dynamic like the solar chariot and, surrounded by celebrants, gives light, knowledge and showers of the joy of achievement.

अयमग्निरुरुष्यत्यमृतादिव जन्मनः ।

सहसश्चित्सहीयान्द्वा जीवातव कृतः ॥ ४ ॥

4. *Ayamagnirurusyatyamrtādiva janmanah.  
Sahasaścīt sahiyān devo jīvātave kṛtaḥ.*

This Agni, self-refulgent power manifest in existence, saves and protects us as mortals born or reborn of immortal existence. Mightier than the mightiest, this divine power is kindled, honoured and adored for the victory of life over suffering and death.

### Mandala10/Sukta 177

*Mayabhedā Devatā, Patangā Prajapatya Rshi*

पतङ्गमक्तमसुरस्य मायया हृदा पश्यन्ति मनसा विप-  
श्चितः । समुद्र अन्तः क्वया वि च त मरीचीनां पदमि-  
च्छन्ति वधसः ॥ १ ॥

1. *Pataṅgamaktamasurasya māyayā hṛdā paśyanti  
manasā vipāścitaḥ. Samudre antaḥ kavayo vi  
cakṣate marīcīnām padamicchanti vedasaḥ.*

Men of wisdom with dedicated mind and heart see the 'patangā', bird-like soul, wrapped in golden hues of mysterious Maya, wondrous potential of the Lord's Prakṛti, in the boundless ocean of the world of existence. Men of vision and imagination see it existing within the oceanic presence of the infinite spirit of the Lord and, inspired by the lord's love and presence, love to reach nothing but the ultimate reality at the centre of the radiating rays of existence.

पतङ्गा वाचं मनसा बिभति तां गन्धुवा' वदद्गभ' अन्तः ।  
तां द्यातमानां स्वर्ग' मनीषामृतस्य पद क्वया नि पान्ति ॥ २ ॥

2. *Pataṅgo vācam manasā bibharti tām gandharvo'vadadgarbhe antaḥ. Tām dyotamānām svaryam manīṣāmṛtasya pade kavayo ni pānti.*

Patanga, the soul flying in various forms, bears the eternal Vak, divine Word, at the depth of its mind. Vak is the voice which Parameshvara, sustainer of the voice and the universe, speaks to the soul at the heart of existence. That same resonant and refulgent voice and its awareness, wise visionaries retain, hear and enjoy in the state of samadhi communion at the centre of the ultimate truth of existence.

अपश्यं गा॒पामनि॑पद्यमान॒मा च॒ परा॑ च प॒थिभि॑श्चर॒न्तम॑ ।  
स स॒धीचीः॑ स विषू॒चीवसा॑न् आ व॒रीवति॑ भुव॒नष्व॒न्तः ॥ ३ ॥

3. *Apāśyaṁ gopāmanipadyamānamā ca parā ca pathibhiṣcarantam. Sa sadhrīcīḥ sa viṣūcīrvasānā ā varīvarti bhuvaneṣvantah.*

I see this retainer of the divine Voice and its senses and mind, the soul ranging over different paths around here and far off. Shining, wearing different forms, moving in the right central as well as various directions, it goes round and round in the worlds of existence.

(This verse can also be interpreted in continuation of the second verse: I see this eternal infallible master of the eternal Voice, existential and transcendental both, the Spirit that vibrates and manifests constantly in all directions, in all worlds of the universe.)

**Mandala10/Sukta 178***Tarkshya Devata, Arishtanemi Tarkshya Rshi*

त्यमू षु वाजिनं दवजूतं सहावानं तरुतारं रथानाम ।

अरिष्टनमिं पृतनाजमाशुं स्वस्तय ता यमिहा हुवम ॥ १ ॥

1. *Tyamū ṣu vājinam devajūtam sahāvānam tarutāram rathānām. Ariṣṭanemiṁ pṛtanājamāśum svastaye tārksyamihā huvema.*

For the sake of good and all round well being of life, we invoke and study that wind and electric energy of the middle regions which is fast and victorious, moved by divine nature, powerful, shaker of the clouds and energiser of sound waves, inviolable, war-like heroic and most dynamic, moving at the speed of energy.

इन्द्रस्यव रातिमाजाहुवानाः स्वस्तय नावमिवा रुहम ।

उवी न पृथ्वी बहुल गभीर मा वामता मा परता रिषाम ॥ २ ॥

2. *Indrasyeva rātimājohuvānāḥ svastaye nāvamivā ruhema. Urvī na pṛthvī bahule gabhīre mā vāmetau mā paretau riṣāma.*

Invoking Tarkshya, wind and electric energy, studying and exploring the power for all round well being as the gift of Indra, divine lord of energy, we wish to use it like a boat across the seas to overcome the problems we face. O earth, O sky, both vast and deep as well as abundant, may we never be hurt while this energy travels hither and back far off in circuit over and across you both.

सद्यश्चिद्यः शर्वसा पञ्च कृष्टीः सूर्य इव ज्यातिषापस्ततान ।

सहस्रसाः शतसा अस्य रंहिन स्मा वरन्त युवतिं न शयाम ॥ ३ ॥



3. *Sadyaścidyāḥ śavasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpastatāna. Sahasrāḥ śatasā asya ramhina smā varante yuvatim na śaryām.*

Instantly does this wind-electric energy reach all five peoples of the earth with its force, power and speed like the sun which spreads its light and brings vapours and showers of rain over earth for humanity. Hundredfold and thousandfold is its power that travels, and just as none can stop the arrow fixed on the bow and shot, so no one can stop the flowing current of this energy once it is initiated for use.

### Mandala10/Sukta 179

*Indra Devata, Shivi Aushinara (1), Prataridana Kashiraja (2), and Rauhidadhva Vasumana (3) Rshis*

उत्तिष्ठताव पश्यतन्दस्य भागमृत्वियम् ।

यदि श्राता जुहातन् यद्यश्राता ममत्तन् ॥ १ ॥

1. *Uttiṣṭhatāva paśyatendrasya bhāgamṛtviyam. Yadi śrāto juhtotana yadyaśrāto mamattana.*

Citizens, friends, arise, see whether the seasonal yajnic share of Indra, the ruler, is ripe and ready. If so, offer it by way of yajnic oblation as tax duty. If not, do not remiss, accelerate the ripening process and give.

श्रातं हविरा ष्विन्द प याहि जगाम सूरु अध्वना विमध्यम् ।  
परि त्वासत निधिभिः सखायः कुलपा न वाजपतिं  
चरन्तम् ॥ २ ॥

2. *Śrātaḥ haviro ṣvindra pra yāhi jagāma sūro adhvano vimadhyam. pari tvāsate nidhibhiḥ sakhāyaḥ kulapā na vrājapatiḥ carantam.*

The havi is ripe and ready for the offering. O Ruler, Indra, come, the sun has reached the middle of its course. Friends sit with their treasure offering and wait like family heads for the chief commander of hosts out on the sojourn on the borders and around.

श्रा॒तं म॒न्य॒ ऊ॒र्धनि॒ श्रा॒तम॒ग्रा सु॒श्रा॒तं म॒न्य॒ तदृ॒तं न॒वीयः ।  
मा॒ध्य॒न्दि॒नस्य॒ स॒र्व॒नस्य॒ द॒ध्नः॒ पि॒ब॒न्द॒ वजि॒न्पु॒रुकृ॒ज्जु॒-  
षा॒णः ॥ ३ ॥

3. *Śrātaṁ manya ūdhani śrātamagnau suśrātaṁ manye tadṛtaṁ navīyaḥ. Mādhyāndinasya savanasya dadhnaḥ pibendra vajrin purukṛjju-ṣāṇaḥ.*

I believe the milk is ripe in the cow's udders. I know the grain is ripe in the heat of the sun. I am sure every thing is ripe and ready for the yajna, ripe and fresh truly. O lord of versatile action, wielder of the thunderbolt of justice, law and order, loving, kind and cooperative, come and taste the milky sweets of the mid day's session of yajna. Receive, taste, protect and promote the milk of cows and harvests of the field.

### Mandala10/Sukta 180

*Indra Devata, Jaya Aindra Rshi*

प॒ स॒सा॒हिष॒ पुरु॒हू॒त॒ शत्रू॒ञ्ज्य॒ष्ट॒स्तु॒ शु॒ष्म॒ इ॒ह रा॒तिर॑स्तु । इ॒न्दा  
भ॒र् द॒ ि॒णना॒ वसू॑नि॒ पतिः॒ सि॒न्धू॒नाम॑सि॒ र॒वती॑नाम ॥ १ ॥

1. *Pra sasāhiṣe puruhūta śatrūñjyeṣṭhaste śuṣma iha rātirastu. Indrā bhara dakṣinetā vasūni patih sindūnāmasi revatīnām.*

O Ruler, Indra, invoked by all, you challenge and subdue the enemies. Highest is your power and force

here which may, we pray, be a positive boon for us. Indra, with your efficiency and perfection of governance and administration, bring us wealth, honour and excellence for the nation. You are the master and controller of the abundant and opulent rivers of the land, and equally well you manage the flow of the economy and social advancement of the nation.

मृगा न भीमः कुचरा गिरिष्ठाः परावत आ जगन्था परस्याः ।  
सूकं संशाय पविमिन्द तिग्मं वि शत्रून्ताह वि मृधा  
नुदस्व ॥ २ ॥

2. *Mṛgo na bhīmaḥ kucarā giriṣṭhāḥ parāvata ā jagantḥā parasyāḥ. Śūkam saṁśāya pavimindra tigmaṁ vi śatrūn tāliha vi mṛdho nudasva.*

Terrible like a mountain lion roaming around, pray come from the farthest of far off places and, having sharpened the laser fiery thunderbolt, destroy the enemies and throw out the violent adversaries.

इन्दु इत्रमभि वाममाजा जायथा वृषभ चषणीनाम ।  
अपानुदा जनममित्रयन्तमुरुं देवभ्या अकृणारु लोकम ॥ ३ ॥

3. *Indra kṣatramabhi vāmamojo'jāyathā vṛṣabha carṣaṇīnām. Apānudo janamamitrayantamurum devebhyo akrṇoru lokam.*

Indra, glorious ruler, virile and generous leader of the people, arise and create a beautiful, grand and powerful social order. Throw out the people who are unfriendly to the nation and create a vast, beautiful mighty world of peace and progress for the noble, brilliant and generous people dedicated to divine values.

**Mandala10/Sukta 181**

*Vishvedeva Devata, Pratha Vasishtha (1), Sapratha  
Bharadvaja (2), Gharma Saurya (3) Rshis*

पथश्च यस्य सप्तथश्च नामानुष्टुभस्य हविषा हवियत ।  
धातुद्युतानात्सवितुश्च विष्णा रथन्तरमा जभारा वसिष्ठः ॥ १ ॥

1. *Prathaśca yasya saprathaśca nāmānuṣṭubhasya haviṣo haviryat. Dhāturdyutānāt savitūśca viṣṇo-rathantaramā jabhārā vasiṣṭhaḥ.*

Vasishtha, the most brilliant seeker and teacher, a man of versatile mind and boundless possibilities who was gifted with a radiative spirit and passion for enlightenment, received the pure, applied, beatific and life giving Word of the Veda, the first, original and eternal gift of the lord of omniscience into his yajna of cosmic creation, from Agni, sustainer of the light of knowledge, Vayu, vibrant sage with passion and strong will, Savita, i.e., Aditya, brilliant and inspiring like the sun, and Angiras, the sage inspiring as omnipresent Vishnu and breath of life.

(This Vasishtha, the brilliant disciple of the four sages, Agni, Vayu, Aditya and Angira, who then became the teacher of the Vedas, was Brahma. Swami Brahmanuni explains this interpretation of this mantra in his commentary on Rgveda and cites authoritative evidence from the Brahmana works. Swami Dayanand explains the cosmic process of creative evolution and Vedic revelation in his Introduction to his Commentary on the Vedas, Rgvedadi Bhashya Bhumika, saying on Vedic and ancient authority that the Vedas were first revealed to four sages: Rgveda to Agni, Yajurveda to

Vayu, Samaveda to Aditya, and Atharva veda to Angira. Brahma, the brilliant disciple and later the inspired teacher, learnt the Veda from these four sages and passed on this knowledge to his disciples.)

अविन्दन्त अतिहितं यदासीद्यज्ञस्य धामं परमं गुहा यत ।  
धातुद्युतानात्सवितुश्च विष्णाभ्रद्वाजा बृहदा चक अग्नः ॥ २ ॥

2. *Avindante atihitam yadāsīdyajñasya dhāma paramam guhā yat. Dhāturdyutānāt savituśca viṣṇorbharadvājo bṛhadā cakre agneḥ.*

Those sages, i.e., Agni, Vayu, Aditya and Angira, received this knowledge, which was deeply hidden and perfectly preserved in the bottomless depths of omniscience of creative Divinity, and which is, still, deeply preserved in the depths of the human mind at the frequency of the cosmic mind, from the Lord Supreme that is all sustainer, self-refulgent, giver of light and life, immanent and omnipresent. From them and from the lord self-refulgent Agni, then, the disciple inspired with will and passion, Bharadvaja, receives and practically extends the knowledge which has, after all, no bounds.

त विन्दन्मनसा दीध्याना यजुः ष्कं पथमं देवयानम ।  
धातुद्युतानात्सवितुश्च विष्णारा सूर्यादभरन्ध्रममत ॥ ३ ॥

3. *Te'vindan manasā dīdhyanā yajuḥ śkannam pratham devayānam. Dhāturdyutānāt savituśca viṣṇorā sūryādabharan gharmamete.*

They, brilliant in mind and vision, vibrant at heart and burning with passion, received the knowledge for life and living, revealed and released in incessant

flow, first and final for men on the path to divinity. And all these, Agni, Vayu, Aditya and Angira, Brahma, Bharadvaja and others that follow ultimately receive the knowledge, light and warmth of life, from the Supreme Sun, self-refulgent sustainer, giver of light, giver of life, omniscient, omnipresent Divinity.

### Mandala10/Sukta 182

*Brhaspati Devata, Tapurmurdha Barhaspatya Rshi*

बृहस्पतिनयतु दुग्हा तिरः पुनर्नषद्घशंसाय मन्म ।

िपदशस्तिमप दुमतिं ह त्था कर्द्यजमानाय शं याः ॥ १ ॥

1. *Brhaspatirnayatu durgahā tiraḥ punarneṣada-ghaśamsāya manma. Kṣipadaśastimapa durmatim hannathā karadyajamānāya śam yoḥ.*

May Brhaspati, lord of expansive universe, lead us across insufferable suffering and turn the thunderous strike of punishment to the supporter of wickedness, cast away malignity, destroy evil intention, and do good to the yajamana, free him from fear and disease and bestow good health and prosperity on him.

नराशंसा ना वतु पयाज शं ना अस्त्वनुयाजा हवेषु ।

िपदशस्तिमप दुमतिं ह त्था कर्द्यजमानाय शं याः ॥ २ ॥

2. *Naraśamso no'vatu prayāje śam no astvanuyājo haveṣu. kṣipadaśastimapa durmatim hannathā karadyajamānāya śam yoḥ.*

May Agni, adorable favourite of humanity, protect and promote us in Prayaja yajna, the preliminaries of the performance. May Agni support and bless us with success and prosperity at our performance

of Anuyaja yajna, the great finale. May Agni cast away malignity, destroy evil intention, and do good to the yajamana, free him from fear and disease, and bestow on him good health and prosperity.

तपुमूधा तपतु र्त्सा य ब्रह्मद्विषुः शरव हन्तवा उं ।

िपदशस्तिमपं दुमतिं ह तथा कर्द्वजमानायु शं याः ॥ ३ ॥

3. *Tapurmūrdhā tapatu rakṣaso ye brahmadviṣaḥ śarave hantavā u. Kṣipadaśastimapa durmatim hannathā karadyajamānāya śam yoḥ.*

In order that hate and violence may be eliminated from the world, may the lord of blazing light and refulgent intellect put to the crucibles of trial and punishment those who are wicked destroyers of the good and who malign and oppose the divine sages. May the great lord cast away scandal, strike away evil intention, and do good to the yajamana, free him from fear and disease and bless him with good health and prosperity.

### Mandala10/Sukta 183

*Yajamana, Yajamanapatni, Hotrashisha Devata,  
Prajavan Prajapatya Rshi*

अपश्यं त्वा मनसा चकितानं तपसा जातं तपसा विभूतम ।

इह पजामिह रयिं रराणः प जायस्व पजया पुत्रकाम ॥ १ ॥

1. *Apāśyaṁ tvā manasā cekitānaṁ tapaso jātaṁ tapaso vibhūtam. Iha prajāmiha rayiṁ rarāṇaḥ pra jāyasva prajayā putrakāma.*

I see you born of austere discipline and education with the lustre of discipline shining on your face and expressing your heart's desire. Desirous of

progeny and prosperity here in the household, pray be reborn through your own child and fulfil your desire for progeny and continuity in life.

(This verse may be taken as spoken by the wife to husband.)

अपश्यं त्वा मनसा दीर्घ्यानां स्वायां तनू ऋत्व्य नाधमानाम ।  
उप मामुच्चा युवतिर्बाभूयाः प जायस्व पजया पुत्र-  
काम ॥ २ ॥

2. *Apaśaṁ tvā manasā dīrghyānāṁ svāyāṁ tanū ṛtvye nādhamānām. Upa māmucchā yuvatirbahūyāḥ pra jāyasva prajāyā putrakāme.*

I see you moved at heart with desire, earnestly praying that you be fulfilled in life with the timely gift of progeny. Come, rise to me, be fulfilled as a youthful woman, reborn in your child as a mother.

(This verse may be taken as spoken by the husband to the wife.)

अहं गभमदधामाषधीष्वहं विश्वेषु भुवनष्वन्तः ।  
अहं पजा अजनयं पृथिव्यामहं जनिभ्या अपरीषु पुत्रान ॥ ३ ॥

3. *Ahaṁ garbhamadadhāmoṣadhīṣvahaṁ viśveṣu bhuvaneṣvantāḥ. Ahaṁ prajā ajanayaṁ pṛthivyā-mahaṁ janibhyo aparīṣu putrān.*

I plant the seed in herbs and plants. I plant the seed of life in all regions of the world. I engender the forms of life on the earth, and I would generate progeny for all others, women who love to be mothers for fulfilment.



## Mandala10/Sukta 184

*Lingokta Devata, Garbhakarta Tvashta or Vishnu  
Prajapatya Rshi*

विष्णुयानि<sup>१</sup> कल्पयतु त्वष्टा रूपाणि पिंशतु ।  
आ सिञ्चतु पजापतिधाता गर्भ<sup>१</sup> दधातु त ॥ १ ॥

1. *Viṣṇuryoniṁ kalpayatu tvaṣṭā rūpāṇi piṁśatu.  
Ā siñcatu prajāpatirdhātā garbhaṁ dadhātu te.*

May Vishnu, omnipresent lord of life energy, prepare your womb through yajna. May Tvashta, nature's formative intelligence of divinity, create the body form of the foetus in all details. May Prajapati, father spirit of divinity in nature, provide the life nutrients for the foetus. May Dhata, mother power of nature, hold and mature your foetus in the womb.

गर्भ<sup>१</sup> धहि सिनीवालि गर्भ<sup>१</sup> धहि सरस्वति ।  
गर्भ<sup>१</sup> त अश्विना द्वावा धत्तां पुष्करस्रजा ॥ २ ॥

2. *Garbhaṁ dhehi sinīvāli garbhaṁ dhehi sarasvati.  
Garbhaṁ te aśvinau devāvā dhattāṁ puṣkara-  
srajā.*

O Sinivali, spirit of fecundity, sustain the foetus. O Sarasvati, universal spirit of intelligence, sustain the foetus. O fair expectant mother, may the Ashvins, sun and moon, nature's complementary currents of creative and generative energy active in the firmament and on earth sustain and mature the foetus to fullness of its life and form.

हिरण्ययीं अरणीं यं निमन्थता अश्विना ।  
तं त गर्भ<sup>१</sup> हवामह दशम मासि सूतव ॥ ३ ॥

3. *Hiranyayī arañī yañ nirmanthato aśvinā.  
Tañ te garbhañ havāmahe daśame māsi sūtave.*

Just as two golden arani woods produce the fire by friction, so do the Ashvins, by their dynamics of complementarity through nature's nourishment and formative intelligence, nourish and mature your foetus. That baby in your womb we adore and welcome to emerge into full life in the tenth month of pregnancy.

### Mandala10/Sukta 185

*Aditya Devata, Satyadhrti Varuni Rshi*

महि त्रीणामवा स्तु द्यु ऽ मित्रस्यायम्णः ।

दुराधर्ष वरुणस्य ॥ १ ॥

1. *Mahi trīṇāmavo'stu dyukṣaṁ mitrasyaāyamṇaḥ.  
Duradharsaṁ varuṇasya.*

May the great, refulgent and inviolable protection and promotion of the three, Mitra, Varuna and Aryaman bless the life of nature and humanity. (Mitra, Varuna and Aryaman are explained as prana, apana and heart energy, and as the sun of the summer, winter and spring seasons round the year.)

नहि तषाममा चन नाध्वसु वारुणषु ।

इश रिपुरघशंसः ॥ २ ॥

2. *Nahi teṣāmamā cana nādhwasa vāraṇeṣu.  
Īśe ripuraghaśaṁsaḥ.*

Neither in home nor on the roads under their invincible protection does any enemy or sinner or scandaliser dare to intrude and disturb a dedicated person. (Their rule and protection is complete and

inviolable.)

यस्मिं पुत्रासा अदितः प जीवस मत्याय ।  
ज्यातियच्छन्त्यजस्रम ॥ ३ ॥

3. *Yasmai putrāso aditeḥ pra jīvase martyāya.  
Jyotiryacchantyajasram.*

No power can disturb or violate that mortal in life for whom the children of Aditi project their eternal light and protection for the life of man.

### Mandala10/Sukta 186

*Vayu Devata, Ula Vatayana Rshi*

वात आ वातु भषजं शुभु मयाभु ना हृद ।  
प ण आयूषि तारिषत ॥ १ ॥

1. *Vāta ā vātu bheṣajam śambhu mayabhu no hṛde.  
Pra ṇa āyūṁṣi tāriṣat.*

May the wind of life energy blow for us as harbinger of sanatives, good health and peace for our heart and help us to live a full life beyond all suffering and ailment.

उत वात पितासि न उत भातात नः सखा ।  
स ना जीवातव कृधि ॥ २ ॥

2. *Uta vāta pitāsi na uta bhrātota naḥ sakhā.  
Sa no jīvātave kṛdhi.*

O wind of life energy, you are our fatherly protector and promoter, our brother, our friend. Pray strengthen and inspire us to live a full life.

यद्दा वात त गृह ३ मृतस्य निधिहितः ।  
तता ना दहि जीवस ॥ ३ ॥

3. *Yadado vāta te grhe 'mṛtasya nidhirhitah.*  
*Tato no dehi jīvase.*

In your treasure home of immortal, inviolable energy, O breath of life energy, Vayu, there is immeasurable wealth hidden for us. Of that, from that, give us some, our share, so that we may live a full life of good health and joy.

### Mandala10/Sukta 187

*Agni Devata, Vatsa Agneya Rshi*

पाग्रय वाचमीरय वृषभाय ितीनाम ।  
स नः पषदति द्विषः ॥ १ ॥

1. *Prāgnaye vācamīraya vṛṣabhāya kṣitinām.*  
*Sa naḥ paṣadati dviṣaḥ.*

O celebrant, sing your song of adoration in honour of Agni, virile, generous and refulgent leader and light giver of humanity. It casts away all our hate, jealousy and all enemies, and thus it washes us clean and immaculate.

यः परस्याः परावतस्तिरा धन्वातिराचत ।  
स नः पषदति द्विषः ॥ २ ॥

2. *Yaḥ parasyā parāvatastiro dhanvātirocate.*  
*Sa naḥ paṣadati dviṣaḥ.*

Agni who pervades and shines beatific from far and farther, over the deserts and across the spaces, casts away all our jealous, malignant and enemy forces, and

washes us clean and immaculate.

या र तांसि निजूर्वति वृषा शुक्रा शाचिषा ।  
स नः पषदति द्विषः ॥ ३ ॥

3. *Yo rakṣāmsi nijūrvati vṛṣā śukreṇa śociṣā.  
Sa naḥ parṣadati dviṣaḥ.*

Who, generous and potent as he is, destroys the evil, wicked, demonic force with his blazing purity and power, may, we pray, eliminate our hate, jealousy and enmities, and wash us clean and immaculate.

या विश्वाभि विपश्यति भुवना सं च पश्यति ।  
स नः पषदति द्विषः ॥ ४ ॥

4. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati.  
Sa naḥ parṣadati dviṣaḥ.*

Who watches all the regions of the universe in their formal diversity as well as in their essential unity and integrity may, we pray, cast off our hate, jealousy and enmity and make us clean and immaculate.

या अस्य पार रजसः शुक्रा अग्निरजायत ।  
स नः पषदति द्विषः ॥ ५ ॥

5. *Yo asya pāre rajasah śukro agnirajāyata.  
Sa naḥ parṣadati dviṣaḥ.*

That Agni, self-refulgent supreme power that exists and manifests in and over and above this firmament and the oceanic depth of immeasurable space may, we pray, cast off our enemies and render us clean and free at peace.

**Mandala10/Sukta 188***Jataveda Agni Devata, Shyena Agneya Rshi*

प नूनं जा॒तव॑दस॒मश्वं॑ हि॒नात॑ वा॒जिन॑म ।  
इ॒दं ना॑ ब॒हिरा॒सद॑ ॥ १ ॥

1. *Pra nūnaṁ jātavedasamaśvaṁ hinota vājinam.  
Idaṁ no barhirāsade.*

Invoke, kindle and delightfully feed Agni, all known, all knowing and all pervasive power and energy, sure achiever, all reacher and winner of victory. May this Agni grace the vedi of our yajna and lead our endeavour to success.

अ॒स्य॒ प जा॒तव॑दसा॒ वि॒प॒वीर॑स्य मी॒ हुषः॑ ।  
म॒ही॒मि॒यमि॑ सु॒ष्टु॒तिम॑ ॥ २ ॥

2. *Asya pra jātavedaso vipravīrasya mīḥuṣaḥ.  
Mahīmīyarmi suṣṭutim.*

I raise my holy song of high adoration in honour of this Jataveda Agni, generous, virile and creative favourite of the brave and pioneering leading spirits of humanity.

या रु॒चा॑ जा॒तव॑दसा॒ दव॒त्रा॑ ह॒व्य॒वा॒ह॒नीः॑ ।  
ताभि॑ना॒ य॒ज्ञमि॑न्वतु ॥ ३ ॥

3. *Yā ruco jātavedaso devatrā havyavāhanīḥ.  
Tābhirno yajñminvatu.*

May Agni bless and promote our yajna with those beatific flames of fire and light of omniscience which carry our homage to the divine power of nature for the gift of creativity.

## Mandala10/Sukta 189

*Surya or Atma Devata, Sarparajni Rshi*

आयं गाः पृश्निरक्मिदसदन्मातरं पुरः ।

पितरं च पयन्त्स्वः ॥ १ ॥

1. *Āyam gauḥ pṛśnirakramīdasadanmātaram purah.  
Pitaram ca prayantsvah.*

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven.

अन्तश्चरति राचनास्य पाणादपानती ।

व्यख्यन्महिषा दिवम् ॥ २ ॥

2. *Antaścarati rocanāsyā prāṇādapānati.  
Vyakhyanmahīṣo divam.*

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body illuminating the mighty heaven and filling the space between heaven and earth.

त्रिंशद्धाम वि रजति वाक्पतङ्गाय धीयत ।

पति वस्तारह द्युभिः ॥ ३ ॥

3. *Trimśaddhāma vi rājati vāk pataṅgāya dhīyate.  
Prati vastoraha dyubhiḥ.*

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while songs of adoration are raised and offered to the mighty 'Bird' of heavenly space.

**Mandala10/Sukta 190**

*Bhava-vrttam Devata, Aghamarshana  
Madhucchandasa Rshi*

ऋ॒तं च॑ स॒त्यं चा॒भी॒द्धा॒त्तप॒सा ध्य॑जायत ।

तता॑ रा॒त्र्यजा॑यत् ततः॑ स॒मु॒दा अ॑ण॒वः ॥ १ ॥

1. *Rtam ca satyam cābhīddhāttapasō'dhyajāyata.  
Tato rātryajāyata tataḥ samudro arṇavaḥ.*

By the arduous will of Divinity, Prakrti manifested in existence in its simultaneous modes of Satyam and Rtam, constant and mutable, under the Eternal Law. Then arose the night and darkness of no positive name. Then arose the spatial ocean of indeterminate particles of existence.

स॒मु॒दा॒द॒ण॒वा॒दधि॑ संवत्स॒रा अ॑जायत ।

अ॒ह॒रा॒त्रा॒णि वि॒दध॑द्वि॒श्वस्य॑ मि॒ष॒ता व॒शी ॥ २ ॥

2. *Samudrādarṇavādadhisaṁvatsaro ajāyata.  
Ahorātrāṇi vidadhadviśvasya miṣato vaśī.*

From the spatial ocean arose the time parameter of existence, and from there the master creator of the universe with his will created the conceptual days and nights.

सू॒या॒च॒न्द्र॒मसा॑ धा॒ता य॑थापू॒र्वम॑कल्पयत ।

दि॒वं च॑ पृ॒थि॒वीं चा॒न्तरि॑ ऽम॒था स्वः॑ ॥ ३ ॥

3. *Sūryācandramasau dhātā yathāpūrvamakalpayat. Divam ca pṛthivīm cā'nraṣamatho svaḥ.*

The supreme master creator and controller planned the sun and moon, heaven and earth, the middle



regions and the regions of bliss as ever before since eternity.

### Mandala10/Sukta 191

*Agni (1), Sanjnanam (2-4) Devata, Samvanana  
Angirasa Rshi*

संसमिद्युवस वृषागु विश्वान्यय आ ।

इळस्पद समिध्यस स ना वसून्या भर ॥ १ ॥

1. *Samsamidyuvase vṛṣanagne viśvānyarya ā.  
Iḷaspade samidhyase sa no asūnyā bhara.*

Agni, self-refulgent, omnipotent master, giver of the showers of Infinity, you bring together and integrate all the elements and constituents of the universe of existence and shine in the earth-vedi fire and in the eloquence of the Voice divine of Veda. Pray bless us with the wealth, honour and excellence of life in the world.

सं गच्छध्वं सं वदध्वं सं वा मनांसि जानताम ।

द्वा भागं यथा पूव' संजानाना उपासत ॥ २ ॥

2. *Sam gacchadhvaṁ saṁ vadadhyamsaṁ vo manānsi jānatām. Devā bhāgaṁ yathā pūrve-saṁjānānā upāstate.*

Move together forward in unison, speak together, and with equal mind all in accord, know you all together as the sages of old, knowing and doing together, play their part in life and fulfill their duty according to Dharma.

समाना मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम ।

समानं मन्त्रमभि मन्त्रय वः समानं वा हविषा जुहामि ॥ ३ ॥

3. *Samāno mantraḥ samitiḥ samānī samānaṁ manāḥ saha cittameṣām. Samānaṁ mantramabhi mantraye vaḥ samānena vo haviṣā juhomi.*

Let your guiding mantra be one and equal, your assembly, one and equal, your mind, one in accord in thinking and purpose for all of you. I commit you all to the same one mantra for thought, goals and policy, and I vest you all with equal and common means and methods for living and working.

स॒मा॒नी व॒ आ॒कू॒तिः स॒मा॒ना हृ॒द॒या॒नि वः ।

स॒मा॒न॒म॒स्तु वा॒ म॒डु॒ना॒ यथा॒ वः सु॒स॒हा॒स॒ति ॥ ४ ॥

4. *Samānī va ākūtiḥ samānā hṛdayāni vaḥ. Samānamastu vo mano yathā vaḥ susahāsati.*

Let your discussion and resolve be equal and common, your heart, feelings and passions equal and common. Let your thought and will be equal and common so that you may realise and enjoy a common-wealth of peace, progress and all round well being for all in commonalty.

॥ इति ऋग्वदसंहिता ॥